

**Citizenship Education and the Prevent Duty in a Muslim-Majority
State School in London**

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Thesis submitted for the degree of Doctor of Education (EdD)

2019

UCL Institute of Education

Curriculum, Pedagogy and Assessment

Declaration of originality

I hereby declare that, except where explicit attribution is made, the work presented in this thesis is entirely my own.

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Word count

The number of words in this thesis is 44,976 excluding the abstract, acknowledgements, contents, personal statement, appendices and references.

The number of words after post-viva minor amendments is 46,719.

Abstract

The Counter-Terrorism and Security Act 2015 introduced the Prevent Duty, which places a legal duty on schools to have due regard in preventing students from radicalisation. The Act also places a legal obligation for schools to promote Fundamental British Values (FBVs) including democracy, the rule of law, individual liberty, and mutual respect and tolerance of different faiths and beliefs.

This research investigates how Citizenship Education is organised and taught in a Muslim-majority state school in London in response to the Prevent Duty. This study examines how school leaders and teachers in this school perceive the planning and delivery of citizenship and the promotion of British values across the curriculum. This research also looks at how pupils are responding to issues surrounding Prevent with their understanding and development of citizenship.

My findings demonstrate that the school does not offer Citizenship Education as a discrete subject. Instead, Citizenship Education is organised through a combination of the PSHE (personal, social, health and economic) curriculum, Religious Education, Humanities Education, history, and SMSC (spiritual, moral, social and cultural) development. I find that Citizenship Education is given low priority in the school timetable. Although the school promotes British values across the curriculum, all participants in the study disagree with the usage of the term 'fundamental British values'. Instead, they introduce FBVs to students as universal liberal values. Some teachers are hesitant about what to teach and how to teach them.

The school attempts to enhance pupils' awareness of Islamist and far right extremism, online grooming, and social media. However, some students find themselves subject to scrutiny when they wish to debate on the country's foreign policy or extremism matters. The Prevent Duty has created a securitisation mentality amongst some staff and potential tension between some teachers and students in the school.

Impact statement

This case study was undertaken in an inner-city London school within a Muslim majority concentrated area. The majority of its student population is second- and third-generation Bangladeshi origin Muslims, studying in a state school, which hold its assemblies with a broadly Christian focus. The school is not a Church of England or Catholic Voluntary Aided. I have documented how citizenship education is organised and taught alongside British values in response to the Prevent Duty.

This research draws upon on a number of documentation reviews and interviews with school leaders and teachers. This study positions itself as a paradigm of similar Muslim-majority schools regarding ways in which citizenship education is taught in an overcrowded school curriculum. This study provides an example of how Citizenship Education is planned and delivered as part of a cross-curricular programme that includes PSHE, Religious Education, Humanities Education, history, and SMSC development, instead of as a stand-alone discrete subject in the core curriculum.

The debates around the Government's counter-extremism policy in schools, as well as the role of Muslim-majority schools, are under a spotlight. This study provides researchers, policy makers, and academics an insight into practical thoughts of what the Prevent Duty means in a Muslim-majority school, and its implementation process through citizenship and values education.

Drawing on the perceptions of young pupils on the far right and Islamist extremism, this study adds to the body of knowledge addressing how cosmopolitan young Muslims are responding to citizenship and British values education in tackling extremism in Britain. The findings of this study can be used for workforce training as well as to produce best practice guidelines for schools, universities, and government officials.

The scholars' viewpoints from the literature review illustrates that the Government Prevent policy only serves to spread rumour and mistrust amongst schools and Muslim communities. This study offers an insight into the underlying issues surrounding the Prevent Duty and pedagogical experiments that have been conducted based on the policy. This research intends to contribute to the process of tackling radicalisation and terrorism in the UK, and will undoubtedly benefit school communities, teaching professionals, and academics who deal with sensitive curricular issues and extreme (violent and nonviolent) rhetoric.

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Acknowledgement

Firstly, I would like to pay my deepest appreciation to my supervisor Professor Hugh Starkey for his tireless guidance and support, and diligent feedback throughout my study. I would like to thank Dr. Farid Panjwani for his meticulous advice alongside Professor Hugh Starkey throughout my thesis stages. My heartfelt appreciation also goes to Professor Carol Vincent for her insightful and perceptive remarks as the internal reader of my thesis.

Secondly, I would like to take the opportunity to thank Dr. Bryan Cunningham and all the lecturers and tutors of the taught modules for their enormous support. My special thanks goes to Dr. Sue Taylor, Dr. John Vorhaus, Dr. Maria Kambouri and Dr. Sam Duncan for supervising small scale research projects and assignments.

Thirdly, I would like to pay my sincere thanks to the chair of the school governors and the head teacher for allowing me to undertake such a sensitive piece of research in their school. I am grateful to numerous teachers at the school – especially those who kindly and willingly gave their time to be interviewed by me. Most of all I am grateful to the pupils who participated in my research and gave their opinions. I thank them all and wish them well in their educational journey in the coming years.

Fourthly, I would like to pay my sincere gratitude to my daughter Tajkia Uddin for her insightful thoughts, critical challenges and debates on my research issues from time to time.

And lastly, but by no means least, a big ‘thank you’ to my wife, Toufa, for her continued inspiration over the last six years of my study. Without her reassurance and support, the time and space to work, I would not have been able to complete my doctoral study.

Abbreviations

AIVD	Algemene Inlichtingen-en Veiligheidsdienst (Dutch Security Service)
BNP	British National Party
CBSG	Collective of Bangladeshi School Governors
CE	Citizenship Education
CONTEST	Counter-Terrorism Strategy (UK)
CPD	Continuing Professional Development
CRC	Human Rights of the Child
CT	Counter Terrorism
CTSA 2015	Counter-Terrorism and Security Act 2015
DBS	Disclosure and Barring Service
DfE	Department for Education
DNA	Deoxyribonucleic acid (contain genetic code)
ERA	Education Reform Act
FBI	Federal Bureau Investigation
FBVs	Fundamental British Values
GCSE	General Certificate of School Education
HM	Her Majesty
HRE	Human Rights Education
ICE	Islam and Citizenship Education
ICI	Islamic State of Iraq
IFS	Institutional Focused Study
INSET	In Service Training
IPPR	The Institute for Public Policy Research
ISIL	Islamic State of Iraq and Libya
ISIS	Islamic State of Iraq and Syria
JCHR	Joint Committee on Human Rights
KS3	Key Stages 3
KS4	Key Stage 4
LA	Local Authority
LSCB	Local Safeguarding Children Board
MI5	British Domestic Security Service
MI6	British Secret Intelligence Service
NC	National Curriculum
NHS	National Health Service
NPCC	The National Police Chiefs Council

NPQH	National Professional Qualification for Headship
PA	Personal Assistant
POB	Prevent Oversight Board
PSHE	Personal, Social, Health and Economic
QCA	Qualifications and Curriculum Authority
QC	Queen's Council (A barrister receive QC as a mark of outstanding ability)
RE	Religious Education
SACRE	Standing Advisory Councils for Religious Education
SDSA	School Development Support Agency
SMSC	Spiritual, Moral, Social and Cultural
SMT	Senior Management Team
TPIM	Terrorism Prevention and Investigation Measures
UNICEF	United Nations International Children's Emergency Fund
WRAP	Workshop to Raise Awareness of Prevent

Glossary of terms

Allahu Akbar

Allah (God) is great or Allah is the greatest

Al-Qaeda

Militant Sunni Islamist group founded by Osama Bin Laden in 1988

Comic Relief

British charity, founded in 1985 by the comedy scriptwriter Richard Curtis and comedian Lenny Henry in response to famine in Ethiopia. The highlight of Comic Relief's appeal is Red Nose Day, a biennial telethon held in March, alternating with its sister project Sport Relief.

Channel

Channel is part of the Prevent strategy. The process is a multi-agency approach to identify and provide support to individuals who are at risk of being drawn into terrorism. Channel referral programme focuses on identifying individuals at risk of radicalisation, assessing the nature and extent of that risk developing the most appropriate support plan for the individuals concerned.

Caliphate

Often regarded by Muslims as man's trusteeship on earth; contextually, the abolition of man-made law and democratic principles so that they can be replaced with divine law (shar'iah)

Daesh

Derived from the phrase "al Dawlah al-Islameyah fi Iraq wal-Sham" or literally, "Islamic State in Iraq and al-Sham".

Hajj

The fifth pillar of Islam; pilgrimage to the city of Mecca, Saudi Arabia

Hadith

The recorded sayings, actions, and approvals of the prophet Muhammad (PBUH); scientifically collected and catalogued tracing the chain of transmitters

Ijma

Ijma is an Arabic term, meaning consensus or agreement.

Islamist

A complex term but simplistically the belief that Islamic principles are all encompassing and distinctions between personal, social, and political divisions are inappropriate; roughly the opposite of secularism; often used pejoratively by those in the West to describe 'political Islam'; contextually neutral unless indicated otherwise

Jihad

The Arabic word 'Jihad' means to struggle or strive, and applies to any effort exerted by anyone. Muslims use the word Jihad to describe three different kinds of struggle: Personal Jihad - the intimate struggle to purify one's soul of evil influences; Verbal Jihad - striving for justice through words and non-violent actions; Physical Jihad - relates to the use of physical force in defence of Muslims against oppression.

Jihadist

Complex term with many meanings; typically, a pejorative reference given to Muslims inferring violent action; contextually represents both violent actions, and individual and group struggle against injustice.

Jama'at-e-Islami

Jama'at-i Islami, ("Islamic Party") religious party founded in British-controlled India in 1941 by Mawlana Abū'l-A'ālā Mawdūdī (1903–79). The party was established (intents reform in line with understanding of Islam) to reform society in accordance with the faith and drew its inspiration from the model of the Prophet Muhammad's original Muslim community.

Nazi

The Nazi Party was formed in Munich after the First World War. It advocated right-wing authoritarian nationalist government, and developed a racist ideology based on anti-Semitism and a belief in the superiority of 'Aryan' Germans.

Shura

Shura is an Arabic word, means consultation.

Qur'an

Islamic religious text; considered the literal word of God by most Muslims, which was revealed to Prophet Muhammad between 610 and 632.

Zakat

Obligatory tax for all Muslims; one of the five pillars of Islam. Zakat does not refer to charitable gifts given out of kindness or generosity, but a systematic process of giving 2.5% of one's savings from earning (or wealth) each year to benefit the poor.

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Personal statement

Growing up as a child in a strictly practising Muslim family in East Pakistan (now Bangladesh), my personal development focused on Islamic religious values and tolerance. Alongside the five pillars of Islam, my five brothers and I grew up learning how to treat people equally whether rich or poor; give charity; and show respect to others, as part of common religious and family values. Early morning mosque classes (*madrassa*) were the key driving force for instilling in me these social and religious values.

Within my city, a Muslim majority (over 80% approximately) and Hindu minority with some Buddhists were living side by side. Although there was no significant interreligious tension or discrimination, tolerance was always put to the test. For example, although the consumption of beef is strictly prohibited in the Hindu religion, it is commonplace during the Muslim festival of Eid. Nevertheless, discrimination based on race, colour, and gender was not common. There may not have been many ethnically divided communities besides religious differences at that time. The exchange of greetings and food, as well as visits between families of different cultures, and sharing common values was always present within the different religious communities of the city. There were no government-led equality policies that engineered social cohesion within the community. Regardless of religious and cultural differences, a basic and common understanding of citizenship was the key motivating force for community cohesion.

When I moved to the UK at the age of 21, I began to experience the phenomenon of the state-instructed practice of defining values and implementing them through policies; a set of instructions for citizens to follow by law regardless of their agreement with these values. When I started my professional career as a secondary mathematics teacher, one of the very first and most important pieces of information I had to acquire was the method with which to implement equality policies within the classroom. Teachers need to explore the full potential of every pupil regardless of their race, gender, ethnicity, religious background, disability, language barrier, or learning difficulties. This was a fascinating learning curve with which to begin my career in education. I felt that, although the government-led policies and practices were important to secure equal rights across all communities and citizens, the ethos of my childhood community practice and its citizen-led ownership in delivering social cohesion under common values were equally as important.

In November 1996, I began working as a School Development Advisor for a Local Authority in the East End of London. My responsibility was to deliver services to schools and communities. Over 35% of the population in the borough were Muslims. The unfolding of the terrorist attacks on 11 September 2001 in the USA had shaken my heart. The London

bombings on 7 July 2005 were an attack on my values. At that time, I felt that the religious beliefs that I grew up with were under assault. I attended the very first Prevent training session in 2007 organised by my employer, which was titled 'Introduction to Preventing Violent Extremism'. At a professional level, I agreed with the principle and purpose of the training. At a personal level, however, I felt humiliated with the terminology associated with my faith. Labels and terms such as 'Islamic fundamentalism', 'violent Islamic extremism', and 'violent Islamism' were heart-breaking. Hearing all this terminology for the first time was demoralising and upsetting.

On the one hand, it was painful to see how the perpetrators were perverting my values by terrorising innocent people. On the other hand, it was disconcerting to observe how the religious values I grew up with came under severe criticism. I became angry and frustrated but was determined to play a part in tackling these issues as part of my role within the Local Authority. I became a member of the 'Prevent Strategy Board' and secured the additional responsibility of delivering a new Community Cohesion project that would engage Muslim communities in dealing with extremism and radicalisation.

I initiated my first project titled 'Islam and Citizenship Education' (ICE, 2010), which provided young Muslims with an opportunity to learn the citizenship curriculum by reflecting on both Islamic and citizenship values. I received unanimous support from Imams and management committees of 30 different mosques and *madrassas* that took part in the project. The ICE project was seen as a counter curricular measure in educating young Muslims against radical Islamist ideologies (this will be discussed in Chapter 2). I presented my report of this pilot project to my line manager and stressed my interest in conducting a research project in this field. I explained that the area of my study would cover ways to tackle radicalisation and extremism. My line manager had known of my desire to pursue doctoral study for quite some time, as it was something I had wanted to do for many years but had not previously had the opportunity. My manager saw the need and viability of my proposal and approved my undertaking of a PhD with full funding as part of my professional development and development of the project. This approval was incredible news for me, and I was ecstatic at pursuing a project that was personally attached to the religious and social values I believed and grew up with and which I felt were being undermined by extremist groups and their ideologies.

In the late summer of 2012, I met Professor Hugh Starkey in his office at the Institute of Education. The hour-long meeting, we had – replete with intellectual rigour, humanity, and humour – was the hallmark of the entire course for me. I had missed the deadline for the 2012 cohort, so I began the EdD programme in October 2013. Although I had completed a

Master's degree in 1990 from the University of Dundee and an NPQH from the Institute of Education in 2007, the EdD programme was to be an entirely different challenge.

The path of this doctorate degree has been one full of emotions. Throughout the past few years, I have become exasperated and despondent, but also exhilarated and hopeful of my learning and experience of the course. The toughest challenge I faced was from my employer. My service was restructured and transferred from an Education Directorate to a Community and Cultural Directorate. Thereafter, I struggled with my new manager, who did not see the value of my research area. This new manager decided to withdraw my funding and did not allow me to attend Friday lectures at the Institute of Education. I was left with the choice of either giving up my studies or leaving my job. I decided not to give up on my studies, instead fight for my right. I began a legal challenge, which lasted for a year. This was undoubtedly the most stressful journey I have undertaken in my life, one that was full of frustration and sleepless nights. My employer finally compromised by providing a fully paid voluntary redundancy with additional six months' additional salary and a clean reference. I continued my studies but paid fees myself.

It is difficult to disengage what I know now – as a result of the course – with what I had known five years ago. At the time of the legal battle with my employer, the course was very much at the peak of the first module, studying 'Foundations of Professionalism'. As it became inevitable that my employment was ending, I began to reconsider my professional career. The theories of Exploring Professionalism (Cunningham, 2008) suddenly became the most applicable part of my studies for my own real life. It was an enthralling learning curve of understanding the insights into the ethical issues, values, and micro-politics of professionalisation, de-professionalisation and re-professionalisation (Cunningham, 2008; pp 10-23, 73-83, 99-109). The remedies to alleviate distress (Cunningham, 2008; pp 144-149) was the most significant aspect of my learning that allowed me to reassure myself to be patient and creative in planning the next move of my professional career.

The earlier stages of the EdD programme have provided me insights into social science research. In particular, I obtained an understanding of my personal theoretical and philosophical positioning, as well as the basis for my undertaking this thesis. I became familiar with a range of research approaches. These included multi-strategy and mixed methods, grounded theory, triangulation, ethnography, case studies, and action research (Robson, 2011; Green 2004). I undertook a small-scale research study to investigate the perceptions of Muslim children of attaining Citizenship Education (CE) in a religious after-school class (*madrassa*) setting. My findings signified that *madrassa* education potentially improves a child's understanding of playing a constructive role in wider society by being a

good Muslim and a good citizen. I could not disengage from the memories of my teenage years and the similarity in the education my brothers and I received to become disciplined and law-abiding citizens. However, some of these provisions here in the UK are now subject to scrutiny for promoting violent extremism (Home Office, 2014).

Following the Trojan Horse affair in Birmingham in 2014, I investigated the implications of Ofsted inspections on independent Muslim faith schools in Tower Hamlets. I established qualitative evidence to analyse the policies and practices of the Home Office, Ofsted, and the DfE in inspecting Muslim faith schools. My findings from this research set the tone for my EdD thesis, which set out to investigate how Citizenship Education is taught in a Muslim-majority school in London in response to the Prevent Duty. The pathways to finding schools as the subject of my study was an immense challenge, which will be discussed in Chapter 4. I grew to appreciate the significance of ethical considerations prior to approaching schools. I learned how to keep a certain distance between the participants in my study and myself. I also learned that, when writing, I should not necessarily interpret my own judgement and ‘the way I see things’, but rather write based on the evidence I have established.

The introduction of the terms ‘Prevent Duty’ and ‘British values’ have sparked several academic debates. I have had to update my knowledge and understanding of these phenomena with every new research study and publication on the topic. The language and terminology associated with my faith, which I had previously struggled to come to terms with, no longer became an issue. The usage of these once-controversial terms became part of my everyday study. I realised that these issues are sensitive and challenging. Yet, unless these issues are defined in appropriate language and terminology reflecting core meanings of the problems, solutions to these problems through policies and practices cannot be dealt with appropriately.

The three interconnecting research projects I pursued allowed me to explore, at a personal level, my areas of interests and concerns. Working on these research projects have provided me with ample reflection, realisation, and introspection of childhood memories of the commonality of religious and social values. These interconnected values I grew up with, that propel citizens to live together in social harmony, had been contextually shaped and reshaped in different forms and social structures over the years. The EdD programme has enhanced, enriched, and extended my knowledge and understanding of the dynamic nature of research. I have gained valuable insights into the influence of human behaviour in reshaping society and politics. I have also gained a greater understanding of the importance of social science research, reflected in its ability to provide fact-checked and well-validated answers to questions involving human interactions. I no longer take any publication at face

value. Whether it is government research or national policy, I have learnt to read the actual research behind the headlines and reports. The knowledge I have gathered from this research has been shared with the school in which I conducted my study. The feedback from the school has been positive. I have also shared my findings with my current employer, Havering College. My study became the focus of our Quality Team to embed in our CPD over the coming months.

Chapter 1: Rationale for the Study – The Challenges of Radicalisation and Prevent in Schools

1.1 Introduction

The internet and social media have opened new avenues of accelerating the promotion of radicalisation. Four teenage girls left Bethnal Green Academy – a Muslim-majority state school in Tower Hamlets – between 2014 and 2015 (House of Commons Briefing, 13 Nov 2015). These girls followed the online command of ISIS (Islamic State of Iraq and Syria), an Islamist militant group that will be discussed in Chapter 3. The Metropolitan Police Counter-Terrorism Internet Referral Unit removes around 1,000 items of material from a range of extremist groups from the internet each week (London Assembly Report, 2015). Unregulated teaching in a small number of community-based supplementary education classes are also seen by Ofsted as a risk of promoting hatred and extremism (Spielman, Ofsted 2018).

The underlying issues of radicalisation associated with Islam and far-right extremism have raised a number of political debates over the last two decades. The main challenge schools are faced with is preventing extremism and radicalisation amongst young people within and outside the school environment, particularly from social media and online grooming. This includes offering alternative counter-narratives and inclusion of citizenship and values education in the curriculum to enhance the knowledge and confidence of students in tackling extremism.

As discussed in my personal statement, this research originated with my personal attachment to my religion and the social values I grew up with, which I felt were being undermined by extremist groups and their ideologies. I decided to play a part in tackling these issues as part of my role with the London Borough of Tower Hamlets. In 2011, I initiated my first project, which involved piloting Islam and Citizenship Education (SDSA, 2010) in Tower Hamlets (Uddin, 2011). The aim of the project was to engage Muslim communities in tackling extremism through teaching the citizenship curriculum in mosques and *madrassas* by having students reflect on both citizenship values and Islamic values concurrently. This will be discussed in Chapter 2. As part of my doctoral research, I conducted a small-scale study to explore how Citizenship Education is taught in after-school *madrassa* settings from a faith perspective (Uddin, 2014). This will also be discussed in Chapter 2.

This doctoral research builds on the small-scale study I undertook to investigate the implications of Ofsted (Office for Standards in Education) inspections in independent Muslim faith schools (Uddin, 2016). This followed Ofsted inspections of seven Muslim independent

schools in Tower Hamlets. These inspections were ordered by the Home Office and the Department for Education after the Trojan Horse affair in 2014, where it was alleged that Muslim hardliners were planning to take over several schools in Birmingham (Holmwood & O'Toole, 2018; Arthur, 2015; Clarke, 2014; House of Commons, 2014). Following Ofsted's decision to downgrade all seven schools to 'special measures', I investigated the perceptions of some of the school leaders involved in the affair to assess their views on the downgrading of their schools and its subsequent impact.

My findings showed that there was a lack of sufficient knowledge and understanding by Ofsted surrounding the role of Muslim communities and schools in the UK, which are ethnographically complex (Osler and Morrison, 2002). My report argued that Ofsted's targets and required actions caused a substantial increase in the workload of the schools concerned and a significant financial impact on their budget. In addition, these Ofsted inspections caused emotional, reputational, and educational setbacks for staff, students, and parents. Confidence amongst the schools' leadership suffered as a result of legal warnings, and threats of school closure led to difficulties in the recruitment of staff and students.

In reporting my study, I challenged the Government's priority in its attempts to deal with extremism through directing Ofsted to focus on Muslim schools. I proposed that Muslim schools are not part of the problem, but rather part of the solution in dealing with extremism. I argued that there is a need for the Government to provide financial support and stability for Muslim schools. This would not only contribute to the educational attainment of Muslim students, but would also deal with extremism by supporting community cohesion and wider engagement.

Following my findings, I decided to shift the focus of my study onto mainstream schools, concentrating on how Citizenship Education is organised and taught in a Muslim-majority state school in response to the Prevent Duty. A Muslim-majority state school refers to a Government funded public school where the majority of its pupil population are from a Muslim heritage. The Counter-Terrorism and Security Act 2015 (Home Office, 2015) introduced the Prevent Duty. This was seen by many in academia and Muslim communities as a controversial strategy of enforcing a legal duty on schools and Local Authorities to prevent people from being drawn into terrorism (Thomas, 2016). My study investigates the implementation of the Prevent Duty in the context of Citizenship Education in a Muslim-majority school from the perspective of school leaders, teachers, and students. Viewing the subject through this lens will be beneficial for policy makers, practitioners, researchers, and Muslim communities.

This research aims to contribute to theory and practice in education policy, particularly identifying tensions between citizenship and British values education, and the Prevent Duty. Through the lens of ‘securitisation mindset’ (Revell and Bryan, 2018) I highlight ways in which the Prevent Duty may have a chilling effect on the way citizenship education is organised in schools and may limit opportunities for discussion. I identify the Prevent duty as a form of governmentality or governmentalisation (Foucault, 2009) that requires compliance by senior managers and teachers. It is a performative-driven policy that potentially creates curricular tension in an overcrowded school curriculum (Ball, 2013). I find evidence of teachers reacting against what they see as an unwelcome imposition.

1.2 The Prevent Duty

The Prevent Duty was introduced in 2015 under Section 29 of the Counter-Terrorism and Security Act (Home Office, 2015) to prevent people from being drawn into terrorism. Section 26 of the Act places a legal duty on certain bodies, such as schools and Local Authorities, in the exercise of their functions to have “due regard to prevent people from being drawn into terrorism” (Home Office, 2015). The guidance also places a legal duty on schools and childcare providers to offer safe spaces for children and young people where they can understand and discuss sensitive topics – such as terrorism and extremist ideas – and learn how to challenge these ideologies. The Prevent Duty also requires schools to have a robust safeguarding policy in place to be able to identify pupils at risk of radicalisation.

This research investigates how Citizenship Education is taught in a Muslim-majority school in London in response to the Prevent Duty under the Counter-Terrorism and Security Act 2015 (Home Office, 2015). The study examines the perceptions of school leaders and teachers towards the delivery of Citizenship Education through the combination of the PSHE (personal, social, health and economic) curriculum and SMSC (spiritual, moral, social and cultural) development, as well as with Religious, Humanities, and British values education. The study also looks at young people’s responses of learning citizenship and promotion of FBVS.

1.3 Defining extremism and radicalisation

Extremism is a word that the Government uses to identify a social threat. The term is defined by the Home Office as active opposition to Fundamental British Values (FBVs), including democracy, the rule of law, individual liberty, and mutual respect and tolerance of different faiths and beliefs. This definition by the Home Office refers to radicalisation, a process by which a person comes to support terrorism and extremist ideologies associated with terrorist groups. This is outlined in the Prevent Duty Guidance, issued on 12th March 2015 and revised on 16th July 2015. Terrorism is related to threats designed “to intimidate a

government or an international governmental organisation or the public or a section of the public for the purpose of achieving a political, religious or ideological cause” (Home Office, 2006).

The term extremism refers to both violent and non-violent forms; this will be further discussed in Chapter 3. Violent extremism seeks change through fear, terror, and violence rather than through peaceful means to achieve ideological, political, or social change (Striegher, 2015). On the other hand, non-violent extremism can create an atmosphere conducive to terrorism and popularises extreme views, but not supported by fear or violence (Home Office, 2015).

Nevertheless, the Government’s definition of extremism appears to be too generic (e.g. “active opposition to FBVs”) and, thus, lacks conceptual utility, particularly in relation to non-violent extremism. The official narrative of radicalisation and terrorism also lacks the clarity of “root causes”. The terms extremism, radicalisation, and terrorism are ambiguous, which has a wider implication on Muslim communities. However, the issues are complex as there is no single pathway to radicalisation. These will be discussed in Chapters 2 and 3.

1.4 Community tensions

The threat of terrorism both from extremist groups outside the UK and from home-grown radicalised Muslims has become a major concern for domestic security and intelligence services (Hafez and Mullins, 2015). Extremist groups have different objectives, ideologies, and strategies for violent and nonviolent extremism. Hafez & Mullins (2015) argue that three categories of people are targeted by Islamist groups: recent immigrants, second and third-generation ‘born-again Muslims’, and converts to Islam. Converts and ‘born-again Muslims’ have often experienced a life of crime. The authors argue that some of these individuals converted to Islam in prisons, while others joined Islam from a rebellious subculture that combines drugs, crime, and antisocial behaviour. These individuals are susceptible to a radical vision of Islamism that promises honour, heroism, and redemption in the afterlife (Hafez and Mullins, 2015). Thus, the Government’s counter-terrorism security services face an intense challenge in detecting and stopping this radicalisation at an early stage (Hafez and Mullins, 2015).

In the aftermath of every attack by Islamist groups, Muslims become targets of hate crimes by far-right groups (Hanes and Machin, 2014). Graffiti and hate messages are scrawled by far-right extremists on the walls of mosques (Imran and Rahman, 2016). On the one hand, the Government faces the challenge of dealing with violent and non-violent extremism from home-grown individuals as well as threats from global terrorism. On the other hand, there

also exists the challenge of community tension created by far-right extremists, together with criticism from civil rights groups.

1.5 The role of the Home Office in the Prevent Duty

The key role of the Home Office in discharging the Prevent Duty is to provide central support and fulfil its responsibility of monitoring and enforcing the Duty. The Home Office identifies Prevent priority areas across the country, offers funding for Prevent Coordinator posts to Local Authorities, maintains contact with relevant departments, and addresses relevant issues where appropriate. The Home Office also oversees Prevent activity in local areas and is in charge of scrutinising local action plans, project impact, and overall performance of Prevent. The Home Office works with Local Authorities to collect information and share relevant data to provide targeted support and develop good practice (Home Office, 2015).

The Home Office is also responsible for the Prevent Oversight Board (POB), which was chaired by the Minister for Security and Immigration. The POB may recommend the Secretary of State to use the power of direction on a specified body such as a Local Authority or approved provider not complying with the Prevent Duty, under Section 30 of the Counter-Terrorism and Security Act. The power of direction would be used only to ensure the implementation and delivery of the Prevent Duty after other options for engagement and improvement have been exhausted (Home Office, 2015).

1.6 The role of Department for Education (DfE) in the Prevent Duty

The key role of the DfE is to provide curriculum, advisory, and inspection support to schools. In response to the Prevent Duty on schools, the DfE published guidance to help schools implement the duty. This included preparation for Ofsted inspection and safeguarding measures. Under the guidance, schools use existing safeguarding procedures and liaise with Local Safeguarding Children Boards (LSCBs) in dealing with extremism and radicalisation (DfE, 2015). LSCBs are multi-agency bodies set up in each Local Authority with representation from agencies such as the police, the NHS, and other third sector organisations. LSCBs have a statutory duty to coordinate with relevant agencies to safeguard and promote the wellbeing of children and vulnerable adults to ensure the effectiveness of safeguarding arrangements (DfE, 2011).

1.7 The Prevent Duty and curricular guidance

The aim of the 2015 guidance from the DfE was to build the resilience of pupils by ensuring a safe environment to debate controversial issues and understand their participation in democratic decision-making processes. Under Section 72 of the Education Act 2002, all state schools in England are required by law to teach a broad and balanced curriculum that

promotes the spiritual, moral, cultural, mental, and physical development of pupils and prepares them for the opportunities, responsibilities, and experiences of life (DfE, 2014). Independent schools set their own curriculum but must comply with the Independent School Standards (DfE, 2014).

Under Section 78 of the Education Act 2002, schools have a legal obligation to promote the SMSC development of their pupils. The DfE (2013) recommends that PSHE (Personal, Social, Health and Economic) education contribute a major part of schools fulfilling this legal obligation. Through PSHE education, schools should develop a young pupil's knowledge and skills in realising the opportunities, challenges, and responsibilities faced during adulthood (PSHE Association, 2014). Although PSHE education is not a statutory subject on the school curriculum, Section 2.5 of the national curriculum states that all state schools should make a provision for PSHE education to equip young people with skills on staying safe and healthy, together with building self-esteem, resilience, and empathy (DfE, 2013).

In 2014, the Secretary of State for Education announced that schools would be required to promote Fundamental British Values (FBVs). These values included democracy, the rule of law, individual liberty, and mutual respect and tolerance of different faiths and beliefs. The term FBVs was originally articulated in a Home Office counter-terrorism policy document in 2011 (Revell and Bryan, 2016; Richardson and Bolloten, 2014). In 2015, it became a legal requirement for schools to promote FBVs under the Prevent Duty (Home Office, 2015). Teachers in England are obligated to promote these values within and outside of school. For example, young people are to be given opportunities to learn how democracy works by actively promoting democratic processes such as school council elections amongst pupils (DfE, 2015).

Citizenship Education is a compulsory subject in the national curriculum, together with Computing and Physical Education. These fall into the category of 'foundation' subjects in maintained schools (DfE, 2013). Students have the option to choose their preferred foundation subjects. However, Mathematics, English, and Science are 'core' compulsory national curriculum subjects. Every student must undertake these subjects as part of their GCSE qualification (DfE, 2013).

As part of the citizenship curriculum, the DfE (2013) guidance for schools is to offer secondary school-age pupils an insight into the British political, legal, and financial systems. The guidance suggests that schools should equip young people with the skills and knowledge to explore political and social issues critically. It also recommends schools to enable young people to develop their skills of critical thinking, evaluate evidence, debate

ideas, make persuasive arguments, and justify their conclusions (DfE, 2016) as part of developing them into responsible citizens (DfE, 2013).

There are overlapping curricular links between Citizenship Education, Religious Education, SMSC development, PSHE, and British values education. There are common interests between SMSC development and citizenship in young people. However, the two areas are not synonymous. SMSC focuses on preparing learners with opportunities and experiences of progressing adult life through spiritual, moral, cultural, social and physical development. Citizenship concentrates on the development of young people in the political dimension and their effective participation in democratic processes. Both SMSC and Citizenship Education are concerned with social and cultural issues such as identity, diversity, and equality (Association for Citizenship Teaching, 2014). Humanities Education and History also play a significant role in complementing Citizenship Education in the context of moral education, social justice, human rights, community cohesion, and inequalities (Lambert, 2003; Crick, 1998). Nevertheless, the DfE decided to advise schools to promote FBVs through SMSC development rather than Citizenship Education (Starkey, 2017). Thus, the key challenge from the perspective of school leaders and teachers is the design of a planning and delivery model to accommodate these curricular dimensions within mainstream teaching hours and as part of a whole school curriculum.

As noted in Section 1.3 above, FBVs are the heart of the Government's definition for extremism, which is worded as follows:

“Extremism is the vocal or active opposition to fundamental British values, including democracy, the rule of law, individual liberty and mutual respect and tolerance of different faiths and beliefs. Extremism also includes calls for death of members of the armed forces”. (Revised Prevent Duty Guidance; Home Office, 2015; paragraph 7)

Schools therefore have a duty to promote FBVs to deal with violent and non-violent extremism. This will be discussed in Chapter 2. The DfE advised schools to embed FBVs into SMSC as part of the school curriculum. The DfE guidance on the Prevent Duty emphasises that schools and childcare providers should consider addressing sensitive or controversial topics and provide pupils with skills and knowledge to understand and manage difficult situations. Young people should learn to recognise and manage risk, make safer choices, and deal with peer pressure when it threatens their personal safety or well-being (DfE, 2013).

1.8 The Prevent Duty and Ofsted inspection

Inspections by Ofsted, first set up in 1992, are regulated by Section 9 of the Education Act 1992, Section 10 of the School Inspections Act 1996, and Section 5 of the Education Act 2005 (Baxter and Clarke, 2013). On FBVs, Ofsted states in its School Inspection Handbook (2018) that inspectors assessing pupils' social development should look for:

“acceptance and engagement with the fundamental British values of democracy, the rule of law, individual liberty and mutual respect and tolerance of those with different faiths and beliefs; the pupils develop and demonstrate skills and attitudes that will allow them to participate fully in and contribute positively to life in modern Britain” (School Inspection Handbook; Ofsted, 2018; paragraph 149).

Ofsted also makes it clear that an outstanding school must demonstrate that:

“Pupils’ spiritual, moral, social and cultural development and, within this, the promotion of fundamental British values, are at the heart of the school’s work” (School Inspection Handbook; Ofsted, 2018; paragraph 165).

As part of their inspections, Ofsted assesses how well schools equip their pupils for modern Britain by promoting FBVs. A school will be judged inadequate if it fails to provide a broad and balanced curriculum to prepare young people with responsibilities and experiences of life in modern Britain.

In relation to monitoring and enforcement of the Prevent Duty, Ofsted will look at how the school deals with a suspicion of a pupil who is vulnerable to extremism and radicalisation (Ofsted, 2018). A school will be judged outstanding if it responds swiftly when pupils are vulnerable to these issues and when the school demonstrates a high quality of training and confidence in its staff to deal with such issues (Ofsted, 2018). If a school fails to protect its pupils from radicalisation and extremist views, the school will be rated inadequate. A maintained school that has been judged by Ofsted as inadequate or requiring significant improvement, and which fails to take the steps required by its Local Authority, is subject to intervention. Academies and free schools may be subject to termination of their funding agreement by the Secretary of State for Education (DfE, 2018; Bryan, 2017).

1.9 Curricular complexity and research questions

The main challenge for teachers in the classroom is facilitating the discussion of controversial issues that allow for a variety of valid viewpoints. Monitoring of extremism and relevant training for teachers including race equality, tolerance and accepting difference is weak in many schools (Sian, 2015). Concerns for teachers are how to confront other

viewpoints and report them to senior colleagues (Sian, 2015; Bryan, 2017). These challenges will be discussed in Chapters 3, 5 and 6.

There are several issues surrounding the development of teaching resources and activities to facilitate the national and religious identity of students in a positive and constructive way. Some schools have made efforts to address the new expectations, which are seen as controversial by some parents. For example, as part of a citizenship lesson, nine- to eleven-year-old pupils at Greenleaf Primary School in Waltham Forest were asked about 'God's purpose' on a questionnaire survey. These pupils were asked whether they agreed or disagreed on questions such as 'Is it better to be a dead hero than live impassively?'. Some parents complained that they should have been consulted before posing such sensitive questions to nine-year-olds. Others claimed that these questions were racist and unfairly targeted Muslim children (BBC, 30 Nov 2015). Hence, the main challenge for Muslim-majority schools is the method with which to channel students' interest and curiosity constructively and help them see the detrimental effects of Islamist extremism on the community, while at the same time allowing these students to perceive their religion and identity as valued.

This study examines how teachers and support staff are tackling these sensitive and controversial issues through the Citizenship Education curriculum. This study will also explore the types of Continuing Professional Development (CPD) programmes in place to provide them with the skills and knowledge they need to overcome these sensitive and controversial issues.

Reflecting on positive arguments, Osler and Starkey (2006) claim that schools can offer participatory structures for young people to learn about governance and democracy. Such structures could include the school or class council and associated voting systems, or the encouragement of students to consider issues and decisions that affect them. Thus, schools need to be supported and facilitated to bring political debates and discussion of contemporary issues into the classroom. Osler and Starkey argue that this should be done through effective and careful planning and delivery using Citizenship Education lessons. Thomas (2016) claims that schools should expand beyond the focused legal safeguarding duty and direct anti-extremism education to all students, not just those who are at risk. Schools need to find space in the curriculum for discussion of national and international events that affect young people (Thomas and Cantele, 2015).

Likewise, Davies (2008) argues that critical and comparative religious education firmly based on universal positions around human rights is essential. The author claims that skills in analysing the media and political or religious messages, from both religious fundamentalism

and state terrorism, need to be included in schools. Hence, building the self-confidence of young Muslims by providing them with critical thinking and debating skills should be the cornerstone of the curriculum (Davies, 2008).

There has been little academic research published to address how Citizenship Education is established and taught to address the Prevent Duty. As noted in Section 1.2 above, this research investigates the ways in which Citizenship Education is built and prepared to discharge the Prevent Duty. It examines the discourse of planning and delivery of Citizenship and British values education across the curriculum and ways in which young people respond to issues surrounding citizenship, Islamic extremism, and Islamophobia. The study also explores Prevent training and Continuing Professional Development (CPD) programmes that are in place in schools, and scrutinises the coping mechanisms in place for upskilling staff on such sensitive issues.

The following research questions were formulated for this qualitative case study:

1. How does a Muslim-majority state school in London implement the Prevent agenda through Citizenship Education?
2. How are Fundamental British Values (FBVs) promoted in the school to address the Prevent Duty?
3. How do school leaders and teaching staff perceive the delivery of Citizenship Education in response to the Prevent Duty?
4. How are young people responding to Citizenship Education and the promotion of British Values through the SMSC and PSHE curriculum in response to the Prevent Duty?

The study adapts a three-dimensional approach and triangulates the corresponding data from the investigation of perceptions from three main stakeholders: school leaders, teachers, and students. This will be discussed in Chapter 4.

1.10 Thesis structure

This study contains eight chapters in total. This first chapter has presented the background and rationale for this study. It has highlighted the issues surrounding extremism, community tension, counter-terrorism measures, and challenges faced by the police and the community. It has focused on the Prevent Duty guidance, the complexity of the curriculum, and questions to be investigated for this research.

Chapter 2 draws on a literature review that includes policy context, theoretical perspectives of citizenship, and British values education. It focuses on Citizenship Education in the context of the national curriculum and the curricular connections between citizenship, religious and humanities education, PSHE, and SMSC development. This chapter further addresses the critiques around FBVs and outlines the curricular practice of citizenship through Islamic perspectives.

Chapter 3 continues outlining the literature review covering the discourse of extremism, radicalisation, and the Prevent strategy. This chapter reviews different categories of terrorism, together with group and individual ideologies, including threats of terrorism in the UK and abroad. It further draws attention to counter-terrorism legislation and criticisms surrounding the Home Office's Prevent programme.

Chapter 4 provides an overview of the theoretical aspects of this study, including the research paradigm, methods, and methodology used. This chapter also describes my strenuous journey of finding an appropriate Muslim-majority school for this study. This chapter further describes the process of data collection, thematic analysis, and triangulation of data in validating the views of the school leaders involved in the study. This chapter also highlights the ethical considerations of the study.

Chapter 5 presents the findings from school leaders' perceptions on the school's strategic approach to Citizenship Education in response to the Prevent Duty. It provides an overview on how the school's policies and strategies address safeguarding issues and the Prevent Duty. It also reports the views of school leaders on the design and delivery of the citizenship curriculum in school with curricular connections to PSHE, SMSC, and Religious and Humanities Education. It further draws attention to the opinions of school leaders on the promotion of British values in response to the Prevent Duty and criticisms of FBVs.

Chapter 6 provides an insight into the planning and delivery of the citizenship curriculum comprising relevant subjects, including PSHE, Religious and Humanities Education, history, geography, and SMSC development. It presents the findings from a thematic analysis of an observed PSHE lesson that addressed the learning of students on topics of extremism, racism, and migration. This chapter discusses the interpretation of FBVs by teachers, as well as their concerns and perceptions around their students' knowledge and confidence in dealing with these sensitive issues.

Chapter 7 continues establishing the findings of the study from the perspective of young people by providing an insight into their responses of learning Citizenship Education through local, national, and global citizenship. This chapter also addresses young people's

knowledge and understanding of extremism and radicalisation issues, and their perceptions around Islamophobia and far-right extremism.

Chapter 8 concludes this study by revisiting some of the key points discussed in the previous chapters. The key findings are summarised, addressing the status of Citizenship Education in the school, the curriculum delivery model, the key issues and critiques around FBVs, and the Prevent Duty. Finally, this chapter explores the key concepts that have emerged from the study, including the limitations of the study, self-reflection, and thoughts on the future direction of this study.

Chapter 2: Literature Review of Education Policy, Citizenship, and British Values Education

The literature review in this chapter will cover four key areas. The first area is the context of education policy in relation to the Government's centralised approach to schools. The second area is on the Citizenship Education (CE) curriculum. The third area is an overview of Fundamental British Values (FBVs) and scholarly debates and critiques around this topic. The fourth area is an outline of curricular practice from Islamic perspectives on Citizenship Education in the UK.

2.1 Education policy

Over the last two decades, the education policy under the New Labour (1997-2010), Coalition (2010-2016) and the current Conservative government has been underpinned by political interest (Ball, 2013; p 179). The role of the Local Authority (LA) has been significantly marginalised and minimised, when at one time the LA was responsible for school, polytechnic, further and adult education (Ball, 2013; p 179). In relation to the Government policy on the academisation of schools, these powers and controls are taken on by the Secretary of State for Education. The Education Secretary manages the system as a whole, forcing schools to convert to academies against the wishes of teachers, parents and pupils (Ball, 2013; p 221). Although the idea behind the establishment of 'academies' and 'free schools' was to release schools from the control of LAs and provide it to local communities to run their schools, it regrettably appears to have resulted in the money and power involved in schools being controlled by the government's centralised system whilst simultaneously overburdening them with new standards and politically-driven strategies (Ball, 2013; pp 146 & 206).

The modern state exercises its power to govern through a mechanism of security. Foucault (2009, pp 76 & 109) theorises such a term as 'governmentality'; a form of 'governmentalisation' of the state, which Ball (2013, p 60) describes as:

“ a conceptual architecture of the modern liberal state and all its strategies and techniques and procedures as they act upon the human body and social behaviour through the many and varied capillaries of power” (Ball, 2013 p 60).

Addressing Foucault's theoretical concept of governmentalisation of the nation-state, one can argue that New Labour exercised its power in shaping and re-shaping social and education policies with the sole aim of serving its political interest (Pykett, 2007, 2010). The New Labour political discourse discusses the role of citizens in the wider political context, which includes the 'civil renewal' agenda, and the 'nationality, immigration and asylum'

agenda (Pykett, 2007). The 'civil renewal' agenda is concerned with freedom, duty and obligation, which assigns a central significance to participation, self-government and education for citizenship (Blunkett, 2003; pp 4-5). Blunkett himself states that these are based on the political ideas of his friend and mentor Sir Bernard Crick, which are incidentally criticised by both Foucault and Derrida (Pykett, 2007).

The 'nationality, immigration and asylum' agenda, on the other hand, is a less inclusive notion of citizenship. The requirement to speak English, sit a citizenship test and undertake a citizenship ceremony, including oath and pledge (TSO, 2002; Chapters 1 and 3) as part of the 'naturalisation' process, are also informed by the political philosophy of Crick— parenthetically, the same individual chairing the Advisory Group for Citizenship Education and the citizenship tests for immigrants. Therefore, the practical barriers to people seeking refuge on the ground of political, economic or other reasons appears to conflict with the diverse and inclusive ideal of citizenship that is advocated by the Crick Report (QCA, 1998; p 17). The report seeks to create common ground between different ethnic and religious identities. This, however, seems contradictory to New Labour's pledge to the discourse of diversity and multiculturalism initiatives under Race Relations [Amendment] Act 2000 (Back et al., 2002).

Furthermore, the Crick report unwittingly reflect[s] a sense of racism. This emerges in the statement that minorities must learn and respect the laws, codes and conventions as much as the majorities do (QCA, 1998 pp 17-18; Osler and Starkey, 2000; p 7). Thus, implying that minorities must change their behaviour to be more British and as a consequence requires more work of them towards their entitlement to citizenship. Moreover, there is a sense of colonial flavour concerning the statement in the report that 'due regard [be] given to the homelands of our minority communities' (QCA, 1998; p 18; Osler and Starkey, 2000; p 7). This message sends a patronising tone in assuming that ethnic minorities are 'ours' and that they do not consider Britain as their homeland. Therefore, the Crick report itself can be seen to enact an obliteration of difference couched in a discourse of diversity and tolerance.

Concerning the democratic education policy, schools are increasingly disconnected from democratic oversight, Ball (2013) argues for the inclusion of local democratic debate, deliberation and decision making that involves parents and students together with teachers and other local stakeholders. Crick (1998) also argues for the whole-school approach, with a school ethos of engaging pupils, parents and staff in all aspects of school life (Munn, 2012; pp 86-87). Likewise, Ball (2013) calls for an education policy requiring critical and political literacies. Such a policy ensures schools are centrally concerned with literacies for active local and global citizenship, including a critical view of the world of work (Apple & Beane,

2007; p 119). Similarly, Crick (1998) argues for the curricular planning for political literacy as a means of providing students with knowledge of school, local, national and international decision-making systems (Munn, 2012; pp 88-89). Ball is reluctant to support any particular policy rather opting to theorise on the nature of policy enactment, such as in how schools and teachers respond to the demands of policies based on governmentality. It could be argued that Ball's viewpoints on democratic education policy implicitly complement the Crick report (1998) and his recommendations for the Citizenship Education curriculum. Nevertheless, the Crick report was adapted as the National Curriculum programme of study for Citizenship Education (QCA, 1998). It is currently being used across all key stages and will be discussed further in the next section.

Addressing the state policy on teachers' autonomy and performativity, Revell & Bryan (2018, pp 96-97) argue that teachers, as professionals, currently contend with greater levels of control and regulation than ever before. This control has come from white papers, Teachers' Standards, the National Curriculum, national strategies such as Every Child Matters and now, the Counter-Terrorism Acts and polices. Drawing on Foucault's argument of governmentalisation and Ball's (2013; pp 221-222) views of the centralised government system of power in school, it could be argued that the countering of modern-day extremism has led to the Government enforcing schools to implement the Prevent Duty (Revell & Bryan, 2018; pp 64-65, 96 & 101). The statutory duties to promote FBVs and report extremism have placed schools as agents working for the Government in countering terrorism (Revell & Bryan, 2018; pp 63 & 96). The Prevent Duty includes a legal requirement for schools to promote Fundamental British Values (FBVs), the discourse of which will be discussed later in this chapter and in Chapter 3.

With regards to education policy reform, Nespor (1996, pp 380-381) argues that policy debates have only encompassed the opinions of politicians, administrations, teachers and researchers. Whilst parents and students have been relegated to the role of consumers and clients. Nespor criticised Ball's philosophical views of the education policy, arguing that Ball's policy argument views students as commodities whilst also disregarding parents (Ball, 2005; p 22). However, Ball addresses this by arguing that the context of research and policy should focus on how to engage with the social and collective identities of teachers, parents and policymakers. Nevertheless, in the context of education policy reform, Ball (2015) calls for a 'back to basics' approach to re-establish local democratic control of education. The 21st century education policy should tackle social needs and economic problems by unleashing the potential of schools and rebuilding trust between schools, teachers and communities (Ball, 2015). The heart of the education policy should be to recognise diversity and local needs by reconnecting schools to their communities in direct and practical ways (Ball, 2015).

Unfortunately, the Government's counter-extremism policy has only served to create tension between schools and Muslim communities rather than rebuild partnership and trust. This will also be discussed later in this chapter and in Chapter 3.

Reflecting on the policy of performativity, the state employs its accountability through inspection regimes such as Ofsted to judge, compare, control, and change aspects of schools based on rewards and sanctions (Ball, 2005; p 144). Thus, the performance of an individual policy, subject, or organisation is expected to give rise to productivity, with an improvement in quality of outcomes and value for money (Ball, 2005; p 144). In practical terms, this is undertaken through performance management by measuring against inspection grades, target setting, benchmarks, databases, reports, quality assurance visits, exam results and peer reviews (Ball, 2013; p 58). Such performative productivity could be perceived as a process that renders schooling as an input-output calculation (Foucault, 2009; p 75). Therefore, it could be claimed that performative targets themselves consume so much energy and time that they significantly reduce the resources available to make the improvements needed (Elliot, 1996; p 15). Ball (2013, p 58) argues from his theoretical perspective that such performative-driven policies increase interpersonal complexity amongst staff and senior management of different departments in schools. These policies challenge the balancing of the school budget, marketing and recruitment, as well as curricular and classroom control (Ball, 2013; p 61). Likewise, Revell & Bryan's (2018) theoretical analysis on the Prevent Duty argues that performative policies (such as Prevent) positions teachers as the Government agent with a securitisation mindset, under increased pressure and stress, which serves only to confuse them and provide them with a negative connotation of their performance in school (Revell & Bryan, 2018; pp 63 & 96). This case study contributes a body knowledge to confirm how I arrived at the same conclusion by analysing these theoretical perspectives from school leaders, teachers and students perspectives, which will be discussed in Chapters 5, 6, 7 and 8.

2.2 Citizenship Education in the context of the national curriculum

Article 29 of the UN Convention on the Rights of the Child (UNCRC) highlights that education must develop every child's personality, talents, and abilities to the full. Education must encourage the child's respect for human rights. It must also foster respect for the child's parents, their own culture, other cultures, and the environment (UNICEF, 1989). Following the momentous Education Reform Act 1988, the National Curriculum for England was first introduced in 1990 (Hodgson, 2008). It is still present in Local Authority-maintained schools, but is no longer mandatory for free and private schools as well as academies

(Starkey, 2017). With the introduction of the national curriculum in 1990, Citizenship Education became part of a non-statutory cross-curricular theme.

Since the Labour Government came into power in 1997, the administration pledged to strengthen education for citizenship. The Advisory Group for Citizenship was established in July 1997, headed by Professor Sir Bernard Crick. The final report of the Advisory Group, also known as the Crick Report, was published in September 1998. The report recommended three key approaches to Citizenship Education: knowledge and understanding, skills of enquiry and communication, and participation and responsible action. The proposals in the Crick Report were adapted by the Labour Government as content for the National Curriculum for Citizenship (QCA, 1998). The subject became compulsory in September 2002 for all secondary schools. Crick argued that talk, discussion, and debate are the bases of social responsibility and are associated with preparing and practicing 'Active Citizenship' (QCA, 1998). Supporting Crick's argument Starkey (2017) states that Crick's recommendations on Citizenship Education requires teachers to promote questioning and critical thinking, and students to bring their own realities to their studies and deliberations. Crick's constructivist model of Citizenship Education also provides an opportunity for students from different ethnic and national backgrounds to contribute to the development of new understandings of living together in a democracy (Starkey, 2017).

In 2011, the Conservative-led coalition government reclassified Citizenship Education and downgraded it from 'National Curriculum' to 'Basic Curriculum' (DfE, 2011). 'National Curriculum' refers to subjects that are deemed important enough to be compulsory, while 'Basic Curriculum' refers to subjects that schools can teach at their own discretion (DfE, 2014; Whiteley, 2014). This setback was not sustained for very long. The curriculum reform undertaken by the coalition government (DfE, 2013) decided to keep Citizenship Education as a National Curriculum subject at KS3 and KS4. The key theme of the programme of study was for young people to play a full and active part in society and foster an understanding of democracy, government, and the rule of law. In 2013, a new element was added to the programme, namely, 'to manage their [students'] money on a day-to-day basis, and plan for future financial needs' (DfE, 2013). Starkey (2017) argues that the focus on personal finance leaves even less time for the social and political dimensions of citizenship.

The key challenge for schools is enabling their pupils to acquire these skills and knowledge through hands-on experience. To facilitate Citizenship Education in the school curriculum, Whiteley (2014) outlines three forms of key civic engagement: efficacy, political participation, and political knowledge. The author claims that there is a sharp decline over time in key political activities such as voting and voluntary participation on civic activities. Reflecting on

Whiteley's (2014) views, Keating & Janmaat (2016) argue that school councils and debating societies are some of the most common elements of citizenship education in schools. Findings from my case study also demonstrate that the school council is an effective pedagogy for citizenship education. A discourse analysis of the views of school councillors will be discussed in Chapter 7. Nonetheless, Keating & Janmaat (2016) stress for the encouragement of political engagement once students have left the confines of the school. A research study on British 18-year-olds by Henn & Foard (2013) raised concerns about the apparent and persistent withdrawal by young people from the formal political process. This is also supported by Whiteley (2014), who claimed that young people are disengaged from voting and voluntary activities. The overlapping arguments by both Henn & Foard (2012) and Whitley (2014) confirm that, while young people are interested in politics and have faith in the democratic process, the political system and politicians fail to provide the impetus necessary to encourage young people to engage with formal politics. Likewise, Mycock & Tonge (2012) argue that political parties in the UK have been historically reluctant to engage with young people or represent their interests in the formulation of policies, instead prioritising older voters and targeting voters based on ethnicity.

2.3 Citizenship Education in the global context

The importance of common values in an increasingly globalised world is becoming more urgent than ever before. On the topic of global migration, Banks (2017) argues that many racial, ethnic, cultural, linguistic, and religious groups are denied structural inclusion into their nation-state. The author blames the rise of populist nationalism and xenophobia for the complicated development of citizenship and citizenship education in nations around the world. Banks describes this complication as 'Failed Citizenship', defined as:

“Individuals or groups who are born within a nation or migrate to it and live within it for an extended period of time but do not internalize the values and ethos of the nation-state, feel structurally excluded within it, and have highly ambivalent feelings toward it” (Banks, 2017).

While the European Union has identified values such as democracy and tolerance for its 28 member states (Veugelers, Groot & Stolk, 2017), the rise of populist nationalism can be argued to have forced the United Kingdom to leave the European Union (Banks, 2017). Nevertheless, the UK contains some of the most multicultural cities in Europe. The demographics of the UK include 4.3 million British Asians, 1.9 million Black British, 1.2 million Mixed British, 7 million foreign-born individuals, and 700,000 EU citizens (Veugelers, Groot & Stolk, 2017). While Banks (2017) argues for the role of schools in reducing 'Failed Citizenship' and helping marginalised groups become participatory citizens in multicultural

nation-states, Osler and Starkey (2008, 2018) call for cosmopolitan citizenship. The latter refers to the theory of cosmopolitan democracy (Held, 1997) addressing the perceptions of young people in an interconnected world. The theory of cosmopolitan democracy in this present study contributes to an enhanced understanding about the complexity around young Muslims' experiences of schooling and living in diverse communities in which they negotiate multiple loyalties of different cultures rather than a one-nation state. This will be discussed in Chapters 7 and 8.

The overlapping viewpoints of both Osler & Starkey as well as Banks is that Citizenship Education should build on the theories of pluralistic democracy (Dunleavy & Margetts, 2001). Young people should be prepared for interdependence and be aware of diversity at all levels; school, neighbourhood, city, nation, and globe (Osler & Starkey, 2018). Such education empowers young people to struggle for justice in their own lives and that of others who have suffered the negative impacts of globalisation, economic crises, and austerity policies (Osler and Starkey, 2018). Furthermore, this education increases young peoples' understanding of common global and British values, reflecting their national identity as confident citizens. This case study is undertaken in an inner-city multicultural school, where 99% of the student population is from a second or third—generation migrant background and predominantly Muslim. Thus, reflecting on the arguments by Banks, as well as those of Osler & Starkey, this study looks at how young people are responding to the school's citizenship programme and values education. This study also explores to what extent young people negotiate their multiple loyalties of cultural and religious beliefs (Osler & Starkey, 2018).

2.4 Citizenship Education in the context of Religious Education

This case study is undertaken in a Muslim-majority state school. However, the school is a state school, which holds its assemblies based on a broadly Christian focus. As most students are from practising Muslim families, the school contains a potential tension influenced by contemporary education policy. Vincent (2018) argues that religion remains a strong dominance in schools, both explicitly with regard to the integration of Muslims and implicitly through the growing popularity of values education in schools. Linking with civic virtue and values teaching in a post-secular world, Vincent (2018) posits that Christianity is de-theologised and shaped into normative Western European values. Christianity permeates apparently secular spaces, resulting in values education with implicit religious undertones. The author argues that some schools are making positive responses to British values education and addressing education policies from a political and social context, whereas others are witnessing anxiety around Islam and extremism (Vincent, 2018). This present study also looks at how the predominantly Muslim British-born second- and third-generation

student population in the school is responding to its Religious Education curriculum. Citizenship and British values education will be addressed in response to the Prevent Duty, the discourse of which will be discussed in Chapter 7.

Furthermore, Watson (2011, 2010 & 2004) argues that the introduction of Citizenship Education has generated interest and concern among religious educationalists. Some have welcomed this new educational territory, while others suspect it will be the demise of Religious Education. Quartermaine (2016) argues, from the perspective of pupils that many Religious Education teachers are ill-equipped in challenging terrorist ideologies and dealing with the issues that might arise from discussions of terrorism. Moulin (2012) disagrees with such an intervention in Religious Education by arguing that, following the terror attacks on 11 September 2001, there has been unprecedented interest in Religious Education from politicians, academics, and professionals. This interest has arisen from the need to develop discourse policies in fostering social cohesion to prevent terrorism. The author claims that such an instigation at the behest of politicians risks not only the status of Religious Education, but also its intellectual purpose, autonomy, and integrity (Moulin, 2012). It could be argued that such curricular integration is possible in Religious Education but has to be locally agreed on by Standing Advisory Councils on Religious Education (SACREs). These councils are locally representative inter-faith bodies whose role is to support religious education and collective worship in schools. Local authorities have a duty under the Education Act 1988 to establish SACREs that advise the local authority on religious education provision, including methods of teaching, resources, and the provision of teachers (Watson, 2010).

The overlapping conformity amongst scholars is that Religious Education complements Citizenship Education or vice-versa. Quartermaine (2016), Watson (2011), Moulin (2012), and Vincent (2018) all concur that school leaders should have clear knowledge and strategic thinking of ways in which British values education, Religious Education, and Citizenship Education should be embedded in the whole school curriculum. Raising the confidence of teachers in tackling controversial issues through discussions in the classroom is also imperative. Thus, Continuing Professional Development (CPD) programmes should accommodate the knowledge and skills in developing resources to be as neutral as possible. Teachers must be aware of ways to tackle sensitive issues when planning teaching materials and curricular activities. This would require knowledge of critical issues and sensitivity around topics, which will be discussed later in Chapters 5 & 6 in relation to Prevent and extremism CPD.

2.5 Fundamental British Values (FBVs)

The legal requirement for promoting FBVs came into force in 2014 (DfE, 2014). Richardson and Bolloten (2014) highlight that the phrase FBVs first appeared in a Home Office command paper (2011) on the anti-terrorist Prevent strategy. Starkey (2017) argues that the phrase FBVs was later adapted by the DfE (2014) as guidance for schools to promote these values, defined as democracy, the rule of law, individual liberty, and mutual respect and tolerance of those with different faiths and beliefs.

Panjwani (2016) claims that the definition of extremism first entered into educational discourse through the Teachers' Standards. This was done with an aim to consolidate FBVs through advice and guidance to schools and childcare providers, and discuss their role in the context of the Prevent Duty. The advice from the DfE is that schools should promote FBVs through SMSC:

“Maintained schools have obligations under section 78 of the Education Act (2002) which requires schools, as part of a broad and balanced curriculum, to promote the spiritual, moral, social and cultural (SMSC) development of pupils at the school and of society. This guidance relates specifically to the requirements to actively promote fundamental British values in schools” (DfE, 2014).

Nevertheless, the introduction of FBVs generated wide scholarly debates. Regarding the FBV strand of 'tolerance of different faiths', Vincent (2018) argues that this implies normative secular Christian liberal values. By undertaking a study in a faith and non-faith school, the author argued that the values are taught under the perimeter of secular Christianity. 'Tolerance of different faiths' therefore remains under scrutiny (Hemming, 2015). By evaluating the success of counter-terrorism policies, Kundnani (2015) notes that the official narrative suggests that terrorism is caused by the presence of extremist ideology, and extremism is defined as opposition to FBVs. Thus, to prevent terrorism, the Government demands allegiance to FBVs. Yet the account of what causes terrorism does not stand up to scholarly scrutiny, and a growing body of academic work holds this position to be fundamentally flawed:

“The promotion of FBVs was seemingly aimed at challenging extremist thought, but unlikely to be effective in this, given the lack of detailed definitions of either extremism, radicalisation, or students' 'resilience' to these phenomena” (Vincent, 2019 p 146)

Addressing teachers' rights in delivering FBVs, Revell and Bryan (2018) argue that the promotion of democracy, tolerance or the Rule of Law in the context where extremism and radicalisation are defined against liberalism:

“Teachers are compelled to act as representatives of the state in both public and private realms of their lives. In acting as arbiters of the ideas of pupils, they lose the liberal privilege of exercising the right of expression and political will in their own lives” (Revell & Bryan, 2018 p 104).

In relation to British values education in schools, Struthers (2017) argues that FBV guidance conflicts with the UK's existing international obligations. These values are already promoted by the international Human Rights Indicator Education (HRE) framework – of which the UK is a signatory – and are subject to be taught in schools. The author points out that these human rights values are rooted in universal and common humanity, with very little substance in couching them as FBVs. Likewise, Starkey (2017) stresses that the legal obligation of promoting FBVs is complemented by right under Article 29 (1) of the UN Convention on the Rights of the Child (CRC), namely, respect for human rights, cultural identity, and tolerance. This provides children with the opportunity to develop respect for their own cultural identities and values, as well as national values (Starkey, 2017)

A research study undertaken with the involvement of 70 educationalists from 14 different schools and 8 Local Authorities including several Muslim civil society organisations suggests that there is widespread discomfort and uncertainty around the focus on the British values, and specifically British nature and content of these values (Busher, Choudhury, Thomas & Harris, 2017). The authors argue that the efforts in the promotion of FBVs creates pressure on schools to emphasise Britishness, which raises concerns about how these can be translated into inclusive curricular content and practice.

From an investigation of Religious Education and teachers' experience of teaching FBVs, Farrell (2017) highlights that there is little consensus about what constitutes Britishness. Evidence from this study demonstrates that the term British values alienates learners through its incompatibility with the pluralism of Religious Education (Farrell, 2017). Reflecting from a critical race perspective, Crawford (2017) argues that the Government's response to dealing with the specific Muslim threat has created a muscular approach of promoting FBVs in the nation's schools, which has raised a perception of separation between white British values and Islam. On one hand, this has contributed to a divisiveness in the British national identity. On the other hand, this has created an apprehension amongst staff and students to discuss contentious issues:

“The 2014 guidance on FBVs has led to reports that schools have shied away from addressing contentious issues and that Muslim pupils have feared to express their views on Palestine, or the war in Syria” (Holmwood & O’Toole, 2018 p 84).

The findings from my case study contribute to provide empirical evidence that students cannot debate on such issues without being reported to safeguarding leads, which will be discussed in Chapter 6.

From a racial and cultural point of view, Panjwani (2016) argues that professionals from plural societies with different religions and ethnic backgrounds could arrive at an ‘overlapping consensus’ in promoting British values (Rawls, 1993). The theoretical perspective of ‘overlapping consensus’ originally emerged from the political philosopher Rawls (1993); a concept to gain religious and political agreement to achieve a ‘shared political and comprehensive set of moral values that could govern all of our lives’ (Macedo, 1995).

“The cornerstone of this agreement was that it was achieved not by imposing values of one tradition over another, but by each tradition drawing out the elements of consensus from its own historical and cultural roots. Thus, minority cultures were expected to consent to shared values not because the dominant culture had, or imposed it, but because their own tradition led them to it” (Panjwani, 2016).

Addressing Rawls (1993) theoretical concept Panjwani (2016) concludes from a small-scale research project on Muslim teachers’ perspectives that while some teachers did not see any incompatibility between FBVs and their conception of Islamic values, others claim that there is no democracy in Islam. Nonetheless, the majority of teachers were critical of FBVs.

Panjwani (2016) recommends a humanities-based curriculum (Nussbaum 1997) as the educational response to extremism. Nussbaum’s (1997) philosophical viewpoint suggests that the humanities provide students with a profound appreciation of music, the fine arts, theatre, and dance. For instance, ‘engaging in drama and theatre and then jointly reflecting on it, as the humanities do, will certainly be of great value and contribute to turning students into complete citizens’ (Nussbaum 1997). Hence, humanities play an important role in democratic citizenship, which requires children to engage with complex ideas in thoughtful and reflective ways. Children learn to take account of other people’s views and be prepared to listen, discuss and learn to disagree respectfully (Nussbaum, 2010).

Drawing on Nussbaum’s (1997, 2010) theoretical concept Panjwani (2016) argues that an intercultural humanities-based curriculum can be an important step to promote democratising forms of education in response to extremism where young people acquire

non-violent creative skills. This present study contributes to demonstrating how these theoretical concepts of Humanities Education and humanities-based curricula are applied as part of the cross-curricular programme to deliver Citizenship Education in response to the Prevent Duty. This will be discussed in Chapters 6,7 and 8.

A study from 48 school leaders across the education sector revealed that there are issues around the emerging appraisal practices under the new Ofsted framework of promoting FBVs (Revell and Bryan, 2016). The study claimed that Ofsted has created fear and apprehension; key characteristics of the way school leaders engage with British values. Reflecting on Ofsted inspection, Richardson (2015) argues that schools were inspected zealously by Ofsted under instructions from the Secretary of State for Education, and were forced to comply with new requirements under counter-terrorism and security legislation. The overlapping opinion from Revell & Bryan (2016) and Richardson (2015) is that damage appears to have already been done in schools, and more damage is likely to happen. Corrective and restorative work is now needed, including a greater respect for the professional experience and insights of teachers and subject communities. Richardson (2015) argues that there needs to be greater trust and cooperation, both nationally and locally, between Muslim and non-Muslim organisations and communities. Greater attention needs to be paid to Islamic values, wisdom, and pedagogy in the field of education.

In March 2018, the House of Lords Select Committee on Citizenship and Civic Engagement (House of Lords, 28 March 2018) raised concerns on the definition of British values, advising the Government to stop using the term Fundamental British Values. Instead, the committee recommended the use of the term 'Shared Values of British Citizenship' and a change in the existing list of values from "democracy, the rule of law, individual liberty and mutual respect and tolerance of different faiths and beliefs" to "democracy, the rule of law, individual liberty, and respect for the inherent worth and autonomy of every person." The House of Lords argued that the rule of law ensures that every individual has freedom under the law and hence enjoys individual liberty and equality before the law. The Select Committee also recommended that the promotion of Shared British Values should be separated from counter-extremism policy and instead be aimed at encouraging positive citizenship by formulating a new curriculum that includes the Shared Values of British Citizenship. The House of Lords recommended a public debate across the country on how Shared Values of British Citizenship and other values fit together (HM Government response to the House of Lords Select Committee on Citizenship and Civic Engagement, June 2018).

In response, the Government argued that FBVs are set out in regulations with statutory guidance. Schools are familiar with the term and its associated policy objectives. To stop

using the term now could disrupt the positive work undertaken by many schools. With regards to separating Shared British Values from counter-extremism policy, the Government stood by its argument that the promotion of FBVs are an integral part of safeguarding children and young people from the risk of radicalisation. The Government claimed that citizenship is taught in many subjects in the school curriculum and decided by schools who are in the best position to utilise their teachers (HM Government, June 2018).

Taking the House of Lords' views on FBVs and the definition of extremism, Eade (2018) and Healy (2018) argued that the values chosen under the term FBVs are contested and are neither fundamental nor distinctively British. The discourse analysis of this study also confirms the need for a critical evaluation of the term FBVs, which will be discussed in Chapters 5, 6, and 8. Nevertheless, it is a legal requirement for schools to promote FBVs under the Prevent Duty (Home Office, 2015). The discourse of the Prevent strategy, including the Prevent Duty, will be discussed in Chapter 3.

2.6 Islamic citizenship teaching in the UK

There has been a lot of unnoticed good practice of Islamic Citizenship Education taking place across the UK's after-school *madrassas* and Muslim schools. The School Development Support Agency (SDSA) developed a total of fifty lessons for the Islam and Citizenship Education project, which was designed based on Qur'anic verses and *Hadith* (sayings of the Prophet Muhammad) aimed at strengthening children and young people's understanding of integrated Islamic and British values (SDSA, 2009). The curricular content of Islamic Citizenship Education covers a range of topics, from being a good Muslim citizen to democracy in Islam. Some of these topics, such as tolerance and mutual respect, complement strands of FBVs.

A report published by Local Government Association (MJ Awards Local Government Association, 2011) suggests that the Islamic Citizenship Education project was well received in Tower Hamlets after-school mosques and *madrassas*. Based on a pilot project in 25 after-school *madrassas*, the programme achieved a commendation for Best Children Civic Learning Programme from the Municipal Journal Awards by the Local Government Association. In its internal report (Uddin, 2011), the Local Government Association suggests that the project was welcomed by the majority of Imams and leaders of mosques, who viewed the Islamic Citizenship Education project as the right counter-measure to educate children and young people towards building a cohesive and resilient community. Hameed's (2010) findings from a small-scale study also showed that the Islamic Citizenship Education project is a successful curricular programme in dispelling the myth that Islam is incompatible with modern society.

In 2014, a small-scale study was conducted in the East End of London to explore how Citizenship Education is taught in after-school *madrassa* settings and its impact on young peoples' understanding of active citizenship and civic identities (Uddin, 2014). The key focus of the research was to investigate the learning outcomes of young people through the *madrassa* setting. This study set out to establish any evidence on whether or not such institutions make any contributions to young people's knowledge and understanding of being a 'good citizen and good Muslim', as well as how to play a constructive role in school and in wider society. The study also examined the extent to which the teaching of *Hadith* and Qur'anic education in *madrassa* settings complements an understanding of active citizenship. The author found that, alongside religious education, young people learned about humanities and Citizenship Education. While young people enjoy *madrassa* settings as a friendlier, more socially and culturally oriented environment, they become aware of their self-esteem and responsibilities. They learn to care for others through respect and equality. They also learn the importance of voluntary work, charity, donation, human rights, and develop an understanding of government, politics, and voting (Uddin, 2014).

Findings from an Institutional Focused Study (IFS) on the 'Impact of Ofsted inspections in Muslim Independent Schools' (Uddin, 2016) demonstrate that, under Islamic studies, Muslim schools cover the curricular topics of humanities education, Islamic religious education, comparative religious education, and SMSC from Qur'anic and *Hadith* perspectives. The school leaders who took part in the study believe that the core curriculum of Islamic studies complements FBVs, which are embedded across SMSC, PSHE, and the whole school curriculum.

Ramadan (2004) claims that Islam and Western modernity are able to be reconciled and reach an overlapping consensus. Ramadan argues that Islamic values make important contributions to the development of humanity. Islamic and national identity can both coexist on the path to integration (Ramadan, 2004 pp 39-58). Ramadan insists that modern Islamic thought is not monolithic but pluralistic, presenting a different social vision for Islam in the West. However, Muslims are implicitly excluded from being a part of the West through their being labelled as a minority group. Ramadan emphasises that dialogue between Muslims and non-Muslims on public affairs is crucial for a communicative modern society (Yu, 2017).

Reflecting on religious and moral values in Islam, Halstead (2007) argues that the link between Islam and morality is reflected in many passages in the Qur'an (2:25, 95:6, 103:2). Muslims place equal importance on intrinsic and extrinsic motivations for the moral education of children. The intrinsic motivation is linked to encouraging young people to base their actions on a desire to please God and to love and follow the path of the Prophet

Muhammad by replicating his behaviour. By forming a good relationship with their parents and teachers, a child follows their example out of love and respect. The extrinsic motivation covers the praise and reward by parents and teachers for the child's good behaviour, which provides emotional benefits and moral support (Halstead, 2007).

A study conducted by Al-Refai & Bagley (2008) on five Muslim schools and five state schools reported that Muslim pupils were especially receptive to teaching on being a 'good citizen' and acting in a civic-minded and socially responsible way. The authors of the study argue that the teaching of religion in Muslim schools reinforces the idea of citizenship to young people through Islamic teachings. Discussing the meaning of in-faith Islamic education, Najwan and Zehavit (2017) highlight that liberal and progressive Islam offers a democratic, multicultural, and multi-faith society. The authors insist that liberal Islam challenges the transmission-oriented and rigid interpretations of Islam, arguing that Islam is compatible with the ideals of reflective education, rational thinking, mutual respect, and equal citizenship. This case study contributes to providing an empirical understanding of these theoretical perspectives and the link between Islam and morality (Halstead, 2007; Ramadan, 2004; Qur'an, 2:25, 95:6, 103:2) from young people's perspectives and their learning experience of Religious and Humanities Education. This will be discussed in Chapters 6, 7 and 8.

Nevertheless as mentioned earlier, Panjwani noted from a small-scale study that some Muslim teachers claimed that there is no democracy in Islam, which problematises the essentialisation of the understanding of terms such as 'Islam' and 'the West'. The author argues that there has been a process of interpretation and reinterpretation of sacred texts and traditions by modernist and antimodernist scholars over the decades. As noted in previous paragraphs, the emerging discourse of modernist scholars' interpretations suggests that there is a compatibility between British values and Islamic values. However, anti-modernist scholars such as Huntington (1996), Bukay (2007), and Maududi's (1976) interpretations of Islam stood for the incompatibility between Islam and the liberal West.

Huntington (1996) contends that non-Western cultures, including Muslim cultures, are communitarian and authoritarian in their make-up. Huntington claims that there is no compatibility between Islamic culture and the West, and that Islamic extremism is a threat to world peace. Conversely, Bukay (2007) highlights that many Muslim scholars have argued that Islam has all the ingredients of the modern state and society, and have sought to justify that Islam enshrines democratic values. However, these scholars have failed to debate other scholars besides peppering their own analyses and references to please a wider audience in the Middle East. Maududi (1976), the founder of Jama'at-e-Islami, claimed that secular

Western democracy is in opposition to Islam. Maududi insisted that modern democracy is derived from socialism, secularism, and liberal democracy, much of which is a resemblance of pre-Islamic Arabia.

On the other hand, Esposito claims that Islam is compatible with, and encourages, democracy (Esposito, 1996). Esposito argues that democracy has many varied meanings. Islamic movements have internalised the democratic discourse through the concepts of *shura* (consultation), *ijma'* (consensus), and *ijtihad* (independent interpretive judgment). However, Bukay (2007) disputes that if Esposito's arguments are true, democracy would have rapidly spread in the Middle East. Esposito claims that democracy already exists in the Muslim world, whether the word democracy is used or not.

Taking on the arguments from both modernists and antimodernists, Panjwani claims that it is not Islam but instead Muslim interpretation that is compatible or incompatible with FBVs; religions are interpretive phenomena, not finished products (Panjwani, 2016). However, many orthodox Muslims would dispute that Islam is not a finished product, given that the Qur'an has been preserved in its original form for the past 1400 years (Qadri, 2012).

2.7 Conclusion

In this chapter, I have reviewed some of the key education policies in school. I argued that the Government's muscular approach of academisation, erosion of teachers' autonomy and performativity targets, creates a negative connotation and increased pressure on schools. There are overlapping curricular links between Citizenship Education, PSHE, Religious and Humanities Education, and the promotion of FBVs and SMSC development. The legal obligation to promote FBVs as part of SMSC is debatable. There are various criticisms surrounding the introduction of FBVs and their support in the implementation of the Prevent Duty. The terminology of FBVs is contradictory to the international HRE framework. Similarly, the definition of extremism as vocal and active opposition to FBVs is even more confusing.

The theological guidance concerning citizenship through *Hadith* and Qur'anic education can provide a curricular model that potentially complements Citizenship Education, SMSC, and PSHE. I argue that faith can be used as part of pedagogy in promoting both national and religious values to raise self-esteem and national identity, which in turn improves motivation and confidence to combat extremism.

Chapter 3: Literature Review of the Prevent Duty

The literature review in this chapter covers the definition of radicalisation and extremism, including the motivation of terrorism by different groups or individuals. The review discusses terror threats in the UK and abroad, including how the Government's Prevent policies and strategies are introduced to counter extremism and radicalisation. This chapter examines the criticisms surrounding the Prevent strategy and analyses how the Prevent Duty is being implemented in schools as a legal duty.

3.1 Terrorism in the UK and abroad - group and individual motivation

Over the last two decades, religiously inspired terrorism, and in particular 'Islamist extremism', has been on the rise.

The UK and Europe have been facing persistent terrorist threats since September 11, 2001 (9/11) and July 7, 2005 (7/7) (Home Office, 2018). There have been a number of changes since then in the tactics, volume, range, and pace of extremist activity (Michael, 2017). Drawing on lessons learned from recent attacks across Europe, the overarching perception amongst certain scholars (Weimann, 2014; Khan & Nhlabatsi, 2017) is that terrorist groups and individuals operate with different objectives and ideologies. Attacks have been perpetrated by smaller groups and radicalised individuals from loose affiliations. These are otherwise known as lone attacks or lone-wolf attacks (Danzell & Montanez, 2015; Khan & Nhlabatsi, 2017). The increasing phenomenon of lone-wolf terrorism has been regarded as a serious threat to public safety in recent years (Catherine, 2014; Weimann, 2014).

Bakker & DeGraff (2017) highlight that the term 'lone-wolf attack' refers to an attack planned and committed by a perpetrator acting alone, outside of any strategic command structure and assistance from any group. The authors argue that the perpetrator may be influenced or motivated by the ideology and beliefs of an external group. For example, the Westminster terror attack in March 2017 by Khalid Masood was a lone attack, which killed four people and injured dozens before Masood was shot dead. The whole attack lasted a mere 82 seconds (Home Office, March 2017; Khan & Nhlabatsi, 2017). In July 2011, 77 people were murdered by Anders Behring Breivik in Norway. The majority of victims were members of the left-wing Workers Youth League. Breivik attempted to justify his attacks through a written manifesto against multi-culturalism and the 'Islamisation' of Europe (Appleton, 2014; Catherine, 2014; Lee, 2016).

Using data from six different lone-wolf attacks in Europe, Khan & Nhlabatsi (2017) argue that there is a homogeneity in the social background and mental state of lone-wolf attackers. Data from the psychological and socioeconomic profiles of these perpetrators demonstrate

that they were ordinary people with ordinary needs and limitations. However, the authors claim that these perpetrators were all isolated, withdrawn from their surroundings, non-religious, and addicted to alcohol and drugs (Khan & Nhlabatsi, 2017).

On the other hand, large-scale attacks are influenced by political groups such as ISIS and Al-Qaeda. ISIS – the Islamic State of Iraq and Syria – is a politically motivated jihadist militant group (Byman, 2016). ISIS originated as the Islamic State of Iraq (ISI) during a political vacuum created after toppling Saddam Hussein (Luca, 2016). Zakeri (2016) explains the widespread threat of ISIS as accelerating the endogenous socio-political reconstruction and de-territorialised menace troubling the Arab world and the European Union. ISIS gained large territory in Iraq in 2014 (O’Hern, 2015) but were defeated in 2017 by Iraqi forces with support from the United States and its allies. Similar to ISIS, Al-Qaeda is a militant Islamist multi-national organisation. It was founded in 1988 by Osama bin Laden, Abdullah Azzam, and several other Arab volunteers who fought against the Soviet invasion of Afghanistan in the 1980s (Jones, 2012). Al-Qaeda is notorious for having carried out the 9/11 attacks in the US, but have also perpetrated a number of other attacks in Western Europe, Africa, and Asia (O’Hern, 2015).

By addressing the large scale group attacks Bloom (2017) has discussed the different recruitment strategies and propaganda messages used by these large scale organisations. ISIS & Al-Qaeda have combine chains of command with processes of online radicalisation. They also have training networks and bomb-making facilities. They train and recruit intelligent and well-educated people. These organisations also have their own intelligence services, particularly in the Western world (Bloom, 2017). For example, the murder of Lee Rigby on 22 May 2013 was perpetrated by two extremists, Michael Adebolajo and Michael Adebowale. Both of these perpetrators had links to the outlawed Islamist group Al-Muhajiroun and were believed to have been radicalised by the group (McEnery, McGlashan & Love, 2015).

3.2 Radicalisation and extremism

The term ‘Islamist extremism’ is addressed by the Home Office as:

“An ideology which is based on a distorted interpretation of Islam, which betrays Islam’s peaceful principles. Their ideology also includes the uncompromising belief that people cannot be Muslim and British, and insists that those who do not agree with them are not true Muslims” (Home Office, 2013).

The Government went on to say that ‘Islamist extremism’ is an ideology that accuses the West of perpetrating a war on Islam (Home Office, 2013). A large number of Muslim

community organisations fall under the definition of 'extremist' and are no longer eligible for government funding (Holmwood and O'Toole, 2018). The Government definition led to ban some of the Muslim groups and fund others who are more associated with the Government organisations and care more about human rights. I find that the formulation of such terms and policies creates an assumption that 'some Muslims are with us and others are not' – a separation rather than integration; in other words, it came down to a question of whether Muslim communities fractured into "them and us". Hence, it was hard to see how the follow-up action based on the term of 'Islamist extremism' could help tackle radicalisation.

Although the term 'radicalisation' is widely used in discourse on countering terrorism, it remains poorly defined (Borum, 2011). Taylor and Horgan (2006) describe radicalisation as the process of adopting an extremist belief system, including the willingness to use, support, or facilitate violence as a method to affect social and political change. Following the 9/11 terror attacks, the notion of radicalisation became central to discussions on the political, economic, social, and psychological forces that underpin the tackling of terrorism (Kundani, 2015). The concept of radicalisation was used by policy-makers, intelligence analysts, and law enforcement officers to design strategies to prevent future attacks (Kundani, 2015). Several working definitions have been used by the state intelligence and security services of different countries (Borum, 2011).

In its counter-terrorism strategy CONTEST, the UK Home Office defines radicalisation as:

"The process by which people come to support terrorism and violent extremism and, in some cases, then to join terrorist groups" (Home Office, July 16, 2015).

In the US, the FBI defines radicalisation as:

"The process by which individuals come to believe their engagement in or facilitation of violence to achieve extreme social and political change is necessary and justified" (Hunter and Heinke, 2011).

German law enforcement and intelligence agencies describe radicalisation as:

"The turning of individuals or groups to an extremist mind-set and course of action and the growing readiness to facilitate or engage in nondemocratic methods up to the execution of violence to achieve their goals" (Hunter and Heinke, 2011).

The Dutch Security Service (AIVD) defines radicalisation as:

"Growing readiness to pursue and/or support—if necessary by undemocratic means—far-reaching or extreme changes in society that conflict with, or pose a threat to, the democratic order" (Hunter and Heinke, 2011).

The above definitions suggest that all policy makers use a common language and theme to define radicalisation. This includes an understanding that radicalisation is related to extreme beliefs. Extreme ideologies are viewed as those that sit outside the common ground of the majority view, as well as ideologies that undermine democracy and pose violent threats. Extreme ideologies seek to achieve a social, political or religious change. A process of following these ideologies to become radicalised is also present. Thus, radicalisation is associated with extremism. Extremist views are usually political or religious, driving an individual to become radicalised, followed by vicious behaviour or attacks that sit outside of common moral standards.

Nevertheless, none of the above governments' definitions address the causes of terrorism. There is an assumption that extremist speech and beliefs are the most significant factors in causing terrorism. After the 9/11 terror attacks, discussion of the causes of terrorism was limited (Kundnani, 2015). I find that the terms radicalisation and extremism lack systematic analysis, debate, and evidence of causes of terrorism.

As discussed in Chapter 1, the term 'extremism' is defined in the Home Office's Prevent Duty Guidance (Home Office, July 16, 2015) as the active opposition to Fundamental British Values (FBVs). I argue that the context of FBVs (democracy, rule of law, individual liberty, mutual respect, and tolerance) was developed to tackle radicalisation and intended to serve the Government security agenda.

The Joint Committee on Human Rights (JCHR), a select committee that examines matters relating to human rights within the UK, has criticised these definitions to be too general. The JCHR consists of twelve members appointed from both the House of Commons and the House of Lords (HM Government, 12 November 2002). The Committee criticised that there is no clear definition of extremism. The Committee questioned whether the state could clarify the definition on the legal powers needed to combat violent and non-violent extremism and radicalisation (Government response to JCHR, October 2016).

Violent extremism is described by the Government (Home Office, 2015) as - the implementation of the extremist ideologies of an individual or a group using fear, terror and violence to achieve ideological, political, or social change (Joffé, 2013; Schmid, 2013; Striegher, 2015). Non-violent extremism is defined in the same way as extremism but is unaccompanied by violence (Home Office, 2015). The Home Office (2015) states that 'where non-violent extremism goes unchallenged, the values that bind our society together fragment'.

However, there is a common understanding amongst scholars that non-violent extremism could be a challenging term to define in policy (Schmid, 2014; Gleave, 2015; Glee, 2015;

Stiegher, 2015). Currently there is no distinct and clear definition of non-violent extremism. Without this definition, law enforcement agencies do not have clear guidance for deciding when and how to act on suspects of non-violent extremism (Gleave, 2015). Glee (House of Commons Meeting, 14 July 2015) argues that legislation to tackle non-violent extremism is long overdue since this form of extremism implicitly mobilises young people to become violent.

The House of Lords Select Committee on Citizenship and Civic Engagement overwhelmingly recommended that:

“The definition of non-violent extremism should not infringe the right to free speech, but must recognise that incitement and preaching of hate will always fall within this definition” (House of Lords, 28 March 2018, recommendation 64, paragraph 400).

In response, the Home Office set up an independent commission to study the views of communities, civil society, families, and legal and academic experts. This input from the public sector was to advise the Government of new policies to tackle extremism (HM Government, June 2018).

Taking into account the above arguments, the ‘violent’ and ‘non-violent extremism’ are related to extreme ideologies and beliefs. Violent extremism could be associated with the imposition of religious or political ideologies through violent means. Non-violent extremism can be viewed as the creation of an atmosphere conducive to terrorism and the propagation of extremism without the use of any violent means. I observe that while the Government’s definition of extremism and radicalisation to deal with terrorism remains weak, the formulation of the term non-violent extremism appears to be even more fragile, and lacks clarity on how to protect the freedom of speech. This study contributes with empirical evidence of how the school leaders and teachers view these theoretical definitions, particularly in relation to Fundamental British Values (FBVs) as part of the implementation of the Prevent Duty in their school. This will be discussed in Chapters 5, 6, 7 and 8.

3.3 Anti-terrorism legislation in the UK

The Terrorism Act 2000 came into force in 2001 after the 9/11 attacks in the US. The Act allowed police to detain terrorist suspects for questioning for up to 7 days. The Criminal Justice Act 2003 doubled the period of detention of a terrorist suspect for questioning to 14 days (Cherney & Hartley, 2015).

The Prevention of Terrorism Act 2005 introduced ‘control orders’, which allowed authorities to impose restrictions on the internet and other services on individuals suspected of terrorism (House of Commons Briefings, Prevention of Terrorism Act 2005, 19 December

2011). The annual review by the House of Lords (2010) on control orders raised concerns of potential human rights violations (House of Lords Joint Committee on Human Rights, 23 February 2010).

In December 2011, the laws on control orders were repealed and replaced with Terrorism Prevention and Investigation Measures (TIPMs). Kundani (2015) argues that TPIMS, like control orders, can be applied to individuals suspected, but not convicted, of any offence. The suspect might never know exactly why the Government has taken this action against them. The author claims that these measures undermine the civil rights of Muslims in the UK.

The anti-terrorism policies of the Home Office focus on top-down action, which is continually confronted by human rights and civil liberty groups. Despite the opposition to these policies, the Home Office (2018) claims that 34 targeted plots were successfully intercepted by intelligence services between 2005 and 2013 as a result of anti-terrorism measures. The Home Office (2018) also claims that 25 plots were foiled between March 2013 and 2018, 12 of which were between March 2017 and 2018. This only serves to raise concerns about home-grown terrorism. However, Aly (2013) argues that the Home Office needs to focus on the root causes of radicalisation and terrorism. Reflecting on a soft approach, Aly (2013) notes that a citizen-driven initiative helped build a peace park on the site of the 2002 Bali bombings. The initiative constructed a counter-narrative to terrorist propaganda and contributed to a sustainable and long-term counter-terrorism strategy. The author calls for a re-conceptualisation of soft counter-terrorism strategies as collective resistance to home-grown terrorism.

The tactics used by ISIS in recruiting young British Muslims has become a major threat in the UK. The Home Office (2017) claims that ISIS have managed to recruit around 850 British Muslims to follow their command to join them. In 2015, the Home Office introduced the Prevent Duty under the Counter-Terrorism and Security Act 2015 (Home Office, 2015) to tackle this ongoing recruitment and radicalisation. Under Section 29 of the Act, the Prevent Duty was introduced into public services to deter people from being drawn into terrorism.

3.4 The counter-terrorism strategy – CONTEST

In 2003, the Government launched its first counter terrorism strategy, CONTEST, following the 9/11 attacks in the US. CONTEST was further updated in 2006, 2009, 2011, and more recently in 2018. The key objective of the CONTEST framework is to reduce the risk of terrorism in the UK and its interests overseas. CONTEST comprises four key objectives: Pursue, Prevent, Protect, and Prepare. Each objective is defined as follows: Pursue is to stop terrorist attacks; Prevent is to stop people from becoming terrorists or supporting

terrorism; Protect is to strengthen the UK's protection against a terrorist attack; and Prepare is to mitigate the impact of a terrorist attack (Home Office, 2006).

With its latest review of CONTEST, the Home Office (2018) has shifted its focus. On one hand, it has strengthened the operational powers of the MI5 and counter-terrorism police. On the other hand, it has widened its partnership with communities, civil societies, local authorities, schools, and universities in delivering a wide range of projects. The aim is to work with schools, families, and local communities to build an awareness of the risks of radicalisation, as well as push for a resilience to terrorist narratives and propaganda (Home Office, 2018). To enhance support for schools, the DfE and the Home Office jointly developed a website called 'Educate Against Hate'. The website provided teachers, school leaders, and parents with guidance and bespoke training programmes to protect children from radicalisation and extremism, including ways to stay safe from extremist influences online (Home Office, 2018).

3.5 The Prevent strategy

The Prevent strategy, one of the four objectives of CONTEST, was first launched in 2007 and revised in 2011 (Home Office, 2011). The strategy aims to stop people from becoming terrorists or supporting terrorism. The strategy is now part of the safeguarding process under the new Ofsted inspection framework to prevent extremism, in the same way that schools help to safeguard children from drugs, gang violence, and alcohol (Home Office, 2011). In its update of the Prevent strategy in 2011, the Home Office addressed ways to deal with non-violent extremism that could potentially popularise views that encourage terrorism (Home Office, 2011).

3.6 The Prevent Duty

As noted earlier, the Counter-Terrorism and Security Act 2015 places a legal duty on schools, childcare providers, Local Authorities, and other partners of local panels to exercise their functions to prevent people from being drawn into terrorism (Home Office, 2015). This Prevent Duty also mandates the provision of support for people vulnerable to violent and non-violent extremism. For example, universities are obliged to draw up policies to prevent extremist speakers from delivering talks on campus. Likewise, prison services are required to draw up policies for dealing with radical preachers in prison (HM Government, 2015).

As noted in Chapter 1, the Prevent Duty was introduced as a legal requirement for schools to provide safe spaces for children and young people to understand, discuss, and challenge the sensitive topics of extremism and radicalisation (HM Government, 2015). Schools are required to identify at-risk pupils and have a robust reporting and referral procedure (such as

the Channel programme), including safeguarding policies. As part of the Prevent Duty, schools have a legal duty to promote FBVs within and outside school (DfE, 2015).

3.7 CPD on Prevent

The Home Office has rolled out the Workshop to Raise Awareness of Prevent (WRAP) as their main strategic training tool. WRAP equips staff with an awareness of the wider issues and concerns of extremism in school, such as identifying young people at risk of radicalisation, or the reporting mechanisms involved in Prevent (Home Office, 2015). Through WRAP, schools are required to upskill staff performance to deal with the vulnerability and exposure of young people to online grooming and access to extremist material. Staff are also required to monitor the behaviour of their students for potential signs and symptoms of extremism (Bryan, 2017). These signs include embracing conspiracy theories, sympathy towards extremist groups, feelings of persecution, an increase in argumentative behaviour, or a change in appearance and a distancing from friends.

The contents of WRAP have constantly been updated by the Home Office with each update of the Prevent policy. Changes in the referral process are addressed through intervention techniques, including new case studies from an Islamist and far-right extremist perspective. The Local Authority's Prevent team offers the training to the safeguarding or Prevent lead of a school. This lead is responsible for cascading the skills to all staff by embedding the contents of WRAP within the school's core safeguarding training and professional development plans.

In 2016, the Home Office launched further e-learning training to assist staff in fulfilling the requirements of the Prevent Duty. These online twilight courses are designed to last between 40 minutes to 1 hour. The courses focus on the following areas: Channel referral awareness; hate crime; community response to extremism; differentiating Islam, culture and extremism; countering extremism narratives and conversations; and far-right extremism.

3.8 Criticisms of the Prevent strategy

3.8.1 The impact of Prevent in school settings

The Channel referral programme was introduced as a pathway to implement the Prevent strategy (Home Office, 2011). Channel uses an existing multi-agency approach in collaboration with local authorities and statutory partners. These partners include the education and health sectors, social services, children and youth services, youth offending services, the police, and the local community. Channel works in a similar referral process to existing safeguarding partnerships aimed at protecting vulnerable people. The Channel Police Practitioner and the Local Authority safeguarding team lead the Channel process.

Reflecting on Channel's purpose, O'Donnell (2017) argues that although the programme aims to offer counter-narratives and challenge extremist ideological or theological ideas, it could be seen as a pre-emptive intervention based on probabilistic assumptions with no real facts or evidence. Taylor & Soni (2017) agree that this leads to a suspicious approach, which risks mistaken and misjudged referral of individuals.

Referral figures for 2016/17 provided by the Home Office (2018) show that a total of 6,093 individuals were referred under the Channel programme, of which two thirds were received from teachers and educators (NPCC, 2016). Out of these referrals, 2,199 (36%) were discharged from the process with no further action, while 2,748 (45%) were signposted to alternative services, and 1,146 (19%) were deemed suitable for preliminary assessment by the Channel panel. Out of these 1,146 cases, only 332 received support following Channel panel assessments, while the rest were released. Of these 332 individuals, 292 (88%) subsequently left the process, with only 40 (12%) receiving Channel support (Home Office, 2018).

Taking the Home Office (2018) analysis, the vast majority of referred cases (94.66%) were either discharged, signposted, or withdrawn from the Channel programme. This supports the argument of O'Donnell (2017) and Taylor & Soni (2017) that referrals are based on probabilistic assumption, which could risk mistaken referrals. Addressing a similar trend from the 2014/15 referral data, Hardly (2015) argues that inaccurate referrals illustrates that Channel may prove counter-productive and instead generates resentment among groups of young Muslim males. O'Donnell (2017) notes that such interventions could implicitly invoke a further risk of popularising extreme ideologies rather than reducing them. Busher (2017) and Crawford (2017) have raised concerns that such a muscular approach increases stigmatisation of Muslim students in the context of the Prevent Duty. Likewise, Coppock & McGovern (2014) argue that Channel legitimises a pre-emptive interventionist and securitising approach, which enforces a psychological vulnerability that affects the lives of young British Muslims (Thomas, 2014).

Addressing such cases, the Joint Committee for Human Rights (JCHR, UK Parliament, 20 July 2016) raised concerns about the referral programme by highlighting the stories of the 'cooker bomb' in Luton and 'terrorist house' in Lancashire. The 'cooker bomb' story involved a nursery school in Luton that raised concerns to Channel when a boy in the nursery drew and explained a picture of his dad cutting a cucumber, which was misheard as 'cooker bomb'. The nursery referred the case to Channel, but the mother of the boy refused to sign off the referral as she vehemently disagreed with the accusation that her and her son were terrorists. The nursery then reported the case to the social services. No further action was

taken by the panel. The 'terrorist house' story involves a ten-year-old who became subject to police investigation in January 2016 at a school in Lancashire. During an English lesson, the child wrote that he lived in a 'terrorist house', a misspelling of 'terraced house'. The child's house was visited by police, and his father was interviewed. The child became frightened and had to undergo an emergency medical assessment (UK Parliament, 20 July 2016).

The Open Society Justice Initiative (OSJI, 2016) undertook comprehensive research to assess the human rights impact of the UK's Prevent strategy. From January to September 2016, OSJI investigated 17 individual Channel referral cases. More than 87 people were interviewed. Some of the case studies suggest that there have been breaches of the Equality (Act, 2010) and Data Protection Act (1998). The report concludes that British Muslims are wrongly targeted and their place in British society is questioned which provokes divisiveness with "Them and Us" mentality.

Addressing staff training Bryan (2017) warns that poor CPD and nervousness about missing signs of vulnerability means that some schools are referring students unnecessarily. There exists a massive disparity between schools in the level of training that staff receive (Bryan, 2017). The Home Office has responded to these concerns by noting that over half a million frontline staff were offered a dedicated package of training. These staff include those working in Local Authorities, schools, colleges, universities, the NHS, prisons, and the police.

There is a consensus amongst scholars that the implementation of the Prevent Duty in schools synthesises pedagogical complexity with flawed fundamental British values, enforcing surveillance and securitisation in schools (Spalek, 2016; Allen, 2017; Taylor & Soni, 2017). Such measures may themselves feed and sustain terrorism (Choudhury & Fenwick, 2011; Cherney & Hartley, 2015). Nevertheless, very few members of staff have directly questioned the legitimacy of, or have expressed wholesale opposition to, the Prevent Duty (Busher, 2017).

3.8.2 A contested model of radicalisation

Thomas (2014; 2016) argues that Prevent is based on a 'contested model of radicalisation' and risks alienating the Muslim community:

"Within Prevent there is little evidence of educational processes that explicitly build youth resilience against extremism. Instead, Muslim youth are viewed as both a risk to society and at risk of catching the terrorist disease, with the contested model of "radicalisation" and child protection concepts utilised to portray risks of exploitation

by Islamist extremists that necessitate a deepening process of education-based surveillance” (Thomas, 2016).

The author argues that Prevent has focussed on young Muslims yet there has been little educational content within its programmes. Rather than wider education on trust and anti-extremism, the police-led Prevent programme contains a mono-cultural focus on Muslims and is therefore contradictory to community cohesion (Thomas, 2016). The Government’s contingency plan to deal with radicalisation represents an approach of governmentality (Foucault, 2007; p 109) that targets the Muslim community before a threat exists (Thomas, 2014). Reflecting on impact of the Prevent Duty in school, Dudenhoefer (2018) argues that the duty not only has the potential to undermine inclusiveness and safe spaces in schools, but also further alienates the British Muslim communities (Choudhury & Fenwick, 2011). Based on a critical analysis, Dudenhoefer concurs with Thomas (2016) by claiming that the Prevent Duty disproportionately targets British Muslims:

“The dual role of students as both at risk and, simultaneously, a risk, reveals that the Prevent Duty in educational institutions is deeply flawed in its implementation and has significant potential to alienate and radicalise the British Muslim population” (Dudenhoefer, 2018).

An open letter from 35 professors, led by Professor Baroness Ruth Lister, called on the Government to end its ineffective Prevent policy and adopt an approach based on dialogue and openness:

“Prevent reinforces an ‘us’ and ‘them’ view of the world, divides communities, and sows mistrust of Muslims” (Anderson, Independent Review of Terrorism Legislation, 2016).

In 2010, the Department of Communities and Local Government Select Committee (HM Government, 2010) raised concerns that the Prevent strategy in schools stigmatises and alienates segments of the population. This was reiterated by the Home Affairs Select Committee in 2016 (HM Government, August 2016). Addressing the Counter-Terrorism and Security Act 2015, the Home Affairs Select Committee (2017) also raised concerns that the Prevent strategy was affecting the discussion of terrorism and raising the danger of extremism rather than reducing it (Home Office, Commons briefing paper, January 24, 2017).

3.8.3 A top-down strategy as opposed to a community-based approach

Reflecting on community engagement O’Toole and Meer (2015) have criticised Prevent as a top-down governing strategy against the Muslim community. The authors argue that New

Labour's approach to Prevent emphasised some hopes of engagement with Muslim communities, although this approach was widely criticised, particularly in the way it merged Prevent with community cohesion. The guidance on the Duty to Promote Community Cohesion states:

“By community cohesion, we mean working towards a society in which there is a common vision and sense of belonging by all communities; a society in which the diversity of people's backgrounds and circumstances is appreciated and valued; a society in which similar life opportunities are available to all; and a society in which strong and positive relationships exist and continue to be developed in the workplace, in schools and in the wider community” (DCSF, 2007a).

In contrast, the Conservative Government's Prevent strategy (2018) operates with a much thinner conception of engagement. This strategy signals less community engagement and a hardened line on the types of Muslim groups that can be engaged.

Anderson (2016) categorised the Prevent strategy as a 'toxic brand' for marginalising Muslim communities:

“There is a strong feeling in Muslim communities that I visit that Prevent is, if not a spying programme, then at least a programme that is targeted on them” (Anderson, Independent Review Report of Terrorism Legislation, Supplementary Evidence, 2016).

There is an overlapping agreement with Anderson's (2016) viewpoint amongst other scholars in that the Government's treatment of Muslims as a suspect community facilitates widespread Islamophobia (Awan 2012; Banino, 2013; Ragazzi, 2016; Awan, 2017; Carter, 2017). Sian (2015) argues that monitoring of young Muslims for extreme views is problematic, which reinforces the logics of Islamophobia through practices of governmentality (Foucault, 2009). Allen (2017) claims that the state-endorsed policy of Prevent leaves space for spying on Muslims (Spalek & Lambert, 2008; Kundnani, 2014). This policy, among others, serves only to reinforce negative stereotypes and suspicions about Muslims and Islam, implicitly justifying Islamophobic rhetoric (Bonino, 2013; Isakjee & Allen, 2013). The authors claim that Muslims – with their apparent identifying features of beards, hijabs, and skin colour – are at risk of becoming easy and immediate targets for state discrimination. School students' points of view on this issue will be discussed in Chapter 7. Bonino (2013) calls for a bottom-up approach to empower Muslim communities and promote a better understanding of Islam and its position in pluralistic and multi-ethnic communities.

Following the Charlie Hebdo attack in Paris in January 2015, the Secretary of State for Education wrote to Muslim faith leaders asking them to play a part in combating extremism. The Education Secretary included an explanation of how faith in Islam can be a part of British values and British identity:

“British values are Muslim values. Like all faiths, Islam and its message of peace and unity makes our country a better and stronger place, and Britain would be diminished without its strong Muslim communities. Every day, mosques and other faith institutions across the country are providing help for those in need, and acting as a centre for our communities. It is these positive contributions that are the true messages of faith and it is these contributions that need to be promoted” (HM Government, Commons Briefing Paper, 23 June 2017, p 12).

A community-based approach and Muslim engagement are crucial in tackling extremism and finding a long-term solution. For such engagement to occur, Spalek (2010) posits that the approach must foster trust between communities, the police, and the Government. A similar position is encouraged by McDonald & Mir (2011), who suggest the involvement of schools in cross-community led interventions to tackle extremism and extreme narratives, with the endorsement of Muslim organisations or individuals accepted by the wider Muslim community.

3.9 Conclusion

In this chapter, I have discussed how the tactics of radicalisation and terrorist attacks have constantly been changing from strategic group commands to networks and lone attacks. Thus, a variety of dynamic issues influences the Home Office’s counter-terrorism measures. There are gaps in the knowledge and understanding amongst policy makers and practitioners on these new phenomena.

I have argued that community engagement raises more questions than answers on ways in which Government policies are increasingly alienating Muslim communities rather than helping them. Engagement between Muslim communities and the police can be viewed as tense, with intelligence gathered by security services on Muslim communities rather than working in partnership with them.

The implementation of the Prevent Duty in school settings is under scrutiny. There is a lack of transparency in the operation of Prevent, which only encourages rumour and mistrust on the statutory duty to spread. Furthermore, there is a lack of confidence in the Channel referral process, as well as a lack of relevant training and professional development on sensitive curricular issues and reporting mechanisms.

It could take many years for the Government and Muslim communities to come together with the right policies and strategies to deal with extremism and radicalisation in the UK. In the meantime, this research study provides evidence of ways in which the Home Office-initiated Prevent Duty influences the curricular programme of citizenship and British values education in a Muslim-majority state school.

Chapter 4: Research Methodology and Method

This chapter describes the theoretical perspective, research design, methodology, and methods. I will also outline my challenging journey of access to school and provide a detailed description of the process of data collection and analysis. Finally, I will explain how the confidentiality and anonymity of the participating institutions and individuals were maintained.

4.1 Theoretical perspective

The key aim of this study is to investigate how a Muslim-majority state school in London has been delivering Citizenship Education through the implementation of the Government's Prevent strategy. This study builds on my previous research project (Uddin, 2016) investigating the implications of Ofsted inspections on Muslim independent schools in the East End of London. The present research focuses on how the combination of Citizenship Education, PSHE, SMSC development, and FBVs are organised and taught to address safeguarding policy and the Prevent Duty.

The research questions for this study are as follows:

1. How does a Muslim-majority state school in London implement the Prevent agenda through Citizenship Education?
2. How are Fundamental British Values (FBVs) promoted in the school to address the Prevent duties?
3. How do school leaders and teaching staff perceive the delivery of Citizenship Education in response to the Prevent duty?
4. How are young people responding to Citizenship Education and the promotion of British Values through the SMSC and PSHE curriculum?

This research was carried out by undertaking a qualitative case study in a Muslim-majority state school in the East End of London. Qualitative research is especially useful when investigating the meaning given to events that are experienced by people (Denzin & Lincoln, 2000; Bogdan & Biklen, 2003). Yin (2009) describes the qualitative case study as an empirical inquiry that investigates a contemporary phenomenon within its real-life context when the boundaries between the phenomenon and context are not known. A research study meets the requirements of a qualitative case study by addressing the 'how' or 'why' questions concerning the phenomenon of interest (Yin, 2009).

Stake (1995) argues that a case is “a specific, a complex, functioning thing,” more specifically “an integrated system” which “has a boundary and working parts” that are purposive. A qualitative case study is a “study of the particularity and complexity of a single case, coming to understand its activity within important circumstances.” The researcher undertakes an in-depth exploration of a programme, event, activity, or a process in investigating a phenomenon (Stake, 1995).

When designing a case study, Stake (1995) highlights that a flexible approach is needed to allow researchers to make major changes even after they proceed from design to research. The set of research questions need to be sharpened to address the phenomenon studied, which helps to identify research problems and sample selection, as well as aiding in structuring observations, interviews, and document reviews (Stake, 1995; Merriam, 2015).

Merriam’s (1998; 2015) views are in line with those of Smith and Stakes. Merriam states that a case study is “a thing, a single entity, a unit around which there are boundaries” (Merriam, 1998, p 27) and can be a person, a programme, a group, or a specific policy.

The boundaries of my case study were known from the beginning. These boundaries sit within the definition by Stakes and Merriam rather than that proposed by Yin. Through my case study, I investigated the perceptions of school leaders, teachers, and young people on Citizenship Education in response to the Prevent Duty.

4.2 Research methodology

The key focus of this research was to investigate how the citizenship curriculum is delivered in combination with PSHE, Religious and Humanities Education, and the promotion of FBVs in response to the Prevent Duty in a Muslim-majority state school. This research was characterised by its aim to understand the opinions of teachers and school leaders on the planning and delivery of this curriculum through practical teaching and learning. Research methods generate words and meanings, which are constructed by human beings to discuss, debate, and interpret issues (Crotty, 1998).

Methodologically, the study involves a case study approach (Yin, 2009; Merriam, 2015), using a Muslim-majority school, situated in inner-city London. Over 90% of the students are from a Bangladeshi origin and include second and third-generation Muslims. One third of the school’s pupil population are on Free School Meals. The school is a state-funded community secondary school for boys, which serves around 1000 students and includes a sixth form. Yin (2009) argues that case studies benefit from having multiple sources of evidence, which ensure that the study is as robust as possible (Green and Elmore, 2006; Yin, 2009). This case study involves data collected from the perspective of school leaders, teachers and

students on citizenship and values education in context of the Prevent Duty, and are triangulated (Bauer & Gaskell, 2009; Robson, 2011) with the data collected from lesson observations and documents review.

4.3 Research design

a. The methods

The research method consisted of five key integrated case study components (Figure 4a). These included interviews with school leaders, teachers, and students, which are structured in three dimensions that are discussed in the next section. The two other components are lesson observations and documentation reviews, which are used to triangulate participants' views (Figure 4b & 4c). This will be discussed in section 4.4.6.

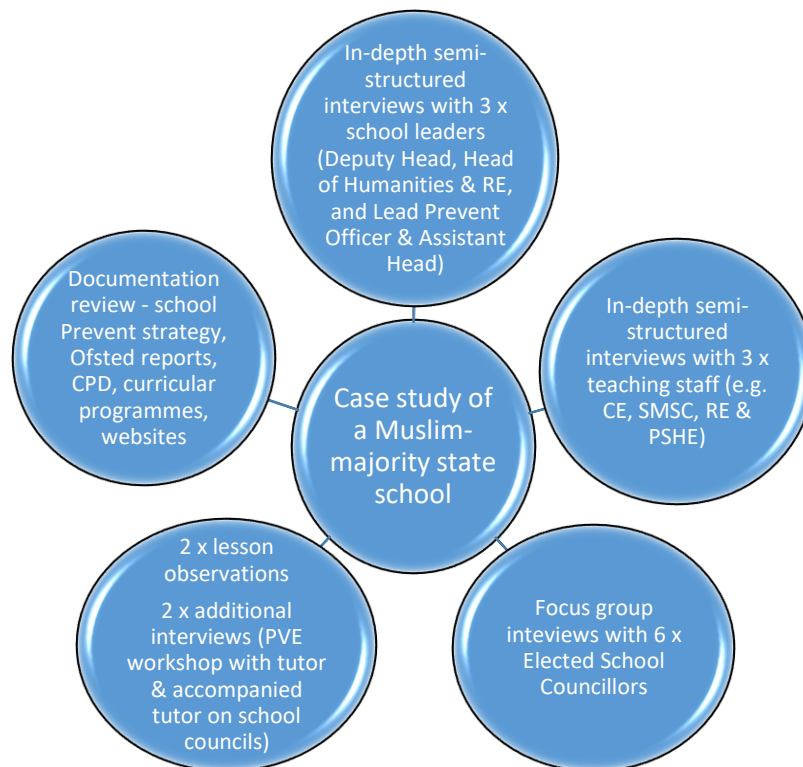


Figure 4a. Research structure

A six-week investigative study took place in the school between 12 December 2016 and 6 February 2017.

b. Structure of the case study

This study undertakes a three-dimensional approach to investigate participants' perceptions:

Dimension 1 - School leaders' views on school policy, strategy, and the curricular structure of teaching Citizenship Education.

Dimension 2 - Teachers' perceptions of the planning and delivery of Citizenship Education in response to Prevent and safeguarding issues.

Dimension 3 - Students' views and their understanding of Citizenship Education; what they learn and how they learn.

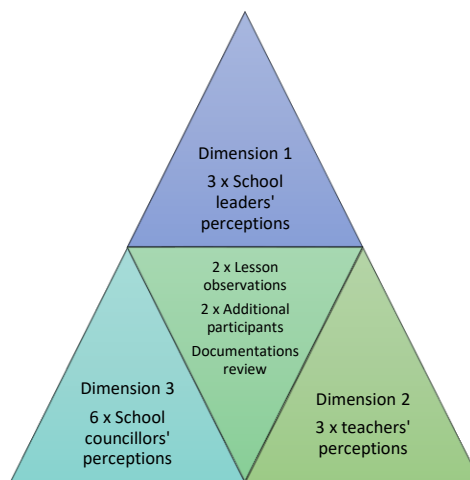


Figure 4b. Triangulation of data.

Each dimension addresses the school's policies and practices based on several people's perceptions. These revolve around the research questions and review of documentation, which are outlined in Figures 4a, 4b, and 4c.

For the present study, a flexible and adaptable approach (Stake, 1998) was followed to accommodate the research questions. Interview questions and sub-questions were adjusted and re-adjusted as the discourse unfolded throughout the study.

4.3.1 Interviews of school leaders and teachers

In-depth semi-structured interviews were held with school leaders and teachers to collect their views. In defining a semi-structured interview, Bryman (2008) describes unlike structured interviews, semi-structured contains a structured sequence of questions to be asked in the same way to all interviewees. Semi-structured interviews are more open and flexible nature of conversations than a fully structured interview. However, an unstructured interview could almost be described as a conversation between two people. This could be

considered as an interpretivist approach, looking at it from an interviewee's point of view (Bryman, 2008). The research interview is an interpersonal situation, a conversation between two people on a theme of mutual interest. In the interview, knowledge is created 'inter' the points of view of the interviewer and the interviewee (Kvale and Brinkman, 2009). Therefore, an in-depth semi-structured interview was the best method for this study and allowed me to prepare questions ahead of time. This form of interview also helped participants with the freedom to express their views in their own terms.

Semi-structured interviews were a suitable method to use for the very tight schedule at the school. Bernard (2006) explains that semi-structured interviews are best used when there is only one chance to interview a study participant. This method provides a clear set of instructions for the interviewer and can provide reliable and comparable qualitative data. The use of open-ended questions, combined with a conversational interview style, produces meaningful comparisons between the opinions of different participants. From my interviews with school leaders, I gathered data around the school's strategic vision and ways in which the school addresses the Prevent Duty through Citizenship Education. From interviews with teachers, I collected and collated information around the teachers' perceptions of planning and delivering the citizenship curriculum, including their views around students' knowledge, skills, and attainment of citizenship in response to the Prevent Duty.

4.3.2 Observations

Two lessons were observed and evaluated to establish the planning and delivery of the citizenship curriculum in response to the Prevent Duty. Lesson observation in a qualitative case study is a key source of data collection, which requires a clear understanding of the objectives and techniques of who to observe and how to observe them (Yin, 2009; Merriam, 2015). For my lesson observation, I used Ofsted's (Ofsted, 2018) generic guidance to look at the lesson structure, the aims and objectives, the way the lesson opens, organisation of activities, links and transitions between the delivery of the lesson and students' responses and interactions. I analysed the subject contents, teaching resources, and materials that were used, methods of delivery e.g. teaching activities and techniques, whole class, group, pair and individual activities including learning outcomes. As part of my lesson observation, I have audio recorded the lessons and also taken notes in a blank notebook. For audio recording, I have taken both parents' and students' consents prior to my observations (Appendices 4.4, 4.5 & 4.6). I have also taken the verbal permission of the students and the class teachers at the time of my observation. A statement on parents' and students' consent will be addressed in section 4.6, under 'Ethical Consideration'. I negotiated with the Deputy Headteacher to observe a PSHE session for Year 9 students; discourse analysis of these

findings will be evaluated in Chapter 6. The second lesson I observed was a Prevent workshop for Year 12 students, the details of which will be discussed in Chapter 5.

4.3.3 Focus group interview with school councillors

The focus group interview of six school council (student) members was intended to evaluate their perceptions of learning citizenship and British values education. Focus group interviews involving a small group of six to eight participants are a powerful tool in educational research and an ideal qualitative technique for data collection (Punch & Oancea, 2014). Each member of the focus group I conducted was a school councillor, representing Year 7 to Year 12 students. A set of questions were asked to allow participants of the focus group to elaborate on their responses on what they have learnt on FBVs, PSHE, SMSC, and Religious and Humanities Education. The focus group also addressed the frequency of being exposed to extreme views within, and after, school. These findings will be analysed in Chapter 7.

4.3.4 Documentation review

Alongside interviews and observations, documentation review is one of the key tools in a qualitative case study (Stake, 1995; Yin, 2009; Merriam, 2015). Together with data collected from semi-structured interviews, the focus group and lesson observations, I studied the following documents:

Table 1: National and local documents that studied

National policies	Local school policies
<ul style="list-style-type: none"> • The Home Office Prevent strategy • The Prevent Duty (Home Office, 2015) • The Local Authority’s Prevent policy • National Curriculum for Citizenship Education • Religious and Humanities Education • PSHE and SMSC development. 	<ul style="list-style-type: none"> • The school’s Prevent action plan and safeguarding policy • Ofsted reports 2014 • The school’s website • Excel grid illustrating how FBVs are mapped across the curriculum, students’ work • CPD materials • Teaching resources • Schemes of work for PSHE, Religious and Humanities Education, and FBVs • Students’ work

I reviewed and analysed the national policies reflecting on my research questions in Chapters 1, 2 and 3, and these will be reported in Chapters 5, 6 and 7 to verify my findings. I have download and compiled the documents on a hard disk and analysed them to understand the purpose, meaning, and application of each document. Stake (1995) highlights that access to an organisation's documents can be challenging, no matter how much a researcher plans in advance. I knew that to gain access to the school's documents would be a particularly challenging task due to the sensitivity of the subject that I was studying. Nonetheless, I was able to negotiate with my point of contact, the Deputy Headteacher to secure access to key policies and strategies. I studied each document and analysed the participants' views to assess the implementation of the documents, which will also be discussed in Chapters 5, 6 and 7.

4.4 Methods of data collection

The in-depth semi-structured interviews with open-ended questions were the main source of data collection for this study (Robson, 2011). The data from documentation reviews established evidence surrounding the school's existing policy and strategy of teaching the citizenship curriculum, as well as on teaching resources and activities used for this purpose. These data were triangulated to develop emerging codes and themes from the semi-structured interviews and lesson observations (Bauer & Gaskell, 2009; Yin, 2009).

4.4.1 Interviews

After receiving ethical approval, I was able to proceed with my sample selection and interviews. My point of contact in the school was the Deputy Head Teacher. Prior to the interview, I sent this contact detailed information about the aims, objectives, and outcomes of the study in a covering letter and information sheet (Appendices 4.2 & 4.3). I also emailed the logistical details of my DBS checks, interviews, observations, audio recording, and my schedule with the school for six weeks. On the first day, I had a one-hour meeting with my point of contact where we drafted the detailed programme of my study for the next six weeks. This included the plans for all interviews, focus group, and lesson observation time, as well as the location and times of these sessions. Additionally, we planned the documentation I needed and the email contacts of all relevant participants. Prior to the interview and observation, all interviewees were given the opportunity to read and understand the information sheet of the study. Participants were given a guarantee of confidentiality and the opportunity to raise any questions or concerns. Participants were also informed of the ability to opt out of the interview process at any stage without stating any reason.

Creswell (2003; 2007) emphasises that the preparation of questions and the actual implementation of the interview are important aspects of gathering rich data. I began each interview with a friendly greeting and explanation of the process of interview, and with the use of a digital voice recording in place. Each interview commenced with an introduction in which I provided a brief overview of the research questions and outcomes, as well as the approximate time length of the interview. Verbal consent for audio recording of the interview was obtained, and a guarantee of confidentiality and the choice to withdraw from the interview at any point in time were reassured. I also promised to send participants a copy of the interview transcript for the purpose of accuracy, and I gave permission for changes of any wording that the interviewee might not agree with. My initial question (Appendix 4.1) set an open and friendly conversation. Throughout all of my interviews, I listened and expressed my interest in the answers of the participants. I included several prompts and probes to stimulate and engage the participants, but ensured that I remained neutral rather than display my approval or disapproval with any answer.

4.4.2 Interview questions

The key pieces of the jigsaw of this research structure was to investigate the perceptions of school leaders, teachers, and school councillors on several areas. These topics included the school curriculum, the school's policies and strategies, Prevent and safeguarding issues, extremism and radicalisation issues, CPD, and planning and delivery of the relevant curriculum. Questions were asked on 'what', 'why' and 'how' to address the issues. My research questions were designed to capture the detailed insight into participants' views and perceptions, both thematically and dynamically. Kvale & Brinkman (2009) explain that 'thematically' means that the questions produce knowledge, while 'dynamically' promotes a good interpersonal relationship and interaction in the interview. A good interview question should have both a thematic and dynamic nature (Kvale & Brinkman, 2009). Each of my research questions was then translated and investigated through three sets of interview questions – one for school leaders, another for teachers, and a final set for school councillors.

The school leaders and teachers – including the Deputy Head Teacher, head of year group, and Prevent safeguarding officer (Assistant Head) – are all high professionals in their own fields. The questions I posed were all phrased in a colloquial form to generate spontaneous and rich descriptions (Appendix 4.1).

4.4.3 Sampling

A total of fourteen participants including a Deputy Head, Assistant Head, a head of year group, five teachers and six school councillors took part in this research. This sample was

diverse in terms of school leadership, subject-specific teachers (citizenship and British values education) and pupils' representation from each year group. One of the participants from the teachers was a local Muslim resident with the same ethnicity as the majority of students in the school who appeared to have local knowledge. This participant had additional responsibility in liaising with parents and community groups and developing community projects in partnerships between the school and the community.

4.4.4 Access to school

Finding a school for this case study was the most challenging part of my research. The key issue was the complexity and sensitivity around the issues of extremism and radicalisation. The subject of my investigation is associated with counter-terrorism and the Prevent strategy. Over the recent years, Muslim-majority state schools and Muslim independent schools have come under additional scrutiny by the media, Ofsted, the DfE, and the Home Office (Uddin, 2015). The failure to prevent four Bethnal Green Academy students from joining ISIS in 2014 could be attributed to this increased scrutiny. Six Muslim independent schools and a Church of England school in Tower Hamlets were downgraded to special measures by Ofsted in October 2014. This occurred after the 'Trojan Horse' affair in Birmingham between March and May 2014, when 32 Muslim schools were downgraded to special measures (Arthur, 2015). Muslim-majority schools are anxious of investigations by Ofsted and the risk of losing their reputation. I anticipated that it would be extremely difficult to find schools that would agree to undertake such sensitive research. Therefore, I decided to undertake a single case study in one Muslim-majority school. This allowed me to focus on undertaking an in-depth investigation of one specific school to examine its curricular programme on citizenship and implementation of British values education to address the Prevent Duty.

As I expected, schools were extremely sensitive and reserved to offer their premises for such a study. I began my search for a school in mid-October 2016. I sent my request to two schools at a time, mainly the schools that I knew well from my experience of working within the same Local Authority. I sent email requests with a project proposal, information sheet, and confidentiality and anonymity guarantees, followed by phone calls. It was a strenuous two and half months before I finally found a school willing to participate.

The first two schools had refused my request without providing any reason. In the meantime, I had met with the Prevent Officer of the Local Authority in which I was searching for a school. I provided this officer with all the relevant information of my study, including project details and ethical approval. I was assured that schools would be sent my request. However,

this avenue of recruiting a school was not successful and the officer gave up after a few schools had rejected my request.

I contacted the chair of the Collective of Bangladeshi School Governors (CBSG), who was also a member of my teaching staff when I was working for the Local Authority. The CBSG is a forum that has promoted and trained Bangladeshi school governors for the last thirty years. My idea was to collect more information about schools' governing bodies, particularly to identify the Chair of School Governors and Senior Management Team (SMT) members who could push for my request. In my discussion with the chair of the CBSG, I was able to shortlist four potential schools that I could lobby through the key individuals who could push for my study to the Head Teacher and SMT of the schools.

I wrote to the Head Teacher of my first target school who knew me very well over the years. As part of my role within the Local Authority, I was involved in funding the school for their extended school activities. This Head Teacher had previously completed an EdD from the IOE and was familiar with the course content. I had attended an educational session delivered by this Head Teacher during the second year of my EdD. On my follow up, however, this Head Teacher turned down my request as the topic was considered too sensitive.

The Chair of School Governors of the second school I contacted promised me that my request would be influenced with the SMT through a few contacts. However, this was found to be a conflict of interest, and I was sent a refusal of my request.

I was quite optimistic of my third target school. The Head of the Language Department of that school was a very close friend of mine. The Head Teacher was also quite close to me. A preliminary meeting was set with both the Head Teacher and Deputy Head Teacher. I then met again with the Head Teacher, Deputy Head Teacher, and Head of Languages to explain the detailed project and study programme. I initially received a positive response and a promise that everything necessary would be done to convince the SMT. A few days later I received an email from the Head Teacher refusing to enroll the school into my study as it was an extremely sensitive topic under the current climate.

The Chair of Governors of the fourth school I contacted was a Deputy Mayor of the Local Authority I in which I was working. We had a very close working relationship a few years ago undertaking community issues and developing 'Extended Schools' projects. I contacted him with an explanation of the project. This first contact was a very warm discussion with him after many years. He was very excited about the project but told me that it would be extremely difficult to convince the Head Teacher. The Head Teacher was supportive of my after-school projects when I was working for the Local Authority. A few years ago, this Head

Teacher had eagerly argued on my favour for the benefit of an Early GCSE programme I had proposed at a Heads' Consultative Meeting.

Nonetheless, the Chair of School Governors asked me to send him an email with the details of the project, and to copy in the Head Teacher's personal assistant (PA). I sent this email on 7 November 2016. I waited a week but did not hear from the school or the Chair of School Governors. I then contacted the Head Teacher's PA, who told me that my email had been received and passed on to the Head Teacher. I contacted the Chair of School Governors a few days later, who informed me that he had asked the Head Teacher to consider my project seriously. He also told me that he could not do much if the decision did not go in my favour. I did not hear anything from the school for the following two weeks despite my consistent follow-up phone calls and emails. I was increasingly frustrated at not hearing of any progress.

On 28 November 2016, I made another phone call to the Chair of School Governors and tried to convince him of the benefit of my project for Muslim communities. I emphasised the point that if I were not able to conduct this study in his school – under a Muslim Bangladeshi Chair of School Governors, with over a 90% Muslim Bangladeshi student population and large number of Muslim staff – then I would have no other chance to conduct this important research in any other school. He informed me that the issue would be raised once again with the Head Teacher prior to an Annual Performance Review meeting in a week's time. I felt that my point of view had made a genuine influence on his decision. I received a call a few days later from the Head Teacher's PA to inform me that the Head Teacher wanted to meet me in his office on 2 December 2016.

I began this meeting by explaining my study, but the Head Teacher had read my description. He told me that his main concern was confidentiality and the sensitive nature of the study. He asked me how I would be able to maintain anonymity as I am close to the Bangladeshi Muslim community. I told him that I would work under the ethical guidance and approval of UCL. He further asked me how I would practically maintain confidentiality, to which I explained the anonymous nature of the data collection (Participant1, Interviewee 1, etc.). This convinced the Head Teacher, who asked to confirm in writing what I had just explained and to send him my DBS checks. I was relieved after this meeting and was ecstatic to begin my study. I sent my DBS checks and study programme on 6 December 2016, as well as an explanation of how I would maintain confidentiality and anonymity under the UCL Ethical Code of Conduct.

The Head Teacher had made a small suggestion on changing the terminology from 'Muslim-majority school' to 'single faith majority school'. However, I decided to stick with the initial

terminology since Muslims are the key focus of this research. Although the Head Teacher had made a valid point to avoid sensitivity around the issue, eliminating the word ‘Muslim’ might evade the key focus of the study.

4.4.5 Semi-structured interviews

Table 2: School leaders’ interview profiles

Participant	Age category	Gender	Responsibility	Interview time (minutes)
Participant1	50-60	Female	Deputy Head Teacher	20
Participant2	50-60	Male	Assistant Head Teacher & Head of Safeguarding	21
Participant3	30-40	Female	Head of Humanities and Religious Education	16

Table 3: Teaching staff’s interview profiles

Participant	Age category	Gender	Responsibility	Interview time (minutes)
Participant4	30-40	Female	History teacher and community project leader	21
Participant5	20-30	Female	Humanities teacher	16
Participant6	40-50	Female	PSHE teacher	24

Table 4: Focus group – School councillors’ interview profiles

Interviewee	Year Group	Gender
Student1	7	Male
Student2	8	Male
Student3	9	Male
Student4	10	Male
Student5	11	Male
Student6	12	Male

Table 5: Lesson observations

Year Group	Subject	No. of students	Gender	Interview time (minutes)
9	PSHE	31	Male	37
12	Prevent workshop	12	Male	36

Table 6: Additional participants’ profiles

Participant	Age category	Gender	Responsibility	Interview time (minutes)
Prevent workshop tutor	30-40	Male	Prevent workshop lead & lead tutor for Sixth Form	15
Accompanied tutor with school councillors	30-40	Female	Year 8 lead tutor	30

4.4.6 Thematic analysis and the triangulation of data

The emerging data were thematically analysed and triangulated with corresponding data that emerged from the lesson observations and documentation review. This was done to validate the information provided by the participants from each Dimension.

Dimension 1 - school leaders' perception on school policy, strategy and curricular structure:

- a. Organising Citizenship Education in response to the Prevent Duty
- b. British values promoted in response to the Prevent Duty
- c. Teaching and learning of Citizenship Education
- d. Students' understanding and confidence on issues surrounding radicalisation
- e. Criticisms of the government policy on British values & Prevent

Dimension 2 – Teachers' perception in the planning and delivery of the citizenship curriculum in response to Prevent and safeguarding issues:

- a. Planning and delivery of Citizenship Education through PSHE, history, and Religious and Humanities Education
- b. Interpretation of teaching FBVs to address Prevent
- c. CPD opportunities and training
- d. Students' skills and confidence
- e. Views in response to Prevent issues

Dimension 3 - Students' own views and understanding of Citizenship Education:

- a. Understanding of local, national, and global citizenship
- b. Knowledge and understanding of the definition and importance of British values
- c. Responses of learning PSHE, history, and Religious and Humanities education in becoming a better citizen
- d. Knowledge and understanding of extremism and social media

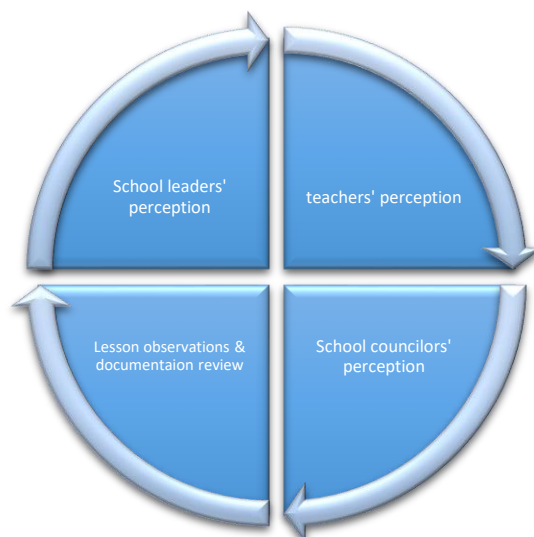


Figure 4c. Triangulation of data.

I followed the data analysis process systematically by searching and arranging interview transcripts, documents, students' work, as well as teaching and learning materials (Punch & Oancea, 2014). I used manual coding to note patterns in the data, dividing and labelling the pattern of responses with codes. Manual coding draws a distinction between different aspects of the content by organising the data in to a set of categories. The data then provides greater clarity regarding detailed thematic content, which is a useful technique in qualitative research (Joffe and Yardley, 2004; Robson, 2011). The benefits of thematic analysis are that it minimally organises and describes data sets in rich detail (Boyatzis, 1998).

4.5 Process of data analysis

The audio recording of each interview and lesson observation was transcribed and thematically analysed. Each transcription contained between four to six A4 size (double-sided) pages with single spacing. I used Creswell's (2007, 2009) six steps for my data collection and data analysis, a similar approach recommended by Braun's & Clarke (2006) as well as Hennink, Hutter & Baily (2011; pp 201-267).

Throughout the process of data analysis, I followed the process of the inductive approach. As in thematic analysis, themes or patterns are primarily identified in two ways. The first is the inductive or 'bottom up' approach (Frith and Gleeson, 2004), and the second is the deductive or 'top down' approach (Boyatzis, 1998). In the present study, 'means' and 'themes' were identified through analysis of participants' views, words, and phrases.

In thematic analysis, the cycles of data collection and analysis involve developing codes, descriptions, comparisons, categorisations, conceptualisations, and theory development

(Hennink, Hutter and Bailey, 2011). Thematic analysis is a process of encoding qualitative information. The researchers thus develop codes, words, and phrases that serve as levels of sections of data (Boyatzis, 1998). My collected data was analysed through a thematic coding approach consisting of predetermined key themes from the research questions. The interview transcriptions were filtered, followed by coding of the emerging themes and sub-themes, and then streamlining as evolving broader themes. The coding process involved me reading and rereading the data to identify opinions and issues raised by the participants themselves. Throughout the process of developing codes and themes, I had to focus on multiple tasks. The tasks involved identifying the types of responses the participants made on different aspects of the questions. These aspects included any new issues raised, the range of responses and new issues, whether the responses and issues are repeated, and key phrases and words that were used repeatedly to describe certain views and issues.

Stage 1: My analysis of the interviews began with listening and reviewing the audio tapes from interviews. These were then transcribed onto a Word document. Although this was quite a time-consuming task, the process helped to develop a thorough understanding of data, its meaning, and developing themes. It was a thoughtful journey from the beginning with the emerging themes.

Stage 2: I began with an initial reading followed by analytical reading of all transcriptions which involves reading beyond the words to consider the underlying context of what is said (Hennink, Hutter and Bailey, 2011). Analytical reading helped me in annotating my data. I was also sensitive to what was happening in the data, the context of the responses, and identifying the underlying sense of emerging codes.

Stage 3: As part of the annotating process, I highlighted the relevant words and phrases from the transcriptions. During the annotating process, I searched for meanings, words, and phrases related to the themes of research and interview questions of each dimension. I carefully examined the repetitions of words and phrases related to the meanings. Noticing repetition of responses is key to identifying potential codes. Such repetition may signal that the response is coded within the data (Creswell, 2009; Hennink, Hutter and Bailey, 2011). The highlighted information (as colour-coded words and phrases) were then listed on the analytical table as my initial codes (Appendices 5.1 & 6.1).

Stage 4: At this stage, I performed a micro-level analysis of the initial coding. As Joffe and Yardley (2004) explain, coding involves noting patterns in the data and labelling these patterns to draw distinctions and answer research questions. Thus, my evolving sub-codes were then translated into broader codes or as emerging sub-themes in response to my research questions.

Stage 5: I used the method of tally charts as part of analysing the sub-codes. I reviewed and refined them into broader codes and listed them on my analytical table as categories of responses or emerging sub-themes. I then sorted, defined, and named the sub-themes from across the data set (Braun & Clarke, 2006) that emerged from the coding analysis. As part of the final review, several themes were changed. Some of these were merged while others were split.

Stage 6: As Braun & Clarke (2006) highlight, a theme captures important data in relation to the research questions and represents some levels of meaning within the data set. Ongoing analysis of my sub-themes led to a broader understanding of the outcomes of research questions and theoretical concepts, leading to the key aims of the study. At this stage, I mixed and filtered all sub-themes and summarised participants' views into broader themes.

4.6 Ethical considerations

Ethical behaviour is defined as a set of moral principles, rules, or standards governing a person or profession (Aurelius, 2004). Ethical research involves getting the informed consent of those to be interviewed, questioned and observed or to be taken materials from (Bell, 2008). As I am no longer employed by the Tower Hamlets Local Authority, my choice of a school within the borough of Tower Hamlets was not part of any 'insider research'. Nevertheless, a few ethical issues need to be considered as part of this study including parental consent for their children's participation. I am familiar with a generic school Safeguarding Children Policy and I have an enhanced CRB police check. I have undertaken relevant safeguarding training over the last academic year. I am conscious of my legal and moral obligations towards pupils, particularly with regard to the Data Protection Act.

In the beginning, I intended to send an informed consent form to the children and their parents for their permission of those children who could possibly be taking part in the focus group interview and observation of my lessons. I emailed the consent forms to the Deputy Headteacher (Appendix 4.4, 4.5 & 4.6). However, the Deputy Headteacher notified me that the school had already taken children and their parents' permission for such a kind of interview or observation at the beginning of the year. I was further advised by the Deputy Headteacher that the parents of participating children were sent an email with the date and time of the interview and those lessons to be observed.

The participating adults involved in this research were school leaders and teaching staff. I had to take into consideration the confidentiality of the study participants for the sake of research integrity as well as the school's reputation. Thus, ethical approval and participant consent were paramount (Robson, 2011).

As part of the ethical approval, I sent a letter (Appendix 4.2) and information sheet (Appendix 4.3) to school leaders and teachers for informed consent and participation in the study. I also ensured that the participants understood what they were consenting to (Robson, 2011) including the research purposes, benefits and areas to the gatekeepers prior to the study. I then obtained informed consent from all those participants who agreed to take part in the study (Appendix 4.7).

At the beginning of my meeting with participants, I explained the process of the research, including their role and contribution. All participants including children were informed about their rights to withdraw at any stage of the study or decline to answer any uncomfortable questions. All parties were informed of their confidentiality rights in line with data protection legislation.

An additional ethical issue for this piece of work was the sensitivity around the Muslim community, mainly from Islamophobia and negative media portrayals. The issues investigated in this study were quite sensitive to the performance and reputation of schools and participants. The debate around extremism and ongoing observations and inspections on Muslim-majority schools are complex. These issues are potentially highly consequential and could, therefore, be sensitive to the participants of this study.

To minimise their anxiety, all participants, including the Head Teacher in the first interview, were made aware of my understanding of the sensitivity and my experience of working within the Muslim community. I explained the detailed aims of the research and its wider benefits for schools and communities. Confidentiality of personal and institution identity was explained. Appropriate measures were taken to store data in a secured place, including on a password-protected hard drive, laptop, and encrypted USB. Participants were assured that the data would not be released or published without their consent. Throughout my study, I maintained a careful and transparent approach to ensure confidentiality and anonymity. Terms such as Participant1, Interviewee1, and Student1 are maintained throughout my writing to maintain anonymity.

Chapter 5: Strategic Approach to Citizenship Education in Response to the Prevent Duty

The key focus of this research is to investigate how a Muslim-majority state school in London implements the Prevent agenda through Citizenship Education. This chapter provides an analysis of the findings from school leaders' perceptions on how Citizenship Education is designed under cross-curricular planning between PSHE, SMSC development, FBVs, and Humanities and Religious Education to address the Prevent Duty. This chapter also discusses school leaders' opinions on how FBVs are promoted in school, as well as criticisms surrounding FBVs and Prevent.

5.1 Thematic analysis of school leaders' perceptions

The main focus of this research is to investigate the perceptions of school leaders, teachers, and students surrounding the teaching and learning of Citizenship Education in response to safeguarding issues and the Prevent Duty. The study was carried out using a three-dimensional approach (Figure 5a).

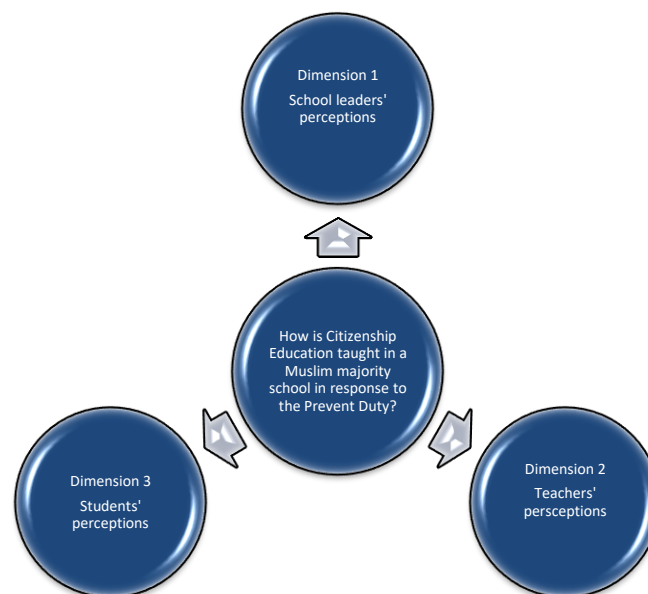


Figure 5a. Centrepiece of research paradigm

This chapter analyses the findings of Dimension 1 - school leaders' views around the whole school policy, strategy, and curricular practice of teaching Citizenship Education in response to the Prevent Duty, which came into force under Section 26 of the Counter-Terrorism and Security Act 2015 (Home Office, 2015). As documented earlier in Chapters 1 and 3, the Act introduced a duty on schools to have due regard in preventing young people from being

drawn into terrorism. Schools are required to build young people's resilience to radicalisation by promoting FBVs and enabling them to challenge extremist views (Revell & Bryan, 2018; p 65). As with all forms of safeguarding, staff should use their professional judgement in identifying an individual who may be at risk of radicalisation (Home Office, 2015).

Participants' perceptions were analysed under five overarching themes from my research questions. These themes are as follows: Citizenship Education organised in response to the Prevent Duty; implementation of the Prevent Duty in the context of Citizenship Education; FBVs promoted in response to the Prevent Duty; criticisms of FBVs; and attainment of students' knowledge and understanding in response to Prevent. As explained in Chapter 4, these themes emerged through mixing and filtering the data from all sub-themes, which materialised from interview transcriptions. These themes provide rich and meaningful insight into school leaders' perceptions of developing wider citizenship programmes to address the Prevent Duty. These themes are visually represented with multiple layers of emerging sub-themes (Figure 5b).

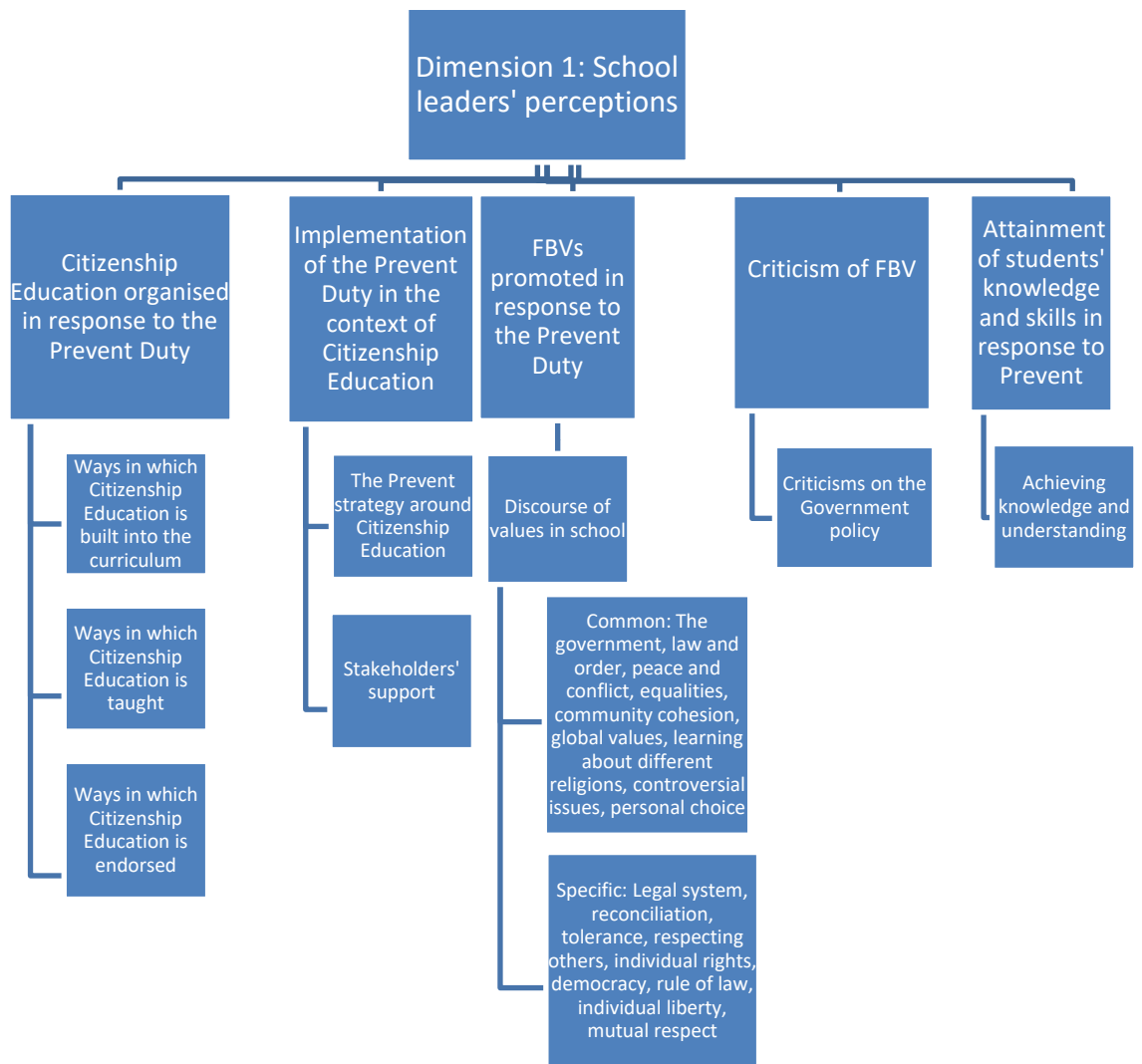


Figure 5b. Thematic structure of Dimension 1 – analysis of school leaders’ perceptions

5.2 Citizenship education organised in response to the Prevent Duty

The school leaders’ views surrounding how Citizenship Education is delivered in school in the context of the Prevent Duty emerged under three sub-themes (Appendix 5.1):

- a) Ways in which Citizenship Education is organised into the curriculum
- b) Ways in which Citizenship Education is taught in school
- c) Ways in which Citizenship Education is endorsed

5.2.1 Ways in which Citizenship Education is organised into the school curriculum

School leaders confirmed that the school does not offer Citizenship Education as a discrete subject. The emerging sub-themes show that the teaching and learning of the Citizenship Education curriculum has been built under the umbrella of PSHE, SMSC development,

history, and Religious and Humanities Education that includes the promotion of FBVs (Appendix 5.1).

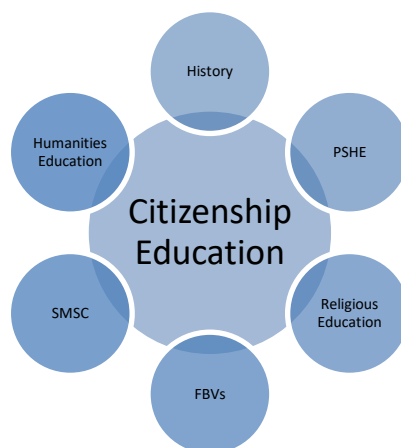


Figure 5c. Curriculum structure contributing to Citizenship Education

The participants' views suggest that there is no single approach to their programme of teaching citizenship. The data shows that, citizenship curriculum is concentrated through Religious and Humanities Education, PSHE, and history lessons. FBVs and SMSC are mapped across the curriculum. Drawing on Barnes's (2015, pp 68-70) argument, cross-curricular planning is a powerful tool to enhance learning by exploring the pedagogical benefits of several subjects. This appears to be the school's fundamental approach in delivering Citizenship Education:

Here at [REDACTED] we don't have discrete Citizenship Education class as such. Citizenship Education is covered by History, Geography, RE and Humanities lessons also the PSHE session which is every Monday morning. (Participant2)

Participant2 confirmed that the school does not offer Citizenship Education as a stand alone subject. The school therefore does not follow the programme of study for Citizenship Education. The content of citizenship curriculum is embedded across PSHE, as well as Religious and Humanities Education. It is more likely that teachers are not familiar with the national curriculum programme of study for Citizenship Education.

We don't have Citizenship Education as a GCSE. The RE department has 73% of students last year that got between A* to C. No PSHE GCSE is taught as part of RE. PSHE is separate on its own. There is no assessment for it at the end. (Participant1)

Participant1 confirmed that there is no GCSE in Citizenship Education, which raises further questions about the status of Citizenship Education in the school. Burton (2015) argues that

any subject that is not accredited or validated in school by a public examination board is usually seen as having a lower status by students, parents, and even teachers. Hence, the lack of GCSE accreditation for Citizenship Education renders the subject as less important in the school.

We look at in depth in Islam for year eleven and we've covered topics such as *jihad* and the true meaning of jihad. We also cover extremism and the role of the media and what extremism is and how we can prevent that as a group of people living in a society. (Participant3)

The first part of the quote above is briefly confirmed in the schemes of work for Religious Education, where one lesson is devoted to Jihad (Appendix 6.5, page 11). Reflecting the second part of the quote, the KS4 PSHE schemes of work confirmed a four-half term is identified to address Prevent and extremism (Appendix 6.5, page1). This includes 'Global Values' & 'Respecting Diversity' in Year 9, 'Faith and Homophobia' in Year 10, and 'Respecting Diversity' in Year 11.

When we are talking about citizenship it means being a good citizen and how to get along with others...just generally getting them to gain an understanding of other people is the main way. And we do that for a range of topics. (Participant3)

The opinion of Participant 3 reflects a sense that there is a limited opportunity that Citizenship Education can offer - 'being a good citizen and getting along with others'. With young people facing an increasingly diverse world with complexity surrounding politics and religion, citizenship could be a cornerstone of the school curriculum to promote good behaviour through community involvement or charity work (Crick, 1998; Starkey, 2017). Voter participation could be encouraged through education about the political system (Henn & Foard, 2012; Whitely, 2014; Janmaat, 2016), together with the promotion of tolerance of diversity and prevention of political and religious extremism.

It could be argued that the school's existing programme and practice of Citizenship Education needs to be reviewed and reorganised. The school needs to fully integrate the national curriculum for citizenship and value the subject as integral to the school's ethos. As Burton (2015) notes, for such improvement to occur, a school needs to introduce Citizenship Education across KS3 & KS4. Furthermore, GCSE accreditation needs to be included with a clear assessment process across the key stages, supported by the governing body and senior management team.

Given that the school is situated in the heart of a Muslim community within inner city London, an intensive programme of pluralistic citizenship (Dunleavy & Margetts, 2001) with a

cosmopolitan approach (Osler & Starkey, 2018) is needed. This will encourage young people to engage in democratic debates on politics (Ball, 2013) and religion. The pupils will be aware of local and national issues (Crick, 1998), and enhance their understanding and challenge of extremist rhetoric.

5.2.2 Ways in which Citizenship Education is endorsed

The data from school leaders' interviews (Appendix 5.1) demonstrate that the school has a programme of activities involving internal and external organisations to promote citizenship in various ways. The school leaders' opinions imply that the 'Celebration of Diversity' and 'Recognising Multiculturalism' are instrumental for citizenship studies alongside the recognition of 'Students' Voice' and 'Wearing Badges'. 'External Scholars' and 'Parental Engagement' are also being used as key motivational factors to endorse Citizenship Education.

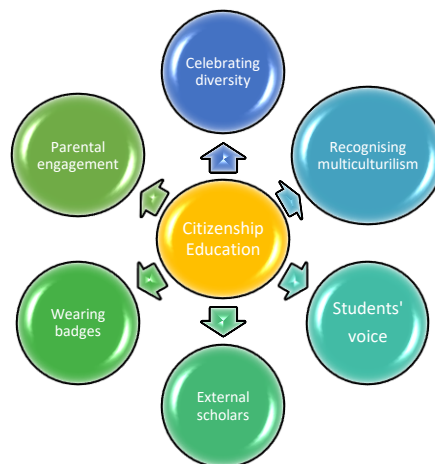


Figure 5d. The programmes of promoting Citizenship Education

a. Recognising multiculturalism and celebrating diversity

In each half term, a celebration was conducted by launching the theme at the school assembly, followed by the wearing of relevant badges throughout the half term until the next theme.

So, we have an assembly every half term. First one is always all people are different, let's celebrate it! Then we gone onto 2nd half term, all people have different abilities, let's celebrate it! (Participant1)

The schemes of work (Appendix 6.5, pages 1 & 2) show the celebrated topics as follows: 'All People', 'Different Abilities', 'Different Religions and Faiths', and 'Different Culture'. The

programme is backed up by cross-curricular themes, such as history, Humanities Education, Religious Education, and FBVs (Appendix 6.5, pages 1-11). My documentation review also showed an assembly PowerPoint programme on diversity that addressed religious freedom and equalities (Figure 5e).



Figure 5e. An example of how diversity is addressed at an assembly

You may see students surrounding the school wearing small badges and these badges relates to the 'diversity theme' of this half term. (Participant2)

My observations confirmed that students were indeed wearing one common badge reflecting on the diversity theme celebrating 'Human Being – One Race'.

'Recognising Multiculturalism' assemblies are used as a platform for introducing these events and initiatives:

The first assembly was taken by the person in charge of Prevent in the borough. The second assembly by blind cricketer [a friend] of our colleague. (Participant1)

The first part of the quote demonstrates how the borough's Prevent programme addresses the Prevent strategy in the school. This is confirmed through my review of the WRAP training documentation provided (Figure 5f). The second part of the quote also confirms how the programme frames the school's approach to multiculturalism by involving role models and disadvantaged people (Figure 5g).



Figure 5f. An example of how far-right propaganda is addressed through WRAP training



Figure 5g. An example of celebrating diversity

Participants illustrated that cultural and religious events were used as tools for learning multiculturalism:

For Diwali or Eid, we have some of our own staff come in and do an assembly. For Christmas, St. Dunstan's Church which is just opposite us. That's amazing - even though the majority [of students] are Muslim - they can come together and learn about Christianity. (Participant3)

Participant3 describes how the school takes advantage of religious festivals such as Christmas for Christianity, Diwali for Hinduism, and Eid and Ramadan for Muslims to build a cohesive understanding of different religions and cultures amongst the students. This confirms an initiative of constructive multiculturalism that negotiates tensions between

different races and promotes an inclusive, tolerant, and anti-racist educational environment in school (Kirkham, 2016). The quote also illustrates the Muslim students' perceptions towards learning about Christianity and their willingness to respect and tolerate other religions.

b. Students' voice and parental engagement

All participants emphasised the importance of 'Students' Voice'.

We have started some students leading the assemblies and the themes for the half terms are built into the students' choice. (Participant2)

Seiler (2013) argues that such initiative creates space and scope for students' voices and choices when designing curricular standards. The critical thinking skills of the students are also developed through such initiatives.

SMSC happens through PSHE. We have got a lot of these Prevent-type lessons so there is an opportunity for students to discuss and hear their views. (Participant1)

The schemes of work for FBVs include a six-and-a-half hour Prevent workshop explicitly designed to address British values and radicalisation issues. This will be discussed in Section 5.2.3 below. My findings from a PSHE lesson observation also confirm that Prevent and extremism issues are addressed; this will be discussed in Chapter 6.

Regarding 'Parental Engagement', parents are contacted through parents' evenings and offered workshops:

We do parent workshops, so we do like to work very closely with parents. Luckily, they're really supportive. (Participant3)

The Ofsted report from 2014 also confirms that the school communicates very well with parents and carers:

Parents' attendance at consultation evenings and academic review events are high. Parents and carers are generally committed, interested and supportive of the school's goals. (Ofsted report, 2014)

Ofsted's agreement with the school leaders' views demonstrates that the school does indeed have a policy and relevant practice in place in engaging parents on different programmes.

5.2.3 Ways in which Citizenship Education is taught in school

The emerging sub-themes (Figure 5g) reflect that the structure of teaching Citizenship Education reflects many different approaches. In addition to core curriculum hours on PSHE,

Humanities Education, Religious Education, and history; a half-hour Prevent workshop on FBVs is also being offered to all year groups by their Form Tutors once a week. Year group assemblies and whole school assemblies are delivered by mapping out every half a term on different themes.

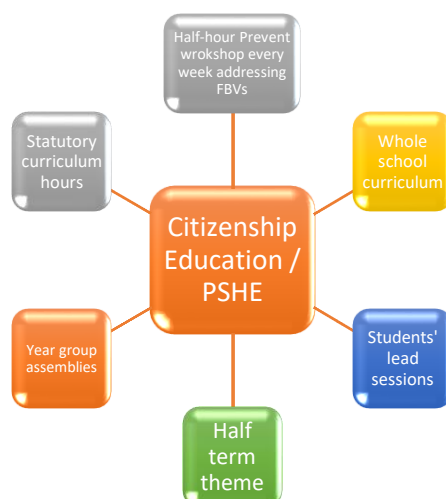


Figure 5h. Structure of Citizenship Education taught in school

The PSHE programme leads cross-curricular themes from the whole school curriculum across the subjects and year groups on the content and delivery of what is taught in every term (Appendix 6.5, pages 1-2). For example, in the autumn term for Years 9, 10 & 11, the programme is designed to cover Prevent but through different topics and activities. Years 7 & 8 complete a booklet with a follow-up survey on health and religions. Year 9 covers 'Global Values', 'Watch-Over Me', and 'Domestic Violence'. Year 10 covers 'Faith & Homophobia' and 'Customer Rights & Responsibilities'. Finally, Year 11 covers 'Extremism', 'Respecting Diversity', and 'Young People and Crime'. All year groups must follow up these activities with a Pupil Survey.

I observed a Prevent workshop for Sixth Form (Year 12) students as part of my data collection. The programme was designed by outlining clear objectives, with activities and outcomes for every session. The Prevent workshop programme covered a range of different areas with topics and activities mainly addressing key features of FBVs. A six-week scheme of work was made available to highlight how each of the FBV strands were addressed through learning aims and activities for every session (Appendix 5.2).

For example, Lesson 1 (Appendix 5.4) is titled 'What makes a person British'. This lesson includes different kinds of foods, drinks, cultures, religions, sports, and TV programmes. Students need to identify what they have in common in their identity as a British person or

another identity. The lesson also follows the British Citizenship Test introduced by the Government. The test, which asks 'Are you a true citizen', covers multiple choice questions on topics such as British landmarks, the history of battles, official flags, remembrance days, historical events, and the royal family (Appendix 5.4).

Reflecting on the learning outcomes of citizenship or history for example, this topic opens up a debate about national identity and what constitutes British characteristics. It reveals British history and what students have in common that makes them British. However, the suitability of such questions for British-born young people in school can be disputed. Answering such questions as either 'right or wrong' may not necessarily provide a judgement on who is a 'true citizen' or a 'British person'. Some learners may answer 'wrongly' and find themselves questioning their 'Britishness'. Hence, citizenship tests could be seen as barriers to learning about citizenship (Brook, 2012; Byrne, 2017).

I had observed Lesson 4, titled 'Individual Liberty' (Appendix 5.5). This lesson began with an introduction to the story of Malala Yousafzai and her show of individual liberty under the rule of the Taliban. The lesson was designed to address the heart-breaking story of Malala's near-death experience with the Taliban, and the way in which she survived to publish her book 'I am Malala' and won a Nobel Peace Prize in 2014. The key focus of the lesson was to explore students' understanding of the meaning of 'individual liberty' and engage them in group discussion and debate to identify the Human Rights that ensure individual liberty. The activity given to the students was to pick five individual human rights from a list of 30 rights from the Universal Declaration of Human Rights. The tasks were:

- To identify which of the human rights are most important to them
- To make a critical evaluation of why they thought these were the most important human rights.

There were 16 students in the class, and the delivery plan of the lesson was structured for the students to work in pairs. The following is a conversation between two students during the class:

Student x: What do you think is the most important fundamental human right?

Student y: Well I think it's all humans are free and equal in dignity and human rights.

Student x: Why do you think this?

Student y: This is because it explains broadly in depth why humans are allowed human rights. So basically, I think it simplifies all the points that are

here into one sentence to say that everyone deserves equal rights. Everyone is the same. No one is different in terms of race, colour, language, and gender. I think it sums up everything we should want in this sentence.

Student x: But by saying this do you think that you're comparing two humans' rights and saying that one is more important than the other?

Student y: No, I'm saying that everyone is equal together, so one is not better than the other. I believe in my opinion everyone is equal in right in this country and I think everyone deserves an equal share to express their opinion.

The above conversation demonstrates the learning outcomes of fundamental human rights and equality issues, as well as students' engagement debating on curricular issues. This conversation also reflects the students' understanding that everyone is equal in their own right in the UK – everyone deserves an equal share and the right to express their opinion.

In this lesson, only half of the students were able to identify their choice of five human rights. Even fewer students were able to make critical evaluations of why the human rights they chose were the most important to them. The lesson was not deliverable in half an hour. There was not enough time for everyone to explore their full potential on such interesting tasks.

After the workshop, I conducted a follow-up interview with the Year 12 tutor.

I mean, I suppose you probably sense today, how much of a rush it feels like. Very often you'll start what is a very deep and important topic, sometimes you almost finish the lesson with more questions than you start with. (Year 12 tutor)

The tutor was quite frustrated about the time allocated for the workshop. The tutor explained that, as the form tutor of Year 12, he has a responsibility of undertaking a half-hour Prevent workshop every week. Along with other form tutors, the tutor must plan these sessions and equip himself with the Prevent training required to run these sessions.

The Prevent workshop programme is not linked with students' performance or any kind of formal or informal assessment:

No assessment, just that they've had kind of links to attendance if they've missed stuff they need to catch that up. (Year 12 tutor)

Thus, it is always intractable to measure how seriously students are taking these studies and substantiate a targeted or achievable outcome.

5.3 Implementation of the Prevent Duty

School leaders confirmed that they were familiar with the statutory requirements of the Prevent Duty, including the importance of promoting FBVs, safeguarding measures, and relevant training needs (Appendix 5.1).

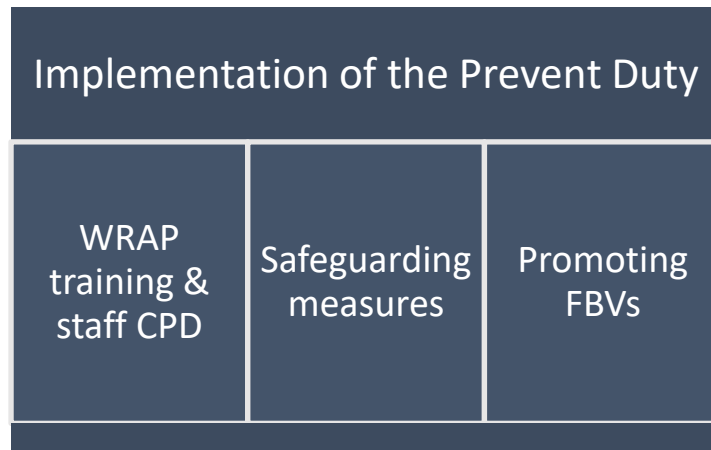


Figure 5i. The Prevent Duty implementation structure

5.3.1 Workshop for Raising Awareness of Prevent (WRAP) and staff CPD training

Staff receive the WRAP training provided by the Home Office (2015), together with a range of CPD on Prevent from the Local Authority. WRAP and other CPD on Prevent take place in a few different forms. The Local Authority Prevent Coordinator is responsible for cascading the relevant training in schools.

The people here from the Local Authority deliver [this] training. They also work in partnership with [the] Home Office. Over [the] past three years there has been a significant focus on Prevent training for safeguarding leads. (Participant2)

Participant2 was the school's Prevent Safeguarding Lead and one of the Assistant Head Teachers:

I do go to the training and then I bring that training to the school. I then go through, for example, to the governing body as needed and give update[s]. I provide staff training and I give training to all new staff. I go often to do the Local Authority training and then I come back and cascade that training down to our other staff. (Participant2)

Participant2's view reflects that not everyone can deliver WRAP or any other sensitive Prevent training. The Prevent Safeguarding Lead receives Home Office-provided training

first before offering training to others in the school. The Local Authority Prevent coordinator offers this training to the Prevent Safeguarding Lead, who then cascades the training to other members of staff. Participant3 also confirms the same process of cascading departmental training:

For example, one of my team members [is] going on [a] training course next week. When he comes back, he will then put some PowerPoints together with resources to teach us what he has learnt from that CPD. (Participant3)

The views of both Participant2 & Participant3 demonstrate that the school is overwhelmingly dependent on the Local Authority's support for Prevent training. Notably, the Local Authority Prevent programme is supported by Home Office temporary funding, which is being renewed every year. The purpose of this temporary funding is to build schools' capacity in upskilling staff knowledge and confidence to deal with sensitive curricular issues, and Prevent and safeguarding matters (Home Office, 2015). My documentation review confirms that the school is heavily supported by a bespoke training programme, which includes PowerPoints and resources from the Local Authority. There were two types of training programmes available: 'Core Training' and 'Complementary Training'.

The 'Core Training' programme is directly linked with the Prevent agenda, addressing extremism and radicalisation. The topics covered include 'Propaganda and Conspiracy', 'Conspiracy Theory', 'Extremism', 'E-Safety', and 'Faith and Hate Crime'. My documentation review confirms that there is indeed a course on extremism (Figure 5j), hate crime (Figure 5k) and e-safety (Figure 5l).

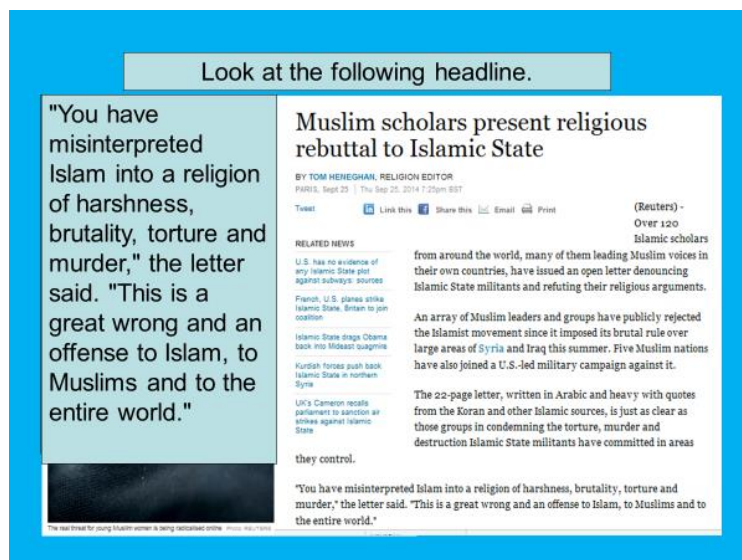



Figure 5j. Example of CPD on extremism



Figure 5k. Example of CPD on hate crime

E-safety

Objectives



By the end of this lesson you should be able to...

- Identify how online material can be harmful
- Explain how we can be safer online

Keywords

Cyber-bullying, grooming, propaganda

Figure 5l. Example of CPD on e-safety

The 'Complementary Training' programme is associated with the Citizenship Education and FBV strands, which covers the following topics: 'British Values', 'Citizenship Test', 'Democracy', 'Faith', 'Homophobia', 'Immigration', 'London City', 'Prejudice and Stereotype', and 'Media and Resilience'. My review of the training documentation confirms a course on British Values (Figure 5m), Democracy (Figure 5n), and Media and Resilience (Figure 5o).

Activity

So what did Gove actually mean?

Current guidance asks schools to "enable pupils to distinguish right from wrong and to **respect the civil and criminal law**" and "provide pupils with a broad general **knowledge of public institutions** and services in England".
Pupils are also encouraged "to respect the fundamental British values of **democracy, the rule of law, individual liberty and mutual respect and tolerance of those with different faiths and beliefs**".
Mr Gove also said that teachers will be banned from the profession if they allow extremists into classrooms.
(The Telegraph 22nd July 2014)

For discussion:
Are these sensible suggestions?
Are there any problems with them?
Should anything be taken away or added?

Figure 5m. Example of CPD on British Values

What is happening in this picture?



On Saturday June 20th tens of thousands of protestors took to the streets of central London to protest about the cuts the Conservative government are bringing in. These people used their 'right to protest' to show their opposition to government policies. In this country we have the right to **protest**, we have the right to express **free speech** and we have the right to **choose who governs us**. These are all fundamental parts of living in a **democracy**.

Figure 5n. Example of CPD on Democracy

Starter

The media and reliable information

Diamond 9

You have a sheet with 9 diamonds on. You need order the 9 diamonds into a big one in order of what you think is the most reliable source of information to the least.

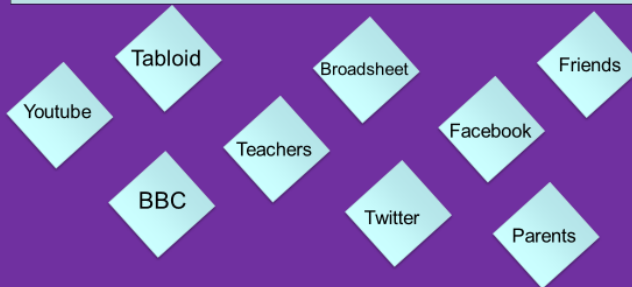


Figure 5o. Example of CPD on Media and Resilience

There is a clear instruction from the Local Authority for staff to become familiar with each of these lessons prior to teaching them. Teachers are advised to only deliver lessons they are

comfortable with teaching. The materials provided are of a sensitive nature and deal with radicalisation, extremism, and the boundaries of when to refer a student to the Channel programme.

5.3.2 Safeguarding measures

My review of the school's documentation, as well as my interviews with the school leaders, confirm that the school has a safeguarding policy in place to address issues surrounding Prevent and relevant safeguarding checks. Under the safeguarding policy, the school must submit evidence of a checklist (Appendix 5.3) to the Local Authority at the end of every term. The checklist includes the following: confirmation of safeguarding leads, safeguarding training, risk assessments, security systems, DBS checks, visitor IDs, and Channel referral process protocols. This checklist contains far more security information than the normal safeguarding form, though the Home Office claim that they are not different (Home Office, 2011). Dudenhoefer (2018) argues that the terminology of safeguarding is misleading and conveniently inflated in order to legitimise the Prevent Duty (Ramsay, 2017). Nonetheless, the school leaders claimed that they are quite robust in their policy and practice in relation to Prevent issues. But, I had not been able to establish any evidence to back up these claims. Despite several requests and follow-up emails, the school was reluctant to provide an example of a completed form of checklists submitted to the Local Authority.

5.3.3 Promoting FBVs in response to the Prevent Duty

As documented in Chapter 1 and Chapter 2, promoting FBVs as part of SMSC development is one of the core requirements issued by the DfE for maintained schools (DfE, 2014). In short, the DfE guidance for schools is to equip young people to honour and admire people of all faiths, races, and cultures with respect and tolerance (DfE, 2014).

FBVs are one of the six key components (Figure 5c) of the core structure of ways in which Citizenship Education is built into the whole school curriculum. FBVs, along with SMSC development, are taught by embedding them within PSHE, Religious Education, Humanities Education, and the history curriculum.

Data revealed from school leaders demonstrate that values are taught through key topics such as equality, learning different religions, addressing social and cultural issues and citizenship work (Appendix 5.1). An Excel database (Appendix 6.2) provided confirms these topics are planned through mapping across the whole school curriculum and addressed in relevant subjects.

Values are taught through SMSC, Religious and Humanities education to develop students spiritually, morally and ethically. There is a massive focus on British values, Christianity, and Islam. (Participant3)

The schemes of work for Humanities and Religious Education (Appendix 6.5, page 11) confirm the cross-curricular programme of humanities and religious education. As noted earlier, the schemes of work for British values (Appendix 5.2), PSHE, and History also confirm the cross-curricular planning for citizenship and British values education.

I think there are far more positives in terms of broader means, the depth of experience the students gain, whether it is citizenship work, PSHE work or British values and so on. (Participant2)

We spoke about spiritual moral development on a day-to-day basis. We're talking about them – their feelings, their opinions, and how they can express them confidently and sensitively to others as well. (Participant3)

Taking the viewpoints of participant2 and participant3 on broader means of citizenship, spiritual and moral development, there could be a significant complexity in finding a common term in teaching values education in a secular state school that holds a Christian focus but consists of a Muslim-majority student population. Dayton (2016) argues that there is a difficult balance to be made in understanding young people's feelings and sensitivities, and to find a common ground for SMSC in a publicly funded school in a multicultural secular society. Nevertheless, the school appears to be doing well in negotiating a common ground accepted by the majority of students and parents without any concerns raised.

5.4 Criticisms of the Prevent policy and FBVs

The school leaders' opinions revealed that there is much apprehension surrounding the Prevent policy, particularly with reference to FBVs (Appendix 5.1).

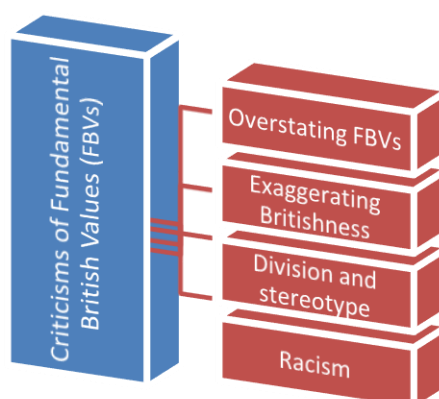


Figure 5p. Criticisms of FBVs

All of the interviewees for this study note that the FBV strands are not necessarily fundamental to British values solely. The interviewees judged that these values are “human values” that are shared by different countries across the world. The Government is therefore overstating the claims that these values are fundamental to being British. This resonates with arguments made by Eade (2018) and Healy (2018) that these values are neither fundamental nor distinctively British.

Yes, they are good values, but there is nothing uniquely British about that. What we have, we have posters in every classroom to say we welcome and value differences, appreciate all faiths, and believe all of the values that are claimed to be British are just good values. (Participant1)

As an example, the ‘democracy’ mentioned in the definition of FBVs is not an exclusively British phenomenon. The UK is not the only country in the world that runs a democratic system. Democracy cannot be claimed as British regardless of whether other countries have a democracy or not.

In the present study, staff preferred to promote these values as global values. The overwhelming view of participants corresponds with Panjwani’s (2016) and Crawford’s (2017) argument that these values are universal values and labelling them as Fundamental to British values could be controversial.

People like the way we tackle it we don’t say it British values we say they are good values. By saying British values, you are creating a divide. We don’t say that. (Participant2)

This opinion was repeated by participant1:

Well what we don’t promote that they are British values, what we promote is the fact that they are good values. I think if we try something to promote the fact that they are British values, what would I be saying to the 97% Bangladeshi community? We have here different types of people that teach different faiths; different races of staff that teach here; the different nationalities that work here (Participant1).

Both of the participants above were quite outspoken about criticising FBVs. The perception amongst the participants was that promoting FBVs in a multicultural school with over a 90% Muslim population could lead to divisiveness amongst students and staff. Richardson & Bolloten (2014) and Richardson (2015) have expressed concern over the potential divisiveness of labelling a particular set of values as ‘British’. Lander (2016), Chalcraft (2017) and Revell (2017) also argued that the articulation of Britishness does not provide sufficient scale and scope with which to conceptualise Britishness.

It's like the whole thing [FBVs] about Britishness. We don't just teach Britishness, because that trying to say that Britain has all of these qualities and the other races don't. We want to say that yes these are wonderful values... We also don't like the word 'tolerance' which is one of the FBV values so we have changed that to 'appreciate other faiths'.... When one of these white racist [referring to a TV programme] went to meet with the refugee family just by talking so many misconceptions were just wiped away (Participant1)

Participant1 is quite critical about FBVs. The informant's view is that the purpose of FBVs is to promote Britishness, which the school does not explicitly practise. Participant1 went on to say that they have changed the FBV strand 'tolerance' to 'appreciate other faiths'. Revell and Bryan (2018) made a similar argument saying that there is a sense of Britishness which emerges from hundreds of school policies, guidelines and resources that are posted online, which appears to be eternally and exclusively British. The resources imply that Britain is the only country that has always been a democratic nation, the British people have always been tolerant and the rule of law has always existed (Revell and Bryan, 2018, pp 16-19). The authors claim that these values are celebrated and cherished in the context of countering the threats of radicalisation and create a narrative that challenges extremism (Farrell, 2016).

The viewpoint of participant1 illustrates a frustration about the way in which FBVs are introduced and a denial to badge them as explicitly British. Chalcraft (2017) argues that some teachers do not buy into contentions of British values, and consequently worry about how to teach these values (Maylor, 2016).

Nevertheless, the use of words such as 'white racist' by participant 1 could be construed as stereotypical to a particular race, and not conducive to promotion of race and equality in this country. With reference to the informant's comment about staff race and nationality issues, the Government might argue that the objective of FBVs is not to undermine any faith, race or nationality. Promoting British values under the Counter-Terrorism and Security Act 2015 is a legal requirement regardless of the race and nationalities of school staff or students. It can be further argued that the purpose of introducing British values is to improve young people's understanding of 'mutual respect' and 'tolerance' with other races (not to undermine them). Therefore, the informant's viewpoint on the superiority of a particular race could be seen as extraneous.

Participant1's criticism of Britishness could also be seen a particular as contradictory to the school's curricular programme of promoting British values. As documented earlier, the school has a six-week scheme of work on FBVs (Appendix 5.2). This scheme covers six lessons, including British characteristics, British democracy, the law, individual liberty,

respect and tolerance, and the school's values. In Lesson 1, for example, students have to learn about iconic British symbols, British landmarks, British battle history, the British flag, remembrance days, British historical events, and Royal Family. The racialised vocabulary and criticism of Britishness by Participant1 could be perceived as contradictory to the school curriculum. Hence, it is important that the school's CPD programme address the use of such discredited and inappropriate words. My review of the CPD documentation does not reflect this.

Nonetheless, the school leaders were quite measured in their opinion on the overall Prevent programme. They were familiar with the Counter-Terrorism and Security Act 2015 and aware of the Prevent Duty on school staff, but were rather reserved about answering any critical questions. In response to the Prevent Duty and the reporting system, participants' responses were very limited. Although they were doubtful about the effectiveness of the Prevent duty, none of my participants raised concerns about the legitimacy and complexity of fulfilling the duty. This confirms Busher's (2017) argument that very few people raise direct questions about the legitimacy of the Prevent Duty, instead choosing to accept the programme wholesale.

5.5 School leaders' views on students' response to Prevent

The thematic analysis (Appendix 5.1) of school leaders' perceptions demonstrates that students' knowledge and understanding of Prevent are underpinned by their critical thinking and confidence in dealing with sensitive issues and propaganda. Students are motivated in debating, challenging, engaging, and participating in discussions surrounding these issues (Figure 5q).

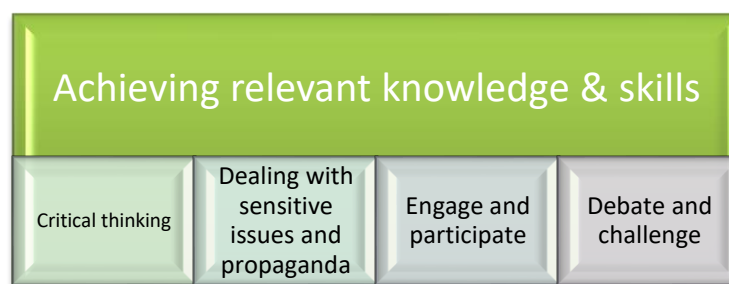


Figure 5q. Achieving knowledge and skills

We've never had any real issues [extremism] with what students are saying or what they're writing about. But it does raise a lot of questions sometimes because it is such a delicate topic. And we do delve into their own opinions and we do always challenge their views and get them to look at the other side. (Participant3)

Although the above statements suggest that extremism is not a widespread issue at present, school leaders are not complacent.

In relation to the Prevent agenda there may be some hesitation [on] what [is] to be taught. Also, more in terms of staff feeling that they have the information from training to make informed judgements on what their children are doing, what view they may be expressing, and so on. (Participant2)

This quote, once again, demonstrates that some teachers are hesitant about what to teach and how to teach it (Maylor, 2016; Chalcraft, 2017). The viewpoint of participant 2 also illustrates that some are under pressure to make informed judgements about students' mindset surrounding Prevent issues. Bryan (2017) warns that the nervousness amongst school staff on missing signs of vulnerability means that some students are referred to Channel unnecessarily due to poor training (Revell & Bryan, 2018; p 94).

The interviewees have repeatedly stressed the importance of a safe environment offered by the school where students are confident in expressing their views. These views are challenged by adults in a friendly setting to improve students' self-esteem, assertiveness, communication, and critical thinking skills. The latest Ofsted report confirms this:

The school's work to keep students safe and secure is outstanding. Parents and carers confirm this, and students say they feel very safe. (Ofsted report, 2014)

The Year 12 Form Tutor confirmed that students were engaged in debates and discussions and were critically challenging each other:

We've been doing a lot of work on critical thinking on propaganda and interpreting propaganda and trying to basically make students look at whether it's a news item or an article they've read online or something like that. [To] be able to look at it with a critical eye. (Year 12 Prevent Tutor)

My lesson observation discussed earlier in section 5.3.2 also confirms students' engagement on human rights issues in the development of their knowledge, skills, and understanding. There were both arguments and counter arguments to defend their views in the lesson. There were also pair discussions, group discussions, and several agreements and disagreements across the issues discussed.

5.6 Conclusion

My findings from school leaders' perspectives demonstrate that citizenship is taught as part of a wider curricular programme rather than a discrete subject. The school curriculum for citizenship is mainly focused within PSHE and supported by cross-curricular themes of

Religious Education, Humanities Education, history, and geography. 'Citizenship Education' as a subject is not a familiar term in school and not offered for GCSE accreditation. Hence, Citizenship Education could be seen as a second-tier subject in an overcrowded curriculum.

The school I studied developed an explicit Prevent workshop programme designed to address citizenship and British values education, including raising awareness of radicalisation issues. The provision is viewed as an appropriate counter measure by all of my study participants to counter extremism. I argue that this provision would benefit from a further review addressing its outcomes, curricular contents, and assessment reflecting on the scale, scope, and allocated time made available for the programme.

School leaders were quite vocal about the definition of FBVs. This term was not seen as appropriate in a multicultural Muslim-majority school. School leaders overwhelmingly criticised the Government's attempt to promote FBVs with its existing terms, which could exaggerate a mythical idea of 'British-ness' and could be seen a divisive and stereotypical approach. However, school leaders confirmed that young people are receptive to what is being taught and regularly make positive responses. This will be further examined from teachers' points of view (Dimension 2, Chapter 6) and the students' own perspectives (Dimension 3, Chapter 7).

Chapter 6: Teachers' Perceptions of Citizenship Education in Response to the Prevent Duty

The key focus of this chapter is to investigate teachers' perceptions of how Citizenship Education is taught across the curriculum to address the Prevent Duty. This chapter provides an insight into the planning and delivery of the citizenship curriculum. It will include teachers' interpretations of how British values are built into other aspects of the curriculum comprising PSHE, Religious and Humanities Education, history, and SMSC development. This chapter also contemplates teachers' responses to CPD opportunities and their perceptions around students' receptiveness of Citizenship Education.

6.1 Thematic analysis of teachers' perceptions

As discussed in Chapters 1 and 4, this study encompasses a three-dimension approach: investigating the perceptions of school leaders, teachers, and students. Two lesson observations and documentation reviews triangulate the corresponding data and validate the information provided by the participants from each dimension. An analysis of school leaders' perceptions were illustrated in Chapter 5. This chapter exemplifies the findings of Dimension 2, with an insight into teachers' perceptions. It provides a deeper understanding of planning and delivery of citizenship in response to the Prevent Duty.

The thematic analysis of teachers' views (Appendix 6.1) uncovered four broad themes (Figure 6a).

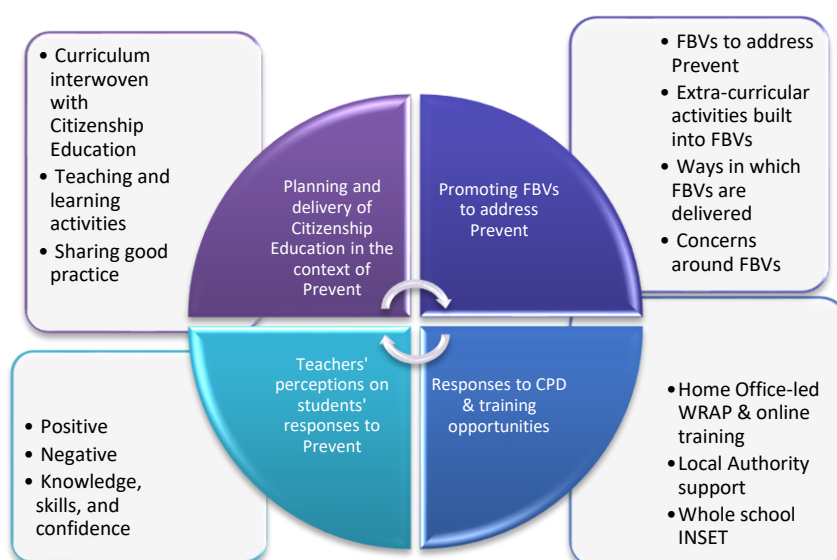


Figure 6a. Thematic analysis of Dimension 2 – teachers' perceptions

6.2 Planning and delivering Citizenship Education

As revealed in Chapter 5, the school does not offer Citizenship Education as a discrete subject. The emerging data from planning and delivery of the citizenship curriculum is underpinned by three key aspects: ways in which the citizenship is interwoven into the curriculum, teaching and learning activities, and sharing good practice (Figure 6b).



Figure 6b. Planning and delivering Citizenship Education in the context of Prevent

6.2.1 Citizenship Education interwoven into the curriculum

The collected data from teachers' perceptions confirm that the teaching and learning of Citizenship Education is planned and delivered in combination with PSHE, Humanities Education, and Religious Education curriculum, supported by promotion of FBVs and SMSC development (Appendix 6.1). The schemes of work and lesson plans are interconnected amongst these subjects and reinforced by the subjects of history, geography and general knowledge (Figure 6c).

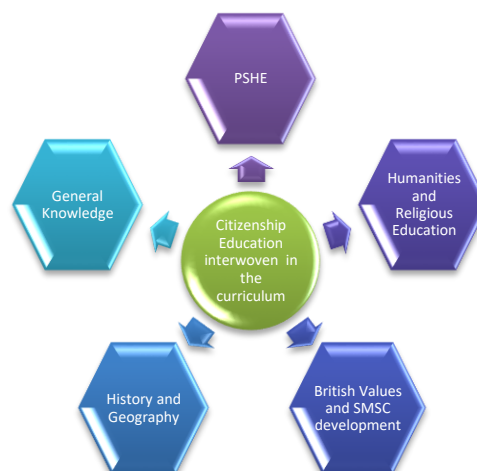


Figure 6c. Interconnection of core relevant subjects that are offered in the school

As noted in Chapter 4, I selected my teacher participants from different subject areas. These included PSHE (Participant6), Humanities Education (Participant5), and History (Participant4). The viewpoints of all participants demonstrate that the PSHE curriculum is one of the key elements in delivering Citizenship Education.

We do this citizenship education through PSHE as an add on, it is definitely done through the PSHE curriculum which is taught on a Monday by the tutors... My belief is that PSHE is where you get the time to prepare them for life I would say outside of school, educate them for life after they have left school... We try to educate the children with behaviour and attitude as best as possible (Participant6)

As documented in chapter 5, the PSHE schemes of work for KS3 and KS4 confirm a range of topics which are aimed at delivering citizenship and a cross curricular programme. This includes Human Rights, Economy, Personal Finance, Anti-bullying, Drugs, Alcohol, Tobacco, Physical Health and Emotional Wellbeing (Appendix 6.5, pages 3 & 4). The viewpoint of participant6 also illustrates that the main purpose of PSHE is to help young people to deal with their real life issues. The viewpoint also reflects that PSHE influences young people with positive impact on their behaviour and attitudes inside and outside of school – which in turns help raise their awareness of other people's feelings and causes them to think about the wider world in different ways (Brown & Busfield, 2011).

Within the Humanities lessons with Year 8 for example, we have five lessons of Humanities. Those include History, RE and Geography - elements of it. Within those elements we have Citizenship and FBV strands that build in within the schemes of work across the year groups. (Participant4)

The teaching and learning of RE, history and Geography curriculum in school are centred within the Humanities curriculum under the faculty of Humanities. The scheme of work for Year 8 Religious Education (Appendix 6.5, page 11) confirms that five lessons are planned during the first half of summer term on the following topics: Reducing Prejudice, *Jihad*, Learning from Islam, the Bible, and War. A number of overlapping topics on values and religious aspects are on the scheme of work, including the purpose of life, forgiveness, science & religion, religion & conflict, and Abrahamic tradition. The school assigns a special interest on Religious Education, which Miller & McKenna (2011) argue facilitates intercultural and interreligious understanding between teachers and pupils from different ethnic and religious backgrounds.

Religious Education is one of the core offers of GCSE subjects in the school. A wide range of topics is covered in line with the KS3 and KS4 syllabus, including Christianity, Judaism,

Islam, and humanism. There is a focus on comparative religions of Christianity and Islam. The subject also covers the scope for equalities education, including race, culture, disabilities, and the rights of minority groups. Within these lessons, there is much focus on atheism and history, as well as the rights of other minority religions (Appendix 6.5, page 11).

In History, there is focus on religious persecution and the rights of minorities in politics:

I guess with history it's quite easy to cover certain areas of it because we teach about - we try and do a little bit of politics. We do different areas of the world so it's kind of brings that into it how laws are made a lot about democracy, things like that, which kind of comes into citizenship. (Participant5)

The above quote from a humanities teacher shows that history is taught by covering overlapping curricular areas of politics, law, and democracy, which usually sit within the citizenship curriculum. Participant5 noted that great effort was made to bring in some taboo topics such as religion and political debate or historical conflicts into the lesson. Van Beveren & Rutten (2018) explain that taboo topics are sensitive in their nature of narrative, but can be used as a tool to keep the attention of pupils in the lesson by offering more choice and freedom.

I try and bring up as many taboo subjects as possible to try and get the kids kind of talking about it. I just kind of try and create a safe environment where people can talk about the issues and not shy away from them if they want to talk about them, I guess. (Participant5)

Evidence of students' work in the humanities lesson includes drawings of President Donald Trump preventing Mexican refugees from crossing the US border. There were drawings of praying Muslims unwelcomed by far-right groups. This work highlights teachers' creation of an environment for students to work together and articulate their ideas however they wish. These examples of activities in humanities lessons implicitly confirm Panjwani's (2016) arguments that a humanities-based curriculum offers students more creative and positive choices and that their voices are vital ingredients for positive and constructive learning for a democratic form of education (Pinker, 2002).

Overall, the participants' views illustrate that the planning and delivery of PSHE is the main component of the citizenship programme (Brown & Busfield, 2011). PSHE curriculum addresses specific local issues such as bullying and anti-social behaviour (Willis, Clague & Coldwell, 2013). Teachers value PSHE as a subject that has a positive impact on citizenship curriculum. Citizenship is complemented by Humanities and Religious Education, with

integration from the history and geography curriculum. The overlapping topics from FBVs and SMSC also reinforce some aspects of citizenship.

6.2.2 Teaching and learning activities

Data from teachers' viewpoints suggest that the school uses a range of different activities and a variety of cross-curricular materials.

I observed a Year 9 PSHE lesson. The lesson was led by Participant6. It was a 50-minute lesson covering the topics of extremism, immigration, and racism.

The first part of the lesson was on extremism. The key objectives of this part of the lesson were as follows:

- To raise students' awareness and understanding of extremism and its impacts in society.

The second part of the lesson was a debate on migration and racism. There were two key objectives for this part of the session:

- To improve students' knowledge and understanding of racism and why it is not acceptable in society; and
- To enhance young people's understanding on migration issues and how immigration impacts socio-economy and diversity in our country.

There were 30 students present in the class. With permission from the teacher and students, I took an audio recording of the lesson. This was then transcribed and a thematic analysis was performed to measure the outcomes of the lesson.

In line with the objectives of the lesson, students undertook three key activities during the lesson:

- Activity1: What is extremism and what are the impacts of extremism in society?
- Activity2: Why is racism not acceptable? What are the impacts of racism?
- Activity3: Why do people migrate from one country to another country? How does migration impact society?

Activity1 (extremism)

After an initial introduction of the lesson, the teacher began this activity with a few short questions and follow-up explanations on extremism:

Teacher: “Student A, any idea what is extremism? Student B can you give us an example of what is any extremist behaviour?”

Student B: “If someone was violent towards another religion.”

Teacher: “Ok, well done. Thank you. Any other extremist behaviour?”

Student B: “BNP.”

Teacher: “Extremism can come in many different forms. It can be religious, it can be political, yes. People have strong views about the environment, could find themselves very extreme in their views. Some people have grievances against super rich people – they are extreme against capitalists. There are certain people [that] sell their extreme views. They preach or radicalise for a certain period before they start demonstrating badly.”

The teacher was exploring what extremism means from a political, religious, and environmental point of view. However, there was only a slight discussion on the preaching of radicalisation. It was unclear at what point someone’s views can be measured as extreme.

After the initial explanation, students were asked to undertake the main activity. Students were split into nine groups, with three or four students in each group. As part of the activity, students were asked to discuss and debate the definition of extremism and its effect on society. Each group had to come up with some ideas and bullet points.

An analysis of students’ collective responses on this activity is presented in Figure 6d.



Figure 6d. Demonstration of students’ knowledge on extremism

The analysis of students' learning experiences about extremism and radicalisation as part of the lesson shows that they were quite familiar with the tone and language of extremism and radicalisation (Appendix 6.3). Some students showed a good understanding of the different types of extremism, though religious and political extremism were the most familiar. Students discussed ISIS and Al-Qaeda and debated extremist rhetoric and the manipulation of Qur'anic verses. There were arguments and counter-arguments on *jihad* and ISIS propaganda on social media to recruit young people. Some students were debating global terrorism and the political situation in Syria and Iraq.

Other discussions revolved around the intimidation by far-right groups and their attacks on mosques and women in *hijab*. On the process of radicalisation, students discussed how the preaching of certain scholars was used to peddle extreme views. One student mentioned Anjem Choudary and the radicalisation of young people through his group (Common Select Committee, 25 August 2016). There was less discussion on environmental extremism or extreme capitalism.

For the next two activities discussed below, students were split into different groups. Groups 1, 2, 3, 4 and 7 were allocated to undertake **Activity2** on the impact of racism. Groups 5, 6, 8 and 9 explored **Activity3** on the impact of migration. For the former group, the key theme was for students to identify their own justification on the unacceptability of racism and its effect on society.

Prior to both activities, the teacher explored the meaning of racism and migration to provide an insight and understanding of both topics using some practical examples.

Activity2 (racism)

Teacher: "What idea have you got about racism?"

Student C: "Someone who abuses religion."

Teacher: "Alright, use the word race and see if you can come up with a better answer. Who wants to help him? Student B, you will have to help him."

Student B: "It's when you disagree with someone based on what they ... what their characteristics are."

Teacher: "You are quite close, but I need you to think of the word race and then you can fine tune it. Have another go, go on."

Student B: "It's when you disagree with someone based on their race."

Teacher: “Thank you. And if we say discriminate, what are we talking about here? When you think of the word discriminate, what comes to mind?”

Student D: “Criticism.”

Teacher: “Yes.”

Student D: “Judging someone on their appearance.”

In this conversation, the teacher was trying to engage everyone to explore the definition of racism by encouraging interaction between students. From the conversations quoted above, a few words were mentioned when reflecting on the meaning of racism – for example, racism against religions or judging against someone’s appearance or characteristics. Following on from the previous comment on ‘judging someone on their appearance’, the teacher gave an overview of the definition of racism with some examples. The teacher then asked the students to create a spider diagram exploring racism (Figure 6e).

Teacher: “Judging someone on their appearance. Each race possesses characteristics. We were talking about the appearance, characteristics, abilities and qualities that make them distinctive, yes. When those qualities are used to say who is inferior, who is more superior”



Figure 6e. Students’ findings from Activity2 (racism) – why racism is unacceptable

An analysis of students’ learning outcomes demonstrates that there are many similarities in their debates and opinions. Students did not necessarily produce the views of others, but also used their merits, knowledge, and common sense through discussions. There was much common language used that was not identical. For example, group 4 produced the following six bullet points:

- Racism can change someone's lifestyle;
- It can cause massive grudges and create war;
- It could harm a person mentally and they may harm themselves physically;
- It could bring brutal fights between football players and can ruin a high reputation;
- Racism can make some feel insecure; and
- Racism can make someone feel neglected about themselves.

Group 2 produced the following eight bullet points on racism:

- Emotional effect in their lives;
- It has an impact on people's lives;
- People may not want to come to school in fear of being judged;
- In extreme cases it can cause wars;
- It impacts people as they are judged on unacceptable things;
- They feel like a social outcast;
- It can harm them physically and mentally; and
- People feel isolated.

The first bullet point in group 4's list, together with bullet points 1 and 2 in group 2's list, highlight the impact of racism on people's lives. Both groups addressed the same meaning but used a slightly different language and vocabulary. For example, group 4 used the word 'lifestyle', whereas group 2 came up with the phrase 'emotional effect in their lives' and 'impact on people's lives'.



Figure 6f. Example of pupils' group work racism

The analysis of some students' understanding shows that racism could lead people to feeling insecure, socially outcast, isolated, and neglected. In turn, this may instigate community tension (Spalek, 2010; McDonald & Mir, 2011) and become a cause for grudges and discrimination (Figure 6f). Osler and Starkey (2006, pp 5-15) draw attention to the curricular aspect of racism in citizenship. They argue that, in line with the Crick report (QCA, 1998), political literacy coupled with an understanding of human rights and democracy provides a key tool to equip young people with skills to confront and challenge racism.

Activity 3 (migration)

This activity involved the teacher explaining the links between racism and migration:

Okay, look at this now. How does migration impact racism? Think about it. Do you think we could have racism within a race? Why do people migrate from one country or one area to another? (Teacher)

The teacher explained that the activity consists of 'pull factors' and 'push factors'. The teacher further explained that the reasons for 'push factors' can be social, economic, environmental or political in nature. The teacher described that the people migrate from one place to another because of unsustainable conditions such as insecurity or unemployment - these are known as 'push factors' as they drive people away. The factors which attract people to live in a particular environment which provides security, employment, political stability and climate – these can be seen as 'pull factors'.

The key theme of this activity was to identify the benefits and risks of migration by categorising them under 'pull' and 'push' factors (Figure 11).

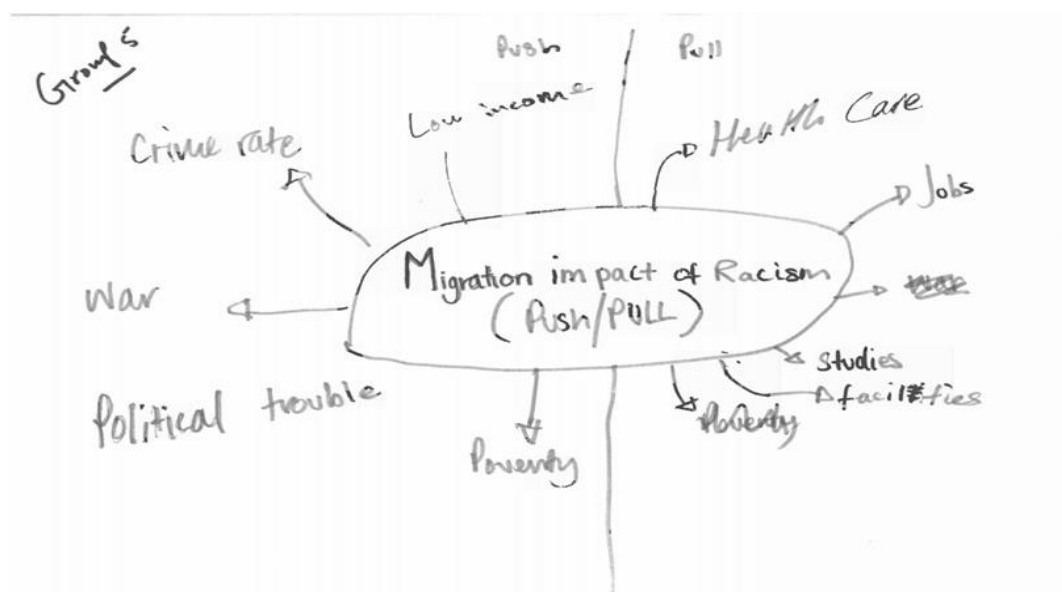


Figure 6g. Example of pupils' group work on migration

The thematic analysis of the students' work shows their understanding of 'pull factors' and 'push factors' illustrated in figures 6g and 6e.

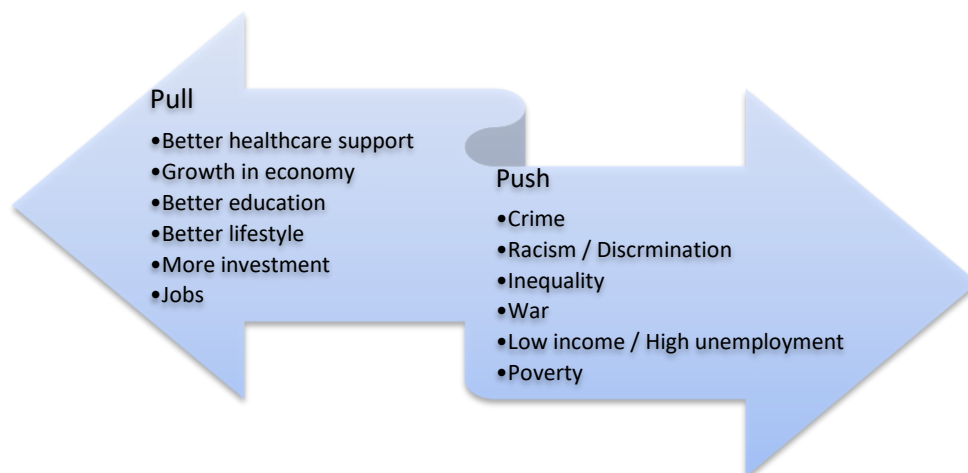


Figure 6h. Pull and push factors on the impact of immigration

Overall, my findings from the lesson observation demonstrates that the teacher brought in topics that enabled students to engage in discussions that explored key themes. Although each topic was broad enough to be covered in a separate lesson, the teacher decided to compact all three themes into one lesson. The topics were interconnected between citizenship, Prevent, and PSHE. These were linked with programmes of study for PSHE and history.

6.2.3 Sharing good practice

The participants explained that they sat down together at the start of the year with the schemes of work and highlighted the aspects of cross-curricular themes that should be brought into each of the lessons.

Depending on the year group - depending on the students we have, our resources are prepared for teachers to deliver. So beforehand we are really equipped with resources on the shared drive to deliver the sessions. (Participant6)

The quote reveals that although the curriculum is set by a senior management team who oversee this area, the subject teachers from across the departments collectively take part in developing the schemes of work and lesson plans. Teachers collectively contribute to the development of teaching and learning materials and activities, including projects and research work. Barnes (2015, pp 230-231) argues that this is key to a cross-curricular programme. All work produced is saved on a secured computer hard drive – a shared drive – accessible by relevant staff. The participants' viewpoints confirm that the shared drive is

used across the different departments. This collaborative approach involving school leadership teams and frontline staff is needed in order to make sustainable improvements in schools. This is done through careful planning and skilful orchestration of human, cultural, and technological resources (Hague; 2014).

There was no verifiable evidence to confirm what resources, teaching materials, activities, or planning documents were present on the shared drive. As an outsider, I did not have any access to this shared drive or any information on who is able to access the drive and its utility. Therefore, I could not obtain any information on the wide range of materials from cross-curricular subjects to verify the claims of the school leaders.

6.3 Promoting FBVs to address the Prevent Duty

The data analysis (Appendix 6.1) on teachers' views materialised three sub-themes to address Prevent issues. These sub-themes were as follows: discourse of promoting FBVs, cross-curricular activities to address FBVs, and criticisms of FBVs (Figure 6i).

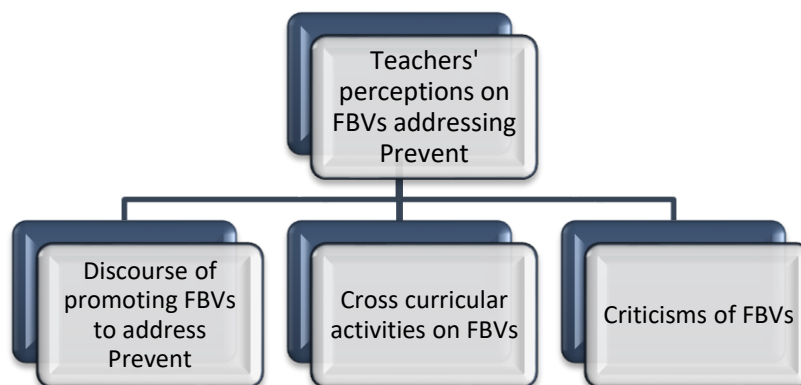


Figure 6i. Teachers' perceptions on FBVs addressing Prevent

6.3.1 The discourse of promoting FBVs to address the Prevent Duty

As documented earlier in Chapters 1, 2 & 3, promoting FBVs is a legal requirement and schools must ensure that students adhere to these values in their daily lives by contributing to modern Britain as active citizens.

The participating teachers' views suggest that nothing new has been introduced with FBVs.

What the Government brought in, some of the stuff was pre-existing and it's not like something brand new and it's changed our curriculum completely. (Participant4)

Democracy, the rule of law, individual liberty, tolerance, and mutual respect are pre-existing concepts; the curriculum has not changed because of the term 'FBVs'. However, as part of the cross-curricular theme, Participant4 argues that students are subjected to learn some elements of British values in history lessons.

We cover concepts like democracy, rule of law, liberty, all of that within the history curriculum. (Participant4)

Schemes of work for Year 9 confirms that a number of lessons have focused on law enforcement, the role of authorities in law enforcement, the definition of crime, and the role of the police (Appendix 6.5, page 8).

We teach the history of Nazi Germany, Hitler's Germany, a lot. With Year 11, currently they look at right to vote, women's right to vote, and civil rights, so a lot of those concepts and principles are built in. (Participant4)

The schemes of work for Year 11 show that the second half of the spring term (Appendix 6.5, page 9, columns 3 & 4) covers the topics 'Why women were given the vote', 'Why Nazis came into power', and 'How Hitler became chancellor'. However, the assertion by Participant4 could be disputed by questioning how the concept of Nazism in Germany or the civil rights struggle in the US can promote British values here in the UK.

Participant5 described that there has been growing interest over the last year surrounding Donald Trump's presidency and his policies of the Muslim ban, the Mexican border wall, and 'Obamacare'.

You would be amazed to see how many kids asked me which way - if I voted for Trump. So, I'm trying to kind of bring it more in. I'd like to start some kind of politics or current affairs club. (Participant5)

The scheme of work for Year 8 History includes the topic 'American politics' (Appendix 6.5, page 9). The interest of Participant5 on starting a 'politics and current affairs club' could be an interesting proposal. However, such a provision can only be introduced as part of the extended school provision during after-school or non-teaching hours, and will more likely be offered by volunteers. There is no space or scope for funding within the formal curriculum to develop such a provision to address these issues.

When we had the earthquake in Haiti, I gave them a project to find out about Haiti. It was quite new to them and they had to find out about the relation, location, economics and history of the country. I think it lends itself for moral education and general knowledge. (Participant6)

When addressing the earthquake in Haiti, Participant6 notes that the topic creates an opportunity for students to learn more about Haiti while developing their moral education, although none of the schemes of work provided to me showed any evidence linking a specific project work to Haiti. Reflecting on such cross-curricular planning, Barnes (2015, pp 68-69) argues that a teacher can plan to apply Maths, PSHE, and Citizenship Education to enrich pedagogical interest across subjects.

We teach about the nature of government and parliament and people interacting with each other, and we touch upon all races and religions. (Participant 5)

The schemes of work for FBVs (Appendix 5.2) and history (Appendix 6.5) confirms the view by Participant5 that awareness of British values is raised by addressing politics and providing students with an opportunity for parliamentary debates. Race and religion are addressed across the schemes of work for history and Religious and Humanities Education. History lessons are used to introduce concepts of democracy and leadership.

I do quite a lot of group work to try and experiment the ideas of democracy. We do quite a lot of debates by separating teams on history, which is good because it's kind of teaches the value of listening to other people and researching the other side of the debate as well as your side, which kind of promotes that idea as well of understanding of democracy, respect, and leadership. (Participant4)

The viewpoint by Participant4 demonstrates that by facilitating group work, students develop teamwork and interpersonal skills. By debating values, students learn to respect each other's views while developing their understanding of democracy. Janmaat (2018) notes that such debate influences support for British values, but requires either an open climate of classroom discussion or school-based citizenship and political activities (Henn & Foard, 2012; Whiteley, 2014).

My findings on ways in which FBVs are delivered demonstrates that the school uses a wide range of open approaches inside and outside of teaching hours to address FBVs. Participants' opinions show that FBVs are delivered as part of an integrated topic by embedding them across the curriculum rather than in isolation.

6.3.2 Cross-curricular activities on FBVs

The core timetable of the subjects is designed in line with cross-curricular themes.

Well, this morning in the PSHE lesson we were continuing the diversity and one of the questions was for the boys to talk amongst themselves and talk about how did they come to this country. So, we looked at the geographical landscape, we looked at the historical aspects – because it's mostly Bangladeshi and a mix of Asian.

(Participant6)

The above statement reflects the assumption that none of the students in the lesson were born in the UK. Many students in the school are from a second- or third-generation Bangladeshi background. The way the task was framed situates the learners as different to the 'normal' British-born students, which implies that they are not entirely 'us' (Osler and Starkey, 2000; p 7).

The statements by Participant6 above confirms the cross-curricular approach of subjects Geography and History, and connect with British ethnicity and cultural development. Addressing such cross-curricular connections, Barnes (2015, pp 21-22) argues that successful schools take the opportunity to offer citizenship and PSHE to address personal, local, and global issues that young people need to care about.

My observation of the PSHE lesson above confirms these cross-curricular connections (Barnes, 2015; pp 16-23). The overlapping themes of the two activities in the lesson were to develop students' understanding of how a good immigration policy can either benefit or hinder a country's development. These included crime, racism, social issues, equalities, education, employment, and politics. The activities were also connected with the students' country of origin, and the development of multiculturalism in the UK. Connecting with such activities in a pluralistic society, Figueroa (2006; pp 60-61) argues for schools' commitment to antiracism and democratic values.

[As part of FBV session] Boys write about themselves - their identity. How would you want to be identified? And some said they were British Muslim whereas some said they were Muslim. So, there are cross sections with their opinions. (Participant6)

The above extracts display the objective behind the activity is to engage young people in religious and political debates. For example, which comes first – being British or Muslim? This is quite a sensitive topic comparing religious distinctiveness against civic pride and national identity or Britishness. Some of the students could be passionate about their religions and others could be proud of being British or try to prove themselves as being as

British as possible. Some could identify themselves as British Bangladeshi, while others could see themselves as British Muslim.

Although the set activity highlighted by Participant 6 could be engaging, the politicised nature of values education associated with Britishness is influencing an assumption that good British citizens are required to have a primary identity as being British (Lander, 2016; Chalcraft, 2017). This also sends a message that young people living in Britain who have other values are not entirely British (Revell & Bryan, 2018). Arguably, this could lead to a discordant thought process amongst young people on their priority and superiority in identity. This will result in divisiveness and confusion, with no clear answer on identity and a reinforcement of feelings of isolation and exclusion (Green, 2017). Therefore, the implementation of the Prevent Duty in school is possibly inhibiting a natural progression of identity formation in young individuals (Dudenhoefer, 2018). Nonetheless, although this identity issue is a highly political question at the heart of FBVs, the values of 'British and Muslim' can be introduced to young people with overlapping consensus and mutually inclusive values that are complementary to each other (Ramadan, 2004, pp 39-58; Yu, 2015; Najwan & Zehavit, 2017). This requires specific staff development training. My review of the CPD programmes does not confirm the presence of any such training.

Participant4 explained the connection of spiritual and moral education with British values:

So, the focus on spirituality and the moral actions connect with Religious Education and there would be questions like going to *Hajj* is good enough or 'you can give *Zakat* or go to *Hajj*' which is better. Weighing up the differences between which is better, your spiritual development or save the money and give the money to charity.
(Participant4)

Hajj and *Zakat* are two of the five pillars of Islam. The other three pillars include the five daily prayers, fasting in Ramadan, and belief in one God. *Hajj* is a pilgrimage to undertake spiritual functions in the holy city of Mecca, while *Zakat* is the almsgiving of 2.5% of one's savings. *Zakat* is linked to moral and humanities education. The viewpoint of participant 4 illustrates that Religious Education addresses the curricular aspects of spiritual and moral education in order to raise students' awareness of mutual respect and tolerance, which are two of the five strands of FBVs (Watson, 2006; Willems & Denessen, 2010; Quartermainea, 2016).

In relation to the curricular connections between FBVs and SMSC development, the school engages in a variety of charity work by involving students from across all year groups. There is a whole school programme on charity work scheduled for the year. Each event, such as

'Comic Relief' or 'BBC Children in Need', are themed to develop students' spiritual and moral education (QCA, 1998; pp 49-52).

To be honest with you, we do a lot charity work and there is moral development because as a whole school we have a programme of charity work. We raise money for Muslim Aid, Islamic Relief and lots of other organisations. I lead on that area of work. (Participant4)

Certificates are provided in school assemblies, where the total amount of money raised is announced and a cheque handover ceremony is performed. These activities are regularly published in local newspapers.

If you look outside you will see from last year the certificates like funding the war veterans, St. Mungo's charity for homeless people, the Poppy Appeal and so on. So, there are lots of British values built in through extra-curricular work that goes on. (Participant 4)

Participant4 also argued that they work with charity organisations when a disaster happens somewhere around the world.

The Ofsted report of the school also confirmed that enhancing the students' SMSC development is a key strength of the school:

There is a vast range of extra-curricular activities including sporting, cultural, international and educational visits that enhance students' social, moral, spiritual and cultural development. Students have raised monies for local Muslim charities and projects abroad. This is a key strength of the college. (Ofsted, 2014)

However, the Ofsted report only highlighted Muslim charities, which does not correspond with Participant4's statements of supporting war veterans, St. Mungo's, and the Poppy Appeal. Ofsted failing to address the charity work supporting war veterans, St. Mungo's, and the Poppy Appeal [other than Muslim charities] could be seen as Ofsted's unconscious bias towards recognising the Muslim projects only. This could be due to the fact that the school is situated at the heart of a Muslim community and attended by overwhelmingly Muslim pupils.

The interviews with the teachers of the school suggest that Citizenship Education is delivered as a centrepiece of a jigsaw where FBVs plays a part alongside PSHE, SMSC, history, geography, and Religious and Humanities education. Citizenship is taught through a wider curricular perspective, not as a solitary subject (Starkey, 2018; Bank, 2017; Burton, 2015). As Crick highlighted:

Citizenship is more than a subject. If taught well and tailored to local needs, its skills and values will enhance democratic life for all of us, both rights and responsibilities, beginning in school and radiating out. (Crick, 1998)

Nevertheless, as with school leaders, the teachers were concerned about the terms and definition of FBVs.

6.3.3 Concerns around FBVs

All of the teachers interviewed believed that the FBV strands were recognised as global values across the world before the Government defined them as 'British' values. The Government introduced some aspects that were pre-existing within the school's curriculum.

I like to just think of it as human values and not British values. I don't really like the word tolerance because I think it kind of has negative connotations towards it if you're being tolerant of something and not really just accepting it. So, I try and not use that word. (Participant5)

The view above argues that the word 'tolerance' could be counterproductive and could lead to negative implications. Participant5 explained that tolerance means defending oneself from something one has not accepted.

I don't explicitly say to them this is an activity based around British values.
(Participant5)

Here, Participant5 refuses to accept these values as explicitly British. This view was echoed by the Year 12 Tutor.

As a school I think we look at it as it's liberal values, it's not inherently British, you know the fairness and democracy, all of those topics that we cover within this... We present as a school that it's not fundamentally a British value. You can call it British values if you like, but they're universal values from whatever country, state, or place.
(Year 12 Tutor)

Like the school leaders, the teachers did not recognise these values as exclusively belonging to the British. Lander (2016), Chalcraft (2017) and Revell (2017) argue that the articulation of Britishness or labelling values as fundamental to Britishness establishes a racialised polarisation of who is British enough based on their assimilation to British symbols, history, and lifestyle (Busher, 2017; Farrell, 2017). Therefore, participants' assessment of the 'Fundamental' qualifier before 'British Values' is that it is an imperfect word. The context

underpinning the development of FBVs is a product of a fear of radicalisation (Revell & Bryan, 2018).

6.4 Response to CPD and training opportunity

My thematic analysis on teachers' views on CPD found that the Prevent and safeguarding training is mainly underpinned by five key CPD programmes (Figure 6j).

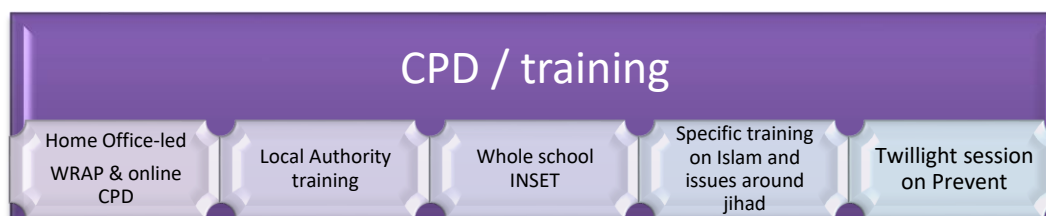


Figure 6j. Prevent and safeguarding training

As documented in Chapters 3 & 5, the Workshops for Raising Awareness of Prevent (WRAP) are the main source of Prevent training (Appendix 6.4). These workshops are directly led by the Home Office (Home Office, 2011) and implemented through the Local Authority Prevent strategy and safeguarding programmes. The Home Office therefore provides guidance on the Prevent strategy, including the Prevent Duty and safeguarding policies, which is cascaded to schools through Local Authorities.

We had whole school INSET sessions and the twilights where we looked through all schemes of work and identified where the Prevent strands are, and the sessions were led by an external scholar or Assistant Head Teacher in charge of Prevent. (Participant4)

Changes in the syllabus were also addressed in CPD:

For example, we teach Islam in the current syllabus, and the new syllabus is changing so CPD on this to follow. For the lessons in jihad we built in strategies for addressing contemporary issues. (Participant4)

The quotes above reveal that the school offers some specific courses to address sensitive issues such as jihad and the philosophy of far-right groups on extremism and radicalisation.

Participant5 also confirmed that teachers undergo several online training modules with a bespoke package of resources and materials made available by the Home Office on Prevent (this was addressed in Chapter 3). Participant5 explained that these learning packages take

approximately 45 minutes to complete, and include an interactive mix of video, paper, and screen-based exercises (Home Office, 2016).

Like school leaders, the teachers I interviewed confirmed their dependence of CPD on the Local Authority's guidance and support for sensitive issues surrounding Prevent. Lander (2016) and Revell (2017) argue that training and education for teachers does not consistently provide opportunities to discuss the interplay between races, values, and Britishness. Academies, free schools, and faith schools are situated in a more destitute position as they are not part of the Local Authority's support programme. This raises questions on the mechanisms of safeguarding issues and standards outside of the Local Authority's monitoring and advisory support.

6.5 Teachers' perceptions regarding students' interpretation of Prevent

My analysis of teachers' perceptions suggest that the teachers are facing complexity in responding to young people's views and critical questions.

No - It was somewhat surprising. I've taught Judaism recently to year 7 and I was expecting there to be some kind of negative comments or - I was kind of preparing myself for them to say something and they were all wonderful about it. There was no problem and they were even making comparisons to how similar Judaism is to Islam and making comparisons about kosher and halal and it was really interesting to see it. (Participant5)

Participant5 describes how students are more passionate about Islam and more engaged when Islam is taught.

They were so excited about Islam, which I found bizarre because they know it already - so why would they be more excited to learn about something they already know? (Participant5)

The extracts above raise questions on the reason behind the excitement of learning Islam. My observation of these students leads me to conclude that this excitement was because the students felt proud when their own religious experience and knowledge was shared and valued. Students saw their religion included in the curriculum. Many of these students came from practising Muslim families who know much about Islam, Judaism, and Christianity from the Qur'an. It also raises questions about Participant5's understanding and expectation of Muslim students and their religion. This further highlights the importance of training covering Muslims' practices and the religion of Islam.

Addressing safeguarding issues and incidents, Participant4 informed me of an incident regarding a student who thought that it is a political conspiracy for British and American soldiers to fight in other countries.

I flagged up a pupil and he was like [say] miss all conspiracy theory. That student [commented], it's the American and the British Prime Minister [instigated war against other countries] and it's all a conspiracy theory and suddenly he wanted to have a debate about it all. (Participant 4)

This student's viewpoint is shared by many academics and scholars. For example, Aistrophe & Bleiker (2018) argue that Britain and America invaded Iraq in 2003 to overthrow the government of Saddam Hussein with the alleged secret development of 'weapons of mass destruction' in Iraq. The 'weapons of mass destruction' are now widely considered to be non-existent. Young Muslims are already susceptible to feelings of frustration and anger. On one hand, Islamist attacks are undermining the principal belief of their religion, while on the other hand their fellow Muslims are being killed by assaults from Europe and America across the world (Abbas, 2007). At home, they find themselves at the very core of the national and local debate about 'Islamist extremism'. Their movement and behaviour is being measured and dealt with under the Prevent Duty in school (Dudenhoefer, 2018). This situation can only feed students with more frustration and hate leading towards the path of radicalisation (Choudhury & Fenwick, 2011; Cherney & Hartley, 2015). Hence, this student's question about political conspiracies could be viewed as a reasonable response out of frustration.

Participant4 further highlighted that this student was the least academically engaged pupil in the year group and not religious at all.

And he is the most least engaged pupil academically. We had like the Head Teacher visiting his home [due to his comments on British and American's conspiracy to fight in other countries]. He is that kind of level of student rather than and he is not religious at all. So, probably more drug, alcohol and girls than anything else. To be honest with you I don't know if that's just my view. It is the worry that those pupils that are disengaged they try and find a sense of belonging somewhere. (Participant4)

Taking the above quote, the headteacher had to visit the student's house due to his request to debate on conspiracy to war. This appears to be quite unusual, and could be perceived as an overreaction from the school. Also the participant's assumption about the student's association with drugs, alcohol and girls appears to be quite negative and an act of defence to show that the student was wrong and there was no issue in relation to extremism and radicalisation in the school. This confirms Revell & Bryan's (2018) argument that the Prevent

Duty has created worry and a securitisation mindset amongst the staff in schools (Spalek, 2016; Panjwani, 2016; Taylor & Soni, 2017). This example illustrates that the Prevent Duty may undermine the relationship of trust between teacher and student (Marsden, 2015). Some pupils feel that they cannot share their opinions without being reported (Bolloten, 2015). Therefore, the Prevent Duty may itself feed into the complexity of vulnerability to extremism where students and staff are under scrutiny, and teachers are trying to follow management instructions to protect schools from the community and media spotlight on radicalisation issues (Choudhury & Fenwick, 2011; Cherney & Hartley, 2015).

The viewpoint of Participant 4 also suggests that this student could have been suffering from 'no sense of belonging' and a lack of engagement (Revell & Bryan, 2018; pp 67-68). The importance of CPD in upskilling staff to understand young people's vulnerability is therefore crucial to recognising signs of radicalisation (Revell & Bryan, 2018; p 94). My findings from CPD illustrates that the school is heavily dependent on the Local Authority for such training.

6.6 Conclusion

My findings from the teachers' viewpoints demonstrate that they consider citizenship as more than a subject. Teachers deliver the curriculum through PSHE, and Religious and Humanities education. This is reinforced by History, Geography, and General Knowledge from a different angle. These findings validate the arguments made by school leaders, discussed in Chapter 5.

Like the school leaders, the teachers do not recognise FBVs as exclusive to British values. They do not introduce FBVs to students as British values, instead teaching them as universal human values or global values.

The school is not acquainted with a specific programme of study for Citizenship Education since it does not offer it as a discrete subject. Thus, the quality and standard of Citizenship Education cannot be measured as it was not a stand alone subject. Therefore, participants' assertion of an effective citizenship in response to the Prevent Duty remains questionable. Furthermore, the Prevent Duty positions teachers with complexity to make informed judgements in identifying and reporting extreme views in a non-biased manner.

Both teachers and school leaders confirmed that alongside WRAP training, the school is dependent on core training from the Local Authority that is specifically designed for Prevent issues. Given that Prevent training is now part of the statutory requirements and linked with staff appraisal, this raises questions about the school's coping ability and in-house capability of upskilling a large number of staff on such sensitive issues.

Chapter 7: Young People's Perceptions of Learning Citizenship Education in Response to the Prevent Duty

This chapter investigates how young people themselves perceive the ways in which citizenship is taught in their school. It provides an insight into young people's own interpretations and awareness of safeguarding issues and Prevent. This chapter also addresses young people's knowledge and perceptions around Islamist extremism, Islamophobia, and far-right extremism.

7.1 Thematic analysis of young people's perceptions of learning Citizenship Education

As documented earlier in Chapters 1 & 4, this study contemplates a three-dimension approach to investigate the perceptions of school leaders, teachers, and students about how Citizenship Education is taught in a Muslim-majority school in response to the Prevent Duty. The findings of Dimension 1 and Dimension 2 were presented in Chapters 5 and 6. This chapter delivers a thematic analysis of findings from Dimension 3, which provides young people's understanding of citizenship, including how they learn citizenship (Appendix 3.2).

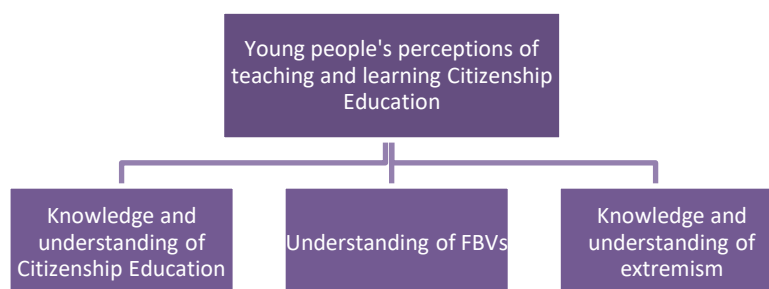


Figure 7a. Young people's perceptions of teaching and learning Citizenship Education

The emerging data on young people's perceptions of teaching and learning Citizenship Education represents three broad themes: knowledge and understanding of Citizenship Education, understanding of FBVs, and knowledge and understanding of extremism (Figure 7a). Each of these themes is supported by a number of sub-themes that emerged from a thematic analysis of the young people's opinions. These are illustrated in the following sections.

7.2 Knowledge and Understanding of Citizenship Education

In discussions with the Deputy Head Teacher, the school councillors of each year group (7 to 12) were selected for a focus group. All six of the school councillors were initially hesitant during the focus group but soon became lively and talkative. They were all quite eager to

state their opinions and take part in every question. The accompanying teacher who organised the focus group was instructed by senior management to be present throughout the session due to the sensitivity of the subjects discussed. This reflects that teachers and students are constantly under a spotlight and fear concerns or accusation in relation to extremism (Yaqoob, 2008). As discussed in chapter 6, the Prevent Duty has instigated a securitisation environment in schools (Revell & Bryan, 2018).

The accompanying teacher also contributed to the focus group by clarifying some of the answers provided by the students. Therefore, some of these answers made by students can be interpreted as mediated opinions, which were potentially influenced by the accompanying teacher's views. Furthermore, only six school councillors participated in the focus group, out of a population of some 1000 students in the school. Hence, their statements do not characterise everyone's views in the school.

Like the participating teachers, students are familiar with the tone and language of PSHE rather than Citizenship Education. Student1's immediate response about citizenship was:

So, what is basically Citizenship Education - it's PSHE. (Student1)

Student3 interjected with his views stating that the students do a new topic such as online safety or healthy eating every other week. Student2 also explained that the students completed a project called 'Watch over me', which included several video clips on an adult person's struggles with drugs and financial problems. The PSHE schemes of work for KS3 (Appendix 6.5, page 2, column 4) confirm the planning of that project.

I categorised the emerging data (Appendix 3.2) to follow Bloomfield's (2003) argument of the need for local, national and global citizenship to be at the heart of the school ethos and part of everyday school life. Crick (1998) also argues for focus on social and moral responsibility, community involvement, and political literacy to provide students with knowledge on local, national and international decision-making systems (Munn, 2012; pp 88-89; Ball, 2013). Neither Crick's nor Bloomfield's philosophical views explicitly addresses tackling modern day extremism. However, they do have influence on British values education.

As documented in Chapters 5 & 6, the school does not offer citizenship as a discrete subject and there is no formal assessment. Instead, it is organised through cross-curricular activities (Barnes, 2015) as part of the whole school approach.

- **Being a local citizen** – attaining knowledge and engaging in school decision-making processes as an active citizen

- **Being a national citizen** – attaining knowledge and understanding of regional and national issues.
- **Being a global citizen** – attaining knowledge and understanding of global issues

7.2.1 Being a local citizen

My findings demonstrate that pupils' recognise Citizenship Education as part of the PSHE programme.

We did a seven-week programme on anti-bullying and cyberbullying and everything, and how it affects people that are young. (Student2)

The PSHE schemes of work (Appendix 6.5, page 2) show that there is a seven-week anti-bullying programme for Year 7 during the first half of the autumn term.

And at that time, it [cyberbullying] was really- it was new, and they taught us how like we can be safe online and e-safety, social media and stuff. (Student2)

Cyberbullying through social media and mobile phones has become one of the most challenging behavioural issues that the school must deal with. Digital technology is associated with an increased risk of cyber bullying (Betts, Spenser & Gardner, 2017). Whittaker and Kowalski (2015) posit that social media is to blame for the most commonly used venues for cyberbullying victimisation. The authors argue that online aggressive comments directed toward peers are perceived to be the most common, but serious form of cyberbullying. The viewpoint of student2 and evidence from schemes of work illustrate that the school addresses the issues of cyberbullying and prejudice.

Findings from Ofsted have also confirmed this:

Students have a detailed understanding of the different types of bullying, including prejudice and cyber bullying. Students have a good awareness of how to remain safe when using the internet. (Ofsted, 2014)

The views of the school councillors also revealed that their learning of citizenship is reinforced by curricular activity of anti-smoking programme.

Someone came in from outside and she did a presentation about smoking, about how shisha and cigarettes are not different. And she teaches us the hazards of smoking and she shows us diagrams of tar and nicotine - how it affects the lungs and everything. (Student3)

The viewpoint of student3 illustrates that young people in school are aware of the issues and the school is making an effort to ensure that the impacts of smoking cigarettes on health and education are addressed as part of PSHE programme.

Anti-smoking initiatives were further addressed by student2.

I remember in year 8, there was an anti-smoking programme and students were taken out, randomly picked out and they would go from people I think from the school councillors, and they would teach them how to stay away from smoking. (Student2)

Student2 highlights the school council programme which supports young people to stay away from smoking. Munn (2012, pp 85-88) claims that such interventions are positive. The author argues for engagement of pupils' participation in the decision-making process on school life and classroom issues. Munn (2012, p 88) discourages any tokenistic or circumscribing initiative other than a genuine structure of such activity under the school's citizenship programme in empowering young people.

In RE we're just learning about Christianity and creation stories...Christianity and like the creating story- what happened- like how the world was created and like why people believe it. (Student2)

Yea we learn in the Church services the Eucharist, the hymn and the sermon.
(Student 5)

It was like about Jesus, in Christianity we learnt about Jesus and in the um Islamic education thing educational video we watched how the uh Prophet Mohammed (Peace and blessings be upon him) was tolerant. (Student1)

The viewpoints of these students above highlight their tolerance to other religions, particularly to Christianity. Jesus is the most mentioned person in the Qur'an; 25 times by the name Isa (Jesus), 35 times as first-person and 48 times as third-person. Muslim pupils from practicing Muslim families are familiar with stories of Jesus that are revealed through Qur'anic literature. They equally respect Jesus (as a prophet) as much as they do Prophet Mohammed. Willems & Denessen (2010) argue that religions make a positive and valuable contribution to local and national citizenship. Religions can create a moral community, set a moral example, arrange moral practices, and organise moral conversations (Willems & Denessen, 2010). The viewpoints of the students confirm that they are aware of the overlapping common religious guidance between Islam and Christianity.

We were studying about Islam and also about Christianity and we watched videos about it, so it helped us develop our understanding of being a better person.

(Student1)

Religious Education appears to play a significant role in developing students' understanding of tolerance and respect (two of the five FBV strands), which are conducive to a positive environment at school. The report from Ofsted confirms this:

A harmonious and respectful environment exists at the college. Behaviour is good, and students are courteous and polite. (Ofsted, 2014)

Overall, my data reveals that the participating school councillors' views of 'being a local citizen' are underpinned by their awareness of PSHE as well as religious education, which are reinforced by the school ethos and cross-curricular support.

7.2.2 Being a national citizen

The data (Appendix 3.2) suggests that the young people are familiar with the journey of school council elections.

There was a manifesto and a poster of what we're gonna do on, on the wall, and then uh inside the uh window of a room and inside in the room is where the voting happened...you had to put a picture of yourself, write what you're gonna do, three things that you will do as a school councillor. (Student4)

I would make people's voices be heard, that's the only one that I could remember but we also had an assembly about it where you had to present your manifesto.

(Student6)

The viewpoints above illustrate that students are aware of the importance of publicity and campaigning for an election and a need for a manifesto to persuade other students to vote for them. Student4's statement also reflects pupils' understanding of valuing other people's voice and listening to, and responding to their needs. Whiteley (2014) argues that schools should offer such activities as key civic engagement for students to acquire political knowledge and political participation, which is echoed by Keating & Janmaat's (2016) statement that the school council is an essential platform for civic engagement and political debate.

In our school we really have a big thing for diversity and every half term we have an assembly about different aspects of diversity like religion, sexuality, human gender, race, and equality. (Student6)

The above statement demonstrates that this student's understanding of equalities and diversity are very much in line with the Equality Act 2010. This student's learning experience provided an opportunity to highlight the substance of the Act by addressing some of its main points. The Equality Act 2010 prohibits discrimination against age, disability, gender reassignment, marriage and civil partnership, pregnancy and maternity, race, religion or belief, and sex and sexual orientation (Gov.uk).

In the first term when we started year seven, we started learning about Geography and the different types [topics] of Geography and then as we carried on learning about other cultures. (Student1)

I mean [from] each of these subjects you have a better understanding of how you respect other [race] what they say, and you have to just like not be racist about or anything. (Student3)

The above quotes reflect the learning aspects of respecting other cultures and awareness of racial discrimination.

We learn like [have] the differences in everybody and what they believe so it, it makes the, it makes everyone different so there's a wide range of people from different culture [multicultural] to know about and so it's like fun to work with. (Student4)

Here again, student4's viewpoint reflects the benefit of multiculturalism in school. Student4 highlighted that everyone is different, therefore learning from and working with people from a wide range of cultural backgrounds is fun. Student demographic characteristics, such as ethnicity and gender, could influence student achievement at an individual level and raise school results and standards (Rumberger 1987). On the other hand, schools could experience high-risk behavioural issues and gang violence related to ethnic differences and geographical location of the country of origin (Pei, Forsyth, Teddlie & Stokes, 2013; Marsh and Cornell, 2001). Therefore, student6's viewpoint below may not always be conducive to multicultural benefit. McNeal (1997) calls for building better understanding of multiculturalism amongst peer groups and their families on discourse characteristics that affect students' behaviour.

And the whole point is to show that if we always judged each other based on just our differences [of ethnic origin] we'd always be fighting, so the whole reason we get along so well is because we see past our differences. (Student6)

The viewpoint of student 6 illustrates a negotiating tone between different ethnic origins and a sense of reconciling their ethnic differences as positive ethnic relations, which could be advantageous to their social relationship and getting on well within their peers. The education policy in the UK has placed an increased focus on promoting and celebrating 'multiculturalism' in the state-funded schools over the last three decades. Students attending such schools are engaged with discourses of multiculturalism, positioning themselves as 'tolerant' and 'cosmopolitan' citizens (Kirkham, 2016; Osler & Starkey, 2018). For students 3, 4 and 6, cosmopolitan citizenship entails awareness of the perceived demands of living in a diverse multicultural society, and recognition of the importance of 'getting along' with diverse populations (Held, 1997; Osler & Starkey 2018). Kirkham (2016) argues that students negotiate tensions between the existence of racism and the construction of an inclusive and anti-racist educational environment. On the other hand, while increased focus has been placed on multiculturalism in British education, schools have also been positioned as potentially 'problematic' sites for religious extremism in recent years. This has accelerated the citizenship and British values education, such as tolerance, respect and diversity (Osler, 2009, 2011; Rhamie, Bhopal & Bhatti, 2012), which is the key focus of this study.

7.2.3 Being a global citizen

The data on students' opinions (Appendix 3.2) shows that students learn about global and national citizenship from a wide range of global contexts. These include national history, geography, the connection and interdependence between nations, and global organisations. The teaching and learning involved demonstrate students' socioeconomic understanding of countries such as China and America.

Like [in] history, you learn about some of the past laws of different countries ... and [in] geography you sometimes hear about it as well. Like right now we're learning about China's laws about, you know, how they can only have one child, like we learnt about that, how it changed and why it changed for the better of the country.
(Student3)

The above statements show that Student3 was quite aware of China's 'One Child' policy. This student was keen to say more, so the conversation continued:

Researcher: "So why do you think the 'One Child' policy was in there and why it's changing now?"

Student3: "I think it changed yeah because, you know, the population, it's growing too much and there wasn't enough space in China, so they had to even the numbers

out but now everything's calmed down now. It could remove that, and people could have as many children as they want.”

Researcher: “So do you think it's a good thing or a bad thing?”

Student3: “Yeah I think it's a good thing”

This conversation highlights multiple learning contexts from different angles. The student's understanding comprises the historical and geographical knowledge of China, as well as the historical growth of the population and the impact of over-population. Moreover, the student is aware of the importance of a balanced population and the role of the law (FBV strand) in benefitting the country's economy. Student3's learning aspects are implicitly associated with Osler and Starkey's (2006, pp 107-108) argument that the world in the 21st century is a global village of co-existent and diverse global populations. Young people need to learn about heterogeneous world issues, global priorities of peace, socio-economic development, democracy, respect, and human rights.

Similarly, Student2 shared his learning experience of China by saying that although China has been dealing with overpopulation, it remains far behind in dealing with pollution:

Like right now, we're learning about China and overpopulation and pollution in geography (Student2).

Likewise, Student1 made statements regarding his experience of learning America's history in the context of race, equality, and human rights:

You know in history we learn how in America, it used to be like, if you go a hundred years back, everyone like the women didn't have equal rights. If you weren't white you didn't have equal rights, if you were gay you didn't have equal rights, if you were Hispanic you didn't have equal rights and now hundred years on we see that it's changed and women are slowly, slowly getting equal rights and there's not much racism to blacks and people are getting accepted for who they are. (Student1)

The above quote describes the student's learning experience of America's history in the past century, although the comment 'there is not much racism to blacks' cannot be verified.

Bustos & Caro (2016) argue that, despite the struggles by Martin Luther King and Abraham Lincoln, racism in America persistently exists either explicitly or implicitly. Nevertheless, the students are mindful of how race, equality, gender, and human rights were controversial issues in the early days of America. It also confirms their awareness of the equal rights of women and minority groups such as Black Americans, homosexual people, and Hispanics.

As I said, like before there were slaves in America and right now there are no slaves, there are probably not any slaves at all because of the human rights law now.

(Student1)

In the above quote, Student1 is referring to the 'human rights law', indicating the civil rights laws of emancipation. Although these laws made a significant difference to slavery in the US, the student's interpretation that there is no slavery in America is questionable. Despite civil rights legislation, race inequality in the US continues to persist in the context of modern slavery (O'Connell, 2012). The Global Slavery Index 2018 estimates around 45.8 million people are subjected to some form of modern slavery across the world, including some 403,000 in the US alone (Global Slavery Index, 2018 pp 78).

As documented earlier in Chapters 5 & 6, the students are keen on recent politics in America.

Trump wants to build a wall for the Mexicans that's very like...and on Twitter people are like writing how they want to ban Muslims from the country and it's actually going on right now. (Student3)

Students are aware of President Donald Trump's habits on Twitter and his decisions of pursuing a 'Muslim ban' and building a wall to prevent Mexican immigrants from entering the US.

7.3 Understanding of FBVs

In response to my questions on FBVs, I received a surprised response from the members of the focus group. Although the students were familiar with the context of democracy, the rule of law, individual liberty, tolerance, and mutual respect, they were not aware of the fact that these are the Fundamental British Values. Rather, the students were confused with the question about their understanding of British values. The accompanying tutor intervened to say that they learn British values but were not quite aware of the definition.

We did start this, we did do this year with year nine, British values but maybe we didn't mention to the boys these are the British values, we just mention these are values that we all share. (Accompanying tutor with school councillors)

The teacher's statements, as well as the students' confusion around the definition of FBVs, confirms the interpretation of FBVs by participating school leaders and teachers. The use of the term 'FBVs' was substituted with the teaching that these values are universal human values.

I think it's important because if we didn't really learn about these other cultures then we wouldn't really like them. So, when we are older, if we started a business, then we would kind of be racist in a way as we would not want them to join our business.

(Student6)

Student6 sought to correlate the benefits of tolerance and respect with a future business, and how he would live in a cohesive society by alleviating racism. On the same question, Student4 highlighted the importance of learning the differences between everyone and respecting other religions and culture to maintain respect for one's own.

If we don't learn about Christianity itself and other religions like Hinduism, we're just gonna be judgmental and think about how the media is showing these religions. Like how they [media] show Islam is the terror attacks and that many other Christians would think just by one action the whole religion is bad. (Student4)

The above quote showing Student4's learning experience of mutual respect and tolerance signifies an awareness of not being judgemental of other religions before learning about them first. Student4's articulation of the negative media portrayal of Islam corresponds to a meta-analysis by Ahmed & Matthews (2016), who showed that Muslims are negatively framed in the media, while Islam is often portrayed as a violent religion (Chesca, 2014; Altikriti & Al-Mahadin, 2015). Participant4 also stressed that everyone is responsible for treating each other the same way to alleviate any ill judgement of race, religion and culture.

Although the performance of the school councillors throughout my interview suggests that they are confident with some strands of FBVs, they are not aware that these are British values. The school was not introducing FBVs as British values (Maylor, 2016; Chalcraft, 2017). Teachers are declining to accept and use the language of FBVs which supports Foucault's (1982) observation that there is a breaking point when people start resisting against the Governmentality (Foucault, 2009), what he theorises as 'anti-authority' struggles (Foucault, 1983d, pp 210-211). This means that the teachers are taking a form of resistance against the Government policy. Thus, young people in the school were unacquainted with the existence of FBVs. These values were instead being taught and learnt as liberal values or common human values.

7.4 Knowledge and understanding of extremism

The analysis of students' views and their knowledge and understanding of extremism and radicalisation displays three broad learning aspects (Figure 7c).

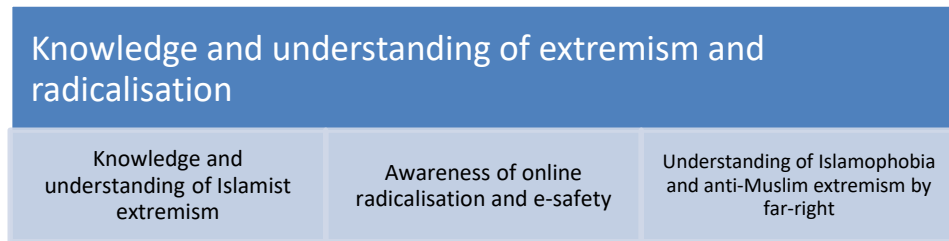


Figure 7b. Young people’s knowledge and understanding of extremism and radicalisation

7.4.1 Knowledge and understanding of Islamist extremism, online radicalisation, and e-safety

The data from school councillors revealed that students are aware about the impact and consequences that extreme ideologies could have on their religion.

During PSHE we went over a picture where there was a woman wearing a hijab and she had Arabic on her forehead written, which said if you see a non-believer, ‘kill them’ ... but the quote was actually from the Qur’an but it was more about war itself about how when you go into battle if you see a non-believer kill them but not in actual when you’re just walking around. (Student4)

Student4 explains how the misinterpretation of Qur’anic verses by Islamist groups is likely to mislead young people into radicalisation (Lynch, 2013). The phrase ‘kill them’ taken out of context from Qur’anic verses (2:192-193 and 22:40-41). These verses refers to the concept of jihad (Kaleef, 2014). The term jihad is quite complex, with different interpretations ranging from inner struggle to physical war (Qadri, 2012).

ISIS use ways to show that extremism is the way to go and they use click bait and they use pictures to show that it’s a good website but then they feed you with and brainwash you with other pictures and videos to show that ISIS is good stuff. (Student2)

The quote above exhibits the learning experience by Student2 of the behaviour and strategy of radicalisation promoted by ISIS. The student contemplates how the extremist groups drive their narratives on websites and social media through pictures and videos. The word ‘brainwash’ is used, signalling an understanding of the illusion used by the extremist groups in their radicalisation programmes (Mahood and Rane, 2017). Social media is used to recruit young people by ISIS to aid in its pursuit of political goals (Lynch, 2013).

ISIS are [what] we’re talking about right now, they use a lot of propoganda and propoganda is when they lie about something on a poster or on the internet which

they're doing a lot now. So, they feed you with all this information that you see it so many times that you think it's good all of a sudden. So, you start following that idea and then you can slowly become part of the ISIS. (Student6)

In this quote, Student6 articulated his understanding that extremists repeatedly feed people with information online during their recruitment (Awan, 2017; Mahood & Rane, 2017). Once an individual follows their literature, they could fall into the web of their propaganda and potentially buy into their philosophical ideology (Hafez & Mullins, 2015).

Student5 explained his interpretation of how people of other religions might judge Islam based on the isolation of the religion at the hands of these extremists:

Yeah you see it on the internet, it's saying all these things about different religions especially Islam now, and you have to say is it just this whole religion that's bad or is it just this one group of people that say they're doing something for God. (Student5)

Awan's (2017) argument that the internet is becoming the virtual playground for extremist views is confirmed by the viewpoints of students 2, 4, 5 & 6. By analysing around 100 different Facebook pages and 50 Twitter user accounts, Awan (2017) argues that these tools are increasingly being used by ISIS for their recruitment and propaganda war.

My findings illustrate that the participating school councillors are aware of the difference between the broad religious message of Islam and the narrow indoctrination of extremists. Students are aware of the importance of e-safety and mindful of online radicalisation.

However, as noted earlier - only a small amount of data were available from six school councillors to indicate their awareness of the issues. Their views could have been influenced by accompanying teacher and the management of the school.

7.4.2 Understanding of Islamophobia and anti-Muslim extremism by far-right

School councillors were concerned about anti-Muslim propaganda and the increased number of attacks on mosques and women in hijab. Their opinions were that these groups divide communities through their hate messages.

Student1: "We heard this morning that there was a shooting in Canada in a mosque."

Student2: "Yeah, I heard, I saw there was a picture."

Student6: "And it killed six people."

Student1: "And there was a fire as well."

Notably, these students do discuss these issues within their friendship circles and peer groups.

There's a lot of posting recently, mocking the idea of how we all isolate Islam and how people are saying it's bad. Like for example there was this post where some person was accusing a Muslim saying why do all terrorists say Allahu Akbar. (Student1)

Students are familiar with demonstrations by far-right groups in Muslim-majority areas and the provocation of young Muslims with hate messages. Lewis (2017) notes a rise in hate speech and hate crimes as part of a right-wing populist narrative following the 2016 presidential election in the United States. In particular, Islamophobic attacks have become more frequent in Europe (Feldman & Littler, 2014; Froio, 2018).

Yeah, the new one is called Britain First, how they want to say all of Islam is bad and they held a protest outside East London mosque, and they were cheering because they couldn't even spell the banner right and yeah there are people that [are] extreme in the way that they think that Islam is bad, totally bad and that everyone should be banished. (Student5)

Student5's viewpoint reflects that he is aware of the intellectual level of these far-right groups. His understanding also implies that Britain First is only the latest manifestation of far-right groups, indicating an awareness of previous groups; Britain First was formed in 2011 by two defected members of the far-right British National Party (Collins, 2014; Ford & Goodwin, 2016).

My findings confirm that the students have an awareness of far-right activities and anti-Muslim hate crimes. They are familiar with the anti-Muslim rhetoric of far-right groups and are also familiar with these groups' demonstrations and anti-Muslim marches (Allen, 2011). Most importantly, however, these students do not take these groups seriously. They view these groups as having no future in British politics.

7.5 Conclusion

The findings from the focus group with school councillors show that young people are overwhelmingly keen on local and global issues, as well as politics and religions. Young people are aware of the anti-smoking, anti-bullying, and cyberbullying issues. Some of them are aware of the importance of equality, diversity, and multiculturalism.

Students are unaware of the existence of FBVs in the school, which only confirms that the school does not use the terminology of British values. School councillors' views illustrate that students learn these values as universal liberal values by promoting them.

Regarding extremism, participants are passionate about their religion (Islam), and are keen to debate and defend their views. They are concerned about the way in which Islam is being misconstrued by ISIS, far-right politicians, and the media. Students are also aware of online extremism, the risk of online grooming, and the importance of e-safety.

Nevertheless, the school councillors and their friends were some of the few elite students who had the opportunity to gain such an experience. The majority of students may not have the same civic learning and engagement opportunity, or explicitly share the same views.

Chapter 8: Discussion and Conclusion

8.1 Discussion of the research findings

The focus of this research was to investigate how Citizenship Education is taught in a Muslim-majority school in response to the Prevent Duty. As documented in previous chapters, the fundamental aim of this research was to establish the perceptions of school leaders and teachers on ways in which Citizenship Education is organised and taught. The perceptions of young people on their learning experience of the citizenship curriculum was also studied. My research questions were as follows:

1. How does a Muslim-majority state school in London implement the Prevent agenda through Citizenship Education?
2. How are Fundamental British Values (FBVs) promoted in the school to address the Prevent Duty?
3. How do school leaders and teaching staff perceive the delivery of Citizenship Education in response to the Prevent Duty?
4. How are young people responding to Citizenship Education and the promotion of British Values through the SMSC and PSHE curriculum in response to the Prevent Duty?

To address my research questions, I have undertaken a qualitative case study in a Muslim-majority school in inner-city London. I used a three-dimension approach, which is outlined in Chapter 4. In Chapters 5 to 7, I drew on various themes developed and described by participating school leaders, teachers, and school councillors. In this final chapter, I will discuss and summarise my findings by addressing each research question. I will then conclude with some final thoughts.

8.2 The Citizenship Education and Prevent Duty in school

The data revealed from my study confirms that Citizenship Education is not being taught as a stand alone, discrete subject in its own right. Instead Citizenship Education is added to PSHE in a partial rebranding process that provides the subject very little in terms of a distinct identity (QCA, 2004, p 5; QCA, 2005, p 4). The participants claimed that Citizenship Education is offered as a key subject surrounded by PSHE, history, and Religious and Humanities Education. My findings suggest that the promotion of FBVs and SMSC development is embedded across the whole school curriculum, assemblies, and project work

(Figure 5c). Barnes (2015, pp 226) argues that such a cross-curricular programme is the most suitable approach in formulating shared values, knowledge and experience. However, neither the teachers nor the students recognise or promote FBVs as fundamental to British values. Instead, the school promotes the FBV strands – the democracy, the rule of law, individual liberty, tolerance, and mutual respect as liberal or universal global values (Revell & Bryan, 2018; pp 33-34).

My findings demonstrate that the majority of pupils are receptive to the school's curricular programme of values education that are being implemented in context of the Prevent Duty. However, some students may have been frustrated over the British and American foreign policy (Abbas, 2007). As noted in chapter 6, one student wanted to debate on the conspiracy about Britain and America fighting in Muslim countries. This student's request was turned down by the teacher and was reported to the Prevent safeguarding lead. Eventually, the case was dealt with by the headteacher by visiting the student's parents. This case demonstrates that students cannot share their opinions without being reported, which can only feed some students with more frustration (Choudhury & Fenwick, 2011; Cherney & Hartley, 2015). Therefore, the state's intervention (Foucault, 2009; Ball, 2013) through the Prevent Duty in schools may potentially drive more young Muslims towards radicalisation (Revell & Bryan, 2018).

8.3 The Citizenship Education delivery model

The first question I sought to address in this research study was **'How does a Muslim-majority state school in London implement the Prevent agenda through Citizenship Education?'** My findings reveal that Citizenship Education is fostered under a themed-based cross-curricular approach (Barnes, 2015; pp 65-71) through a combination of PSHE, Religious Education, Humanities Education, and History (Figure 5c) rather than as a stand-alone discrete subject. My findings from the documentation review highlighted in Chapters 5 & 6 confirm that the schemes of work and lesson plans are designed and prepared to interconnect Citizenship Education amongst these curricular areas, including British values and SMSC development.

Outside of teaching hours, citizenship is endorsed by a programme of activities that includes celebration of diversity, recognising multiculturalism, and wearing badges (Figure 5d). For example, the PSHE schemes of work for KS3 & KS4 show a number of topics are on plan for recognising multiculturalism and celebrating diversity during the autumn, spring, and summer terms (Appendix 6.5, pp 1-2).

The celebrations are conducted by launching these topics at the school assembly. This assembly begins by an address from a renowned personality or an expert in the topic,

followed by the wearing of the relevant badges throughout the half term. My findings illustrate that the school introduced a half-hour Prevent workshop explicitly designed to combine the citizenship and British values curriculum to improve students' understanding of Prevent. The Prevent workshop was delivered to all year groups by their Form Tutors once a week, and this was made compulsory for students to attend.

As documented in Chapter 5, section 5.2.3, the six-week schemes of work (Appendix 5.2) covered topics such as 'What makes a person British' and 'Democracy - what is it'. The topic 'What makes a person British' is based on the British citizenship test introduced by the Government. The test asks several questions to identify if a person is a 'true citizen' or a 'British person'. I have criticised this test by arguing that answering such questions as either 'right or wrong' sends a confusing message to young people. Some learners may end up with the wrong answers and might doubt if they are a 'true citizen' or a 'British person' (Brook, 2012; Byrne, 2017).

The evidence from the schemes of work for History lessons (Appendix 6.5, pp 3-10) for all year groups also confirms the overlapping colour-coded topics of FBVs. A Humanities Education teacher confirmed that ■■■ allows students to bring their own choice of topics, including any taboo topics, to articulate their ideas in humanities lessons (Chapter 6, section 6.2.1).

8.4 Promoting Fundamental British Values (FBVs)

My second research question was '**How are Fundamental British Values (FBVs) promoted in the school to address the Prevent Duty?**' My data reveals that the discourse of FBVs covers topics such as equalities, community cohesion, and tolerance (Appendix 5.1). As noted in section 8.3, the school offers a six-week programme explicitly designed to discharge the Prevent Duty. This programme upskills students' understanding of British values, being a good citizen, and responding to propaganda and sensitive issues (Chapter 5, section 5.2.3).

I observed Session4 of the Prevent workshop, where 16 students from Year 12 were debating on identifying five choices of human rights that the students felt are the most important. My findings demonstrate that the students were engaged and enjoying the debates expressing their opinions. However, only half of the students were able to identify their choice of five human rights and even fewer were able to make critical evaluations of why those human rights were the most important to them. I find that this lesson was not deliverable in half an hour, and the programme was not linked with students' performance or any kind of formal or informal assessment. I concluded that the programme may need to be

reviewed by addressing its outcomes, curricular contents, and assessment based on the scale, scope, and allocated time made available for the programme.

My participants argued that nothing new has been introduced with FBVs. Democracy, the rule of law, individual liberty, tolerance, and mutual respect are pre-existing notions. They were in the school curriculum previously, and nothing has changed in the curriculum besides a re-packaging of existing activities to establish them as FBV strands; none of my participants buy into the concept that these values are explicitly and fundamentally British (Revell & Bryan, 2018, pp 12-15). The participants raised concerns about the purpose, definition, and inclusiveness of FBVs (Farrell, 2016; Lander, 2016; Panjwani, 2016; Revell, 2016).

8.5 Teaching and learning of Citizenship Education in response to the Prevent Duty

The third research question I sought to answer was **‘How do school leaders and teaching staff perceive the delivery of Citizenship Education in response to the Prevent Duty?’** School leaders and teachers argued that there is no single strategy or pedagogical method in their approach to teaching citizenship. The whole school curricular approach is at the heart of their planning and delivery of Citizenship Education. The teachers do not see that it is necessary to offer Citizenship Education as a discrete subject. As noted earlier, the participants claim that alongside the cross-curricular programmes of PSHE, Religious Education, Humanities Education, and History, the school offers an explicit Prevent workshop to address the Prevent Duty that came into force under the Counter-Terrorism and Security Act 2015 (Home Office, 2015).

I argued that the core focus and intensiveness of teaching Citizenship Education was missing from the curriculum. The school’s citizenship programme is adapted with a light touch approach just to promote values such as democracy and the rule of law (Starkey, 2018; Vincent, 2018). While this could be seen as complementary to FBVs, it raises questions about the ambivalent response of the school towards Citizenship Education (Burton, 2015; Starkey, 2018; Vincent, 2018).

I criticised the fact that Citizenship Education is sidelined outside the school’s core curriculum – being delivered through other subjects and the school ethos. I argued that Citizenship Education is itself a subject with an uncertain rank in school, and that it is not taught as a separate subject but partially included as part of PSHE (Burton, 2015; Vincent, 2018). There is very little focus on ‘political literacy’ (Crick, 1998) or ‘political education’ (Starkey, 2007). The ‘law’ is addressed in the school’s PSHE and through the cross-curricular programme. The finance and function of the economy (National Curriculum for

Citizenship, 2014) is allocated only to Years 8 and 10 (Appendix 6.5), while 'democracy' is scattered across PSHE, Religious, Humanities Education, and History.

I conclude that, like many other schools, citizenship appears to be a contested curricular area with a negligible status focusing solely on civic identity with an emphasis on values (Starkey, 2018). In particular, attention is given on British values to address the Prevent Duty rather than teaching the subject - Citizenship Education. The curriculum for citizenship that could potentially benefit the school is discussed in section 8.7.

8.6 Attaining relevant knowledge and skills by students in response to Prevent

My fourth and final research question was '**How are young people responding to Citizenship Education and the promotion of British Values through the SMSC and PSHE curriculum in response to the Prevent Duty?**' My findings from a Year 9 PSHE lesson observation illustrate that students were inspired and engaged with a range of activities to debate, discuss, and critically evaluate topics such as extremism, migration, and racism (Chapter 6, section 6.2.2). My analysis of students' learning outcomes suggests that the young people were familiar with the tone and language of extremism and radicalisation. They were aware of the religious extremism and political propaganda of ISIS and Al-Qaeda. Furthermore, students were familiar with extremists' rhetoric and ways in which Islamist groups manipulate Qur'anic verses (Lynch, 2013) to justify jihad as a violent tool through videos and social media messages. My data from the focus group with school councillors (Chapter 7, section 7.4.1) confirms that students are aware of the misconstruction of Islam by extremist groups.

By analysing school councillors' views with Year 9 PSHE students, I argued that there is an overlapping agreement between the two groups of students on the intimidation by far-right groups and attacks on mosques and women in hijab. My data confirms that far-right groups are dividing communities with their hate messages on the Internet (Allen, 2011; Froio, 2018). The views of Year 9 students on the interconnecting issues of migration and racism demonstrates that a good immigration policy – that is not discriminatory – can benefit a country in its economic and educational development. On the other hand, a bad management of immigration policy could lead to community tension, discrimination, and racism (Fomina, 2010). Students' views also reflect their understanding of socioeconomic and legal issues of countries such as China and America, including China's 'One Child' policy and civil rights laws in US, and thus, their interest on global issues and politics, as well as their passion for their religion of Islam.

In relation to 'democracy', for example, the school councillors' views illustrate that the students learn how democracy works from the process of school council elections. This

includes mock elections prior to the actual school council election, conducted in order to build their confidence on debate and defend points of view (Chapter 7, section 7.3). Students learn about the importance of a manifesto and key priorities within it. Regarding 'mutual respect', the views of the school councillors signify that people should not be judgemental of other religions before learning about them first. Although they were concerned about the media portrayal of Islam (Chesca, 2014; Altikriti & Al-Hmadin, 2015; Ahmed & Matthews, 2016), the students stressed everyone's responsibility to treat each other the same way to alleviate any ill judgement of religion and culture.

8.7 Citizenship Education that could potentially benefit schools in the future

The majority of the students attending the school are of Bangladeshi origin and second-and-third generation British young people, who may consider themselves cosmopolitan as well as global citizens (Kirkham, 2016). There is an apparent mismatch between the expectation to promote FBVs, and global and cosmopolitan beliefs and values (Bamber & Bullivant, 2018). As noted in chapter 7, pupils in school showed a complex range of views about identity, diversity and Britishness (Rhamie, 2012). Within that diversity they develop skills on ways of co-existing and relating to their peers and staff (Rhamie, 2012; Kirkham, 2016). The school may be able to draw on this in preparing young people to live together in an increasingly diverse society. The curriculum should help them to feel empowered in valuing that diversity and pluralistic society. My findings contribute to demonstrate an overlapping consensus amongst scholars on the theory of 'cosmopolitan democracy' (Held, 1997; Rhamie, 2012; Kirkham, 2016; Osler and Starkey 2018; Bamber & Bullivant, 2018). Hence, the citizenship curriculum needs to build on young people's experiences of living in a global society where they have to negotiate respecting multiple identities, religions and cultural diversity rather than a unique focus of loyalty to a nation-state (Held, 1997; Osler & Starkey, 2018).

While the current practice of the school's cross-curricular programme of PSHE, Religious, Humanities Education, and History is important; the core curriculum for citizenship should address the skills for political efficacy, global citizenship and cosmopolitan democracy (Held, 1997). Pupils should have an opportunity to practise those skills (Osler & Starkey, 2018). Global Citizenship Education (GCE) is increasingly being reoriented to address the statutory duty to promote FBVs (Bamber & Bullivant, 2018). Hence, conversations between personal and societal values (Jasmine, 2012), the political and social realities and practice of globalisation (Osler & Starkey, 2018) could potentially be used as a tool to transform FBVs as the core shared values. This will reflect the local and national priorities on one hand, and global concerns on the other.

8.8 Training and CPD

In my findings on CPD, I argued that there were two types of training programmes in the school.

As documented in Chapter 5, 'Core Training' addresses the statutory safeguarding courses, including extremism and radicalisation. These cover topics such as 'Extreme Propaganda and Conspiracy' and 'Faith and Hate Crime', among others. Core Training is part of the staff appraisal programme. The other type of training programme is 'Complementary Training', which is associated with Citizenship Education and FBVs. This programme covers topics such as 'British Values' and 'Citizenship Test'.

This Local Authority is part of a group of LAs that receives specific area-based funding from the Home Office for Prevent work. This Local Authority is home to a significant Muslim population, which the Home Office uses as one of the key criteria for their risk assessment and allocation of funding.

I found that the school is heavily dependent on the Local Authority for 'Core Training' on radicalisation and extremism issues, due to the sensitive nature of the topics. There is a clear instruction from the Local Authority for staff to become familiar with each of the lessons prior to teaching them. Staff are also undertaking online Prevent training made available by the Home Office. The resources and time to complete this training are made available by the school.

On the other hand, 'Complementary Training' is less demanding and not dependent on the Local Authority. This is confirmed by the report from Ofsted (2014) that more training is being offered by the Local Authority on Citizenship Education, but that there is often a low uptake. However, most of the core Prevent courses are now included in the statutory safeguarding plan, and are part of the staff performance management appraisal programme. Therefore, while the school is mainly dependent on the Local Authority, it raises questions about the school's in-house capacity of developing a CPD programme. The Home Office' temporary funding of Prevent could come to an end at any time. This could risks the school's coping ability to upskill staff on such sensitive topics and in dealing with Prevent and safeguarding issues.

8.9 Future training that could potentially benefit school

The school needs to build staff confidence by delivering CPD on sensitive issues (Burton, 2015). The training programme should also address correctly identifying cases that genuinely require referral onto the safeguarding pathway (Maylor, 2016; Busher, 2017 & Bryan, 2017). A more coherent approach to organising and disseminating resources is

paramount. While the LA funding is still made available, the school should take advantage of building in-house capacity on specific training on Prevent issues. NQT specialism on training for radicalisation, citizenship and values education with skills for pedagogical approaches could be beneficial (Burton, 2015).

8.10 Criticisms of FBVs

I found a consensus amongst all participants that FBVs are not necessarily fundamental to only British values (Lander, 2016; Chalcraft, 2017; Revell, 2017). As addressed in Chapters 5 & 6, these values are not seen as fundamentally belonging to the British. The perception by the participants is that the word 'Fundamental' before 'British Values' is an imperfect term (Revell & Bryan, 2018; pp 33-34). Although the school runs explicit Prevent workshops with set 'schemes of work' to address FBVs, none of my participants introduced them as British values to their students. Instead, they use the terms global values or human values with pupils. The school councillors' views demonstrate that students seemed unaware about British values; hence they were unacquainted with the existence of FBVs (Chapter 7, section 7.3). The empirical evidence of the findings demonstrates that there is a tension between government policies on education to promote a national identity through FBVs; confirming the conflict between the state policy (Foucault, 2009; Ball, 2013; Bryan & Revell, 2018) and the way in which the school introduces British values (Richardson 2015; Panjwani, 2016; Revell & Bryan 2016; Busher, 2017; Crawford, 2017; Healy 2018). This raises further concerns about three areas. Firstly, on the school's training and CPD that are in place to raise awareness of the legal requirement of FBVs. Secondly, on the school's coping mechanism in implementing the Prevent Duty. Finally, on the school's trust and confidence in the Government's policy, particularly on British values education.

8.11 Criticisms of the Prevent Duty

All participants were familiar with the Counter-Terrorism and Security Act 2015 and were aware of the Prevent Duty. However, they were quite hesitant to answer any questions regarding the impacts of the Prevent Duty or Prevent reporting mechanisms. One participant said that some teachers are hesitant to make informed judgements concerning students' motives and behaviours, as it is hard to gain an insight into the minds of the students. None of my participants were willing to articulate or engage in discussions about the process of radicalisation.

Both Anderson QC (2016) and Lord Carlile (2016) expressed concerns about teachers' confidence on issues surrounding Prevent (Busher, 2017). None of my participating school leaders or teachers contested the legitimacy of the requirements of the Prevent Duty, though they were critical of British values. This confirms Busher's (2017) argument that very few

members of staff directly question or raise concerns about the Prevent Duty, and even fewer express wholesale opposition to it. Therefore, this raises questions about whether teachers are self-regulating themselves in discharging the Prevent Duty (Bryan, 2017).

8.12 Limitations

There were a few challenges and limitations that I had to overcome as part of this study.

Firstly, this research focuses on a single Muslim-majority faith school. As addressed in Chapter 4, finding a school for this study was the most challenging part. My school selection was limited to a Muslim-majority state school, and thus I was limited to areas with a high Muslim concentration.

Secondly, addressing the sensitivity and complexity surrounding extremism and radicalisation was challenging. My investigation was associated with counter-terrorism and the Prevent Duty, issues that are high profile within Muslim communities. There is a tension between the Government's policy, policy makers, and Muslim communities (Spalek, 2010; McDonald & Mir, 2011). Muslim-majority state schools, along with Muslim independent schools, are under additional scrutiny by Ofsted (Arthur, 2015; Mogra, 2016; Uddin, 2017). These schools are constantly under the media spotlight. Schools are therefore concerned about offering any research opportunities to an outsider in order to protect their reputation. I had to undergo a strenuous journey to find a school as a case study for my research, as explained in Chapter 4.

Thirdly, there was a limited scale and scope supporting this study. There were some financial impacts for the school towards allocation of staff time, but no financial aid was attached to this study. The school did not have any specific budget for such a project to cover lessons. Thus, there were limited opportunities for my access to relevant staff and school leaders.

Fourthly, as an outsider, I had limited access to school curricular planning, safeguarding data, and confidential documents. The participants appeared to be relaxed in providing sensitive information during interviews. Although I planned to observe a few more assemblies and Prevent workshops – which could have strengthened my findings – the school was reluctant to provide me wider access to those provisions due to sensitivity around Prevent issues.

8.13 Self-reflection

If I were to pursue a similar investigation in the future, I would use the same method and follow a similar methodology. I would choose a multi-ethnic Muslim-majority school,

depending on scale, scope, and opportunity. I remain convinced of the value of interviewing school leaders and teachers in the way I did. However, I would slightly change the phrasing of my questions to school councillors. I would ask the school councillors to specify their name and year group and instruct them to reply to questions in a more orderly fashion in order to provide more clarity in my transcription and data analysis.

Depending on the scope of the study, I would pursue more lesson observations and attend a few more assemblies. I would also interview some students from after-school clubs or any partnership organisation that provides after-school activities or extended provisions. I would also interview the Local Authority Prevent Co-ordinator and scrutinise the support made available by the Local Authority in order to triangulate the school's response to the support received from the Local Authority.

Further research is required for a more complete understanding of how the outcomes of the delivery of Citizenship Education and associated subjects contribute to the impacts of the Prevent Duty. Future studies should involve a number of Muslim- and non-Muslim-majority schools, and should examine the perception of students, parents, and local communities.

Given the time, scale, and scope made available for this research, the case study was from one Muslim-majority school dominated by a single homogenous ethnic group (ethnically Bangladeshi Muslims). Despite the diversity of the data, this study does not provide a broad and generalised picture of the issues surrounding Prevent and FBVs. Since all of the data came from one school, under the same curricular policy and vision, there was no significant difference in participants' views and claims. Therefore, the findings of this research cannot be generalised to the wider school system.

8.14 Conclusion

The effect of government performative-driven policies which cause increased complexity and tension between curricular control, funding, and recruitment (Foucault, 2009; Ball, 2013) is demonstrated in the school I have studied. Whilst the school leaders and teachers are making every effort to fulfil the requirements of the Prevent Duty using cross-curricular planning of the citizenship programme, there is hidden tension and pressure on the priority in the curriculum between Citizenship Education, PSHE and British values education. Similarly, there have been tensions in the development of Citizenship Education in England since the 1990s, with a more recent obligation on schools to promote Fundamental British Values (Starkey, 2018).

My findings demonstrate that there is a lack of a balanced approach and confusion in the planning and delivery of the curriculum, despite significant efforts to offer citizenship studies

under a compounded structure of PSHE, Religious Education, Humanities Education and History. The curriculum for citizenship is sidelined and replaced to promote FBVs (Starkey, 2018; Vincent, 2017). Teachers' 'anti-authority' struggles against Governmentality (Foucault, 2009) are illustrated by their resistance to the term Fundamental British Values. My findings also illustrate that the Prevent Duty has created a securitisation mentality amongst some staff in that teachers are constantly worried about what to teach and how to teach the FBVs (Maylor, 2016; Chalcraft, 2017; Revell & Bryan, 2018; Spalek, 2016; Panjwani, 2016; Taylor & Soni, 2017) noted in Chapters 2 and 6.

As documented in chapter 6, some students find themselves the subject of security concerns when they wish to debate on the country's foreign policy or extremism matters. The Prevent Duty has created such tension between some teachers and students in school (Revell & Bryan, 2018; Marsden, 2015).

8.15 Final thoughts

The issues around extremism and its root causes are complex. The role of Citizenship Education in dealing with the phenomenon of modern-day extremism is debatable. By referring to Foucault's (2009; p 76) theory of 'governmentalisation', Revell & Bryan (2018) argue that the Government's policy of legally requiring schools to participate in countering extremism has made the issue even more complex. Some teachers view themselves as having become political players (Revell & Bryan, 2018); the eyes and ears of the state. Other teachers have bought the Government's policy without asking any questions (Busher, 2017). There are a few confusions surrounding supporting the Prevent Duty through promotion of FBVs. Firstly, the definition of extremism - 'active opposition to FBVs' - is confusing. Secondly, the term 'FBVs' is also controversial and contradictory to the international HRE framework and Citizenship Education curriculum (Struthers, 2016). Despite this, FBVs were chosen to be at the heart of the Prevent Duty. Schools are required to build students' resilience against extremism by promoting FBVs at every level through SMSC development. Some of the strands of FBVs had already existed within other parts of the curriculum. Therefore, widespread repetitions increase the complexity of the school curriculum in addressing the Prevent Duty.

No single value can stand alone; each has to be balanced by or conflated with another (Starkey, 2015). For example, the rule of law is balanced by justice, tolerance by inclusion and a sense of belonging, and democracy by the guarantee of liberty. Thus, these values are complementary to each other, or can be complemented by other associated values from religious scriptures or social civilisations. Despite these similarities in values, there does not seem to be an attempt to create a space for debate on how religious values can help counter

extremism other than the 'imperialistic presumption of superiority' in the Government's promotion of FBVs (Smith, 2016, pp. 298-313).

There is a need to engage in professional dialogue and discussions on values and identities. These discussions should address the location of these values in the school curriculum and the method of delivering these sensitive topics to students. There is a need for further debate on three main topics. Firstly, on the types of educational experience needed for young people to combat extremism and terrorism. Secondly, on the best approach to enable young people to reframe the discussions around identity and democratic values. Thirdly, on how educationalists can translate the knowledge of values and educational experiences to help students develop critical skills to assess what they read and hear beyond the confines of the school (Crawford, 2017). An emphasis needs to be given for further debate on recommendations made by the House of Lords Select Committee on Citizenship and Civic Engagement (2018) on the term 'Shared Values of British Citizenship'. There is a need to reconsider changing the existing list of values in line with the Lords' recommendations, documented in Chapter 2 section 2.5.

In terms of educational experience, there is a need for debate and discussion on how faith values are compatible with British values and the extent to which faith can be used as a tool to combat extremism and radicalisation. Many British Muslims view the concepts of freedom, tolerance, and the rule of law as enshrined in, or derived from, verses in the Qur'an (Halstead, 2007; Mumisa, 2014). Many Muslims and non-Muslims also believe that Islam is peaceful, just and moderate (Ushama, 2014). However, the extreme groups like Al-Muhazirun or Islam for UK led by people like Anjem Choudary exaggerate verses of Qur'an out of context as part of their motivation for Jihad and radicalising young people and vulnerable adults (Ushama, 2014). A true Muslim cannot be a terrorist and a terrorist cannot be a true Muslim (Keles & Sezgin, 2015). They are fundamentally and diametrically opposed to each other, not just according to Islamic theology, but also according to the 'heart, soul and spirit of Islam' (Keles & Sezgin, 2015). Therefore, on one hand Muslim communities required to take the 'fight back home' to educate young people in their own settings within the communities and at homes (Keles & Sezgin, 2015). On the other hand, there is a need for more positive, proactive and long-lasting policies avoiding contested and reactive standpoints (Ramadan, 2004, pp 39-58; Yu, 2015), that support Muslim communities to create opportunity for dialogue and greater engagement in citizenship from the perspective of all religions and belief (McDonald & Mir, 2011).

Finally, Muslim-majority schools are likely to remain in the spotlight so long as debates around extremism and radicalisation continue. This thesis provides new empirical evidence

of how a Muslim-majority state school is implementing the UK Government's Prevent strategy. This case study reveals ways in which the curricular structure of citizenship and British values education is designed and taught in order to meet the requirement of the Prevent Duty. It is likely to be many years before we are truly able to assess the educational impact of the Prevent Duty in countering extremism. In the meantime, I hope that this research provides a thoughtful overview and some clarity on what the Prevent Duty means for such a school in London and the promotion of FBVs in an already overcrowded school curriculum.

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Appendix 4.1

Interviews questions

Set one:

- a. How is CE being taught in your school? What is the structure of teaching CE curriculum?
- b. How does the CE curricula address Prevent and safeguarding issues?
- c. How is CE linked with SMSC, PHSE & RE in planning and delivering the curricula?
How are the SW and Lessons Planning being organised?
- d. What CPD are in place?
- e. What are the responses from teaching staff with ref. to ways in which they teach the overlapping curricula?
- f. How are the students doing in their GCSE and end of KS3 exams? What are the GCSE intakes? What are the overall attainment levels across the CE curricula?
- g. To what extent does the CE curriculum contribute to their overall behaviour, skills and confidence in response to 'Prevent' issues?
- h. What are the positive aspects of the ways in which CE is being taught in your school?
- i. Have there been any concerns raised by staff or students? If yes, what are those and why?
- j. How do you judge the overall outcomes of planning and delivery of the CE lessons?

Set two:

- a. How are FBV being promoted in your school?
- b. What have you been teaching as part of FBV?

- c. How has it been embedded with SMSC and in the whole school curriculum?
- d. How the FBV addresses the Prevent and safeguarding issues?
- e. What responses do you receive from teaching staff with respect to CE and Prevent?
- f. How do FBV cover CE curricula? How does your FBV programme link with the Schemes of Work for SMSC, PHSE & RE?
- g. What are the staff and students' response to promoting fundamental British values? Have these been reflecting in their overall behaviour and confidence?
- h. What are the positive aspects of ways in which FBV is being taught in your school?
- i. Have there been any concerns raised by staff or students? If yes, what are those and why?

Set three

- a. What is your interpretation of teaching FBV to address Prevent issues?
- b. How do you plan and deliver CE lessons? How effective are those lessons teaching alongside RE, SMSC or FBV?
- c. What curricular resources, activities and teaching materials do you use? Do you develop your own, adapt or use specific websites?
- d. Did you receive any training or curricular guidance in developing teaching?
- e. What positive responses do you receive from students with ref. to teaching and learning of FBV?
- f. Are there any concerns or negative responses you receive from students on any aspects of teaching CE, RE, SMSC or FBV? If yes, what are those?

Focus group interview with school council

1. What is your understanding of CE? How do you learn CE in school?
2. What tasks and activities do you do? Can you single out some positive ones? Would you describe any of the activities as negative? If yes – how?
3. Tell us your understanding of FBV. What are those? How do you learn them?
4. Why do you think mutual respect and tolerance of different faiths is important? How do you learn them?
5. What knowledge, skills and understanding do you gather in relation to democracy and the rule of law?
6. How do the PSHE, RE, HE & History lessons help in your understanding of how to be a better citizen?
7. How often do you come across extreme views? Can you give me examples of what you consider to be 'extreme' views that you have heard in school, in the neighbourhood or in the media, including social media?
8. Do you ever get a chance to discuss what views are extreme or what to do if you come across extreme views?

Appendix 4.2

Draft Letter

[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]
[REDACTED]

Dear [REDACTED]

I have learned about you through [REDACTED], recently retired Director of Education for [REDACTED]. I am undertaking a research as part of my doctoral study from UCL under the supervision of Prof Hugh Starkey, Department of Curriculum, Pedagogy and Assessment.

The project title is – Citizenship Education (CE) and the Prevent Duty in a Muslim-majority state school in London (Please see the attached Information Sheet).

As you will see, I am aiming to undertake a case study of a secondary state school with Muslim majority students. This will involve me in working with CE teachers for few sessions. I intend to observe a couple of sessions, possibly year 10 or 11 classes.

In conjunction with CE teacher(s), my plan is to deliver a few model lessons by developing new resources and activities, and evaluate the outcomes. It should not take more than four or five working days altogether.

We believe that schools will benefit from this study. I am hoping that teachers will find it useful to share their insights of best practice and new ways of teaching CE while fundamental British Values are taking the centre stage in response to ‘Prevent’ duties.

Currently I am working at Havering College of Further and Higher education as a Lecturer. I have satisfactory DBS checks completed by my employer.

I would appreciate if you could kindly consider me undertaking this piece of study in your school.

Kindest Regards, Jamal Uddin

Appendix 4.3

Research Ethics: Information sheet

Project Title: Citizenship Education (CE) and the Prevent Duty in a Muslim-majority state school in London

Thank you for your interest in taking part in this research. The key aim of this study is to investigate how Citizenship Education is taught in Muslim majority state schools in East End of London in response to the Government Prevent strategy.

The project will give us an insight into how Citizenship Education is being taught and the ways in which good practices can be developed and shared between of Citizenship Education, SMSC and Religious Education. Schools will benefit from the development of cross curricular teaching materials and activities in response to countering the extreme ideologies and literatures.

The research will give us a better view of the debates around school leaders' opinions in response to Ofsted comments on safeguarding issues, curricular balance and the knowledge and skills that needed in the development of teaching materials and resources which are neutral and not offensive any group, ethnicity or religion.

Under the UCL ethical Code of Conduct the school's and participants' personal identities will be kept confidential from the outset. Appropriate measures will be taken to store the data in a secured place. This includes a password protected hard drive, laptop and encrypted USB.

I will maintain all relevant confidentiality and anonymity from the beginning. No data will be released or published without your consent. I will seek your permission if there is any potential need for compromising any confidentiality and anonymity for the benefit of the research.

Throughout the research the participants will be informed about the progress being made. The draft reports and findings will be discussed from time to time. Your participation is completely voluntary and you have rights to withdraw at any stage of the process or decline to answer any questions that you may have reservations about.

If you have any question arising from the Information provided to you, please email me on community.languages@yahoo.co.uk or ring Jamal Uddin on 07940991816.

Jamal Uddin

Appendix 4.4

Parental consent letter for focus group interview (draft)

Address

Date

Dear (name)

Research project: Citizenship Education (CE) and the Prevent Duty in a Muslim-majority state school in London.

I am a research student undertaking a doctoral study from UCL Institute of Education. The key aim of this study is to investigate how Citizenship Education is taught in Muslim majority state schools in the East End of London in response to the government Prevent Duty.

The project will give us an insight into how Citizenship Education is being taught and the ways in which good practices can be developed and shared between Citizenship Education, SMSC and Religious Education. Schools will benefit from the development of cross curricular teaching materials and activities in response to countering the extreme ideologies and literatures.

As part of my research I am undertaking a focus group interview involving representatives of school councils from every year group. Your child is one of the representatives of the school council who I wish to interview as part of my focus group.

I am writing to ask if you would be willing to give permission for me to ask your child if they would like to take part in my research. This will involve interviewing your child in order to find out what they think about ways in which the school teaches citizenship and British values education and what they learn collectively in response to the Prevent Duty.

Under the UCL ethical Code of Conduct your child's personal identities will be kept confidential from the outset. Appropriate measures will be taken to store the data in a secured place. This includes a password protected hard drive, laptop and encrypted USB. I will maintain all relevant confidentiality and anonymity from the beginning. No data will be released or published without your consent.

If you have any questions rising from the Information provided to you, please email me on community.languages@yahoo.co.uk or ring Jamal Uddin on 07940991816.

Informed Consent form for focus group interview

Your child will be asked a number of short questions in an informal interview setting. I am seeking your informed consent for them to take part in this interview.

I have read and understood the information about the research and agree to allow my child to take part in the above study

(please tick)

I understand that my child's participation in this study is entirely voluntary and that they can withdraw from this study at any time without giving a reason.

(please tick)

I will allow the researcher to interview my child and take audio or video recordings during the interview if needed

(please tick)

Name _____

Signed _____ date _____

Child's Name _____

Signed _____ date _____

Researcher's name Mohammed Jamal Uddin

Signed _____ date _____

Appendix 4.5

Parental consent letter for lesson observation and audio recording (draft)

Address

Date

Dear (name)

Research project: Citizenship Education (CE) and the Prevent Duty in a Muslim-majority state school in London.

I am a research student undertaking a doctoral study from UCL Institute of Education. The key aim of this study is to investigate how Citizenship Education is taught in Muslim majority state schools in East End of London in response to the government Prevent Duty.

The project will give us an insight into how Citizenship Education is being taught and the ways in which good practices can be developed and shared between Citizenship Education, SMSC and Religious Education. Schools will benefit from the development of cross curricular teaching materials and activities in response to countering the extreme ideologies and literatures.

As part of my research I am undertaking a couple of lesson observations. My lesson observation may involve taking audio or video record of any conversation during the lesson. Your child is one of the students of those two lessons that I have planned to observe.

I am writing to ask if you would be willing to give permission for audio or video recording when your child takes part during the lesson.

Under the UCL ethical Code of Conduct your child's personal identities will be kept confidential from the outset. Appropriate measures will be taken to store the data in a secured place. This includes a password protected hard drive, laptop and encrypted USB. I will maintain all relevant confidentiality and anonymity from the beginning. No data will be released or published without your consent.

If you have any questions arising from the Information provided to you, please email me on community.languages@yahoo.co.uk or ring Jamal Uddin on 07940991816.

Informed Consent form for audio or video recording during lesson observation

I have read and understood the information about the research and agree to allow my child to take part in the above study

(please tick)

I understand that my child's participation in this study is entirely voluntary and that he can withdraw from this study at any time without giving a reason.

(please tick)

I will allow the researcher to observe my child during the lesson and take audio or video record during the lesson if needed

(please tick)

Name _____

Signed _____ date _____

Child's Name _____

Signed _____ date _____

Researcher's name Mohamed Jamal Uddin _____

Signed _____ date _____

Appendix 4.6

Informed Consent form for children taking part in lesson observation and focus group interview

Dear student (name)

Date:

Research project: Citizenship Education (CE) and the Prevent Duty in a Muslim-majority state school in London.

I am a research student undertaking a doctoral study from UCL Institute of Education. The key aim of this study is to investigate how Citizenship Education is taught in Muslim majority state schools in East End of London in response to the government Prevent Duty.

The project will give us an insight into how Citizenship Education is being taught and the ways in which good practices can be developed and shared between Citizenship Education, SMSC and Religious Education. Schools will benefit from the development of cross curricular teaching materials and activities in response to countering the extreme ideologies and literatures.

As part of my research, I am undertaking a focus group interview and a couple of lesson observations. I am writing to ask if you would be willing to take part in my research. If you are a representative of the school council, you will take part in an interview with a group of five other representatives of the school council. If you are one of the students of the lessons that I will observe, I might ask you a few questions about the learning content of the lesson or use your lesson work as part of my study.

Under the UCL ethical Code of Conduct, your personal identities will be kept confidential from the outset. Appropriate measures will be taken to store the data in a secure place. This includes a password-protected hard drive, laptop, and encrypted USB. I will maintain all relevant confidentiality and anonymity from the beginning. No data will be released or published without your consent.

If you have any questions arising from the Information provided to you, please email me on community.languages@yahoo.co.uk or ring Jamal Uddin on 07940991816.

**Informed Consent form for children taking part in lesson observation and focus group
interview**

I have read and understood the information above about this research.

(please tick)

I agree to take part in a lesson observation or focus group interview.

(please tick)

I understand that my participation is voluntary and that I am free to withdraw at any time,
without giving reason

(please tick)

I will allow the researcher to use my work and take audio or video recordings during the
interview if needed

(please tick)

Student's name _____

Signed _____ date _____

Researcher's name _____

Signed _____ date _____

Appendix 4.7

Informed consent form for school leaders and teachers for in-depth semi-structured interview

Dear (name)

Date:

Research project: Citizenship Education (CE) and the Prevent Duty in a Muslim-majority state school in London.

I am a research student undertaking a doctoral study from UCL Institute of Education. The key aim of this study is to investigate how Citizenship Education is taught in Muslim majority state schools in East End of London in response to the government Prevent Duty.

The project will give us an insight into how Citizenship Education is being taught and the ways in which good practices can be developed and shared between Citizenship Education, SMSC and Religious Education. Schools will benefit from the development of cross curricular teaching materials and activities in response to countering the extreme ideologies and literatures.

As part of my research, I am undertaking an in-depth semi-structured interview of some school leaders and teachers and perform a couple of lesson observations. I am writing to ask if you would be willing to allow me to observe your lesson or take part in my research as an interviewee.

Under the UCL ethical Code of Conduct, your personal identities will be kept confidential from the outset. Appropriate measures will be taken to store the data in a secure place. This includes a password-protected hard drive, laptop, and encrypted USB. I will maintain all relevant confidentiality and anonymity from the beginning. No data will be released or published without your consent.

If you have any questions arising from the Information provided to you, please email me on community.languages@yahoo.co.uk or ring Jamal Uddin on 07940991816.

Informed consent form for school leaders and teachers

I have read and understood the information above about this research.

(please tick)

I agree to take part in in-depth semi-structured interview or allow to observe my lesson

(please tick)

I understand that my participation is voluntary and that I am free to withdraw at any time, without giving reason

(please tick)

I will allow the researcher to use my teaching materials and resources for research study

(please tick)

I will allow the research to take audio or video recordings during the interview or lesson observation

(please tick)

School leader's / teacher's name

Signed

date

Researcher's name

Signed

date

Appendix 5.1

Thematic analysis of school leaders' interviews

Research questions	Coding from transcription	Emerging sub themes	Emerging main themes
CE adapted in response to Prevent strategy	<p>Participant 1</p> <p>We have PSHE lessons on Monday for the whole school (cross curricular links), and we have a programme for the whole schools (whole school curriculum), but also for curriculum in terms of RE looking at different faiths etc. (cross curricular link), that is also part of the curriculum (whole school curriculum), we live in a unique and diverse world (recognising multiculturalism), we should celebrate all the different kinds of people that make up that world (celebrating diversity), we have an assembly every half term (assembly), first one is always all people are different celebrate it (celebrating diversity), then we gone onto this half term all people have different abilities celebrate it (celebrating diversity), we get in different speakers like members of staff and students (external scholar), on the assembly (assembly), first assembly was taken by the person in charge of preventing the borough (external scholar), the second assembly on abilities I got in Hussain Khan who is a blind cricketer (using celebrity), it's about celebrating people of religions, faiths and even if you don't have a faith (celebrating diversity), it's just to say diversity is something we should celebrate and it isn't about just trying to have one religious group be the dominant ones and say we are the best (celebrating diversity), no PSHE (PSHE)</p>	<p>Cross curricular link</p> <p>Teaching materials</p> <p>Resources</p> <p>Whole school curriculum</p> <p>Students' voice</p> <p>Assembly</p> <p>Prevent workshop</p> <p>External scholars</p> <p>Festival</p> <p>Parental engagement</p> <p>Recognising multiculturalism</p> <p>Celebrating diversity</p> <p>Using celebrities</p> <p>PSHE programme</p> <p>RE</p> <p>SMSC</p> <p>FBV</p> <p>Individual tutor group</p> <p>Half-term theme</p> <p>Wearing badges</p> <p>Sporting activities</p> <p>Internal expertise</p>	<p>1. Ways in which CE built into the curriculum</p> <ul style="list-style-type: none"> • PSHE • Religious Education • Fundamental British values (FBV) • SMSC • Humanities Education • History <p>2. Ways in which CE taught:</p> <ul style="list-style-type: none"> • Half an hour Prevent workshop for each year group in every week • Embedding across the school curriculum • Students' lead sessions • Half term themes • Year group assemblies • Statutory curriculum hour

	<p>GCSE taught as part of RE, PSHE (PSHE, RE) is separate on its own there is no assessment for it at the end (cross curricular link), we just have to look around school to see that our school is the microcosm of the world (celebrating diversity), when you look at the staff teach hear it (recognising multiculturalism), what they see here are is that many-many people successful so they can aspire to that as well (inspiration), SMSC happens through PSHE we have go lot of these Prevent type lessons that we have got so there is an opportunity for students to discuss and hear their views (students voice), you just have a look at the office staff the diversity is there, we have a deputy she is an Irish women (recognising multiculturalism)</p> <p><u>Participant 2</u></p> <p>In relation to Prevent agenda the requirement of highlighting British Values, which we have been mapping across the curriculum (whole school curriculum), there is work that take place in Science, Maths and so on (cross curricular link), in terms of the whole school curriculum that is largely in our school build into the PSHE programme (PSHE programme), also work that takes place with individual tutor group (individual tutor group), in Monday morning PSHE lesson it (PSHE programme) also FBV promoted (FBV) by whole school assemblies, year group assemblies with specific diversity topics (assembly), we have staff speak to the students, students themselves deliver part of these workshops so that's the whole school (students' voice), we are moving towards student lead session (students' voice) and some of the</p>	<p>Safe environment</p> <p>Embedding across the curriculum</p>	<p>3. <u>Ways in which CE is endorsed:</u></p> <ul style="list-style-type: none"> • Celebrating diversity • Recognising multiculturalism • Students' voice • External scholars • Wearing badges • Parental engagement
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	<p>particular diversity assemblies (celebrating diversity), we are starting to have some students involved leading to those assemblies (students' voice), and starting to give examples and the diversity assemblies (celebrating diversity) and the theme for the half term are built into the students (half-term theme), you may see students surrounding the school wearing small badges and these badges relates to the diversity theme of this half term (wearing badges, half term theme), they will be wearing the badge relating that (wearing badges) and to launch the new theme each half term (half term theme), for example over the next few days of this week all of the year groups will have a specific diversity (celebrating diversity) assemblies (assembly) and the badges will be given this week to relate to that particular theme (wearing badges, half term theme), we invite guest and the main person who come to speak in the assembly is from the Local Authority (external scholar), then there are also other people who are invited to speak (external scholar), also how they can engage in sporting activities (engage, sporting activities) specific to their disabilities equality, it does vary based on what is the topic and then where we would be getting external resources coming to school to deliver assemblies (assembly), then we also draw on the expertise and experiences of staff members (internal expertise) who may wish to talk to groups around their experiences relate to a particular diversity theme (celebrating diversity), aspect of SMSC built into our curriculum, especially with PSHE curriculum (PSHE, SMSC), I think it also about how we as a school provide that safe environment for this discussion (safe environment) to take place and whether that in a English lesson where</p>		
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	<p>you are looking at persuasive techniques (embedding across the curriculum) whether it's in an RE lesson you are looking at religious views (embedding across the curriculum), whether it's a History lesson where you are talking about Nazi propaganda (embedding across the curriculum),</p> <p>Participant 3</p> <p>Talking about citizenship (cross curricular link), being a good citizen, 98% Bengali, Muslims, SMSC – every single lesson is, developing, role of media, how we can prevent that as a group as a group of people living in a society (whole school curriculum, cross curricular link), SMSC in every single lesson (cross curricular link, whole school curriculum), every single lesson that we do is based on that- their opinions their views and developing them as human beings (students' voice), PowerPoint together resources (resources, materials),</p> <p>just on the lead up to the Christmas St Dunston's church which is just opposite our work with the lady called Sarah (external scholars) who runs all the sort of external things (cross curricular links), teach our boys about Christmas so we ran a weeks' worth of workshops (prevent workshop), I've had a lot of external people come in to talk about topics to our GCSE students in assembly (assembly, external scholar) for example about abortions, euthanasia (cross curricular links), the majority of the time we try to use staff members in the school to give assemblies (assembly), when it comes up to Diwali (festival) or Eid (festival) we have some of our own staff come in and do an assembly (assembly), why that's important on the lead up towards the festival (festival), the majority of the</p>		
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	students are familiar with Ramadan (festival) and Eid (festival),		
Fundamental British Values promoted in response to Prevent duties	<p>Participant 1</p> <p>We want to say that yes these are wonderful values (global values), It's about being the best you can be (individual liberty), it's about global values (global values), it's about looking at different faiths so all of that comes in over the time from students here in our school (tolerance, mutual respect), it about learning (global values) really, every religion is about respecting (mutual respect), it's about understanding (tolerance), if you have a religion it teaches you, does it not (individual liberty), actually you need to be a good person (individual rights), being a good person (personal choice) is about being good to whoever whether they are Christian, whether they are Sikh, whether they are Buddhist whatever (learning different religion) - you are a different religion yes that's fine but it's about accepting (learning different religion, mutual respect, tolerance), yes there are countries that are very dictatorial that don't have democracy (democracy), but let's celebrate that once they do have a democracy (democracy)</p> <p>Participant 2</p> <p>Before the x-mas holidays there was work going on around people with disabilities (equality) and we had some people from an external organisation where there were visually impaired people (equality) and they came in and they were talking about their disabilities how it impacts (equality) on daily life, also underpinning that big positive is through these whether the citizenship work (citizenship work), PSHE work or other work promoting values, respect for democracy</p>	<p>Global values</p> <p>Democracy</p> <p>Rule of law</p> <p>Individual liberty</p> <p>Mutual respect</p> <p>Tolerance</p> <p>Legal system</p> <p>Reconciliation</p> <p>Struggle</p> <p>Peace and conflict</p> <p>The government</p> <p>Law and order</p> <p>Act</p> <p>Community cohesion</p> <p>Learning different religion</p> <p>Being good person, controversial issues,</p> <p>Equalities,</p> <p>Personal choice,</p> <p>Citizenship work</p>	<p>Discourse of values in school</p> <p>Equalities</p> <p>Local, national and global citizenship</p> <p>Universal values</p> <p>Democracy</p> <p>Rule of law</p> <p>Individual liberty</p> <p>Mutual respect</p>

	<p>(democracy), rule of law (rule of law) and so on.</p> <p>Participant 3</p> <p>We also look at the law throughout the year groups (rule of law, law and order, legal system). And one particular area we look at is (peace and conflict) (tolerance, mutual respect), there's a work on (peace and conflict) (tolerance, mutual respect). Yeah so for example Northern Ireland- what happened back then -And then – what has the government put into place (democracy, rule of law, tolerance), community cohesion laws (rule of law, law and order, mutual respect, tolerance). Government, what sort of laws, acts (legal system, Acts, the rule of law), we also look at the law throughout the year groups (rule of law, legal system). And one particular area we look at is (peace and conflict) (tolerance, reconciliation) so there's a whole unit of work on peace and conflict (controversial issues). Yeah so for example Northern Ireland- what happened back then -And then (controversial issues, democracy, the rule of law, reconciliation) – what has the government put into place (democracy, mutual, respect, rule of law) - for example (community cohesion) laws (the rule of law),</p> <p>also, how they can appreciate other people and their cultures and their religions (learning different religions, tolerance, respecting others)</p>		
<p>Policy and strategy of teaching CE</p>	<p>Participant 1</p> <p>the PSHE programme (schemes of work) is on the shared drive because all staff need to deliver it so it's not kept (sharing good practice), the Humanity's department know what's happening in</p>	<p>Policy</p> <p>Prevent strategy</p> <p>Curriculum</p> <p>Scheme of Work</p>	<p>Prevent strategy around Prevent CE</p> <p>Prevent strategy</p> <p>Safeguarding measures</p> <p>WRAP training</p>

	<p>PSHE (sharing good practice), led also by what is required from in term of their subjects (procedure), we want all of us to see that there is common ground amongst pupils (sharing good practice), even though we are all very different, we have a common ground (sharing good practice), we have fantastic staff (staff) in school which is all diverse, CPD is available for all staff and that's not only teaching staff (staff), it will be teaching assistants and the office staff (training), it will be any one in the school who wants to take on a CPD (staff), it's just a procedure to be followed (procedure), the CPD which if its need to paid for we have a budget format (budget), we have many-many staff who take CPD (staff), the PSHE programme is all taught by form tutors and coaches (procedure, curriculum), it's all time tabled for the form tutors to deliver (procedure), the Head of Humanity leads all the Humanity teachers (leadership) so they will be delivering part of this programme as well as teaching their own subjects (curriculum),</p> <p><u>Participant 2</u></p> <p>Someone from Local Authority come to speak to our students (Local Authority support), staff CPD in relation to Prevent (training) takes in few different forms, as the safeguarding lead I receive regular training in relation to Prevent (training) and that training largely done through our Local Authority (LA support). The people here in Tower Hamlets who deliver these training they also work in partnership with Home Office so there has been specially over pass three years significant focus on Prevent (Home Office, training) for safeguarding leads (safeguarding), for example, I have Home Office accreditation (Home</p>	<p>Lesson Plan</p> <p>Assessment</p> <p>CPD</p> <p>Prevent training</p> <p>WARP training</p> <p>Home Office</p> <p>Leadership team</p> <p>Sharing good practice</p> <p>Procedure</p> <p>Budget</p> <p>Local authority support</p> <p>Safeguarding</p> <p>Governing body</p> <p>Safeguarding measures</p> <p>Staff</p> <p>Parental engagement</p>	<p>CPD</p> <p>Curricular planning</p> <p>Sharing good practice</p> <p><u>Stakeholders support</u></p> <p>Home Office</p> <p>Local Authority</p> <p>Governing body</p> <p>Staff</p> <p>Parental engagement</p>
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	<p>Office) to deliver the Raising Awareness Around Prevent training (WRAP training), the training was done here in Tower Hamlets at Local Authority level (LA support), they have been working closely with Home Office around some of these (Home Office), I do go to the training and then I bring that training to the school (procedure), I then go through for example to the governing body as needed and give update in relation Prevent and what is our situation (Governing body), I provide staff training (CPD), I give training to all new staff (staff), for example, I go often to do the training and then I come back it and cascade that training (CPD) down to other our staff (WRAP), every tutor group has two tutors and that is partly (staff) so that they can pick up any change in their behaviour and investigate (safeguarding measures) what is going on that you are starting to come late in school or you are becoming bit distance or isolated and so on (safeguarding measures), it is about them knowing the children that they are coming to contact with or know regular basis (safeguarding measures).</p> <p><u>Participant 3</u></p> <p>Well we all get together, me and my department (staff, strategy). We put down each area and what year group and what topic which reflect the British values (curriculum), cover lot of topics (curriculum), range of topics (curriculum), in depth of Islam for year 7 (curriculum), massive focus on Christianity in year 8 (curriculum), when they're in key stage 3 and we really look into Jesus and his teachings (curriculum), I encourage my team to apply for CPD once a year at least (training), develop as an RE teacher (sharing good practice), together to</p>		
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	<p>teach us what he's learnt from that CPD (training), I also make sure that I run CPD s in my classrooms (training), once every term (policy), we'll talk about like- we'll do a little workshop and talk about how we can improve as sixth form teachers in humanities (sharing good practice), it's always ongoing there's always more to learn, we google (training), we say can we go on this course on this day how much it will cost (training), Sometimes it is from the local authority (training), there's a big prevent meeting we had yeah of the whole school which is also useful (sharing good practice, strategy), we communicate really well with our parents (parental engagement), we have a number of parents evenings (parental engagement), number of academic review days where they come in during the day (parental engagement), we do parent workshops (prevent workshop) so we do like work very-very closely with parents (parental engagement), Luckily they're really supportive, but yeah I think citizenship and teaching of that and appreciation of others needs to come from like not just from us but from the home as well (parental engagement).</p>		
<p>Teaching and learning of CE</p>	<p>Participant 1</p> <p>I think it does have an impact on students' behaviour, skills and understanding (confidence, knowledge, skills), certainly you will see that students will be wearing badges (participate), celebrate the fact that we live in such a diverse world and the diverse community (engage, participate),</p> <p>Participant 2</p> <p>It is then about critical thinking (critical thinking), challenging views (challenge), and propaganda and so on</p>	<p>Social</p> <p>Culture</p> <p>Religion</p> <p>Moral</p> <p>Spiritual</p> <p>Extremism</p> <p>Radicalisation</p> <p>Exam</p> <p>Attainment</p>	<p>Teaching and learning contexts (merge this with how taught)</p> <p>Moral education</p> <p>Social and cultural education</p> <p>Spiritual and religious education</p> <p>Radicalisation and extremism</p> <p>Exam results</p>

	<p>(propaganda), within that safe environment students are quite confident to express their views (confident, express views), but, it is also then about how these views are challenged by the adult who is leading that session (challenge, express views), students are being challenged in terms of their thinking (critical thinking), I think it is also quite positive in that it is challenging the views of young people (challenge) and also for other young people helping them to develop informed views.</p> <p>Participant 3</p> <p>Majority are Muslim (religion), they're getting to know their religion in a lot of depth and detail (knowledge), correct way as well based on what the exam education is teaching them (challenge, skills, knowledge), we teach them RE obviously a lot of debate (debate, critical thinking), we have a lot of conversation (engage, debate, challenge), some of the things that they might say (knowledge, skills), they sometimes do need to be corrected or challenged (skills, debate, challenge), we've never had any real issues with what students are saying or what they're writing about (confident, responsible), it does raise a lot of questions sometimes because it is such a delicate topic (sensitivity, challenge), they're all gaining that education in that way which I think is good (knowledge, skills), another positive they're developing themselves (confidence, self-esteem), ultimately preparing them for workplace, college, universities (responsibility, confidence), they're going to be mixing with other people from different races (engage, skills),</p> <p>on a day to day basis we're talking about them- their feelings (critical thinking), their opinions and how they</p>	<p>Other religion and culture</p>	<p><u>Achieving knowledge and skills</u></p> <p>Self-esteem</p> <p>Responsible</p> <p>Critical thinking</p> <p>Deal with sensitive issues and propaganda</p> <p>Engage and participate</p> <p>Debate and challenge</p>
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<p>Impact on students' knowledge, skills and confidence / radicalisation issue</p>	<p>can express them confidently and sensitively to others as well (confidence, sensitivity, engage).</p> <p>Participant 1</p> <p>I think it does have an impact on students' behaviour, skills and understanding (confidence, knowledge, skills), certainly you will see that students will be wearing badges (participate), celebrate the fact that we live in such a diverse world and the diverse community (engage, participate),</p> <p>Participant 2</p> <p>It is then about critical thinking (critical thinking), challenging views (challenge), and propaganda and so on (propaganda), within that safe environment students are quite confident to express their views (confident, express views), but, it is also then about how these views are challenged by the adult who is leading that session (challenge, express views), students are being challenged in terms of their thinking (critical thinking), I think it is also quite positive in that it is challenging the views of young people (challenge) and also for other young people helping them to develop informed views.</p> <p>Participant 3</p> <p>Majority are Muslim (religion), they're getting to know their religion in a lot of depth and detail (knowledge), correct way as well based on what the exam education is teaching them (challenge, skills, knowledge), we teach them RE obviously a lot of debate (debate, critical thinking), we have a lot of conversation (engage, debate, challenge), some of the things that they might say (knowledge, skills), they sometimes do need to be corrected or</p>	<p>Confidence</p> <p>Responsible</p> <p>Skills</p> <p>Knowledge</p> <p>Critical thinking</p> <p>Challenge</p> <p>Debate</p> <p>Engage</p> <p>Sensitivity</p> <p>Self-esteem</p> <p>Participate</p> <p>Propaganda</p> <p>Express views</p>	
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	<p>challenged (skills, debate, challenge), we've never had any real issues with what students are saying or what they're writing about (confident, responsible), it does raise a lot of questions sometimes because it is such a delicate topic (sensitivity, challenge), they're all gaining that education in that way which I think is good (knowledge, skills), another positive they're developing themselves (confidence, self-esteem), ultimately preparing them for workplace, college, universities (responsibility, confidence), they're going to be mixing with other people from different races (engage, skills),</p> <p>on a day to day basis we're talking about them- their feelings (critical thinking), their opinions and how they can express them confidently and sensitively to others as well (confidence, sensitivity, engage).</p>		
<p>Critiques - Government policy, FBV & Prevent</p>	<p>It's like the whole thing about Britishness (exaggerating Britishness), we don't just teach Britishness, because that trying to say that Britain has all of these qualities and the other races don't (exaggerating Britishness), if you have I suppose the very stereotypical white men syndrome (racism) then our students wouldn't have that imputes to see that actually they can succeed (promote good values), well what we don't promote that they are British values promote (good values not British values), what we promote is the fact that they are good values (good values not British values), I think if we try to something promote the fact that they are British values what I would be saying to the 97% Bangladeshi community (inequality), we have here towards different people that teach here different faiths, different races of staff, the different nationalities (inequality), yes they are good values,</p>	<p>Exaggerating Britishness</p> <p>Good values not British values</p> <p>Universal values not British values</p> <p>Overstating FBV</p> <p>Racism</p> <p>Inequality</p> <p>Divisive</p> <p>Stereotypical</p> <p>Anxiety</p>	<p><u>Critiques on the Government policy</u></p> <p>Exaggerating Britishness</p> <p>Overstating FBV</p> <p>Divisive and stereotypical</p> <p>Racism and inequality</p> <p>Anxiety</p>

	<p>but there is nothing uniquely British about that (good values not British values), what we have, we have posters in every classroom to say we welcome and value differences, appreciate all faiths and believes all of the values that are claimed to be British are just good values (good values not British values), we are not the only country in the world that runs the democratic system so we can't claim these things as ours (universal values), let not just claim it as though this is just Britain does it this (universal values), we also don't like the word tolerate which is one of the FBV values (overstating FBV) so we have changed that to appreciate other faiths (overstating FBV), there was a wonderful programme on TV where very far right-wing white American group was basically saying we can't have refugees in America (Inequality) you know these people are scum (racism), when one of these white racist (racism) went to meet with the refugee family just by talking so many misconceptions were just wiped away (stereotypical), and he understood, he understood and of course he is not gone a change his mind like that (stereotypical), people like the way we tackle it we don't say it British values (overstating FBV) we say they are good values (good values not British values), by say British values you are creating a divide (divisive), you are actually trying to eradicate the values so it doesn't make sense (divisive), we don't say that (divisive), in relation to Prevent agenda there may be some hesitation (anxiety), but that is more in terms of staff feeling (anxiety) that they have the information from training to make informed judgements on what their children are doing what view they may be expressing.</p>		
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Appendix 5.2

Schemes of Work for Fundamental British Values

British Values Scheme of Work

Appendix - 5.2

Week	LO:	Activities	Resources	What tutors need to do.
1	To understand the importance of values in daily life.	<p>Activity: Teacher to present the PowerPoint and explain the key concepts that will be being studied during the half-term.</p> <p>Hand out the British Values booklets to each student. These should be stapled and hole-punched, ready to put into their PSHE folders. These will be used every lesson throughout this programme of study.</p> <p>Tutees to complete pages 1 – 6 during the first lesson.</p>	<p>PowerPoint</p> <p>Booklet</p>	To deliver the resources, and ensure the students are putting them into their PSHE folders.
2	To deconstruct and analyse the concept of democracy	Activity: Students to complete pages 7 – 9 in booklet.	Booklet	Tutors to facilitate discussion and learning.
3	To establish the reasons why the 'rule of law' is a British Value and discussing individual rights and responsibilities.	<p>Activity: Students to complete pages 10 – 11 in booklet.</p> <p>Questions based on the law should be fed back to the whole class and the correct responses provided to tutees.</p>	Booklet	Tutors to check that students are up to date with the booklet and that they are completing the necessary pages.
4	To promote conscientious attitudes towards	<p>Activity: Students to complete pages 12 – 14 in booklet.</p> <p>Tutees to engage with the case study of Malala</p>	Booklet	Tutors to facilitate discussion and learning.

British Values Scheme of Work

Appendix-5.2

	individual liberty	Yousafzai, and go over the human rights legislation.		
5	To establish a mutual respect and tolerance of those with different faiths and beliefs and for those without faith.	<p>Activity: Students to complete pages 15 – 17 in booklet.</p> <p>Tutees to be able to confidently discuss issues surrounding prejudice when it comes to the promotion of mutual respect and equality.</p> <p>Poem of Benjamin Zephaniah to be discussed.</p> <p>Apply what they have learned from the poem onto the plenary task.</p>	Booklet	Tutors to facilitate discussion and learning.
6	To create our own Sixth Form values.	<p>Activity: Students to complete page 18 in booklet.</p> <p>This lesson should be presented as an all-inclusive engaging lesson, promoting the British values that were learned.</p> <p>Tutees to be placed in groups, and each group should present Stepney Green School's values to the rest of their form class.</p>	Booklet	Tutors to lead on the discussions and presentations of the groups.

NB: Every lesson has an activity and plenary implemented into the booklet.

Appendix 5.3

Prevention of Violent Extremism and Radicalisation.

Checklist for ensuring Prevent issues have been addressed in your school policy and practice:

	YES	NO	Comment /evidence	Further action	By Date
Does your safeguarding policy make explicit that the school sees protection from radicalisation and extremist narratives as a safeguarding issue?					
<p>Are the lead responsibilities for Prevent clearly identified in the policy?</p> <ul style="list-style-type: none"> • Prevent Safeguarding Lead? • Prevent Governor Lead? • Prevent Curriculum Lead? • Responsibility for checking visitors to the school? • Responsibility for checking premises use by outsiders? • Responsibility for ensuring commissioned services are complying with the Prevent Duty? • Responsibility for record keeping to demonstrate compliance with the Prevent Duty? 					
Have all school staff received training on Prevent?					
Has the Designated Safeguarding Officer been trained?					
Have Governors received training on Prevent?					
Does your induction programme cover Prevent issues?					

Does your safeguarding policy make explicit how Prevent concerns should be reported within the school?					
Have you checked that all staff know what they should do if they have a Prevent concern and to whom it should be reported?					
Do you have a clear statement about how the Prevent agenda is addressed preventatively through the curriculum/other activities?					
Have the Prevent curriculum interventions been mapped across the age range and subject areas?					
Is there a clear statement about the range of interventions the school can offer to individuals at risk?					
Is there a clear understanding of information sharing and when cases should be referred to the Social Inclusion Panel for Channel or other support?					
Has the school ensured its internet security systems prevent access to unauthorised or extremist websites?					
Is there a clear vetting policy on the use of school premises and facilities by outside agencies and groups?					
Is there a clear Visitors Policy that ensures visitors are vetted and adhere to the school's values and promote community cohesion?					
Are you sure your commissioned services are aware of and adhering to the Prevent Duty?					

Do you keep appropriate records to enable you to demonstrate your compliance with the Prevent Duty?

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Appendix 5.4

Citizenship tests materials



Lesson 1: What makes a person British?

In the box draw a picture of a typical British person.

A large, empty rectangular box with a thin black border, intended for a student to draw a picture of a typical British person.

Discuss this in your group and explain why you have drawn the person above. Compare your drawings with the rest of your group – are there any major differences.

What do we think of as being typically British? See if you can fill in the gaps below

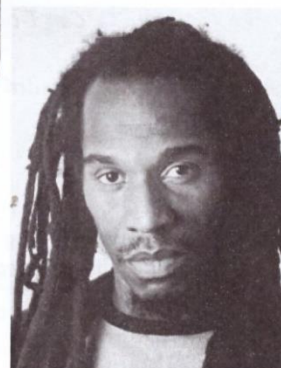
British Favourites	My Ideas
Drink	
Food	
TV Programme	
Weekend Pass Time	
Sport	
Religion	

Identity

Identity can have several meanings. Personal identity, for example can be described through our physical characteristics (I have brown hair, blue eyes etc), through the groups we belong to (“I am from Moreton”) or through our family or local history (“I am descended from the Queen of Shropshire”), our gender, our sexual orientation, our work, our ethnicity etc.

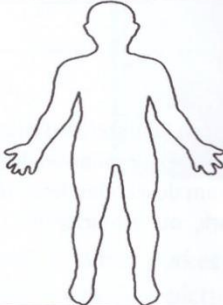
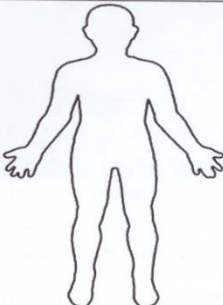
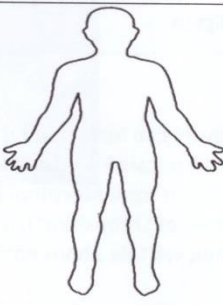
When we talk about national identity what do we mean?

All these people are proud to be British but are different.



So what do we have in common that makes us all British... ?

There are three different types of identity for us to consider. Can you explain what each of them are to you and what the differences are between the three? Can you show the differences in the drawing.

Local	National	International
		
My local identity is	My national identity is	My international identity is

Pause for thought : Ask yourself these questions

Can I identify how I am British?

Can I describe some rights and responsibilities of British Citizens?

Can I explain some British Values?

Are you a true citizen?

The government has introduced The British Citizenship Test for people hoping to become British Citizens. Some of the questions are printed below. Have a go!

1. Which landmark is a prehistoric monument which still stands in the English county of Wiltshire?

- 1. Stonehenge
- 2. Hadrian's Wall
- 3. Offa's Dyke
- 4. Fountains Abbey

2. What is the name of the admiral who died in a sea battle in 1805 and has a monument in Trafalgar Square, London?

- 5. Cook
- 6. Drake
- 7. Nelson
- 8. Raleigh

3. In 1801, a new version of the official flag of the United Kingdom was created. What is it often called?

- 9. British standard
- 10. Royal banner
- 11. St George cross
- 12. Union jack

4. Who is the patron saint of Scotland?

- 13. St Andrew
- 14. St David
- 15. St George
- 16. St Patrick

5. What flower is traditionally worn by people on Remembrance Day?

- 17. Poppy
- 18. Lily
- 19. Daffodil
- 20. Iris

6. Which of these sporting events was hosted in London in 2012?

- 21. Commonwealth Games
- 22. Cricket World Cup
- 23. European Football Championship
- 24. Paralympic Games

7. At her jubilee in 2012, how many years as queen did Queen Elizabeth II celebrate?

- 25. 25
- 26. 40
- 27. 50
- 28. 60

8. The second largest party in the House of Commons is usually known by what name?

- 29. Senate
- 30. Opposition
- 31. Lords
- 32. The other side

9. From what age can you be asked to serve on a jury?

- 33. 16
- 34. 18
- 35. 21
- 36. 25

10. What is the title given to the person who chairs the debates in the House of Commons?

- 37. Chairman
- 38. Speaker
- 39. Leader of the House
- 40. Prime minister

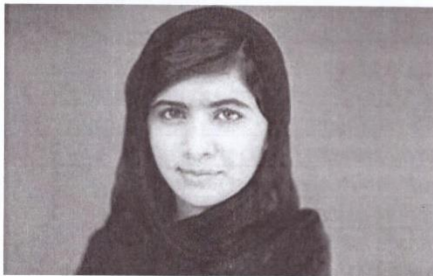
Appendix 5.5

FBV lesson observed

Lesson 4: Individual Liberty

Individual Liberty is the liberty of an individual to exercise freely those rights generally accepted as being outside of government control.

<https://www.youtube.com/watch?v=CXvs1vwiD0M>



Pakistani schoolgirl Malala Yousafzai wrote an anonymous diary about life under Taliban rule in north-west Pakistan.

Since then she has been shot in the head by the militants, and has become the youngest person ever to win the Nobel Peace Prize.

Accepting the award in Oslo on 10 December 2014, she said she was "humbled" and proud to be the first Pashtun and the first Pakistani to win the prize. She also joked that she was probably the first winner who still fought with her younger brothers.

Malala Yousafzai first came to public attention through that heartfelt diary, which chronicled her desire to remain in education and for girls to have the chance to be educated.

When she was shot in the head in October 2012 by a Taliban gunman, she was already well known in Pakistan, but that one shocking act catapulted her to international fame.

She survived the dramatic assault, in which a militant boarded her school bus in Pakistan's north-western Swat valley and opened fire, wounding two of her school friends as well.

The story of her recovery – from delicate surgery at a Pakistani military hospital to further operations and rehabilitation in the UK, and afterwards as she took her campaign global – has been closely tracked by the world's media.

She was discharged from hospital in January 2013 and her life now is unimaginably different to anything she may have envisaged when she was an anonymous voice chronicling the fears of schoolgirls under the shadow of the Taliban.

She was named one of TIME magazine's most influential people in 2013, put forward for the Nobel Peace Prize in 2013, won the European Parliament's Sakharov price for Freedom of Thought and her autobiography "I Am Malala" was released last year

Discuss: What are the rights that ensure that we have individual liberty?

Below is a simplified version of the Universal Declaration of Human Rights

1. All humans are free and equal in dignity and human rights
2. All people are entitled to rights without distinction based on race, colour, sex, language, religion, opinion, origin, property, birth or residency
3. Right to life, liberty and security of person
4. Freedom from slavery
5. Freedom from torture
6. Right to be equally treated by the law
7. Right to equal protection from the law
8. Right for all to effective remedy by competent tribunal
9. Freedom from arbitrary arrest
10. Right to fair public hearing by independent tribunal
11. Right to presumption of innocence until proven guilty
12. Right to privacy in home, family and correspondence
13. Freedom of movement in your own country and the right to leave and return
14. Right to political asylum in other countries
15. Right to nationality
16. Right to marriage and family and equal rights for men and women during marriage
17. Right to own property
18. Freedom of thought and conscience and religion
19. Freedom of opinion and expression and to seek, receive and impart information
20. Freedom of association and assembly
21. Right to take part in and select government
22. Right to social security and realisation of economic, social and cultural rights
23. Right to work, to equal pay for equal work and to form and join trade unions
24. Right to reasonable hours of work and paid holidays
25. Right to adequate living standard for self and family, including food, housing, clothing, medical care and social security
26. Right to education
27. Right to participate in cultural life and to protect intellectual property rights
28. Right to social and international order permitting these freedoms to be realised
29. Each person has responsibilities to the community and others as essential for a democratic society
30. Repression in the name of rights is unacceptable

Human Rights: the basic rights that all people should have, such as justice, the freedom of speech, right to choose your religion, freedom from persecution and so on.

People exercise their human rights all the time and we constantly take them for granted. Read the following extract from someone's diary and count how many times they have exercised a human right or freedom. To help, there is a number next to each time a human right has been used:

"...This morning I listened to the news (1) as mum got my breakfast ready. We had an argument (2) about the Prime Minister she thinks he was right to invade Iraq and I totally disagree. I'm so angry about it, I'm going to write a letter to the local newspaper and go on a march in London. Just then I received a letter from my friend who is spending her gap year in Australia. She's having a great time and after my A levels I want to go and visit her (3). School (4) went ok – my lessons were vaguely interesting – although all I was thinking about was going out tonight with my best mate (5) to see a film (6)."

	Example of human right/freedom
1	Freedom of information. People should have the right to find out what has been going on
2	
3	
4	
5	
6	

An infringement of a human right occurs when someone behaves in a way that restricts other people from exercising their own rights or freedoms. Look at the following scenarios and identify which human rights have been infringed by the behaviour. Do you think that the law should protect the victim in each case?

- a) A student is bullied at school. She is kicked and punched and has money taken from her.
- b) A teenager is put in prison for criticising the Government. He is not charged and will not face trial.
- c) Parents refuse to allow their child to have a life saving blood transfusion on religious grounds.
- d) A girl is forced into an arranged marriage against her will.

Appendix 6.1

Thematic analysis of interviews of frontline teaching staff

Research questions	Coding from transcription	Emerging sub themes	Emerging main themes
<p>Planning and delivering of CE through RE, SMSE, PSHE, HE & FBV</p>	<p>Participant 4</p> <p>Within Citizenship the way it's built in that we have humanities lesson (Humanities Education), we have the PSHE programme – within humanities lesson with YR 7 we have (cross curricular planning) five lessons of humanities in a week, those include history, RE and Geography elements of it (cross curricular planning), within those strands we have citizenship strands are that build in (CE built-in through PSHE, HE, History, RE & Geography) within the schemes of work across the year group and it's part of the curriculum and its built in (scheme of work), in Stepney Green all the year groups do RE and they do the GCSE (RE GCSE) as well so it's one of our core offers (RE core offer) here, they do Christianity, Judaism and Islam, and Humanism as well agree to focus on Humanism (Christianity, Judaism, Islam and Humanism), for new RE curriculum we actually cover comparative religious, they focus Christianity and Islam so they look at two different religions (comparative religions, focus on Islam and Christianity), within those lessons there are lot of focus on Humanism and atheism and view point as well (Humanism and atheism), but in history, I think there is a less of a focus in religions, but more in terms of from historical perspective we look at religious persecution and the rights of minorities and minorities that</p>	<ul style="list-style-type: none"> • CE built-in through PSHE, HE, History, RE & Geography • Cross curricular planning • RE GCSE • RE as core offer • Christianity, Judaism, Islam and Humanism • Comparative religions - focus on Islam and Christianity • Humanism and atheism • Religious persecution • Rights of minorities • Spirituality and moral action • Focus on topics • Killing of Henry Beckett • RE – Hajj & Zakat, which is better • History • Democracy • Display • Lack of political study • Needed change • Encourage to read news • Current affairs • Pass history • Use taboo subjects • Safe environment • Effective teaching strategy 	<p><u>Curriculum interwoven to Citizenship Education</u></p> <p>British values</p> <p>Humanities</p> <p>PSHE</p> <p>History</p> <p>Geography</p> <p>Moral education</p> <p>General knowledge</p> <p>Taboo subjects</p> <p><u>Teaching resources, activities / curriculum materials</u></p> <p>Website</p> <p>Online resources</p> <p>Creative activities</p> <p>Project work</p> <p>Display materials</p> <p>News cuts</p> <p>Cross curricular materials</p> <p><u>RE (GCSE) / Core offer</u></p>

	<p>protested (religious persecution, rights of minorities), within the curriculum there is a lot of focus on topics so for example they are looking at the killing of Henry Beckett, St Thomas there so the focus on spirituality the morale actions (focus on topic, killing Henry the Beckett) with RE there would be questions like going to Hajj is good enough or you can give Zakat or go to Hajj which is better (RE – Hajj & Zakat which better)</p> <p>Participant 5</p> <p>I guess with history (history) it's quite easy to cover certain areas of it because we teach about we try and do a little bit of politics (little bit of politics), we do different areas of the world so it kind of brings that into it how laws are made a lot about democracy (democracy) things like that which kind of comes into citizenship, I have this display at the back of my classroom which is - it's like a news- a news-board display (display), I mean we don't offer politics (lack of political study) in this school which is something that I'd like to see changed (needed change) so this kind of is about the news today, so I encourage children to read the news (encourage to read news) and bring in news stories then we put it around the display (display) on current affair (current affairs) going as well as teaching about the past I guess (teaching pass history), I try and bring up as many taboo subjects as possible to try and get the kids kind of talking about it (use taboo subjects), I just kind of try and create a safe environment (safe environment) where people can talk about the issues and not shy away from them if they want to talk about them I guess (safe environment), I try and- even as</p>	<ul style="list-style-type: none"> • Diversity • Creative activities • Sharing resources • Sharing good practice • Different religions • Humanities, History & Geography interwoven to CE • Humanities incorporate British values • The Government, Parliament • Race • Religion • Easy to incorporate • Scheme of Work • PSHE curriculum • Cross curricular link • Culture • Sex and Relationship Education (SRE) • Prepare them for life • Assemblies • External scholars • Disability • No assessment on PSHE • Use website • Project work • Online resources • Work experience • Moral education • General knowledge • Make aware of the world 	<p>Christianity</p> <p>Judaism</p> <p>Islam</p> <p>Comparative religions (Islam & Christianity)</p> <p>Humanism and Atheism</p> <p><u>Equalities Education</u></p> <p>Race</p> <p>Religion</p> <p>Culture</p> <p>Disabilities</p> <p>Rights of minority</p> <p><u>Limitation</u></p> <p>Lack of political study</p> <p>Need changes</p> <p>Lack of assessment</p> <p>No accreditation</p>
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	<p>basically as the images I use on my PowerPoint (effective teaching strategy) I'll try and make them diverse families or gay families or something like that with the images that I'm showing (diversity, effective teaching strategy), I don't want them all to just be err white males on the PowerPoint so I try and find diverse images (effective teaching strategy), I do quite a lot of group work to try and experiment with like the ideas of democracy (democracy, effective teaching strategy) and sometimes I mix it up- so I choose a group leader (creative activities) or sometimes I choose the group leader (creative activities) and I get them to choose their own teams (creative activities), we all share our-our resources together (sharing resources), there is another teacher who I trained with and we develop most of our resources together (sharing good practice), we use TES quite a lot- the teachers education site (online resources) and adapt kind of resources off there (online resources) and the school also has huge filing cabinets (sharing resources) and hard drives of like loads of resources so it's kind of a matter of just picking bits from all the different ones and creating a new one (sharing resources), again with different religions come into it (different religions), with humanities that's essentially teaching History, geography, re and citizenship altogether so it' quite easily interwoven into that (Humanities, History, Geography interwoven to CE), well I think well I'm lucky that I'm a humanities teacher cos I think it's one of the easiest subjects to incorporate British values (Humanities incorporate British values) into, because we teach about the nature of government (the Government) and parliament and</p>		
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	<p>people interacting with each other (parliament), and we touch upon all races and religions and all that so it's quite- it's quite easy for us to bring it in without even really thinking about it (easy incorporate), we did at the start of the year, we sat down and with the schemes of work and kind of highlighted what (scheme of work) - what aspects of British values we should be bringing in to each of the lessons (sharing good practice) and with that it's helped and I think that was- I think that was a school-wide policy (school policy) – I think all the departments sat down and did that and annotated (sharing good practice) their schemes of work with it (scheme of work) so, it's quite a good thing to do at the start of the year so it brings it in to your mind I guess (sharing good practice),</p> <p>Participant 6</p> <p>Ok we do this citizenship education through PSHE, the PSHE curriculum which is taught on a Monday by the tutors (PSHE curriculum). The curriculum is set by a senior management (sharing good practice), we do differentiate depending on the year group (differentiated planning) - depending on the students we have and our resources are prepared for teachers to deliver (sharing good practice), so beforehand we are really equipped with resources to deliver this session (sharing resources), we tend to do cross curricular in this school (cross curricular links), I am not the one who plan that PSHE, It's given to by a senior management she is in charge of that (sharing good practice), yes crossovers, they are crossovers cos - well this morning in the lesson we were continuing on the diversity and one of the questions was for the</p>		
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	<p>boys to talk amongst themselves and talk about how did they come to this country (cross curricular link), so we looked at the geographical landscape, we looked at the historical aspects (cross curricular link) why people from- cos it's mostly Bangladeshi and mix of Asian so why- what impacted that (race, culture), the RE- its PSHE lends itself to tap into many topics (cross curricular links), cos even with the SRE education we do tap into that but it is differentiated cos its age range (SRE, differentiated), level of maturity and so on (maturity), we cover quite a lot through - my belief is that PSHE is where you get the time to prepare them for life I would say outside of school (prepare them for life), educate them for life after they have left school (prepare them for life after they left school), No, but SMSC comes through on the PSHE (SMSC taught through PSHE), what the PSHE does some aspects of it it's done through assemblies (assemblies), yeah so some topics we would get some outside specialists to come and deliver on (external scholars), assembly - once every week each tutor group (assemblies, tutor group), but sometimes we'll have combine cos depending on the outsider who is coming in (external scholars), we'll have combined assemblies we have had assemblies on disability (assemblies, disability), yeah so during that assembly elements of PSHE comes in and it also ties into SEL (cross curricular link) so and that's why I like PSHE cos it's one of those areas that can pull in from all other areas (cross curricular link) and delivered in a more relaxed way, because the children are not assessed on the PSHE so for me and how I have seen it they are more</p>		
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	<p>relaxed to come forward with ideas (not assessed on PSHE, relaxed),</p> <p>depending on the topic to be taught I will use other sites even the news (use website) cos maybe sometimes it's a topical issue the news (current issues, news cut), for me I do love to give projects (project work), for example when we had the earthquake in Haiti- I gave them a project to find out about Haiti (project work), so.... and it was quite new to them and they had to find out about relation location economics history (economics) so yes I think it lends itself for moral education and general knowledge, cos I am of the strong belief that if you are not aware of the world around you (make aware of the world) - no matter what is taught-it's not going to be effective (moral education, general knowledge),</p>		
<p>Interpretation of teaching FBV to address Prevent</p>	<p>Participant 4</p> <p>What is the Government brought in some of the stuff was pre-existing (pre-existing stuff) and it's not like something brand new and it's changed our curriculum completely (nothing new to change the curriculum), so there are concepts like democracy, rule of law, liberty all of that within the curriculum and we teach history of Nazi Germany, Hitler's Germany a lot of the discussions (Hitler's Germany) already takes place so much is built in (Democracy, rule of law, liberty built-in through Nazi Germany), with YR 11 currently they look at right to vote, women's right to vote now they campaign right to vote, civil rights so lot of those concepts and those principles are built in (women's rights to vote, civil rights campaign to vote), if you go outside you will see from last year the certificates like funding the veterans and our boys have they</p>	<ul style="list-style-type: none"> • Pre-existing stuff • Nothing new to change the curriculum • Hitler's Germany • Democracy, rule of law, liberty built-in through Nazi Germany • Rights to vote • Women's rights to vote • Campaigns for vote • Civil rights • Poppy appeal • Extra-curricular built into British values • No separate LP or SW for FBV • FBV as whole school curriculum is more powerful • No tick boxes 	<p><u>FBV to address</u> <u>Prevent</u></p> <p>Civil rights</p> <p>Women's rights</p> <p>Rights to vote</p> <p>FBV as whole school curriculum (no tick box)</p> <p>Democracy (key principal, challenges & impact)</p> <p>Individual Liberty</p> <p>Rule of law and individual liberty built-in through</p> <p>Nazi Germany</p> <p>Accepting others</p>

	<p>nominate the school councils nominate where they should go, they raise money for the poppy appeal (poppy appeal) every years so there are lots of British values built in through extra-curricular work that goes on (extra-curricular built into British values), we would haven't got a separate lesson plan highlighting FBV (no separate LP or SW for FBV) we have highlighted what would evidence British Values if wanted do or see something like that I can find something and show you but, in terms of lesson plan with FBV highlighted we haven't asked that as a criteria (no separate LP or SW for FBV), as part of whole school curriculum and it's more powerful (FBV as whole school curriculum is more powerful), those are the principles that we stand by rather than separate it out and tick a box (no tick box), so British Values are our everyday values in all our lessons (British values are every day values), here is democracy for Year 11 – why were women given the right vote (women's right to vote)? So this where YR 11 settle with principle of democracy how to become chancellor the right track (principle of democracy) via how democracy is effected so I can see straight way this is about democracy (impact of democracy), within our SW whatever I've highlighted opposition to the Nazi communism (Nazi communism), you can see here Berlin wall that was about challenges to democracy (Berlin wall) when communism parg-spring (communism) this is all about communism (challenges to democracy), we got teen aged students and they will do everyone play anti-bullying (anti-bullying activities) and three weeks later you will see there is a bullying incident and one of those students has been</p>	<ul style="list-style-type: none"> • British values are every day values • Principle of democracy • Impact of democracy • Challenges to democracy • Nazi communism • Berlin wall • Communism • Individual liberty • Respect • Election • Students' voice • Speech • Hierarchy structure • Exaggeration of British values • Human values not British values • British values built around human values • Tolerance – imperfect word • Negative connotation towards tolerance Intolerant • Not used word tolerance • Not emphasize as British value • Racism • Discrimination • Accepting others • Role of society • Multicultural make up • Students to do their own research • Push and pull factor • Impact of migration • Motivation for migration 	<p><u>Extra-curricular built into British values</u></p> <p>Racism</p> <p>Discrimination</p> <p>Respect</p> <p>Multicultural make up</p> <p>Roe of society</p> <p>Election</p> <p>Students voice / speech</p> <p>History (Nazi, Berlin wall, communism etc.)</p> <p><u>Ways in which the FBV being delivered</u></p> <p>Media project</p> <p>Research project</p> <p>Push and pull factor</p> <p>Group activities (democracy / equalities)</p> <p>Migration project (benefit in / out)</p> <p><u>Exaggeration of FBV</u></p> <p>Human values not British values</p> <p>Negative connotation</p> <p>Tolerance – imperfect word</p> <p>Pre-existing stuff</p>
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	<p>involved you get those kind of scenarios (anti-bullying activity) so I think overall they understand the value of liberty and respect the concept of space for all of these (individual liberty, respect), this is not something that needs to be separated out with broad structure (broad structure) these are the principles we go by – this is how we do things, there are students elections (students' election) you know names you have a voice (students' voice), you have your speech, opportunity to express yourself so go structure hierarchy (hierarchy structure), even within a curriculum when we have debates and discussions, you know we are talking about right to vote (rights to vote), women went through to get their rights to vote (women's rights to vote) or when the right to vote were taken away what happened the historical situations (historical perspective, rights to vote taken away)</p> <p>Participant 5</p> <p>I like to just think of it as human values and not British values (human values not British values). I kind of try and separate that idea. I guess- I think it's- what's that built around (British values built around human values)? It's democracy, diversity and tolerance isn't it? - The three core- core values- British values democracy, diversity, tolerance, I don't really like the word tolerance (tolerance imperfect word) because I think it kind of has negative connotations towards it if you're being tolerant (negative connotation towards tolerance) of something and not really just accepting it (intolerant), so I try and not use that word (not used word tolerance), I don't explicitly say to them this is an activity based</p>	<ul style="list-style-type: none"> • Key factors of coming to England • Key factors of leaving England • Aspects of migration drummed in • Media project • Risk of stereotype 	<p>Nothing new to change the curriculum</p> <p>British values are every day values</p> <p>Risk of stereotype</p>
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	<p>around British values (Not emphasize activities as British value),</p> <p>Participant 6</p> <p>Ok we look at varying topics we look at racism, discrimination (racism, discrimination) accepting others your role in society as an individual (accepting other, role of society). We look at the multicultural makeup of school (multicultural make up), multicultural makeup of London (multicultural make up), multicultural makeup of the UK on the whole (multicultural make up), and it does depend on how you deliver it, but at the end of it our students should be aware of what's happening around them, how England the UK impact on the wider world- their place in this impact (impact on wider world), and students are given projects to go and do their own research (students to do their own research), ok the latest project that they are working on is the push and pull factor (push and pull factor), and how that impact migration and how it leads into racism (impact of migration), why would people leave their country – their area where they were born, to come into England (motivation for migration), and we also look at –cos some people might think the drift is only towards England and then they will not look at the aspect of – yeah English people going to other countries (motivation for migration), so they are quite adverse in understanding the factors coming to England (key factors coming to England), but when we looked at why people would leave England to go to other countries (key factors leaving England) - for some people it was a bit- for some students it was a bit frightening –it's a strong word but they were like not sure and they –</p>		
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	<p>they questioned and do people do that and I'm saying that aspect need to be drummed in also (aspects of migration drummed in), cos when they are only aware of why people come into England that plays into the stereotype (Risk of stereotype) that plays into somehow aspect of the media project other people (media project)</p>		
<p>CPD / Training</p>	<p>Participant 4</p> <p>So what we have done in school is as a whole school we had a INSET session (whole school INSET) the twilight where we look through all schemes of work identified where the Prevent strands (Twilight session on Prevent strands) are and that session lead Assistant Head Teacher in charge of Prevent, All of us look through our schemes of work from every year group for or five strands for Prevent (Prevent five strands), we've identified whether met in the curriculum area, so there is actually in built within our system (Training built into based on curricular needs) so, for example, we have got lessons in RE we teach Islam this in the current syllabus (Training on RE & Islam), and the new syllabus is changing (Changing Syllabus), for the lessons in Jihad we built in strategies for addressing contemporary issues (strategies to address contemporary issues), every department in the school what we have the training session where all departments brought their SW (departmental training) they sat down show what the four key values what we are looking for or with in our areas we look at this is for cover this aspect (common theme).</p> <p>Participant 5</p>	<ul style="list-style-type: none"> • Whole school INSET • Twilight session on Prevent strands • Departmental training • Training built into based on curricular needs • Changing syllabus • Training on RE & Islam • Issues around Jihad • Strategies addressing contemporary issues • QTS • Prevent training • Prevent five strands • CPD on FBV • Pastoral • LA Training • Wellbeing • Common theme 	<p>CPD / Training</p> <p>LA training</p> <p>Whole school INSET</p> <p>Departmental training</p> <p>Twilight sessions on Prevent strands</p> <p>Training built into curriculum</p> <p>Training on RE, Islam & issues around Jihad</p>

	<p>Well I trained at the IOE as well-last year I did my teacher training (QTS) there and so there was 16 people in my tutor group and I think we had a – I had a couple of prevent ones while I was at the IOE last year and British values (Prevent training), we haven't had British values yet here but I think there is one coming up (CPD on FBV), the school's quite accommodating for that as well school.</p> <p>Participant 6</p> <p>Yes we do go on CPD, I tend to go on quite a few because of the pastoral nature of my job (Pastoral) also and cos I – I went on the SRE-when they were planning- when Tower hamlets was planning on putting the SRE curriculum (LA Training) in I was the one who went and represented the school, yes I have done- the last training I did was on wellbeing to identify children (wellbeing)</p>		
<p>Teachers' perceptions of Impact on students' knowledge, skills and confidence</p>	<p>Participant 4</p> <p>Wing up the differences between which is better your spiritual development or save the money and give the money to charity (spiritual development, save money to give charity), we do a lot charity work and there is moral development because as a whole school we have programme (Charity work, moral development) of charity work (charity work) I lead on that area of work and we have like children in need comic relief (comic relief) to build in events in our calendar that we raise money for (organising event), and then we raise money every time when there is disaster event going on (fund raising skills), we have teams of pupils (team work), pupils leadership (leadership skill) will raise lot of funds and we give</p>	<ul style="list-style-type: none"> • Spiritual development • Save money to give charity • Charity work • Moral development • Comic relief • Organisational skills • Fund raising skills • Leadership skills • Enjoy • Debate • Social skills • React well • Positive reaction • Positive response • EU issues Brexit • Engage in dialogue • Listening to others • Confidence • Critical thinking 	<p>Knowledge & Skills</p> <p>Critical thinking</p> <p>Debate</p> <p>Moral & spiritual development</p> <p>Social skills</p> <p>Listening to others</p> <p>Leadership</p> <p>Organisational skills</p> <p>Impact</p> <p>Positive reaction</p> <p>Acceptable manner</p> <p>Charity work</p>

	<p>money to different organisations (fund raising skills)</p> <p>Participant 5</p> <p>I think they enjoy it especially when it comes to like debates and workshops they really enjoy (enjoy workshops, debate), I don't- I try not to bring that into it- which maybe I should to see how they would- would react to it British value, but they seem to- they seem to react really well to any kind of group work and discussion (react well), I think they really enjoy hearing what each other have to say on things (enjoy), so that seems to go well (react well),</p> <p>with year 7s I did a whole module about Brexit and kind of EU and our relationship with the EU and with that I had to go quite (positive response on Brexit EU), Yeah it was really good actually and we had a big debate about it and their responses were so good to it actually (debate), some of them wanted us to leave and some of us wanted us to stay (positive response on Brexit) and it was really-it was a really good debate (debate), the sixth formers are quite interested in politics, but it seems that most of the- the majority of these children are more interested in Donald trump (interested in American politics – Donald Trump), and you know it would be- you would be amazed how many kids asked me which way- if I voted for Trump (interested in American politics – Donald Trump), try and get some kind of dialogue (engage in dialogue) about political issues, or I choose them so I kind of get that involved (engage) I try and stress- we do quite a lot of debates in history which is good because (debate) it kind of teaches the value of listening to other people (listening other people)</p>	<ul style="list-style-type: none"> • Acceptable manner • Mature • Identity • British Muslim • Behavioural skills • Dealing with situation • Equipped with knowledge and understanding 	<p>Positive identity / British Muslim</p> <p>Dealing with situation</p> <p>Maturity / Self-esteem / Confidence</p>
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	<p>and researching the other side of the debate as well as your side which kind of promotes that idea as well of understanding (debate, listening to others), they're asking me if I voted for trump (confidence) and I was just I was like well- I didn't vote for trump (confidence), and then they're saying oh well you're not allowed to tell us your political ideas (engage in dialogue, political understanding), I was like I'm pretty sure I'm allowed to tell you I didn't vote for trump guys – a British citizen (political understanding), so I'm trying to kind of bring it more in (political understanding), I'd like to start some kind of politics or current affairs club (current affairs), yep so well with social, all of history is about people interacting together (social skills) so when you look at different groups of people and how they interact together (social skills) you can bring that in to how would you have reacted or kind of a good thing to do is once you've taught them an event or something that's happened (positive reaction), then ask them to think about what they would do and what they think happened and kind of list all the consequences of each one, so they're kind of thinking about how actions affect different people (critical thinking), even with that we've kind of been talking about good manners (social skills) and bad manners and things that are acceptable in the workplace and things that you wouldn't expect in the workplace (acceptable manner), how to deal with if you're- if you meet any of those things in the workplace (acceptable manner), so I guess that kind of incorporates into there quite well as well (acceptable manner),</p>		
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	<p>Participant 6</p> <p>I implore upon them to be thinkers its ok to question things (critical thinking), and that's the beauty about the PSHE- it's not dictated in a sense that it's a right or a wrong (confidence), it lends itself for people to – even the students my year 9s they're quite young but they're quite mature, I try to instil in them that maturity (mature), yes and mainly Muslims – and what impacted that move (identity), then the boys were- then a task to write about themselves- their identity (identity), how would you want to be identified and they did a very good job of it (confidence), and some said they were British Muslim whereas some said they were a Muslim (British Muslim), I think it's working for the positive, and it's easy to remind boys of how to deal with situation how to behave (behavioural skills, how to deal with a situation), you know teachers we do things differently, but I can only talk for my tutor group, I can remind them or even they can remind themselves, because I have said it in a way that they are knowledgeable they are equipped, they understand (equipped with knowledge & understanding), I have had positive responses and the boys- as you saw in my lesson (positive response) they are mature – they are encouraged to question things and put in writing (confidence, engage in dialogue), PSHE this year- cos I've got a year 10 class mine's mainly just been about work experience (work experience), in October I carried six boys to Barclays in canary wharf (work experience) and they represented the school, they were given a topic to research (research experience), and then they had to go and present it to a panel and</p>		
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	<p>it was a competition amongst schools (presentation skills), and they did very-very well (positive response), yes and they had to do the research, analyse the data – and they- they were year 9 boys and I was pretty amazed (research experience)</p>		
<p>Responses to Prevent issues</p>	<p>Participant 4</p> <p>Those things come up – discussions come up, for example recently one of my YR 13 students (sensitive issue) we were learning about British empire and building up the empire in America and Australia and the impact of the so one of the things came up was of how difference is it from the Israeli Palestinian conflict (Israel – Palestine conflict) so there are discussion around that so there are similarity but there are vast differences as well (similarities and differences for historical conflicts), they are very passion about these so you might say Palestine Israel situation (Israel – Palestine conflict) and this with year YR 13 studying when Britain occupied Australia (historical occupation), there is a different story - the British have a link with Australia when they took over where as the Israelis had a historic link with Palestine so it's not just the completely the same situation (similarities and differences of historical conflicts) even though there are obvious injustice that they can identify (injustice Israeli occupation), they do make links and connections and they do get passionate (passionate on Israel – Palestine issue) but very rarely we do here like the extreme views (rare extreme views), . The only last year I had to flag up one to two boys from discussions (two students flagged up) where everything seems from conspiracy theory, finally that student is one of those that's less</p>	<ul style="list-style-type: none"> • Sensitive issue • Israel – Palestine conflict • Comparison of religions • Similarities and differences of historical conflicts • Historical occupation • Injustice Israeli occupation • passionate on Israel – Palestine issue • Rare extreme views • Two students flagged up on extreme views • Conspiracy theory • Not religious, not academically engaged • Comparison of religions • No cause for concern • Surprised reaction by students • Students were clam on sensitive issues • Excited when Islam is taught • Students concerned around the issue • Good management layer • Good reporting system in place 	<p><u>Positive / passionate</u></p> <p>Positive reaction by majority students</p> <p>Excited when Islam is taught</p> <p>Similarities and differences of historical conflicts</p> <p>Rare extreme views by majority students</p> <p>Majority students calm on sensitive issues</p> <p><u>Concerns</u></p> <p>Israeli occupation injustice</p> <p>Israel – Palestine conflict</p> <p>Extreme views (couple of students)</p> <p>Propaganda</p> <p>Concern surrounding climate of war</p>

	<p>engaged he is not religious at all (not religious), he is not religious at all, he is not academically engaged (not academically engaged)</p> <p>Participant 5</p> <p>I haven't had any situations that I had to think about addressing with prevent issues yet (no cause for concern), no I haven't had any, no I haven't heard from anyone (no cause for concern), I know the people to go and speak to about that's all in place but I've never had anyone (no cause for concern), I haven't had any cause for concern (no cause for concern) about it so they seem to -if anything they don't- they don't particularly want to talk about it (students were calm), because I think that they think if of it all quite negatively (surprised reaction by students) but when we have had discussions about it- I mean with year 10s at the moment I'm just about to start teaching about the crusades (sensitive issue), so that'll be quite an interesting topic to me to teach this demographic (sensitive issue), but they all -even when I defined the concept of the crusades as a holy war going to Jerusalem to take Jerusalem back for the Christians away from the Muslims (sensitive issue) I was expecting a little bit of an uproar in the class but they were all just kind of like oh yeah ok! (Surprised reaction by students), Yeah I was just expecting them to get all kind of excited about it and they didn't and I was like oh! (surprised reaction by students), no-actually no it's surprising. It was somewhat surprising – no comment on Palestine Israel (surprised reaction by students), I've taught Judaism recently to year 7 (sensitive issue) and I was expecting there to be some kind of comments (sensitive issue), I was</p>	<ul style="list-style-type: none"> • Concerns are dealt with • Designated safeguarding people • RE practice to alleviate concerns • Observe pattern of behaviour • Falling through the net • Multiple situation • Community • Management structure 	<p><u>Strategies to deal with</u></p> <p>Good management layer</p> <p>Good reporting system in place</p> <p>Skilled designated safeguarding people</p> <p>RE to alleviate concerns</p> <p>Observe pattern of behaviour to ensure not falling the net</p>
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	<p>kind of preparing myself for them to say something and they- they were all wonderful about it (surprised reaction by students), there was no problem and they were even making comparisons to how similar Judaism is to Islam (comparison of religions) and making comparisons about kosher and halal (comparison of religion), and it was- it was really interesting actually to see it, but what I do see is they're actually so much more engaged when I taught Islam (more engaged when Islam is taught) - they were so much more excited about it (excited when Islam is taught), which I found bizarre because they know it already- so why would they be more excited to learn about something they already know (excited when Islam is taught), but I think they were just excited to show off how much they knew about it I guess rather than excited (excited when Islam is taught)</p> <p>Participant 6</p> <p>I am sure there would have been students who – who were quite concerned around it (students concern around issues), but the beauty about this school is the management layers and people know they know the layers (good management layer), they know who is responsible for what so if a – if a child has a concern and they say it to....maybe a TA or a regular teacher- that TA that regular teacher knows who to direct them to (good reporting system in place), cos we do have people in school whose- that's their job to – yes (designated safeguarding people), and we have this system- reporting system and we do practice every child matters (good reporting system in place), so if a child comes with a concern it's not going to be</p>		
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	<p>brushed aside it's going to be dealt with (concerns are dealt with), maybe not dealt with by the person they initially spoke to but it will get sent to the correct person in the school to deal with (designated safeguarding people), but to alleviate that level of concern through assemblies, through PSHE so as I said before we try to educate the children as best as possible (RE practice to alleviate concerns), we try to see the wider world and I'm sure it's done through RE because we looked at- they looked at the religious practices (RE practice to alleviate concerns), I know, and that's why I believe in observation (observe pattern of behaviour), I observe children....and you pick up patterns (observe pattern of behaviour) - cos to me – you just can't use one situation to nail a child (multiple situation), you just can't, but in observing a child (observe pattern of behaviour), and that is why school is quite a- it's quite mixed (multiple situation), cos people are busy school is – it's a busy community and that's why you need to have people in strategic positions (community, strategic position), to do...and that's why we will have children constantly falling through the net (falling through the net).</p>		
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Appendix 6.2

British values embedded across the curriculum

	PRACTICAL TOOLS & SKILLS	art and design	Biology	Business studies	Chemistry	Citizenship/PSHE	Design and Technology	Drama	English	Geography	History	ICT	Maths	Media studies	Modern Foreign Languages	Physics	PSHE	Psychology	RE	Assemblies	Drop-down days	Visitors	After school activities	other
Criminal and Civil Law	<ul style="list-style-type: none"> - Learn about living in modern Britain - What are the purposes of punishment (protection, rehabilitation etc.) - Gang crime, drugs, hate crime etc. - What causes crime? - How can we tackle crime? 					Year 11: Young people and crime		Yes			Yr9 Civil Rights													
Democracy and democratic values	<ul style="list-style-type: none"> - Promote core values of a democratic society - Historical examples of different styles of governance 									Yr8 democracy		yes												
Individual liberty	<ul style="list-style-type: none"> - Provide safe spaces dedicated to confidential discussion, to discuss openly issues that include exploring their own identity - To learn about living in modern Britain - Explore and promote diversity - To become independent enquirers - Promote respectful dialogue - Challenge prejudices 	Year 9: Self-portraits and Identity				Year 9: Faith & Homophobia																		
Respect and tolerance of multi-faith society	<ul style="list-style-type: none"> - Equip students with a deeper understanding of Islam - Explore and promote diversity - Develop a shared understanding of and respect for culture, belief and heritage - Challenge anti-Semitism, Islamophobia, homophobia and other prejudices - debate extremism - debate fundamental moral and human rights and principles - Equip students with arguments against violent extremist ideology 	yes				Year 8: Respecting religions Year 7: Respecting diversity			Migration		Yr9 Civil Rights							Yes						
Controversial issues and safe space for debate								Yes				Yes												
	<ul style="list-style-type: none"> - Allow grievances to be aired - Provide safe spaces for students dedicated to confidential discussion, to openly discuss issues that concern them including exploring their own identities - develop critical personal thinking skills - Develop critical thinking of the media/ become critical users of media messages- - Deal with controversial issues - Develop the skills needed to evaluate effectively and discuss potentially controversial issues - Enhance safe behaviours in the use of the internet - Become independent enquirers/ evaluate evidence to take reasoned decisions while recognising the beliefs of others - Challenge misinformed views and perceptions - Learn questioning techniques to open up safe debate - Promote open and respectful dialogue 					Year 7: cross-curricular projects with Religious Education, The Sacred Image and Science		Year 9: persuasive language and looking at speeches and propaganda			Year 8: devise a play to do with making the right choice Year 9: drama skills and the Holocaust			Year 7: Scheme of work: Internet safety e.g. posting online				Year 8: Percentages-look at examples from general elections						Year 7: Scheme of Work: Religions of the East and West Yr 7: Pupils embark on a journey of discovering what facets make up 'Religion' and compare and contrast religious people/buildings/rituals and teachings in their locality and in the wider global community. yr9: Pupils study Rites of passage in the six major world religions

Appendix 6.3

Lesson observation – 8th Dec 2017, PSHE lesson: 8.40 – 9.30am

Analysis of PSHE lesson observation

Lesson objective:

1st part of the lesson - What is extremism? The impact of extremism!

2nd part of the lesson – Diversity! Why racism is not acceptable? What are the impact of racism?

How does migration impact diversity? Why people migrate from one country to another country?

Emerging themes from whole class discussion

Coding	Sub theme	Theme
<p>Behaving extremely badly based on religion (religious extremism), Reacting extremely seeing on extremists' videos (process of radicalisation), made their views on immigrants (process of radicalisation), they are different form behaving based on politics, particular groups expressing their views on immigrants (political extremism), could be political (political extremism), Anjum Chaudhury (religious extremism), Islam for UK (religious extremism) could be religious (religious extremism), People have strong views about environment (environmental extremism), could find themselves very extreme in their views (environmental extremism), Some people have grievance against super rich people (extremism against capitalists) – they are extreme against capitalists (extremism against capitalists), they are led by certain people (scholars) to sell their extreme views (extreme preacher), they are preach or radicalise for a certain period</p>	<ul style="list-style-type: none"> • Religious extremism • Process of radicalisation • Political extremism • Environmental extremism, • Extremism against capitalism • Extreme preacher • Process of radicalisation • Act of violence • Cost of human lives 	

<p>(process of radicalisation) of time before they start demonstrating badly (act of violence), all these affecting us in this world we are in the middle affecting us (cost of human lives)– it could be extremism, everything encompasses people – affecting us (cost of human lives)!</p>		
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Group work – Why racism is unacceptable? What are the impacts of racism?

Outcomes

Group 1 - Effects lives, we are all human, people feel insecure, everyone is different, its intolerable as victims could feel insecure, many people can't bare the trouble so they kill themselves

Group 2 – Emotional effect in their lives, it has an impact on people’s lives, people may not want to come to school in fear of being judged, in extreme cases it can cause wars, it impacts people as they are judged on unacceptable things, they feel like a social outcast, it can harm them physically and mentally, people feel isolated

Group 3 – Racism can affect negatively on people’s daily life, racism makes someone feel like their different

Group 4 – Racism can change someone’s lifestyle, it can cause massive grudges and also create war, it could harm a person mentally and they may harm themselves physically, an example – when football players have arguments it could be because of racism & brutal fights can ruin a high reputation, racism can make some feel insecure in life, racism can make someone feel neglected about themselves

Group 7 – Racism can leave someone hurt and upset, and in isolation, racism is unacceptable because it’s discriminating someone for their race, racism is unacceptable based on race and belief

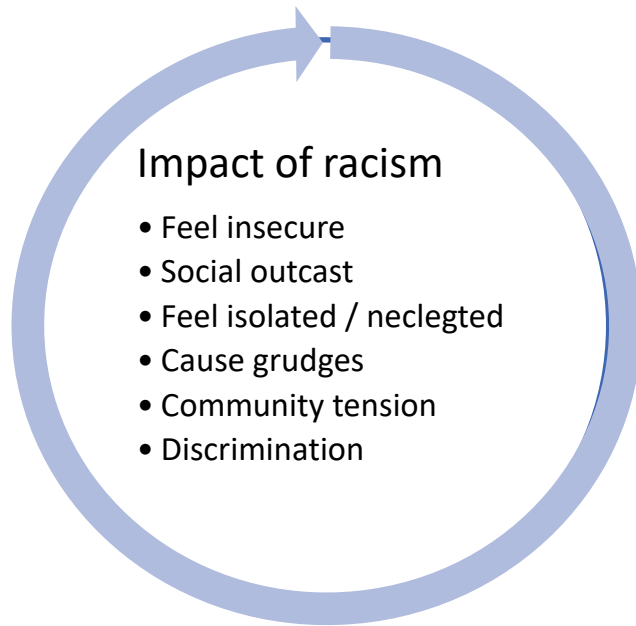
Impact of racism

Coding	Sub theme	Theme
<p>Effects lives (impact on people’s lives), people feel insecure (insecure), its intolerable as victims could feel insecure (intolerable, victim), Emotional</p>	<p>Impact on daily life Insecure Intolerable Victim Cause war Social outcast Physical and mental harm</p>	<p><u>Impact of racism</u> Feel insecure Social outcast Feel isolated / neglected Cause grudges Discrimination Community tension</p>

effect in their lives (emotional effect), it has an impact on people's lives (impact on people's lives), in extreme cases it can cause wars (cause war), they feel like a social outcast (social outcast), it can harm them physically and mentally (physical and mental harm), people feel isolated (feel isolated), racism can effect negatively on people's daily life (negativity in people's life),

racism can change someone's lifestyle (change lifestyle), it can cause massive grudges and also create war (cause grudges, community tension), it could harm a person mentally and they may harm themselves physically (physical and mental harm)

Feel isolated
 Negativity in people's life
 Change lifestyles
 Cause grudges
 Community tension
 Feel neglected
 Hurt and upset
 Unacceptable
 Discrimination



<p>racism can make some feel insecure (feel insecure), racism can make someone feel neglected (feel neglected) about themselves, racism can leave someone hurt and upset, and in isolation, racism is unacceptable because it's discriminating someone for their race (discrimination), racism is unacceptable based on race and belief</p>		
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Group work – What are the impacts of migration (Push and Pull factors)

Group 5

Pull factors – Health care support, create jobs, more studies, facilities improve,

Push factors – Low income claims, crime rate increase, political trouble, poverty, war

Group 6

Pull factors – Better education, more facilities, better health, better jobs

Push factor – Religious persecution, money from rural to urban areas

Group 8

Pull factors – Better economy, good living condition, better education, better medication, jobs, family lives

Push factors – Worst living condition, racism in society, criminal rate high, low scale jobs, war

Group 9

Pull factors – Better services, better job opportunity

Push factors – No employment, war, disaster, discrimination, racism, less health care

Impact of migration

Coding	Sub theme	Theme
<p>Pull factors – Health care support, create jobs, more studies, facilities improve, better education, more facilities, better health, better jobs, better economy, good living condition, better education, better medication, jobs, family lives, Better services, better job opportunity</p> <p>Push factors – Low income claims, crime rate increase, political trouble, poverty, war, religious persecution, money from rural to urban areas, worst living condition, racism in society, criminal rate high, low scale jobs, war, no employment, war, disaster, discrimination, racism, less health care</p>	<p><u>Pull</u></p> <p>Better health care support</p> <p>Better economy</p> <p>Better education</p> <p>Facilities improve</p> <p>Good living condition</p> <p>Better medication</p> <p>More investment create jobs</p> <p><u>Push</u></p> <p>Low income claim</p> <p>Crime rate increase</p> <p>Racism in society</p> <p>Discrimination</p> <p>Increase in social security benefit</p> <p>Poverty</p> <p>High unemployment</p> <p>Living condition worsen</p>	<div data-bbox="890 439 1554 501" style="background-color: #4F81BD; color: white; padding: 5px; border: 1px solid #4F81BD;">Pull</div> <ul style="list-style-type: none"> • Better health care support • Growth in economy • Competitive education • Facilities improve • More investment / create jobs <div data-bbox="890 734 1554 797" style="background-color: #70AD47; color: white; padding: 5px; border: 1px solid #70AD47;">Push</div> <ul style="list-style-type: none"> • Crime rate increase • Racism in society • Discrimination • Increase in social security benefit • High unemployment • Increase poverty

Appendix 6.4

Example of a CPD on extremism

Challenging Extreme Views

Your group represents the target group in each of the statements. In your group, discuss how you would respond to someone holding these beliefs; what things might you say to challenge one of the below statements.

You cannot be British and Muslim

All English people are lazy, they just like to claim benefits.

Multiculturalism is bad for Britain.

The above are examples of 'extreme views', they are not illegal to think but in society can be dangerous. It's important for us to be able to understand the hurt they cause.

In groups, come up with 3-5 points of how you would challenge someone who held these views.

(Continued work options are to design a poster to counter these opinions).

N.B: The Human Rights Act: useful clauses to remind class of:

Article 1

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Appendix 6.5

Schemes of work for PSHE, history and Religious and Humanities Education

Appendix 6.5

KS4

SUMMER

Year	Autumn Term		Spring Term		Autumn Term	
	1 st half	2 nd half	1 st half	2 nd half	1 st half	2 nd half
	Diversity Badge All People are Different Celebrate It! All People have Different Abilities Celebrate It!	Diversity Badge All People are Different Celebrate It! All People have Different Abilities Celebrate It!	Diversity Badge All people are a different race Celebrate It! Some people are Women Celebrate It!	Diversity Badge <i>ONE RACE. THE HUMAN</i> All people are a different race Celebrate It! Some people are Women Celebrate It!	Diversity Badge Some people are Gay Celebrate It! All people have different Faiths Celebrate It!	Diversity Badge
9	Prevent Global values	Watch Over Me 3 (10 programmes) Domestic Violence Unit Pupil Survey 7 th Nov	Prevent Respecting Diversity	Human Rights Mock Exams w/b 19th April	(2 sessions) Physical Health Unit 3 Sex Education Units 2 & 3	Physical Health Unit 3 cont.
10	Prevent Faith & Homophobia	Consumer Rights & Responsibilities Pupil Survey 7 th Nov	Work Experience prep. Work Experience 30 th Jan – 10 th Feb	How the Economy functions	Combating Myths against Asylum Seekers	Drugs Education Unit 3 Mock Exams w/b 12th June
11	Prevent Respecting Diversity Extremism	4 sessions) Young People & Crime Pupil Survey 7 th Nov Mock Exams 23 rd Nov – 2 nd Dec	Emotional Health Units 1 & 2	Exam Prep.		

Appendix 6.5

PSHE Programme 2016 – 17

KS3

Summer

Year	Autumn Term		Spring Term		Autumn Term	
	1 st half	2 nd half	1 st half	2 nd half	1 st half	2 nd half
	Diversity Badge All People are Different Celebrate It! All People have Different Abilities Celebrate It!	Diversity Badge Celebrate It!	Diversity Badge All people are a different race Celebrate It! Some people are Women Celebrate It!	Diversity Badge <i>one race. The human</i> Celebrate It!	Diversity Badge Some people are Gay Celebrate It! All people have different Faiths Celebrate It!	Diversity Badge Celebrate It!
7	Be The Best You Can Be 12 th Sept. Hannah Beharry launch of BTBYCB 26 th Sept 7M Anti bullying 03 rd Oct. 7K Anti bullying 10 th Oct. 7Q Anti bullying 17 th Oct. 7T Anti bullying 14 th Nov. 7W Anti bullying 21 st Nov. 7H Anti bullying Diversity Badge All People are Different Celebrate It!	Health for Learning (Booklets) Pupil Survey 7 th Nov Diversity Badge So Celebrate It!	Prevent Respecting Diversity Diversity Badge All People are Different Celebrate It!	Learning to Learn Units 1, 2 & 3 13 th March – 17 th March Diversity Badge All People are Different Celebrate It!	(4 sessions) Physical Health Unit 1	Relationships Unit 1
8	Health for Learning (Booklets)	Prevent Respecting Religions Pupil Survey 7 th Nov	Watch Over Me 2 (7 programmes) M:PSHEKS3 & KS4 Watch over me -2	Physical Health Unit 2 Mock Exams w/b 19th April	(2 sessions) Personal Finance Units 1 & 2	Relationships Units 2 & 3

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Autumn Term 1	Autumn Term 2	Spring term 1	Spring term 2	Summer term 1	Summer term 2
Approx: 7 weeks	Approx: 7 weeks	Approx: 6 weeks	Approx: 6 weeks	Approx: 6 weeks	Approx: 7 weeks
The Gunpowder Plot	French Revolution	Slavery	Industrial Revolution	World War One	World War Two & Holocaust
Who was James I	Why do revolutions happen?	Slave Trade Triangle	Intro. To indus. Rev	Causes	
Gunpowder Story	Life in France before revolution.	Capture of slaves	Countryside work	Assassination	
Conspiracy	Philosophers and revolution	Middle Passage	Factory work <i>DEAF TEL</i>	Schlieffen Plan	<i>- Criminal law - trial of Nazis</i>
Source-work/Plan	Was revolution a 'bread and butter' issue?	Life on the plantations	Living conditions	Trenches	
Assessment - 'Was the Gunpowder Plot a conspiracy?'	Anger as a cause of revolution.	Rebellions	Dirt & disease	Weapons	
Causes of the English Civil War.	What caused revolution?	What was the abolition campaign?	Water & waste	Somme	
Causes continued	Assessment on causes	Why was Wilberforce so heroic?	Assessment planning	Poetry	
Feedback & Re-draft	Was revolution a failure?	Why is Wilberforce just one piece of the puzzle?	Assessment	End of War	
Battle of Naseby	What was the most significant impact of the revolution?	How did these factors help?	Roads	Feedback from assessment - Homework project	
Battle of Edgehill		The most important factor	Canals	Re-drafting answers	
Execution of Charles		Importance of Wilberforce and	Railways		
Puritan England			Feedback & re-drafting		
Death of Oliver					

Year 8 History Curriculum Map 2016-17

Cromwell Restoration	How has the revolution been remembered? Interpretations Memorials Memorials part II	assessment planning Assessment lesson - Abolition of slavery Feedback & re-drafting			
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Class 4

Year 10 History Curriculum Map 2016-17

Autumn Term 1	Autumn Term 2	Spring term 1	Spring term 2	Summer term 1	Summer term 2
Approx: 7 weeks	Approx: 7 weeks	Approx: 6 weeks	Approx: 6 weeks	Approx: 6 weeks	Approx: 7 weeks
Refugees in Berlin	Reagan and Gorbachev	Reins of King Richard ...			
Berlin Summits	Gorbachev new thinking	Feudal hierarchy and nature of feudalism	Richard's military victories at Acre and Arsuf.	Dark Ages Ending	Transportation
Berlin Wall	Impact of new thinking	Role and influence of the church.	The failure to re-capture Jerusalem.	Anglo-Saxon C&P	Law Enforcement
Impact of Berlin Wall/Kennedy visit	Reagan and 2nd CW	Nature of kingship.	Richard's return from the Holy Land – capture, ransom and burden on England.	Anglo-Saxon C&P	Revision
Cuban Revolution	Significance Reagan & Gorb	Richard I -	Richard's return from the Holy Land – capture, ransom and burden on England.	Norman C&P	Assessment
Bay of Pigs	Fall of Berlin wall	John as king	Competing aims of Richard, John and Philip II in Normandy.	William's Forest Laws	Feedback/redraft
Cuban Missile Crisis	Collapse of SU	Comparing Richard and John	Chateau Gaillard – cost, importance, fall and the loss of Normandy in 1204.	Comparing Normans and Anglo Saxons	Change and Continuity
Consequences of Cuban crisis	End of Warsaw Pact	How England was governed in Richard's absence 1189-99	Assessment	Influence of the Church on C&P	Highway Men
Cuban missile continued	End of Warsaw Pact	How England was governed in King John's presence – 1199-1216	King John's downfall, 1205-16	Influence of Church on C&P	Smuggling
Prague Spring	Revision	Royal revenues	Causes of dispute,	End of Ordeals	Tolpuddle Martyrs
Breznev Doctrine	Assessment	Royal revenues II		Revision	Police Force
Reintro of Soviet Control	Recap	Agriculture and peasant		Assessment - Question 5 - 'The role of local communities was the most important factor affecting law	Purpose of punishment
Hungary recap	Recap				Prison reformers
International Reaction					Pentonville Prison
					Robert Peel
					Revision

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Year 10 History Curriculum Map 2016-17

to Czech	Feedback and redraft	life	Interdict and impact.	enforcement during the middle ages'. How far do you agree?	Assessment - Question 6 - 'The main purpose of punishment during the period 1000-1700 was to deter people from committing crimes'.
Revision		Life in towns	Reconciliation between John and Pope Innocent III	16 mark question	6 - 'The main purpose of punishment during the period 1000-1700 was to deter people from committing crimes'.
<i>Assessment - Question 6 - 'The main purpose of punishment during the period 1000-1700 was to deter people from committing crimes'.</i>		Jews in Medieval England	War with France - financial imposition...	Feedback and redraft	was to deter people from committing crimes'.
		Assessment planning	The plot of 1212	Continuity and change	16 mark question
		<i>Assessment</i>	The impact of failure to regain Normandy 1214	Heresy and Treason (Break from Rome)	Recap
		Involvement overseas	The rebellion of 1215 - Northampton..	Heresy and Treason (Gunpowder)	Recap
<i>16 mark question</i>		Concept of crusade and causes of the 3rd crusade	Runnymede - motive of the barons - Magna Carta	Crime against person/property	Redraft
Détente		English crusading army and attitudes in England to the crusaders.	Outbreak of war.	Vagabondage and Witchhunts	
SALT 1, Helsinki, SALT 2		Richard and the Third crusade.	Problems of succession	Witchhunts	
Feedback			Role of William Marshall as Protector.	Witchhunts (Matthew Hopkins)	
Soviets in Afghan			Condition of England by 1216.	Capital punishment (Bloody Code)	
Carter Doctrine					

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<p><i>enforcement during the middle ages'. How far do you agree?</i></p> <p>16 mark question</p> <p>Feedback and redraft</p> <p>Continuity and change</p> <p>Heresy and Treason (Break from Rome)</p> <p>Heresy and Treason (Gunpowder)</p> <p>Crime against person/property</p> <p>Vagabondage and Witchhunts</p> <p>Witchhunts</p> <p>Witchhunts (Matthew Hopkins)</p> <p>Capital punishment (Bloody Code)</p>	<p>6 – 'The main purpose of punishment during the period 1000-1700 was to deter people from committing crimes'.</p> <p>16 mark question</p> <p>Recap</p> <p>Recap</p> <p>Redraft</p>	<p>Tensions in Whitechapel</p> <p>Evaluating usefulness of sources – COAT method</p> <p>Police organisation</p> <p>Investigating policing</p> <p>Investigating policing II</p> <p>Revision / consolidation</p> <p>Assessment</p>	<p>life</p> <p>Life in town</p> <p>Jews in Medieval England</p> <p>Assessment planning</p> <p>Assessment</p> <p>Involvement overseas</p> <p>Concept of crusade and causes of the 3rd crusade</p> <p>English crusading army and attitudes in England to the crusaders.</p> <p>Richard and the Third crusade.</p>	<p>Interdict and impact.</p> <p>Reconciliation between John and Pope Innocent III</p> <p>War with France – financial imposition...</p> <p>The plot of 1212</p> <p>The impact of failure to regain Normandy 1214</p> <p>The rebellion of 1215 – Northampton..</p> <p>Runnymede – motive of the barons – Magna Carta</p> <p>Outbreak of war.</p> <p>Problems of succession</p> <p>Role of William Marshall as Protector.</p> <p>Condition of England by 1216.</p>
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Year 9 History Curriculum Map 2016-17

Autumn Term 1	Autumn Term 2	Spring term 1	Spring term 2	Summer term 1	Summer term 2
Approx: 7 weeks	Approx: 7 weeks	Approx: 6 weeks	Approx: 6 weeks	Approx: 6 weeks	Approx: 7 weeks
Intro GCSE	Transportation	C1900-present		Reins of King Richard ...	
Dark Ages Ending	Law Enforcement	Changing definitions of crime.	<i>Don't follow</i>	Feudal hierarchy and nature of feudalism	Richard's military victories at Acre and Arsuf.
Anglo-Saxon C&P	Revision	Role of authorities in law enforcement.		Role and influence of the church.	The failure to re-capture Jerusalem.
Anglo-Saxon C&P	Assessment	The abolition of death penalty...	<input checked="" type="checkbox"/>	Nature of kingship.	Richard's return from the Holy Land – capture, ransom and burden on England.
Norman C&P	Feedback/redraft	Conscientious objectors – WW1 & WW2	<input checked="" type="checkbox"/>	Richard I -	Competing aims of Richard, John and Philip II in Normandy.
William's Forest Laws	Change and Continuity	Derek Bentley case		John as king	Chateau Gaillard – cost, importance, fall and the loss of Normandy in 1204.
Comparing Normans and Anglo Saxons	Highway Men	Assessment		Comparing Richard and John	Assessment
Influence of the Church on C&P	Smuggling	Whitechapel		How England was governed in Richard's absence 1189-99	King John's downfall, 1205-16
Influence of Church on C&P	Tolpuddle Martyrs	Source skills lesson		How England was governed in King John's presence – 1199-1216	Causes of dispute,
End of Ordeals	Police Force	Policing the nation		Royal revenues	
Revision	Purpose of punishment	Local context of Whitechapel		Royal revenues II	
Assessment - Question 5 - 'The role of local communities was the most important factor affecting law	Prison reformers	Local context of Whitechapel II		Agriculture and peasant	
	Pentonville Prison				
	Robert Peel				
	Revision				
	Assessment - Question				

right to trial

heavy

right to trial

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Year 11 History Curriculum Map 2016-17

Autumn Term 1	Autumn Term 2	Spring term 1	Spring term 2	Summer term 1	Summer term 2
Approx: 7 weeks	Approx: 7 weeks	Approx: 6 weeks	Approx: 6 weeks	Approx: 6 weeks	Approx: 7 weeks
Recap on MLK	Liberal Reforms	Home Front	Germany – 1918-1945	Revision	
B/g of Malcolm X	1890-1918 – b/g to poverty in the UK	Recruitment and Conscription	Impact of war / birth of Weimar / Treaty of Versailles		
Malcolm X and NOI & Northern Black Americans	Booth, Rowntree and Galt	The munitions crisis	Threat from the Left & Right / Munich Putsch		
Malcolm X's death and the rise of Black Power	Reasons for the reforms	Feeding the country	Economy – Ruhr & Hyperinflation		
Black Panthers & their achievements	What were the reforms I – Children and the old	Propaganda	Golden Era – economy / culture / politics / foreign policy.		
Black Panthers & their achievements	What were the reforms – unemployed and workers	Support for the war	Depression		
Case study – Stokely Carmichael	Reactions to reforms – cartoon sources	Women and the war effort	Why the Nazis came to power.		
Case study – Stokely Carmichael	Revision	Why were women given the vote?	How Hitler became Chancellor / Reichstag Fire		
Evaluation of Malcolm X – using sources	Yr 11 Exams week – Assessment - Paper 2; Liberal Reforms – Mock exam	Revision	Night of Long Knives		
Evaluation of Malcolm X – using sources		Assessment – Feedback / re-drafting and re-teaching			

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Year 11 History Curriculum Map 2016-17

Comparison of the 2 leaders	Votes for Women		Nazi control – SS / Gestapo / Camps Police	
Comparison of the 2 leaders	Arguments for/against Suffragettes		Propaganda	
ATD – Planning for CA	Suffragists		Youth	
	Cat & Mouse Act		Women	
	Emily Davison		Economic recovery under the Nazis	
	Evaluation suffragettes' v suffragists.		Opposition to the Nazis	
			Persecution of the Jews including Kristallnacht	
			Capitalism v Communism and wartime alliance	
			Yalta Conf & Potsdam Conf	
			Soviet expansion into Europe – US reactions	

Red - Controversial Issues

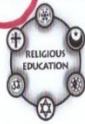
Red - Respect / Multi faith

Yellow - Democracy

Blue - Liberty

Orange - Criminal law (Civil law)

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Autumn Term 1	Autumn Term 2	Spring term 1	Spring term 2	Summer term 1	Summer term 2
Approx: 7 weeks	Approx: 7 weeks	Approx: 6 weeks	Approx: 6 weeks	Approx: 6 weeks	Approx: 7 weeks
Purpose of life: Levels, an introduction (2)	To forgive or not? (1) Forgiveness plays (2)	Design argument (1) Christian purpose of life (1)	Humanism, key beliefs and purpose of life (1) Islam and Science (1)	Revision skills Year 8 exam week (4 approx)	Northern Ireland-Catholics/Protestants (1) Humanist view on war and peace (1)
Assessment- Purpose of Life plan/essay (3)	Assessment- Forgiveness plan/essay (2)	Christianity and environmentalism (1)	Speeches (1)	Reducing prejudice (1)	Interfaith dialogue (1)
Forgiveness: Forgiveness, an introduction, forgiveness and Christianity (2)	Science and Religion: Religion/Science Intro (1)	Islam and Creation (1)	Assessment- Science and religion plan/essay (2)	Jihad (1)	Assessment- Religion and Conflict (2)
Redraft assessment 1 (1)	Creation Stories (Christianity/Hinduism) Practice/Performance (2)	Islamic purpose of life (1)	Religion and Conflict	Learning from Islam (1)	Abrahamic traditions
Prodigal Son (1)	Redraft Forgiveness assessment	Assessment- Mini assessment Christian/Islamic creation (1)	What is conflict? (1)	Bible and War (1)	Abraham story (2)
Unforgiving Servant (1)	Christianity and the causation argument (1)	Atheism/Big Bang (1)	Prophet Muhammad, peace & conflict (1)	Just War (1)	Redraft religion and conflict (1)
Adam and Eve (1)	Christmas/catch up lessons	Evolution and Natural Selection (1)	Islamophobia (1)	Henry VIII (1)	The importance of Abraham to Jewish, Christian and Muslim people. Mini assessment. (2)
Jesus' Crucifixion (2)		Science vs Creation (1)	Redraft Science & Religion assessment (1)		
Forgiveness Project (1)		Redraft creation assessment (1)	Revision for end of year exam		
		Redraft/catch up lessons			