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# **Muslim Schools and the Teaching of Citizenship**

**by**

**Nader S. M. Al-Refai**

A thesis submitted to the University of Huddersfield in partial fulfilment of the  
requirements for the Degree of Master of Philosophy

**2007**

## **Abstract**

The links between Islam and the teaching of citizenship in Muslim schools, and in state schools containing Muslim pupils have been explored using the perceptions of students and teachers in a sample of such schools. The delivery of citizenship instruction in Muslim schools, attitudes towards its teaching, and its connection with Islam has been the areas of primary focus. A combination of interviews and questionnaires was used to gain information from 332 pupils (199 in Muslim schools and 137 in state schools), 28 teachers (15 in Muslim schools and 13 in state schools), 8 head teachers (5 in Muslim schools and 3 in state schools), and 6 community and religious leaders. The teaching of citizenship in both Muslim and state schools faces a number of challenges such as time provision, resources, staffing, training, administration, and assessment. In Muslim schools the religious perspective is taught alongside the National Curriculum for citizenship instruction. However, teaching the Muslim perspective on citizenship involves certain difficulties in terms of curriculum development and resources.

There is at present, therefore, a great need to revise and develop the citizenship curriculum in both Muslim and state schools. It is apparent that a large part of the sample in both Muslim and state schools, including pupils, teachers, as well as religious and community leaders believe that teaching citizenship in schools is important to pupils' education. Most of the pupils in the sample believe that studying citizenship helps pupils become aware of their role in society, and to become good citizens. Citizenship lessons seem to be enjoyable for the majority of pupils, although these views may be based on sample selection and bias. Muslim pupils appear to have a preference for instruction on citizenship to be given by a Muslim teacher who reflects Islamic values. In Muslim schools pupils are subject to religious influence in terms of prosocial behaviours and positive attitudes towards others, whatever their ethnicity or faith. These schools appear to be rather successful in building their pupils' value systems. Islamic Studies and lessons in the Quran are often used to support the teaching of citizenship, and this too appears to be quite successful. Muslim schools are therefore judged to have the potential for the development and evolution of a new form of Muslim national identity within Britain through citizenship education, in useful and meaningful ways, given the difficulties encountered in the delivery of citizenship education in schools of all types according to the Ofsted (2006) review.

## **Dedication**

I dedicate this work to the most influential people in my life:

**TO**

The final prophet (pbuh) who stated that:

*“The best among you are those who are best to their families”*

**TO**

**Those who shed tears when I was in hardship**

*My dear respected parents and parents-in-law;*

*My beloved and faithful wife Somia;*

*My sweetie daughter Noor who is caring about her new brother Ammar;*

*And to my brothers and sisters*

## **Acknowledgment**

*“My Lord! Grant me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves” (Quran , 27:19).*

All praise is to God for enabling me to fulfil the requirements of this study.

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**Nader Al-Refai**

### **List of Abbreviations**

<b>AMS</b>	Association of Muslim Schools
<b>CE</b>	Citizenship Education
<b>CRE</b>	Commission for Racial Equality
<b>DfEE</b>	Department for Education and Employment
<b>DfES</b>	Department for Education and Skills
<b>ESD</b>	Education for Sustainable Development
<b>FOSIS</b>	Federation of Students' Islamic Societies
<b>ICT</b>	Information Communication Technology
<b>IEA</b>	The International Association for the Evaluation of Educational Achievement
<b>INSET</b>	In Service Teacher Training
<b>IT</b>	Information Technology
<b>LEA</b>	Local Education Authorities
<b>MCB</b>	The Muslim Council of Britain
<b>MET</b>	Muslim Education Trust
<b>MS</b>	Muslim schools
<b>NC</b>	National Curriculum
<b>NMEC</b>	National Muslim Education Council
<b>OFSTED</b>	Office for Standards in Education
<b>PBUH</b>	Peace Be Upon Him
<b>PSHE</b>	Personal, Social and Health Education
<b>QCA</b>	Qualifications and Curriculum Authority
<b>RE</b>	Religious Education
<b>SACRE</b>	Standing Advisory Committee on Religious Education
<b>SS</b>	State schools
<b>TIDE</b>	Teachers in Development Education
<b>TTA</b>	Teacher Training Agency
<b>UKACIA</b>	The UK Action Committee on Islamic Affairs
<b>UKIM</b>	The UK Islamic Mission
<b>UMO</b>	The Union of Muslim Organizations

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## **Chapter one:**

### **Introduction and statement of the problem**

## **1. Chapter one: Introduction and statement of the problem**

The coming years with their trends towards increasing globalisation, will affect the future state of citizenship within democratic and other political communities. The nature of citizenship in the democratic political communities of the future suggests a world where citizens enjoy multiple citizenships, and in which communities accept some of the general values of the state while preserving their own identity. Each person in any state may have to learn to become a 'cosmopolitan citizen' who is capable of mediating between national traditions and alternative forms of life (Held, 1999).

Mediation encompasses the dialogue with the traditions and discourse of others which leads to an increase in the scope of mutual understanding. This view has also been redefined by Professor Khurshid Ahmed:

*As humanity enters the third millennium of the Christian era, waves of globalisation and floods of information are forcing human beings in almost every part of the world to become citizen of the 'global village'. A need for mutual understanding and dialogue between peoples belonging to different religions, cultures and ideologies was never as great and as pressing as it is today. It would not be going too far to suggest that this is becoming a prerequisite for the survival and sustenance of human society. No one can afford to live in isolation (Parvez, 2000, p.iv).*

Educational and social institutions should have a role in developing the communities of faith, and should give answers and solutions to the questions and problems arising in the communities, regardless of the particular nation state in which the person is born and brought up (Held, 1999).

### **1.1. The context of the research**

Britain has a large ethnic minority population due to its imperial history and its reputation for social tolerance. Religious diversity has been a characteristic of British society for hundreds of years. This has been expressed primarily through different Christian denominations (Skinner, 2002).

The 2001 census revealed the ethnic and religious diversity of English and Welsh society with 87.5 per cent of the population stating their ethnic group as White British. London has the highest proportion of people from minority ethnic groups apart from those who identified themselves as of Pakistani origin, of whom there is a higher proportion in Yorkshire and the Humber 2.9 per cent and the West Midlands 2.9 per cent. Around 2 per cent of the population are Indian, with Leicester having the highest proportion at 25.7 per cent. Bangladeshis formed 0.5 per cent, with the highest proportion in the London borough of Tower Hamlets at 33.4 per cent. Around 1.1 per cent of the population are Black Caribbean, 0.9 per cent are Black African and a further 0.2 per cent are from Other Black groups.

The census also showed that there are 37.3 million people in England and Wales who state their religion as Christian. The percentage of Christians is similar between the two areas, but the proportion of people who follow other religions is higher in England at 6 per cent compared with Wales at 1.5 per cent.

In England, 3.1 per cent of the population stated their religion as Muslim, and 0.7 per cent in Wales, making this the most common religion after Christianity. For other religions in England and Wales there are: Hindus 1.3 per cent; Sikh 0.8 per cent; Jewish 0.6 per cent; and Buddhist 0.5 per cent.

#### **1.1.1. Muslim presence in Britain**

Post-war migration to Britain introduced new religious communities. At the beginning of the 20<sup>th</sup> Century, significant and sizeable Muslim communities settled in Europe. There were an estimated 15 million Muslims in Europe, constituting one of the largest and most active religious minorities on the continent (Abedin and Sardar, 1995).

Recent censuses demonstrated that Muslims living in Britain number 1.6 million representing over 3.1 per cent of the population. Most Muslims in Britain are experiencing their first encounter of living as a minority within a Christian majority and this poses new challenges in all aspects of their lives. Muslims in Britain are not a monolithic community, but reflect the linguistic, cultural and racial diversity of their origins. Their presence in Britain is primarily a consequence of their role in the economic reconstruction of post-war Britain (Khan, 2000).

By choosing to live in Britain, Muslims, to some extent, lose out on aspects of their values and culture and in some measure have to yield to cultural, social and political dominance by a non-Muslim majority.

### **1.1.2. Identity and religion**

Living in the West introduced challenges for Muslims, typical of those faced by first generation immigrants. Muslims faced a clash between their traditional values and the demands of their new life, which can lead to the evolution of new concepts of identity and religion within their new mainstream society. Muslim communities' reaction to the tensions of modernisation and life in urban, industrialised, secular Europe characterised the second generation of Muslims. (Abedin and Sardar, 1995).

Particularly during the last ten years, Muslims in Britain have become more involved in a number of social spheres. Politically, socially and culturally their presence has become increasingly apparent. There are a number of important factors central to the presence of Muslims in Britain, within the context of Muslim social and political mobilization, and subsequent state responses. Muslim activism has posed challenges to state policy on issues and areas of importance such as education, religion and political representation (Khan, 2000).

Ahmad and Donnan (1994) argue that a situation of conflict exists between the Muslim minority in Britain, increasingly becoming concerned about its future, and a secular non-Muslim society. The attitudes of Muslims to the British State and to Society are a reflection of their historic and contemporary experiences, which additionally provide the framework for religious, social and political activism in the British context. They proposed that Muslims should no longer be considered as the products of exotic oriental civilizations, but as local and indigenous populations.

The situation of Muslim communities in Britain should be regarded in the context of an ongoing process of integration between minorities and the dominant mainstream. The Head of State, HM The Queen, recognises the positive contribution of British Muslims to the richness of modern Britain. She said: "A distinctive new identity, that of British Muslim, has emerged; I find that healthy and welcome" (HMQ, 1997).



### **1.1.3. English education system**

The educational system of any nation should meet the needs and requirements of its peoples. Accordingly, the English education system has traditionally been characterized by its diversity and involvement of various Christian denominations in the provision of schooling. In 1997 about 20 per cent of pupils within England and Wales were educated within religiously-based state-maintained schools (Walford, 2000).

Although the English educational system is open to students of different backgrounds, many recently arrived ethnic minority groups and religious groups in Britain have established their own schools in order to meet specific cultural and religious requirements, since they have the legal entitlement under the 1944 Education Act to do this. One example is the setting up of Seventh Day Adventist Schools in London by parents of children of Afro-Caribbean origin.

### **1.1.4. Muslim education system**

It is estimated that there are at least 400,000 Muslim children of school age currently in England (Sarwar, 1994). In the early 1990s it was estimated that there were about 60 schools with a Muslim intake of 90-100 per cent and over 200 with over 75 per cent (Parker-Jenkins, 1995:86). There are now a large number of Muslim independent schools, founded by individuals and groups, which aim to incorporate Islamic ideals into the education system, thereby fulfilling many religious and cultural requirements of their children.

### **1.1.5. Faith, identity and citizenship**

Faith, it is suggested, can make a positive contribution to identity, citizenship and the common good. Desmond Tutu, the South African Archbishop remarked:

*When people tell me that religion and politics do not mix, I wonder which Bible they have been reading!* (Steven, 2002).

All the great world religions inculcate fundamental values and a world view in their members which normally find expression in a vision for the ordering of society. There is much more in common between these values than is generally understood or commented upon. The golden rules of some of the major faiths suggest the same fundamental attitudes to others, for example in Christianity: "In everything, do to others as you would have

them do to you; for this is the law and the prophets”; in Islam: “Not one of you truly believes until you wish for others what you wish for yourself”; and in Judaism: “What is hateful to you, do not do to your neighbour. This is the whole Torah - all the rest is commentary” (Stevens, 2002).

## **1.2. Citizenship**

Until the 1988 Education Reform Act and the introduction of a National Curriculum in the 1990s the British government had limited control over the content of the curriculum in English schools, especially with regards to religious education. However, at that time the LEAs, individual schools and some teachers’ associations *i.e.* political associations, tried to promote Citizenship Education but these efforts were largely unsuccessful. Similarly, cross curricular themes were introduced as part of the whole curriculum in 1990. While guidance was non-statutory, the themes were intended to address Section One of the Education Reform Act 1998, where notions of balance and breadth were seen to be important alongside the requirement for schools to address the social, cultural, moral, spiritual and physical aspects of education. In itself this was a statutory requirement of the formal curriculum.

Following this attempt the then Secretary of State for Education, David Blunkett, set up an Advisory Group on Citizenship which reported in 1998 (Osler & Starkey, 2001). The advisory group proposed the national programme of Citizenship Education for English schools in its final report ‘The Crick Report’ which consisted of an outline programme of study and preliminary guidance (QCA, 2000). ‘The Crick Report’ has three main strands:

*Social and moral responsibility* - children learning from the very beginning self-confidence and socially and morally responsible behaviour both in and beyond the classroom, both towards that in authority and towards each other (this is an essential pre-condition for citizenship);

*Community involvement* - pupils learning about and becoming helpfully involved in the life and concerns of their communities, including learning through community involvement and service to the community;

*Political literacy* - pupils learning about and how to make themselves effective in public life through knowledge, skills and values. (QCA, 1998).

### **1.2.1. What assumptions lie behind the notion of citizenship?**

Britain has a diverse society in terms of ethnicity and religious, government is working in conjunction with minorities and mainstream society to answer the question of national identity and belonging; this is partly a response to the absence of a written constitution.

However, there has been significant constitutional reform at the turn of this century, with devolution of government in Scotland and Wales and the introduction of the Human Rights Act 1998, which incorporates the European Convention on Human Rights into UK law. The establishment of a Scottish Parliament and Welsh Assembly and the development of a new political settlement in Northern Ireland have led to increased interest and debate on what it means to be British. The introduction of a directly elected mayor for London marks a step towards the establishment of English regional authorities (Osler & Vincent, 2002).

These developments have caused individuals and groups to consider how citizenship is related to national and regional identities and encourage the debate about the meaning of nationality, national identity and citizenship and the extent to which individuals and groups from both majority and minority communities feel a sense of belonging to the nation and state (Osler & Starkey, 2001).

### **1.2.2. Why do we teach citizenship?**

According to the Crick report, there are two main reasons why citizenship is being introduced to schools. The main reasons are, firstly to counteract a widespread feeling of disinterest in the political process and in community life as expressed by a record level of voter abstention in elections; and secondly, to address social discontent and misgivings, the report states:

*There are worrying levels of apathy, ignorance and cynicism about public life. These, unless tackled at every level, could well diminish the hoped-for benefits both of constitutional reform and of the changing nature of the welfare state (QCA, 1998, p.8).*

Therefore, the role of citizenship is to not only serve as a political function by addressing worrying levels of political apathy but also, to attempt to deal with certain aspects of social apathy and discontent.

### **1.2.3. British government initiatives on citizenship**

The government department responsible for education in England is the Department for Education and Skills (DfES). Other key agencies are the Qualifications and Curriculum Authority (QCA) which provides curriculum guidance to schools, the Teacher Training Agency (TTA) which sets out the basic teacher training curriculum, and OFSTED, the School Inspection Agency.

Until the 1990s, schools had considerable freedom to develop their own curricula. The Education Reform Act 1988 marked a significant change in the control of schools. Throughout the 1990s there have been a series of Education Acts which have transformed the context in which schools work leading to schools having increased control over their own budgets.

A National Curriculum for England was introduced in 1989 and has also been subject to various revisions and reforms. The most recent of these took place in the year 2000, following the election of a Labour government in 1997. The most significant new development has been the introduction of citizenship as a statutory subject for secondary schools from 2002.

This new subject was introduced as an attempt to deal with institutional racism, which became a serious concern of government and public sector workers after publication of the Stephen Lawrence Inquiry Report (Home Office, 1999). A survey of the attitudes of the citizens of the European Union towards minority groups shows that, multicultural optimism is decreasing in the UK. According to Osler & Vincent (2002), around 22 per cent of British people are classified as actively tolerant and supportive of antiracist policies, and a further group 36 per cent are classified as passively tolerant. Fifteen per cent are classified as intolerant, displaying strong negative attitudes towards minorities, while the remainder 27 per cent are said to be ambivalent.

One of the challenges to the British educational system is to address the problems which lead young people from ethnic groups to perform scholastically, on average, below the standards of their peers. Examples of the effects of institutional racism within the education system have been well documented (Osler & Vincent, 2002).

The Government has taken a number of steps to close the gap between pupils of different ethnic origins in terms of academic achievement, by introducing key policies, one of which was citizenship:

*The teaching of citizenship in all primary schools and as a statutory subject in secondary schools will develop and encourage pupils' understanding and mutual respect of each other's differences* (Home Office, 2002b).

The government has highlighted Citizenship Education as a key means by which education for racial equality can be achieved (Home Office, 2002b). Racism has been identified as serving to undermine democracy in Europe and needs to be addressed through programmes in schools and in teacher education (Council of Europe, 1985). Citizenship Education in England is seen as a means of strengthening democracy and therefore of challenging racism as an anti-democratic force. The government sees Citizenship Education as a key means through which race equality initiatives will be developed in the curriculum (Osler & Vincent, 2002).

The Commission for Racial Equality (CRE) criticized OFSTED for its failure to monitor how schools are addressing and preventing racism (Osler and Morrison, 2000), something which it was charged to do by Government (Home Office, 1999), following the publication of the report of the Stephen Lawrence Inquiry.

In 2000 the National Curriculum (NC) underwent considerable revision. The introduction of citizenship was the most significant new development. Citizenship became a statutory subject in secondary schools (years 7-11: ages 11-16) from 2002. On the other hand, although citizenship is taught in many primary schools as part of the statutory requirement to deliver Personal, Social and Health Education (PSHE), it has no status as a subject in its own right.

The DfES also set up a working group on citizenship to develop a programme of Citizenship Education for those aged 16-19. The Learning and Skills Council for post-sixteen education and training includes Education for Sustainable Development (ESD) in its remit.

At both primary and secondary levels, provision of Citizenship Education will be monitored through the School Inspection System. The QCA has published guidance for

schools on citizenship. In spring 2002 the QCA launched guidelines and an interactive website for teachers to demonstrate how schools might value diversity and challenge racism within the framework of the National Curriculum which can be found at: [www.qca.org.uk](http://www.qca.org.uk) (Osler & Vincent, 2002).

### **1.3. Muslim schools**

#### **1.3.1. What kind of Muslim schools do we have?**

Muslims in Britain have a dual system of schooling. The first type is the supplementary educational system represented by weekend and evening schools. In this type of school Muslims use mosques, mainstream schools, youth organisations and even houses in some cases to deliver their religious and cultural education. In these schools, Muslim children study how to read the Quran, and are given support in their own community languages. In some instances there is also support for a number of national curriculum subjects, for example, ICT, Science and Maths. However, full-time or day-time independent schooling is the second type of Muslim educational system; this is also known as single faith schooling. This type of schooling is divided into two, in terms of the curriculum. The first are religious schools which do not teach anything other than Islamic Education. The second are schools that teach National Curriculum (NC) subjects alongside other religious and cultural subjects such as Urdu, Arabic, Islamic Studies and Quranic Science.

#### **1.3.2. The number of pupils in Muslim schools**

Although many Muslims in Britain and in the West generally have their own educational organisations and institutions like any other faith groups, in most cases, Muslim children attend state schools. According to the Association of Muslim schools (AMS, 1997), it is estimated that approximately only two per cent of the total number of Muslim children attend full-time Muslim schools.

In the 1980s, the Muslim community in Britain began to set up Muslim schools. The first was in London, and now there are over one hundred schools educating approximately 10,000 pupils. Muslim schools have now joined the maintained sector. Muslims are still making efforts to expand the number of ‘maintained Muslim schools’ as part of a drive to raise standards and increase diversity.

### 1.3.3. Arguments for and against faith schools

There are many opinions which support the establishment of faith schools and, similarly, there are many voices which oppose them. On the one hand, it is claimed by many educationalists, professionals, and politicians that faith schools promote spiritual and moral values in their pupils, and improved academic performance. According to Gillard (2002) Tony Blair has made much of his view that faith schools do, indeed, foster the former point made above. In addition to this, Bangladeshi and Pakistani parents perceive faith schools as achieving better results; this is why they often prefer segregated education for their children (Gillard, 2002).

On the other hand, there are arguments against faith schools. One suggestion is that single faith schools deny children the right to grow with and learn about people of other backgrounds and beliefs. A commentator in *The Guardian* argued that these schools may be divisive and prevent mixing of pupils of different backgrounds. She said:

*Faith schools are by their nature divisive. In a mixed school children can see that their classmates are different, but they don't see anything is wrong with that. Accepting children should grow into accepting adults. Faith schools are normally of a better standard. Shouldn't all standards be improved, not by dividing society further but by including everyone and raising standards for all (Kate, 2001).*

Teachers also have different opinions on faith schools. One of the teaching union leaders expressed his opinion on Muslim schools by claiming that supporting these schools is akin to supporting terrorism. Mr Woodward stated:

*Government support for faith schools means it would have to give state funding to the Osama Bin Laden Academy (Woodward, 2002).*

These criticisms seem not only a little harsh, but suggest a lack of understanding. In contrast, a commentator in Bahrain stated:

*I went to a school in Bahrain where, as a Christian, I got three hours of instruction in that religion every week...We were well integrated as a class and learnt a lot about each others' religions and cultures through everyday interaction (Gaya, 2001).*

Faith schools, although representing one religion in particular, seem to acknowledge the importance of educating their pupils about other beliefs and religions and even accepting pupils from other faith groups. The former Archbishop of Canterbury, Dr George Carey, defended the role played by Church of England schools amid the controversy over whether faith schools undermine social cohesion, and are “decisive by nature” (Kate, 2001).

*... faith schools are making a "distinguished" contribution to education, and there is no history of Church of England schools excluding pupils from other faiths (Carey, 2001).*

In an interview on BBC Radio 4's today programme, he furthered this argument by suggesting:

*We have a strong history, a long history of faith schools in this country. The Church of England was in education before the state. There has been no history of exclusion. We want inclusion, we want to include people. And indeed in many parts of our country we have a strong number of Muslims and other faith-based children who come to our schools (Carey, 2001).*

The establishment of faith schools has clearly highlighted a number of issues. The opinions for and against such schools remain topics of debate. There is, in the writer's opinion, no reason why faith schools cannot continue to promote a particular religious group and, at the same time, encouraging and educating their pupils about other faiths, as suggested by the White Paper *Schools Achieving Success* which states:

*We want faith schools that come into the maintained sector to add to the inclusiveness and diversity of the school system and to be ready to work with non-denominational schools and those of other faiths (DfES, 2001b, p.45).*

As a result of what Muslim children are facing in some state schools, there is an argument for allowing Muslim-majority state schools(e.g. where 90 per cent of pupils are Muslim) to be organised and led by Muslim organisations. Iftikhar Ahmad justifies his campaign by saying that:



*British schools are not doing enough to tackle racism and promote race relations. Many teachers are unaware of racist attitudes amongst pupils. Schools have a responsibility not only to deal with racist incidents but also to prepare pupils for life in a multi-cultural and multi-racial society...The time has come for the Muslim community - in the form of Islamic charities and trusts - to manage and run those state schools where Muslim pupils are in the majority. The Department for Education would be responsible for funding, inspection and maintenance (Ahmad, 2002).*

Many Muslim parents believe that state schools will often not advance the spiritual lives of their children or promote their religious identity. This is another reason why many Muslim parents have welcomed Muslim schools. Others too acknowledge the role that faith schools can play in promoting the spiritual development of young people (Hewitt, 1996).

However, some feel that single faith schools deny children the right to learn about other cultures, considering that citizenship education is about developing a broad understanding of civic issues, a more cosmopolitan view. This will be discussed later in the thesis.

The Muslim school is therefore perceived by many as a kind of refuge for pupils in order to practise their religion and to be removed from behavioural influences such as bad language, promiscuous sexuality and drug use which would be contrary to their beliefs. Moreover, Muslim schools do not provide an alien environment differing in almost every respect from what the children experience at home. Thus, by making the pupils feel more at ease at school, they have a positive effect on their outlook and academic achievement (Hewitt, 1996). This opinion is also held by Emerick (1998) who claims that living in non-Muslim communities makes many Muslims turn to Muslim schools in order to preserve as best they can their communal identity and practice as Muslims.

Khan-Cheema (1996) asserted that one of the main reasons why Muslims have established a programme of self-help projects (supplementary/ Quranic schools) over the last thirty-five years or so is because state schools fail to provide enough awareness of spiritual and moral values. Other reasons include the absence of Arabic, Urdu and other relevant community languages in the school curriculum; and a lack of concern about

single sex provision, either as separate schools or within co-educational schools (Al-Hawamleh, 2003).

The main criticism seems to be that children who attend single faith schools fail to gain an adequate understanding of other beliefs and, in general, that these schools fail to promote a cosmopolitan approach.

On the other hand, supporters of single faith schools suggest that these schools provide not only a greater understanding of spiritual and moral values, which are to some degree lacking in normal state schools, but also have a role in bridging the gap between the religious upbringing at home and at school, thus enabling pupils to better understand their religion and face the challenges of society. Therefore, single faith schools help mould pupils in their respective faiths, especially in an increasingly irreligious society.

#### **1.3.4. The government and the faith schools**

Religious groups (Anglicans, Catholics, Methodists, Quakers, Jews, Hindus, Seventh Day Adventists) already run about a third of England's state-funded schools (Gillard, 2002). The Government however faces criticism because of its stance with single faith schools - but Tony Blair's New Labour Government does support the current movement of establishing faith schools in society, due to the positive contribution of these schools towards society and their excellence in achievement.

Ten years ago, Mr. Jack Straw MP, then Labour's Shadow Education Secretary, stated in a lecture on 'The Next Ten Years', a conference focusing on Islamic Education and Muslim schools and their relationship to British Society that:

*No issue which I have dealt with as Labour's Education Spokesman has aroused more controversy than that of whether the state should fund and support Muslim or Orthodox Jewish schools. I am glad to say that after considerable debate there is now widespread support for the position spelt out in the Policy Review, that on equity voluntary-aided status should be available to school foundations from Britain's 'newer' religions - I like Islam - on exactly the same basis as that right is currently enjoyed by Anglican and Catholic school foundations (whose voluntary aided and controlled schools together account for one third of all state maintained schools in this country) (Straw, 1989, p.8).*

#### **1.4. Why is this particular topic being researched?**

Current affairs globally and nationally have played a role in crystallising some of the ideas presented in this thesis. Over the last decade, there has been increasing debate on a number of issues in terms of Muslims in Britain and the national schooling system.

Today, Muslims after Anglicans and Catholics are the third largest practising religious group in Britain. Many Muslims who are born here and are growing up in Britain, are having to face the prospect of defining their identity in peaceable, productive and law-abiding ways in a society that is increasingly Islamophobic. This question of identity affects second and third generation immigrant Muslims, who have to balance their religious upbringing with the culture surrounding them.

More than half of the current generation of young British Muslims in Britain are now born in the West, as opposed to their parents who migrated here in the 1950s and 1960s. These young people are increasingly asserting themselves in various ways in society. For them, issues of race and religion are often fused, and growing racism in society is forcing them into a greater sense of religious and social identity.

On the one hand, the fact that the rate of religious observance is relatively low among young British Muslims, means that for many of them integration into their host countries has actually meant assimilation. On the other hand, the renewed commitment for religious observance among a minority of young people has led to the creation of a number of independent Islamic schools.

According to Ramadan (1999) the last twenty years have seen a growing awareness of the need for a renewal of Islamic thinking in Europe. and a new kind of Islamic identity that integrates the old with the new. Young Muslims are now Europeans and, directly or indirectly, they are asking questions which demand explicit answers about their identity.

Educational and social institutions have a role in developing communities in terms of belonging and citizenship. They should also provide answers and solutions to questions and problems arising in communities. There is a growing energy and commitment among Muslim schools and other associations to ensure that a cosmopolitan view is taught to pupils. They have to place greater value on civic education and citizen participation, which are seen as necessary stages in the acquisition of legitimate rights, and in the

formation of duties and obligations within a co-operative social contract with the wider society.

Furthermore, the ongoing faith schools debate has opened up into various discussions, which focus on the implications and effectiveness of single-faith and multi-faith schools; the differences between single faith schools and state schools; and the importance and general effectiveness of independent Muslims schools. Thus, with an increasing number of independent Muslim schools being established in Britain, this thesis aims to discuss the ways that the subject of citizenship is taught in these schools, as compared with state schools, and to assess the adequacy of such civics teaching for preparing young Muslims for a productive and moral existence in a society in which religious groups recognize each other's differences and strengths, and are able to live harmoniously with one another.

### **1.5. Why is teaching citizenship important?**

Education helps to develop an individual's understanding of various subject matters and prepares them to join society as a productive member. This requires identifying the proper balance and connections between personal and social education, and knowing how to differentiate between independent thinking and indoctrination and what pedagogical methods, and at what ages are various types of education most apt (Heater, 1999).

Nobody can any longer assume that good citizenship is something that people learn to do spontaneously. However, the idea of citizenship is not a widely understood idea in Britain. Citizenship - except in the formal passport-holding sense - is a largely alien concept in Britain and people do not have a clear idea of what it means to be a citizen, as opposed to being one of Her Majesty's subjects. According to the DfES the importance aspects of studying citizenship in schools are: that such education:

- *Helps pupils to become informed, thoughtful and responsible citizens who are aware of their duties and rights.*
- *Promotes spiritual, moral, social and cultural development, making them more self-confident and responsible both in and beyond the classroom.*
- *Encourages pupils to play a helpful part in the life of their schools, neighbourhoods, communities and the wider world.*

- *Teaches them about our economy and democratic institutions and values; encourages respect for different national, religious and ethnic identities; and develops pupils' ability to reflect on issues and take part in discussions* (DfES, 2005).

In addition, according to Huddleston (2004), citizenship is important because pupils learn how to recognize bias, evaluate argument, weigh evidence, look for alternative interpretations, viewpoints and sources of evidence; above all they can learn to give good reasons for the things they say and do, and to expect good reasons to be given by others. Moreover, Citizenship Education helps to equip young people to deal with situations of conflict and controversy knowledgeably and tolerantly. It helps to equip them to understand the consequences of their actions, and those of the adults around them.

From the National Curriculum point of view, citizenship programmes are designed to provide learning opportunities for pupils, from the Foundation Stage, through Key Stages 3 and 4 and for students in the post-16 sector, to gain knowledge, skills and understanding.

### **1.6. Why has the research been conducted in this region?**

This study took place in the North of England in an industrial area where there is a high presence of Muslims who came to the country during the last century and stayed there, despite the decline of the traditional industries to which they were originally recruited.

The first waves of Muslim migrants to Europe were workers from North Africa, Turkey, India and Pakistan, and they were generally poor, driven to migration by economic necessity. Their level of education and the precariousness of their status made it unlikely that they would think in terms of a European Islam. The probable Muslim population in Britain in 1951 was about 23,000 according to Little (1948). The latest census (2001) showed that there are 1.6 million Muslims in Britain.

Migrants came from underdeveloped countries to work within an industrialized country to improve their way of living and eventually return home. When their children went to schools it became very hard however to take the decision to leave Britain. They lived together in different industrial cities, where they lived as small communities. They were not aware of their children's educational needs at that time. When the second generation

grew up they became more aware of their rights in society. Education was often the first item in the second and third generation's agenda. Gradually, this awareness led to the notion of Muslim schools.

The 2001 census showed the ethnic and religious diversity of the North West of England, showing that Blackburn had the highest proportion of Muslims in the North West 19.4 per cent. Pendle comes second 13.4 per cent, then Oldham 11.1 per cent, Rochdale is fourth 9.4 per cent, and Manchester is fifth 9.1 per cent. Due to the fact of Muslim presence in this area, many Islamic organisations have emerged to meet the needs of the new minority *i.e.* mosques, youth clubs, weekend schools and, later, independent Muslim schools. The natural increase of numbers of Muslim children has influenced the demand on Muslim educational institutions. There are 15 Muslim schools within the research area out of 108 in England and Wales. Thirteen are secondary schools seven of them are for girls-only and five boys-only.

This area has suffered from violence and riots between minorities and mainstream groups during the past few years. Exploring the pupils' views on citizenship who belong within these areas will give a good description as to what the Government could do to harmonize relations between minority and mainstream cultures within society.

Political parties in England are very keen to control or benefit from the Muslim vote especially in areas where Muslims are a majority. Recently, Muslims became aware of their political rights in this country and started taking part in the elections with different parties. Furthermore, Muslim groups started lobbying for Muslim community benefits.

### **1.7. Objectives of the research, and the methodology**

The key aim is to investigate differences between Muslim and state schools, contrasting ways of delivering citizenship in Muslim schools, examining the role of Muslim schools in preparing pupils for a role in British society.

The study further aims:

1. To explore the ways of delivering citizenship in Muslim schools;
2. To investigate the differences in teaching citizenship between Muslim and state schools;

3. To investigate the attitude of pupils in Muslim and state schools towards the importance of teaching Citizenship Education;
4. To investigate the way pupils in Muslim and state schools define the good and bad citizen in light of the study of citizenship;
5. To explore pupils attitude towards the relation between Islam and citizenship;
6. To investigate pupils attitude towards belonging to British society.

In addition, the study aims to assist the writer, a teacher in a Muslim school, how to advise colleagues on ways in which civics education in Muslim schools could meet National Curriculum goals, and how Citizenship Education may promote responsible attitudes and civic participation amongst young Muslims in Britain's multicultural society.

### **1.8. Summary and conclusions**

In conclusion, this chapter has introduced the main subject matter of this study, 'British society,' and discussed the main concepts of the study such as Muslims, society, education, identity and citizenship. It has also identified the problem and outlined the aims of the study.

The literature in this chapter argues that British society has a large ethnic population, not only because of its imperial history, but also due to its reputation for social tolerance. Religious diversity has been a characteristic of British society for hundreds of years. The Muslim presence in Britain, according to literature, has increased to 1.6 million representing over 3.1 per cent of the population. Consequently, living in the West has introduced many new challenges for Muslims. They are facing a clash between their cultural values and those in contemporary Britain. Over the years, Muslims in Britain have become more involved in a number of social spheres: politically, socially and culturally.

According to the literature, having a faith - any conventional religious faith - can make a positive contribution to identity, citizenship and the common good. This chapter concludes with the view that the role of citizenship is not only to serve a political function by addressing worrying levels of political apathy, but also to try and deal with certain

aspects of social discontent. The Government has adopted a number of measures to close the gap between pupils of different ethnic origins, in terms of academic achievement, by introducing key policies, one of which was citizenship.

Muslims in Britain have a dual system of schooling - supplementary schools represented by weekend and evening schools; and independent full time schools. It is estimated that approximately two per cent of the total number of Muslim children attend Muslim schools.

The literature reveals that there are many opinions which support the establishment of faith schools and their arguments are based on the fact that faith schools promote spiritual and moral values, possibly leading to improved reasoning skills, and better academic performance. On the other hand, there are many voices which oppose faith schools. One suggestion is that single faith schools deny children the right to grow with and learn about people of other backgrounds and beliefs. However, most Muslim parents in the writer's experience believe that state schools will not advance the spiritual lives of their children or promote their religious identity. The Government faces criticism because of its stance with single faith schools.

The discussion also argued that educational and social institutions should have a greater role in developing communities in terms of belonging and citizenship. It is suggested that citizenship education could give answers and solutions to questions and problems arising in communities.

The importance of teaching citizenship are: helping pupils to become informed, promoting spirituality, encouraging pupils to play a helpful part in everyday life, teaching pupils about the economy, democratic institutions and values, encouraging respect for different national, religious and ethnic identities, and developing pupils' ability to reflect on issues and take part in discussions. Clearly then, in this argument the importance of citizenship classes in both state and single-faith school is evident.

Before discussing the implications of citizenship amongst pupils, it is crucial to examine the background of single-faith schools, and in particular Muslim schools.



**Chapter two:**  
**Muslim schools in Britain**

## **2. Chapter Two: Muslim Schools in Britain**

### **2.1. Muslims in Britain**

#### **2.1.1. History of Islam in Britain**

Probably the first close contact that Britain made with Islam came about when the British Imperial rule began in India. Britain conquered Bengal in the second half of the 18<sup>th</sup> century (1750) and expanded in Baluchistan to Burma and from Kashmir to Ceylon by the middle of the 19<sup>th</sup> century (1857) (Frazer, 1908). Over the centuries, Britain's interests relative to the Muslim world including the Middle East, India and Pakistan increased. The British interacted with Muslims through various channels such as business and trade (Milner, 1907).

The period of history that is immediately relevant to the Muslim situation in Britain relates to British colonialism and the Commonwealth. Muslim migration and settlement in Great Britain is the result of a late imperial process common to all of Western Europe (Nielsen, 1984). Muslim migration and settlement in Britain dated from the middle years of the 19<sup>th</sup> century when Muslim seamen from Yemen, Somalia and South Asia came to settle in the ports of Cardiff, Liverpool and London (Collins, 1957). Cardiff is the oldest Muslim centre of the United Kingdom. In the 1940s it was estimated that there were 700 Arab males; 150 Somalians; and 1000 of their children in Cardiff. They ran their own mosque and school where instruction in the Quran was given to children under the auspices of a resident Sheikh and a small staff of assistants. By 1962 there were 7,000 Muslims in the Cardiff area, mainly from Yemen, Aden and Somalia (Ally, 1981).

During the Second World War, foreign seamen were employed at the same pay rates as British seamen (Little, 1948). With this concession, the Muslim seamen began to enjoy a grater degree of economic security and they began to concern themselves with settling down to a more permanent life-style. By this time it was not uncommon to find coffee houses and small oriental spice shops run by Muslim seamen opening up in the port's areas. The areas of concentration were mainly Cardiff and Tyneside where the number of Yemenis and Adenese reached 12,000 in 1960 (Dahya, 1965).

During this time, there were other Muslim groups arriving in Britain apart from the seamen. By the end of the Second World War the number of Indian Muslims in Britain had exceeded 30,000. In 1949, it was estimated that there were more than 43,000

Pakistanis, over 10,000 in London alone (Hunter, 1962). There were also Muslim students and professional men who came mainly from India. With the beginning of British rule in India and South Africa, Muslims from Africa and India came to Britain to be educated at public schools and universities (Singh, 1963). Some of these students returned home after their education to enter the Indian Civil Service, politics and journalism, but some remained in Britain to practise law, medicine or politics. Many of these students and professional groups resided in and around London, but did not form separate geographical or social units. Some had their businesses or practices in non-Muslim communities and became anglicised. But many of those who settled down in Britain maintained their Islamic culture and were instrumental in forming several Islamic societies during this period (Hunter, 1962).

In more recent times, due to the industrial growth in the 1950s and 1960s, large industrial cities such as London, Birmingham and Manchester have been attracting a rapidly increasing Muslim population. This period brought a large number of Muslim migrants to Britain from the Indian subcontinent. Muslims, particularly from the Commonwealth countries, found their way to Britain in connection with trade, commerce, education and services.

Muslim migration in the 1950s has many different characteristics in comparison to that which took place during the late 19<sup>th</sup> and early 20<sup>th</sup> centuries. It differs not only in terms of the nature and size of the migratory movement, but also the geographical and religious backgrounds of the migrants (Ally, 1981; Clarke, 1988). Unlike the Muslim settlements in and around the dockland areas of the British seaports a century ago, it is characterised by a substantial Muslim settlement in the industrialised inner cities (Ally, 1981). After the war, due to rapid economic growth and post-war reconstruction, there was an intense shortage of labour in Britain as well as Europe, and the overseas colonies became the best recruiting market (Darsh, 1980; Clarke, 1988).

To this end, Britain made systematic attempts to attract workers from abroad, and was able to exploit its historical links with India and Pakistan (Rose, and Deakin 1969; Darsh, 1980; Shaw, 1988). Further, in the post-war period, due to the creation of the new independent states of Pakistan and Bangladesh, these countries were facing serious economic, social and political problems, which meant that more immigrants came to Britain (Ally, 1981).

The second largest Muslim community migrating were Turkish Cypriots. The strife between the Greek and the Turkish community was exacerbated in the 1950s when the Greek population began to seek political union with Greece and many Turks decided to migrate to Britain. Many West and East Africans who were Muslims also came to Britain in the 1960s (Ally, 1981).

Geographically, the Muslim population is not uniformly spread throughout Britain. The majority of the Muslim population is resident in the largest industrial cities such as London, Birmingham, Liverpool, Manchester, Sheffield and Bradford. The original pattern varies considerably from one Muslim nationality to another; for instance, while Bengalis are settled in East London, Oldham and Bradford, Turkish Cypriots live in North and Southeast London (Nielsen, 1995).

Therefore, historically, various Muslim communities have established themselves throughout Britain. However, when it comes to their actual practise of Islamic rituals there are many sociological differences. Different ethnic Muslim groups have brought to Britain their own culturally enriched interpretations of Islam, as well as their sectarian argument and division.

Although these differences are present on a cultural and socio-political level, the theological concept of the *ummah* (world-wide Muslim community) means that Islam is not attached to any one ethnicity, but is universal in outlook. Therefore, membership of the Islamic community is not dependent on ethnicity, but rather on a shared understanding and acceptance of the main ideals of orthodox Islam. Rippin's study (1992) of the demographics of the Muslim communities in Britain suggests, however, there may be links between Muslims and ethnicity. In addition to this, whilst Islam and the Quran talk of embracing all ethnicities, historically a cultural bias has developed. For example, in certain countries in the Middle-east Islam has an Arab focus which ignores the ethnic interests of Muslims of other cultures.

### **2.1.2. The structure of the Muslim community in England**

Rendall, (2002) stated that the difficulty of unifying this group of immigrants gains greater clarity when we look at a sampling of the multitude of organizations which provide a loose and overlapping structure to the Muslim community. The vast majority of British Muslims are *Sunni*, although a few *Shi'i* groups do exist (including the *Ahmadiyya*

and *Ismaili* branches). Within the Sunni community there are many divisions on several different levels.

Jorgen Nielsen (1995) identifies three different categories of community organization. The first level (starting at the grass roots) consists of community-related, local initiatives. The *Deobandi* and *Brelwi* are the two major divisions. They are concerned with serving local needs and maintaining unique traditions related to community and mosque. The second category consists of two movements which trace their origins back to the Indian sub-continent. The *Ahlul-Hadith* are known for their separatist stance with regard to British culture. They promote their ideas within the Muslim community through large-scale literature and audio tape distribution as well as travelling speakers. The *Jamaat-i-Islami* is a movement which has become home to several organizations: the Islamic Foundation, the Muslim Educational Trust, the U.K. Islamic Mission, and *Dawatul Islam*. This movement has given impetus to research, publishing, education, development of mosques.

Elite national organizations comprise the third category. In the 1970s, Islam became more concerned with international organization and a couple of British groups emerged in the wake of such concern: the Muslim Institute and the International Centre for Islam Studies in London.

Nielsen (1995) also points out that the three categories mentioned frequently overlap and the development of “national umbrella organizations” lends credence to that fact. The Union of Muslim Organizations of the UK and Eire has attempted to mobilize involvement in the political life of the nation, primarily through lobbying. The Council of Mosques and the Council of Imams and Mosques have attempted to link together the efforts of mosques; coordinating conferences and protest marches.

### **2.1.3. A new generation**

According to Nielson (2000) there is a growing proportion of young Muslims who have been born and raised in Britain. A further number arrived while they were still at pre-school age. This makes for an increasing number who have been brought up in homes and communities dominated by parental cultures and the pressures of living with new cultures in a strange environment, and attending schools which are part of the host environment (Nielson, 2000).

A primary concern for many Muslim parents is the fact that their children soon begin to adopt English standards and ideas (Iqbal, 1975; Sarwar, 1983, 1994; Parker-Jenkins, 2002). According to Raza (1991) the community in general fears that their younger generation will become westernised, and will lose their cultural heritage and religion. Being educated in the generally secular atmosphere of British schools, in contrast to the prevailing religious atmosphere at home, Muslim children can often find themselves at the centre of cultural conflict (Hewitt, 1996). But as they grow up, they often resolve the problem by adopting some aspects of Western culture and behaviour while retaining many of their traditional values and attitudes (Hiro, 1971). A survey conducted by Anwar (1986) revealed that almost half of his sample of Muslim parents 47 per cent, and 41 per cent of young Muslims felt that Christianity influences children in some ways. Eighty per cent (of both parents and children) agreed that there is insufficient teaching of Islam in schools. According to Parker-Jenkins (2002), for some Muslims who perceive themselves as struggling to define their identity in Britain, the education system provides a focus for academic success but at the same time parents aspire to keep their children faithful to the tenets of Islam.

In this regard, Muslim parents aim to provide an environment outside of school hours, where their children can become familiar with aspects of the Islamic faith. They wish to provide support for their children by educating them on general moral rights and responsibilities, with the desire of aiding integration both inside and outside of school.

Although it may be a concern that young British Muslims struggle to define their identity in Britain, the current generation of Muslim children are moving away from the ideals and attitudes held by their parents. Single faith schools aim to encourage integration, not only towards society, but also amongst the different British Muslim communities; these ethnically mixed Muslim schools are attempting to break the cultural differences inherent among the previous generation.

#### **2.1.4. Major social problems of the Muslim community**

##### **Education**

Possibly the biggest issue for Muslims in Britain, and one that has both national and local implications, is education. Muslims have felt discomfited in the British school system, and have also struggled to gain funding for their own schools. In the 1960s, the British

school system was significantly restructured. Reforms included the removal of most single-sex schools, just when Muslim parents were beginning to look into them with interest. In the 1970s, England began to contemplate some practical concessions to make Muslims more comfortable. They believed that a multi-faith approach to Religious Education (RE) would encourage Muslims to enrol (Rendall, 2002). In fact, it is estimated that there is an approximate population of 350,000 –500,000 Muslim pupils in Britain of compulsory school age (5-16), and that figure is likely to increase (Weston, 1989; Berliner, 1993; Sarwar, 1994).

Although Muslims generally accept the British view regarding the basic purpose of education, for Muslims the idea of ‘good citizenship’ is often synonymous with being a ‘good Muslim.’ In this regard, Rendall, (2002) explained that Muslim parents want schools to produce ‘good Muslims’, but they also want to be able to accept the school’s moral and religious authority for their children. Muslims have pushed for many changes in state schools, including: prayer rooms in schools with a large Muslim population, excused absence for children attending Friday prayers and major religious festivals, segregated swimming and PE lessons, and *Halal* provisions in school meals. It is argued that although these changes are specific to Muslim pupils, they are not intended to be divisive with other faith groups and, generally, implementing them bears little impact upon the rest of the school organisation.

Lewis and Schnapper (1994) indicated that the education problem seems to embody the tensions which British Muslims feel in their new-found cultural context. According to the authors, the same freedom, tolerance, and multi-cultural attitude that have allowed Muslims to live in Britain may be contrary to a uni-cultural belief system. They claim that Muslims do not believe that all religions are created equal. Although they concede the parental assumption that the authority and inspiration of the Quran is central to their children’s education, they maintain an authoritarian structure within their communities. Although these criticisms may be justified to some degree, it is important to mention that there are reasons, such as: lack of political involvement, high levels of Islamophobia in society and Islamic values being threatened by the British schooling system, which may explain why Muslims feel exasperated to some degree when it comes to education.

Hence, as a result of these issues being raised by the Muslim communities in Britain, three types of Islamic educational institutions have developed. First, there are the mosque

schools; second, there are schools that are run in private homes or in separate places; and third, primary or secondary schools, such as Al-Isra Islamic College in Malvern, Worcestershire and the Islamic College in east London (Anwar, 1993).

### **Political sway**

The political side of the problem is that the Muslim community still lacks a significant influence upon matters at a national level. Most Muslims are much more concerned with local issues and tend not to get embroiled in national debates; this is despite the fact that the British government has begun initiatives that enable immigrants to be involved in the political process at a much quicker pace. Slowly, Muslims are becoming more active, and recently the first Muslim MPs were elected to Parliament in 2001 (Rendall, 2002). Nevertheless, there are and have been for a considerable period, many Muslim councillors and officials in local government.

### **Marriage**

Marriage is another realm where Islam differs with Western contemporary practices. A strong family structure is central to Muslim practice, and therefore stable and consistent marriages are very critical.

*How to get married, to whom, and when is a question that haunts and torments a majority of the young British Muslims. The threat facing this core institution is a threat that threatens the very nature and existence of the community* (Ad-Darsh, 1997, p.1).

Ad-Darsh explains that Islam and Muslims hold marriage to be an essential attribute of Muslim communities. In Britain today, one cultural, rather than religious practice, which attracts controversy and reinforces prejudices, is arranged marriage. Arranged marriages are often confused with forced marriages, which are conducted without the consent of one or both of the parties. Forced marriages are not viewed as valid in Islam and there is evidence of growing pressure within communities and from wider society to end this practice.

### **Discrimination and Islamophobia**



Muslims have been the target of religious discrimination in Britain as well as wider racial discrimination. A number of areas of discriminatory behaviour or exclusion have been highlighted, such as; time-off for religious festivals; refusal to allow time off for daily prayers; difficulties in obtaining planning permission for mosques, schools and burial sites; conflicts about dress and language in a range of settings, especially the wearing of the *hijab* in schools and the workplace; and arbitrary search and arrest in the post 7/7 era.

Islamophobia, which is defined as dread or hatred of Islam and fear or dislike of Muslims was expressed in a number of ways immediately after the events of September 11<sup>th</sup> 2001 in America, and of July 7<sup>th</sup> 2005 in London. There have been attacks on mosques and Asian-run businesses around the UK; firebombs were put through letterboxes; and death threats were made against Muslims; and people of 'Islamic' appearance have been physically attacked, stabbed, and even murdered.

The media's widespread usage of words such as 'terrorists' and 'fundamentalists' associating them with Muslims perpetuates the view that Islam and Muslims are violent and dangerous. This contributes to an Islamophobic atmosphere. In a survey of the coverage of Islam and Muslims in the British media before September 11<sup>th</sup> 2001, persistent stereotypes relating to Muslims were that they are 'intolerant', 'violent' or 'cruel', and 'strange' or 'different'.

The use of terms such as 'swamping' in relation to asylum-seekers by the former Home Secretary, David Blunkett, or criticism of Muslims as 'isolationist' by Peter Hain, a Foreign Office minister, continued to create negative perceptions. In a 2007 pamphlet Britain's Minister of immigration claimed that inequality and child poverty in Britain were actually caused by the "influx" of asylum-seekers, refugees, and immigrants employed in low-paying jobs (Byrne, 2007). Blaming immigrants is, of course, a familiar way of scape-goating groups in ways which deflect from government policy failures.

Islamophobic perceptions are not a new phenomenon. Sir Alfred Sherman, former political advisor to Margaret Thatcher, said:

*There is a Muslim threat to Christian Europe. It is developing slowly and could still be checked. But the policies of Western powers have done almost everything possible to help it grow* (Bright, 1998, p.20).

Clare Hollingsworth issued a similar warning:

*Muslim fundamentalism is fast becoming the chief threat to global peace and security as well as a cause of national and local disturbance through terrorism. It is akin to the menace posed by Nazism in the 1930s* (Stubbs, 1997, p10).

Even though these perceptions continue to be portrayed in the media, soon after 11 September 2001, the British Prime Minister, Tony Blair, sought to clarify that the events had nothing to do with Islam or Muslims *per se*, and he stressed that Muslims should not be targeted in any way. This demonstrated an understanding that, contrary to the stereotypical perceptions of Muslims, one of the most striking aspects of Muslims living in Britain today is their ethnic and cultural diversity. This diversity challenges state policy on social and political issues, which is based on assumptions and stereotypes of Muslims as an undifferentiated community, and again highlights the need for issues such as citizenship and identity to be defined.

## **2.2. Education in Islam**

In Islam, education is viewed as a fundamental obligation of any adhering Muslim. In order to discuss its significance according to Islam, the Arabic language needs to be approached. Three terms are used in Arabic for education, each differing in connotation but embodying the various dimensions of the educational process as perceived by Islam. The most widely used word for education in a formal sense is the word *ta'lim*, stemming from the root *'alima* (to know, to be aware, to perceive, to learn), relating to knowledge being sought or imparted through instruction and teaching. *Tarbiya*, coming from the root *raba* (to increase, grow, to rear) implies a state of spiritual and ethical nurturing in accordance with the will of the Lord. *Ar-Rabb*. *Ta'dib* comes from the root *aduba* (to be cultured, refined, well-mannered) and suggests the social dimensions of a person's development of sound social behaviour. What is meant by 'sound education' requires a deeper understanding of the Islamic conception of the human being (Cook, 1999).

Recommendations made by scholars provide this definition, Al-Attas (1979) explained that 'man' according to Islam is composed of soul and body, he is at once spirit and matter, man possesses spiritual and rational organs of cognition such as the heart (*qalb*) and the intellect (*'aql*) and faculties relating to physical, intellectual and spiritual vision,

experience and consciousness. His most significant attributes is knowledge which pertains to spiritual as well as intelligible and tangible realities.

Education, as envisaged in the context of Islam, claims to be a process which involves the complete person, including the rational, spiritual and social dimensions of the person. According to Al-Attas the comprehensive and integrated approach to education in Islam strives to produce a good, well-rounded person aiming at the balanced growth of the total personality through training Man's spirit, intellect, rational self, feelings and bodily senses... such that faith is infused into the whole of his personality. (Al-Attas, 1979).

In Islamic educational theory the general objective of acquiring knowledge is the actualization and perfection of all dimensions of the human being. Man is intended to act as the representative of God, *khalifat Allah* who, in order to fulfil his divine duty, must submit himself completely to God, *Allah* (Abdullah 1982: 116).

According to Muslims, the ultimate aim of Islamic education is 'perfection', and this can only be achieved through obedience to God. While education does prepare man for happiness in this life "its ultimate goal is the abode of permanence and all education points to the permanent world of eternity (*al-akhirah*)" (Nasr 1984: 7). Education is (or at least should be in Islam) inseparable from the spiritual life.

The Quran is, as the founder of the International Federation of Muslim and Arabic Schools wrote,

*The perennial foundation for Islamic systems of legislation and of social and economic organization. It is last but not least the basis of both moral and general education and the core, pivot and gateway of learning* (Al-Saud, 1979, p.32).

In addition to the Quran, Muslims also take the example of the Prophet Muhammad, through the *hadith*, his documented sayings and actions, as indicative of how they should aspire to live their lives. The function of education in Islam is, as Al-Attas remarks (1985), "to produce men and women resembling him (the Prophet Muhammad) as near as possible".

Incidentally, the *Seerah*, or the life of the Prophet, provides Muslims with many examples of the multicultural and varying backgrounds of those people that followed the Prophet

Muhammad. His associates included Africans, Persians, Romans and Israelites. The teachings of the Quran and the example of the Prophet constitute the spiritual pattern of an Islamic education system, which Muslims strive to implement in their lives.

It is evident then that Islam stresses the importance of education through the understanding and implication of religious ideals as directed by God in the Quran and the example of the Prophet Muhammad through the *hadith* literature.

### **2.2.1. Islamic education in the West**

Since the beginning of their settlement in Britain, Muslims have had to face the challenges of adapting to a new social, cultural and economic environment, and also that of responding to the opportunities provided by the new environment. A particularly contentious challenge facing the Muslim community in Britain is within the field of education. It is well documented that education is a leading element in the development and progression of any society, and of different cultural groups within it. Indeed, Russell (1973) observed that education was the key to the development of the New World. In order to achieve the national objectives of any country, special attention must be paid to the kind of education that occurs place in its educational institutions.

Ad-Darsh (1996) maintained that Islam as a system encompasses political, economic, and social dictates. A study of the life of the Prophet Muhammad (*Pbuh*) reveals that his entire motivation was towards societal improvement based on accepting God's guidance as revealed in the Quran (Quran 30:30). For Muslims, this ideology is continued by educating each successive generation, it must be taught, understood and practised.

Therefore, in the West many Muslims parents are becoming increasingly concerned about the level of their children's Islamic education, and are beginning to recognise the implications of their children receiving a secular education. In order for them to counteract this, Muslim schools are claiming to provide an 'Islamic' alternative in addition to the state education system. Contrary to the modern view of religious affiliation where people are considered to be affiliated with the religious tradition that is historically prevalent in the land of their birth or in their ethnic group, whether they know anything about their religion or not (Yousif, 2000), Islam demands a minimum level of knowledge, understanding and practice.

### **2.2.2. Educational concerns of British Muslims**

It has been well established that there is value in secure belonging to a cultural group. Margalit and Raz (1999) argued that cultural membership is vital because it provides people with meaningful choices about how to lead their lives, and also affects how others perceive and respond to them. Cultural identity, therefore, provides the basis for self-identification and secure belonging.

A variety of cultural traditions is present among Muslims living in Britain. These include those of South Asian, Arabic, Turkish, Persian and European cultures. While the faith tradition and its major practices remain the same for the majority of British Muslims, there are varieties of national cultures shaping the home language, dress and ceremonial activities of Muslim groups. One should recognise the diversity of minority cultures existing in Britain, which entails that an overlapping multiplicity of identities may exist within the Muslim community. This means that British Muslims expect their children to be educated like other fellow citizens, in addition to having a grasp of their native language at home and being true to their faith. Other factors such as dress, marriage and schooling were found to be important to Muslims; however, the foremost elements shaping the self and group identities of British Muslims are language and religion (Modood, 1997).

British Muslims are becoming more assertive in the way they express their religious identity. Modood highlighted the importance of religion to the self-identification of South Asian Muslims living in Britain when he reported that nine out of 10 Muslim respondents answered that religion was important to the way they led their lives (Modood, 1997). Mustafa (2001) stated that during the last two decades, the level of Muslim discontent with the state education system has become pronounced. There is a growing realisation amongst Muslim parents in Britain with regards to the value of educational achievement and the well-being of their children. Parents also recognise the need for greater emphasis on moral and spiritual education in schools something which they feel is lacking within the education system.

Individuals learn social norms and attitudes within a social setting involving family members and friends. The school environment plays an important role in the formation of a child's social values. It is therefore essential that values emphasised by family and community members are not contradictory to those taught at school. When such a

contradiction arises, children may feel alienated from their environments, in school, at home, or both (Anwar, 1998). In view of this, some Muslim parents have been voicing their criticism of the whole ethos of state schools, mainly because of their concern about the incompatibility between values taught at home and those at school (Halstead, 1995; Sarwar, 1995).

The 1985 Swann Report invoked a widespread response by Muslims to issues of cultural and religious diversity in British society, and the implications of the diversity of religious experience on the education system. The Council of Mosques for UK and Eire (1986) published a detailed response containing the most comprehensive account of Muslim concerns about the Swann committee report. The debate about the implications of the Swann Report on the education of Muslim children continued, with many valuable contributions, such as that of Halstead (1986) and Ashraf (1986b).

However, those Muslim educationists who subscribed to the Council of Mosques' response commended the work of the Swann Committee and welcomed many of its recommendations; they reserved their main criticism for the report's failure to recognise that religion is a way of life to a Muslim (Mustafa, 2001). Religious beliefs and values are core elements in the cultural identity of Muslim communities. Hence, Muslims desire that their children are educated in accordance with their faith, especially in schools where Muslim children constitute a large proportion or a majority. Learning about religion(s) in Religious Education lessons is considered inadequate and falls short of the aspirations of Muslim parents. There is a serious shortage of authentic teaching materials and trained teachers for the teaching of Islam in British schools (The Islamic Society, 1986). While Muslims consider the provision of such faith-based education to be compatible with the aim of taking on the shared values of the wider pluralist society, Halstead and Cheema (1987) cited a wealth of sources that argued against the provision of any form of religious instruction in maintained schools, on the basis that in a multi-faith, pluralist society this instruction is deemed inappropriate and divisive.

The growth of religious observance among British Muslims is a recognised feature of their activity in the public sphere. Lewis (1994) described the Islamic disposition of South Asian Muslims living in Britain as 'a communal consciousness that is far more religious than secular'. A significant majority of British Muslims attach special importance to their faith. The Policy Studies Institute survey showed that 73 per cent of Pakistanis and 76 per

cent of Bangladeshis consider Islam to be fundamental to the way they live their life in Britain (Modood *et al.*, 1997). Given that Islam has been a strong mobilising force among British Muslims, it is possible to discern its impact on their educational aspirations.

Thus, cultural identity is very pronounced and clearly demarcated for those of the Islamic faith. Language and religion are two of the most important elements in the process of enabling young people to shape themselves and their identities. Muslim parents feel that not only is there a possibility that their children being educated in state schools may distort their Muslim identities, they are also concerned that the school environment may influence the values and attitudes of their children in ways that are antithetical to Muslim faith. The values of family and community are likely to be contradictory to those promoted in state schools, and this is one of the main reasons that a single faith Muslim school may be an option.

### **2.2.3. Why do Muslims ask for Muslim education?**

Ashraf (1993) argued that Religious Education should not remain a subject solely dealing with information about religions. He was assertive in his proposition that Religious Education should become:

*A central feature of the curriculum providing the curriculum planners with an integrated world view and a basic concept of human nature which includes its relationship to God and external nature. (Ashraf, 1993, p.18).*

This debate has been taken further, as illustrated by the conference organised in June 1996 by the NMEC on the theme of 'Religious Education for Muslim children: the way forward'. In his presentation to the conference, Mukadam (1996) described the present multi-faith approach to Religious Education as inadequate in that it does not provide for the spiritual and moral development of pupils. He then proposed that Muslim children should be taught Religious Education from an enriching Islamic perspective, as opposed to within a separate system. It is the assertion of many Muslim parents that multi-faith teaching is very superficial when it comes to the spiritual understanding of any of the religions being taught. In order to fully benefit from learning about Islam, Mukadam suggests that the spiritual aspect be fully explored.

Khan-Cheema (1996) added his support to the case of a Muslim act of worship and

Muslim Religious Education in state schools. He maintained that the demise of multi-faith education in schools is not in the interest of any faith community. He concluded that:

*Positive affirmation of a pupil's faith within a non-denominational or even secular educational environment can help to enhance their motivation and commitment to learning.* (Khan-Cheema, 1996, p. 7).

Muslims also frequently feel that the education system is failing their children by not providing adequately for their special spiritual, but not separate, needs. However, this is not a view shared by all Muslims. In some localities in Birmingham, the local education authority has been more supportive of Muslim needs, as the AMS reported in 1997 (al-Madaris, *winter* 1996/97). So, what are these needs? The Policy Studies Institute survey showed that the majority of Pakistani respondents 59 per cent and a significant number of Bangladeshis 46 per cent preferred single-sex schools for their daughters (Modood, 1997, p. 323). The pattern of responses was similar for young people in the age group 16-34, where 48 per cent of Pakistanis and 37 per cent of Bangladeshis were in favour of single-sex schools.

Muslims are becoming increasingly concerned about the values that underlie some current practices in schools, such as sex education. A Muslim teacher stated in her address to the NMEC Conference that 'One of the issues that Muslims perceive as a threat to their faith-based morality is sex education'. She also affirmed the view that there is no objection to the teaching of sex education when 'it is done in a responsible, modest and decent way to promote family values' (Amer, 1996). The MET expressed similar concerns about sex education programmes. They cautioned schools not to use material which parents considered to be obscene and objectionable in sex education classes (Sarwar, 1994, p. 11).

This notion of single sex schools and segregated education seems to sit at odds with the educational aims of integration and inclusion, especially considering that citizenship education is an integral aspect of the agenda for social inclusion. It can be argued however, that although there may be a link between segregation in schools and social inclusion, the school is not the only tool for integration. Other social groupings, such as friends outside school and family relatives, may also influence the pupils. Also, another important aspect is that academically many pupils appear to perform better in single sex schools.



According to Cheema (1984), the basic issues and problems which face the Muslim children in schools within mainstream society are:

- The school assembly; where the parents have the right to withdraw children from secular assemblies on written request and after consultation.
- Islamic festivals: Muslim pupils are permitted to take days off on the occasion of *Eid al-Fitr* and *Eid al-Adha*; and School Governing Bodies may consider taking occasional holidays on these days if possible.
- Friday prayer: older Muslim children are allowed to attend the Friday congregational prayer (*Jum'ah*) at the Mosque. Alternatively, a room at the school can be made available for this purpose and ablution facilities made available where possible. Also in consultation with the Local Council for Mosques and the Directorate, at times an Imam is allowed to come into the school and lead the prayers.
- Swimming: single-sex provision is made with appropriate staffing and the girls allowed to wear swimming costumes which conform to the Islamic requirements. Shower and changing facilities should be separate and in single cubicles.
- School uniform: Muslim girls be permitted to wear trousers *Shalwar kamiz* in order to conform to the Islamic requirements.
- Curriculum: Muslim parents, after consultation with Head teachers, may withdraw their children from Music, Dance, Sex Education and any other activity which does not conform to the Islamic principles.
- School and community: good co-ordination and effective channels of communication must be established between the school and the community with improved translation and interpretation services in appropriate languages. Information to parents about the school must similarly be appropriately conveyed. The other demand is for *halal* meal which has also been met by Bradford authorities but not by most other authorities.

Having discussed some of the main problem areas which Muslim pupils face, it is also important to mention here that there is a distinction to be made between cultural and religious practices in Islam. Due to the fact that there are many ethnically diverse Muslim communities present in Britain, there are a lot of cultural practices which are prevalent

amongst Muslim that are not necessarily deemed 'Islamic'. Some practices which may be claimed to be part of the religion of Islam by one ethnic group, may be ignored by another ethnic group within Islam.

Many times, cultural and Islamic practices overlap, and making the distinction can be difficult for state school authorities. This places greater emphasis on the role of the school. Many teachers have commented that greater awareness and education is needed on the cultural differences amongst Muslim pupils; supporters of single faith schools claim that these issues would not be as problematic in a Muslim school.

It is evident then that there are many problems facing Muslim pupils. In response to this, Anwar (1986) explains that adhering to Islam with emphasis on religious injunctions regarding food, dress and free-mixing are observed in the context of a general revival of Islamic feeling among the people. This has also led to the consolidation of Islamic students' groups in Britain and the successful annual gatherings of the Federation of Students' Islamic Societies (FOSIS).

He also comments on the religious activism (*da'wah*) that is conducted by a number of groups, one of which has a significant membership and is called the *Tablighi Jama'at*. This group although encouraging an strict religious upbringing for Muslim children, depends on state schools for the non-religious education of their own children. They want religious instruction in Islam, in addition or alternatively to the practice by which their children get a multi-faith education in school in R.E. classes.

Overall, it is apparent that there are many British Muslim parents who accept the fact that their children are studying at state schools. However there are a growing number of Muslim parents who feel that rather than having to tolerate the various problems and issues which surround their children in state schools, a single faith school may be more appropriate.

One of the main areas of concern for Muslim parents and critics of faith schools is the issue of sex education. In Muslim schools, sex education is viewed as an obstacle to 'faith based morality.' Critics would argue that this sits awkwardly with the desire for Muslims to comprehend better the society into which they are born and socialised. On the other hand, Muslim schools insist that the teaching of sex education in a responsible manner is acceptable, and they agree that although the subject is touched upon within

Islamic Studies and citizenship, this is not nearly enough.

#### **2.2.4. Muslim voluntary organizations**

Over the last four decades, a group of Muslim voluntary organizations has emerged which is characterised by its keen interest in the public education system of the United Kingdom. Muslim voluntary organizations have been playing a key role in the educational debate concerning the nature of Religious Education, and the scope of moral and spiritual development in the school curriculum. In addition, these organizations have been active, through a process of consultation and collaboration, in providing educational services to state schools, local education authorities and government departments.

One of the first priorities for the new immigrants was the establishment of places of Muslim worship; the number of registered mosques in Britain increased from 18 in 1966 to 452 in 1990 (Nielsen, 1995). Mosques are fulfilling a social function, apart from being a place of worship. The majority of mosques in the country are being used to provide supplementary classes for the teaching of the Quran and religious instruction to children.

In major cities, purpose-built mosques have made provisions for women to attend prayers and religious ceremonies. Small libraries, bookshops, and shops for selling certain products in demand by the masses have also been incorporated within the mosque premises. Hence, a form of social organisation has developed within these religious institutions. Youth clubs, women's groups, funeral services, and supplementary evening and weekend classes offering instruction to children in English and Mathematics as well as Islamic Studies, have become part of mosque organisations in the East London Mosque, Regent's Park Mosque, Birmingham Central Mosque, Victoria and Didsbury Mosques in Manchester, and Glasgow Central Mosque, to mention but a few (Mustafa, 2001).

Muslim community organisations were established to cater for the religious and social needs of Muslim groups on a national level. The UK Islamic Mission (UKIM) was one of the first organisations to commence its functions in December 1962. The Union of Muslim Organizations (UMO) was established in 1970 followed by a few others, including the Council of Mosques, UK and Eire in 1984. Networks of *Brelwi* and *Deobandi* groups were also growing across Britain, but neither of these networks has a formal organisational structure (Nielsen, 1995).

### **2.2.5. Muslim educational organizations**

In a community where the majority of its members are below the age of 25, education has emerged as one of the top priorities. Hence, another form of specialised organisation representing the educational interests of Muslims began to emerge in Britain. This group of organisations is characterised by its broad interest in the public education system of this country and its impact on the education of Muslim children (Mustafa, 2001).

The establishment of the Muslim Education Trust (MET) in 1966 was the first initiative. MET is an educational organisation formed to cater for the educational needs of Muslim children in Britain. The Trust advises the Department for Education, local education authorities, and schools on education issues of concern to the Muslim community. The Trust's publication of books and teaching aids covers many topics, ranging from Religious Education, collective worship, sex education, music and Standing Advisory Committee on Religious Education (SACRE) to Islamic Studies for General Certificate of Secondary Education (GCSE) level (Sarwar, 1994).

Muslim organisations sharing similar aims were formed to respond to what was perceived as the demise of faith based worship in our multi-faith pluralist society (Cheema, 1996), and the decline in the education system of those spiritual and moral values so deeply rooted in essential humanity (Ashraf, 1993). The union of Muslim organisations formally set up the National Muslim Education Council (NMEC) in 1978, with the general objective to advance the education of Muslims in the United Kingdom. The Islamic Academy was established as an educational charity in 1983, followed by the IQRA Trust in 1988. The former worked closely with British educationists to promote research into educational provision for Muslims in the UK, while the latter worked mostly with local education authorities, schools, and teachers to provide information about Islam and offer training to teachers (Mustafa, 2001).

However, by the early 1980s Muslim organizations had reached a stage where they were beginning to be increasingly active on the local scene. They were, in effect, successfully integrating into local politics and they began to demand access to the same facilities enjoyed by their counterparts of other faith groups. The first coordinated demands came from Bradford. The Islamic school in the London Borough of Brent submitted a series of requests for recognition, and several other schools subsequently joined the queue. But all requests, even when supported by Local Education Authorities (LEA) and civil servants,

have so far been turned down, in contrast with requests from churches and the occasional Jewish school, often made at the same time and in the same district. This has caused a growing resentment based on the belief that the government is deliberately opposed to the formation of publicly-funded Muslim schools, a belief which anecdotal evidence would seem to support (Nielson, 1999).

Mustafa, (2001) claims that Muslim requirements for special provisions in schools have been met with varying degrees of tolerance and acceptance. Some schools and Local Education Authorities have yet to develop sound policies addressing issues such as prayer facilities for Muslim pupils, single-sex physical education lessons, time off during Islamic festivals, single-sex schools, Islamic dress for girls, and the right of withdrawal from collective worship and sex education lessons. Moreover, the fundamental concern of Muslims about the decline in moral and spiritual education in schools has not been addressed, which renders more support for the establishment of voluntary-aided Muslim schools.

Nevertheless, it is widely accepted that these schools will serve only a minority of Muslim children, whose parents are financially able and willing to pay for such education. The other alternative of establishing voluntary-aided schools will only assist to establish a pattern that again will benefit a small proportion of children (Ashraf, 1986).

Even so, the case for the establishment of state-funded Muslim schools was justified, according to the AMS, for educational, social and moral reasons. The former director of AMS, Ibrahim Hewitt, described the ethos of such schools as one where the artificial divide of knowledge between ‘secular’ and ‘religious’ is non-existent. Such schools, he asserts:

*Will be able to implement the National Curriculum envisaged by the Education Reform Act 1988 more successfully, because it will inculcate spiritual and moral aspects of RE.* (Hewitt, 1996).

Muslim schools are, therefore, regarded as providing a unique educational advantage in the provision of an integrated world-view, where the spiritual and physical learning experiences are cultivated to produce a balanced curriculum. (Mustafa, 2001).

### **2.3. Muslim schools**

Sarwar (1994) emphasised that Islam views education as a process through which a child's total personality is developed in preparation for this life and the *Akhirah* (Hereafter). This affords an ethos to a Muslim school, in which all aspects of a child's life are catered for, not merely the secular, but the spiritual aspects as well. Practically speaking, this means that the tenets of Islam influence every part of the curriculum, something not possible in a non-Muslim school. This does not mean that some subjects are avoided if they contradict Islam or entail un-Islamic practice. Rather, Muslim schools' curricula are modified to meet the requirements of Islam so that the pupils get the benefit of study without having to compromise on religious principles. Sarwar maintained that, apart from the academic value of this approach, it also boosts the self-esteem of Muslim pupils who are made fully aware of the contribution made by Muslim scholars in many subject areas (*e.g.* Science, Mathematics, Geography, *etc.*) over the centuries.

Hewitt (1996) elucidated another benefit of Muslim schools where such institutions do not provide an alien environment differing in almost every respect from that experienced by children at home. Thus, by making the pupils feel more at ease at school, a positive effect is yielded on their outlook and academic achievement.

Al-Hawamleh (2003) maintains that Muslims, who are interested in the establishment of Muslim schools, argue that in the past there were many incidents where some educational institutions dealt with their children (due to their Islamic commitment and practice such as the Islamic code of dress, prayer and food) unfairly. Therefore, they suggest that a Muslim school acts as is a kind of refuge for them in order to practise their religion and to be protected from unreasonable behaviour which might be encountered in some institutes.

#### **2.3.1. Why Muslim schools?**

The following section outlines some examples of Muslim justifications for selecting Muslim schools over state provision. It should be noted that, according to Yuval-Davis (1992), in order to overcome the feeling of racism that some minorities were expressing, the Labour Party has embraced the calls for separate schools in the name of equal opportunities and anti-racism.

Living in non-Muslim communities makes many Muslims turn to Muslim schools in order to preserve as best they can their communal identity and practice as Muslims (Iqbal,

1975; Gilliat, 1994). Hewitt (1996) maintained that Muslims attempt to revive the spirit of Islamic education throughout the schools, which cover all aspects of the modern syllabus from an Islamic perspective and attempt to offer their pupils a solid grounding in their faith through study of Quran, Hadith, Islamic History, Urdu and Arabic language.

Many writers argue that large numbers of Muslim families have witnessed their children distancing themselves from Islam. Their children have not abandoned their religion, but they seem to be reluctant to accept the teaching and principles of Islam and follow them (Iqbal, 1975; Zaki, 1982; Shaw, 1988; Gilliat, 1994). Instead, they follow the dominant culture of the society that they live in. Even as the parents were discovering the worth of Islam, they failed to realise that Islam requires a personal realisation experience (Sarwar, 1994); thus, one is not born into the religion of Islam, it is not an ethnically restricted religion, which is not the case in other major religions like Judasim.

Muslim parents migrated from countries where the vast majority of people were adherents to Islam. This dynamic does not work in an environment such as Britain, which offers many lifestyles and identity choices (Hewitt, 1996). And, consequently, Muslims children unguided by Islamic practices appear lost and de-motivated in a social setting. To counteract this, Muslim parents may prefer a Muslim school for its wholly Islamic environment.

Muslims parents may also opt for Muslim schools for their children if they feel they were treated unfairly by other institutions. The UK Action Committee on Islamic Affairs (UKACIA) reported in 1993 that there had been several instances when Muslim girls were sent home from school because they were wearing clothes (but not the veil) as required by their religious laws and traditions which fell foul of rigidly applied uniform rules. UKACIA indicated that there were cases of Muslim boys suspended from school for refusing to shower naked with other boys, a practice forbidden in Islam. Also, UKACIA cited a case of Muslim boys who were sent home by their school because they refused to shave off a fledgling beard (this was a school where other boys had punk hair styles, shaven heads, wore ear-rings *etc*) (Al-Hawamleh, 2003).

Another example why Muslims parents may opt for a single faith school is that Muslim schools actually provide places for girls where they can perform their prayers in private, something that is not always possible in non-Muslim schools. The sorts of problems

encountered by Muslim girls who wear Islamic dress were well recorded because they made good copy in the newspapers in the past. The daily newspapers, as cited by Hewitt (1996: p.75), highlighted the case of the Alvi sisters who were banned from attending Altrincham Grammar School for Girls in 1990 because they insisted on wearing correct Islamic clothing; and the case of two French sisters who were not allowed to wear head scarves in their state school in 1993. However, boys and girls face similar problems relating to dress and personal hygiene, which made them ready targets for bullying which, according to Hewitt, affects their academic performance (Al-Hawamleh, 2003).

Muslim educationalists additionally argue that the environment of a Muslim school is much better for Muslim youngsters where Islamic teaching and discipline are predominant. In this context, Emerick (1998) stated that many parents have set aside traditional concerns about the financial goals-oriented education in favour of inculcating a solidly based Islamic identity within their children. Despite the financial and organisational hurdles experienced in establishing Islamic schools in Britain, according to supporters of Muslim schools, such schools have a distinct environment fostered in a setting where there are no problems with drugs and alcohol. Children will inevitably behave in certain unacceptable ways if they are open to these vices, and subsequently there is a need for much more discipline, which is far more present in Muslim schools than in any state school (Emerick, 1998).

For Muslims, knowledge in Islam consists of two branches: absolute knowledge based on revelation, and cognitively acquired knowledge. The former 'revealed knowledge', which includes the Quran besides the Sunnah, is missing entirely from the non-Muslim schools. Bleher (1996) maintained that the acquired knowledge, which branches off into natural, intellectual, imaginative, practical and applied sciences, is being taught without an understanding of their interrelevance and to humanity at large. It was the content of the school curriculum which was recognised by Muslims in Britain as a problem, together with the 'hidden curriculum' which resulted in behaviour by their children which they found unacceptable.

Supporters of Muslim schools claim that they provide for parents who feel their children are entangled in a situation of 'culture clash'. Contrastingly the whole ethos of British state schools and educational policy is seen as inconsistent with their mode of life (Al-Hawamleh, 2003).



Having discussed a number of reasons why Muslim parents may opt for Muslim schooling, it is also important to mention that there is growing pressure from many other such parents who do not want private Muslim schooling for their offspring. They do not wish to see their children's education in ideological isolation and instead look to state schools to accommodate their needs (Skinner, 2002). For example, Bradford's first Asian Lord Mayor is quoted as saying, "I don't want separation in any form... what we want is accommodation of our cultural needs, especially in the education system" (Halstead, 1988, p. 52).

### **2.3.2. The Faith schools' debate**

The debate which appeared in the *Times Educational Supplement* and the *Guardian* newspapers in the past decade has , discussed certain questions such as:

- Are faith schools a good thing?
- Is the promotion of a particular set of religious beliefs compatible with the aims of education?
- Should religious beliefs count as 'knowledge' and therefore qualify for inclusion in the curriculum alongside knowledge in Maths, Science, the Arts and the Humanities?
- Should the state encourage faith schools?
- Should public money be used to support and expand faith schools?
- Should every faith be permitted to open schools?
- Are faith schools necessarily divisive?
- Should all faith schools be obliged to accept a 'quota' of pupils of other faiths or none?
- Should faith schools be allowed to interview applicants to determine their religious commitment?

Best (2003) argues that the future of faith schools, within the context of a publicly-funded state education system, is highly topical and extremely complex. There are critics of single faith schools who argue that faith-based schools in general, particularly Muslim

schools, consist mainly of one ethnic grouping, and that such institutions would be socially and racially divisive (Swann report, 1985). This argument however seems flawed considering, for example, the violence in Northern Ireland, where single-faith schools are present yet the majority of people involved in conflict originate within the same racial group. Critics also claim that common schooling is the only solution where children from diverse backgrounds and religions are educated together. These arguments lacked basis on a number of counts:

- The social unrest in Northern Ireland and elsewhere has more to do with poverty and other social injustices than with the religious foundations of schools (Best, 2003);
- Many ‘common’ schools have huge concentrations of children of one particular faith. Demographically, due to patterns of immigration, Muslim communities have concentrated in certain areas around the country and there were, and still are, local state schools with enrolments of 80 per cent or more Muslim pupils (Parker-Jenkins, 2002);
- Faith schools may (and many do) claim to be open to children of other faiths and of none. For instance, some Muslim schools nowadays open their doors to pupils of other faiths or none - such as Islamia primary in Brent (Slater, 2002).
- As for Muslim schools, they are faith-based drawing upon people hugely differentiated on grounds of cultural, socio-economic and linguistic background. One sees in a Muslim school today pupils with ethnic origins in Somalia, North Africa, Turkey, the Indian Sub-Continent, Chechnya and elsewhere – they differ markedly in skin colour, and in home languages but they are united through religion.
- There are also faith schools where the majority of the children are not of that faith community for example long-established Church of England schools now catering for a majority of Muslim pupils (Best, 2003 and Pyke, 2003)
- One may also argue that education is so vital for any community, that to deny faith groups the right to determine and promote the education provision for their members is an assault on the self-concept, identity and integrity of that very community.

Among the opponents of faith-based schools are the National Secular Society and the British Humanist Association (Skinner, 2002). As the Humanist Philosophers' Group (2001) concedes, these are weak arguments, since a great deal of what has been taught in schools cannot be proved to be true knowledge (*e.g.* art appreciation), so a great deal of the curriculum would have to be abandoned if one were to insist on such an argument. Also, all knowledge is considered to be socially constructed and so the argument that faith does not consist of genuine knowledge is difficult to sustain. It is true that the home and even the immediate local community may be the most important influences on a child, when it comes to practice. But religion represents more than a simple package of rituals and dogmas (Rocker, 2000): it is a way of life.

Another significant issue in this debate is that critics of single faith schools claim that if Muslim schools are structured and operated according to religious instruction, this will affect the promotion of critical thinking and enquiry amongst pupils. Especially considering that one of the primary purposes of education is to encourage freedom of thought, religious-based instruction may be conceived as indoctrination – but this critique could also be applied to Jewish and Roman Catholic schools. Supporters of Muslim schools insist (as do supporters of Catholic schools) that religious principles that pervade the school, its teaching and organization, do allow for freedom of thought. In fact, according to Hamza Yusuf (2001) a Muslim student must be able to think critically about the world he or she finds himself or herself in. So teaching students to think and critically analyse is of the essence of any serious Islam based curriculum. In addition to this Islam teaches the principle of *ijtihad*, or personal interpretation and reasoning, which Muslim students are encouraged to adopt when faced with problematic issues in their lives. However, there are religious guidelines as to when *ijtihad* can be implemented (Ramadan, 1999).

There are those who have argued that faith-based schools are efficient, and that one can find within them goals of social justice and social order which are not typical within state or secular schools. Therefore these writers argue, funding and establishing such institutions by the government is a logical outcome of commitment to pluralism and should not be feared – but rather welcomed as a liberal and just response to diversity. According to Skinner (2002) such a view has been expressed most strongly by those

defending the right of Muslim communities to receive state funding to support their schools (Halsted, 1988). This view is further elaborated by Parker-Jenkins (2002).

There are clearly many debates surrounding the issue of faith-based schools.

### **2.3.3. Debate about Muslim schools and public funding**

The struggle by Muslim communities to receive funding for their schools spans nearly 15 years. Applications for state funding were repeatedly turned down, sometimes for puzzling reasons (Islamia, 1992; Mustafa, 1999; Parker-Jenkins, 2002), and sometimes primarily on practical grounds such as failure to meet planning permission requirements, or to meet the teaching requirements of the National Curriculum. An example for the latter is the private boys' Darul Uloom College in Bolton which failed an inspection by the government and was threatened with closure (Skinner, 1998). An example of the former reason is the case of Bradford Metropolitan District Council opposing an application from five Muslim schools, stating in its report that "Muslim schools would risk becoming black schools...and encouraging racial prejudice" (Cumper, 1990:60).

According to Lepkowska (1998) a letter of inquiry in 1983, followed by a formal application in 1986 by the Islamia School in Brent, was rejected in 1990. Judicial review of the case resulted in the Secretary of State being ordered to reconsider his ruling. The application was again denied, this time in 1993, on the grounds of a surplus of school places in the local area. The same reason did not apply to a Jewish school being granted funding in the same geographical area. Therefore, Muslims considered such a decision by the government as discrimination on the basis of religion.

Fortunately there has been a change in the law which means that privately funded independent schools can apply for GM status (Reid, 1997). Therefore, Islamia School made further attempts in 1995 and waited three years for a response, which resulted in grant-maintained status being approved in 1998. According to Lepkowska (1998, p.18) and Parker-Jenkins (2002), prior to of Islamia's application being approved Muslim schools remained the only ones to have been consistently rejected for public funding.

Another example of Muslim schools which made their way through the relevant stages of the procedure is that of Al Furqan Primary School in Birmingham, which underwent a four-year struggle to satisfy the criteria. According to Lepkowska (1998), Al Furqan has

long waiting lists but has nevertheless struggled to survive, charging fees which have been one-third of those of the average private school. As such, the decision to provide funding serves as a milestone, as Muslims in Britain have seen their previous applications rejected in the context of increasing Islamophobia (Richardson, 1992) and fear of Fundamentalism (Yuval-Davis, 1992).

Best (2003) indicates that state funding has been secured for four Muslim schools adding to an approximate total of 5000 Anglican, 2000 Catholic, 32 Jewish, 2 Sikh, 1 Greek Orthodox, and 1 Seventh Day Adventist schools, catering for 1.7 million pupils. Proposals for 15 new faith schools are awaiting approval, including 1 Sikh, 2 Islamic, 2 Roman Catholic, 9 Church of England primaries and 1 Anglican secondary school.

State funding for minority faith schools is widely regarded as an issue of equality and a matter of principle (Hewitt, 1998). In addition to this, it has implications in terms of community relations. Denial of voluntary-aided status leads to, or reinforces, a sense of being 'second class' (Reid, 1997). This in turn may impact negatively on community relations between minority faith communities and the majority community. In the *Times Educational Supplement* (5<sup>th</sup> October 2001), under the heading: 'Faith school opposition multiplies', the general secretary of the Church of England Board of Education said that:

*If the Government were now to turn back, the message to those of other faiths would be all too clear; you are not fully part of British life. Is it possible to think of any message to the British Muslim community more likely to put moderation and harmony at risk? (Mansell, 2001).*

Recently, the government demonstrated an increasing commitment towards faith-based schools. The Green Paper (DfES, 2001a: p.48) announced that the government wished to "welcome more schools provided by the churches and other major faith groups". Despite the good intention of the government in this Paper, it has been criticised by Skinner (2002 p.177) who mentioned that the Green Paper is concerned with academic achievement rather than diversity, and is not engaged with concepts of pluralism or seeking to address the critics of state funding of faith-based schools.

The government's White Paper which proposed that all schools should "build a distinct ethos and centre of excellence, whether as a specialist school or by some other means" (DES, 2001a: p.6) is another sign of encouragement for minority groups. In the response

to the government's White Paper, a Muslim organisation such as the Muslim Education Trust has shown an appreciation of the government's recent decision to extend state support for faith-based schools.

So the government has made it explicit that it now supports the creation of more faith and other voluntary schools, explicitly welcomes decisions to increase the number of faith schools, and is embarked upon legislation and funding policies that will make it easier for Faith groups to establish their own voluntary aided schools with significant support from public funds.

#### **2.4. Discussion and summary**

It is clear that various Muslim communities have established themselves throughout Britain. The Muslim community in Britain is different and varied in terms of its cultural and socio-political constitution. The theological concept of the *ummah* (world-wide Muslim community) means however that although there are many nationalities and ethnic groupings that comprise the population of Muslims in Britain, the actual religion of Islam is not attached to any one ethnicity, but is universal in outlook. Muslim parents frequently aim to provide a separate environment outside of school hours, where their children can become familiar with the basic aspects of the Islamic faith.

It is additionally crucial to note that due to their ethnic and religious background, the Muslim community in Britain today faces issues and problems related to determining its identity and establishing itself as a community. These include education, political sway, marriage, discrimination and Islamophobia.

The literature reviewed indicates that, according to Muslims, the ultimate goal of Islamic education is 'perfection', and this can only be achieved through obedience to God. Moreover, in furtherance of this, Islam stresses the importance of education through the understanding and implication of religious ideals as directed by God in the Quran and the example of the Prophet Muhammad through the *hadith* literature.

Many Muslim parents in the West are becoming increasingly concerned about the quality of their children's Islamic education, and are beginning to recognise the implications of their children receiving a secular education. British Muslims generally expect their children to be educated like other fellow citizens, in addition to having a grasp of their

native language at home, and being true to their faith. Other factors such as dress, marriage and schooling were found to be important to Muslims; however, the most critical elements shaping the identity of British Muslims, on both a personal and group level, are language and religion.

Muslim parents who send their children to state schools frequently feel that the education system is failing their children by not providing adequately for their special, but not separate, needs. They are becoming increasingly concerned about the values that lie behind some current practices in schools, such as sex education. They also face problems in other areas of schooling such as the school assembly, Islamic festivals, Friday prayer, swimming, school uniform, and the curriculum.

With regards to the state funding for minority faith schools the literature showed that it is widely regarded as an issue of equality and a matter of principle. In addition to this, it has implications in terms of community relations.

However, the government has made it clear that it supports the creation of more faith and other voluntary schools, and explicitly welcomes decisions to increase the number of faith schools. It has embarked upon legislation and funding policies that will make it easier for faith groups to establish their own voluntary aided schools with significant support from public funds.

Having discussed the role and background of Muslim schools, it is necessary to highlight the actual subject of citizenship. Only after analysing the citizenship curriculum can conclusions be drawn about the way that it is being taught in Muslim schools as opposed to state schools.

### **Chapter three:**

#### **Citizenship and education: evolving concepts**



### 3. Chapter three: Citizenship and education: evolving concepts

#### 3.1. Definitions of citizenship

Derek Heater commends the following definition of citizenship from the *Encyclopaedia Americana* which he believes everyone can accept:

*Citizenship is a relationship between an individual and a state involving the individual's full political membership in the state and his permanent allegiance to it... The status of citizen is official recognition of the individual's integration into the political system* (Heater, 1992, p.57).

Haines (2000) argues for a definition from a linguistic point of view. He raises the question of *a* state or *the* state. In the former, 'a state' is synonymous with the word country, a sovereign self-governing territory; while 'the state' refers to the public institutions and infrastructure or state apparatus.

This whole discussion is avoided in the documents published by the Qualifications and Curriculum Authority (QCA). However, none of the documents published by the QCA offers a definition for citizenship. Examining competing models of citizenship, Oldfield (1990) argues that a major advantage of liberal individualism and the rights-based account of citizenship and the state is that it does not postulate any one conception of 'the good life'. He argues that the liberal model:

*... sets out the procedures, rules and institutional framework which allows individuals to pursue their own visions of the good life, including some provision for minimum levels of welfare and access to allow those deprived of the relevant resources to participate* (Oldfield, 1990, p.176).

A good example of this approach is the view of the UK Commission for Citizenship that citizenship refers to the separate role of individuals as citizens within the political or public community, and the rules that govern it (1990, p. xv). The procedural emphasis is classically illustrated in the Commission's statement that:

*We consider that citizenship involves the perception and maintenance of an agreed framework of rules or guiding principles rather than shared values.*

(Commission on citizenship, 1990, pp.12-13).

This definition leads the Commission expressly to exclude the economy and the family as spheres of relations and experiences relevant to citizenship, and to focus on rules (rather than experience, practice or well being) as the essence of citizenship.

The educational prescriptions that stem from this focus primarily on the skills required for participation in this institutional framework of rules, determined by the role of the individual citizen in the political system: the Commission regards the element of acquisition of skills as crucial to the success of the citizenship theme:

*Young people should leave a democratic school with some confidence in their ability to participate in their society, to resolve conflict and, if they oppose a course of action to express that opposition fairly, effectively, and peacefully.*  
(Commission on citizenship, 1990, p.104).

Liberal individualism empowers the individual and places him or her at the centre of any political activity, thereby allowing individual interests to take precedence.

### **3.1.1. Communitarian approach**

An alternative idea to that of the 'liberal' state is the communitarian belief that the self, or person, is constituted through the community, in the sense that individuals are shaped by the communities to which they belong and thus the community owes them a debt of respect and consideration; there are no 'unencumbered selves' in such a state. (Heywood, 2002).

In most policy debates and prescriptions for practice, the focus on individual rights is combined with a more communitarian approach, and this forms the second main strand of the concept of citizenship. In this view, citizenship implies membership of community entailing a juridical status which confers formal rights and obligations, such as equality under the law, the right to vote, and paying taxes or otherwise contributing to the social and economic welfare of the community. The important educational implication of this strand is that citizens in the civic republican view need to be supported in practising citizenship. Civic republicans, therefore, are concerned with ensuring that citizens can, and do, contribute to the practice of citizenship, including fulfilling their obligations as members of the political community. Oldfield (1990) labels this strand the tradition of

civic republicanism in which citizenship is not only a status, but an activity or a practice so that not to engage in the practice is not to be a citizen.

The great difficulty in promoting this view of citizenship is how to motivate people to the communitarian commitment. A stronger base for the communitarian argument, and a potentially significant source of solutions to the motivation problem, is the notion of identity based on what people share with other individuals. Traditional statements of the civic republican view have emphasised patriotism and loyalty as simultaneously the sources of citizen identity and the motivation to practise citizenship (Demaine, 1996).

Finally, it is clear that both individual liberalism and communitarianism are not adequate in their own terms. The individualist prescription must rely on some communal commitments for its existence, and developments in the concept of rights are making the individualist view increasingly untenable. Similarly, the communitarian view often finds itself resorting to arguments of individual self-interest as its justification.

### **3.1.2. Identity and citizenship**

The Committee of enquiry into the education of ethnic minority children, chaired by Lord Swann (Department of Education and Science, 1985), recognized the strength of feeling against a plural society in which minorities were accepted as equal citizens in that this was regarded as seeking to undermine an ill-defined and nebulous concept of true 'Britishness'. Also, it has noted attempts by minority groups to claim equal citizenship and also to assert separate cultural, religious or linguistic identities which have subsequently been met by resentment.

More recently, the programme of Citizenship Education in England developed from the outline programme of study and the principles contained in the Crick Report (QCA, 1998), to a brief formal list of skills, knowledge and understanding to be achieved with attainment targets to be met (QCA/DfEE, 1999). The Crick Report declares some extremely ambitious goals:

*We aim at no less than a change in the political culture of this country both nationally and locally; for people to think of themselves as active citizens, willing, able and equipped to have an influence in public life and with the critical capacities to weigh evidence before speaking and acting; to build upon and to*

*extend radically to young people the best in existing traditions of community involvement and public service, and to make them individually confident in finding new forms of involvement and action among themselves (QCA, 1998, pp.7–8).*

Although British citizenship is presented here as inclusive of national and regional differences between England, Scotland, Wales and Northern Ireland, and throughout the report an inclusive approach to the various nations which make up the UK is sought, the Report, nevertheless, falls into the trap of presenting certain ethnicities as ‘other’ when it discusses ‘cultural diversity’. Certainly the general intention is to be inclusive:

*A main aim for the whole community should be to find or restore a sense of common citizenship, including a national identity that is secure enough to find a place in the plurality of nations, cultures, ethnic identities and religions long found in the United Kingdom. Citizenship Education creates a common ground between different ethnic and religious identities. (QCA, 1998, p.17).*

Unfortunately, this spirit of inclusion does not extend to visible ethnic minorities who, it is suggested, cannot necessarily be relied upon to conform to the laws, standards, customs and conventions of our democratic society:

*Minorities must learn and respect the laws, codes and conventions as much as the majority not merely because it is useful to do so, but because this process helps foster common citizenship. (QCA, 1998, p.18).*

Such minority communities, it is claimed, have even more need of Citizenship Education than the majority because they are less familiar with, and accepting of, laws, codes and conventions. It is argued elsewhere (Osler, 1999, 2000) that the report thus appears to be flawed by institutionalised racism.

The Report also made it clear that pupils should learn about pupils of multiple iethnic dentities and their countries of origin:

*This should entail learning not only about the United Kingdom - including all four of its component parts - but also about the European, Commonwealth and the global dimensions of citizenship, with due regard being given to the homelands of*

*our minority communities and to the main countries of British emigration.* (QCA, 1998, p.18).

When it comes to classifying people's identities, it is evident then that definitions frequently vary from one person, or group of persons, to the next. Historically, as a result of Britain's colonial past, defining the identity of people from ethnic minorities has remained problematic. In modern times this issue has remained, with the onus placed on ethnic minorities to accept British laws in order to define their citizenship and identity. This contrasts with a model in which minority groups from the former colonies have citizenship rights by virtue of their colonial past.

### **3.1.3. Belonging**

Discussing citizenship in a diverse society must lead to talk about the concept of identity and the matter of "belonging" within this society. The meaning of an English identity is still a matter of debate. Debates about the development of a multicultural society have tended to focus on visible minority groups, notably those whose families originate in the Indian sub-continent or the Caribbean. The identities of these citizens, and the degree to which they feel part of the wider society, continue to attract considerable media commentary.

In order to understand these debates, they need to be viewed within their historical context for both the minorities and mainstream society. In the mid-twentieth century, immigration from the Caribbean and from the Indian sub-continent was recognised as a useful solution to labour shortages, but from the 1960s onwards immigration controls on Commonwealth settlers, passed to appease racist opinion amongst xenophobic whites (Rose and Deakin, 1969), served to undermine black settlers by institutionalising racism and equating such settlers with the status of 'undesirable immigrant'. This effectively relegated a whole category of British people to second class citizenship (Fryer, 1984). At the mid-point of the twentieth-century, Britain still represented the centre of an empire or commonwealth, many of whose subjects still maintained an allegiance to Britain, as well as facility in the English language, and in many cases conversion to Christian religions. Within Britain, children were taught to be proud of their country's past and present achievements, including the foundation an empire of colonies. During the second half of the twentieth-century, however, not only did that empire in an absolute sense diminish, but also many British people became aware of its limitations and of the shameful aspects of colonial

rule, including slavery. During the same period, many settlers arriving in the 'mother country' found that they were perceived in Britain as 'not quite British'. Now citizens, whatever their national or ethnic origins, could no longer draw uncritical inspiration from their country's or empire's past glories, but are expected to face up to a more complex reality and understanding of history (Osler and Vincent 2002).

The Home Office's vision appertaining to these issues is that belonging and identity are important prerequisites for citizenship; and a sense of belonging is not easily achieved in a society in which racism remains a barrier to full participation and citizenship. Also, they see that diversity is, in itself, a problem and threatens the allegedly 'good race relations' within society.

According to Richardson, (1997) many British citizens continue to be viewed as outsiders, as can be observed in more recent debates about the allegiance of British Muslims. This situation is similar for the black settlers in Britain: however much they identified with Britain and wished to belong, the perception of them as outsider was great; this still has some resonance today for particular minority groups. E.R. Braithwaite, the author of the novel 'To Sir, With Love', summed it up as follows:

*In spite of my years of residence in Britain, any service I might render the community in times of war or peace, any contribution I might make or wish to make, or any feeling of identity I might entertain towards Britain and the British. I like all other colored persons in Britain, am considered an 'immigrant'. Although this term indicates that we have secured entry into Britain. It describes a continuing condition in which we have no real hope of ever enjoying the desired transition to full responsible citizenship (Braithwaite, 1967, p.382).*

The situation of tension between the mainstream and the minority reached a peak for example in summer 2001 when riots erupted in Bradford, Burnley and Oldham. The labelling of the violence and conflict as a 'race riot' reinforced the somewhat simplistic notion that the problem rests with the minority community which refuses to integrate or conform to some mythical set of beliefs or standards of behaviour. This is despite evidence that these riots in a number of Northern English towns had been provoked by a racist political party which sought to exploit distrust, political alienation and a sense of injustice felt by some white residents. A Home Office report commissioned into the riots

noted the segregation of communities in these towns, including the educational segregation created by the selection procedures of church schools (Anglican and Catholic) (Cantle, 2001). An independent report into the Oldham riots criticised the ‘self-segregation’ of minority communities and the failure of minority leaders to encourage integration (Richie, 2001). The Home Secretary’s remarks on citizenship have since been developed into proposals, outlined in the nationality, immigration and asylum White Paper ‘Secure Borders, Safe Haven’ (Home Office, 2002a) which required that those applying for British nationality should pass English language and citizenship tests and undergo a simple ceremony in which they swear an oath of allegiance. As the Home Secretary explained:

*To welcome others who need our protection or have a contribution to make to our society, we must be secure within a shared sense of belonging and identity. Strong civic and community foundations are necessary if we are to secure integration with diversity. They will enable us to reach out and embrace those who seek to make our country their home, to work, to contribute or to escape from persecution, torture or death* (Home Office, 2002a).

All young people, including those from minority communities, are likely to have multiple identities. In an attempt to understand what they think about having multiple reference groups and identities, research among young people from various ethnic groups in Leicester suggested that they generally recognise the ways in which they are being labelled by others - but do not let this dominate their sense of self. The collected data indicated that they are only too aware of how the wider society defines their communities and how public discourse serves to label those seen as ‘other’. The degree to which these young people have a sense of belonging to their town and to their local communities is particularly strong. For many, a sense of Britishness, of belonging to the nation came, in part, from a need to assert British identity in the face of an externally imposed identity: “most would consider me to be of Indian origin ... I consider myself to be British”. All were able to look critically at their own cultural and family contexts and recognise how their own identities differed from those of their parents or grandparents. Many were able to look beyond their local identity to international communities or reference points, whether defined by religion, culture, parents' country of origin or family migration. In this sense, all had attitudes and experiences which might be considered assets in the building

of a cosmopolitan citizenship (Osler and Starkey, 2001).

Interesting developments in Oldham, which has experienced inter-ethnic tensions in the past have seen the proposal of three new academies to replace the five smaller secondary schools which served populations of single ethnicity or religion (Qureshi, 2007). Two of these three academies will be 'faith based': one will arise from the merging of Anglican and Catholic secondary schools, but will include a substantial Muslim minority and it is planned that each religious group will learn about, and respect the religious values and rituals of each other. One of the academies will have a Muslim foundation, but will also accept pupils of all faiths or none, and again inter-religious and inter-ethnic tolerance and understanding will be fostered. New funding of £210 millions has been promised for the construction and establishment of these three new academies.

Malik (2002) argues that the problem is not that ethnic minorities are alienated from a concept of Britishness but that there is today no source of Britishness from which anyone black or white can draw a coherent inspiration. A further concern was the then Home Secretary's distinction between those new settlers who were coming to work, and those who are coming to escape from persecution, torture or death. This is to ignore the fact that throughout history, refugee communities have made a substantial contribution to the economic welfare of the nation. In other words, in the UK where there is a lower acceptance of refugees and asylum seekers than in many other states across Europe, an opportunity for positive political leadership on this issue has been lost (Thalhammer, 2001).

Also those who are of mixed descent, particularly those who have one white parent, have attracted the interest of commentators reflecting on questions of national identity (Parker and Song, 2001). Academic writing has focused on the supposed ambiguous social status of such individuals and echoed popular concerns that children of mixed heritage were likely to have confused identities and feel uncertain as to where they belonged (Furedi, 2001).

Due to certain social barriers, such as institutional racism and prejudice, some ethnic minority citizens have struggled to find new ideals and institutions to which they can belong. There are now many ways of being British, although they may not all be equally valued. We have reached a point where a new and inclusive national identity based on a



common sense of belonging is required:

*Many Britons feel that everybody's culture is celebrated but their own. The multiculturalism debate has not recognised the many ways in which the various political and cultural anxieties of whites and nonwhites are similar and inextricably linked. (Alibhai Brown, 2000, p.20).*

Supplementary schooling has been a key area of voluntary activity within Asian communities, focusing on the linguistic, religious and cultural needs of the community which are often neglected by the state system. Ohri (2002) points out that such supplementary school can contribute to young people's sense of belonging in their immediate communities. Such schools may also support the development of emotional ties with their parents' countries of origin and a broader understanding of development issues. Supplementary schooling is thus not only an active search for a form of British citizenship, it also has the potential to contribute to education for cosmopolitan citizenship, enabling young people to understand broader political issues and to participate at all levels from the local to the international.

Teaching citizenship in schools is a tool for change. It is about a sense of belonging and also about political participation. At its most basic level, and symbolically, this includes the right to vote. Young people can learn about the right to vote, about the responsibilities attached to voting, and about the struggles which various groups have experienced, both in this country and in other countries. Citizenship implies a sense of belonging and that sense of belonging requires a sense of security and genuine inclusion. This sense of belonging cannot be taught to newcomers, nor can it be realised through a ceremony of belonging: it needs to be experienced (Osler and Vincent, 2002).

Having discussed a number of issues, it can be argued that in order to promote a sense of belonging, there needs to be social change in a number of institutions. The presence of minority groups serves to remind us that the exercise of citizenship rights implies more than formal legal citizenship status. Democracy implies more than democratic processes, practices and procedures; it also implies freedom from discrimination. For all citizens to feel a sense of belonging, they need to be able to exercise their rights on the basis of equality. An inclusive democracy requires laws protecting minorities from discrimination.

It also needs to develop a human rights' culture, in which individuals can feel secure and exercise their rights in an atmosphere free from discrimination (Osler and Vincent, 2002).

According to Giddens (2001) there is a rediscovery of civil society, not just in politics, but in everyday life. An everyday discovery of what sociologists term social capital is occurring around the world. This is resonant with discussions of citizenship because this is one of the areas where active citizenship is most pronounced.

In the UK, a key Government response to the processes of globalisation is the determination to raise standards of achievement in education, so that learners will have the skills to compete successfully in a world job market. The emphasis is on the basic skills of literacy and numeracy. The 2001 Government White Paper on Education, 'Schools Achieving Success', stresses accountability, inspection, meeting the needs of the individual, consumer choice and improved incentives for teacher performance as means by which educational standards can be raised in this global competition. The White Paper is a response to economic globalisation, but it ignores the need for greater democratisation as a means of shaping and influencing the ongoing processes of globalisation (Osler and Vincent, 2002).

Thus, the emergence of globalisation has clearly impacted on the definition of citizenship. This is mainly due to the political, social and economic change and integration rapidly occurring in Britain and the rest of the world.

### **3.2. The social context of citizenship**

The post-World War Two period has seen massive population changes in the Western countries, mostly due to large-scale immigration from Asia, Africa, and Latin America. This migration caused multi-ethnic, multicultural, and multi-faith societies. Today, many post-industrial nations have to be characterized as multi-ethnic ones, and the probability is great that they will remain so.

Merelman (1989) pointed out that immigration represents a meeting of two worlds: the world of the immigrant and the world of the host society: in this meeting both worlds are at risk. Unless somehow transformed, the immigrant may subtly alter the host society; naturally enough, therefore, the host society attempts to transform the immigrant. The immigrant, on the other hand, may resist being transformed, may even resent the effort,

and/or may find the transformation impossible to achieve unless assisted and guided by the schools and other support structures offered in the host country. But, even under the most propitious of circumstances, the immigrant cannot avoid 'placing in question' the culture of the approached group. The transformation process, therefore, can never be automatic. Immigration, in short, becomes a gigantic dialectic exercise in socialization for democratic participation.

It is suggested that democratic citizens are not born, they are made. Citizenship Education is meant to accomplish this learning task. It is a task that has become increasingly urgent over the past few decades, because of new waves and new types of the post-War migrations. To overcome the current situations within the modern societies, the young of all types of culture, old and new, migrant and non-migrant, majority and minority have to be educated in respect of democratic adult citizenship in ways which ensure both equity and democratic participation. This task is, of course, one of the educative tasks the state's schools are supposed to perform for all their pupils.

Citizenship Education for immigrants may have to involve socialization in terms of new socio-political values, some of which may not only seem strange, but even undesirable to the recent arrival. More than that, the new values may conflict fundamentally with those of the family. To cite but one example, schools in western democracies seek to convey the notion that all citizens are created equal, and that men and women are entitled to the same rights and privileges. This notion, however, conflicts in serious ways with what is taught in the families of many recent immigrants who adhere to more patriarchal family patterns. Putting the matter this way is not meant to imply that only the minority student should be the target of resocialisation. All youth are equally in need of socialisation. They must learn to accept the realities of multi-ethnic living, to become acquainted with, and respectful of, the value and living patterns of other ethnic groups, without blindly assuming that their own culture is superior and therefore immune to change or improvement (Sigel, 1991).

Many writers and commentators indicate that multiculturalism and the multi-ethnic society has a very strong impact on the concept of citizenship. Hall (2000) explained that cultural diversity was one of the reasons that can undermine the questions of citizenship in the nation-state. Heater (1999) further suggests that multiculturalism places three major question marks over the cohesiveness of the state-citizen bond, relating to the citizen's

competence, status and identity.

Cultural citizenship aims to clarify a multicultural state where every minority contributes. In cultural citizenship, citizenship is about political, civil, economic and cultural rights and duties. They are embodied, shaped and spoken from a cultural background to a relational context. In recent years the question of cultural citizenship has been raised primarily around the notion of identity. Political identities have become problematic, as a consequence of multiculturalism (Turner, 2001).

### **3.3. The educational context of citizenship**

#### **3.3.1. The history of Citizenship Education in England**

In Britain, in the summer of 1999, the Secretary of State for Education and Employment announced that the government would introduce Citizenship Education (CE) to schools in England from 2002 as a formal part of the school curriculum. This was a response to the Crick Report (QCA, 1998), summarizing the work of the Advisory Group on citizenship, and the report of the National Advisory Group on Personal, Social and Health Education (DfEE, 1999).

The minister also noted the proposal to be an appropriate response to The Stephen Lawrence inquiry (Macpherson, 1999) whose recommendations include amending the National Curriculum to value cultural diversity and contribute to combating the development of racism.

Citizenship Education has nevertheless been left at the margins of the school system, implicit in the curriculum if present at all, rather than explicit and clearly understood by teachers, parents and local communities. This situation was addressed by Morris (1999) when he indicated that the concept of citizenship has a more problematic status in the United Kingdom than in many other democratic countries. Pearce and Hallgarten (2000) attempted to explain why the notion of the citizen was controversial in the UK by referring to the political culture *i.e.* the absence of a written constitution, a history of citizenship rights, or a civic republican tradition of active self government.

Accordingly, England has failed to establish a firm tradition of Citizenship Education. Of course, education for citizenship is far more than what used to be known as 'Civics'. The definition of citizenship by the report of the Advisory Group (1999) covered three areas:

social and moral responsibility, community involvement, and political literacy. The report argued that citizenship consists of the habitual interaction of these three.

However, a number of writers tried to suggest reasons for this failure. Carr and Harnett reach the heart of the matter, explaining:

*England has separate educational institutions for leaders and led and often separate curriculum, pedagogy and assessment for each of these groups. Its political traditions are based on an extremely limited model of democracy and its view of the 'public' is exclusive, and excluding, and quite different from the 'educated public' that is a precondition for a fully democratic society. In this situation it is hardly surprising that England has no tradition of asking the right questions about citizenship at the level of serious political discussion and that vacuous rhetoric continues to replace the hard task of re-examining educational provision in the light of the requirements of a fully democratic society. (Carr and Harnett, 1996: 78).*

Heater (2001) classified the reasons into three categories, which may be labelled as political, social and pedagogical causes. The political causes include: the limited nature of democracy in Britain; the lack of any developed consciousness of citizenship; and the fear that schools might become the forums of destabilizing indoctrination. The social causes include: the country's class divisions, replicated in the education systems; and general apathy, antipathy even, towards matters political, especially among young people. The pedagogical causes include: the absence of any specialist professional training for teachers; and teachers' nervousness about handling subject-matter that might provoke accusations of bias or indoctrination.

However, democracy is undergoing a transformation and new forms of civic engagement are emerging in the United Kingdom. For example, the renewal of democratic participation in the United Kingdom: devolution, the reinvention of local government, the development of new forms of deliberative or direct democracy, and the impact of new media on socialisation and democratic communication. All these forces promise to inject new urgency into the task of educating young people for citizenship (Pearce and Hallgarten, 2000).

In a plural society of diverse beliefs and practices, Citizenship Education cannot offer one

vision of what constitutes a good or moral life, unless that vision is itself a plural one. This is also true for Muslim schools, where Islamic teaching encourages culturally diverse beliefs and rejects a one-sided approach to citizenship. Consequently, the report of the Advisory Group (1998) on citizenship sought to place Citizenship Education within the context of a pluralist society that requires basic but robust civic and political foundations. A key passage in the report states:

*A main aim for the whole community should be to find or restore a sense of common citizenship, including a national identity that is secure enough to find a place for the plurality of nations, cultures, ethnic identities and religions long found in the United Kingdom. Citizenship Education creates common ground between different ethnic and religious identities. (QCA, 1998, p. 14).*

Education for citizenship has become a leading concern for educational policy and debate in the advanced economies of the English-speaking world, where education systems and agencies have produced reports on curriculum guidelines, and school programmes in surprising number. The following discussion traces the factors that influenced the concept of citizenship in the modern state such as the political, social and educational factors.

The National Curriculum for teaching citizenship in England is based around four main participant groups: teachers, pupils, parents and governors. The following represent an overview of the literature of citizenship delivery in schools according to the DfES perspective.

The report of the Advisory Group on Education for citizenship and the Teaching of Democracy in Schools identifies three inter-related components that should run through all education for citizenship. First of all is social and moral responsibility in which pupils learn self-confidence and socially and morally responsible behaviour both in and beyond the classroom from the outset, towards those in authority and towards each other. Secondly is community involvement, where pupils are expected to learn about becoming helpfully involved in the life and concerns of their neighbourhood and communities including learning through community involvement and service to the community. Thirdly is political literacy, where pupils are expected to learn about the institutions, problems and practices of democracy and how to make themselves effective in the life of

the nation, locally, regionally and nationally through skills and values as well as knowledge (DfES, 2005).

The DfES made it clear that teaching citizenship is a whole-school issue by stating that the ethos, organisation, structures and daily practices of schools have a considerable impact on the effectiveness of Citizenship Education. Adopting a whole school approach to provision will ensure that citizenship runs through everything schools do.

According to the National Curriculum Handbook for teachers, schools have a crucial role in providing opportunities for all pupils to learn and achieve. Also, in promoting children's spiritual, moral, social and cultural development; as well as preparing them for the opportunities, responsibilities and experiences of life.

### **3.3.2. Citizenship curriculum**

The citizenship curriculum has been divided into three stages:

Foundation Stage, where the curriculum is meant to make a positive contribution to children's early development and learning that is critical to their perception of themselves and their relationships to others;

Key Stages one and two, which aim to promote pupils' personal and social development, including health and well-being. The programme of study described in the non-statutory for PSHE and citizenship covers the knowledge, understanding and skills that prepare pupils to play an active role as citizens. This aims to promote pupils' personal and social development, including health and well-being;

Key Stages three and four, in which the statutory requirement in Key Stages 3 and 4 are set out in the National Curriculum programme of study. Planning of provision should reflect the need to ensure that pupils have a clear understanding of their roles, rights and responsibilities in relation to their local, national and international communities. The three strands in the programmes of study which are to be taught are: knowledge and understanding about becoming an informed citizen; developing skills of enquiry and communication; and developing skills of participation and responsible action.

The QCA has provided a scheme of work for citizenship which provides guidance for teachers on how to plan provision for citizenship and expand on teaching, learning and

assessment outcomes. The schemes of work reflect the flexible nature of the curriculum, allowing schools to build on what they may already be doing; vary the depth of coverage of aspects of knowledge and understanding; be innovative and develop their own approaches to citizenship; and promote continuity and progression that builds on previous learning (DfES, 2005).

### **3.3.3. Methods of Teaching**

A section on the DfES citizenship website provides an introduction to ideas and approaches relevant to citizenship that are available to teachers, to use in planning citizenship lessons and activities. The information offers a starting point for teachers to develop learning material for pupils of all ages. Ideas on the website are presented in a number of ways. They take the form of an interactive Power Point presentation and include a variety of approaches to teaching and learning that recognise the different starting points of pupils. The topics address issues related to Rights and Responsibilities, Government and Democracy and Communities and Identity, as well as taking different forms such as quizzes, picture starters for discussion, case studies and activities. The materials will include: teaching resources, teaching activities, feedback form, contact info, useful links, future topics and previous topics (DfES, 2005).

### **Age group requirements**

The topics that students are studying as part of the syllabus are split accordingly to age range. In the early years they follow activities which contain such topics as: graffiti, friendship, looking after people and friends, wanting things that cost money, fairness, helping, and litter.

Between the ages of 7-11, students are expected to know their rights and responsibilities, and they need to be able to link these to other ideas like right and wrong, fairness and unfairness. They also should be able to recognise rules and laws; explain how the country is run; be able to relate to other people and the community they belong to, and be able to make their views heard. In this way they can learn to influence what is happening around them in the school and wider community, both nationally and internationally.

Between the ages of 11-14, the curriculum covers three areas of learning: political literacy, social and moral responsibility and community involvement. Pupils learn about



legal and human rights and responsibilities; key aspects of parliamentary government, including elections and voting; local and central government; the diversity of national, regional, religious and ethnic identities in the UK; the need for mutual respect and understanding; the significance of the media; and the world as a global community and the implications of this, including the role of the European Union, the Commonwealth and the United Nations.

Between the ages of 14 -16, the final two years in school, citizenship will assist pupils to discover the things they need to know, comprehend and be able to play an effective role in the community at local, national and international levels. They learn about: how legal and human rights relate to citizens; the origins and implications of the diverse national, regional, religious and ethnic identities in the UK and the need for mutual respect and understanding; the work of parliament, government and the courts; the opportunities for individuals and voluntary groups to effect about change; the importance of a free press and the role of the media; how the economy functions, including the rights and responsibilities of consumers, employers and employees; and the UK's relations within Europe, the Commonwealth and the United Nations, and the wider issues of global interdependence and responsibility, including sustainable development (DfES, 2005).

### **Assessment**

QCA has published guidance on assessment, recording and reporting in citizenship for Key Stage 1-4. Assessment in citizenship should enable pupils to review the progress they have made during the key stage in each strand of the citizenship programme of study; to reflect on their experiences across the curriculum and in broader community activities, and to demonstrate some of the skills, knowledge and understanding they have acquired.

### **Key Stages 1 and 2**

At these Key Stages, there is no requirement for key stage assessment in citizenship. However, schools are required to report pupils' progress to parents in all aspects of their development. Each year the QCA publishes the arrangements for assessment at Key Stages 1 and 2.

### **Key Stage 3**

At Key Stage 3, there is a requirement for an 'end of key stage' assessment in citizenship. The first assessment should be made for those pupils in year 9 in 2004. QCA's Scheme of Work includes examples of activities to promote active, participatory assessment. There is no 8-level grade description for citizenship. The end of Key Stage description is published with the programmes of study.

### **Key Stage 4**

There are no statutory arrangements for assessment at Key Stage 4. Three GCSE (Short Courses) in citizenship studies, however, are available (DfES, 2005).

It is suggested that schools should decide on the most appropriate methods of assessing progress, recording and recognising the achievement of students, for example, through self-assessment and peer assessment, teacher feedback and the use of qualifications, awards and portfolios. Many schools use the GCSE short course in citizenship studies as a means to teach and assess citizenship in key stage 4 (QCA, 1999).

From August 2002, citizenship must be included in annual written reports to parents during key stage 4. Schools are required to provide a written report giving brief comments on students' progress, highlighting students' strengths and areas for development.

### **Inspection**

Ofsted intends to inspect the teaching of citizenship in both primary schools and secondary schools. In primary schools, inspectors seek evidence of the implementation of the framework for Personal, Social and Health Education (PSHE) and citizenship at Key Stages 1 and 2. Inspectors will report on this in accordance with the Framework for Inspection and the Handbook for Inspecting Primary and Nursery Schools under Sections 2 and 4. A separate subject report for PSHE and citizenship is not required in primary school inspection reports. In Secondary schools OFSTED has published guidance on inspection of subjects taught, in the form of a series of booklets including one on the inspection of PSHE and citizenship. It is intended that schools will use this guidance to support their self-evaluation process (DfES, 2005).

### **Teaching styles**

It is important to use a range of teaching styles to accommodate the different learning styles of individuals in any group of pupils. The QCA set out guidance on teaching and learning approaches in its teacher guide. For instance, it has been evident that the role of the teacher is often that of facilitator, supporting pupils as they learn to assess evidence, negotiate, make decisions, solve problems, work independently and in groups, and in learning from each other, (QCA, 2001).

### **A whole-school approach**

According to the QCA, teaching citizenship in schools is a whole school approach. Citizenship, along with PSHE, has implications for the whole school. It is relevant to the management and organisation of the school as well as to all aspects of the school curriculum. This includes both what is planned and taught in the classroom – in citizenship and in other subjects – and what is learnt through other school and community-based activities. The aims and implementation of many existing whole-school policies, such as anti-bullying and equal opportunities, are central to the delivery of citizenship. Pupils' involvement in reviewing, monitoring and evaluating these policies is a process that in itself can contribute to citizenship. However, the responsibility of this approach relies upon all members of the school community. The pupils need to be involved in the development of the school's citizenship curriculum. The senior management team should identify a member of staff with sufficient seniority to lead the process and to coordinate the resulting provision (QCA, 2001).

#### **3.3.4. The ethos of the school affects citizenship education**

It is vital to identify and highlight the relationship between the school ethos and the teaching of citizenship, and this is obviously of relevance in understanding the school climate in Muslim schools, in which a climate of responsible and respectful behaviour might foster the successful achievement of goals in citizenship education. The QCA has touched on this issue by stating that the ethos of schools supports the teaching of citizenship. This can only happen when the schools have 'clear whole-school values' that have been discussed by all members of the school community. It is these values that will make it possible for everyone to discuss the sensitive and sometimes controversial aspects of citizenship safely and appropriately; good relationships within the school and between the school and wider community that promote understanding about, and respect for, both common and diverse features of society. This will include an awareness of rights and

responsibilities and what these can mean in practice; and a curriculum that requires pupils to participate in and contribute to their communities. This will be supported by real opportunities for them to make decisions and take responsibilities that contribute to the running of the school and the management of their own learning (QCA, 2001).

Finally, the QCA document has emphasised that parents have a crucial role in providing support for children. Young people require support and encouragement to help them develop values, attitudes and opinions that inform their view of the community in which they live, their rights and responsibilities and how they are able to become involved and make a difference to the world around them. These are important elements of citizenship. The school cannot work at this alone, but in partnership with others whom the pupils come in contact with on a daily basis and who help to inform their thinking, attitudes and action (QCA, 2001).

### **3.3.5. Attitude of pupils toward teaching citizenship in England**

The citizenship Advisory Group has worked hard to develop a definition, framework and approach to Citizenship Education which offers a general consensus in order to get Citizenship Education as an entitlement for all pupils in the revised National Curriculum. Kerr, (2002) identified that a new policy such as this must provide opportunities for change; such opportunities must be grasped and acted upon. The growing literature on models of policy change and on the process of change in schools highlights that grasping such opportunities in education can be a slow and painful process; it is therefore premature to speculate whether the advisory group's efforts to strengthen Citizenship Education and to alter the political culture of this country will ultimately prove successful.

Up to 2001 there was a dearth of national quantitative information about young people's knowledge of, and attitude to, citizenship topics. The International Association for the Evaluation of Educational Achievement (IEA) conducted a study on Citizenship Education aimed at identifying and examining, in a comparative framework, the ways in which young people were prepared to undertake their role as citizens in democracies. In England, a representative sample of 3,043 14-year-olds pupils, 384 teachers and 118 head teachers, drawn from 128 schools, participated in the study. This was the largest single study ever undertaken in Citizenship Education, in which 90,000 14-year-olds, besides teachers and head teachers, were surveyed.

The data collected for England in the course of the IEA Civic Education Study remedied this dearth, and provided an important resource for all those interested in the topic. In the following pages the attitude of the pupils who participated in the IEA study will be demonstrated in light of the citizenship concepts. The study has many conclusions related to teaching citizenship in twenty-eight countries, England being one of these. However, concern here is with the findings that relate to pupil and teacher's attitude towards citizenship in England.

From the beginning the study illustrated that Citizenship Education is a complex enterprise. Developing effective Citizenship Education is a complex process which involves a variety of citizenship dimensions (knowledge, skills, concepts, attitudes, engagement and participation) and a range of educational approaches and opportunities for young people, both in and out of school. Though schools and teachers have a significant role to play, young people are also subject to the influence of family, friends, community representatives, the mass media and the prevailing political culture in society (Kerr et al., 2002).

The study demonstrates many findings and conclusions related to pupil attitudes towards political concepts on citizenship and community involvement. First of all, in the political context, the study showed that students in England generally have an understanding of fundamental democratic values and institutions, but that increasing their depth of understanding represents a challenge. They had some difficulty in answering questions which addressed their knowledge, understanding and experience of the processes and practices of democracy, government and elections. Also, in the civic knowledge test, they ranked in a middle band of ten countries whose scores were close to the international average. However, England was one of five countries where student scores for grasp of 'civic skills' was significantly higher than those for 'civic content knowledge'.

Indeed, in the context of political participation young people agree that good citizenship includes the obligation to vote. Over three-quarters of students in England said they would vote in general elections. Students with higher levels of civic knowledge are more likely to expect to participate in political and civic activities as adults. This implies that the more students know about fundamental democratic processes and institutions, the more likely they are to expect to vote as adults.

However, students are sceptical about traditional forms of political engagement; four out of five students indicated that they did not intend to participate in conventional political activities, such as joining a political party, writing letters to newspapers about social and political concerns, or being a candidate for local or municipal office. Furthermore, students in England and Europe are significantly below the international average in three out of the four participation scales in the study, namely conventional citizenship, social-movement citizenship and engagement in political activities

Similarly, when it comes to talking about their national identity, in England students had relatively less positive attitudes towards their country or nation compared to those in other countries, although boys displayed more positive attitudes about national identity than girls. England is one of the countries below the international mean on the national identity scale (Kerr et al., 2002).

In terms of community involvement the study also demonstrated a set of results regarding the pupil's attitude. Schools and community organisations have untapped potential to positively influence the civic preparation of young people. However, students in England reported low rates of participation in civic-related organisations. Only one-quarter of students in England report involvement in voluntary activities to assist the community, and less than one-fifth stated they were actively involved in student, class or school councils.

Even so, students in England generally supported the concept that government has society-related responsibilities, such as providing education and health services and preserving law and order. England is one of the countries above the international mean on the society-related government responsibility scale. Young people in England are moderately trusting of their government institutions. Courts and the police are most trusted, followed by national and local governments. In contrast, political parties are trusted very little. England is one of the countries above the international mean on the respect for women's political and economic rights scale.

However, it was very clear from the study that students in England have relatively less positive attitudes towards immigrants than other countries. England is one of the countries below the international mean on the immigrants' rights scale. However, this

raises the question of what is to be done about such students and the circumstances which give rise to the development of such attitudes (Kerr et al., 2002).

This important international study additionally revealed the attitude of teachers towards pupils, curriculum, assessment *etc.* The following are some of the findings and conclusions which indicate the reality of teaching citizenship. The study found that the majority of teachers who teach citizenship in England had no professional development or training to teach Citizenship Education, yet these teachers viewed Citizenship Education topics as being highly relevant. The topics held to be most important were those in which they were most likely to have confidence in teaching and to have opportunities to learn about. Teachers placed a strong emphasis on addressing citizen and human rights topics but were far less confident about teaching political, legal and electoral systems.

The study showed that Citizenship Education was most frequently taught through teacher-centred approaches, such as the use of textbooks, worksheets and class discussion. Though teachers reported the use of student-centred approaches, such as classroom discussion of controversial issues, these were still largely controlled by the teacher. Also, there were limited opportunities for students to be involved in activities outside the school with the local community; and limited opportunities for students to access computers and the internet in Citizenship Education lessons (Kerr et al., 2002).

According to the study, the most frequently adopted form of student assessment in Citizenship Education in England was via verbal responses from students in class. Nevertheless, a combination of written essays and oral participation was favoured in other countries. Teachers involved in the study revealed that a wide variety of sources had been utilised when planning for Citizenship Education, including external and internal in addition to official sources. In England teachers reported that media and self-produced materials were the most frequently used sources. Official curriculum documents and textbooks were drawn upon but less frequently than other sources (Kerr, et al., 2002).

### **3.3.6. Religious and Citizenship Education**

Steven (2002) observed that religion nowadays is subject to accusations of fundamentalism, prejudice, a unilateral vision, and even advocacy of violent struggle to achieve religious goals. This has provoked some commentators to suggest that religions should be excluded from any considerations about building harmony and the civic good.

However, it is suggested here that a religious world view which combines the moral values of Christianity, Islam and Buddhism *etc* could create a common philosophy of life, a common story and a common identity among the adherents. All the great world religions offer fundamental values and world views for their members which inevitably find expression in a vision for the ordering of society, and living in harmony with others. And there is much more in common between these values than is generally understood or commented upon. The Bishop of Leicester has highlighted what he called the *golden rules* from the major faiths which demonstrate the view of the world religions:

*The Bahai faith: 'Lay not on any soul a load that you would not wish to be laid upon you, and desire not for anyone the things you would not desire for yourself'. Buddhism: 'Treat not others in ways that you yourself would find hurtful'. Christianity: 'In everything, do to others as you would have them do to you; for this is the law and the prophets'. Hinduism: 'This is the sum of duty: Do not do to others what would cause pain done to you'. Islam: 'Not one of you truly believes until you wish for others what you wish for yourself'. Judaism: 'What is hateful to you, do not do to your neighbour. This is the whole Torah: All the rest is commentary'. Sikhism: 'I am a stranger to no one; and no one is a stranger to me. Indeed I am a friend to all' (Steven, 2002).*

For a long time the relation between politics and religion has been a debatable issue. Many religious people have claimed claim that religion must take its natural role in world politics; they are trying to justify this in terms of identity, by saying that theistic religions assert that the deepest source of human identity, founded in a person's relationship to the divine.

*The central object of religious life is the apprehension and experience of divinity, perception of and submission to the will of the deity or to the ultimate laws which govern human existence. (Shills, 1981).*

For Jews, Christians and Muslims the definitive passage of scripture is "God created them in his image and likeness". If God exists and He created the universe, then it follows that there is a purpose to human existence beyond that which one might give one's own life. Fundamentally, the argument is based on a question of value, what the legitimate authority is for deciding what is moral and what is immoral. In other words,



who decides on the nature of, and issues in politics or morals? Hartwell, (1975) cites Benda that 'men had only received two sorts of teaching in what concerns the relations between politics and morality.' One was Plato's, and it said: 'Morality decides politics'; the other was Machiavelli's, and it said: 'Politics have nothing to do with morality.' Today they receive a third; Maurras teaches: 'Politics decides morality'.

Archbishop Desmond Tutu declared in a lecture in the United States when he attempted to examine the links between religion and politics that:

*Those who want not to mix religion with politics are really asking for the moon. Religious faith and faith communities have for a very long time been very significant factors in public life and those who ignore them have usually ... lived to regret it, faith cannot be separated from politics, because it is something of a given that human beings are worshipping animals. It is almost as inescapable as breathing...The word of God has unequivocally affected the world of politics...Honesty, fidelity; compassion, peace and the unity of humankind as one family are values to inform the world of politics. (Wurst, 2004).*

He named the Universal Declaration of Human Rights as an example of spiritual and moral values informing politics (Wurst, 2004).

In terms of the number of adherents, Islam is the world's second largest religion. Islam embraces politics as one of its foremost components. Muslims believe that their religion is a mode of life and the two main sources of Islam are the Holy Quran and the Prophetic tradition, which contain teaching on every aspect of this life. The key reason why Allah (the God) created man on this earth according to the Holy Quran is to act as his vicegerent. "Behold, thy Lord said to the angels: I will create a vicegerent on earth" (Quran 2:30). A vicegerent in Arabic is *Khalifah* which according to Ar-Rhazi, (1987) means the Greater Sultan or in other words the Supreme Power.

The state nowadays interferes in everything and it has increasingly replaced the church in determining how we should behave. Thereby, politics is shaping the new religion. From the perspective of Religious Education, the subject recognises that religious faith is for many people a major contributor to identity, and affects and guides decision-making, general behaviour, besides moral choices in life, all with reference to a divine power source. Therefore, we need to focus upon the relation between Religious Education and

## Citizenship Education.

According to the QCA (1998) “RE provides opportunities to explore moral and social concerns”. This is a very tame remit for RE, which is not surprising when one considers the place of religion in the citizenship framework:

*A main aim for the whole community should be to find or restore a sense of common citizenship, including a national identity that is secure enough to find a place for the plurality of nations, cultures, ethnic identities and religions long found in the United Kingdom. Citizenship Education creates a common ground between different ethnic and religious identities. (QCA, 1998, p.12).*

Morris (1999) pointed out that the Crick Report only mentions religion in passing and does not recognise it as an important factor in educational programmes addressing issues of cultural diversity. As the Crick Report declares, cultural diversity is characteristic of modern Britain; but religion is not perceived as a significantly powerful determinant in the cultural evolution of many communities in Britain. The counter or supplementary argument is that any definition of citizenship must take into account both historic and contemporary religious traditions.

### **3.3.7. What can RE contribute to Citizenship Education?**

Education is seen as a critical requirement through which pupils can not only learn about various responsibilities and obligations of citizenship but, also, what it means to exist in a multi-faith and multicultural society. The QCA document provided a starting point for schools to discuss the links between citizenship at Key Stage Three, and in Religious Education. QCA provides a leaflet that maps the areas where the two subjects are compatible. It also suggests some opportunities for teaching citizenship through Religious Education (RE), referring where appropriate to relevant units in the RE scheme of work.

From the QCA perspective, RE can contribute to Citizenship Education by:

- *Providing opportunities for pupils to see how individual, group and political choices, policies and actions, e.g. human rights, are inextricably linked with and influenced by religious and moral beliefs, practices and values;*

- *Providing opportunities for pupils to understand and deal with local, national, European and global issues through knowledge and understanding of their religious dimensions and contexts;*
- *Enabling pupils to understand and exercise the meaning of personal, social and moral responsibility;*
- *Enabling pupils to see how human beings across the world treat each other and their environments and why they treat them as they do;*
- *Enabling pupils to develop active citizenship by involvement with voluntary religious and charitable activities. (DfES, 2004).*

It has been suggested by many writers that Religious Education can contribute in diverse ways to Citizenship Education. Morris (1999), for example stated that to accommodate the changed landscape of Britain in terms of multi-culture and multi-faith dimensions, Religious Education may be the only subject which has made dramatic changes, in terms of methodology and curriculum enrichment. He also described the ways in which RE contributed to Citizenship Education:

*The study of world religions is an asset to the cultural and religious development of Britain. The study of religion is vital to our understanding of the diverse nature of society and the composition of our world and it is within this perspective that RE should be placed. RE is concerned with exploring many things which impact on our lives and world-the issue of responsibility for actions, what it means to be human, feelings and beliefs that arise from experiences in life, and the search for spiritual meaning and purpose, all are related to personal, familial, communal and public life. Through the investigation and discussion of the world's religions, pupils are given the opportunity to reflect on the moral and spiritual questions they will encounter, both in school and in their adult life. (Morris, 1999, p.60).*

Haines (2000) also extrapolates additional ways that RE can contribute to citizenship education. Firstly, Religious Education can throw into critical relief the presuppositions and assumptions that lie behind concepts that Citizenship Education promotes. RE can demonstrate that these concepts are not neutral, but are an integral part of an ideology and grounded in a world-view which is historically and philosophically hostile to traditional

religions. Moreover, RE can systematically compare the concepts involved in citizenship, such as authority, law and identity with similar concepts from the world religions. In this manner, pupils can form a context in which these ideas can be critically evaluated. RE can examine the philosophies of the enlightenment that lie behind modernity and Citizenship Education. It can examine the enlightenment view of human nature, epistemology, ethics, and ontology, and by comparing them with the teachings of the world's religions, offer a critique. Also, RE can engender pupils awareness among of the different teachings that religions possess which explain the origin of the world, humanity, the origin of evil and the providence of salvation. It can show the way in which religious people perceive the world, view suffering, cope with injustice, treat the environment and material prosperity, *etc.*

Finally, there is no other subject on the school curriculum which offers this type of opportunity for reflection in such depth or content. Therefore, it is suggested that RE should have that opportunity to provide pupils with vital knowledge in understanding and contribute in a major way to developing positive attitudes and responses to the diverse and plural country that Britain has become.

### **3.4. Citizenship in the Islamic context**

In this part of the chapter, the relationship between Islam and citizenship will be the main theme. This section will be divided into three parts.

The actual word 'citizenship' has not been mentioned in either of Islam's primary sources, the Quran or the Sunnah. However, throughout history Muslim scholars have touched upon many areas that are vital to the understanding of the concept of citizenship in Islam. Within this section, a general overview will be provided of these areas, detailing particular sections in order to clarify certain ideas. The following areas are closely related to the Muslim point of view: Muslims living in a non-Muslim country, the concept of the *Ummah*, the Muslim identity, the *Shahada* principle, involvement in society, citizenship in Islam, the 'Ahd contract in Islam, and the Muslim approach towards citizenship in a multi-faith multicultural society

#### **3.4.1. Muslims' views on living in a non-Muslim country**

In Islamic law (*fiqh*), Muslim jurists identified different places of residence for Muslims, and they discussed the implications of whether Muslims should remain in them or not.

These were termed *Dar Al-Islam*, or abode of Islam which signifies a geographic location controlled by Muslims where Islamic law is in effect; *Dar Al-Harb*, or the abode of war which is a location where Muslims are not in control and Muslim law is not in effect; and *Dar As-Sulh or al-ahd* or the abode of treaty which is a place that is not under Muslim control, but which has friendly relations with Islamic territories.

According to Ramadan (1999) none of these concepts was found either in the Quran or in the Sunnah and they actually do not pertain to the fundamental sources of Islam. It was Muslim scholars who, during the first three centuries of Islam by considering the state of the world - its geographical divisions, the powers in place and the moving games of alliances - started to classify and define the various spaces in and around them.

Therefore, the question which becomes apparent is, can a Muslim live in a non-Muslim country in contemporary society according to the Islamic faith? The European Council for Fatwa and Research answered this question and stated therein:

*Our opinion is that a Muslim must never live among non-Muslims while compromising or even discarding his or her Islamic identity, unless that individual is entirely overpowered and has no other option. The reason for this is based upon the issue of whether or not the Muslim individual is able to protect himself, his dependants, and their religion. Therefore, if the environment in which the Muslim finds himself is one which threatens his family's life or religion, it is incumbent on him to migrate to a land that does not pose such a threat* (The European Council for Fatwa and Research, 2004).

Ramadan (2004) stated that the environment that guarantees freedom of conscience and worship to Muslims (that is, of their faith and their practice), that protects their physical integrity and their freedom to act in accordance with their convictions, is not in fact a hostile space.

In North America, as in Europe, five fundamental rights are guaranteed that permit Muslims to feel at home in these countries of residence: the right to practice Islam, the right to seek knowledge, the right to establish organizations, the right to autonomous political representation, and the legal right of appeal. Therefore, it would appear that Western countries are places where Muslims can live securely with certain fundamental rights granted and protected.

### 3.4.2. The concept of Ummah and the message of Islam

Muslims believe that Islam is a universal religion. The Quran refers to the Prophet Muhammad, "*We sent thee not, but as a Mercy for all*" (Quran 21:107). Thus, Islam is not limited to race, ethnicity, nationality, culture or language. In fact, it helps its followers to eradicate all the disparities between themselves.

According to Muslim scholars the concept of *Ummah* was found to encompass the differences between Muslims. All Muslims are thought to be equal and there ought to be no barriers between Muslims in terms of religious rights and responsibilities in society. Islam, as viewed by Muslims, is open to all human beings, there are no prerequisites for those who wish to learn about Islam or become Muslims. Although, Islam has attempted to unite all of its followers from divergent races, cultures, nationalities and backgrounds into one *Ummah* who have the same concerns, aims, ambitions, and future strategies, throughout history cultural differences have also shaped Muslim and their beliefs.

Muslims believe that their religion is one which is universally diverse. The Quran mentions that the reason for creating people from different nations and tribes is in order to allow them to learn to live together and to benefit from this variety. Another quotation reads:

*"O Mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another".* (Quran 49:13)

It is argued that this characteristic is one of the primary prerequisites of being Muslim. The following are examples of some of the main pillars in Islam and its relation to the concept of Islamic cosmopolitanism. An example of this is *Zakah*, which means giving charity to poor and needy people in society. Muslims believe that paying this charity will aid the society they live in to improve and develop as well as being an important tool to contribute towards constructing good social relation with diverse groups.

The relation between Islam and other global religions, since the sixth century is witness to the universality of Islam as a religion. From the beginning Islam enjoyed cordial and amicable relationships with established religions of the Abrahamic tradition (i.e. Christianity and Judaism). The initial meeting with Judaism was when the prophet

migrated to Madina to start the Islamic state thirteen years after he became established in Mecca. The Madinan society, at that time, was a multi-cultural and multi-faith society.

The first thing the prophet did when he reached Madina was the agreement and contract he had drawn up with the people of Madina to organize the manner of living in the city and the way in which they should treat one another. This agreement was known as *Dostoor Al-Madina* "the constitution of Madina". It is believed that it is the first cosmopolitan constitution that organized civic life in a faith-based state. When the state was established the prophet started contacting different tribes, states and empires to form good relations with the new Muslim State. He despatched messengers to the Roman and Persian Empires and to the king of Egypt.

It is interesting to note that, after the Prophet's death, for instance, when Muslims entered Jerusalem *Omer bin Al-Khattab*, the Second Caliph came from Madina and made an agreement with the Bishop of Jerusalem, and Christians were afforded their religious rights and the freedom of worship under the Islamic state as normal citizens. This agreement was known as *al-Uhdal Al-Omariyah*, or the Omerian guarantee. It is believed that throughout the history of Islam, non-Muslims have enjoyed full rights and duties much as any other citizen. They benefited from a civic life under a faith-based political system to the extent that they participated in the political life of the day.

The influence of society and values in forming identity is crucially important. It is believed that society bears its influence in shaping different personality:

*The human personality is dynamic rather than fixed, and develops as it is exposed to socializing experiences throughout life. This is how our sense of our own identity, or who we feel ourselves to be, is constructed. (Parker-Jenkins, 2005 p. 374).*

Generally, Muslims believe that Islam has a vital role in shaping personal identity. Parker-Jenkins (2005) argues that history demonstrates clearly the significance of religion in the lives of individuals and communities, and the importance of faith in shaping personal identity. Such is the significance of faith that, over the years, freedom of religion has been recognized as a fundamental human right. This explains why some Muslim parents would prefer to leave Britain, whether to South Asia or to the Middle-East, and travel to a

Muslim country to distance their children from any perceived negative influences in this society.

Giddens (2001) notes that, broadly speaking identity is also influenced by what is meaningful and by understanding of who one is within a given context. It is argued that Asian children, even in community schools, have a strong feeling of religious identity, whatever the fears of some of their parents. In a study in Britain, Modood et al. (1997) noted that a growing number of white people have no religious affiliation whatsoever. This contrasted with the behaviour of South Asian groups, for example, who were found to strongly embrace a number of religious traditions such as Islam, Hinduism, Sikhism and Christianity. In the same study researchers refer this primacy of religion in South Asian identities to community relations at large.

It is believed that Muslim schools can further support the religious identity of their pupils. Parker-Jenkins (2005) stated that within a faith-based school, individuals may feel a greater sense of association with religious identity than in a community school.

Disparate faith communities in Britain are further concerned about the role of religion in shaping the identities of individuals. For instance, in his study of Manchester Jews, Schlesinger (2003) discusses the significance of religious identity and the importance of support within a community to ensure a sustainable Jewish identity. Similarly, Lawton (2000) states that the dynamic of the Jewish continuity lies in producing ideas, values and behaviours which are transmissible to future generations, and which are connected with the Jewish religion and tradition.

Parker-Jenkins (2005) argues that Muslim pupils in the West today are living with a conflict between the values they learn from family and community and those they learn in schools and from the wider society. Much of Western culture is considered by many Muslims and other groups to be based on materialistic, non-religious values. For them, the conflict in values as espoused by the family community and as reflected in the school curriculum, both formal and informal respectively, can create difficulties. It is believed that this tension is often disregarded, even by teachers who are genuinely trying to understand what it is like to be a Muslim in Britain today.

It is believed in Islam that a person is entirely free to choose his own religion. Furthermore, nobody has the authority to compel any individual to accept his thoughts or



religion. The Quran states: "*Let there be no compulsion in religion.*" (Quran 2: 256). Faith, understanding, education, and transmission together constitute the substrata of Islamic ethics and should therefore guide the actions of the believer. To be Muslim, according to Ramadan (2004), is to act according to the teachings of Islam, no matter what the surrounding environment, and there is nothing in Islam that commands a Muslim to withdraw from society in order to be closer to God. It is actually quite the opposite and, in the Quran, believing is often, and almost essentially, linked with behaving well and doing good in the wider society. Moreover, the Prophet Muhammad never ceased to draw attention to this dimension of Muslim identity, and its authentic flowering entails the possibilities one has of acting according to what one is and according to what one believes.

The character of the Muslim, according to Ramadan (2004) is based on four important aspects of human life. These principles are as follows:

*Developing and protecting spiritual life in society, disseminating religious as well as secular education, acting for justice in every sphere of social, economic, and political life, and, finally, promoting solidarity with all groups of needy people who are forgotten or culpably neglected or marginalized.*

According to Ramadan (2004), a Muslim is a Muslim regardless of where he or she happens to be situated, as long as this fundamental dimension of their presence on earth is accepted: to be with God is to be with human beings, not only with Muslims but, as the Prophet said, "with people", that is, the whole of humankind: "The best among you is the one who behaves best toward people".

The question to be addressed here is to which group or collectivity do Muslims belong first, to the *Umma*; or to the country in which they live as residents or citizens; or to both, and to what degree? These are sensitive questions, for behind their outward meaning, the fundamental question asks whether it is possible for a Muslim to be a truly authentic citizen?

By attempting to excel in the practise of their religion, Muslims are immediately called to face the communal dimension of the Islamic way of life, and this highlights the collectiveness of Islam. This communitarian aspect of the four practical pillars of Islam demonstrates a development in the sense of belonging.

Prayer establishes connections with other Muslims in a specific place, while *zakat*, or charity, enlarges the circle of social relations, for charity is often spent on the needy people in the area where it is raised. Fasting, another pillar of Islam, develops an even broader feeling by creating a spiritual communion with the poor of the whole world. Lastly, Muslims join together in the annual pilgrimage to Mecca, symbolizing the belonging of the *Ummah*.

### **3.4.3. Citizenship in Islam**

It would appear that the universal declaration of Human Rights and the concept of citizenship now built upon it are the product of a secular outlook in which the importance and influence of religion is diminished, though not necessarily rejected.

On the other hand, citizenship in Islam is based on the principles of the religion of Islam itself. The starting point in Islam's vision of citizenship is its regard for the human race. In the Quran, it is stated "We have honoured the children of Adam" (The Quran, 17:70). This is the foundation of Islamic ethics. Islam speaks less of human rights and more of human duties. With this approach Islam links human rights to the obligations to God. The Quran reads:

*Whosoever saves one soul shall be construed as if he had saved the entire human race and whosoever kills one soul shall be construed as if he had killed the entire human race. (The Quran, 5:32).*

The Quran states that God created Adam as His representative on earth. Thus, in Islam, mankind is made morally responsible for caring for the planet and promoting good conduct. For Muslims, the Quran lays the foundation for a society based on justice and tolerance.

Perhaps one of the most pressing issues facing Muslims in Britain is living in a non-Muslim country. There are a number of questions that arise, such as: is there a place in non-Muslim countries for Muslim citizenship to operate; does citizenship in Islam preclude Muslims from living as a minority? And lastly, is it permitted for a Muslim to be a citizen of a non-Muslim state?

Ramadan, (1999) explained that over the long centuries of conflict, some scholars advised Muslims not to live outside the land of Islam except in cases of necessity. This view

though often repeated by its adherents has never been taken seriously. Muslims conducted themselves in the spirit of their faith, which is totally opposed to ghettoizing their community. The fear of these isolationist scholars that a non-Muslim environment could endanger the faith seems exaggerated. After all, even the Prophet Muhammad lived in polytheist Makkah at the head of a small band of followers and had the Makkans not threatened his life he would not have departed to Madinah.

As the Muslim state expanded it developed a system of international relations based on classifying states as enemies whose land is the Abode of War or friends whose land is the Abode of Agreement, both in contrast with the land of Islam, the Abode of Peace. A Muslim may not voluntarily reside in an enemy country particularly if he/she is forced to act against his/her faith. Beyond this, there is no restriction on a Muslim residing in and acquiring the citizenship of any country that does not demand the abandon meant of faith and desisting from fulfilling religious duties (Ramadan, 1999; Badawi, 2003b).

A Muslim therefore may become part of a non-Muslim society as a citizen in a democratic system that accords him/her all the rights and charges him/her with all the duties as other citizens. Muslims have to accept the basic aspects of democracy such as respect for the law, the various bodies of government accepting the right of the state to impose the rule of law (Badawi, 2003b).

Critics of single-faith schools may argue here that if Islam is embracing of humanity, irrespective of race or ethnicity, and encourages Muslims to live in a non-Muslim society by adopting its rights and duties, then why does it oppose the idea of multi-faith schools? The counter argument put forward by supporters of Muslim schools is that Islam, as a religion, is not strictly against the idea of multi-faith schools. However, single-faith schools may provide a more conducive environment which fosters their children's Muslim beliefs. And given that Muslim parents reside in a democratic society, they feel they have the right to choose the type of schooling of their children, as do Roman Catholics and other religious groups who retain a distinct identity and set of beliefs.

Accepting citizenship of a non-Muslim country is an obligation for those who make their home there. The primary reason for this is that without acquiring the status of citizens they would preclude themselves from the process of decision-making. This neglects a fundamental religious responsibility to display concern for others. According to the

Prophet Muhammad, “Those who care not for the affairs of the Muslims cease to be one of them”. Although he was addressing a mono-religious group, this notion of citizenship can be carried further. According to Islam, those who do not care for other human beings do not deserve to be counted among their number.

Dr Badawi (2003b) observes that Islam has enjoined Muslims to care for their neighbours, which in the modern world means the entire inhabitants of our planet. Those who interpret Islamic citizenship as confining Muslim loyalty to only one section of humanity neglect the essential universality and humanity of Islam.

#### **3.4.4. The contract ('Ahd) in Islam**

Another aspect of Muslims living as citizens in Britain's isles is that, according to Islam, living in Britain forms part of a religiously binding contractual agreement, or '*Ahd* in Arabic. In Islam, it is important to fulfil the contract and agreement you make, unless it contradicts the main tenets of the religion. This has been stated by the Quran :

*"Fulfil (all) an obligation... for Allah doth command according to His will and plan"(Quran 5:1).*

When a person accepts Islam as a religion he or she has effectively agreed to a contract or *A'qd* between themselves and God, that is, accepting the duties towards God, such as worshipping him, obeying him, fulfilling his commands. Muslims living in Britain, for example, have contracted to play an active part within society.

Finally, according to Ramadan (2004), Muslims in Europe should respect the law because their presence in the country is based on a tacit or explicit agreement. On the other hand, they should abstain from all activities and involvement that would contradict the moral and spiritual principles of their faith. More specifically, in the name of respect for the Islamic teachings of the *Sharia*, Muslims are able to live in the West and they should respect the law of the country. In other words, Islamic law and jurisprudence command Muslim individuals to submit to the body of positive law enforced in their country of residence, in the name of the tacit moral agreement that already supports their very presence.

#### **3.4.5. Muslim institutions and the notion of citizenship in Britain**

One of the ideas explored in this thesis is that the ethos and curricula of faith-based

schools can benefit the key areas in the Citizenship curriculum, in promoting and support their crucial role in promoting pupils' concepts of social harmony and social justice. Parker-Jenkins (2005) identified some of these areas: human rights, where faith-based schools have, along with other schools, provided a place to pray, and a right to physical safety. Concerning social justice and inclusion, many faith-based schools have provided opportunities for dialogue with other religious and community schools. Thus, teachers in a variety of schools can and do learn from each other.

In terms of dealings with the local community and challenging negative stereotyping, they have had, and continue to have, a critical role to play. Faith-based schools are permeated by a religious ethos founded on a firm and coherent set of values. Tolerance, for example, is one such value, and such schools have strived to produce materials to communicate their beliefs in a secular society. Diversity is another aspect which faith schools foster and recognize: society is multicultural, multilingual and multi-faith, and tolerating such diversity proposes that one's own diversity should in turn be tolerated. There are multitudes of ways of having faith, of which Judaism, Hinduism and Catholicism are just some examples. Indeed, apart from religious pluralism in society, there is a huge amount of diversity within religious groups and they are, as communities, excellent examples of diversity within themselves.

Moreover, Parker-Jenkins (2005) observes, the citizenship education framework offers faith-based schools the opportunity to explore wider issues and to encourage pupils to perceive themselves not merely as members of their own religious community but also as citizens of the world, aware of the wider issues and challenges of global interdependence and responsibility.

There are many challenges that schools, and faith-based institutions in particular, are likely to face. According to Parker-Jenkins (2005) these include:

1. Consensus on what citizenship entails - this has curricular implications in terms of locating citizenship in a specific curriculum area or adopting a cross-subject approach and regarding it as being a part of History or Personal and Social Education teaching.
2. Modes of teaching and learning citizenship - does it focus on factual information or involvement in specific activities that occur in the community, or strike a balance between knowledge and practical activities?

3. Faith-based schools that cater for pupils from minority ethnic backgrounds may encounter a paradox in terms of teaching these pupils citizenship and principles of democracy while, at the same time, they and their families' citizenship rights may be restricted or undermined due to racism and xenophobia in the external community.
4. Within Muslim schools it is a problematic to accommodate citizenship in the timetable. According to Hewer (2001) and Walford (2001) research on independent faith-based schools, such as those with an Islamic ethos, has demonstrated that their curriculum offerings may be quite restrictive, due to financial restraints and ideological choice in the selection of curricula.

Many fundamental values are derived through teaching (Werbner 2002) and this is, according to Parker-Jenkins (2005), true particularly of the new faith-based schools which use the curriculum, both formally and informally, as a vehicle to transmit cultural heritage and religious identity.

#### **3.4.5.1. Association of Muslim Schools**

Once their advisory group took the decision on citizenship matters, Muslim educationists began to work on this critical issue. The Association of Muslim schools of the United Kingdom and Eire (AMS) organised an INSET day on Sat 20<sup>th</sup> April 2002 held at Al-Hijrah School, Birmingham.

The topic of the INSET was “Good Citizenship”, chaired by Mohammed Akram Khan-Cheema who pointed out that more than 100 full-time Muslim schools were now offering their educational services to Muslim families in Britain. This, he said, was a symbolic manifestation of Muslim growth since the development of good citizenship was central to this growth. AMS member schools should aspire to create, develop, and offer the citizenship curriculum which aided future generations of Muslims to be the most valued citizens of the world. According to the AMS being a ‘good Muslim’ should be synonymous with being a good citizen.

One of the main criticisms of Muslim schools is that Islamic teaching restricts the consideration of other points of view, and the idea of the ‘good citizenship’ taught by Muslim schools might not be willing to recognise a more ‘cosmopolitan’ conception of citizenship education; rather it might adopt a strictly Islamic conception. In answer to this

criticism, during the conference some Muslim scholars offered their views about citizenship from a religious perspective. Dr Musharaf Hussain stated that the citizenship curriculum is the application of values as individuals and as members of the society in which we live. According to the citizenship curriculum, the aims of teaching citizenship are to create informed citizens, 'to develop skills of enquiring and to establish communication skills of participation.' These aims are clearly in line with a more 'cosmopolitan' conception of citizenship education.

The twelve core units of the National Curriculum goals for citizenship education are centred on the legal system, the economic system, the media and politics. Dr Hussain argued that providing these units with an Islamic perspective could enrich them. These twelve areas would, he said, allow us to focus on many important concepts which the Muslim school and the Muslim teacher are always concerned about, for example the *Khilafah*, *Hudud*, the Islamic Economy, *etc.* He added that the Muslim perspective will inevitably be seen from the spiritual and moral dimension and this will concentrate on relevant and meaningful issues for students.

Dr Hussain suggested that three different ways to approach the citizenship curriculum can and must include: moral reasoning; philosophical enquiry; and developing social cohesion and a sense of community. Spirituality is a very vague concept for some but for Muslims this is a quite clearly defined and a practical aspect of their lives. The Arabic language has a vocabulary for these inward landscapes. An example of this lies in the etymological analysis of the word (*Taqwa*) (Alert, aware, attentive). Treading the path carefully through the rose bushes with thorns, the concept of *Taqwa* links directly to the three core aims of the citizenship curriculum: informed citizens, enquiry, communication and participation.

#### **3.4.5.2. Islamic Relief and Tide project**

One of the most significant efforts in supporting the teaching of citizenship in Muslim schools is the project of Islamic Relief in partnership with Teachers in Development Education (TIDE), to produce a teacher guide and to share ideas relating to Muslim perspectives *vis à vis* citizenship. This guide is about responding to the needs of teachers and schools working in a global and interdependent society. International events, particularly since September 11<sup>th</sup>, and July 7<sup>th</sup> have placed Muslims and Muslim communities under the glare of a harsh and unrelenting media spotlight.

Muslims are bombarded with words and images that proffer powerful messages about Islam and Muslim communities, which often reinforce difference and divisions. Teachers and schools face a challenge in enabling students to explore their own values and attitudes and in helping them to recognize how these are influenced and shaped by the world around us. The TIDE project responded to an interest expressed by many teachers, particularly those who were themselves not Muslim, in exploring Muslim perspectives. It highlighted the need to reflect on our role as professionals as well as practical classroom approaches.

In his foreword to the document published by TIDE, Dr. Badawi, Director of The Muslim College, London, has touched on some concepts of an Islamic perspective of citizenship. He states:

*The fundamental message of Islam is one of justice, respect and responsibility. We must be just to all, regardless of race, gender or creed. We must also accord respect to everyone and every legitimate social and political institution. We must finally take our responsibility for the environment seriously. Allah has entrusted us with this planet; we must discharge our duties as trustees by caring for it and bequeathing it to the next generation in such a condition, which if not improved, is at least not damaged. (Badawi, 2003a, p.3).*

According to Badawi it is incumbent upon Muslims to accord *every* man, woman and child dignity and respect. Citizenship lies at the heart of Muslim moral teaching, and this involves making the world a better place not just for Muslims, but for all humankind.

### **Contents of the report**

The TIDE report sought to explore how teachers can be supported as they respond to society's increasing focus on Islam and Muslims. Key stage 3 was the initial starting point, but many of the report's findings are applicable across other key stages. The report examines why teachers feel there is a need for work on Muslim perspectives. To provide some context, they offer a concise summary of the key beliefs and practices of Islam, exploring the diversity of Muslim perspectives. The subsequent section explores the role teachers can play in Citizenship Education. Three case studies offer examples of practical approaches. The TIDE report lists some useful resource material and points to where teachers might go for further information.



#### 3.4.5.3. Muslim Council of Britain

At a community level, Muslim leaders in Britain started distributing a guide on citizenship and rights among Muslim households in the UK. About 500,000 copies of the booklet have been distributed among Muslim households throughout the UK. The Muslim Council of Britain (MCB) says that Muslims must know how to protect their rights and that they should play an active civic role. The then Home Secretary David Blunkett welcomed the move, although some Muslims argued that such a booklet might do more harm than good (Casciani, 2004). The 16-page pocket booklet, 'Know Your Rights and Responsibilities' includes advice for Muslims on what to do if arrested or stopped by the police, how to play an active role in schools, and urges readers join political parties. It further explains how to complain to the media if they are aware of situations they believe to be Islamophobic or unfair.

It lists the key police anti-terrorism hotline and it uses some verses from the Quran to stress that avoiding an attack on innocent UK targets is an "Islamic imperative". The publication represented a major effort by the MCB to more directly aid members of Muslim communities in confronting prejudice. It also encourages Muslims to become more active citizens.

Inayat Bunglawala, spokesman for the MCB said:

*We had the idea for the booklet after the Madrid bombings. We had sent a letter to mosques but we thought we needed to get something into households. Many people are deeply unhappy with the media and so on – but we need people to be more engaged if they are to make a difference. (Casciani, 2004).*

A considerable part of the booklet is devoted to rights in relation to the security services. It gives advice on what to do if questioned at an airport or if police enter the home. The guide also explains employment rights, including how to tackle prejudice at work, thanks to the new workplace ban on religious discrimination. The publication will be available in Urdu, Gujarati, Arabic, Bengali and Turkish translations.

However, some other Muslims have reservations concerning this initiative. Mr Massoud Shadjareh of the Islamic Human Rights Commission has argued that the guide may prompt negative stereotypes, although his own organization is reprinting a booklet on

what to do if arrested. Mr. Massoud said: “In some ways I fear the guide confirms stereotypes elsewhere in society”. Mr. Inayat Bunglawala, in turn, said that the MCB believed the booklet could both help people participate more effectively in the society and defend their faith against denigration:

There will be people [within the community] who will criticize us for doing this. We hope that they will recognize our guide looks at the whole, both the rights and responsibilities of us all. (Casciani, 2004).

### **3.5. Discussion and summary**

In conclusion, this chapter has discussed the background to citizenship in England. There are a number of evolving areas that have been covered including: the historical background of citizenship; its political and social context; the literature related to the educational framework and, finally, its relationship within the Islamic context.

The theory reviewed in this chapter has found that the roots of citizenship originate in ancient Greece. Aristotle’s work is considered to be the first systematic attempt to develop a theory of citizenship. The literature revealed that two major strands have characterized the concept of citizenship in traditional democratic debate: liberal individualism; and more communitarian approaches.

Historically, as a result of Britain’s colonial past, defining the identity of people from ethnic minorities has remained problematic. In modern times this issue has remained, with the onus on ethnic minorities to accept British laws in order to define their citizenship and identity. It is argued that assimilating is not easily achieved in a society in which racism remains a barrier to full participation and citizenship. There is also a lack of national belonging in Britain and this has led to many British citizens being viewed as outsiders, illustrated by the debates about the allegiance of British Muslims. However, it is suggested that teaching citizenship in schools is an implement for change which seeks to create a sense of belonging in pupils from contrasted ethnic, national and religious backgrounds and additionally highlights political participation.

It is also important to note that the emergence of globalisation has clearly impacted on the definition of citizenship. This is mainly due to the political, social and economic change and integration rapidly taking place in Britain and the rest of the world. Britain’s

multiculturalism, and the fact that it is a multiethnic society, has had a strong impact on the concept of citizenship, and cultural diversity is one of the facets that has led to vigorous debates and contested intellectual territory on the issue of how citizenship rights, and loyalty to the nation-state are linked. We have argued that in a plural society of diverse beliefs and practices, citizenship education cannot offer a total vision of what constitutes a suitable or moral life, unless that vision is itself pluralistic in nature.

Furthermore, the national curriculum for teaching citizenship in England is based around four main participants: teachers, pupils, parents and governors. The primary indicators of citizenship curriculum components are: social and moral responsibility; community involvement; and political literacy. The National Curriculum addressing these issues has been designed to encompass the Foundation Stage, and Key Stages one, two and three.

This section has also reviewed literature on pupils' attitudes towards citizenship issues in Britain involving political understanding and participation, community involvement, and social responsibility. According to the literature reviewed, religion creates a common philosophy of life, a common story and a common identity among its followers. It is argued that the state has no business defining what is and what is not moral. This is the historical job of religion and the law should uphold traditional morality and not try to undermine it.

It is evident from the suggestions of many people that any definition of citizenship must take into account historic and contemporary religious traditions within a plural society. In particular, Muslims have grounds for a so-called 'Muslim perspective' on citizenship: Islam has a critical role in the shaping of personal identity amongst its adherents.

Undoubtedly, Muslims in the West have rights and responsibilities. One such right is to practise their "religious idiosyncrasy" which should be observed throughout different areas in the society. A person can be a member of any faith community and still be a good citizen, since there is little conflict between such citizenship and being a practising or religious citizen. Members of the main religions expect decision and policy makers to consider their cultural and religious idiosyncrasy, when deciding the content of the national curriculum.

In fact, faith-based schools can benefit from the key areas in the Citizenship curriculum to promote and support their crucial role in promoting social harmony and social justice.

Moreover, there are many challenges that schools, and faith-based institutions in particular, are likely to face. It is the purpose of this thesis to illustrate and explore how the National Curriculum in civics is delivered, and how it is received and understood, by pupils in Muslim schools and in state schools which contain significant numbers of Muslim pupils.

**Chapter four:**

**Research questions, Methodology and Sampling**

#### **4. Chapter four: Research Questions, Methodology and Sampling**

The previous chapters have discussed the purpose of this study, the position of Muslim schools and the actual teaching methods of citizenship. One of the leading objectives of this study is to explore the potential influence of Islam in schools in a northern industrial city with especial reference to citizenship. More specifically, this study addresses the following aims:

1. To explore the ways of delivering citizenship in Muslim schools;
2. To investigate the differences in teaching citizenship between Muslim and state schools;
3. To investigate the attitude of pupils in Muslim and state schools towards the importance of teaching Citizenship Education;
4. To investigate the way pupils in Muslim and state schools define the good and bad citizen in light of the study of citizenship;
5. To explore pupils attitude towards the relation between Islam and citizenship;
6. To investigate pupils attitude towards belonging to British society.

These aims were initially derived from two major sources. One was the researcher's own experience as a teacher of religious studies in Muslim schools in England. The second source informing the research questions is the literature review which raised many questions and concerns about teaching citizenship in Muslim schools. It is stressed that this is an exploratory study, since there are is no published research on how the citizenship curriculum is delivered in Muslim schools.

Mouly (1978) maintains that the first step in research is:

*To gain a solid grasp of the research field, of the objectives of the study, and of the nature of the data needed. While a thorough review of the literature can define the general area of investigation, it is usually necessary to structure the field even further, especially in an exploratory study. (p. 191).*

The literature review presented in chapters 2 and 3 revealed many concerns about Muslim schools and citizenship. Among these were: the concepts of citizenship and the manner of its delivery in Muslim schools compared to other schools such as state schools; the attitude of various people i.e. pupils, teachers, heads, parents towards teaching citizenship in both Muslim and state schools; and the relation between faith and citizenship in society and the contribution of faith to education in terms of citizenship. The research questions were formulated around these main issues. This chapter examines the methods used to explore these concerns. It begins with a description of the populations and samples used in the study, and then explore the research procedures and techniques that were used. It includes a description of the research instruments and methods of data analysis

Educational research can be described and classified in many different ways according to how it is conducted and administered and according to the methods of data processing (Herbert, 1991). Based on such classification of research, the present study could be classed as including descriptive, exploratory and analytical studies because it is aimed at surveying and analysing the influence of Islam in schools with particular reference to citizenship. Using such an approach can provide quantitative and qualitative data about the current educational conditions within Muslim Secondary schools in England. To meet its purpose, the study has adapted two approaches, quantitative and qualitative.

#### **4.1. The quantitative and qualitative approaches**

According to Allan (1993), the methods used to analyse data are the key differences between qualitative and quantitative research - the latter is subject to statistical treatment, whilst data from the former typically requires another mode of analysis and exposition. Denzin and Lincoln (1998) explained that the main difference between qualitative and quantitative methods is that qualitative methods affirm processes and meanings; therefore the qualitative researcher stresses social experience and gives meaning and context to the research material. In contrast, quantitative research affirms measurement, and analysis of causal affinities among variables.

It is frequently recommended that researchers should combine qualitative and quantitative methods in social science research. Allan (1993) for instance maintains that the best research in social science contains elements of both. Robson (1997) points out that there is no rule stating that one method alone must be used in an investigation. Awda and Malkawi (1992) also suggested that the researcher should combine qualitative and

quantitative methods in order to arrive at policy recommendations from his/her study. The crucial difference arises in the type of explanation required, that is, generalisations for policy decisions, or providing an interpretation for guiding decisions about personal behaviour.

The use of more than one research approach can yield substantial advantages. Robson says:

*Using a single method and finding a pretty clear-cut result may delude investigators into believing that they have found the 'right' answer. Using additional methods may point to differing answers which remove specious certainty. (Robson, 1994, p.290).*

## **4.2. Triangulation**

Triangulation (using more than one research method) was employed in order for the researcher to obtain as full a picture as possible regarding the subject of the study (Robson, 1994, p.290). Triangulation in educational research is considered to be a very useful approach to understanding complex phenomena. Regarding the strength of triangulation, Patton (1980), cited in Muralidhar (1993), additionally asserts that:

*The strength of triangulation lies in the contribution it can make to the verification and validation of qualitative analysis by checking out the consistency of findings generated by different data-collection methods and checking out the consistency of different data sources within the same method. (p.446).*

Byram (1988) pointed out that there are three major advantages of triangulating the methods of data collection which make the research more valid. First, triangulation adds confidence in generalising from the research findings; second, it makes these multiple findings of greater value. Third, it provides a clearer picture when qualitative research supports quantitative research and vice versa. Moreover, triangulation serves to map out or explain more fully the richness and complexity of the phenomenon under study by observing it from different standpoints. Multiple methods can also enhance the interpretability where quantitative data can be enhanced by a qualitative narrative account. The use of multiple methods may further enhance the credibility and confidence of the researcher in the findings (Cohen and Manion, 1994).



The present study employs triangulation, using the following quantitative and qualitative instruments: the questionnaires to provide an overall view of the perceptions of Islam and citizenship in England; the interviews to give an in-depth view of the opinions and aspirations of participants or otherwise the findings from the questionnaires; examination of documentary evidence such as written curriculum, and schools' policies on citizenship and its methods of delivery. Observation was also conducted in Muslim schools to observe the delivery of citizenship and pupils' attitudes towards citizenship.

#### **4.3. The population and sample of the study**

The population of the present study consists of the following elements within the north of England:

1. Pupils in Muslim and state schools;
2. Muslim and state schools' head teachers;
3. Citizenship teachers in Muslim and state schools;
4. Religious Education teachers in state schools and Islamic Studies teachers in Muslim schools;
5. Muslim community leaders and opinion formers.

#### **4.4. Study sample**

The sample used in the present research is limited in size because:

1. The number of full time Muslim secondary schools in England is not more than 57 according to the AMS list (2002). These schools are widely scattered geographically.
2. Most of these schools are girls' schools (33) and it is not always possible to allow male researchers to conduct research within such an environment due to cultural and religious reasons.
3. Some schools do not teach the National Curriculum subjects including citizenship, or they teach it, but refused to participate in the research for reasons unknown.
4. The present study is not only a sample of pupils, but is also a case study of Muslim schools, which were accessed because of their willingness to participate, and their

geographical location in northern England. These factors and the additional problems presented by expense, time and accessibility determined the sample used in the study.

With this in view, the research was conducted in a relatively wide geographical area. But it was difficult to study an entire population. Therefore, the researcher focused on opportunistic samples to represent the targeted population.

The researcher obtained a list containing the names and location of all full-time Muslim secondary schools in England. The actual number of Muslim secondary schools in England for the year 2002, as determined by the Association of Muslim schools (AMS), was fifty-seven; thirty-three for girls and twenty-four for boys. Within the area of research (North West England) there were thirteen Muslim secondary schools, eight of them for girls and five for boys. This number represents some 23 per cent of the total number of Muslim secondary schools in England; the researcher contacted them individually to arrange the fieldwork visit. Just five Muslim secondary schools expressed their willingness to participate in this study, from different regions. Three were girls' schools and two were for boys. Information about the numbers of pupils together with their teachers was obtained from the head teachers of each participating school.

It is acknowledged that this is a selective sample, biased by the schools' willingness to co-operate in having an outsider to come into their school to undertake evaluative research on a curriculum innovation. These were schools which very likely felt confident or satisfied with how they were delivering CE, and thus the researcher was unlikely to have accessed the 25 percent of schools whom Ofsted (2006) judged to be failing in their delivery of citizenship education. The researcher of course, unlike the Ofsted Inspectors, had no right of access or methods of evaluation to a random sample of schools. Further, pupils in the schools had the right to decline completing the questionnaire or the interview, since this often took time from other activities. The final samples then is likely to be biased in favour of the most confident schools, and those pupils who found CE particularly interesting or important – it is interesting in this context to note that 88 per cent of pupils in Muslim schools agreed to complete a questionnaire or interview, compared with less than 60 percent of those in state schools and the one faith school (Anglican) which resembled state schools in terms of ethos and curriculum.

**Table 1: Gender and Year of Study in Respondents to Questionnaire in State and Muslim Schools**

	<i>State Schools</i>	<i>Muslim Schools</i>	<i>Chi-squared, &amp; Cramer's V</i>
<b><i>Female</i></b>	43 (38.7%)	90 (51.1%)	Chi2 , 1 d.f. = 3.72 V = .121 NS
<b><i>Male</i></b>	68 ((61.3%)	86 (48.9%)	
<b><i>Year 10</i></b>	55 (49.6%)	102 (57.9%)	Chi2 , 1 d.f. = 1.62 V= .092 NS
<b><i>Year 11</i></b>	56 (50.4%)	74 (42.1%)	

Total number of questionnaire respondents: 111 from State Schools, 176 from Muslim Schools.

NS = not statistically significant. Cramer's V is a non-linear measure of association between two variables. The State schools contained one Anglican school which was largely secular in its practices and outlook.

**Table 2: Pupils' Ethnic Origin in Muslim Schools**

Ugandan	Nigerian	Gujarati	European	Bosnian	British Indian	Burmese	British Muslim	Bangladeshi	British Pakistani	Somali	Arab	Indian	Asian	British Asian	Blank	Pakistani
1	1	1	1	1	1	2	2	2	3	4	11	12	18	21	39	56

In Muslim schools, 176 pupils (90 females and 86 males) responded to the questionnaire (described later) which was administered in the five schools, and 23 pupils (11 females and 12 males) responded to the interviews. There is a slight gender bias in the samples, more females completing questionnaires in the Muslim schools than in the state schools. This is because several of the Muslim schools contained only girls, and the schools available for research were more likely to have only females in them. There is also a slight age bias, with more respondents from Year 10 in the Muslim schools. However, results did not differ between Muslim and state schools when separate analyses by gender and year of study were undertaken for both questionnaire and interviewee respondents, and therefore results in the following tables and discussions have not been presented separately by gender, age or year of study.

Eight teachers agreed to answer the questionnaire and four acquiesced to the interview. Three head teachers completed the questionnaire and two expressed their willingness to be interviewed. Furthermore, the researcher also interviewed five of the community leaders, imams, and opinion formers.

For purposes of comparison, the researcher obtained a list of state and other faith schools. A short list of thirty schools was made according to certain factors and variables such as schools' geographical location, gender, ethnicity and religion. The researcher contacted them all and through different means, but only five agreed to take part in the research project. The following table displays the sample in detail within state schools:

**Table 3: Pupils' Ethnic Origin and Religion in State Schools**

<b>Ethnic Origin</b>	<b>No</b>	<b>Religion</b>	<b>No</b>
Blank	23	Christian	33
White British	19	Muslim	29
British	14	Blank	23
White	13	None	13
British Asian	8	Atheist	2
Pakistani	7	Catholic	2
Mixed	5	Church of England	2
White English	5	Hindu	1
British Muslim	3	Unclear	4
Asian	1	Protestant	1
Asian Muslim	1	Roman Catholic	1
English	1		
Indian	1		
Irish	1		
Korean	1		
Muslim	1		
SARA	1		

The sample from the state schools included 111 pupils who responded to the questionnaire, and 29 pupils who were interviewed personally, answering not only the topics covered in the questionnaire, but also giving their opinions on a range of relevant topics. As with the Muslim schools sample, the ages, gender and other demographic profiles of those interviewed personally were similar to those completing questionnaires.

Nine state school teachers and three head teachers completed a questionnaire, while four state school teachers agreed to be interviewed.

#### **4.5. The questionnaires**

The questionnaire is an effective tool for gathering data in most educational research exercises (Fowler 1993; Cohen et al, 2000). In addition, a well designed and organised questionnaire prompts the researcher to investigate the relationships that may be established between the various elements within the research (Roberts, 1992).

##### **4.5.1. Description of the areas covered by the questionnaire**

The prime objective of the questionnaire was to provide a general overview of the perceptions of Islam and of citizenship in the schools sampled in northern England. The questionnaires for the different types of respondents covered the following areas: the methods of delivering citizenship, attitude towards teaching citizenship, students' achievements in this area, the perceived relation between religion and citizenship, and the Muslim schools' contribution to the integration and belonging process.

##### **4.5.2. Designing the research questionnaire**

The design of the questionnaire took into account the need for instructions for the completion of the questionnaire to be clear and unambiguous; the language and the wording of the questionnaire had to be clear and straightforward. Closed and open-ended questions were be used to obtain quantitative and qualitative data. Where necessary, simple explanations, examples and definitions were provided as recommended by different writers (Richardson, 1992; Fowler, 1993; Cohen et al, 2000).

##### **Step one: literature review**

Prior to designing the questionnaire, the researcher studied the literature associated with the key topics of the citizenship curriculum and Muslim schools. The researchers' experience as an Islamic Studies teacher in a Muslim school within the field work area supported the design of the questionnaire in many ways such as appreciating pupils' ways of thinking, leading to a wording of the questionnaire which it was felt would maximise understanding and completion, as well as highlighting the main concerns of teachers about the most sensitive areas in the curriculum.

### **Step two: developing the first draft**

The first draft was developed using the following procedure. The selected key topics and areas were subjected to a further review to ensure that they covered the aims of the study. Closely associated topics were gathered into one area. Topics within each area were examined and then arranged into a logical sequence. Questions were designed to cover each area.

### **Step three: pilot study**

Piloting the questionnaire was conducted in order to detect any ambiguities or omissions in the research instrument before undertaking the main fieldwork. The questionnaires should be free from ambiguities, inappropriate wording or misleading questions (Powney, Watts, 1987). From Sundramoorthy's (1992) standpoint, the pilot study is one of the most significant ways in which the researcher tests the extent to which the instruments are appropriate to the data-gathering process.

In the current study the researcher adhered to the following procedures in piloting the questionnaire: the initial format of the questionnaire was written and then presented to a number of Islamic Studies and citizenship teachers who were chosen for the pilot sample. The pilot has been conducted in different Muslim and state schools, which includes male and female pupils. The pilot was selected from a population which did not include the final sample, in order to avoid any repetition which might affect the respondents' views if replying twice to the same questions. In light of this pilot's findings improvements and enhancements occurred in terms of format, wording and clarity.

### **Step four: validity of the questionnaire**

Harlen (2000b) stated that validity decides the extent to which a test measures what it is assumed, or intended, to measure. Therefore, before implementing any research it is worthwhile ensuring that its instruments are valid. Indeed, the questionnaire was checked by a number of people who work in Muslim Schools. Their role was to check whether the questionnaire was appropriate and apparently valid to achieve the aims of the study.

### **Step five: the questionnaire used in this study**

The final presentation of the pupil's questionnaire was structured into three parts; these are arranged as follows. A brief introduction containing an invitation to the respondent to share their experiences in this project with an explanation of the purpose of the study, coupled with a statement that the questionnaire is anonymous and that all the information collected will be treated as confidential. General instructions were given at the beginning of the questionnaire. A consistent, standard, verbal explanation was provided at the time of administering the questionnaire.

### **General information**

This part was used to gather background information about the respondents in order that the researcher could identify the characteristics of participants and relate their views to variables such as length of teaching experience, qualifications, gender, religion and ethnic origin.

### **The questionnaire statements**

This section provided eleven open-ended questions and two closed questions. These questions related to the aims of the study and covered the following areas: the ways of delivering citizenship, the attitude towards teaching citizenship, students' achievement in the subject, the relation between religion and citizenship, and the Muslim schools' contribution to the integration and belonging process.

#### **4.5.3. The administration of the questionnaire**

The administration of the questionnaire adopted the following pattern: the researcher obtained the Headteachers' permission to meet pupils, Religious Education, Islamic education and citizenship teachers; the aims of the study and the questionnaire were explained. The sample group were assured that the questionnaire formed part of an academic research project, and that their answers would be treated as confidential, and that no information identifying the respondent would be disclosed; the participants were requested to answer the questions comprehensively and the best of their ability and to feel at liberty to write what they believed in; the participants were asked to enquire if they felt that a statement was unclear or ambiguous; the researcher conducted personal visits to the schools involved. For cultural reasons, the researcher was not able to administer the questionnaire himself in the girls' schools; a "female" teacher was appointed by the Head

teacher to administer the questionnaire while the researcher conducted the questionnaire in boys' schools.

#### **4.6. The interviews**

The interview is one of the most frequently used tools in educational research; it takes many shapes and formats, such as the structured, semi-structured and unstructured interview. Based on the pilot study and the issues raised, the researcher decided to use the interviews to collect data from the pupils, teachers, and head teachers and opinion formers to gain more in-depth data about the areas of investigation.

The interview has been defined as “a conversation between interviewer and participant with the intention that a researcher can elicit certain information from the participant” (Bell, 1999). Similarly, Cohen and Manion (1994) considered the interview “to be a conversation directed by an interviewer to a respondent for the specific objective of collecting information relevant to the study”.

In the current study a semi-structured interview with open-ended questions was adopted to complement the questionnaire data and to allow probing for further information as necessary.

#### **4.7. The benefits of interviews**

It has been suggested that the extensive use of the interview by educational researchers is because this kind of interview offers many advantages in qualitative educational research such as flexibility, allowing the interviewer to go into more depth, enabling the researcher to explain up any misunderstanding and testing the limits of the respondents' knowledge. If the appropriate climate has been created, it permits the researcher to gain a picture of what the respondent really believes (Cohen and Manion, 1994). The semi-structured interview was selected in the current study because it allows the researcher to collect broad and in-depth views and information from pupils, teachers, headteachers and parents. Furthermore, it can achieve a greater response rate than questionnaires, and it gathers information via direct interaction with the respondent.

##### **4.7.1. The interview construction**

The researcher followed the subsequent procedures in preparing the interview schedules. The first stage was deciding the main focus areas for the interviews and then formulating



the interview questions. The questions were based on areas revealed in the literature review and the primary analyses of the pupils and teachers' questionnaire. The second stage was to select the population of the interviewees, comprising pupils, teachers, head teachers, parents, and opinion formers. Their knowledge and the accessibility of the required information, is one of the primary conditions required for a successful interview, and if the respondent does not possess the information, he cannot answer the questions (Kalton and Moser, 1993). The third stage is selecting the sample and then interviewing the respondents who were volunteers.

In the present study, the design of the interview was as follows:

### **General information**

The researcher provides a general verbal introduction at the outset of each interview which covers the following issues: an explanation of the major aims of the research to participants. Under the issue of confidentiality, the information collected is to be used for research purposes; consequently, the researcher emphasized to the respondent that no informant would be identified in any way. Personal details were required to collect background information about the respondent such as gender, age, year of study, ethnic origin and religion. Also information on the length of experience, the initial teacher training, and the subject they taught was sought.

### **Interview questions**

This section includes various questions aimed at fulfilling the main purpose of the study. Most of the questions in the interviews with pupils and teachers were similar in their aim to gather more detailed information concerning the five key areas of investigation: eighteen questions covered the first area - ways of delivering citizenship in schools. Nine questions covered the second area - attitude towards teaching citizenship. Nine questions covered the third area - the relation between religion and citizenship. Thirteen questions covered the fourth area - students' achievement in citizenship studies. Seven questions covered the fifth area - integration and belonging.

#### **4.7.2. The interview pilot study**

In order to free the interviews from ambiguity the researcher conducted a pilot study by following the procedures outlined below:

1. The interview questions were carefully formulated by the researcher in the light of the researcher's experience, the literature review, the questionnaire, and many discussions with the director of the study;
2. The interview questions were additionally scrutinised by citizenship and Islamic education specialists to ensure that the questions were clear and would enable the researcher to collect the required information;
3. The researcher conducted interviews with a number of teachers and many pupils at this stage in order to amend the questions in light of their responses and answers;
4. However, after finishing these interviews the researcher had a lengthy discussion with the supervisor of the study regarding consolidation of strong points and avoidance of weak points. On the basis of this the researcher was made aware of problems which might arise during fieldwork. In the piloting of the interview schedule, the researcher acquired valuable experience in conducting effective interviews.

#### **4.7.3. The interview sessions**

The head teachers were very co-operative in affording the researcher the opportunity to select a convenient place in each school to conduct the interviews to minimise any external influences upon the participant's responses. A briefing about the research was given including the aims of the study and the anonymity and confidentiality of the collected information was assured.

As a consequence of the head teachers' advice, the researcher decided to obtain written permission from the pupils' parents in order to record their interviews. Unfortunately, some parents were hesitant and seemed over-protective and refused to give their consent to use the tape-recorder during the interviews. There are cultural reasons behind these views - mainly in the case of interviewing females. However, some parents refused permission for the tape recording to go ahead without any justification. Consequently, the researcher produced a format for the interview questions - asking the questions and discussing the respondents' answers and views, supported by the seeking of permission to make notes of pupils' responses.

The researcher worked hard to minimise the effects of not recording the interviews by taking brief notes. This was additionally accomplished by observing interviewee

expressions and noting feelings when asking and answering questions... When finishing the interview, the researcher revisited the notes and filled in any missing information. Some parents did, however, permit the opportunity of using the tape-recorder, in which case the researcher manuscripted the interviews and recorded them for subsequent analysis.

## **4.8. Document analyses**

### **4.8.1. Introduction**

According to Bell (1999) documentary analysis is considered to be an effective instrument in educational research to increase the validity of other instruments. One of the main reasons behind using document analysis is the fact that huge numbers of written documents exist in our society. In educational research, written documents such as textbooks and non-written documents such as slides, films and so on can be used (Finnegan, 1996).

### **4.8.2. The benefits of documentary analysis**

Documentary analysis is considered to be beneficial in general; it can help teachers to select textbooks which are relevant to their classes; it can assist them to choose certain topics or special activities from textbooks or other resources for teaching specific areas; it can help curriculum developers and evaluators reveal the extent to which certain modes of presentation are represented in a particular text. Moreover, documentary analysis is a crucial factor in the design of instructional materials. This is because it allows the analyst to become familiar with the materials; it offers the schools the plan to adopt the instructional material into a rich picture about them, enabling them to make an appropriate choice (McCormick, 1981).

Nevertheless, documentary analysis in educational research still tends to be employed as an instrument to supplement information collected by other means. Bell (1999) writes that there is an opportunity for documentary analysis to be central or even exclusive research. It will be prove particularly useful when access to the subjects of research is onerous or completely impossible.

It has been argued that documentary analysis in terms of data collection method is highly crucial due to the following reasons: the data sometimes can not be collected in other

way; sometimes much time can be saved; a large amount of detailed data may be available; the data can help to develop a research idea; the data can be qualitative or quantitative, and can lend itself to varied types of analyses (Oliver, 1997).

It is not usually possible to analyse everything so the researcher has to identify specific areas. Documentary analysis in the current study aims to provide information about the extent to which teaching Islam in schools will support the themes of citizenship. Having said this, the analysis will include the following documents:

- Islamic Studies and Religious Education textbooks of Key Stage Four.
- Muslim schools Ethos and Mission Statements.
- OFSTED reports on Muslim schools within the area of investigation.
- Written curriculum of citizenship from a Muslim perspective.

This analysis, it is suggested, will cover the areas of delivery of citizenship and the relation between Islamic Studies and citizenship.

#### **4.9. Observation**

The observational method is an instrument for collecting information without direct questioning from the observer. Best (1981) argues that the observation can make a valuable contribution in data collection for experimental studies. One of its significances is that one may be able to collect data of the behaviour of individuals in their natural setting which would not have been possible to gather via use of other methods (Woods, 1986). Bell (1993) and Woods (1986) indicated some of the limitations of the observation which researchers should take into account when deciding to opt for it. Collecting data through observation is a relatively demanding task, requires good training on the part of the researcher before conducting the fieldwork and a lot of effort during the fieldwork itself.

Observation technique consists of two types, structured and less structured (Cohen, Manion and Morrison 2000). The distinction between the two types is analogous to that between structured and unstructured interviews (Verma and Mallick, 1999). Less structured observation may be classified into two broad types: participant and non-

participant observation. The distinction has to do with the role of the observer within the situation and the extent to which the observer adopts the role of member of the group being studied. Non-participant observation is a method of obtaining information in which the researcher observes and records activities but plays no part in them (Verma and Mallick, 1999).

The non-participant observation method was employed in this study in order to explore and support the data collected from both the questionnaire and the interviews on the delivery of citizenship and pupil's attitude towards the teaching of citizenship in Muslim schools.

Simpson and Tuson (1995) suggested that observing without a schedule is an important research method. In this regard, Hopkins (1993:92) called such research method of observation 'open observation' where the researcher records key points about what is observed. Hopkins favoured this method because it provides more frank information (p.116) in comparison with those provided by a checklist. Resultingly, it has been decided to jot down notes freely when observing each activity. Cohen and Manion (1994) argued that the investigator during observation can notice the behaviour of the observed as it happens and can make convenient notes about its salient important features. However, Nunan (1992) identified two main advantages of observation. The first is that, observation is normally conducted in authentic settings. The second advantage is that observation is a fruitful method for evaluating the effects of a programme.

Verma and Mallick (1999) highlighted the difficulty, in non-participant observation, of enjoying the cooperation of people involved in the observation. In order to overcome such problems they suggested that it would be necessary for the researcher to obtain permission from the headteachers and teachers concerned to make the observations. Hopkins (1993) emphasised the importance of meeting the teachers involved in the observation. He stated that:

*There is a need to establish at the outset a climate of trust between observer and the observed, to agree on a focus that both regard as worthwhile, to discuss the context of the lesson, to set out the ground rules-time and place of the observation, where to sit... how long to spend in the classroom, etc (p.77).*

Based on later discussion, five Muslim schools in the sample were approached to obtain

permission to conduct the observation. Three Muslim schools in the sample did not agree to allow the observations, without offering any reason for doing so. Two Muslim schools agreed. One teaches citizenship through different subjects and assemblies and did not have an allocated day for citizenship. Therefore, observation will require an effort that can not be afforded taking into account the limitations of time, money and efforts. When state schools were approached two among the sample apologised due to citizenship timetable problems. In addition to this, the researcher's experiences and observation over five years as a teacher in one of the schools in the sample will be added to the observation data where appropriate.

#### **4.10. Data collection**

##### **4.10.1. Questionnaires**

The researcher distributed the questionnaire to a sample of the citizenship, Religious Education and Islamic Studies teachers (male and female) and pupils aged 14, 15, and 16 during the first two terms October 2003 till March 2004. The researcher adopted the following procedures to collect data from teachers and pupils in Muslim and state schools using the questionnaire:

1. A list of Muslim and nearby state school contacts was obtained by the researcher;
2. A covering letter was despatched to these schools, including an invitation to participate in the study project;
3. The researcher subsequently contacted these schools once a few weeks had elapsed by various means *i.e.* telephone, fax and email to request permission to gather data in said schools;
4. Once permission was obtained, the researcher visited the schools and met the head teachers to arrange the field work;
5. Four hundred questionnaires were distributed, two hundred in Muslim schools and two hundred in state schools;
6. The total of returned questionnaires from Muslim schools was 176, a response rate of 88 per cent; and 111 from state schools, a response rate of 56 per cent.

#### **4.10.2. The interviews**

The interviews were conducted according to the following process:

1. After obtaining permission from head teachers, teachers and pupils the researcher arranged the interview appointments at the interviewees' convenience.
2. The researcher introduced himself to the respondent, and then introduced the aims of the study and the purpose of the interview. He informed respondent that their response would be confidential and stressed that the material would be used for research purposes alone. Thus, the researcher was able to obtain co-operation from the respondents and establish an initial rapport.
3. The researcher requested permission from the respondents to record their interviews on tape. Some of the respondents were co-operative and agreed to allow the researcher to do this, while others apologised as explained earlier.
4. Each interview was transcribed directly after being conducted.
5. The interviews were conducted during school hours in a separate classroom where conversation could not be overheard. This enabled the respondents to talk frankly and unhindered.
6. To overcome, as far as possible, the shortcomings which could emerge when conducting the interview, it was conducted according to the respondent's consent to co-operation. While this may result in possible bias in some interview situations, it was felt that, with the context of this study, the self selection of individuals indicated an interest in the subject which could lead to the emergence of more in-depth responses. The researcher was able to ensure some anonymity when carrying out interviews by not recording respondents' names; numbers were allocated for interviews in order to be able to distinguish between them. This step has been regarded as an effective method of obtaining a high rate of reliability (Cohen and Manion, 1994). There was no defined length of time for conducting the interviews, but the interview schedule length and respondents' ability to answer the questions from relied upon (Robson, 1994).

#### **4.11. Data analysis**

There are several ways of using qualitative data analysis in educational research, especially qualitative data which usually takes the form of words rather than numbers. According to Miles and Huberman, (1994) analysis of this data is one of the major obstacles which the researcher will be faced with in his or her research. The sources of qualitative data in this study were the interviews and open-ended questions featured in the questionnaire. The researcher used content analysis techniques in this study to analyse and interpret the qualitative data. This method of data analysis is used when frequencies are required from qualitative or unstructured data, and when open-ended questions are used in the questionnaires and interviews.

The content analysis method enables the researcher to understand which concepts are contained in the data, why these ideas occur and why individuals interpret these issues in their separate ways. The researcher adopted the same techniques as those used by Thorpe cited in Mark et al, (1994). These were as below:

The interview questions and the open-ended questions were formulated around the main issues of the theoretical framework that emerged from the previous literature review. These broad themes formed the basis for the analysis of the data. These major themes were:

1. The concepts of citizenship and the manner of its delivery.
2. The attitude towards teaching citizenship.
3. The contribution of faith to education in terms of citizenship.

##### **4.11.1. Analysing the open-ended questionnaire**

The researcher took the following steps in dealing with the data.

Firstly, elaborated and précised reading was carried out for the questionnaires, the researcher was taking notes when reading so he could define the relations between the pupils' responses.

Secondly, the researcher developed the pupils' responses into fields to encompass different categories. These fields were examined by some citizenship teachers to ensure



that they related to pupils' responses. The researcher defined each field before he began categorising pupil's responses to avoid referring responses to the wrong fields. The researcher followed these procedures in creating the fields consistently throughout his analysis of the questionnaire.

Thirdly, pupils' statements and responses have been allocated to the appropriate field and the researcher counted the frequencies for each statement. However, the fields which emerged from the data have been sub-categorised in order to cover the themes of the study. Fourthly, the researcher designed a database to deal with the data in a systematic way. The data have been entered according to the field system, also created by the researcher. This database aimed to extract and categorize the information provided by the respondents, by a systematic method. The database enabled the researcher from counting the frequencies for each field; this further helped in presenting the data in terms of percentages and charts.

The database was on 'Excel spread sheets' and it is in two parts. The first featured columns which include variables, fields and questions while part two is in the form of rows which contain the respondents and the frequencies of each field.

### **How does the database work?**

When the pupil's response is relevant, the researcher added number 1 to the same row under the appropriate field (See appendix II). The number of the frequencies of each field was added at the end of each column of the database. Within the database it was also possible to filter the data and to use this filter to answer certain questions such as whether there was any difference in pupil's attitude towards the importance of teaching citizenship in schools due to the pupils' gender, age or background. Therefore, the data collected can be used to answer a number of questions.

#### **4.11.2. Analysing the semi-structured interviews**

According to Tesch (1990), analysing interview data could be carried out along the following lines: obtain a sense of the whole and read through all of the transcription carefully; pick one interview (the most interesting, or the shortest), go through it and list topics and cluster together similar topics; take the list and go to the data, abbreviate the topics as codes and write the codes beside appropriate segments of the text; find the most

descriptive wording for the topics and turn them into categories and reduce the total list of categories by grouping those that relate to each other; make a final decision on the abbreviation for each category and alphabetise these codes; assemble the data belonging to each category in one place and conduct a preliminary analysis and, if necessary, recode your existing data.

In the current study the interview data were analysed as follows: the data from the interviews were transcribed, and then an in-depth reading was performed. The researcher made a list of topics when reading the data to develop the responses into different fields. The researcher developed the topics which emerged from the responses into fields. These latter have been categorized in accordance with themes of the study. The researcher placed the relevant data material under each topic into their categories.

It is acknowledged that there may have been undetectable forms of bias in the interview and semi-structured questionnaire responses – the researcher may have been seen as an authority figure, and may have elicited responses which consciously or unconsciously, were intended to please or satisfy him. Furthermore, since the researcher was the sole person involved in transcribing the interviews, there may be a question of subjective bias. However, since the text of these interviews remains extant, the use of a co-rater could be operationalized in subsequent analyses of these data.

#### **4.12. Conclusions**

This chapter has examined the methods of investigation used in the study, as expressed in Chapter 1 and in the literature review of Chapters 2 and 3, appertaining to the influence of Islam in schools with particular reference to citizenship. To afford a broad and deeper understanding of the concerns and to produce possible recommendations in a comparative study, for the future development of Muslim schools and the teaching of citizenship, it was decided to use both qualitative and quantitative approaches. These concerns form the basis for analysis and discussion of the results of the empirical investigation. It is acknowledged that the sample of schools and of pupils is biased by those schools who are confident in their methods of delivering CE, and by those pupils who find CE most interesting and worthwhile. This thesis therefore is searching for a profile of ‘good’ practice in practice in Citizenship Education, based on qualitative and quantitative data, and does not claim to offer a profile of CE teaching in Muslim schools as such. Although the fieldwork and analysis were completed before the Ofsted report on CE was issued in

September, 2006, this thesis is offered as part of an ongoing dialogue on different ways of teaching pupils in religious and non-religious schools to be good citizens.

## **Chapter five:**

### **The delivery of citizenship in schools**

## **5. Chapter five: The delivery of citizenship in schools**

### **5.1. Introduction**

Chapters Five and Six analyse participants' perceptions of the influence of Islam within Muslim schools in England with particular reference to citizenship, and compares these approaches to civics teaching with those employed in state schools (including one mainly secular Anglican 'faith' school). This chapter investigates the ways in which citizenship is being taught in some Muslim and state schools not only through documentary evidence, but also through the perceptions of those pupils, teachers and parents participating in this study.

This chapter explores the attitudes of pupils, teachers, head teachers, parents and community leaders towards certain issues in citizenship, and aims to identify the relationship between Islam and citizenship through the perceptions of pupils, teachers, head teachers, and community leaders. This chapter also presents an analysis of responses to questionnaires, interviews and documentary analysis relating to the delivery of citizenship. These findings were generated in response to the following research question: how do Muslim schools deliver the citizenship curriculum, in comparison with schools in broadly similar geographical areas which have a mix of Muslim, Christian and non-religious pupils?

In 1999 secondary schools were given until September 2002 to prepare themselves for the new statutory subject. During these two years, schools, the Qualifications and Curriculum Authority (QCA), Ofsted and other agencies and organisations considered the implications of this change for the school curriculum. The Department for Education and Skills (DfES) along with the QCA published schemes of work, and Ofsted published guidelines for the inspection of the teaching of citizenship. This preparation was informed by emerging examples of good practice, including evidence from inspection.

In September 2006 Ofsted published a major review of the teaching of Citizenship Education (CE) in secondary schools (Ofsted, 2006). The report was based on inspection of a large number of schools and observed that despite "significant progress", there is not yet a strong consensus about the aims of citizenship education or about how to

incorporate it into the curriculum. “In a quarter of schools surveyed, provision is still inadequate reflecting weak leadership and lack of specialized teaching.” However, in another quarter of schools, it was judged that satisfactory progress in the understanding, organization and delivery of citizenship education had been made. Probably, the report infers, the ‘failing’ schools were those experiencing stress for a variety of reasons.

The Ofsted report found that schools had responded to the goals of Citizenship Education (CE) in very different ways. “Some, a minority, have embraced it with enthusiasm and have worked hard to establish it as part of their curriculum. Others, also a minority, have done very little.” The inspection report found different methods of delivering CE, though most offered it as part of PSHE classes. Many teachers were unclear about the standards by which CE should be assessed, and written work in CE was poorer than that produced by the same pupils in other subjects. Standards were best when CE was included in GCSE subject teaching. However, in 2006 only 53,600 pupils were entered for GCSE examinations in Citizenship.

The Ofsted report found that many teachers had not been adequately prepared for instructing their students in CE, and recommends that teachers should be seconded on the growing number of short courses in CE instruction which are becoming increasingly available. Ofsted suggest too that schools should use the recommended reference manual in CE by Huddleston and Kerr (2006).

The present chapter hopes to shed some light on the citizenship curriculum four years after the introduction of the citizen curriculum in 2002, in order to explore the ways in which citizenship is being taught in Muslim and state schools within the same geographical areas. In this chapter the findings revealed by the fieldwork cover four main areas. These are: curriculum, pedagogy, assessment and teacher training. The views in this chapter were obtained from 364 respondents (339 pupils and 25 teachers). Participants’ responses are presented in subsequent sections.

## **5.2. Citizenship curriculum**

The important Ofsted report (2006) appeared after the research for the present thesis was completed, so the writer was unable to explore directly the criticisms and proposals for CE which it makes. But hopefully the findings from this thesis will offer insights into how a sample of Muslim schools and comparable state schools are offering CE, and how such

education is understood and experienced by their pupils and teachers.

This section will explore findings relating to the curriculum. The data revealed three categories of findings, namely how citizenship is timetabled in schools; topics within the teaching of citizenship; and finally, the content of citizenship education.

### 5.3. Studying citizenship in schools

The fieldwork that examined the context of teaching citizenship revealed that citizenship was represented in the timetable in two different ways: citizenship as a subject and citizenship within other subjects *i.e.* PSHE, History, Geography, English, Islamic Studies or Religious Education. The table below indicates that only two out of ten schools presented citizenship as a completely separate lesson.

**Table 4: Manner in which schools in the study teach citizenship**

School code	The way they present citizenship in the school timetable
State 1	through PSHRE and History
State 2	through PSHE
State 3	through History and Religious Education
State 4	through English, History and PSHE
Faith 1	through Geography, History, RE and Assemblies
Muslim 1	through a separate lesson
Muslim 2	through Islamic Studies and PSHE
Muslim 3	through Islamic Studies, Assemblies and Form time
Muslim 4	through a separate lesson as well as PSHE
Muslim 5	through Islamic Studies and Assemblies

The data collected from the questionnaires and interviews demonstrates that pupils in Muslim schools do not have a clear idea about whether they study citizenship as an independent subject or as part of other subjects such as PSHE and RE. Pupils in the same school offered different answers to the same question when asked to explain how they study citizenship where an example and a tick box were provided. This is due to the fact that three out of five Muslim schools in the sample taught citizenship as part of other subjects. This result is supported by the HMI report which states that:

*Where schools have chosen a cross-curricular approach in which the citizenship elements are implicit, there is no tangible programme overall and pupils are not necessarily aware that they are studying citizenship (HMI, 2003).*

However, the data show that 90 per cent of the pupils in state schools were precise in describing the ways in which they studied citizenship. They were able to identify various approaches to the teaching of citizenship. The first approach is as part of other subjects. For instance, one of the pupils said in the questionnaire: “we study citizenship through PSHE”. Another stated that: “we study it through PSHRE”, the latter being a lesson in its own. One of the interviewed pupils said: “we study citizenship as a separate lesson”. And thirdly, one of the pupils stated: “we do some topics in the form time”.

Teachers also clearly identified the different ways in which they teach citizenship. The data collected from teachers show that they teach citizenship through different approaches whether as part of other subjects or as a separate lesson. One of the interviewed teachers said: “I teach it through PSHE once a week”. Another said: “In our school we teach citizenship as part of other subjects such as: English, History and Religious Education”. Yet another teacher stated: “Well, we teach it on its own as a separate lesson and it is once a week”.

The data reveals that Muslim schools have an input into the citizenship curriculum regardless of the form through which they teach citizenship. One of the teachers stated that: “We teach it once a week with some Islamic input by another teacher”. It has been observed in three out of five Muslim schools in the sample that the citizenship teacher understood clearly what the National Curriculum suggested; then he or she integrated this curriculum with what Islam teaches about these specific topics.

### **5.3.1. Citizenship as a subject**

Two out of ten schools in the sample introduced citizenship as an independent subject into the timetable taught by a designated teacher. They have approached this as one period per week and they are following the National Curriculum schemes of work, with Islamic input where appropriate. For example, when the topic concerns drugs the teacher explains the NC point of view, and then adds what Islam says about this topic. However, there is only one school from the sample which offers the GCSE in citizenship. Pupils in these two schools were able to identify the programme of citizenship because it is a separate lesson in the timetable.



### 5.3.2. Citizenship within PSHE

All other schools in this sample do not designate explicit time for the teaching of citizenship but rather build on elements within the existing curriculum. This could be accomplished in two different ways. The first would be where citizenship is placed alongside PSHE in the timetable. In such a case the citizenship co-ordinator prepares schemes of work and either one or more teachers will deliver both subjects in accordance with those schemes of work. According to the HMI (2003) report several problems could be evident in schools adapting this approach, for instance:

**Definition:** In the National Curriculum in Key Stages 3 and 4, citizenship is distinct from PSHE, which has its own guidelines and a significant body of content including some statutory elements. Yet in some of the schools, from the stages of early planning, citizenship and PSHE have been regarded as one entity. Conversely, some programmes labelled as ‘citizenship’ include sex and drug education, careers, personal finance and work experience, but do not extend this work to include a specific citizenship focus with clear citizenship objectives.

**Scale:** Many PSHE courses predating 2002 contain units of work denoted as citizenship and include, for example, government, law or the economy. Almost inevitably these are small units. For instance, there might be a single period on government within a six-week module called ‘citizenship’. Seldom do they provide the depth of study required by the National Curriculum. Some of the PSHE programmes have a limited written element. Not only does citizenship have its own additional body of content, but there is, too, a requirement to communicate orally and in writing. This may alter the style and nature of the PSHE course.

**Assessment:** Although PSHE teachers should find effective ways of assessing pupils’ attainment and progress, some do not. Yet citizenship requires assessment at the end of Key Stage 3, in addition to annual reporting to parents. However, in some schools, part of the citizenship programme is taught by form tutors, usually within a broader PSHE remit. Usually the time allocated for this has to compete with other tutorial activities and, consequently, the quality of the citizenship curriculum suffers.

### **5.3.3. Citizenship within other National Curriculum subjects and RE**

Some schools in this sample teach citizenship through other subjects such as History, Geography, English and Religious Education. Some of the problems of definition identified earlier by the HMI 2003 are manifested in the delivery of the subject. For example, a History department offered work on the suffragettes as an example of teaching about democracy.

### **5.3.4. The Muslim model of citizenship**

In Muslim schools, it is very clear that they do not want to impose a different model of citizenship to replace the existing one that is inherent in Islamic education. What they are attempting to do is to satisfy the religious and cultural needs that have been neglected by the NC. Therefore, there are two models of teaching citizenship in Muslim schools: the first is teaching the same topics of the NC alongside the Muslim perspective where it is necessary. Second, is teaching some of the NC themes and adding the Muslim perspective to it.

According to Salim Ash-Shaikh, the current judge, preacher and Imam of the Islamic Centre in Didsbury, Manchester, citizenship in Muslim schools could be dealt with in three ways. He observed:

*Muslim schools in Britain deal with the subject of citizenship differently. Some of these schools teach citizenship as it is in the NC. Other types of Muslim schools don't teach citizenship at all. Thirdly, some of them are not teaching the topics that contradict the Muslim belief. I think what is best in this case is to follow the law. If the law allows dropping some of the topics from the curriculum we do. If not, we teach the topic as it is in the NC but we add our religious views on that subject as long as the law permits this.*

A number of observations were carried out to demonstrate the way Muslim schools deal with the NC of citizenship closely and the following emerged: teachers choose issues facing the pupil from the NC citizenship topics throughout the academic year. There is no criterion around which to choose the topics other than selecting the topics teachers can do themselves that require no extra work such as visits outside the schools or requiring input reminder. For the remainder of the topics teachers arrange an intensive week at the end of the year in order to enlist the help of all their colleagues and their expertise to cover any

of the residue topics. However, some of the topics are covered by either the whole school assemblies or the Islamic coordinator's input, such as specialized visits and community projects.

The scarcity of time in the school timetable is the only reason behind not teaching the full NC of citizenship. In Muslim schools in general they have a very limited timetable because of the extra subjects they teach, such as: two lessons for Quran, three for Arabic, two for Islamic Studies and two for Urdu.

#### 5.4. Citizenship topics in schools

This part of the chapter aims to identify the citizenship topics that are being taught in both Muslim and state schools. The data were collected from the pupils through 339 questionnaires and interviews. The pupils were asked to list the topics they study in citizenship. Pupils offered a total of 388 different responses to this question and these have been categorised into twelve fields. These are as follows: Health, Rights and Responsibilities, General Attitudes, Personal, Religion, Economic, Community Spirit, Tolerance, Social, Political, Education, and the Environment.

**Table 5: Perceived issues addressed in Citizenship Education: comparison of questionnaire responses of state and Muslim school samples**

Issue	State Schools All pupils	Muslim Schools	Chi-squared with 1 d.f.	Cramer's V
Health & safety issues	68 (61.2%)	80 (45.4%)	4.06 p=.000	0.13
General issues/ attitudes	39(35.1%)	72 (40.9%)	0.73 NS	0.06
Educational issues	34 (30.6%)	14 (7.9%)	23.53 p=.000	0.3
Social Tolerance	26 (23.4%)	21 (10.0%)	5.75 p=.016	0.15
Economic issues	21 (18.9%)	30 (22.2%)	0.26 NS	0.04
Social issues	20 (18.0%)	20 (11.4%)	1.99 NS	0.09
Community issues	16 (14.4%)	34 (19.3%)	0.82 NS	0.03
Political issues	8 (7.2%)	19 (10.8%)	0.65 NS	0.06
Religious issues	9 (8.1%)	25 (14.2%)	1.87 NS	0.09
Environmental issues	8 (7.2%)	0	6.52 p=.012	0.18
Rights & responsibilities	6 (5.4%)	71 (40.3%)	40.20 p=.000	0.38
Personal issues	2 (1.8%) 111	47 (26.7%)	28.08 p=.000	0.32

Note: NS = not statistically significant. Total number of pupils completing questionnaires for state schools, 111; for Muslim schools 176. Cramer's V is a correlational measure for use with non-linear data.

**Table 6: Perceived issues addressed in Citizenship Education: comparison of questionnaire responses of Muslims in state schools, and in Muslim schools**

Issue	Muslim pupils in State schools	Muslim pupils in Muslim schools	Chi-squared with 1 d.f.	Cramer's V
Health & safety issues	20 (70.0%)	80 (48.4%)	5.51 p=.019	0.16
General issues/attitudes	13 (44.8%)	72 (40.9%)	2.47 NS	0.09
Educational issues	15 (51.7%)	14 (7.0%)	23.50 p=.000	0.32
Tolerance	4 (13.8%)	21 (11.9%)	0.10 NS	0.02
Economic issues	5 (17.2%)	39 (22.1%)	0.13 NS	0.04
Social issues	12 (41.3%)	20 (11.4%)	14.83 p=.001	0.29
Community issues	4 (13.8%)	34 (19.3%)	0.20 NS	0.05
Political issues	6 (20.7%)	19 (5.7%)	1.48 NS	0.1
Religious issues	6 (20.7%)	25(14.2%)	0.39 NS	0.06
Environmental issues	4 (13.8%)	40(4.9%)	1.39 NS	0.15
Rights& responsibilities	5 (17.2%)	71 (40.3%)	5.69 p=.005	0.17
Personal issues	0 (0.0%)	47 (26.7%)	8.59 p=.001	0.22

Note: NS=not statistically significant. Total numbers of Muslims in state schools, 29; for Muslim schools, 176. Cramer's V is a correlational measure for use with non-linear data.

**Table 7: Perceived issues addressed in Citizenship Education: comparison of questionnaire responses of Muslim and Non-Muslim pupils in state schools**

Issue	Muslim pupils in state schools	Non-Muslim pupils	Chi-squared with 1 d.f.	Cramer's V
Health issues	20 (70.0%)	48 (58.5%)	0.85 NS	0.09
General issues/attitudes	13 (44.8%)	26 (31.7%)	1.62 NS	0.12
Educational issues	15 (51.7%)	19 (23.2%)	8.93 p=.008	0.27
Tolerance	4 (13.8%)	22 (26.8%)	2.03 NS	0.14
Economic issues	5 (17.2%)	16 (19.5%)	0.03 NS	0.03
Social issues	12 (41.3%)	8 (9.7%)	12.44 p=.000	0.35
Community issues	4 (13.8%)	12 (14.6%)	0.01 NS	0.01
Political issues	6 (20.7%)	2 (2.4%)	8.12 p=.004	0.31
Religious issues	6 (20.7%)	3 (3.6%)	6.12 p=.013	0.25
Environmental issues	4 (13.8%)	4 (4.9%)	1.39 NS	0.15
Rights& responsibilities	5 (17.2%)	1 (1.2%)	7.85 p=.005	0.31
Personal issues	0	2 (2.4%)	0.00 NS	0.04

Note: NS = not statistically significant. Total number of Muslims in state schools is 29; total of Non-Muslims in state schools is 82. Cramer's V is a correlational measure for use with non-linear data.

#### **5.4.1. Citizenship topics according to pupils**

There are clear and statistically significant differences in the topics within the civics curriculum experienced or recalled by pupils in the Muslim and the state schools, regardless of gender and age differences between the two samples. However, there are also similarities, and the findings from Muslim and state schools show that health and safety issues are the most frequently discussed topics. Pupils in Muslim schools highlighted four primary issues within health and safety namely: having or allowing an abortion; administering euthanasia; and consuming drugs and alcohol. Discussion of these topics is not as prevalent in state schools, possibly due perhaps to their religious significance in the Muslim schools. According to the Muslim faith these behaviours are illegal or unlawful (*Haram*) and this is what concerns pupils about them within the environment of Muslim schools. However, in state schools the most frequently occurring topics classified under the heading of 'health and safety' were drugs, sex, alcohol and smoking. Teachers obviously considered these issues as ones which young pupils might need to consider in society.

The second most frequent category for Muslim schools is that of 'rights and responsibilities'. This field was less frequently mentioned in state school responses where fewer pupils had been taught in civics instruction that these were issue that could affect their lives. This demonstrates a significant difference between the two systems in terms of following the National Curriculum. Pupils in Muslim schools most frequently mentioned the following responsibilities: obeying and following rules and laws, respecting the rights of parents and neighbours; and displaying awareness of rights due to women and themselves.

The third most frequent field in Muslim schools and second in state schools is that of 'social issues'. Pupils in Muslim schools highlighted four main aspects of attitudes which they studied in school: crime, bullying, good manners and behaviour. Similarly, in state schools, bullying and crime are frequently addressed issues.

An interviewee stated that they studied: "Islamic behaviour, attitude towards others, how your behaviour affects others". Similarly, in state schools attitudes concerning social issues were an issue. One of the pupils interviewed in the state school sample said that their study in civics involved: "Bullying, basic morals and principles, racism and friendship". The data showed that pupils in both Muslim and state schools study

economic issues relating to their future career such as career opportunities, jobs, work experience and banking. One pupil mentioned:

*In citizenship we learn about drugs, bank accounts and how to deal with future financial problems which we might face in the future.*

The fourth most frequent area of study mentioned by pupils in Muslim schools was that of 'personal issues', whereas within state schools such issues were only atypically mentioned. On 'personal issues' pupils in Muslim schools discussed team work, being personally organized, developing personal identity and writing CVs. However, in state schools pupils mentioned only the writing of CVs.

In Muslim schools where the citizenship study programme has Islamic input, pupils were able to identify topics such as general facts about Islam, the sanctity of life, being good Muslims and life after death. One of the interviewees stated that in citizenship lessons they study "how to be good Muslims in society". However, in state schools few pupils touched on this topic when they referred to studying about God and about religions. One such interviewee observed that in citizenship lessons they studied "different type of religions".

Pupils in both types of school highlighted many topics relating to the 'community spirit' field. In Muslim schools these topics are: respect for others, social problems, social and racial harmony and caring for the community. In state schools equivalent topics were: living in cities, looking after the community, giving to charity and having good relationships. In terms of tolerance, pupils in both types of school mentioned that they studied racism, prejudice and attitudes towards others. However, pupils in Muslim schools highlighted discrimination as the one of the leading topics they had frequently covered.

Pupils in both types of school mentioned many topics relevant to their education such as completing college applications and acquiring good revision skills. A pupil in a Muslim school stated that: "... we used to study how to excel academically and how to organise our lives". The most frequent topic regarding education in state schools was that of sex education.

Pupils' responses also reflected social concerns within the citizenship curriculum in highlighting the following issues: parenting and family matters, marriage, homelessness and social life. One of the pupils said: "We learn how to contribute towards our society as individuals".

Politics is an important component of the citizenship curriculum. Pupils in both Muslim and state schools recognised the following issues in relation to political literacy: government, European Union, Britain's influence on the world, the judicial system, war and parliament. A pupil stated that: "As well as this, we also sometimes learn about the role of parliament *etc...*" Another remarked: "We have studied the basics of European Parliament and small elements of the judicial system".

Table 5 compares the perceptions which pupils in state and Muslim schools have of topics experienced in citizenship education. Overall, state school pupils (including those in the one secularized Anglican school) were significantly more likely to recall health and safety issues, educational issues, social tolerance and environmental issues as topics within their citizenship classes. In contrast, Muslim pupils were significantly more likely to recall emphasis on rights and responsibilities, and on personal issues.

Table 6 compares responses of the 29 Muslim pupils in the state schools with the questionnaire responses 176 Muslim pupils in Muslim schools. Muslims in state schools were significantly more likely to recall health and safety issues, educational issues and social issues. Pupils in Muslim schools were significantly more likely to recall the topics of rights and responsibilities, and of personal issues. On first reading these findings merely indicate that within state schools, Muslim pupils are simply absorbing the ethos of citizenship education which is offered in their particular school. Yet inspection of Table 7 (above) reveals that *within* state schools, the 29 Muslim pupils do experience citizenship education in somewhat different ways than their Non-Muslim peers. The Muslim pupils were significantly *more* likely to recall or to have been interested in educational issues, social issues, political issues, religious issues, and rights and responsibilities within their citizenship classes in state schools. The reasons for this are not entirely clear, but it may be that Muslim pupils bring to citizenship education their own ethical, moral and spiritual outlook which leads them to experience citizenship instruction in particular ways. The differential responses of Muslim pupils in state schools could not be accounted for by any differences in age, year of study, gender, or individual school attended.

### **5.4.2. Citizenship topics according to the National Curriculum**

The citizenship curriculum covers the five main stages of the English education system. In the Foundation Stage citizenship aims to make a positive contribution to children's early development and learning essential for developing their perception of themselves and their relationships to others. At Key Stages 1 and 2 citizenship covers the knowledge, understanding and skills necessary in order to prepare pupils for their role as citizens. This aims to promote pupils' personal and social development, including health and well-being.

#### **Key stages 3 and 4**

The statutory requirements in Key Stages 3 and 4 suggest that planning provisions for citizenship should reflect the need to ensure that pupils have a clear understanding of their roles, rights and responsibilities in relation to their local, national and international communities. The three strands in the programmes of study to be taught should be:

- Knowledge and understanding about becoming an informed citizen;
- Developing skills of enquiry and communication; and
- Developing skills of participation and responsible action.

It is worth noting here that the provided schemes of work are not solely to guide the teachers on how to plan for citizenship but to expand on teaching, learning and assessment outcomes. They reflect the flexible nature of the curriculum, allowing schools to build on what they may already be doing, varying the depth of coverage of aspects of knowledge and understanding, being innovative and developing their own approaches to teaching citizenship, and promoting continuity and progression that builds on previous learning.

#### **Citizenship at Key Stage 3**

Units covered by the citizenship curriculum at KS3 are: citizenship - what's it all about? Crime; Human rights, Britain - a diverse society?, How the law protects animals - a local-to-global study; Government, Elections and voting; Local democracy; Leisure and sport in the local community; The significance of the media in society; Debating- a global issue; Why is it so difficult to keep the peace in the world today?; Why did women and



some men have to struggle for the vote in Britain? What is the point of voting today? How do we deal with conflict? Developing skills of democratic participation; Crime and safety awareness - a whole-school multi-agency approach; Celebrating human rights - citizenship activities for the whole school; School linking; developing your school grounds; Assessing progress and recognising achievement at the end of KS3; what's in the public interest? and People and the environment (DfES, 2004).

### **Citizenship at Key Stage 4**

Units covered by the citizenship curriculum at KS4 are: Human rights; Crime - young people and car crime; Challenging racism and discrimination; How and why are laws made? How the economy functions; Business and enterprise; Taking part - planning a community event; Producing the news; Consumer rights and responsibilities; Rights and responsibilities in the world of work; Europe - who decides? Global issues, local action (DfES, 2004). The scheme of citizenship programme for KS3 and 4 is flexible and demonstrates how it can be translated into manageable units of work. According to the QCA, "The scheme is not statutory; you can use as much or as little as you wish. You could use the whole scheme or individual units".

### **Personal, Social and Health Education (PSHE)**

Personal, Social and Health Education covers a wide range of subjects such as: Citizenship, Drugs, Alcohol and Tobacco, Emotional Health and Wellbeing, Nutrition and Physical Activity, Personal Finance, Safety and Sex and Relationship Education. Teaching citizenship through PSHE aims to educate pupils in three areas. The first area is being socially and morally responsible behaviour through classroom activities and discussion, and via experiences beyond the classroom. Secondly are the benefits of becoming involved in their communities, beginning with their families through to a consideration of service that they can offer to (and receive from) the school, neighbourhood, local, national and global community; and thirdly the workings of our democracy ranging from the local through to the national/international members level. Pupils should acquire the skills and values necessary to creating effective members of their community. This strand should mean much more than simply political knowledge (DfES, 2004).

### **Religious Education**

There are some links between citizenship and Religious Education. For instance, RE promotes the values and attitudes required for citizenship in a democratic society. RE also provides opportunities for “spiritual development; moral development; social development and cultural development”.

The following is a list of the main topics covered in GCSE in Islamic Studies taught within the RE curriculum: Believing in Allah (God); Matters of life and death; Marriage and the Family; Social Harmony; Religion and the Media; Wealth and Poverty, Religion as Expressed in Art, Music or Literature; Beliefs and Values; Community and Tradition; Worship and Celebration; Living the Muslim Life; The Mosque; Sufism (DfES, 2005).

### **5.5. Content of citizenship**

This section will offer further elaboration and discussion of the findings regarding the content of the citizenship curriculum in schools. These findings include teacher’s views on the relevance of the curriculum to pupils’ needs and level of understanding. Also included are teachers’ suggestions on changes which should be effected in the curriculum. The findings for this section were derived from the interviews with teachers in Muslim schools.

#### **5.5.1. The relevance of citizenship content to pupils’ needs**

The findings suggest that the National Curriculum of citizenship is generally seen as relevant and appropriate to pupils’ needs. Teachers in both types of school support their responses by explaining how it is relevant and why. According to some teachers, the curriculum is pertinent to pupils’ needs because it touches upon their daily needs *i.e.* rights and responsibilities, social harmony and attitude towards other people or with what they will be involved in the future, including voting, careers and jobs. An interviewee in a Muslim school claimed that the curriculum is relevant and it is very easy for pupils because they are already familiar with some of the topics. She said:

*Yes (it is relevant), and it is very easy because it is about something they know already. It does touch their daily life because it is about their rights and responsibilities in the society. We talk sometimes about the political side i.e. voting.*

From the point of view of some teachers, the citizenship curriculum is relevant despite there being some factors which make it somewhat harder for pupils to benefit fully from its content. Many teachers raised the importance of the 'time factor' in teaching citizenship. They claimed that citizenship needs a designated slot in the timetable so that it can be taught properly. Another factor highlighted by teachers is the lack of resources available. Inevitably, this will influence the quality of subject delivery. A further aspect minimising the chances of gaining the most out of the relevant curriculum is the acute lack of trained staff. A teacher emphasised this in her response:

*The general curriculum is fine except we don't have any money or time or staff to fully implement it.*

Moreover, teachers highlighted the significance of their role in making the curriculum relevant to pupils' needs when it is not explicitly so. On the other hand, there are other teachers who stated that the National Curriculum is irrelevant to pupils' needs. One teacher indicated that his school teaches citizenship with other topics such as work experience, progress files, and career advice in order to meet pupils' needs. As a consequence of this situation there was insufficient time to cover all specified topics, and thus citizenship teaching was not fully relevant to pupils' needs. A citizenship teacher in a Muslim school stated that:

*The National Curriculum is not what we are doing here- it is slightly different; we do work experience, progress files, and career advice more than personal guidance. We do something different than the National Curriculum schemes of work, with only a small amount of citizenship. We do not have enough time during the week to do all topics.*

Teachers in Muslim schools ought to provide the Muslim perspective on the topics they teach. This simply requires more time and effort in terms of resources, preparation, planning and assessment. From the Muslim perspective the National Curriculum of citizenship does not comprehensively address issues from a Muslim angle. With this in mind, Islamic organisations and Muslim schools have compiled a guide to the Muslim perspective on teaching citizenship for both State and Muslim schools (see Chapter 3 on *Islamic Relief Project*). Accordingly, Muslim teachers have to prepare the material in alignment with the Muslim perspective and they also have to select topics relevant to

pupils' needs. An interview with a Muslim teacher who teaches the Muslim perspective to pupils at KS4 revealed that he does not follow the National Curriculum schemes of work in citizenship; he chooses the topics according to his pupils' perceived needs. He stated that:

*For Years ten and eleven I try to emphasise on a lot of personal development i.e. girlfriends, sexuality, marriage issues and issues banned at home (a lot of families don't have the confidence to talk about these issues to their children). We give them information through discussion and debate about general issues.*

In many instances, Muslim parents ban the issue of sex education from being discussed at home due to cultural reasons besides wrongly thinking that Islam prohibits this topic as well. This issue will be dealt with in another part of this study.

#### **5.5.2. The relevance of citizenship content to pupils' understanding**

The data indicate that the topics being taught to pupils in both schools are seen as appropriate to their level of understanding. Teacher interviews suggested that the curriculum is easy to understand due to the fact that it was designed by a professional committee. A teacher who was interviewed stated that:

*No, curriculum designed by committee meets the full range of pupils in our school.*

Another interview with a teacher suggested that pupils are able to comprehend the topics of the National Curriculum but they do not have the chance to learn about other things which could probably expand their understanding of society such as sex education and alcohol *etc...* This interview was with a non-Muslim teacher who teaches citizenship in a Muslim school. The teacher raised the point that time and the nature of the topics he can be discussed is limited due to the ethos of the school. He said:

*No. they all understand what the concepts are. Sometimes I feel one or two hands are tied behind the back because there are things I can or can't say because of the type of school. It may help the understanding if they were told or they were given the opportunity to learn those things. I follow the ethos of the school so I can't approach things like sex education or alcohol. We don't teach anything about these topics.*

A further investigation was performed by the researcher to identify the reasons behind this stance and the following emerged: this school was the only Muslim school to ask a non-Muslim member of staff to teach citizenship from the National Curriculum point of view in conjunction with a Muslim teacher who provides the Muslim point of view. The school compiled a list of topics to be covered from both perspectives. The Muslim teacher was asked to cover the topics relating to sex education and any other topics which could be sensitive from the Muslim perspective. The Islamic Studies department was asked to contribute and support in covering these issues.

However, Muslim schools, as any other faith-based school, have the right to place some restrictions upon some of the topics that contradict their faith or belief system. Nevertheless, most if not all Muslim schools do not teach sex education as part of their curriculum. It is held that this stands against the process of shaping balanced character in such a society and it is one of the areas that must be developed, discussed and resolved to the benefit of the children and for a better future for these institutions in the West.

On the other hand, a number of teachers identified other problems which could minimise pupils' understanding of the topics. One of these issues is the pupils' attitudes towards citizenship in schools where pupils do not take this subject seriously because there is no GCSE or related exam in the subject. A teacher addressed this problem when he said:

*They don't give importance to citizenship because there are no exams and no GCSE. They feel it is kind of fun. Sometimes I don't feel they understand the relevance of citizenship. They think it is something to enjoy and which is not going to stretch their imaginations.*

The second problem addressed by another teacher is the confusion and overlapping that could result when teaching the same topic within different subjects such as civics and human biology. A teacher mentioned that her pupils face this problem:

*Sometimes they face some problems like marriage and other issues which are being taught via other subjects i.e. Science.*

### **5.5.3. Improving the citizenship curriculum**

The data reveal that teachers in both schools consider that it is necessary to undertake some changes in the teaching of citizenship. Teachers are concerned about the lack of

time allocated for citizenship in the school timetable. Teachers are trying to offer alternatives for the lesson time by using form time to cover some topics of PSHE and citizenship together. One of the interviewed teachers from a Muslim school stated that:

*We could utilise form time better and cover PSHE and citizenship topics in that time. This will free one lesson.*

In terms of teaching citizenship teachers recommend subdividing the topics to make them more interesting for the pupils, in particular politics since pupils tend not to find it inspiring.

Developing the assessment of citizenship is a most critical step forward to enhancing the teaching of the subject and ensuring that it achieves its aims. It is also necessary to monitor the outcomes of teaching citizenship in terms of behaviour. A teacher highlighted this fact when he said:

*We should have proper exams, monitor some of the things we are teaching, monitor what they put into practice or their behaviour.*

In Muslim schools where teachers have to create and resource a new curriculum for citizenship from a Muslim perspective, teachers were arguing that Muslim schools should accept this responsibility and adapt a model for citizenship, and then resource it with the relevant materials. One of the interviewed teachers stated:

*The syllabus is a real problem: we have to follow a syllabus that is not always suitable. Muslim schools should adapt a model, then develop the materials (syllabus).*

Teachers additionally highlighted the importance of using religion (Islam) in teaching citizenship due to the vital role of religion in promoting the concepts of citizenship. One of the interviewed teachers said:

*I'd like to see Muslim schools doing citizenship because Islam is intended to teach every one to be a good citizen.*

One of the important areas to be focused upon is the administration of citizenship in schools. Issues that would need attention include: establishing an independent department,

financing the department and identifying relations with other departments. Teachers mentioned this part as some schools still have no department for citizenship or fund to run and support the teaching of citizenship. Moreover, there is a requirement to train teachers to teach citizenship because many schools still do not enjoy the service of a teacher qualified to teach citizenship. An interviewee identified these needs when she said:

*Provide ring-fenced money for citizenship training and resources. Provide ring-fenced money for citizenship staff. Each school needs a full citizenship department. Citizenship should be the full purpose of the curriculum with all other subjects subservient to it.*

In one of the responses to the question about change which ought to occur in citizenship, education a teacher from a Muslim Girl's school suggested the need for the girls to study about their future careers as well as to developing some personal skills such as writing a curriculum vitae. She stated in her interview:

*It covers most the things but we need to more things about careers and how to prepare a CV.*

## **5.6. Pedagogy**

Within the current study the researcher aimed to demonstrate the methods of teaching citizenship in schools and the type of citizenship activities that currently exist...The data revealed that teachers utilise the following methods in teaching citizenship. The first was individual work, where pupils have to complete the work unaided, by themselves. The work here could be either be written in the form of worksheets, or oral in the form of answering questions relating to the topic being delivered. Most teachers said they used groups where pupils discuss the topic or the relevant ideas, in two or more groups; the teacher's role here is to direct, facilitate, organise, conclude and assess the learning. One of the teachers mentioned the methods he uses when teaching citizenship and made clear his role in the classroom:

*Discussion groups, discussion work. I am a facilitator rather than a teacher and direct the group discussion.*

Few teachers use other methods such as "analysing questions" or "visual methods i.e. video". Yet, there are other teachers who did not mention use of any specific method.

They acknowledge that they use any appropriate method as the opportunity arises. One such teacher said that he uses: “Any appropriate method, based on individuals, group and teacher”. In addition to this there are teachers who do not follow specific methods but use whatever the pupils and the topic requires. A teacher stated that she uses:

*Whatsoever my classes needs, it depends on groups and the topic being delivered.*

### **5.6.1. Activities**

The data illustrates that the schools in the sample possess a set of activities; some of them are carried out during lesson time and the others are done outside the classroom in the form of extra curricular activities.

Teacher interviews in Muslim and state schools revealed that pupils participate in the citizenship activities within the school besides during lesson time. Pupils do undertake activities such as: debates about global warming, the school environment, weapons of mass destruction, responsibility for the area they live in and the pressing concerns of the day. Furthermore, pupils participate in collecting litter, recycling and school council meetings. One of the teachers in a Muslim school indicated that pupils are concerned with:

*Litter, recycling, global warming, school environment, the playground and weapons of mass destruction*

Moreover, the data show that pupils do extra activities outside the school premises such as visiting organisations, helping out in the community, trips to parliament, drug awareness day and fund raising events. Several teachers in the interviews mentioned these activities. One participant from a state school recognised:

*Yes, taking part in discussion, games, visiting organisations and asking them to take part in the community activities.*

### **5.6.2. Visitors and speakers**

The data also show that some Muslim schools invite certain officials or religious figures to deliver particular topics to pupils which the latter find interesting and informative. In a Muslim school one of the teachers indicated that they invited “Policemen” to talk about



drugs in society, “Prison officers” to discuss crime, and “Church of England priests” to address tolerance and community cohesion.

However, in state schools, the data shows various findings related to the visitors and guests. Some schools invited visitors occasionally. One teacher indicated that they have visitors: “From time to time. Once every term. We had a priest once”. Again, some schools do not feature such visits in their schedules and consider it necessary that these visits should be authorised by the government. A teacher in a state school stated in the interview:

*No, if you invite one religious leader, you are obliged to invite them all. The government should draw up a list of approved visits, to keep schools safe from extremism.*

These types of activities are very important because pupils learn from the speaker’s authority and knowledge. According to the HMI report in 2003, such sessions have very strong features. For example, in a lesson on stereotyping and the law pupils learned significant messages from a policeman; his knowledge and authority made the messages very powerful, and he was able to tap into the ‘street’ interests of the pupils. However, it is worth noting here that visitors must be reminded before the lesson about their use of language and terminology, and the ways in which they can involve pupils in discussion and other activities.

### **5.6.3. Improving citizenship lessons**

The data for this section were collected from pupils’ responses to an open-ended questionnaire. Pupils were asked to express their views on the ways in which they would improve the existing citizenship lesson. Pupils in both Muslim and state schools cited two leading ways through which the citizenship lesson could be enhanced. The first was to have more discussion sessions on citizenship topics and to organise more practical activities within and after the lesson time. The following are the findings for this section.

#### **Further discussion**

The data demonstrate that pupils in both types of school are keen to have more lessons in the form of discussions and debates. The nature of the topics forming the citizenship curriculum is debatable and pupils, according to the data, enjoy these debates. The data

shows that most of the respondents mention the debate as a tool of enhancing the citizenship lesson. Pupils also suggested some topics for the debates such as: “bullying”, “personal life” and “today’s society”.

According to the data, the second way of enhancing the citizenship lesson is to improve the methods of delivering the curriculum. Pupils placed some emphasis on the role of the methods by which citizenship should be taught in schools. Pupils in this study asked teachers to expand the circle and to involve more people in the lesson. One of the respondents to the questionnaire stated that they want to see: “more involvement of other people”. Pupils also called for the amount of worksheets and writing activities to be reduced because pupils find this kind of work tedious. From the data it was very evident that some Muslim and state schools are relying too much on written tasks to deliver the lesson. And this is why many pupils recorded the response: “less worksheets and writing” and “we don’t enjoy writing”. Moreover, pupils suggested that teachers make the lesson a bit “more fun and enjoyable” and do “more activities” and to “create more resources”, so they can learn more in an alternative style.

The data also further reveals that pupils suggested improving the content of citizenship in a multitude of ways. In Muslim schools they stressed that they should have more Islamic issues and input into the curriculum and some of the pupils asked to “fix a curriculum” for the Muslim perspective. In both schools sought inclusion of more topics than presently offered and for topics to be selected in light of the practical issues of life and according to what they consider they really need to know.

### **Further practical activities: views of pupils**

The data revealed that pupils in both schools additionally required extra practical activities to enhance the lesson. More than half of the sample suggested that teachers include more practical activities in the lessons. The majority of the pupils in both schools carrying out educational trips to visit places related to the citizenship curriculum e.g. Parliament. Pupils in the sample also suggested practical activities within the school such as: “inviting some guest speakers and visitors” to take part in the lessons i.e. religious figures, officials, people from the media and human rights' organisations, “socialise and talk to different pupils” to enhance pupils abilities of tolerance and understanding different views, organising “plays and using drama” to make learning citizenship

enjoyable and to assist help in conveying the citizenship concepts and, “to watch videos and films”.

On the other hand, there were a few pupils in state schools who expressed their willingness to allow the citizenship lesson to remain unaltered since they considered it to be adequate: “It is right as it is”, “No need to improve it” and “It is OK”.

#### **5.6.4. Assessment: pupil's views**

This part of the chapter aims to offer the reader an idea of the ways in which citizenship is being assessed in both types of schools, Muslim and Non-Muslim. The data have been collected from pupils and teacher interviews.

The data illustrate that pupils were able to identify nearly ten different methods used by their teachers to assess their learning of citizenship. Most pupils managed to identify at least two methods, while other pupils mentioned more than four separate methods. One of the pupils in state school mentioned five methods of assessment that his teacher used:

*Teachers asked the questions and they expect us to answer them if we know it, sometimes they did this through exam, timed essay, whole class discussion, writing and also with you as individual.*

Methods of assessment according to pupils' responses can be divided into two categories: oral assessment and written assessment. The former includes answering questions, discussion, mentoring and presentations. The latter category includes exams, essays, marking written work, worksheets and homework. Data revealed that the oral methods are the most frequently encountered means of assessment by pupils.

#### **Questions**

The most frequent method of assessment by the teacher is asking verbal questions during the lesson or on completion of the topic to assess pupils' understanding. Pupils stated many times that teachers use this tool. One interviewee from a state school said: “She asks us questions on the lesson” Another said: “He asks the students questions”. Some pupils indicated that the teacher is making an effort in explaining the lesson to ensure that pupils fully understand it. During the subsequent lesson they ask questions about the

previous in order to assess pupils and to build upon previous knowledge. One of the pupils interviewed in a state school stated that:

*She goes through it carefully and explains it clearly; she often asks questions about the previous lesson*

In some instance the questions are the sole means of assessment in view of the absence of any exams in this area. One pupil mentioned: “There are no exams but questions to answer in the lessons”. However, in a Muslim school some other pupils highlighted the fact that they undergo a short test and they emphasised the technique of questioning. A pupil stated (that his teacher): “asks us individual questions about the topic and sometimes a small test”.

## **Discussion**

Pupils mention discussion as a means of assessment used by the teacher in the classroom setting. Pupils stated many times that the teacher can gain an idea about pupils’ understanding of the discussed topic through their contribution to the discussion. One of the interviewed Muslim pupils stated that:

*The teacher knows my understanding in the lesson by my contributing into the discussion whether within group or within the class.*

This further indicates that teachers are able to assess pupils' understanding not merely by taking part in the discussion but by pupils’ responses to the discussed topic and their interaction by asking questions about the topic. A pupil in a state school said:

*The teacher would probably know this whilst we have a group discussion as pupils will ask questions on the matter which is discussed.*

## **Mentoring and monitoring**

Teachers additionally use mentoring and observation to assess pupils' behaviour in terms of citizenship concepts. An interviewee outlined his teacher’s approach pupil assessment:

*By asking questions and monitoring how you behave in school to see if what is learnt is being acted upon.*

## **Presentations**

Teachers ask pupils to offer presentations on the topics they study in the lesson. Teachers use this method to assess the learning of pupils when they give their presentation. One of the pupils stated: “We do presentations about the topic we have studied”. Pupils also mentioned the essay as a means of assessing pupils’ performance in citizenship.

## **Exams**

Exams are the most common tool of assessment. Pupils in Muslim and state schools highlighted this method as a mode of assessment in citizenship along with other tools such as questions and discussion. One Muslim pupil stated: “There are tests, question and answer sessions and class discussion”. The teacher might set exams every lesson, unit, term or year as a form of assessment. One of the interviewed pupils in a state school said:

*My teacher gives us a test every lesson about the topic that we did in the lesson before, so he would know if we understand it properly.*

Another pupil stated that:

*Our teacher is very good compared to the other teachers we had, he gives us a test on what we have learnt every lesson.*

## **Marking**

Teachers usually give written tasks as either class or home-work. An interviewed pupil commented: “The teacher knows we understand the lessons because she marks our work”. Another stated: “The teacher knows you understand when they mark your written work and by your responses in class”.

## **Worksheets**

Although written work is represented by a variety of forms in the classroom, worksheets are the most commonly used written stimulus. Pupils have mentioned the worksheet as a tool of assessment used by teachers to assess their learning and understanding of citizenship. Pupils mentioned this kind of assessment in various ways. One of the interviewed pupils described the manner in which he is being assessed: “The teacher

collected evidence from us that shows we understand, like from worksheets and general discussions”.

## **Homework**

One of the interviewed pupils stated that:

*She asks us questions on our previous lesson, gives us homework to see if we can do it independently – to see what we know.*

### **5.6.5. Assessment: teachers’ perspective**

The data collected from teachers shows that the government did not provide formal assessment procedures in its documentation regarding citizenship. Teachers often have to follow their professional instincts and devise assessment as well as tapping into similar subjects such as PSHE. One of the teachers interviewed in a state school declared that:

*There is no formal assessment procedure provided in the government’s documentation. PSHE might be the basis of assessment.*

The data revealed that teachers in Muslim and state schools are utilising a variety of techniques in assessment such as: observation, written tasks, exams and mentoring. According to the teachers interviewed the most frequently used assessment tool is examinations. Exams in citizenship occur for every unit, one or two times per academic year. The exams in citizenship are either verbal or written; both are recognised by teachers. One of the interviewed teachers stated that he uses: “end of unit exams (verbal and written)”, other teachers confirmed that they do “Exams twice a year”. Another said: “We have end of year assessment as well”. Teachers explained that they are simultaneously mentoring pupils’ responses and recording this as a form of assessment. One teacher said: “I listen to what they are saying and I record it”.

The data demonstrates that teachers in the sample are making use of written work such as essays to assess pupils’ performance and attainment in citizenship. Teachers additionally ask questions and review the previous lessons, and make connections between those and subsequent lessons. Some teachers explained that while they do not have a proper system for assessment, they are working towards producing and developing one. The data revealed that teachers in both schools are writing regular reports to parents about pupils’

attainment levels in citizenship. These reports reach parents once or twice annually. In many cases, they take the form of unique reports or come via other subjects such as PSHE and History.

It is worth noting here that teachers who teach the Muslim perspective are using the same means of assessment as teachers in state schools. None of these teachers identify a special method of assessing pupils' understanding of the Muslim perspective.

#### **5.6.6. Teacher training**

This part of the chapter deals with the findings of the citizenship teachers' qualifications, experience and their initial teacher training. The data were collected from teachers' questionnaires and interviews. The data indicate that those who taught citizenship were fully qualified teachers. All, except one, obtained their first degree in one of the subjects that they teach. Despite their being qualified, none of the representatives among the sample who taught citizenship were qualified as a citizenship teacher. Just one individual in a state school did his initial teacher training in PSHE which is considered a relevant subject to citizenship and he is therefore qualified to teach it. Furthermore, none of the teachers is qualified to teach either the Muslim or religious perspective appertaining to citizenship.

The majority of the samples have not attended any In-Service Training courses for the new subject. Only six out of twenty-five teachers had done some INSET days for citizenship. Five other teachers did some INSETs in their own subjects such as Religious Education. One teacher attended a Muslim INSET on citizenship organised by AMS, Association of Muslim Schools in 2002.

Teachers in the sample are highly experienced, with experience ranging from one and half years to twenty-nine years. Teachers involved in this research expressed their willingness to undertake some further training and to attend INSETs in the subject. . In several interviews teachers explained that there was a paucity of training available for citizenship, with one teacher in a Muslim school stating: "... but we do not have the time, resources and training". They are generally seeking training in other shortage areas. Another teacher in a state school remarked that schools need to: "Provide ring-fenced money for citizenship training and resources". However, a number of teachers have become disillusioned with the reality of teaching citizenship and expressed their anger when

discussing about the shortage of time, resources and training. A teacher in a state school said:

*Well we could have had time, resources and training before we had it dumped on us. Now we need time, resources, training to actually make it happen.*

### **5.7. Conclusions**

Overall, the findings indicate that in terms of delivering citizenship in schools, there are two diverse approaches - citizenship as a separate subject, and secondly, as part of other subjects.

Two schools in the sample have introduced citizenship as an independent subject for one period per week. All other schools in this sample do not designate explicit time for the teaching of citizenship, but rather build upon elements within the existing curriculum.

Schools that follow the second approach encounter some problems - for example, they find it problematic to define the borders between the two subjects. They provide the minimum depth of study required by the National Curriculum. Consequently, the quality and scope of the citizenship classes often deteriorates.

Muslim schools have their Islamic input and contribution into the citizenship curriculum regardless of the form through which they teach citizenship. Pupils were able to recognise most of the topics they covered in citizenship such as health and safety issues, rights and responsibilities and attitudes. Pupils in Muslim schools suggested that their citizenship lessons placed significantly more emphasis on rights and responsibilities, and on matters of personal conduct, while state school pupils were more likely to recall issues such as health and safety. Nevertheless, Muslim pupils in state schools were significantly more likely than their peers in state schools to recall educational social, political, religious and responsibility issues than their Non-Muslim peers in the same schools. Reasons for this are unclear, although Muslim pupils may bring to citizenship lessons a particular moral framework which allows them to interpret citizenship education differently.

The National Curriculum of citizenship appears to be relevant and appropriate to pupils' needs because it often touches upon the daily demands of their religious ethic, *i.e.* having rights and responsibilities, fostering social harmony and attitudes towards other people, and concern with what they are going to do in the future, such as voting, careers and jobs.



The data shows that the topics that are being taught to pupils in both schools are appropriate to their pupils' level of understanding.

Teachers in both types of school, state and Muslim, considered it necessary to undertake some amendments in the teaching of citizenship. They are concerned about the lack of time allocated for citizenship in the school timetable, and the lack of resources allocated to CE. They also suggested that developing the assessment of citizenship is an important step forward in enhancing the teaching of the subject and ensuring that it achieves its aims. In Muslim schools where teachers have to create and resource a new curriculum for citizenship from a Muslim perspective, teachers are arguing that Muslim schools should take this responsibility and adapt a model for citizenship and resource it with the relevant materials. In addition, teachers highlighted the vital nature of using religion (Islam) in teaching citizenship due to the crucial role of religion in promoting the concepts of citizenship.

One of the important areas to be surveyed is the administration of citizenship in schools. Issues that need to be discussed include establishing an independent department, financing it and identifying relationships with other departments. Teachers mentioned this aspect as some schools still have no department for citizenship or the financial wherewithal to administer and support the teaching of citizenship. Moreover, there is a need to train teachers to teach citizenship because there are many schools as yet without teachers qualified in this subject.

Teachers adopt several methods in teaching citizenship, including individual work where pupils have to do the work by themselves. The work here could be either written work in the form of worksheets or oral in the form of answering questions relating to the topic being delivered. Schools in the sample have a set of activities which are either covered in the lesson, or are given outside lesson time in the form of extra curricular activities. Schools invite certain officials or religious figures to deliver particular topics to pupils and pupils find these visits very interesting and they learn from the visitor's experiences as well as their knowledge about the topic.

Pupils in both Muslim and state schools cited two main ways through which the citizenship lesson could be enhanced, firstly in having more discussion sessions on

citizenship topics and, secondly organising more practical activities within and after the lesson time.

Pupils were able to identify several different methods used by their teachers to assess their learning of citizenship. Methods of assessment according to pupils can be divided into two categories: oral assessment and written assessment. Oral assessment includes answering questions, discussion, mentoring and presentations. The second category, written assessment includes exams, essays, marking written work, worksheets and homework. Data revealed that the oral methods are the most frequently encountered means of assessment by pupils. Teachers use different ways and techniques in assessment such as: observation, written tasks, exams and mentoring. The most frequently used assessment tool by teachers is examinations. Exams in citizenship take part in every unit or once to twice per academic year. The exams in citizenship are either verbal or written; both are recognised by teachers to be valid methods of assessment.

Teachers are using written work such as essays to assess pupils' performance and attainment in citizenship. They also pose questions and review the last lesson and make links between those lessons and subsequent ones. Some teachers explained that while they do not have a proper system for assessment, they are working towards producing and developing one. Teachers are writing regular reports to parents about pupils' attainment levels in citizenship. These reports go to parents once or twice a year in many cases, as unique reports or via other subjects such as PSHE and History.

Citizenship teachers in the sample are qualified teachers. All the teachers, except one, obtained their first degree in one of the subjects that they teach. Despite the teachers being qualified, none of them from the sample who teach citizenship is qualified as a citizenship teacher. Just one teacher did his initial teacher training in PSHE which is considered a relevant subject to citizenship and he is qualified to teach it. Furthermore, none of the teachers was qualified to teach the Muslim or the religious perspective on citizenship. More than half of the teachers have not attended any In-Service Training courses for the new subject. Six teachers out of twenty five did some INSET days for citizenship. One teacher attended a Muslim INSET on citizenship organised by the Association of Muslim schools in 2002.

Having discussed the ways in which citizenship is delivered in Muslim schools. It is

equally as important to discuss the attitude of pupils towards the subject of citizenship itself. It is only by collating their opinions that it can be determined whether the subject is being taught according to national curriculum guidelines.

## **Chapter six:**

### **Pupils' attitude towards the subject of citizenship**

## **6. Chapter six: Pupils attitude towards the subject of citizenship**

Chapter six explores the attitude of pupils towards the teaching of citizenship in Muslim and state schools. This chapter presents an analysis of those findings revealed by the questionnaires and the interviews.

This chapter, it is hoped, will address the following study aims: firstly, it will investigate the attitude of pupils in Muslim and state schools towards the importance of teaching Citizenship Education; secondly, it will investigate the way pupils in Muslim and state schools define the good and bad citizen in light of the study of citizenship; thirdly, it will explore pupils attitude towards the relation between Islam and citizenship; fourthly, it will investigate pupils attitude towards belonging to British society.

### **6.1. Pupils' views on the importance of citizenship**

The data for this section has been derived from pupils' responses to open-ended questionnaires and interviews. The 199 pupils in Muslim schools offered a total of 551 different reasons on why they felt that citizenship teaching was important. These responses have been analysed and categorised into related fields and areas. The findings are divided into eight separate fields: community spirit, general issues and attitude, political issues, rights and responsibilities, tolerance, careers, religious issues, and environmental issues. Those responses which did not fall into a specific category were placed in the field entitled 'general.'

Most of the pupils in Muslim schools view the studying of citizenship as a matter of importance. Pupils mentioned numerous reasons to justify and support their views on the importance of learning about citizenship. The following is an explanation of the findings related to the importance of studying citizenship in schools. It is followed by the findings of why citizenship is not an important subject. The following table illustrates what percentage of respondents fell into each of the aforementioned fields in terms of why they felt that citizenship is important.

**Table 8: Muslim school pupils' listing of important topics in citizenship education**

<b>The fields</b>	<b>Frequencies</b>	<b>Percentage</b>
Community Spirit	110	15.40%
General issues	107	14.98%
Attitudes to social issues	96	13.44%
Personal issues	95	13.30%
Political issues	56	7.84%
Rights and responsibilities	54	7.56%
Tolerance	34	4.76%
Careers	23	3.22%

### **Community spirit**

Taking part in community activities and studying the diverse aspects of society is a critical component in shaping pupils' character. The data showed that many pupils in Muslim schools view the learning of citizenship as a key issue because it appears to assist them to develop their characters in terms of an understanding of and relationship with the outside world. One of the pupils in a Muslim school stated in the open-ended questionnaire that learning citizenship is a beneficial important addition to his education because it helps him to: “know and understand what is going on outside the school”. Similar responses were yielded by significant numbers of pupils in both types of school system. Another Muslim student said:

*I think it is very important to study citizenship in my school because it helps me understand what is happening in the environment and to be aware of current topics. Also, it helps me to know how to live in a multi-ethnic society and how to respect others.*

Pupils need to be aware of what is happening beyond the school doors. In other words, they need to be cognisant of the society, the community, the country and the world they inhabit. In fact, one of the main aims of an education system is to prepare the students for when they leave the school and enter wider society.

Learning about different community groups within the citizenship curriculum in schools may increase pupils' respect for others, and can encourage them to help others in the school and in the wider community. A Muslim pupil whilst referring to citizenship stated:

*It is important because it teaches us about the society we live in and the community we belong to, such as different faith groups, police and prison, and other useful things like abiding law.*

Being part of a society such as Britain's requires people to be aware of all other individuals and groups and their needs within that society. Learning about citizenship in schools, according to a single-faith school pupil: "teaches you to live in a multi-ethnic and multi-faith society".

One of the foremost criticisms of single faith schools is that they accept the fact that, on the one hand, citizenship teaches the importance of living in a cosmopolitan society and being a member of a multi-cultural community and yet, on the other hand, in these very institutions the type of instruction received can be viewed as oppositional to the broad education that is necessary to prepare pupils for the future.

It is true that for many pupils in single-faith schools, citizenship classes are often their sole opportunity to assimilate different views at school, especially as they do not enjoy as many opportunities to meet pupils from other faiths and cultures. This again only highlights the importance of citizenship in this context.

Citizenship, according to single-faith school pupils, aids them to think about life after school. One of the pupils stated that learning citizenship in schools helps to "prepare us for when we leave the school".

### **General issues**

Some pupils were unable to express themselves clearly in terms of identifying the reason why citizenship is important. These responses were analysed as "General". Pupils provided many general responses in order to illustrate that citizenship is an important aspect of their education. For instance, a number of pupils said that "citizenship is a very important in life" but they did not specify how, where or why.

One Muslim pupil stated, "Citizenship is important in our lives because it helps us to understand and learn about life in general in Britain and helps you to achieve some thing in your life." Pupils did not identify clearly what sort of experiences they obtained from citizenship in life. Moreover, pupils have mentioned that studying citizenship prepares

them for the future and they may require this knowledge in the future if they met certain situations. Many of these quotes and opinions are problematic to define and categorise. Therefore, they have been collected in one grouping of ‘general attitudes’.

## **Attitude**

Attitudes are one of the key areas that concerns education policy makers worldwide. It is a major issue for teachers, head teachers, parents, community leaders and officials besides religious figures. Pupils in Muslim schools were aware of the necessity of this aspect, particularly regarding levels of morals and manners. They stated repeatedly, and in many different ways, that citizenship is vital due to its influence on a pupil’s attitude. The data suggest that pupils in Muslim believe that citizenship bears a significant influence upon a pupil’s behaviour and attitude towards numerous issues. Many claimed that studying citizenship in schools is important due to the fact that citizenship teaches pupils good manners. One of the pupils in a Muslim school commented:

*I believe it is important because of the great influence it has on our behaviour. For example, it usually teaches us the right from the wrong. It teaches us how to respect different people, teaches us manners and how to behave in different situations.*

Therefore, according to the pupils’ data, citizenship is important because it teaches pupils how to become responsible members of society. Citizenship additionally assists pupils to become better people in society in terms of their attitudes towards others.

Pupils emphasised the notion that citizenship helps them in identifying the suitable action from the unsuitable. Respecting others in school, society and elsewhere is a very important quality for pupils of school age, especially within a diverse society. From the questionnaire and interview data, it is apparent that pupils in the Muslim schools view citizenship as an important issue in their education because it teaches them respect.

In addition to this, amongst students in both the single-faith and the state schools, citizenship education could be an important factor in protecting many pupils from developing behaviour problems such as anti-social behaviours, drinking alcohol and taking drugs. One of the single-faith school pupils stated that citizenship is important because it: “... keeps you away from the bad habits such as drugs, alcohol and crime”. In



the opinion of some pupils, citizenship encourages positive behaviour, and helps them to react in a positive manner when faced with difficult challenges and testing situations.

### **Personal issues**

The data indicated that many pupils ascribed the importance of citizenship in their education to its contribution towards their personal development. Many pupils said that citizenship was an important consideration for them because it helped them to develop themselves in many different ways. Again and again, pupils viewed citizenship as a means of understanding themselves and their abilities more.

In addition, they regarded citizenship as a significant instrument for building their confidence and character through communicating with other members of society. For some pupils studying citizenship is a vital resource for obtaining requisite information concerning the topics they need to know about in their lives, such as abortion, euthanasia and stereotypes. For instance, one Muslim pupil remarked:

*It is good for my future to know everything about being a good citizen in society. Also, it makes me aware of life and the education I should have.*

The data further suggest that learning citizenship in schools assists helps pupils to organise their time and plan for their future. And it helped to set targets they needed to achieve in the future, as one pupil claimed:

*All of what we learn now in citizenship will come to you in your future when you leave the school, and this will help you taking the right decision about different things such as which college you go to.*

In some schools where teachers include work experience and applying to colleges within the curriculum of citizenship, pupils consider citizenship as a useful subject because it helps them to overcome the requirements of this stage in life. Also, it is a chance for pupils, in some cases, to acquire revision skills and form personal opinion, through discussions and be helped in making decisions regarding their own lives.

## **Political issues**

Political literacy is among the key elements of the citizenship curriculum. Pupils view citizenship as an important subject in their education as they relate it to the political side of citizenship. A Muslim pupil equated citizenship with being an active member of society. He said: "... learning about citizenship will help me to be a good British citizen due to the fact that we learn about how to be good citizens in a multicultural society."

Being a good citizen in the political context is the reason pupils perceive citizenship as necessary. Many pupils stated that studying citizenship in school enhances their overall comprehension of the political concepts of being a good citizen. Many stated that citizenship helps them to become such citizens. One of the single-faith school interviewees stated: "It is important to study citizenship so that students are aware of what it takes to be a citizen and also about their country."

## **Rights and responsibilities**

The data revealed that pupils identified many reasons related to rights and responsibilities to explain why citizenship is important. Pupils stated that citizenship is critical to their education because it teaches them about law and order within society. For instance, one Muslim pupil claimed that:

*Yes, it is very important to me because it teaches us to know the law and to follow the rules and this is very important for Muslims in Britain.*

It is desirable that citizens adhere to the laws and regulations of their country because it contributes to their character as good citizens. Studying citizenship helps individuals recognise the rights they have as citizens of Great Britain and helps them become full members of society. In addition to this, citizenship instructs pupils regarding their duties and responsibilities towards individuals and groups in the society they inhabit.

A state school pupil mentioned that citizenship "is important because you learn about your rights and the law of the country and these are important to my future education." And, in direct comparison to this, a Muslim pupil mentioned that, "Basically, it helps you to know your rights and responsibilities in your community and the wider society. It is also helps you follow the rules set by government." It is apparent, therefore, that these

concepts regarding rights and responsibilities are highlighted in the opinion of both single-faith and state school pupils.

## **Tolerance**

Existing in peace with others and enhancing levels of tolerance between societal groups is one of the themes behind creating citizenship as a school subject. Pupils in this sample have identified this value as a reason for citizenship being important in diverse ways. Pupils frequently observed that studying citizenship led them to understand the importance of tolerance in society because it could help them to live in peace with others, despite the diversity which they find around them. One of the single-faith school pupils stated that:

*Citizenship helps us to live peacefully with others in one society. It teaches you the basic manners and how to treat others different to you; it helps you as well to know about our society. In the lesson we do different things like how to live peacefully with others and how to respect other points of view in the classroom.*

According to pupils, citizenship brings everybody together and helps them understand other people's points of view and this is the first step in the right direction towards tolerance and societal cohesion.

Some schools teach world religions in citizenship. The data reveals that many pupils see this as an excellent opportunity to learn about religions and how to respect them. One of the Muslim pupils interviewed stated that he is studying citizenship,

*Because it is compulsory and it can help to understand other religions. It can give you a wider range of views in life. You can get other people's points of view.*

Moreover, pupils highlighted that studying citizenship advises them how to treat others and to deal with them in a proper manner. Pupils also stated that accepting others, opening minds and seeing the "big picture" within society are outcomes of studying citizenship and this is why it is so critical for them.

## **Careers**

In some schools, the sample pupils study careers in citizenship. Therefore, the pupils' data illustrated that they view studying citizenship as important because it enables them to enhance their knowledge and opportunities about their future careers. It is further beneficial, according to pupils, because it helps them to know what skills are necessary to secure a good job. One single-faith school pupil said,

*In citizenship sometimes we learn about careers and how to get a job as well as how to revise for our exams and apply to different colleges and the teacher shows us how to write CVs.*

Within the single-faith and a number of state schools, citizenship classes included visits to, and visitors from outside the school system. For example, many schools facilitated visits by the Police and Fire departments. They also arranged visits to religious buildings and discussed various topics in class, such as, black history, charity work and religious festivals. These types of activity assist pupils to understand and relate to many different types of role in society, and help them to consider their own career aspirations.

### **Religious issues**

In Muslim and state schools where pupils have some religious inputs into the citizenship curriculum a number of individual pupils shed light on the religious dimension of citizenship and they stated that this is the reason behind the importance of citizenship for them. One pupil said,

*In our citizenship lesson we study what Islam says about different topics. This will help us to learn more about Islam and become better Muslims.*

Therefore, for single-faith pupils, studying citizenship enhances their understanding of religion. Moreover, some pupils stated that studying citizenship actually helps them to be good Muslims and helps them to behave according to Islamic principles, which indicates that some pupils seem to be finding parallels between their citizenship and Islamic teachings.

### **Environmental issues**

Pupils in both types of school mentioned that citizenship is important because it helps them to understand what is occurring in the environment. It can also enhance their

understanding of the environment and increase their awareness of it. One of the interviewed state school pupils stated that, “I think it is very important to study it to understand what is happening in the environment and to be aware of current topics.” And similarly, a single-faith school pupil claimed, “The teacher talks about environment and that we should keep it clean. We sometimes go outside to clean the playground after break time.”

## **6.2. Objections to Citizenship Education**

On the other hand, the data showed that there are a minority of pupils in both types of school who felt that studying citizenship is not important to their education and that it is not even a useful subject in some cases. Some pupils said that studying citizenship was a waste of time and they indicated that they could use this time for revision and preparing for their GCSE exams instead of spending the time on a non-GCSE subject. When asked whether citizenship was important, one Muslim pupil stated,

*I do not think so; we hardly have a lesson with no paper work and forms to fill in. I think it is a boring subject and it is not relevant to my education because it talks about politics and voting which we do not do. I think it is better to use this time for revision for our GCSE exams and to do our course work.*

The data shows the reasons behind this stance: some pupils claimed that studying citizenship in schools is not necessary for getting a job in the future and this is why it is not important to them. Obviously this is the case in some schools: As argued above, the contribution of Citizenship Education towards the careers' education was, according to the data, one of the reasons why studying citizenship could be crucial in some schools.

A number of Muslim pupils highlighted the role of their religion as a mode of life for them and that it covers citizenship topics. In their opinion, there was no need to spend time learning things they already know. A pupil in the open-ended questionnaire said, “My parents teach me right and wrong. Also, Islam is a complete way of life so there is no need to go in depth on this subject”.

Another pupil emphasising the role of parents in the learning process of citizenship clearly thought that it was their responsibility. He said: “It’s the parents' responsibility to teach children the right and the wrong”. It has been additionally stated that pupils know

these topics already or will know them anyway and there is no point in covering them again. One of the pupils said: “You don’t need school to teach you something you will learn anyway”. Moreover some pupils think citizenship is unimportant because it is not a GCSE subject. One of the pupils said: “It is not important; otherwise it would be a GCSE subject”.

We should observe too in this context that less than 60 percent of pupils in state schools chose to complete the questionnaire (compared with 88 per cent in Muslim schools who completed the questionnaires given to them), which could be an indicator of indifference or alienation concerning citizenship classes or themes in state school pupils.

### **6.3. Pupils’ views on the good and bad citizen**

This part of the chapter analyses pupils’ views and attitudes toward the definition of both the good and bad citizen within the diverse modern society and in the light of studying citizenship in schools. The data for this section were collected from the open-ended questionnaires and interviews. Pupils responded to this part of the questionnaire and the interviews positively and generously and there was wealth of data gathered for this topic. This information has been analysed, and the responses categorised. The data collected fell into the following fields: behaviour, law and order, politics, community spirit, environment, religion and tolerance. It is vital to discuss each of these topics in further detail.

#### **Behaviour**

Pupils are aware that it is a sensitive area for them for various reasons. From the pupils’ perspective good behaviour is the main quality which differentiates between the good and bad citizen. The data revealed that pupils highlighted a set of manners and morals that the good citizen should possess and another set of negative attributes that summarise the bad citizen. The following are some examples: one of the single-faith school pupils interviewed declared that the good citizen is the one who is “clean, tidy, someone that upholds the law, willing to help others and has an open mind about things”.

Alternatively, the bad citizen is one who is “uncooperative, dysfunctional, dishonest, impolite, and rude. He is also a citizen who is not altruistic by nature, and breaks the law and most likely causes others harm.” According to another Muslim pupil, the good citizen

is the one who is “caring, responsible, confident, lawful, kind, and generous”, and the bad citizen is the one who is “uncaring, unlawful, selfish and chaotic”. One interviewee stated that the good citizen is: “helpful, enjoyable, can be trusted, thinks before he/she reacts” and that the bad citizen is the “trouble maker, criminal, alcoholic and has bad behaviour”.

The pupils' opinion revealed that the good citizen must be kind to everyone in society, school, home and the street. Being kind is important because it presents a good impression and about the ideas and thoughts one carries. Pupils mentioned that the good citizen has to be well-mannered in general because such behaviour indicates that you are carrying a set of values that enable you to contact others and deal with them appropriately. As a good citizen you have to display respect for others as well as yourself, your family and your friends. Some pupils noted that the good citizen must have respect for his parents and he must maintain amicable relations with them.

Pupils stated that you should be friendly with others in the neighbourhood, work, study, and the external environment at large. Also, you must be trustworthy amongst your family, friends, and colleagues. One Muslim pupil observed:

*A good citizen is one who is himself a better person and then utilizes his personal qualities in order to help others and make the environment better for others. While a bad citizen is one who neither cares for himself nor the environment, a person who does wrong themselves but also encourage others to do wrong. I would also consider a person bad if they may be doing good themselves but not encouraging others to do good.*

Many pupils mentioned that you should also be generous in spending from your own funds or other things you possess i.e. time to aid other individuals and organisations. You have to care for those with whom you live such as siblings, parents and elderly family members such as grandparents.

Moreover, pupils highlighted that good citizens should avoid certain things in terms of behaviour such as taking drugs, committing crimes or other anti-social behaviour. According to religious beliefs, pupils in Muslim schools mentioned that the good citizen should abstain from alcohol. This is because Muslims acknowledge that drinking alcohol is prohibited in their religion.

Pupils generally identified a bad citizen as one who demonstrates undesirable behaviour. The data revealed that pupils classed behaviour as the first thing to be considered when judging people as good or bad citizens. One state school pupil said,

*A bad citizen is someone who is arrogant, proud, bad mannered, and a hazard to society or a menace, full of selfishness and they will not abide by any laws or morals.*

Other pupils mentioned numerous descriptions relating to the bad citizen in terms of behaviour. Many stated that this citizen is the one who has no respect for anything or anybody around him. He is selfish and nobody can benefit from him within the home or wider environment. According to pupils, bad citizens are those who commit crimes and harm others. They may additionally find themselves involved in drugs and addicted to alcohol. They are those who steal, are arrogant, offer bad role models, are disruptive, bully fellow pupils, backbite, lie, cheat, and fight with others.

### **Law and order**

The data revealed that pupils identified adherence to law and order as the second most important measure of the good or bad citizen. Knowing your rights and fulfilling your responsibilities is part of being a good citizen according to pupils from both Muslim and state schools. Pupils believe that the good citizen is he who obeys the laws and rules of the land. One of the interviewed state school pupils noted:

*Good citizens abide by the law; they try not to hurt anybody's physical or mental state, the key is not to damage their corresponding. Bad citizens are trouble makers, criminals, alcoholics, have bad behaviour, cheat, thief, are bad and feared.*

Another said of the 'good' person: "They know their responsibilities. They are law abiding, will do their best to make their country safe". Yet another pupil maintained that the good citizen is the one who: "... follows the law of the land". Pupils made it very clear that the citizen whether, a student, parent, teacher, politician or footballer, must abide by the law of the country to which he or she belongs.



Pupils noted that the good citizen should know his various rights in the society to which he belongs. Provided that the citizen has a set of rights he also has responsibilities and duties that he must fulfil. Pupils mentioned that a good citizen should be aware of his responsibilities and he should act upon them. From the data emerged some responsibilities obligatory for the good citizen according to pupils. These include awareness of health and safety issues for others in one's environment, since everybody is obliged to take care of himself and his family members' health and safety. Pupils stated that it is the good citizen's responsibility to differentiate between right and wrong with regard to interacting with other members of society. Moreover, it is the responsibility of the good citizen to act as a positive member in society through paying one's bills, making tax contributions and not seeking benefits if able to work.

Conversely, failure to adhere to law and order is a characteristic of the bad citizen. Pupils define the bad citizen as the one who does not respect the law and breaks it at any opportunity. An interviewee stated that, conversely, the bad citizen is the one, "who understands but chooses to be deviant towards society's law and norms. He breaks laws, is irresponsible and uncivil." Pupils, as said before, mentioned that obeying rules and the law is one of the most important responsibilities for individuals in this society and ignoring them is an attribute of the bad citizen. They also highlighted certain other responsibilities that the individual needs to observe among these are: paying taxes and bills and creating order in the area where they reside. Failing to perform these actions will classify you as a bad citizen according to the pupils' views.

### **Community spirit**

The data from questionnaires and interviews showed that pupils identified a set of qualities that is related to the community spirit. Pupils in Muslim and state schools were of the opinion that the good citizen is the one who helps other people in the community where he or she lives. They added that helping society and the community in general is a positive characteristic of the good citizen. One of the Muslim pupils was quoted as saying,

*A good citizen would be someone who helps their community, people and the environment. It would be someone who socializes with others and creates*

*friendship with people. A bad citizen would be someone who stays reserved and doesn't take part in community activities.*

According to pupils' views each individual citizen should be actively involved in the community in terms of helping it to excel. An interviewed pupil explained that the good citizen should be:

*Loyal to their nation, willing to contribute to society, abides by the law, respectful to others, helpful and works hard in society*

Pupils also perceive such a citizen as being kind to all members of his community including neighbours, friends, family and colleagues. For example, neighbours might be of a different religion or ethnic background and being good to them demonstrates sensitivity to the theme of citizenship. An interviewed pupil stated that the good citizen is the one who is "kind, helpful and does things which benefit the community". As a good citizen you ought to care for the community and you should be aware of what is happening within it. Furthermore, you have to take part in ongoing activities in a positive manner. One state school pupil claimed that,

*Good citizens respect other people in the community; get involved in the community, such as charity work. They help each other and do not act with prejudice or racism to others. A bad citizen is someone who classifies people according to their colour, religion.*

Pupils stated that the good citizen is the one who is a source of happiness to other members of the community in which they live. Understanding the needs of the society and striving to achieve them is also a vital part of your contribution to the society you live in. The bad citizen in terms of community spirit is the one who fails to proffer support at any level. An interviewed pupil stated that, "A bad citizen would be someone who stays reserved and doesn't take part in community activities. He is also someone who doesn't take care of the community".

Disrespecting others in the community is a reason to be denoted as a bad citizen in the eyes of pupils. Also, vandalising the community and abusing the area one lives in is a further undesirable quality. Moreover, the one who does not look after his neighbours and

disturb them is a bad citizen, as is the one who cannot exist in harmony with others in society.

## **Tolerance**

Living in a multi-ethnic, multi-faith society requires a high degree of tolerance on the part of the individual as well as at group level. Pupils from Muslim and state schools both consider the good citizen as one who is tolerant when dealing with anyone in society. Being tolerant, from the point of view of pupils, requires respect for fellow citizens of divergent cultures, ethnic backgrounds and religions. One of the Muslim pupils stated that the good citizen is the one who “respects other people in the community, helps others, does not show prejudice and is not racist to others. Also he is involved in the community.” Another said,

*Good citizens are those who know their responsibilities. They are law abiding.*

*Bad citizens are those who discriminate. They may be racist and bully others.*

In the pupils' views, the tolerant citizen is the one who treats everyone in the society equally and is against discrimination and racism. An interviewed pupil stated that the good citizen should “accept all races, treat each other as equal, fights against racism. Helps others who are in trouble, tries their best to protect the environment”. Pupils have cited racism and discrimination as the most unacceptable behaviour within society. In the interviews a pupil stated that: “... a good citizen helps to raise money for charity and respects people and their ethnic origin”. They additionally said that the good citizen has to respect other religions and cultures. Moreover, the good citizen should be aware of the rights of others. One of the pupils responded in the questionnaire that the good citizen needs to “Understand the rights of others regardless of their colour, race, religion or background”.

Pupils were able to identify the bad citizen in terms of their lack of tolerance. Many pupils stated that the bad citizen is the one who is racist and discriminates between people. He is also the one who does not respect other citizens especially those from different religions and cultures, and might even go out of his way to make their life difficult for no apparent reason. One among of the interviewed pupils defined a bad citizen as one: “Who doesn't respect someone's ethnic religion and who doesn't get involved with the community”. Moreover, he is the one who hates others and harms them in a multitude of ways. An

interviewed pupil stated that the bad citizen is the one who: “Discriminates other people, classifies people according to their colour and religion, taking drugs or breaking the law”.

### **Environment**

According to pupils, another feature of a good citizen is that of caring for the environment. A state school pupil remarked: “A good citizen should take care of the planet (environment)”. Another defined a good citizen as, “One who looks after the environment”. So, a good citizen does not litter, keeps his country clean and also cares about nature. From the perspective of state school pupils then, a good citizen is one who looks after the environment no matter what his job is, and a bad citizen is one who has no interest in the environment, readily throws litter, and damages the environment in numerous ways. In relation to this, a Muslim pupil claimed that, “a good citizen is one who looks after the environment, someone who helps and takes care of his neighbours, follows the law of the land.” And, in contrast to this, one Muslim pupil said in an interview that a bad citizen is one who: “Breaks laws, treats animals and people harshly, he is not friendly to his neighbours; he does not look after the environment”. Evidently, with respect to caring for the environment, both state school and single-faith school students hold largely similar views.

### **Political participation**

Pupils highlighted many qualities for the good citizen in terms of political context. According to pupils, the good citizen should be a staunch supporter of his country and contribute to the political life in a positive manner. He should be loyal to his country and always put it first among his list of priorities. Participating in political life for minorities is a crucial issue from the pupil’s point of view. Involvement in the democratic process via voting is one of the attributes of the good citizen. Being a role model in terms of political understanding and participation is also a quality of the good citizen. However, many pupils highlighted other issues such as being patriotic as being an indication of good citizenship. The bad citizen, from a political perspective, according to pupils, is one who does not care about his country. One Muslim pupil claimed, “A bad citizen is someone who is disloyal to his nation, unwilling to contribute to society and refuses to work for the nation.”

Moreover, one who is not taking part in voting and elections is termed as a bad citizen. It is interesting to note here that pupils seem to associate taking part in the electoral process as the mark of a good citizen.

For young British Muslim pupils the question of identity was continuously discussed, especially regarding the question of patriotism and why declaring support for one's country is important. It is significant that Muslim pupils share these political beliefs but that others elsewhere do not. One of the main issues of discussion that is highlighted in the category of identity and patriotism is the 'Tebbit test.' Why do Pakistani children support Pakistan and not England, especially in terms of supporting their favourite cricket team? The Tebbit 'cricket test', was first presented by Tebbit (Campbell, 2005) when by he suggested that the nation supported in cricket matches by immigrants and their children showed their real loyalty. This view was unequivocally about racism and division. It is evident from the findings that regardless of whether Muslim pupils support the country of their parents' origin in matters such as sporting activities, the fact remains that they are in favour of the democratic process in Britain, and find it important to engage part in the political process.

#### 6.4. Pupils' views on the number of citizenship lessons

This part of the research aims to explore the attitudes of pupils in Muslim and state schools towards increasing or decreasing the number of citizenship lessons. The data was collected from the pupils' responses to open-ended questionnaires. 270 pupils responded to this question. The following table details their responses.

**Table 9: Pupils' responses towards increasing the number of citizenship lessons**

The responses	Pupils in Muslim school	Pupils in State school	Total	MS-Pupils Percentage	SS-Pupils Percentage	Both schools Percentage
The Same	90	59	149	53%	59.0%	55.2%
More Lessons	68	20	88	40%	20.0%	32.6%
Fewer	12	21	33	7%	21.0%	12.2%
Total	170	100	270	100%	100.0%	100.0%

Question 10: Would you prefer to have more, fewer or the same number of citizenship lessons?

Chi-squared (2 d.f.) 18.16, p=,000, V=0.26

The above table indicates that the majority of pupils from the sample in both Muslim and state schools 55.2 per cent feel that the frequency at which the citizenship lesson is taught is adequate. Around 32.6 per cent expressed their willingness to have more of such lessons in their timetable. However, a minority of pupils 12.2 per cent expressed preference for fewer citizenship lessons. Overall however the difference between Muslim and state schools is significantly different, accounted for by the greater proportion of state school pupils wanting fewer lessons.

The following shed the light on some of the pupils' justifications for their responses:

The majority of pupils in Muslim and state schools stated that the current timetabling of lessons is sufficient to deliver the curriculum and thus there is no need to increase the number of lessons. One of the Muslim pupils responded to the questionnaire by saying: "I think it should remain the same because it is enough". Another from a state school stated: "You learn all you have to in the lesson". Pupils in the sample also think that more lessons could mean repetitive information to no avail. One of the pupils in Muslim school stated that: "We learn enough in one lesson: many things and more lessons means repeating lessons". Other pupils argued for keeping the lesson as it is they are because they believe that increasing the number of these lessons will cause it boring. One of the pupils in state school stated: "If it is too many we can get bored". Another remarked: "Pupils will find it boring".

Those pupils in Muslim and state schools 32.6 per cent who expressed a willingness to receive more citizenship lessons would prefer to learn more about the subject and those topics relevant to their education. There are a number of reasons for pupils requesting extra classes of citizenship. Firstly, they feel that citizenship increases their knowledge about many vital things in society and in life. Other pupils highlighted the fact that these lessons are interesting and enjoyable and this is why they ask for more. A further reason why some pupils might request extra citizenship lessons is due to a feeling that the current time devoted to the subject is insufficient to cover all the topics.

On the other hand, those 12.2 per cent who expressed a preference for the reduction of citizenship lessons in their school timetable said things such as studying citizenship are not important because it is not a GCSE subject. They were of the opinion that this time could be better utilised for revision of other subjects. One of those pupils is quoted to

have said: “We need to use this time for revision and one lesson is not significant anyway”.

The question that needs to be addressed here is why, for some pupils, is the prospect of more than one citizenship lesson boring? It seems that those pupils, who are not interested in citizenship, feel this way because of the absence of a set syllabus, coursework and exams. Their lack of interest seems to be a direct consequence of these factors. They don't feel it's a serious subject, and therefore remain detached from it.

### 6.5. Pupils' views on the relationship between studying RE and CE

Majority of pupils in Muslim and state schools thought that studying Islam or any other religion was akin to studying citizenship because they both teach similar things.

**Table 10: Pupil's perceptions in Muslim and state schools on the relationship between Islamic Studies or Religious Studies and Citizenship**

Response	Pupils in MS	Pupils in SS	Total	MS-Pupils Percentage	SS-Pupils Percentage	Both schools Percentage
Yes	138	53	191	78.4%	47.7%	66.6%
No	28	45	73	15.9%	40.5%	25.4%
Blank	10	11	21	5.7%	9.9%	7.3%

Responses to question number 12 (in Muslim schools): Do you think there is a relationship between Islamic Studies and Citizenship? (In state schools) Question number 14: Do you think there is a relationship between RE and Citizenship?

Chi-square (3d.f.) 30.69,  $p=.000$ , Cramer's  $V=0.33$

Table 10 above shows that the majority of pupils in Muslim schools 78.4 per cent observe that studying Islam is similar to studying citizenship, while a minority of pupils in state schools 47.7 per cent have the same view on the relation between Religious Education and citizenship. These differences are statistically significant. Among those in state schools 14.4 per cent were Muslim pupils and of those with a non-Muslim religious identity 33.3 per cent are non-Muslims.

The following is the analysis of some of the reasons why pupils consider there to be link between Islamic Studies and citizenship.

According to the majority of pupils in Muslim schools there are similarities between the study of citizenship and Islamic Studies in Muslim schools. Pupils referred to this relationship with respect to the content of both subjects and the consideration that both subjects teach the same topics in many cases.

Islamic Studies and citizenship, according to 35 per cent from the pupils in Muslim schools, both teach you to be an upright citizen and to abide by the laws of the country you live in. One of the questioned pupils said: “Yes, there is a link between Islamic Studies and citizenship, because both teaching you how to be good citizen”. Another stated that “Islamic Studies teaches you how to be a good citizen and how to abide by the law and rules. In citizenship we do the same topics”.

According to 31 per cent of pupils in Muslim schools, both Islamic Studies and citizenship are teaching them the same values *i.e.* morals and the manners which one should demonstrate having respect for others, helping people and displaying a good character. One of the pupils stated in the questionnaire that Islamic Studies and citizenship both: “teaches you morals, respect, and how to abide by the law and rules”.

15 per cent of Muslim pupils have also mentioned that these two subjects assist in understanding your rights and responsibilities besides helping to understand women’s rights. A pupil said in the questionnaire: “Islamic Studies and citizenship are similar in the way they help. They both help me understand my rights and responsibilities”. Pupils also highlighted the fact that both subjects teach them about essential issues such as sex education, health and safety issues.

According to Muslim pupils (13 per cent in the sample)[*put in brackets here*], one of the similarities between studying citizenship and Islamic studies is that both are teaching a variety of social issues such as parenting, raising children, social harmony and socialising with others. One of the questioned pupils stated that both subjects are about: “parenting, socialising, equality, social harmony, bringing up children and duties”. Another Muslim pupil stated:

*Yes, in Islamic studies, we study aspects such as social harmony, racial harmony and the advantages of living in a multi-faith society. Definitely, this goes with the subject of citizenship.*



Moreover, Muslim pupils (10 per cent) refer to the connection between Islamic Studies and citizenship due to the fact that both subjects instruct teaching pupils about equality between different peoples in society, and that they promote respect for other religions as well as teaching pupils tolerance. A pupil said:

*I think both subjects are similar to some extent, because Islamic Studies teaches us about racial harmony, tolerance, equality, respecting others in the wider society and this is what citizenship is about.*

The minority of pupils in state schools (47.7 per cent) observe that there is a relation between Religious Education and the study of citizenship. The questionnaire revealed the following:

Pupils in state schools also referred to the fact that they study the same things at times from different angles. Pupils highlighted culture as one of the issues they study in citizenship and Religious Education. They mentioned, too, that another topic is the community. One stated:

*Yes, because we do similar topics in both subjects. For example, we study about different cultures in society, and the nature of the community we live in.*

In addition, both are about accepting that in order to be members of society, one needs to care for other members. A pupil remarked:

*Both of them are talking about the multi-faith society and how to get on with each other.*

Another said:

*Yes, because both religion and citizenship tell you to care for each other and to care about the environment and society*

### **There is no relation between Islamic Studies and citizenship**

A number of the pupils in both Muslim and state schools (25.4 per cent) stated that there is no relation between the two subjects. Those from state schools at 40.5 per cent were greater in proportion than those from Muslim schools at 15.9 per cent. In their responses,

pupils in Muslim schools referred to the content of both subjects and to a number of general issues.

On the whole, they stated that these are two completely separate subjects in terms of content. Pupils tried to differentiate between these two subjects to justify their answers and reached different conclusions. One Muslim pupil claimed that,

*I think that there is no link between them, because Islamic Studies is about Islam and religion in general while citizenship is about the law in the United Kingdom.*

Another pupil observed:

*There is a big difference between these two subjects because Islamic Studies is about the Islamic law, whereas citizenship is about the secular law in the United Kingdom.*

Pupils in state schools who said that there is no relationship between Religious Education and citizenship cited the content of the two subjects as explanation for this stance.

The majority of the pupils, in state schools, who stated that there is no relation between RE and CE, did not offer any reason for their answers. However, for the remainder of the pupils made it clear that the content of what they study in RE in schools does not correspond to the content of citizenship. For example, many pupils stated that they are learning different things in these two subjects. A pupil stated in the questionnaire: “No, because I think Religious Education is about religion and citizenship is not”. Another said: “No, simply because we learn different things in these two different subjects”. The same feelings were vented by others, “No, to me they are totally different topics”. One pupil said that one of the reasons he considered these two subjects are different is: "Citizenship is about careers and jobs. In RE we don't touch such topics".

#### **6.6. Pupils' sense of belonging to British society**

The data reveals that most pupils in Muslim and state schools feel that they are a part of British society. The following table displays the findings relating to this issue.

**Table 11: Muslim and state schools pupils' responses regarding belonging to British society**

Response	Pupils in MS	Pupils in SS	Total	MS-Pupils Percentage	SS-Pupils Percentage	Both schools Percentage
Yes	100	63	163	56.8%	56.8%	56.8%
No	45	29	74	25.6%	26.1%	25.8%
Blank	26	19	45	14.8%	17.1%	15.7%
Yes/No	5	0	5	2.8%	0.0%	1.7%
Total	176	111	287	100.0%	100.0%	100.0%

Responses to question 14: Do you feel part of the British society?

Chi-squared: 3.14, 2 d.f., Not Significant, Cramer's V=0.11.

**Table 12: Muslim and non-Muslim pupils' responses, in state schools, regarding belonging to British society**

Response	M-Pupils responses	Non-M-Pupils responses	Total	M. Pupils Percentage	Non-M. Pupils Percentage	All Pupils Percentage
Yes	18	45	63	62.1%	54.9%	56.8%
No	8	21	29	27.6%	25.6%	26.1%
Blank	3	16	19	10.3%	19.5%	17.1%
Other	0	0	0	0.0%	0.0%	0.0%
Total	29	82	111	100.0%	100.0%	100.0%

Responses to question 16: Do you feel part of the British society?

Chi-squared 1.28, 2.d.f., Not Significant, Vramer's V=0.10.

The table 11 shows that 56.8 per cent of the total sample in Muslim and state schools stated that they feel part of British society, and overall differences in response to this question are not statistically significant. The total percentage of those who stated that they don't feel part of British society was 26.1 per cent. In state schools 62.1 per cent of those who stated that they do belong to the society were Muslims while 27.6 per cent of them stated that they do not feel part of society.

According to pupils in Muslim schools, the main reason for their feeling British was that they were born and live in this country. One pupil stated that: "I feel part of this society because I was born here". Another added: "Yes, I feel part of the society because I live here". These two reasons seem to be superficial, but for many Muslim pupils these represent the true reasons behind their feeling of belonging. They also highlighted the

same reasons in other interviews and could not go beyond such statements. One interviewed pupil stated:

*Well, the reason I feel British is because I was born in Britain and I live here with my family and relatives. This is where I belong and this is where I am going to live.*

In other words, emphasis placed upon being British born and residing in England by Muslim pupils is linked to Muslims' belief that as a Muslim living in a non-Muslim country they have to fulfil their contract with society.

Another of the reasons why Muslim pupils feel part of the society is pupils' understanding of equality. They consider that everyone has the same opportunities, follows the same rules, and receives the same respect in society regardless of his culture, religion or ethnic origin. A pupil stated: "I feel part of the British society because I feel equal, am treated equally, and have equal opportunities". Another stated: "I feel part of the British society because we follow the same rules and I respect them and they respect me".

A further reason, according to pupils, is that they feel they have exactly the same rights as anybody else in society. A Muslim pupil stated:

*I feel part of the British society because I feel we have the same rights and we follow the same laws and they are following the same laws as well as having many English friends.*

Having English friends, according to Muslim pupils, enhances their feeling of belonging. It is believed that it is very crucial for Muslim pupils in single faith schools to interact with pupils of other cultures and backgrounds. It is also believed that single faith schools should take steps to address this idea due to its importance in shaping pupils' identities within a cosmopolitan society. One of the pupils said: "I feel part of the British society because I have many English friends and we mingle with many different people".

Religious freedom in Britain is one of the issues that have been highlighted by pupils in Muslim schools. A number of pupils stated that they belong to this society because they can freely practice their religion. A pupil remarked: "I feel part of the British society because I can practise my religion freely".

On the other hand, the pupils who stated that they do not belong to British society explained that the main reason for this was the spread of racism in society. They also highlighted discrimination within society as preventing them from belonging. One pupil stated that: "I don't feel part of this society because of racism and discrimination". Many pupils said that they sometimes feel themselves strangers in this society because of the way other people treat them. A pupil stated: "I don't feel part of this society because I feel protested and demonstrated against". Another added: "British society does not make me feel part of it". Britain's involvement in the Middle East was mentioned upon by Muslim pupils. A few pupils mentioned that Britain's policies towards some Muslim countries, for instance Palestine, Iraq and Afghanistan is behind their feeling. A pupil stated: "I don't feel part of the British society, because Britain sometimes is against Muslim countries such as the war on Iraq".

Pupils in Muslim schools repeatedly highlighted the issues of racism and discrimination and in many different ways when justifying their feeling of alienation. They additionally mentioned this when they seek to define a good and bad citizen. However, the observation and interview showed that Muslim pupils are suffering from the spread of racism not in educational institutions but in society in general.

However, the majority of interviewed teachers and head teachers in Muslim and state schools also observed that all religions, not solely Islam, promote a set of values that can be taught through citizenship. Teachers also see Islam as a religion which encourages the teaching and learning of citizenship and they claim that Islam covers most or all the aspects of citizenship. Head teachers both Muslim and non-Muslim concur that there is a correlation between Religion and the subject of citizenship. The two subjects have some shared aims and methodologies.

## **6.7. Conclusions**

The findings reveal that pupils from both types of school are aware of their rights and responsibilities to the wider society they live in. They would also like to contribute towards improving their society, when they become adults through many different routes. The responses of the young people are for the most part, refreshing in their enthusiasm.

The majority of Muslim pupils for example, saw CE as interesting and important. They saw such education as helping them understand and live in the wider society; "it teaches

us how to live in a multi-ethnic, multi-faith society”. Many pupils thought that CE could help them to relate to the wider community in harmonious ways, and had taught them good values, in terms of right and wrong. It has taught them to respect others not only in school, but in the wider society. CE was seen by many pupils as a factor in self-development – for Muslim pupils in particular it was a way of acquiring a meaningful social identity in a complex and sometimes culture. Muslim pupils in particular said that their citizenship classes had helped them understand both their rights and their responsibilities, and had also enhanced their understanding of the moral directorates of their faith. “We can now see the big picture.” In this ‘big picture’ many of the young Muslims interviewed and answering questionnaires, saw themselves both as good citizens and as good Muslims.

Another theme identified in CE classes was assistance and understanding in career choice and employment applications. Pupils in several schools commented on how interesting were their outside visits, and visiting speakers concerning CE.

An intriguing set of responses was elicited by questions about the nature of a ‘good’ and ‘bad’ citizen. Pupils who responded appeared to be both knowledgeable and enthusiastic about the characteristics identified. The good citizen is seen as someone who is kind, helpful and altruistic not only in his or her school or local community, but in the larger society as well; they are someone who obeys and respects the law; someone who is tolerant, and a productive member of the community; and someone who cares for the environment. One may ask: are these the responses of idealistic youth which would have emerged even without CE; or has the education in citizenship tasks given pupils a frame of reference with which to elaborate this idealistic view of ‘the good citizen’?

Findings also show a degree of alienation amongst some pupils: in Muslim pupils this concerned the amount of perceived racism and discrimination in the wider society. In Non-Muslim pupils negative views were sometimes expressed because of perceptions concerning levels of immigration and asylum-seeking. Interestingly in both Muslim and in the case of [insert] Non-Muslim respondents, 56.8 per cent felt part of British society. For Muslim pupils this was a simple reflection of the fact that they had been born in Britain, or had lived here for many years.

## **Chapter seven:**

### **Conclusions and recommendations**

## **7. Chapter Seven: Conclusions and recommendations**

### **7.1. Introduction**

First of all, the potential limitations of this research must be mentioned. These fall under three headings: sampling bias; response set; and problems of validity and subjective bias in the analysis of qualitative data.

**Sampling bias.** Only a minority of the Muslim and state schools approached agreed to participate in the research. There could be a number of reasons for this, but one of them is that only those schools who were enthusiastic about CE, or who felt that their approaches to CE were worthwhile and successful, agreed to participate. The same might be true also of the teachers who agreed to complete questionnaires and/or interviews. If this is the source of the sampling bias, it might mean that the schools and teachers studied in this research were those with “best practice”. They might fall within the 75 per cent of schools which the Ofsted (2006) described as being largely or to some degree successful in delivering CE. It seems very unlikely that they would fall within the 25 per cent of schools whom Ofsted considered to be failing in their delivery of CE.

The constraints of conditions, resources and time upon the researcher should be taken into account. While the study sought to address the teaching of citizenship in Muslim secondary schools in England, the selection of the sample was confined to five Muslim schools (boys and girls) and five state schools (boys, girls and mixed) from an industrial region in the North and North West of England. It is possible that the information obtained from the fieldwork in other regions might have produced different results.

Investigating the delivery of citizenship was limited to evidence gathered from questionnaires, interviews and observation of pupils and teachers. Although reference was made to Religious Education, Islamic Studies and Citizenship textbooks, these resources were not analysed in specific detail. Also, the Quran and the Prophet’s tradition (hadith) were referred to regarding the topics relating to citizenship and identity; again these sources were not analysed in-depth.

No attempt was made to study the attitude of various Islamic groups and movements in England towards the teaching of citizenship. Also, little attempt was made to study the efforts of different Muslim organisations in England towards the process of integration, and the development of the political understanding and participation.



**Response set.** This kind of bias could have occurred because pupils and teachers interviewed (and the Muslim students completing questionnaires) were aware of the researcher's status as a teacher of religious studies in a Muslim school. Responses might have been given which they felt would please or interest the researcher. If this kind of bias did occur, it should be noted that many pupils in Muslim schools were capable of producing articulate responses which showed that CE had been successful in producing a conceptual view of the 'good citizen' which was idealistic, and seemed to demonstrate an understanding of what constituted best practice. Within the nationally prescribed goals for CE. It would be cynical to assume that these pupils, although knowing how opinion leaders might view the concept of a good citizen, nevertheless were concealing their actual opinions. It is more realistic, in the writer's view, to accept the results on face value.

**Reliability and validity of analyses of open-ended questionnaires, and interviews.**

This is a familiar problem in qualitative research. The researcher obviously has his own point of view, and subjective values which are biased towards assuming that CE in Muslim schools could be enhanced by the religious understanding, instruction and experience which Muslim pupils undergo. One way of minimizing such potential bias in interpreting and classifying material produced through open-ended questionnaires and potentially biased interviews, would be for a second researcher to undertake the task of eliciting categories, dimensions and data from the questionnaires and interview transcripts, ideally someone who was unaware of whether the questionnaire or interviewee was from a Muslim or state school. These two sets of ratings would be compared, and if there were substantial agreement, it could be inferred that the data had some reliability, which is an important step in established validity.

Another way of avoiding this bias might have been to use closed-end questionnaires, after previous qualitative work had established the relevant questions, and the potential range of responses.

All that can be said of this problem of bias is that the researcher was aware of the possibility, and tried to be as objective as possible in making inferences from the data. It is beyond the scope of an M.Phil to employ a second rater to check validity. This exploratory study can however be used as the basis for constructing a closed-end questionnaire for use in further research. It should be pointed out that the researcher's

results did show, from responses of state school pupils, that CE had been valuable, and had led to the development of knowledge and attitudes which pointed to the success of the instruction in both types of school in citizenship concepts and roles.

## **7.2. Conclusions and recommendations**

From the findings, analysis and discussion of the present study, a number of significant conclusions and recommendations have emerged. This chapter provides a brief review of the main concerns of the literature, the aims of the study, the methodology used to conduct the aims, a summary of the findings, the importance and the contribution of the findings, the limitations and further research.

The literature review presented in chapters 2 and 3 revealed many concerns about Muslim schools and citizenship. These include: the concepts of citizenship and the manner of its delivery in Muslim schools compared to other schools such as state schools; the attitude of different people, that is, pupils, teachers, and head teachers towards teaching citizenship in both Muslim and state schools; the relationship between faith and citizenship in society; and the contribution of faith to education in terms of citizenship.

This study was designed to explore, in a comparative study, the influence of Islam in schools in Northern England with particular reference to citizenship. The aims of the study were to:

1. Explore the ways of delivering citizenship in Muslim schools;
2. Investigate the differences in teaching citizenship between Muslim and state schools;
3. Investigate the attitude of pupils in Muslim and state schools towards the importance of teaching Citizenship Education;
4. Investigate the way pupils in Muslim and state schools define the good and bad citizen in light of the study of citizenship;
5. Explore pupils attitude towards the relation between Islam and citizenship;
6. Investigate pupil's attitude towards belonging to British society.

The subjects in the study were a sample of pupils, teachers and head teachers in Muslim and state schools. Open-ended questionnaires, semi-structured interviews, document

analysis and observation were used as sources of data. The discussion of the overall findings in this chapter is structured according to previous aims:

### **7.3. The ways of delivering citizenship in school**

The current study has investigated the ways in which citizenship is being taught in both Muslim and state schools in the sample. The differences between the two types of schools were also investigated. The conclusions were formed around the following themes: the form of teaching citizenship in schools; the content of citizenship; the pedagogy of citizenship. The following are the conclusions related to the first two aims:

- The study concluded that CE is taught in two separate ways in the schools that are part of this study. It is either taught as an independent subject, or as part of another subject. There were only two Muslim schools of ten schools in the sample which taught citizenship as a separate subject, and had a designated teacher. These two schools have timetabled citizenship classes for one period per week and are following the National Curriculum guidelines and schemes of work; wherever possible they have an Islamic input. All other schools in this sample do not designate explicit time for the teaching of citizenship but rather develop elements within other curriculum schemes of work. Therefore, citizenship is either placed next to PSHE in the timetable, or it is taught alongside other subjects such as History, Geography and English.
- The study found that those schools that adopt this method find it onerous to differentiate between the two subjects, especially in teaching citizenship with PSHE. They provide the minimum amount of study required by the National Curriculum. It is recommended here that citizenship has its own body of content, and requires a different approach to teaching. When paired with another subject it may prove detrimental to the quality of teaching for both.
- It has been found that part of the citizenship curriculum is sometimes taught by the form tutor during form time. As a result of this, the quality of the citizenship curriculum suffers due to time constraints, since there are other issues which need to be covered in the same time.
- The study illustrated that Muslim schools in the sample have their Islamic input into the citizenship curriculum regardless of the medium via which they teach citizenship.

- It has been found that teachers in the sample demonstrated that the National Curriculum of citizenship is relevant and appropriate to pupils because it touches upon their daily needs i.e. rights and responsibilities, social harmony, attitudes towards other people and with what they are going to do in the future i.e. voting, careers and jobs. Teachers in both types of schools observe that it is necessary to effect changes in the teaching of citizenship. They are particularly concerned with the lack of time allocated for citizenship in the school timetable. Teachers in both Muslim and state schools further suggested that developing the assessment of citizenship is a crucial important step forward to enhancing the teaching of the subject and to ensuring that it achieves its stated goals.
- It was apparent that teachers in Muslim schools have to create and resource a new curriculum for citizenship from a Muslim perspective teachers are arguing that the schools themselves ought to take this responsibility and adapt a model for citizenship, resourcing it with the relevant materials. Teachers also highlighted the importance of using religion (Islam) in teaching citizenship due to what they believed was the vital role of religion in promoting the concepts of citizenship. The challenge for Muslim schools is to develop a new model of citizenship which would borrow from the existing government models, and enhance the material rather than merely replace it.
- The study concluded that the administration of citizenship in both Muslim and state schools is perhaps the most significant issue when it comes to developing a new framework for citizenship education. Issues that would need to be scrutinised include establishing an independent department, providing finance for this department, and identifying relations with other departments. Teachers in the sample mentioned this aspect as some schools still have no department for citizenship or funds to establish and support the teaching of citizenship.
- Citizenship teachers in the sample are all qualified teachers, and are not merely outsiders recruited to take on a specific task. All apart from one obtained their first degree in the subject which they teach. Despite the teachers being qualified, none among the sample who teach citizenship is specifically qualified to teach the subject. Only one teacher did his initial teacher training in PSHE which is considered a relevant subject to citizenship. It is recommended here that there is a requirement to train teachers in the area of citizenship because there are still numerous schools

lacking teachers qualified in the subject. Furthermore, none of the teachers were qualified to teach the Muslim or the religious perspective on citizenship. Over half the teachers have not attended any In-Service Training courses for the new subject. Six teachers out of twenty-five attended INSET days for citizenship. One teacher attended a Muslim INSET on citizenship organised by Association of Muslim Schools (AMS) in 2002.

- It has been demonstrated that teachers in the sample utilise different methods in teaching citizenship. For example, “Individual work” where pupils have to complete tasks alone and unaided. The work here could be either in the form of writing (worksheets) or oral in the form of answering questions relating to the topic being delivered. The activities set during citizenship classes are in the form of exercises to be done either inside or outside the classroom. At times schools invite guest speakers who deliver talks on a range of topics. This varies the type of lesson pupils received, and pupils tend to appreciate the lesson more.
- In addition to welcoming guest speakers, pupils in both Muslim and state schools highlighted two main ways in which citizenship classes could be improved. These are to allow pupils to take part in more practical work, and to facilitate engagement in more discussions relating to about citizenship topics during class time.
- Methods of assessment according to pupils can be divided into two categories: oral and written. Oral assessment includes answering questions, discussion, mentoring and presentations. The second category, written assessment includes exams, essays, marking written work, worksheets and homework. The data demonstrates the most frequent assessment method is oral. A variety of techniques such as: observation, written tasks, exams and mentoring, are used by teachers when assessing pupils. The most frequently used assessment tool is examinations.
- Teachers in the sample generally use written forms of assessment for citizenship. Some teachers are working towards producing and developing a proper system of assessment. Teachers are also writing regular reports to parents about pupils’ attainment levels in citizenship. These reports go to parents once or twice a year in many cases, as unique reports or via inclusion within other subjects such as PSHE and History.

#### **7.4. Attitude towards the subject of citizenship: pupils' perceptions**

The current study has addressed the aims related to the attitude of pupils in Muslim and state schools towards the teaching of citizenship. These were related to the attitude of pupils towards the importance of teaching citizenship in schools; pupils' definition of good and bad citizens; pupils' views on the relationship between religion and citizenship and pupils' sense of belonging towards British society. The following are the conclusions related to these aims:

##### **7.4.1. The importance of teaching Citizenship Education;**

The current study demonstrated the attitude of pupils in Muslim and state schools towards the importance of studying citizenship in school to their education and future. The following are the conclusions related to the importance of citizenship:

- Pupils' views concerning the study of citizenship in schools are essential to their education. Pupils in the current study in both Muslim and state schools demonstrated that citizenship education can in theory help them to develop many areas that influence their comprehension of and successful participation in the society within which they live. Judged by the evidence from this study, citizenship as taught in both Muslim and state schools assists pupils to participate in community activities and study about the different aspects of society which comprises an important factor in shaping pupils' characters.
- It helps them to develop their identity in terms of a better understanding the outside world. Pupils frequently stated in many different ways that citizenship is an important issue due to its influence on the pupil's attitude. Pupils perceive that citizenship has a major influence on their behaviour and attitude towards many issues. Pupils in Muslim and state schools claimed that studying citizenship in schools was crucial due to the fact that citizenship taught them 'good manners'. Pupils said that citizenship was also very important because it encouraged them to develop themselves, understand their abilities, and help with self-advocacy confidence and wider social relationships. Citizenship has the potential to aid pupils to become good citizens, and it helps them to enhance their understanding of the political concepts of being a good citizen.

- Citizenship classes, according to the evidence from this study, have the potential to instruct pupils in law and order issues in society; can help them to understand and follow laws and regulations; may assist them to know their rights and responsibilities to the society which they live in. Citizenship additionally has the potential to encourage pupils to live in peace and harmony in the same society and enhances levels of tolerance between the social groups. Citizenship enhances pupils' knowledge about future careers, and can help them appreciate what skills are necessary to obtain a good job. Studying citizenship from the Islamic perspective appears to help pupils learn more about their religion enhances their understanding of Islam and assists them to become good Muslims. Citizenship further has the potential to enhance one's understanding of the environment and promotes one's alertness with regard to a variety of social issues.
- The majority of pupils in Muslim and state schools are satisfied with the number of citizenship lesson. The current number of lessons, according to pupils, is sufficient to deliver the curriculum. Other pupils requested an increase in lessons, to learn more, to enhance their education, but they also expressed finding them interesting and enjoyable. Pupils who regarded citizenship as an unimportant subject stated that they would like to have fewer lessons, because it was not a GCSE subject and they wanted to use this time for revision of other subjects such as Maths, Science, English (i.e. core subjects).

#### **7.4.2. Pupils definition of good and bad citizen**

The study illustrated the way pupils in Muslim and state schools defined the good and bad citizen in light of their study of citizenship. The following are the conclusions:

- The study found that various dimensions of behaviour were the major quality which differentiated between being a good or a bad citizen. According to the pupils in Muslim and state schools a good citizen is one who demonstrates acceptable behaviour towards individuals and groups in society, whilst the bad citizen is one who does completely the opposite.
- A good citizen is also one who knows his or her rights and fulfils his responsibilities and follows the law and rules set by their country. Further, he or she is one who helps out in his community by taking part in different activities and assisting others to do

their jobs. This type of citizen is tolerant and respectful towards fellow citizens from different cultures, ethnic backgrounds and religions. Caring and looking after the environment; standing up for their country; being loyal, and taking part in political life; participating in voting and electing are also attributes of a good citizen.

- Pupils also recognised that practising Muslims or Christians should aim to be good citizens because their respective religions have the potential for promoting the common good.

#### **7.4.3. The relationship between studying Islam and citizenship**

The current study demonstrated the way pupils in Muslim and state schools viewed the relation between religion [Islam] and citizenship. All pupils from Muslim schools compared citizenship with Islamic Studies, while all pupils from state schools compared it with Religious Education. The following were the conclusions related to this:

- The study indicated that most pupils in Muslim schools, but only a minority in state schools found that studying a religion is akin to studying citizenship because they both teach similar things. Pupils referred to this relationship with respect to the content of both subjects and the consideration that both subjects teach the same topics in many cases.
- Muslim pupils mentioned that Islamic Studies and citizenship both teach the concept of being a good citizen and that both Islamic Studies and citizenship reiterate the same values promoting the moral aspects in our lives. Pupils in state schools also referred to the fact that they study the same things at times from different angles. They mentioned that culture and community are some of the issues they study in citizenship and Religious Education.
- These views were shared also by the majority of teachers and head teacher in both Muslim and state schools whom stated that all religions, not solely Islam, promote a set of values that can be taught through citizenship.



#### **7.4.4. The sense of belonging to British society among pupils**

The current study showed the way pupils in Muslim and state schools feel towards the belonging to British society in light of studying citizenship in schools. The following are the conclusions:

- The study found that pupils in the sample belong to British society. The main reason, according to pupils, for feeling part of British society is being born in England or their current residential status. Another reason is pupils' understanding of equality. They consider that everyone has the same opportunities, follows the same rules, and receives the same respect and have the same rights in society regardless of his culture, religion or ethnic origin. Having English friends, according to Muslim pupils, enhances their feeling of belonging. It is recommended here that it is very crucial for Muslim schools, organisations and institutions to encourage Muslim pupils in single faith schools to interact with pupils of other cultures and backgrounds. Further more, religious freedom in Britain is one of the issues that have been highlighted by pupils in Muslim schools. Pupils stated that they belong to society because they can freely practice their religion.
- The reason why the Muslim pupils expressed their sense of alienation was due to their perception of the widely spread racism and discrimination in English society. As for the respondents in state schools their reason for a sense of alienation was the governmental policies regarding immigration and asylum seekers.

#### **7.4.5. Final conclusions**

Finally, it is worth noting that the current study has answered two central questions. Firstly, how useful and successful was the new curriculum innovation? The second was examining the role of Muslim schools in the society.

The current study has illustrated with empirical evidence that Citizenship Education as a new curriculum innovation has been proved useful to pupils' education according to the participants in the current study.

However, the introduction of the new subject placed a lot of pressure upon schools. There are a number of obstacles facing the teaching of citizenship in schools. Muslim schools are struggling to meet the NC requirement and their religious needs because of the lack of

resources and experiences. The delivery of CE in schools needs improvement, teachers need training, departments need financial support and resources, schools need support to overcome their current problems related to the teaching of CE. The attitude of pupils and their needs should be taken into consideration when reviewing the citizenship curriculum.

One of the most significant aspects of this study has been to try and answer the question of whether Muslim schools and their teaching of citizenship are a tool for inclusion, or conversely whether such teaching serves to isolate Muslim pupils from the wider community. Muslims in Britain are concerned and keen to remain recognised and valued members of society. According to Muslim belief, one of the main aims of Muslim schools is to foster an Islamic identity and to help transmit their belief system to future generations through the education system. Some Muslims feel that faith-based schools are the only way to achieve this aim.

There are two types of Muslim schools. Firstly, those which are focused only on the religious values of Islam and fail to address any external issue. And secondly, those schools which are aware of pupils' needs within the wider society, and deliver an Islamic education which is holistic in focus, and incorporates the citizenship curriculum in a comprehensive way. The writer would argue that the first type of school does not adequately prepare Muslim pupils for an independent life in British society.

The second type of Muslim school has been sampled in the present study. While such schools are valiantly trying to incorporate CE within their curriculum in various ways, they still face a number of problems. Firstly, is the amount of work required to look after not only the NC subjects, but also the religious education and the integration into wider society of pupils, is a major challenge. Secondly, financial problems minimize the ability of these schools to enact their plans, and can restrict them from the use of new and effective resources. The reason for this is that most of these schools are dependent on pupils' fees and contributed donations from the community. At present they do not receive any funding from the government.

Another reason that Muslim schools are not entirely effective when it comes to developing integration amongst their pupils are global changes especially in the Muslim world which minimize, to some extent, the chances of positive interaction. This is also

reflected in the role of the media and the manner in which it negatively portrays Muslims and Islam; this has an influence on the integration process.

Returning to the question of whether Muslim schools can be a tool for inclusion or exclusion, it is necessary to point out a few issues. Firstly, it is important to note that the school is just one of the integration tools in the life of a Muslim pupil, other influences being media, friends, clubs, social life, etc. Many of the Muslim schools are working to their full potential to address the issue of integration and belonging. Despite this there is still exists a chasm between society and some Muslim schools.

With regard to Muslim schools, a number of leading criticisms have been addressed in this thesis. Regarding the subject of sex education as part of the NC of citizenship, it is important to note that sex education can be taught to Muslim pupils, so long as there is a tactful method of teaching in place, which takes into consideration the views of Muslims and does not contradict Islamic values.

Another criticism of Muslim schools is that they are isolationist. However, the data from this study has revealed that Muslim schools are very diverse when it comes to the number of nationalities that attend these schools and that the pupils do interact with the wider society out of school hours. Most of the pupils in the Muslim schools in this study had friends of other religions.

There is criticism from some quarters which argues that little is taught about other religions and other faith groups in Muslim schools. This is an issue which needs to be addressed. According to the case studies used, the Muslim schools studied do not instruct pupils about other religions, although the findings from pupil interviews clearly indicate that they learn to be tolerant of other faiths, as a result of the citizenship education.

The financial aspects of Muslim schools additionally need to be addressed. Many of the Muslim schools have high fees, and therefore limit places to those who can afford them. One of the main future recommendations would be for Muslim schools to be state funded.

### **7.5. Relevance and contribution of the research**

This study is deemed important for a number of reasons. Firstly, subject to sampling limitations and other methodological issues outlined at the beginning of this chapter, this study has provided some empirical evidence concerning the impact of Muslim schools on

teaching citizenship in England; secondly, the study explored different people's attitudes towards the teaching of citizenship in a religious context; thirdly, it attempted to explore the effectiveness of Muslim schools in providing adequate knowledge on how to live in British society; fourthly, this study explored the relationship between Islam and citizenship; fifthly, as far as it can be ascertained, the current study is considered to be the first study of its kind in England which aimed to elaborate the current state of teaching citizenship in a sample of Muslim schools; sixthly, it is hoped that Muslim and state schools will benefit from this study in developing their teaching of citizenship.

The study has shown that despite their overtly religious basis, Muslim schools can through their citizenship instruction, produce individuals who are knowledgeable about their potential political and social roles in the wider society, and have learned the meaning of tolerance, community participation, and good citizenship. Indeed, religious instruction and citizenship education seem to mesh particularly well, since both have some common purposes and goals.

When the findings of the present study are compared with those of Ofsted (2006) it appears that we have enlisted into the research confident and co-operative schools who are particularly likely to have been successful in their citizenship education. The findings of the present study should be read in conjunction with the Ofsted report in gaining a fuller picture of the challenges which face the further development of CE in Muslim schools. Clearly, the curriculum and model of delivery of CE in Muslim schools is changing and evolving, and from this and other research new models of practice can be proposed.

## **7.6. Further Research**

In common with all research, this study demonstrates the need for further studies in this field. This study has conducted extensive research into the state of teaching citizenship in a sample of Muslim secondary schools in Northern England. An important further step in this field would be to conduct a similar study to investigate the role of Muslim schools in teaching tolerance and to explore the attitude of pupils who attend Muslim schools towards British society. Such a study could be used to identify other strengths and weaknesses of Muslim schools in England, using closed end questionnaires developed from the qualitative findings of the present research.

The present study was designed to investigate the teaching of citizenship in Muslim schools. Other studies could be conducted to investigate the teaching of other specific subjects or some aspects of the curriculum, for instance, studying pupils' achievements within the faith schooling system. The current study was conducted within Muslim full-time schools. Another study could be done for part-time or weekend Muslim schools.

In accordance with the interview data in this study, one of the main areas of further research that ought to be investigated is that of sex education in Muslim schools and the way that this subject is taught to pupils who belong to different faiths in state schools. Another topic of discussion may be to focus on the manner that other faith schools teach religious education. For example, the study could compare the methods of teaching and learning about other religions from a Jewish and Islamic school perspective. When discussing the issue of funding, further research may also include a study into the methods of teaching citizenship by independent Muslim schools which receive government grants, and the impact of this upon their teaching methods.

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## **APPENDICES**

## Appendix (1) Pupils' questionnaire-Muslim schools

**Dear student,**

This is an invitation to take part in a research project, which, I hope, will be of value to citizenship teaching. The study concerns your own experiences and I would be very grateful if you could share these experiences with me. The questionnaire should take you only 15-20 minutes, and your help will contribute to the quality of teaching citizenship in schools.

*The questionnaire is anonymous. All information collected will be treated as confidential.*

### **Instructions:**

- Please answer all the questions as fully as possible.
- If you didn't understand any of the questions please ask the teacher.
- Where there is a choice of answers please select only one answer.

**Please answer the following questions about your self**

1. **Age**      ☐ 12   ☐ 13   ☐ 14   ☐ 15   ☐ 16
2. **Gender**      ☐ Male      ☐ Female
3. **Year**   ☐ Seven      ☐ Eight      ☐ Nine   ☐ Ten   ☐ Eleven
4. **Ethnic Origin:** You may answer this question if you wish

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5. Do you study citizenship in your school?   ☐ Yes   ☐ No
- a. If Yes, How is citizenship taught in your school? Is it:  
☐ A lesson on its own.   ☐ A part of other subjects (PSHE, I.S...)   ☐ Both
6. Do you think it's important to study citizenship in school? *Please give your reasons.*

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7. What topics have you studied in citizenship in your school lessons?

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8. Do you think that these topics are important to your education? ☐ **Yes**    ☐ **No**

*Please give brief reasons for your answers*

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9. Do you find the study of citizenship?

Interesting	<input type="checkbox"/> Yes	<input type="checkbox"/> Don't Know	<input type="checkbox"/> No
Enjoyable	<input type="checkbox"/> Yes	<input type="checkbox"/> Don't Know	<input type="checkbox"/> No
Boring	<input type="checkbox"/> Yes	<input type="checkbox"/> Don't Know	<input type="checkbox"/> No
Irrelevant	<input type="checkbox"/> Yes	<input type="checkbox"/> Don't Know	<input type="checkbox"/> No
Useful in life	<input type="checkbox"/> Yes	<input type="checkbox"/> Don't Know	<input type="checkbox"/> No
Helps to make me a better citizen	<input type="checkbox"/> Yes	<input type="checkbox"/> Don't Know	<input type="checkbox"/> No
Waste of time	<input type="checkbox"/> Yes	<input type="checkbox"/> Don't Know	<input type="checkbox"/> No
Helps people to understand the reasons for school rules	<input type="checkbox"/> Yes	<input type="checkbox"/> Don't Know	<input type="checkbox"/> No

**Any other comments you would like to make:**

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Please complete the following sentences. *Please use all the space available.*

a. A **good citizen** is the one who:

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b. A **bad citizen** is the one who:

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10. Would you prefer to have more, fewer or the same number of citizenship lessons?

☐ **More**   ☐ **Fewer**   ☐ **The same**   *Give your reasons for your answer.*

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11. How would you improve the citizenship lesson? e.g **more discussions, more practical things, ...**

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12. Do you think there is a relationship between **Islamic Studies** and **Citizenship**? ☐ **Yes**   ☐ **No**

**a. If Yes, in which ways?**

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**b. If No, why?**

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13. Does your religion (e.g. Islam) help you in your daily life? ☐ **Yes**   ☐ **No**

**a. If Yes, in which ways?**

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**b. If No, Why?**

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14. Do you feel part of the British society?

a. If **Yes**, how?

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b. If **No**, why?

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15. How would you describe your self?

e.g. ☐ **British Muslim**   ☐ **British**   ☐ **Muslim Pakistani**   ☐ **Indian**   ☐ **Arab**   ☐

**Other( specify)** \_\_\_\_\_ *Explain why?*

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16. Should citizenship be taught by teachers of Muslim faith or other faiths?

☐ **Muslim faith** ☐ **Other faiths**   *Please give brief reasons for your answers.*

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I hope that you enjoyed answering the questions. If you have any comments relevant to the research or if you would like to share your experience personally, I will be pleased if you contact me.

**Thank you for your co-operation.**

**Yours Sincerely,**

**Nader Al-Refai**

## Appendix (2) Pupils' questionnaire-state schools

**Dear student,**

This is an invitation to take part in a research project, which, I hope, will be of value to citizenship teaching. The study concerns your own experiences and I would be very grateful if you could share these experiences with me. The questionnaire should take you only 15-20 minutes, and your help will contribute to the quality of teaching citizenship in schools.

*The questionnaire is anonymous. All information collected will be treated as confidential.*

### **Instructions:**

- Please answer all the questions as fully as possible.
- If you didn't understand any of the questions please ask the teacher.
- Where there is a choice of answers please select only one answer.

**Please answer the following questions about your self**

1. Age            ☐ 12   ☐ 13   ☐ 14   ☐ 15   ☐ 16
2. Gender            ☐ Male            ☐ Female
3. Year   ☐ Seven        ☐ Eight    ☐ Nine   ☐ Ten    ☐ Eleven
4. **Ethnic Origin:** *You may answer this question if you wish*

- 
5. **Religion.** *You may answer this question if you wish.*
- 

6. Do you study citizenship?   ☐ Yes   ☐ No

    b. If Yes, How is citizenship taught in your school? Is it:

- ☐ A lesson on its own.   ☐ A part of other subjects (PSHE, PSHRE, RE...)   ☐ Both

7. Do you think it's important to study citizenship in school?   ☐ Yes   ☐ No

*Please give your reasons.*

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8. What topics have you studied in citizenship in your school lessons?

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9. Do you think that these topics are important to your education? ☐ **Yes** ☐ **No**

*Please give brief reasons for your answers*

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10. Do you find the study of citizenship?

Interesting	<input type="checkbox"/> Yes	<input type="checkbox"/> Don't Know	<input type="checkbox"/> No
Enjoyable	<input type="checkbox"/> Yes	<input type="checkbox"/> Don't Know	<input type="checkbox"/> No
Boring	<input type="checkbox"/> Yes	<input type="checkbox"/> Don't Know	<input type="checkbox"/> No
Irrelevant	<input type="checkbox"/> Yes	<input type="checkbox"/> Don't Know	<input type="checkbox"/> No
Useful in life	<input type="checkbox"/> Yes	<input type="checkbox"/> Don't Know	<input type="checkbox"/> No
Helps to make me a better citizen	<input type="checkbox"/> Yes	<input type="checkbox"/> Don't Know	<input type="checkbox"/> No
Waste of time	<input type="checkbox"/> Yes	<input type="checkbox"/> Don't Know	<input type="checkbox"/> No
Helps people to understand the reasons for school rules	<input type="checkbox"/> Yes	<input type="checkbox"/> Don't Know	<input type="checkbox"/> No

*Any other comments you would like to make:*

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11. Please complete the following sentences. *Please use all the space available.*

*A good citizen is the one who:*

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*A bad citizen is the one who:*

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12. Would you prefer to have more, fewer or the same number of citizenship lessons?

☐ **More**   ☐ **Fewer**   ☐ **The same**   *Give your reasons for your answer.*

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13. How would you improve the citizenship lesson? e.g. **more discussions, more practical things, ...**

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14. Do you think there is a relationship between **RE** and **Citizenship**? ☐ **Yes**   ☐ **No**

**a. If yes, in which ways?**

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**b. If No, Why?**

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15. Does your religion (If you have one) help you in your daily life? ☐ **Yes**   ☐ **No**

**c. If Yes, in which ways?**

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**If No, Why?**

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16. Do you feel part of the British society?

☐ **Yes**   ☐ **No**

d. **If Yes**, how?

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e. **If No**, why?

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17. How would you describe your self? e.g ☐ **British** ☐ **Christian** ☐ **Asian** ☐ **African**  
☐ **Other (Specify)** \_\_\_\_\_, *Explain why?*

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18. Would you be happy if just one teacher taught you citizenship? *Give your reasons for your answers.*

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I hope that you enjoyed answering the questions. If you have any comments relevant to the research or if you would like to share your experience personally, I will be pleased if you contact me.

**Thank you for your co-operation.**

**Yours Sincerely,**

**Nader Al-Refai**

### Appendix (3) Teachers' questionnaire-Muslim schools

**Dear colleague;**

This is an invitation to take part in a research project, which I hope, will be of value to the citizenship teaching. The study concerns your own experiences of being a teacher in Muslim school. I would be very grateful if you could share these with me. The questionnaire should take you only 15-20 minutes, and your help will contribute to the quality of teaching citizenship in Muslim schools in England through providing a better understanding of the teaching and learning process of citizenship in Muslim schools.

*The questionnaire is anonymous. All information collected will be treated as confidential. .*

This project seeks to investigate the influence of religion in schools with particular reference to citizenship. This questionnaire is one of the main parts of my PhD programme whose title is: Citizenship and Faith Schools: a Case Study of Muslim schools in a British Industrial City.

**Please answer the following questions:**

1. **Gender**      ☐ Male    ☐ Female
2. What subject(s) do you teach?

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3. What was your initial teacher training subject?

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4. What subject(s) did you read for your degree?

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5. Number of years teaching \_\_\_\_\_

6. Could you please tell me which, if any, in-service courses in teaching Religious Education or citizenship you have attended?

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Do you think teaching citizenship is useful in schools?

☐Yes

☐No

*Please give your reasons*

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7. Do you like teaching citizenship?

☐Yes

☐No

*Please give reasons for your answers?*

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8. Do you think there is a relation between Islamic Studies and citizenship?

☐Yes ☐No

*Please give reasons for your answers?*

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If you have any further comments on the relationship between citizenship and Islamic Studies, *please give them below?*

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I hope that you enjoyed answering the questions. If you have any comments relevant to the research or if you would like to share your experience personally, I will be pleased if you contact me.

**Thank you for your co-operation.**

**Yours Sincerely,**

***Nader Al-Refai***

## **Appendix (4) Teachers' questionnaire-state schools**

**Dear colleague;**

This is an invitation to take part in a research project, which I hope, will be of value to the citizenship teaching. The study concerns your own experiences of being a teacher in state school. I would be very grateful if you could share these with me. The questionnaire should take you only 15-20 minutes, and your help will contribute to the quality of teaching citizenship in state schools in England through providing a better understanding of the teaching and learning process of citizenship in state schools.

*The questionnaire is anonymous. All information collected will be treated as confidential. .*

This project seeks to investigate the influence of religion in schools with particular reference to citizenship. This questionnaire is one of the main parts of my PhD programme whose title is: Citizenship and Faith Schools: a Case Study of Muslim schools in a British Industrial City.

### **Please answer the following questions:**

1. **Gender**      ☐ Male    ☐ Female
2. What subject(s) do you teach?

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What was your initial teacher training subject?

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What subject(s) did you read for your degree?

3. Number of years teaching \_\_\_\_\_
4. Could you please tell me which, if any, in-service courses in teaching Religious Education or citizenship you have attended?

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5. Do you think teaching citizenship is useful in schools?      ☐Yes    ☐No

*Please give your reasons*

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6. Do you like teaching citizenship?

☐Yes ☐No

*Please give reasons for your answers?*

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7. Do you think there is a relation between Religious Education and citizenship? ☐Yes

☐No *please give reasons for your answers?*

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If you have any further comments on the relationship between citizenship and Religious Education, *please give them below?*

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I hope that you enjoyed answering the questions. If you have any comments relevant to the research or if you would like to share your experience personally, I will be pleased if you contact me.

**Thank you for your co-operation.**

**Yours Sincerely,**

***Nader Al-Refai***

## **Appendix (5) Head teachers' questionnaire-Muslim schools**

**Dear Colleague;**

This is an invitation to take part in a research project, which I hope, will be of value to the citizenship teaching for Muslim communities in England. The study concerns your own experiences of being a head teacher of a Muslim school. I would be very grateful if you could share these with me. The questionnaire should take you only 15-20 minutes, and your help will contribute to the quality of teaching citizenship in Muslim schools in England through providing a better understanding of the teaching and learning process of citizenship in Muslim schools.

*The questionnaire is anonymous. All information collected will be treated as confidential.*

This project seeks to investigate the influence of religion in schools with particular reference to citizenship. This questionnaire is one of the main parts of my PhD programme whose title is: Citizenship and Faith Schools: a Case Study of Muslim schools in a British Industrial City.

### **General information:**

1. Name of School: \_\_\_\_\_
2. Name of Head teacher: \_\_\_\_\_
3. Numbers of Pupils: \_\_\_\_\_
4. Numbers of Teachers: \_\_\_\_\_

### **Please answer the following questions about your self**

5. What contribution(s) do you think Citizenship makes to the pupils' education or development in your school?

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6. Do you think Islamic Studies make a contribution to the pupils' education or development in your school?      ☐ **Yes**   ☐ **No**      *Please give your reasons.*

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7. Do you think there is a relation between Islamic Studies and citizenship?  
☐ **Yes**   ☐ **No**      *Please give reasons for your answer?*

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8. If you have any further comments on the relationship between **Islam** and **citizenship**,  
*please give them below?*

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9. If you have any comments you would like to make, please write them below:

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**Thank you for your co-operation.**

**Yours Sincerely,**

*Nader Al-Refai*

## Appendix (6) Head teachers' questionnaire-state schools

**Dear colleague;**

This is an invitation to take part in a research project, which I hope, will be of value to the Citizenship teaching. The study concerns your own experiences of being a head teacher of a state school. I would be very grateful if you could share these with me. The questionnaire should take you only 15-20 minutes, and your help will contribute to the quality of teaching citizenship through providing a better understanding of the teaching and learning process of citizenship in state schools.

*The questionnaire is anonymous. All information collected will be treated as confidential.*

This project seeks to investigate the influence of religion in schools with particular reference to citizenship. This questionnaire is one of the main parts of my PhD programme whose title is: Citizenship and Faith Schools: a Case Study of Muslim schools in a British Industrial City.

### **General information:**

1. Name of School: \_\_\_\_\_
2. Name of Head teacher: \_\_\_\_\_
3. Numbers of Pupils: \_\_\_\_\_
4. Numbers of Teachers: \_\_\_\_\_

### **Please answer the following questions about your self**

5. What contribution(s) do you think citizenship makes to the pupils' education or development in your school?

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6. Do you think faith and Religious Education make a contribution to the pupils' education or development in your school? ☐Yes ☐No *Please give your reasons.*

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7. Do you think there is a relation between Religious Education and citizenship? ☐Yes ☐No *Please give reasons for your answer?*

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8. If you have any further comments on the relationship between **Religion** and **citizenship**, *please give them below?*

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9. If you have any comments you would like to make, please write them below:

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**Thank you for your co-operation.**

**Yours Sincerely,**

***Nader Al-Refai***

## Appendix (7) Pupils' interviews-Muslim schools

### Personal Details

❖ **Gender:** Male ☐ Female ☐

❖ **Age:** ☐ 14 ☐ 15 ☐ 16

❖ **Year** ☐ Ten ☐ Eleven

❖ **Ethnic Origin:** You may answer this question if you wish

- 
1. Do you study citizenship in your school? ☐ **Yes**, how?  
☐ **No**, Do you think it's important to study citizenship in your school? Why?

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❖ What do you study in citizenship?

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❖ Do you think it has any influence on you? ☐ **Y**, How? ☐ **N**, Why? ☐ **Dnk**

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2. What are the qualities of the **good/ bad** citizen?

**Good:**

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**Bad:**

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3. How does your teacher know you understand your lessons?

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4. If you were given the choice to attend citizenship lessons or not, what would your decision be? ☐ **Y**, why? ☐ **N**, why? ☐ **Dnk**

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5. Do you think your school is good in upholding Islamic beliefs and morals among the pupils? ☐ If **Yes**, **how**? ☐ If **No**, why?

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6. How does religion affect the ways you do and choices you make? Explain briefly.

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7. Do you have friends of a different religion? ☐ If **No**, why?  
☐ If **Yes**, What religion are they?

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- And does their religion make you feel differently about them?

☐ **Yes**, How? ☐ **No**, Why?

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8. Do you study **citizenship from Muslim perspective**? ☐Y ☐N ☐Dnk

❖ Do you think this is beneficial to your life? ☐Y, how? ☐N, why? ☐Dnk

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❖ Name five topics you can do from Muslim point of view?

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❖ Name five topics you can't do from Muslim point of view?

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❖ Does **Islamic Studies and Quran** in school help you live in peace with other people of different faith in the society? ☐Y, how? ☐N, why? ☐Dnk

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9. Name five **rights** you have in this society?

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10. Name five **responsibilities** you have in this society?

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11. Name five things you like to do in the **society** in the light of your citizenship lessons?

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## Appendix (8) Pupils' interviews-state schools

### Personal Details

❖ **Gender:** Male ☐ ☐ Female

❖ **Age:** ☐ 14 ☐ 15 ☐ 16 **Year:** ☐ Ten ☐ Eleven

❖ **Ethnic Origin:** You may answer these tow questions if you wish

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**Religion:**

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### *Introduction*

1. Do you study 'citizenship' in your school? ☐ **Yes**, how? ☐ **No**, Do you think it's important to study citizenship in your school? Why?

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2. What do you study in 'citizenship' lessons?

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3. Do you think 'citizenship' has any influence on you? ☐ **Yes**, how? ☐ **No**. why?

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4. What are the qualities of the **good/ bad** citizen?

**Good:**

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**Bad:**

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5. How does your teacher know you understand your lessons?

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6. If you were given the choice to attend 'citizenship' lessons or not, what would your decision be? ☐ **If Yes**, why would you like to attend them? ☐ **If No**, why not?

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7. Do you think your school is good in upholding good morals among the pupils? ☐  
**Yes**, how? ☐ **No**, why?

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8. Does your religion (if you have any) affect the ways you do and choices you make? ☐  
**Yes** ☐ **No** Explain briefly.

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9. Do you have friends of a different religion? ☐ **If No**, why?

☐ **If Yes**, What religion are they? And does their religion make you feel differently about them? ☐ **If Yes**, how? ☐ **If No**, why?

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10. Do you study 'citizenship' from religious perspective?

☐ **Yes**, how? Start from (b) ☐ **No**, why? Start from (a)

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11. Do you think it's important to study the religious perspective?

☐ Yes, how? ☐ No, why?

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12. Name five topics in 'citizenship' you can do from a religion perspective?

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13. Name five topics in 'citizenship' you can't do from a religion perspective?

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**14.** Does ‘citizenship’ and RE help you to live in peace with other faith peoples in the society? ☐ **Y, how?**    ☐ **N, why?**

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**15.** Name five rights you have in this society?

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**16.** Name five responsibilities you have in this society?

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**17.** Name five things you like to do in the society in the light of your citizenship lessons?

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## Appendix (9) Teachers' interviews-Muslim schools

### **Personal Details**

☐ **Male**      ☐ **Female**

1. What subject/s do you teach in your school?

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2. What was your initial teacher training in?

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3. What subject(s) did you read for your degree?

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4. How long your experience of teaching is?

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5. Do you teach citizenship in your school?      ☐ **Yes, How?**   ☐ **No, Why?**

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6. Could you please tell me what, if any, in-service courses in teaching RE or CS you have attended?

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7. Do you think that teaching citizenship in schools has an effect on your pupils' behaviour?      ☐ **Yes**   ☐ **No**   ☐ **Dnk**

❖ **If yes, how? If No, why not? Give brief reasons.**

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8. Do you think that the content of the citizenship curriculum for **KS4** is relevant to the pupils' ages and their daily needs? i.e. answering questions about the life and the universe or how to deal with others? ☐ **Yes**   ☐ **No**   ☐ **Dnk**

❖ **If yes, how? If No, why not? Give your brief reasons.**

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9. Do you think that your pupils face any difficulties in understanding citizenship?

☐ **Yes**   ☐ **No**   ☐ **Dnk**

❖ **If yes, what sort of difficulties they might find?**

❖ **If NO, does that mean the content is appropriate or too easy if compared to their ages and abilities?**

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10. Do you suggest any changes in which it should take place on teaching citizenship and how would you carry them out?

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11. Which teaching method/s do you, usually, focus on?

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12. Do you ask pupils to participate in citizenship activities in and out the classroom?

**If YES**, what kind of activities, do you ask them to do? **If NO**, why?

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13. Do you invite religious/ official figures to take part in citizenship lessons?

**If YES**, How often? **If NO**, Why?

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14. What kind of assessment do you use to assess your pupils' knowledge of citizenship syllabus in the term of: Theoretical and Practical aspects?

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15. Do you write regular reports about your pupils in citizenship?

**If YES**, How often? **If NO**, Why?

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16. Do you think there is a relation between Islam and citizenship? ☐ Yes ☐ No ☐ Dnk

Please give reasons for your answers?

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17. Do you teach citizenship from Muslim perspective? ☐ **Yes** ☐ **No** ☐ **Dnk**

If Yes, how? If No, why?

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18. Do you face any problems when teaching the Islamic point of views?

If Yes, what sort of problems do you face? If No, how?

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19. Do you think teaching Muslim point of view is beneficial to the pupil's education?

If Yes, how? If No, why?

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20. Which aspects of citizenship do you feel it's possible to be taught through I.S & Quran?

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## Appendix (10) Teachers' interviews-state schools

### **Personal Details**

☐ **Male**      ☐ **Female**

1. What subject/s do you teach in your school?

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2. What was your initial teacher training in?

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3. What subject(s) did you read for your degree?

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4. How long your experience of teaching is?

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5. Do you teach citizenship in your school?    ☐ **Yes, How?**   ☐ **No, Why?**

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6. Could you please tell me what, if any, in-service courses in teaching RE or CS you have attended?

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7. Do you think that teaching citizenship in schools has an effect on your pupils' behaviour? ☐ Yes ☐ No ☐ Dnk

❖ If yes, how? If No, why not? Give brief reasons.

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8. Do you think that the content of the citizenship curriculum for **KS4** is relevant to the pupils' ages and their daily needs? i.e. answering questions about the life and the universe or how to deal with others? ☐ Yes ☐ No ☐ Dnk

❖ If yes, how? If No, why not? Give your brief reasons.

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9. Do you think that your pupils face any difficulties in understanding citizenship?

☐ Yes ☐ No ☐ Dnk

❖ If yes, what sort of difficulties they might find?

❖ If NO, does that mean the content is appropriate or too easy if compared to their ages and abilities?

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10. Do you suggest any changes in which it should take place on teaching citizenship and how would you carry them out?

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11. Which teaching method/s do you, usually, focus on?

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12. Do you ask pupils to participate in citizenship activities in and out the classroom?

**If YES**, what kind of activities, do you ask them to do? **If NO**, why?

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13. Do you invite religious/ official figures to take part in citizenship lessons?

**If YES**, How often? **If NO**, Why?

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14. What kind of assessment do you use to assess your pupils' knowledge of citizenship syllabus in the term of: Theoretical and Practical aspects?

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15. Do you write regular reports about your pupils in citizenship?

**If YES, How often? If NO, Why?**

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16. Do you think there is a relation between Religion and citizenship? ☐ Yes ☐ No ☐ Dnk  
Please give reasons for your answers?

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17. Do you teach citizenship from different religions perspective? ☐ Yes ☐ No ☐ Dnk  
If Yes, how? If No, why?

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18. Do you face any problems when teaching the religion point of views?  
If Yes, what sort of problems do you face? If No, how?

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19. Do you think teaching the religion point of view is beneficial to the pupil's education?  
If Yes, how? If No, why?

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20. Which aspects of citizenship do you feel it's possible to be taught through RE?

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## Appendix (11) Examples of pupils' responses within their categories

### Pupils Questionnaire (Muslim schools) Question number seven: citizenship topics

Fields of question number seven													
Number of Responses	Health	Politics	Community Spirit	Religion	Economic	Personal	Tolerance	Education	Rights and responsibilities	Attitude	General	Social	Nothing
654	80	19	34	25	39	47	21	14	7	65	7	20	4

HEALTH	
Abortion	41
Euthanasia	40
Drugs	39
Alcohol	15
Health	3
Health and safety	2
Puberty	2
Anorexia	1

PERSONAL	
Team work	15
Organisation	9
Personal identity	7
CV's	6
Skill rating	5
Independence	4
Driving	2
Setting goals	2
Good character	2
Become good person	2

ECONOMIC	
Careers	27
Jobs	11
Work experiences	5
Work and pay	2



Employment	1
Future education choices	1
Taxes	1
Occupation	1

GENERAL	
History, Maths, Science and RE	4
Media	2

POLITICS	
Government	6
European union	4
Britain influence on the world	2
Being a good citizen	1

ATTITUDE	
Crime	24
Bullying	15
Good manners	12
Good morals	9
Behaviour	7
Cleanliness	5
Friendship	2
Moral	2

RIGHTS AND RESPONSIBILITIES	
Following law	17
Responsibilities	16
Rights	14
Following /obeying rules	11
Parents right	8
Rights of neighbours	8
Corporal punishment	7
Duties	6
Women right	6
Rights of other peoples/ others	5
Punishment	4
Rules and regulation	4
Animal rights	2
Child rights	2
Equality	2

RELIGION	
Islam	15

Sanctity in life	12
Being a good Muslim	10
Life after death	9
Islamic Studies	7
Religious belief	2
Islamic issues about Britain	2

EDUCATION	
Sexual education	3
College application	2
How to revise	2
National achievement record	2

TOLERANCE	
Discrimination	15
Racism	8
Attitude towards others	2
funding peace on earth	1
Respect other race	1

SOCIAL	
Parenting	15
Social life	2
Family problems	1
Marriage and family	1
Divorce	1

COMMUNITY SPIRIT	
Respecting	21
Social problems	6
Social harmony	4
Racial harmony	3
Outside world	3
The community	3

## Appendix (12) Muslim pupils responses in State School compared to Muslim pupils in Muslim schools

NOTE: THIS IS THE QUESTIONNAIRE DATA

1. The numbers in the boxes represents the real hits of pupils to the questionnaire. SS stands for State Schools and MS stands for Muslim Schools.
2. The number of Muslim pupils in State schools is 29 out of 111.
3. The number of Muslim pupils in Muslim schools is 176 out 176.

7. Do you think it's important to study citizenship in school?														
		Blank	No											
		No Reasons	Rights and responsibilities	Attitude	Environment	Tolerance	General	Religion	Community Spirit	Political	Careers	Personal	Number of Responses	
SS	33	1	0	0	1	2	14	1	10	2	0	1	33	
MS	298	6	31	43	3	11	35	6	61	36	14	21	298	

8. What topics have you studied in citizenship in your school lessons?															
	Number of Responses	Health	Politics	Community Spirit	Religion	Economic	Personal	Tolerance	Education	Rights and responsibilities	Attitude	General	Social	Blank	Environment
SS	123	20	6	4	6	5	0	4	15	5	13	0	12	0	4
MS	654	80	19	34	25	39	47	21	14	71	65	7	20	4	0

	9. Do you think that these topics are important to your education?																
	Blank	YES NO	No reason	No	Environment	General	Social	Religion	Economic	Tolerance	Community Spirit	Rights and responsibilities	Personal	Politics	Attitude	Health	Number of Responses
SS	1	0	4	2	0	11	0	0	0	2	2	1	4	1	6	0	33
MS	2	13	11	10	1	20	0	7	8	19	21	20	51	14	37	0	253

	Q10 do you find the Study of Citizenship?									
	Helps people to understand the reasons for school rules	Waste of time	Helps to make me a better citizen	Useful	Irrelevant	Boring	Enjoyable	Interesting		
SS	9	1	18	24	1	7	12	18	Yes	18
	4	18	0	1	0	9	4	4	No	4
	11	3	6	2	13	9	9	2	Don't know	2
	5	7	6	2	8	4	4	5	Blank	5
MS	77	9	113	150	14	14	108	140	Yes	140
	37	138	16	4	115	110	21	10	No	10
	46	15	33	14	31	38	37	26	Don't know	26
	16	14	14	8	16	14	10		Blank	

	Q11 Good citizen							
	Blank	Environment	Religious	Political	Attitude	Tolerance	Community spirit	Rights and Resp
SS	7	2	1	1	12	2	9	13
MS	2	26	15	22	115	42	82	98

	Bad citizen								
	Number of responses	Rights and Resp	Community spirit	Tolerance	Attitude	Political	Religious	Environment	Blank
SS	46	10	11	5	11	0	1	0	8
MS	86	55	52	122	17	11	25	3	0

	12. Would you prefer to have more, fewer or the same number of citizenship lessons?				
	More Lessons	Fewer	Same	Blank	
SS	20	21	59	11	
MS	68	12	90	0	

	113. How would you improve the citizenship lesson?					
	discussion	practical things	Both	Blank	Other responses	
SS	3	12	7	7	0	
MS	99	82	3	0	0	

	14. Do you think there is a relationship between RE and Citizenship?				
	Yes	No	Blank	Other responses	
SS	16	11	2	0	
MS	138	28	10	0	

	15. Does your religion (If you have one) help you in your daily life?			
SS	Yes	No	Blank	Other responses
	27	0	2	0

	Does your religion (e.g. Islam) help you in your daily life?							
MS	Attitude	Academic	Political	Personal/Skills	General	Religious	No	Blank
	98	3	42	25	17	23	1	11

	16. Do you feel part of the British society?			
	Yes	No	Blank	Yes/No
SS	18	8	3	0
MS	100	45	26	5

	17 how would you describe your self?																				
	Bosnian	British Chinese	African	Pak-B-Muslim	B Muslim-Indian	M. Somalian	Arab	M. Pakistani	Pakistan	B. Muslim	Other	Blank	African	Gujarat B Muslim	Afghanistan	Nigerian	Muslim	British	British Asian	Asian	
	0	0	0	0	0	0	0	0	0	0	0	6	2	0	1	0	0	1	4	15	SS
	1	1	2	6	3	1	3	10	6	90	1	6	0	1	0	1	44	0	0	0	MS

	18. Would you be happy if just one teacher taught you citizenship?					
SS	Yes	No	Any	Blank	Other responses	
	11	5	2	11	0	

	Should citizenship be taught by teachers of Muslim faith or other faiths?						
MS	Muslim	Other	Both	Any	Blank	Don't know	
	70	53	15	26	20	1	

## Appendix (13) Muslim pupils responses in State Schools compared to Non-Muslim pupils in State schools

NOTE: THIS IS THE QUESTIONNAIRE DATA

1. The numbers in the boxes represents the real hits of pupils to the questionnaire. NMP stands for Non-Muslim pupil MP stands for Muslim Pupil.
2. The number of Muslim pupils in State schools is 29 out of 111.
3. The number of Non-Muslim pupils in State schools is 82 out 111.

7. Do you think it's important to study citizenship in school?														
No	Blank	No Reasons	Rights and responsibilities	Attitude	Environment	Tolerance	General	Religion	Community Spirit	Political	Careers	Personal	Number of Responses	
28	6	1	0	3	0	0	19	1	16	6	1	7	57	NMP
1	2	1	0	0	1	2	14	1	10	2	0	1	33	MP

8. What topics have you studied in citizenship in your school lessons?															
	Number of Responses	Health	Politics	Community Spirit	Religion	Economic	Personal	Tolerance	Education	Rights and responsibilities	Attitude	General	Social	Blank	Environment
NMP	231	48	2	12	3	16	2	22	19	1	22	4	8	15	4
MP	123	20	6	4	6	5	0	4	15	5	13	0	12	0	4



9. Do you think that these topics are important to your education?																	
Blank	YES NO	No reason	No	Environment	General	Social	Religion	Economic	Tolerance	Community Spirit	Rights and responsibilities	Personal	Politics	Attitude	Health	Number of Responses	
9	0	4	13	0	16	1	0	0	2	11	2	13	0	18	1	88	NM P
1	0	4	2	0	11	0	0	0	2	2	1	4	1	6	0	33	MP

Q10 do you find the Study of Citizenship?									
		Interesting	Enjoyable	Boring	Irrelevant	Useful	Helps to make me a better citizen	Waste of time	Helps people to understand the reasons for school rules
NMP	Yes	31	21	24	12	56	26	15	27
	No	15	16	25	34	7	17	42	28
	Don't know	29	37	24	28	13	33	19	21
	Blank	7	8	9	8	6	6	6	6
MP	Yes	18	12	7	1	24	18	1	9
	No	4	4	9	0	1	0	18	4
	Don't know	2	9	9	13	2	6	3	11
	Blank	5	4	4	8	2	6	7	5

Q11 Good citizen									
Blank									
Environment									
Religious									
Political									
Attitude									
Tolerance									
Community spirit									
Rights and Resp									
Number of responses									
NMP	146	27	20	7	49	2	1	7	13
MP	49	13	9	2	12	1	1	2	7

Bad citizen									
	Number of responses	Righ and Resp	Community spirit	Tolerance	Attitude	Political	Religious	Environment	Blank
NMP	137	21	13	9	53	2	1	8	15
MP	46	10	11	5	11	0	1	0	8

12. Would you prefer to have more, fewer or the same number of citizenship lessons?				
	More Lessons	Fewer	Same	Blank
NMP	18	16	40	8
MP	2	5	19	3

113. How would you improve the citizenship lesson?					
	discussion	practical things	Both	Blank	Other responses
NMP	19	25	12	20	6
MP	3	12	7	7	0

14. Do you think there is a relationship between RE and Citizenship?				
	Yes	No	Blank	Other responses
NMP	37	34	9	2
MP	16	11	2	0

15. Does your religion (If you have one) help you in your daily life?				
	Yes	No	Blank	Other responses
NMP	25	28	29	0
MP	27	0	2	0

16. Do you feel part of the British society?			
	Yes	No	Blank
NMP	45	21	16
MP	18	8	3

17. How would you describe your self?													
	Asian	British Asian	Christian	British	Muslim	Catholic	Korean	mixed	British African	Afghanistan	English	My own person	British Christian
NMP	2	0	11	37	1	1	1	2	1	0	1	1	5
MP	15	4	0	1	0	0	0	0	0	1	0	0	0

18. Would you be happy if just one teacher taught you citizenship?				
	Yes	No	Any	Blank
NMP	29	22	4	24
MP	11	5	2	11

## Appendix (14) the database

Microsoft Excel - ALL																																				
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T176																																				
	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z	AA	AB	AC	AD	AE	AF	AG	AH	AI	AJ	
1																																				
2	Q Numb	Year	Age	Gender	Background	O5	N. Responses	Personal	Careers	Political	Community Spirit	Religion	General	Tolerance	Environment	Attitude	Rights and responsibilities	No reason	No	N. Responses	Health	Politics	Community Spirit	Religion	Economic	Personal	Tolerance	Education	Rights and responsibilities	Attitude	General	Social	Nothing	N. Responses	Attitude	
3	KD1	T	14	Male	BLA	Part	1						1							5					1	1							1	1		
4	KD2	T	13	Male	BAN	Both	1				1									5					1	1								2	1	
5	KD3	T	14	Male	PAK	Both	1				1									5			1	1	1	1								2		
6	4	T	14	Male	PAK	Part	2		1	1										7	1			1	1	1					1			2		
7	5	T	14	Male	PAK	Lesson	1			1										3						1								1		
8	6	T	14	Male	PAK	Lesson	1				1									3					1	1					1			1		
9	7	T	14	Male	PAK	Lesson	1			1										3	1				1				1					1		
10	8	T	14	Male	PAK	Lesson	1											1		3	1				1				1					1		
11	9	T	14	Male	PAK	Lesson	1												1	3	1				1									1		
12	10	T	14	Male	PAK	Lesson	1				1									5	1				1					1				1		
13	11	T	14	Male	PAK	Lesson	6		1	1	1						1	1		3		1						1	1					1		
14	12	T	14	Male	PAK	Lesson	2				1									4	1				1									1		
15	13	T	14	Male	PAK	Lesson	2			1										5					1			1		1				1		
16	14	T	14	Male	PAK	Lesson	3			1							1			1					1									1		
17	15	T	14	Male	PAK	Lesson	1				1									2						1	1							1		
18	16	T	14	Male	PAK	Lesson	2	1												4				1	1	1								3		
19	17	T	15	Male	PAK	Lesson	2	1							1					4	1			1	1	1					1			2		
20	18	T	15	Male	PAK	Lesson	1			1										3						1								2		
178	JA45	T	15	Male	BLA	Part	1	1												1														1		
179	TOTAL						298	21	14	36	61	6	35	11	3	43	31	6	7	654	80	19	34	25	39	47	21	14	71	65	7	20	4	253	37	
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