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Studies On Church Schools, Faith Schools Religious Education And Dialogue

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STUDIES ON CHURCH SCHOOLS,
FAITH SCHOOLS
RELIGIOUS EDUCATION AND DIALOGUE

by

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FAITH SCHOOLS
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Doctor of Philosophy

by published works

THE SUPPORTING STATEMENT

Michael John Castelli

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The Road Not Taken

Two roads diverge in a yellow wood

And sorry I could not travel both

And be one traveller, long I stood

And looked down one as far as I could

To where it bent in the undergrowth

Then took the other, as just as fair,

And having perhaps the better claim,

Because it was grassy and wanted wear;

Though as for that the passing there

Had worn them really about the same,

And both that morning equally lay

In leaves no step had trodden back.

Oh, I kept the first for another day!

Yet knowing how way leads on to way

I doubted if I should ever come back

I shall be telling this with a sigh

Ages and ages hence:

Two roads met in a wood, and I -

I took the one less travelled by

And that has made all the difference

Robert Frost

1920

The beginning of the research journey recounted in this Statement is a combination of serendipity and choice and Frost's poem encapsulates something of these two factors. At the beginning of the journey the researcher can feel like the traveller as he pauses at the fork in the road and faces a choice in the direction of the research to be pursued. The biographical and geographical circumstances that brought the poet to this location can be reasoned and traced but at the moment of pause there is a choice to be made. The research journey portrayed in these publications begins in a similar manner as that moment of Frost's poem. The biographical circumstances that precede the publications are open to examination in the curriculum vitae and offer no surprises concerning the general focus of the research. What is serendipitous, however, is the coincidence of people and events that prompt the particular response that led to the decision to follow the other path. Over twenty years of professional religious education preceded the neophyte steps into research and had been enriched with names such as Moran, Groome, Cox, Loukes, Goldman, Hull, Jackson, Gates, Grace, McLaughlin, Grimmitt and many more, too many to mention and some sadly forgotten. It was fortuitous that the road chosen was one less travelled and that made the difference; a difference that has provoked much thinking and led to enriching encounters, much

encouragement and many challenges, some disagreements and a little originality. The longevity of the body of work is caught in the last stanza;

> I shall be telling this with a sigh
>
> Ages and ages hence:
>
> Two roads met in a wood, and I -
>
> I took the one less travelled by
>
> And that has made all the difference

For the rich difference this work has made to the researcher there is a sense of gratitude; gratitude to all those mentioned and the very many unmentioned.

There are, however, some individuals that warrant particular mention for their distinctive place on this journey. My family, especially my children, Aidan, Anna and Niall, have been with me all the way on what must have seemed a long slog but they never ceased in their encouragement and support. My thanks go also to the many professional friends and colleagues in the religious education community who have listened and responded to my conference papers over the years, particularly my AULRE colleagues. Professor Stephen McKinney deserves special thanks for the firm, guiding hand that has been on my shoulder for so many years. My research collaborators, Dr. Helen Johnson, Dr. Elaine McCreery, Dr. Abdullah Trevathan and Mr. Jason McInnis have unique roles on this journey as the Statement acknowledges. As my director of studies for this Statement, Professor Andrew Stables' guidance has been indispensable. Firstly, because he helped me believe that the body of work was worthy and then his patience and persistence over the last two years ensured the quality of this Statement as a support for the publications. Professor Suzy Harris,

my co-supervisor, has been the invaluable critical friend, equally patient and persistent, in her response to a sometimes recalcitrant learner. To every one of you, a very inadequate, thank you!

Foreword

This is the 'supporting statement' that accompanies a 'portfolio of published works' in accordance with the University of Roehampton Research Degree Regulations 2014/15 (18.c) for the award of Doctor of Philosophy on the basis of published works.

> The supporting statement shall comprise an account of the genesis of the publications, the nature of the research and research methodology informing the published works, a discussion of the contribution of the works submitted to the general advancement of the field or fields of study and research concerned, a review of the relevant literature (unless the published works themselves include it), and the case for the published works to be regarded as a coherent body of work which merits the award of Doctor of Philosophy set out in Section 23(a). The supporting statement shall not exceed 10,000 words. (University of Roehampton, 2014: 18.c)

This Statement will follow the structure laid down in the Regulations in proposing four sections; SECTION ONE: an account of the genesis of the publications; SECTION TWO: the nature of the research and research methodology; SECTION THREE: a discussion of the contribution of the works published to the general advancement of the field of study and SECTION FOUR: a case for the published works to be regarded as a coherent body of work which merits the award of Doctor of Philosophy. A review of the relevant literature is included in each publication although the Statement will include some further discussion of literature that informed this accompanying text.

The publications fall into three sets. The first set of publications are three articles on the leadership of Anglican and Catholic Primary schools in England. The second set are three

further articles which relate to Muslim schools within the English state education system and the third set of publications focus on religious education.

The Publications

Johnson, H. & Castelli, M. (1999), *The national professional qualification for head teachers: the need for additional support for candidates for Catholic leadership* in Journal of In-service Education, 25:3; 519-532

Johnson, H. & Castelli, M. (2000), *Catholic head teachers: the importance of culture building in approaches to spiritual and moral development and the transmission of faith tradition* in International Journal of Children's Spirituality, 5:1; 75-90

Johnson, H., McCreery. E. & Castelli, M. (2000), *The role of the head teacher in developing children holistically; perspectives from Anglicans and Catholics* in Education Management and Administration and Leadership, 28:4; 389-403

Johnson, H. & Castelli, M. (2002), *Beyond Orientalism: how to understand the culture of Muslim schools in England; some methodological reflections* in International Journal of Education and Religion, III:1; 33-45

Castelli, M. & Trevathan, A. (2005), *The English public space: developing spirituality in English Muslim schools* in International Journal of Children's Spirituality, 10:2; 123-131

Castelli, M. & Trevathan, A. (2008), *Citizenship and human rights in Islamic education* in International Journal of Children's Spirituality, 13:1; 85-93

Castelli, M. (2012) *Faith dialogue as a pedagogy for a post-secular religious education* in Journal of Beliefs and Values, 33:2; 207-216

Castelli, M. (2015) *Dialogue skills for religious education* in Ricerche Di Pedagogia e Didattica: Journal of Theories and Research in Education; 10. 1; 151-167. Universitsa di Bologna

Introduction

All the publications in this body of work focus on religious education in schools in England and throughout the articles and across this Statement there are recurring designations that it would be helpful to explain at the outset as such an explanation will also help clarify how these terms are being used and their context. These designations are; 'state schools', 'the dual system',' church schools',' faith schools', 'religious education' and 'dialogue'.

State Schools

Throughout this Statement the term 'state school' will follow Sallis's (1994) definition of a state school 'as that maintained from public funds and free to users.' (Sallis,1994: 5) Government funding for schools in England in the nineteenth century was complex and variable (Gillard, 2011) and it was not until 1846 that systematic funding was put in place. However, even with state funding, the diversity and patchwork provision of schools made it impossible to think of this provision as a national education system. A planned system for state education did not develop until 1870 in the form of the Elementary Education Act.

Dual System

The state education system that was established through the 1870 Act was a dual system in which the government provided schools in areas not served by church schooling. Thus, 'the dual system' was a partnership between church founded schools and state founded schools in the provision of state education. However, 'dual' suggest two parties in this partnership and neglects the presence of Jewish schools which had been funded by the government in the same manner as the Christian church schools throughout the nineteenth century (Black,

1998). The relationship between the English state and the Church of England has always been complex and multi-faceted and has an impact upon the designation of state founded schools. Did the English state of 1870 consider itself a Christian state and therefore its state founded schools Christian schools or would it be more correct to consider these schools as secular schools? It is not within the ambit of this Statement to make the case either way, but simply to point out that the decision was made to use the term 'secular state schools' for state founded school throughout this text even though the term can be contested.

Church Schools

Due to the complexity of educational provision in England in the nineteenth century, even the term 'church schools' does not encapsulate the range of such schools which were a reflection of the number of Christian denominations across the country. As well as Anglican and Catholic schools there were also Methodist, Free Church and Quaker schools, although the Anglican and Catholic Churches became the major providers of church schooling, continuing to build schools throughout the nineteenth and twentieth centuries (Gates, 2005).

Faith Schools

The quiet expansion of Jewish schooling through this period did not influence the use of the term 'church schools' and it was not until the first two Muslim schools became partners in the dual system in 1998 and 1999 that the term 'faith schools' became the more accepted designation for schools with a religious foundation within the state education system. This is the term used in the publications and in this Statement even though, as with the term 'church schools', 'faith schools' is not unproblematic nor does it encapsulate the full complexity of this sector of state education (Halstead, 2009) as will be discussed more fully below.

Religious Education

The school subject 'religious education' was accepted as a component of the English school curriculum in the 1870 Education Act and has continued as such to the present, though the Cowper Temple clause in the Act ensured a non-denominational provision of the subject within secular state schools. However, the designation was more frequently 'Religious Instruction' and it was not until the 1988 Education Reform Act that the subject was officially recognised as 'Religious Education'. The 1944 Education Act made it a compulsory school subject for all state schools and the 1988 Education Reform Act confirmed this. It is within this historical and contemporary English context that religious education features in these publications. Once again, a fuller discussion of the subject and attendant issues will follow.

Dialogue

The place of dialogue in this body of work has emerged and evolved through the series of publications and in the writing of this Statement. In the final two publications dialogue is the explicit focus but the practice of dialogue underpins the whole work. It has been the practice of dialogue throughout the research that has not only uncovered the data within the published articles but has also contributed to the learning that has taken place throughout the research. As Dewey (1938) explains:

> There is, I think, no point in the philosophy of progressive education which is sounder than its emphasis upon the importance of the participation of the learner in the formation of the purpose which directs his activities in the learning process...
>
> (Dewey, 1938: 269)

There has been a 'learning process' for the researcher, and hopefully for the reader, in these publications that owes much to the dialogue that took place in the semi-structured interviews

that weave through the work, in the partnered writing in Section Two and in the action research in the final Section. The place and significance of dialogue in this 'learning process' will be discussed in detail in the Research Methods section below.

UNESCO (2013) argued that:

> "dialogue" derives from the Greek term "dia-logos", widely mistranslated and wrongly understood because of a confusion between "duo" and "dia". It does not mean a conversation between two persons or two groups, but an acceptance, by two participants or more, that they will compare and contrast their respective arguments. The prefix "dia-" is equivalent to the Latin "trans-", connoting a considerable shift in space, time, substance or thought. Dialogue is not designed to lead to a definitive conclusion. It is a constantly-renewed means of re-initiating the thinking process, of questioning certainties, and of progressing from discovery to discovery. (UNESCO, 2013: 14)

The dialogue inherent in each of the eight articles was a process of re-initiating the thinking and learning processes as the research progressively extended the understanding of faith schools and religious education. Dialogue facilitated a questioning of some perceived certainties by a systematic engagement with the sector in unfolding the historical and contemporary nature of the faith school sector in England.

The Oxford Dictionary of English (www.oxfordreference.com) defines 'dialogue' as 'A discussion between two or more people or groups, especially one directed towards the exploration of a particular subject or resolution of a problem.' Dialogue within the initial publications was closer to the Oxford Dictionary's 'exploration of a particular subject' as they addressed the nature and leadership of faith schools. Dialogue in the later publications,

however, comes closer to UNESCO's 're-initiating the thinking process...questioning certainties, and ...progressing from discovery to discovery.' (UNESCO, 2013:14) An examination of the genesis of the published articles and their contribution to the general advancement of the field of study will unfold not only different processes of dialogue but a case for its central role in religious education.

SECTION ONE

THE GENESIS OF THE PUBLICATIONS

The Genesis of the First Set of Publications

(Johnson and Castelli, 1999, 2000; Johnson, McCreery and Castelli, 2000)

The expansion of the 'church school' sector in 1998 to include a Muslim school raised questions concerning the continuing relationship between schools with a religious foundation and secular local authority schools in the provision of an English state education in addition to questions concerning the nature of state education itself. While the number of Christian and Jewish schools had continued to expand throughout the twentieth century this was only an extension of a system that had been developing for more than one hundred years. If the new, Labour government decided, in 1998, to enlarge this sector to include Muslim schools would they go on to offer the same possibility to Hindu, Sikh and other schools with a religious foundation? Might not such an extension bring further divisions into the state education system and risk undermining social cohesion across society? Furthermore, would not such an increase in faith schools enhance the place of religion in an English society that saw itself as largely secular? (Cantle, 2001; Dawkins, 2001; Grayling, 2001; Toynbee, 2001; Hand, 2003) At the time of the initial research the researchers were providing Continuing Professional Development (CPD) in the area of the leadership of Catholic schools from which they gleaned much anecdotal evidence and felt that some of the criticism of faith schools did not resonate with their experience. They believed that empirical data gathered through

interviews with head teachers would test their anecdotal understanding and make a valid contribution to the literature on these schools.

The researchers were aware of the literature in support of faith schools, particularly the Anglican and Catholic literature (Lankshear, 1992; Bryk et al., 1993; Pring, 1993; Grace, 1995; Francis and Lankshear, 1993; Chadwick, 1997). The reasons that the research focused on leadership of Anglican and Catholic Primary schools were threefold. First, Richard Pring (1993), Gerald Grace (1995) and others were already writing about Catholic schools in England and raising questions around the nature and place of these schools within the state system. The major focus of Grace's research had been Catholic secondary school leadership and therefore there was a perceived need to examine the role of Catholic primary school leadership. Secondly, the nature and purpose of Anglican schools had been examined by David Lankshear (1992), Leslie Francis and David Lankshear (1993) and Priscilla Chadwick (1997). Unlike Grace's work little field research and empirical data informed these writings so the proposed field research in this area would extend the discussion around the nature of Anglican schools and their place within a state education system. Thirdly, the new, Labour government had produced a National Professional Qualification for School Leadership (NPQH) in which it set out its own regulations on the knowledge, understanding, skills and attributes related to headship (Teacher Training Agency, 1997). For researchers this development of central government's control over the nature of school leadership raised questions about government's relationship with the leadership of faith schools. The hypothesis underpinning the first set of publications was that faith school head teachers would find that the NPQH generic standards failed to address many of the specific needs of leadership of their schools. The literature review on the leadership of Anglican and Catholic

schools presented a view of leadership that was at variance with the one demanded by the NPQH. Lankshear (1992) offers one small paragraph on the role of the head teacher of Anglican schools. According to his vision of the Anglican school, the head teacher shared the management and leadership of the school equally with the governors, the teachers, the parish and the parents (ibid. 97-108). Pring (1993) and Grace (1995) were explicitly critical of the values that were driving contemporary education into a business model (Grace 1995: 174) where leaders had to 'manage' their staff and their market in competition with their neighbours.

> The point is that the market model of individuals all pursuing their own respective interests leads not to an improvement of the general good but only to an improvement of the positional good of some *vis-a-vis* other competitors and also to a deterioration of the overall situation. (Pring, 1993: 8)

The NPQH was proposing government-determined national standards with their attendant values and the expectations of conformity within the education market. This seemed at odds with the notions of 'the common good' (Bryk, 1993) found in the church school literature. (Johnson and Castelli, 1999: 525-526)

The paucity of publications on Anglican and Catholic primary schools deserved to be addressed and the research underpinning these publications sought to do this. Grace (1995) was much taken by the work of Bryk et al (1993) in their examination of American Catholic schooling and argued that the Catholic position they described applied equally to English Catholic schools. Bryk had claimed that:

> 'Two important ideas shape life in Catholic schools, making them different from their organisational counterparts in the public sector: Christian personalism and subsidiarity.

Christian personalism calls for humaneness in the myriad of mundane social interactions

that make up daily life....it signifies a moral conception of social behaviour in a just

community.... subsidiarity means that the schools reject bureaucratic conceptions of

organization'.   (Bryk, 1993: 301)

If Bryk's premise applied to English Catholic schools then Grace perceived a dilemma for

Catholic head teachers in the United Kingdom as government educational directives moved

towards a more managerial style and greater central control (Grace, 1995: 160). The NPQH

was one such managerial and centrally controlling proposal and an exploration of its import

for Catholic Primary schooling warranted research. The researchers believed that the church

school literature would be both tested and enriched by field research and the data gleaned

from interviews with Primary head teachers. The data was collected through semi-structured

interviews with six Catholic head teachers and these informed the first and second

publications. The language of the head teachers emphasised the role of the school in pupils'

spiritual, moral and faith development as important goals in their educational endeavours.

They also emphasised that they shared this role with the pupils' families and the larger

Catholic community (Johnson and Castelli, 1999, 528-529; Johnson and Castelli, 2000: 82-

87). This echoed Bryk's perceptions of the place of 'subsidiarity' within Catholic schools and

for the researchers it also identified shortcomings in the generic NPQH (Johnson & Castelli,

1999: 529).

Although the NPQH was the specific focus of the initial publication, the overarching question

of the relationship between these church schools and the larger state sector was ever present

both in the minds of the researchers and in the context of the field research and the interview

questions to the head teachers. This informed and shaped the second publication. As a result

of the 1988 Education Reform Act, all state schools followed the National Curriculum and were, subsequently, subject to inspection by the Office for Standards in Education (OfSTED, 1993) and would be named in the publication of local and national school league tables. These on-going reforms influenced the leadership and curriculum in faith and secular state schools in equal measure. The Catholic head teachers interviewed were cognisant of this and were working to ensure they were a successful part of state educational provision alongside their Local Authority school neighbours (Johnson & Castelli, 2000: 87). It was, however, the identification of the additional Catholic dimension of spiritual, moral and faith development that the head teachers believed made them distinctive (Johnson and Castelli, 2000: 83-87).

In the research that informed the third publication, the original interviews of six Catholic head teachers were extended to include interviews with seven head teachers of Anglican schools. Lankshear (1991) had argued that:

> Attempting to develop the life of the school as a community in the light of the gospel is no soft option. It takes time, energy, commitment and determination. It may not lead to the school taking action that is different from that taken by the county school down the road, but the basis for that action is the theological undergirding that the gospel provides.
>
> (Lankshear, 1991: 68)

This view of the Anglican school, unsurprisingly, demonstrates some shared Christian values found in the Catholic literature. What the third publication sought to do was to see if there were also differences between these two partners of the church school sector. The questions that such a comparison might answer were related to what these two sectors might reveal concerning the relationship between the Christian and secular sectors of state education and what this would say about the nature of the sector itself. The research demonstrated that there

were significant differences between these two partners. One significant difference was the authority and guidance of the Churches' teaching that directed them. The Catholic teaching on the nature of their schools carried authority and instruction from the church hierarchies in Rome, from the national Bishops' Conference and from the Catholic Education Service (Flannery, 1993; Bishops' Conference, 1994, 1996; Catholic Education Service, 1996) and resulted in much common language and thought from the Catholic head teachers (Johnson & Castelli, 2000: 82-85). The Catholic head teachers were clearly aware of their relationship with and the influence of the larger Catholic community, its expectations and its teachings, and saw their role as part of the faith education role of the Church (Johnson & Castelli, 1999: 528; Johnson & Castelli, 2000: 85-87; Johnson, McCreery & Castelli, 2000: 397-400). The role of the head teachers in the Anglican schools was seen as more diverse and their relationship with the Anglican hierarchy and wider Anglican community was much more flexible. This was evident from both the literature research (Lankshear, 1992: 112) and from the interviews with the head teachers (Johnson, McCreery & Castelli, 2000: 401). A further difference was their understanding of religious and faith education within the school. There were common values concerning pupils' moral and spiritual development but significant differences in perceptions of the role of the school in pupils' religious and faith development. Catholic schools were explicit in their task of nurturing the pupils in Catholic belief whereas the head teachers of the Anglican schools, while being explicit about their Anglican school identity, did not see their role as nurturing Anglican faith. (Johnson, McCreery & Castelli, 2000: 397-399)

This first set of publications formed the backdrop to the second set of publications in two ways. Their appearance after 1998 provided some empirical data concerning the complexity

of the contemporary faith school sector by identifying both similarities and differences between Anglican and Catholic schools. A further research question arose as a result of this: Would Muslim schools share any similarities with Anglican and Catholic schools or would they bring further diversity and complexity to the dual system? The first set of publications had provided the setting the task now was to undertake the research for the second set of publications.

The Genesis of the Second Set of Publications

(Johnson and Castelli, 2002, Castelli and Trevathan, 2005, 2008)

At the time of the field research that informed the first set of publications there were two Muslim schools within the state sector, both primary schools. In common with other faith schools, these Muslim schools had to follow the National Curriculum, submit to OfSTED inspections and participate in national league tables. The interviews with the head teachers and the visits to their schools, in the first set of publications, provided useful data in understanding the nature of leadership in Anglican and Catholic schools against the backdrop of the NPQH and government notions of headship. Published, public documentation would provide some information on these two Muslim schools but interviews with the head teachers and the pupils would contextualise and enrich this. Furthermore, as a university religious education tutor, the principal researcher had regular contact with both Muslim trainee teachers and the wider Muslim community. This contact with the wider community developed through visits to mosques and an engagement with the attendant communities and through research of literature on Islam in the West (Nasr, 1975, 1987; Esposito, 2002, 2007;

Ramadan, 2004; Weber, 2000). This contact with Muslims portrayed individuals who saw themselves as part of a diverse English society. The interviews with the two Muslim head teachers would extend this Muslim contact but would also focus on the place of Muslim schools within this context and bring a systematic and academic approach to this contact. As noted earlier, there was a significant Anglican and Catholic literature on each of their educational philosophies, teaching authorities, expectations and practices for the earlier publications. This was not the case for 'Muslim education' as the literature search revealed. It soon became apparent that even to use the term Muslim education suggests some processes of coherence across the Muslim community which was not so in practice. Within Islam there is no equivalent to a Pope or a Vatican, no Bishops' Conference, Parish Priest or diocesan adviser issuing guidance and offering direction. As the first publication in this section explains, one of the head teachers was a convert from Christianity and was able to guide the researcher within and around the cultural contours of the manifestations of Islam within this English context. Although the leadership of these schools was of interest, there were more demanding issues to address than the NPQH. The continuing public debate on this expansion of faith schools had raised three challenging issues: that faith schools were divisive and undermined social cohesion (Cantle, 2001), that state education should not include religion (Toynbee, 2001) and that faith schools indoctrinated their pupils (Hand, 2003). It seemed important, therefore, not only to explore the leadership of these two schools but also encounter the lived culture behind it. Other more supportive voices were also addressing the faith school issue (Short, 2003: Department for Children, Schools and Families, 2007; Bunting, 2008). Short had challenged the lack of empirical data to support some of the claims that faith schools were divisive and perpetuate intolerance and prejudice (Atkins, 2001) and reiterated McLaughlin's earlier caution that it would be

'...rash to condone or condemn certain kinds of separate school solely on the grounds of philosophical principle.... much depends on how the institutions actually operate, and what their effects actually are on students and the broader community.'

(McLaughlin, 1992: 15)

The researcher in this set of publications followed McLaughlin's caution and carried out field research within the two Muslim schools with the goal of discovering how education in this Muslim context affected the lives of the pupils and the larger Muslim community connected to the two schools. The semi-structured interviews with the two head teachers, and with pupils within one of the schools (time and resources would not allow the same in the second school), provided data against which some of the questions of religious tolerance, divisiveness and social cohesion could be assessed. As permitted in the dual system, religious education was according to their foundation and this is where difference between them and their secular neighbours was apparent. As with the Catholic schools in the previous Section, faith education, in the form of Islamic studies, was the focus in these two schools and, as with the Catholic school, within the religious education syllabuses there was a focus on the local English context for their faith. As the publications demonstrate, the challenge of developing an English Islam was very much the centre of their faith education endeavours. What the second and third publications then sought to achieve was to explore what an English Islam might look like while addressing the National Curriculum's demands in the areas of children's spiritual, moral, social and cultural development. The combination of field research and partnered writing with one of the head teachers in the latter two publications was a process of dialogue in itself between the two authors which also brought a further contribution to the Muslim faith school literature. Halstead (2009: 56) argued that the

evidence from Bryk et al (1993) indicated that Catholic schools in the United States were successful in developing citizenship within immigrant pupil populations and that minority community faith schools, such as Muslim faith schools, could achieve the same in England as Catholic and Jewish schools had done before them.   The final publication on citizenship education for Muslim schools provides a framework for achieving this and in doing so addressed some key areas of citizenship and social cohesion (Castelli and Trevathan, 2008: 92) but also raised some questions on the nature of English citizenship and English Islam that are still relevant today.

The research revealed that the two Muslim schools had much in common with the Anglican and Catholic schools in their clear commitment to pupils' spiritual and moral development but, like the Catholic schools, they differed from Anglican schools in their additional commitment to their pupils' faith development. They also had an explicit commitment to citizenship, an issue that did not arise in the research on the Anglican and Catholic head teachers. As discussed in the third publication (Castelli and Trevathan 2008: 86) this could well be an indication that questions related to English citizenship are not an issue within communities whose identity is unquestioned. These two Muslim schools took accusations of divisiveness and undermining social cohesion seriously and sought to address these through their work on citizenship education. It is within this context that the publications talk of an English Islam in which Muslims seek an identity that values the key principles of their faith within a community context set in England.

> Shadid and von Konigsveld (1991) identify three factors shaping contemporary western Islam as it seeks to find its place in society. First, 'the partial transplantation of a cultural-religious heritage' in which the struggle to preserve the past meets the need

to live in the present. Second, 'the partial blending of religious variants caused by inter-group contacts', in which not only does an Asian meet an African and western Islam but, and, this is their third point, here they meet Christianity, Hinduism, Sikhism, Judaism, Buddhism and all the other faith and secular communities seeking a contemporary relevance in a post-modern West.

(Castelli and Trevathan, 2005: 125)

The second publication in this section concludes with an exploration of how dialogue across spiritualities may enrich children's spiritual development (Castelli and Trevathan, 2005: 129-130) and the third publication is built upon a dialogue between English citizenship and English Islam. English citizenship itself has been a continuous dialogue between the recently arrived and the well established citizens and an English Islam is also a constant dialogue between Muslims from across the world who are now sharing a global faith within a new and particular historic and civil context (Castelli and Trevathan, 2008:85-86). As referenced above (UNESCO, 2013), 'Dialogue is not designed to lead to a definitive conclusion. It is a constantly-renewed means of re-initiating the thinking process, of questioning certainties, and of progressing from discovery to discovery' (ibid: 14). The interrogation and interpretation of empirical data from the interviews in the first and second set of publications was the foundation of these publications. It was an attempt to re-initiate the thinking about faith schools in the light of their 1998 enlargement. But it also questioned some people's certainties (Cantle,2001; Toynbee,2001; Atkins, 2001) about the nature of faith schools. The publications, however, were not presented as arguments but more as dialogues 'not designed to lead to definitive conclusions' (UNESCO, 2013:14) but as 'discoveries progressing to

discoveries' (ibid:14). The dialogues that informed the first set of publications took place at several levels: between the researchers and the head teachers, among and between the head teachers, between the head teachers and their attendant faith communities, between the head teachers and the demands of the NPQH and between the faith schools and the state education system. The ones that informed the second set of publications were dialogues on two levels. On one level, the writings themselves are a result of a dialogue between the two authors, one an academic researcher and religious education tutor and, the other, a convert to Islam from Christianity for over thirty years and the head teacher of the first English Muslim state school. On the second level, the writings unfold a dialogue between the Islam of two schools and the English community in which they were situated. It was the belief of the authors that these dialogues provided insights that could be generalised beyond the particulars of the two individuals and their contexts. For the researcher, practising and developing skills of dialogue throughout the process of the publications raised questions concerning the skills and competences needed for successful dialogue to take place and how these might be taught and learned. This was the further backdrop to the research and writing that make up the third set of publications.

The Genesis of the Third Set of Publications

(Castelli, 2012, 2015)

The focus of the publications in this Section is the religious education classroom and the challenge of teaching and practising the skills of dialogue within this context. For the researcher, teaching religious education entailed engaging with local faith communities and

involved a process of reflection upon the belief position of self while being open to the belief position of the other. 'Dialogue' is a term that is used in education for this type of encounter and is also found in inter-cultural and inter-religious literature, and the hypothesis behind these publications was that dialogue was indispensible to a religious education syllabus but the task was to develop the means of teaching it. Alexander (2006) proposes a dialogical classroom in which teacher and pupils share the learning and teaching and where there is reciprocity in classroom talk and in the relationships between pupils and between the pupils and their teacher. A prerequisite for such reciprocity is a willingness on all parts.

> Dialogue requires a willingness and skill to engage with minds, ideas and ways of thinking other than our own; it involves the ability to question, listen, reflect, reason, explain, speculate and explore ideas; to analyse problems, form hypotheses and develop solutions; to discuss argue, examine evidence, defend, probe, and assess arguments.
>
> (Alexander, 2006: 5)

The use of dialogue in religious and belief education (RBE) is also one of the findings in the Religion in Education: Contribution to Dialogue (REDCo, 2006-2009) project:

> Dialogue is a favoured strategy for teachers to cope with diversity in the classroom but students are more ambivalent; not all students are comfortable with the way diversity is managed in schools. (REDCo, 2009:3)

REDCo was a European Council funded project that ran for three years with a focus on religious education for 14-16 year old pupils in Germany, England, France, Netherlands, Estonia, Russia, and Spain. The field research included interviews with pupils, teachers and parents. Although this research identifies dialogue as a favoured strategy, for the researcher the question of how to define and then teach the skills and competences involved in dialogue

persisted.   As seen above, UNESCO (2013) does identify some key competences for successful dialogue in intercultural engagement:

> Dialogue is an acceptance, by two participants or more, that they will compare and contrast their respective arguments...Dialogue is not designed to lead to a definitive conclusion ...Dialogue requires comprehension but not necessarily agreement.
>
> (UNESCO, 2013: 14)

The first publication in this set sought to identify and analyse the possible processes that would lead to this kind of acceptance and skills needed to compare and contrast respective arguments.

Religion and culture permeated the earlier publications and the literature search underpinning this section suggested that the use of dialogue can facilitate religious and cultural engagement. The task was to develop a methodology for teaching it. The first publication is a positional paper that explains how the five skills or competences for teaching and practising dialogue in the religious education classroom evolved and the second paper tests the efficacy of their application in a piece of action research. Although these two publications conclude this body of work the research, teaching and practice of these dialogue skills continues.

Conclusion

This research was a response to the educational and political events of 1998. The educational event in question was the admission of the first Muslim school into the English state education system. The political implications of this were related to the Labour government's decision to open the dual system of state education beyond what had been established in the 1870 Elementary Education Act. This event raised questions for the researchers that were

directly related to their personal and professional relationships with church schools that had

arisen from their CPD work in this sector. The questions cohered around the nature of

English state education, its relationship with the church school sector and how such an

extension would alter what had been a long established dual system. These questions

prompted a closer and more systematic examination of the church school sector that the

Muslim schools were joining and then a systematic examination of the two Muslim schools in

question. The focus on religious education as faith education emerged as a result of this

systematic study. What also emerged was the place of dialogue in the relationship between

these faith schools and their larger faith communities and the larger civil society in which

they found themselves. How this systematic study contributed to 'the general advancement

of the field or fields of study' (Roehampton, 2014: 18c) will be examined more fully in

Section Three below.

SECTION TWO

The Nature of the Research and the Research Methodology

The Cause of the Research

The historical moment of 1998 and the extension of the faith school sector provoked the

research. The hypothesis was that this event had educational, civic and political significance

beyond a simple extension of what appeared to the government to be a successful sector of

the dual system (Department for Children, Families and Schools, 2007).

From an educational point of view my colleagues and I believed that such a development

would change the nature of the faith school sector and, in doing so, change state education

itself. The acceptance of the existence of Christian and Jewish schools at the time of the 1870

Elementary Education Act and the establishing of state secular schools to complement them

was a pragmatic means of establishing a state funded education system in England. Within

settled parameters, the faith school sector had evolved and changed since 1870 to the extent

that the Anglican and Catholic schools had become the main players and Jewish schools had

continued to grow but at a much slower rate. Until 1998 the dual system had remained stable.

The addition of Muslim schools would change this sector in two ways: first, the historical

accommodation between the existing participants in the sector would now have to address the

presence of a new participant and, secondly, if the government were to accept Muslim

schools, would they go on to extend the sector further through Hindu, Sikh and other faith

community schools? Such an extension of this sector would change the proportional

relationship between the exiting sectors of the dual system and thus change state education itself.

The civic question was related to the role of faith schools in the integration of minority faith communities into the wider English society. In its appeal for government funding for their schools in 1848, the Catholic Poor School Committee Report (1848: 13) claimed that their schools would be the best means available to the government to integrate the recent influx of Catholics arriving in England to escape the famine in Ireland. A similar case was made for the funding of Jewish schools by the head teacher of the Jewish Deal Street School, Joseph Rawden, giving evidence to the Royal Commission on Alien Immigration in 1902 (Black, 1998: 131). Would these Muslim schools see a similar integration role for themselves in the twentieth century and what impact would this have on the local civic communities in which these schools found themselves?

The question of the wider political implications lay around the place of religion in England and the growing secularisation of society (Johnson, McCreery and Castelli, 2000: 390-391). Would the arrival of Muslim schooling put a break on the perceived diminishing presence of religion in the public sphere? Would these schools develop an English Islam that would join the English Catholicism and the English Judaism that already sat alongside the Church of England in the public square?

These were some of the educational, political and civic questions that the actions of 1998 provoked and the next phase of the research journey was an attempt to offer some answers.

The Author's Role in the Research and Publications

In this statement I refer to myself as the principal researcher and it is the argument of this Statement that I played the substantive role in the research and the writing that forms this body of work. It seems important at this stage of the Statement to explain the background to this claim. Prior to the first publication, Dr. Helen Johnson and I were working as assessors for the NPQH. This involved examining both NPQH applications and the statements participants completed at the end of the course. At the same time, as noted above, we were both undertaking CPD work with aspiring leaders of Catholic schools. It was from these anecdotal experiences that I decided to interview the six Catholic head teachers. I undertook and transcribed the interviews and this provided the data for this element of Section One.

I became a religious education tutor in 1996 and my colleague, Dr. David Rose, founded the Roehampton Jewish Resource Centre with Anne Clark at this time. David Rose and I then approached Yusuf Islam and the Islamia Trust to seek collaboration for founding a comparable Muslim Resource Centre. That put me in touch with Dr. Abdullah Trevathan, the head teacher of Islamia Primary School whose accession to state education provoked this body of work. The interviews I conducted with Abdullah Trevathan were the foundation of the first publication in Section Two and the continued dialogue between us led to two further publications. The single authored publications in Section Three attest to my role as the sole researcher behind this Section.

The Form of the Research

The thirteen head teachers who provide the focus for the research in Section One were a random sample within several comparable parameters. All the schools were in London. The

six Catholic schools were a random selection from eleven Catholic schools within one outer London borough and belonged to one Catholic diocese (Johnson and Castelli, 1999: 527; 2000: 81). This allowed the researchers to identify any commonality in relation to both diocesan influence and in their relationship to the local education community across the borough (Johnson and Castelli, 2000: 82-87). The Anglican schools were within one diocese but across several inner and outer London boroughs (Johnson, McCreery and Castelli, 2000: 397). This allowed the researchers to examine any diocesan influence in the head teachers' understanding of their Anglican identity.

The two Muslim schools in Section Two selected themselves as the first two Muslim Primary schools to join the state system. However, the lack of any formal structures linking these two schools in two separate English cities, London and Birmingham, provided relevant questions for the researchers on commonality and difference in philosophy and practice. The first article in this Section arose after the interview with the head teacher of the first school and prompted the principal researcher to interview the second head teacher in the search for commonality and difference. The data collected from this second interview prompted an on-going dialogue with the first head teacher and the further publications in this Section were the fruits.

The school chosen for the action research reported in the final publication was a deliberate choice as discussed within the publication (Castelli, 2015: 155-156).

The Literature Research

As noted in Section One above, the literature review was both informative and revealing. It is also important to note that the literature research over the whole body of work has been an on-going process as the context of faith schools and religious education has continued to develop over this period. The history of faith schooling in England (Black, 1998; Gillard, 2011; Hickman, 1995) set the events of 1998 and 1999 in their historical context. The nature and expressions of Anglican and Catholic education (Bryk et al, 1993; Chadwick, 1997; Francis and Lankshear, 1993; Grace, 1995, 2002; Lankshear, 1993) provided important academic underpinning to the personal and professional experiences of the researchers. While there was literature that identified classical Islamic education and the nature of Islam itself (Esposito, 2002, 2007; Nasr, 1975, 1987; Ramadan, 2004; Said, 1978, 1997; Weber, 2000) there was a paucity of academic work on English Muslim schooling. In the research focus on religious education and dialogue, the principal researcher brought a professional lifetime of literature to the task (Goldman, 1962, Grimmitt, 1987, 2002; Groome, 1986; Loukes, 1986, Moran, 1993; Jackson, 1997, 2002, 2004, to name but a few) and this continued to inform and shape the research. Many of these publications related to a range of pedagogical approaches to teaching religious education and Grimmitt (2002) tried to summarise these. This range of pedagogical approaches challenged the researcher to seek a satisfactory method for teaching dialogue. The literature research (Alexander, 2004, 2006; Bakhtin, 1984, 1993; Barnes, 2002; Ipgrave, 2009; Jackson, 2011; Newman, 1845; REDCo, 2009; Williams, 2005) offered a range of possible approaches which resulted in the positional paper and the subsequent action research in the final Section.

Qualitative Research

According to Denzin and Lincoln (2005):

'Qualitative research is a situated activity that locates the observer in the world. It consists of a set of interpretive, material practices that make the world viewable .... At this level, qualitative research involves an interpretive, naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meaning people bring to them.'

(Denzin and Lincoln, 2005: 3)

It has already been noted that the researchers had anecdotal knowledge of the church schools and faith communities from their CPD work and their work as university RE tutors. This already 'located' them 'in the world' of church schools and faith communities but a more systematic and academic approach was called for and a qualitative research methodology offered this. There are a range of tools that make up a qualitative research methodology and the ones used in this research are interviews, documents and artefacts, questionnaires and paired writing. Through the use of these tools the researchers gathered and interrogated data which allowed them to interpret the meaning the head teachers gave, in Sections One and Two, to the faith school sector and, in Section Three, the interviews and questionnaires clarified the data and helped justify the conclusions drawn.

Section Three also includes a positional paper and attendant action research. Both were intended to improve classroom religious education through the teaching and practice of a set of dialogue skills and competences.

Some researchers view action research as using primarily qualitative research methods, and there are strong similarities between qualitative and action research.... However, there are some important differences between qualitative and action research .... Qualitative researchers often aim primarily to accurately represent and describe the

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settings they study...by contrast the purpose of action research is to change and improve the educational setting and outcomes.

(Lodico et al., 2010: 314)

Section Three has elements of qualitative research in the use of interviews and questionnaires but is essentially a report on a piece of action research that sought to improve classroom practice through the use of dialogue and gathered qualitative data to assess the results.

Interviews

Semi-structured interviews with the thirteen head teachers of the Anglican and Catholic primary schools were the chosen research tool in Section One. The questions were piloted and refined with the help of NPQ applicants and participants in the CPD courses. Although the participants in this refinement were aware of the NPQH and the faith school contexts of the interview questions, it was felt important to exclude this wider research context from the interviews with the head teachers. Knowing about this wider research context may affect how the head teachers responded to the in the interviews. The interviews sought their understanding of their leadership role of a Catholic school, their relationship with the wider Catholic community, the parents and the diocese, and their relationship with the local education authority. References to the NPQH and the extension of the faith school sector might skew their responses.

The interviews themselves took place with each head teacher in their own school setting. The researchers agreed with Atkins and Wallace (2012) in the usefulness of such a tool.

> They [the interview] are a very flexible research tool which can be used to gather a range of different types of information, including factual data, views and opinions, personal narratives and histories, which make them useful as a means of answering a wide range of research questions. The opportunity for dialogue which they provide allows the interviewer to probe and clarify and to check that they have understood correctly what is being said.   (Atkins and Wallace, 2012: 86)

These interviews were recorded and later transcribed to allow continual interrogation of the data and checking to ensure accuracy in understanding and interpretation. The semi-structured nature of the interviews was important in ensuring that the dialogue had a natural flow and reflected the individual responses of each interviewee but was sufficiently structured to ensure a common ground was covered in all interviews. This was important to allow comparability and generalisability as well as uncovering thirteen personal stories. It was also considered important that the interviews took place in the schools. Each school setting provided an informative cultural context to the interviews and allowed the researchers to observe the symbols of identity to which many of the interviewees referred as characteristics of their faith contexts (Johnson, McCreery and Castelli, 2000: 397-400). The three articles that grew out of these interviews provided an insight into two well-established participants in the historical faith school sector at a time when it was undergoing change through the addition of a new member. As discussed in Section One, these publications provided a backdrop to this change.

The semi-structured interviews with the two Muslim head teachers identified much in common with the head teachers in Section One but also some significant differences. The two interviews were the same semi-structure interviews used with the Christian head teachers

except the Christian context became a Muslim context. The commonalities between the Muslim and the Christian interviews lay around religious education and faith development in Catholic and Muslim schools and in all faith schools' relationships with their local education authorities. The main difference lay in the Muslim schools' expressed need to address the issues of English citizenship within the school curriculum (Castelli and Trevathan, 2008) as discussed in Section One and which informed much of the three articles in Section Two. The surprise in these two Muslim interviews was the commonality between two Muslim head teachers who had no formal contact with each other, shared no organising structures and no personal contact. The commonality was in their contextualising of Islamic studies within a local English setting by applying the principles of Islamic teaching to everyday life in school, at home and on the streets, their references to citizenship education in their school curricula, their organised contact with local, non-Muslim, faith communities and their active links with the local education authorities. These areas will be discussed in Section Three below.

The three interviews referred to in the final article are examined in full in the publication (Castelli, 2015: 154-155). These interviews were with the teacher who collaborated in this piece of action research and took place firstly to prepare the launch of the action research and subsequently to facilitate the interpretation and interrogation of the data collected. These interviews were essential for the execution of the research but also in ensuring the researcher's interrogation of the data reflected a correct understanding of the pupils and their interpretation of the questions being asked of them. In fact, the second and third interviews gave greater depth and significance to the pupils' answers which enriched the information gleaned from the data.

As with the interview with the second Muslim head teacher, the interviews with the pupils in the initial Muslim school are not recorded in the publications but provided valuable information on the school context from a pupil perspective. Along with documentation and artefacts, these interviews allowed the researcher to place the interview with the head teacher in a wider context and test the validity of the data gathered from the initial interview and on-going dialogue. The interview was with a group of six Year 6 pupils and took the form as a discussion of their responses to a series of six photographs, three with an Islamic reference and three with other English social and religious references. The discussion of a recognisably English Christmas scene, for example, provoked some discussion of how they, as Muslims, responded to celebrations of Christmas. They and their families celebrated it in some way, either in an exchange of presents, or putting up Christmas trees and decorations or by sending cards to friends or to family business associates. In their discussion of other religions, they saw knowledge of and encounter with members of other religions as an important element of their religious education. While fully cognizant of these pupils' politeness to the researcher as a guest and their recognition that their answers would reflect upon the school, such answers as sending business Christmas cards had a ring of truth about them. However, the real significance of the data these interviews provided lay in the greater context it gave the interview with the head teacher.

The dialogue that took place throughout these interviews sought to uncover the significance of the faith school sector from the point of view of the participants; what they thought and how they acted. Menter et al, (2011) make the case for the centrality of these interviews in qualitative research.

As with all qualitative approaches, interviews are one of a range of methods intended to gather information that is illuminative and goes beyond the descriptive in order to help us understand why people think or act in certain ways or to help explain why something has or has not worked.   (Menter et al., 2011: 127)

Documents and Artefacts

My colleagues and I gathered documentation from the fifteen schools in Sections One and Two to accompany the interviews. These documents included each school's mission or vision statement, its pastoral care policy and practices and its religious education curriculum. It was felt that each of these documents would help interpret and interrogate the data gathered from the interviews by identifying consistencies or anomalies and also offer further cultural context to each account and the opportunity to identify commonality and differences in these areas. As Lodico et al (2010) attest:

These records and documents can reveal much about the inner workings of a school .....

Records and documents can be a valuable way to corroborate information from other

sources.   (Lodico et al, 2010: 344)

The mission or vision statement was the public declaration of each school's intent, the pastoral care documents expressed each schools approach to the care of their pupils and the religious education documents gave a religious education and faith development expression to this care. The decision to interview the head teachers in their schools allowed the researchers to explore each school's environment and religious artefacts were a frequent expression of each school's identity and sometimes referred to by the head teachers. As with the documents, the artefacts offered further empirical data to the research. As Lodico et al (2010) point out that: Some artifacts (sic) might be more systematically analyzed (sic) to see if they

convey underlying assumptions about the nature of the school (ibid: 344) and this was the case for some Anglican and Catholic schools (Johnson, McCreery and Castelli, 2000: 399).

Questionnaires

The questionnaires in the action research in the final publication (Castelli, 2015) were designed with the collaborating teacher. They had dual roles in the project. By explaining the background to the questionnaire and why the questions were being asked, the teacher was, in fact, teaching the pupils the meaning of the skills and competences as well as garnering their responses. The questions were open questions set within a fixed structure each relating to the five proposed skills and competences taught in the attendant lessons. The pupils' answers to the questionnaires provided the data the analysis and interpretation of which offered insight into the effectiveness of this method of teaching and practising dialogue. The data, however, needed to be approached with caution. Although the pupils were free to express their own opinions and feelings they were doing so within the strictures of the school and the classroom, therefore their freedom was constrained. Furthermore, whatever the positive relationship the teacher had with the pupils (Castelli, 2015: 155-156) the pupils knew their responses were not anonymous and would, therefore, reflect upon themselves and their relationship with their teacher and their school. The subsequent interviews with the teacher were essential in interpreting the data but here again, there were two notes of caution. Firstly, the teacher was aware that some of the answers the pupils gave were their 'religious education and school' answers which would not necessarily be the same answers they would give in their homes or within their religious communities. Secondly, the teacher and the researcher themselves, despite their best professional endeavours, would look to identify areas of success from their collaboration. Several useful lessons were learned from this use

of questionnaires as a research tool. Having written data allowed the researcher and the teachers to continually refer back to the pupils' responses throughout the analysis and interpretation. Explaining the meaning and use of the questionnaire ensured pupils understood the questions and therefore all answers were relevant and there were no spoiled returns. Finally, the data collected through the questionnaire demonstrated the need for further refinement in the methodology in subsequent action research.

Paired Writing

Although all the articles in Sections One and Two are co-authored, the paired writing with the Abdullah Trevathan exemplifies the use of dialogue in this phase of the research. As noted above, the principal researcher, returned to interview the head teacher of the first Muslim school after the interview with the second head teacher. This was to interrogate further the data gather from the two interviews and to deepen the understanding of the English Muslim communities that were shaping an English Islam. This second meeting led to the group interview with the pupils and developed into a ten-year dialogue of which the two articles (Castelli and Trevathan, 2005, 2008) were the result. Although never explicitly referenced, both articles are dialogues between a head teacher of a faith school which was explicitly seeking to support their pupils' faith development and an academic researcher who sought to understand how this was approached within a context of a Western liberal democracy. The 1988 Education Reform Act (ERA) demanded that all schools address pupils' spiritual, moral, social and cultural development (ERA: 3.1) and this article was an exploration of an Islamic response to this expectation. The second article 'focuses on Islam in England and wishes to examine some of the assumptions that portray Islam as exclusive, inflexible, intolerant and lacking in a sense of democracy.' (Castelli and Trevathan, 2005: 86) The

decision to continue the research as paired writing at this point set the dialogue within an academic framework and expressing this in shared publications gave a naturalistic and informative shape to the years of dialogue.

Action Research

The lessons learned from the practice of dialogue in Sections One and Two pushed the researcher to hypothesise on the skills and competences that could facilitate successful dialogue. The related literature research provided the academic basis that shaped the proposed skills and competences in the first article in the final Section. The subsequent action research followed Wragg's (1994) 'intuitive proactive' action research model (Castelli, 2015: 153) and was the natural corollary to the positional paper. The action research was designed to test the hypothesis that these skills and competences would enhance teaching and learning in religious education. The final article is the report on it successes and shortcomings.

Assumptions and Values

The researcher behind these publications has spent a professional life of forty years in the field of religious education, initially as a classroom teacher and later as a religious education advisor and a university religious education tutor. Unsurprisingly, this has shaped the assumptions and values that underpin this body of work. An acknowledgement of these assumption and values is essential in order for the researcher to reflect critically upon the gathering and interrogation of and reporting on the data upon which the work has been built.

In selecting, organising analysing, reporting and interpreting data the researcher is faced with several decisions and issues. For example, there is the risk that since the data and

interpretation are unavoidably combined (the double hermeneutic) the subjective view

of the researcher might lead to him, or her, being over selective, unrepresentative and

unfair to the situation in hand in the choice of data and the interpretation placed upon

them.   (Cohen et al., 2011: 540

However, as Atkins and Wallace argue:

.... all qualitative research is subjective, particularly in education, irrespective of

whether it is done using an action research approach or not. This is because our

research interests, and the approaches we use, are influenced by our values and beliefs

and practices.   (Atkins and Wallace, 2012: 140)

The preeminent assumption in this research is that dialogue develops the knowledge and

understanding of self and another and can be an effective approach to research particularly in

a dialogical approach to interviewing. However, for dialogue to take place there are

necessary predispositions such as openness, attentiveness and a willingness to change. As

noted above: 'Dialogue is not designed to lead to a definitive conclusion ...Dialogue requires

comprehension but not necessarily agreement.' (UNESCO, 2013: 14) By allowing the faith

school head teachers to speak for themselves the researcher brought to the literature a voice

that he believed should be heard rather than an argument that sought to resolve any issues

concerning state education, religion in the public sphere, social cohesion, divisiveness or

contemporary nature of English citizenship. In the dialogue with the Muslim head teachers

the researcher sought to create relationships where each was attentive to what was said but

also was willing to challenge some assertions. The dialogue skills and competences designed

by the researcher in the penultimate publication exemplify the values brought to this research;

hesitation before responding to the position of another, humility in articulating one's own

position, hesitation before reaching conclusions, and imagination in understanding difference,

articulation in unfolding the data. These values are articulated in Section Three of the publications but also permeate Sections One and Two

There is also the evident assumption in this body of work that religious education is a worthwhile undertaking and has a rightful place within the English school curriculum. It is worthwhile when it helps pupils understand the place of religion and belief in the world in which they live. The researcher agrees with Habermas (2008) that it is important to the well being of the whole of society that the secular and religious engage with each other:

> If we henceforth adopt the perspective of participants, however, we face a quite
> different, namely normative, question: How should we see ourselves as members of a
> post-secular society and what must we reciprocally expect from one another in order to
> ensure that in firmly entrenched nation sates, social relations remain civil despite the
> growth of a plurality of cultures and religious worldviews?   (Habermas, 2008: 4)

The assumption has been that religious education can be the occasion for pupils to practice this engagement and that by learning and practising dialogue pupils will also be able to examine and articulate what their own beliefs and the reasons why they act the way they do.

In recognising and owning the values and assumptions that underlie this work, the researcher has sought to bring authenticity to the task. As Menter et al. (2011) point out:

> All aspects of the research process are based on judgements made by the researcher that
> will reflect his or her own values. But what we are saying is important is that each
> researcher endeavours to bring those guiding values to the surface, to make them
> explicit so that the participants and eventually the reader can be clear 'where we are

coming from' and can then make their own judgements about the value of your research

and its 'authenticity.'   (Menter et al, 2011: 63)

As argued above, this research did not set out to enter the debate on the inclusion of Muslim

schools in the faith school sector by proposing counter arguments but sought, through

dialogue, empirical data that would uncover how a selection of faith schools 'actually work'

(McLaughlin, 1992: 15). Although dialogue was only 'brought to the surface' (Menter et al.,

2011: 63) in the final Section of the body of work these have been the 'guiding values'

(Menter et al., 2011: 63) throughout.

SECTION THREE

THE GENERAL ADVANCEMENT OF THE FIELD OF STUDY

The field of study of this body of work is faith schooling and religious education in England after 1998. The particular areas within these two fields to which the research has made a contribution have been Christian primary schools, Muslim primary schools and religious education dialogue.

Christian Primary Schools

As noted above, there was little empirical data that explained something of the reality of English Christian primary schools which the Muslim primary school was joining in the faith school sector in 1998. The Catholic Church's teaching and instruction on Catholic education and schooling was explicit (Flannery, 1993; Bishops' Conference, 1994, 1996; Catholic Education Service, 1996) but the principal researcher felt it important to match the teaching with the practice. The interviews with the six Catholic head teachers and the visits to their schools told individual stories but also uncovered data from which a more general picture emerged. The additional data from the Anglican head teachers not only enlarged the empirical data set on Christian primary schools but allowed a unique comparison between these two groups of Christian schools. As seen above, this revealed significant differences between these two members of a long-established dual system. The evidence presented in these publications reveals that the faith school sector was already diverse and that extending it to include Muslim school would only add to the diversity rather than change it fundamentally. Although the educational impact on this sector might be minimal, the civic and political consequences, as discussed above, might prove to be more significant. The subsequent

publications presented two Muslim schools' commitment to integration within this sector while developing an English Islam alongside an English Anglicanism and English Catholicism. This was a distinctive contribution to the field of study.

Muslim Primary Schools

The three articles that focused on the two Muslim schools corresponded to McLaughlin's (1992: 15) argument that any judgement of a school must depend on how it operates and what effect is has upon its pupils and the broader community. The published articles presented an English Muslim approach to pupils' spiritual, moral and religious development that had not been seen in previous academic publications and was a further contribution to the field of study. These articles also offer an insight into the civic and political consequences of an English Islam that has particular resonance today.

Religious Education

Section Three of this body of work contributes to the religious education field of study a distinctive methodology for bringing the practice of dialogue into the religious education classroom. The final article and commentary above acknowledge that one piece of action research does not offer conclusive evidence of the establishment of a successful methodology but the design and application of five distinctive skills and competences does make a unique contribution to the field of study.

SECTION FOUR

A COHERENT BODY OF WORK WHICH MERITS THE AWARD OF DOCTOR OF PHILOSOPHY

The whole of the preceding Statement is presented as the evidence that this is a body of work that merits the award of doctor of philosophy. The genesis, the methodology of the research and the interpretation of the data collected and the case for the contribution to the field of study each have sought to build the case for the merit of the award. The eight articles in six international, peer-reviewed academic publications cohere around the closely related fields of faith schools, religious education and dialogue. It is the argument of this Statement that the locus of their publication is evidence of their quality and that my role in this story, as described above, is evidence that the story is substantially my own.

ENDNOTES AND CONCEPTS LIST

The external examiners have requested these endnotes and concepts list to aid researchers in the use of the Supporting Statement and attendant publications that constitute this submission for Doctor of Philosophy by published works. These endnotes and concepts lists introduce the reader to these terms as used by the author/s. Consequently, the text of these endnotes and concepts list offers to contextualise these terms rather than any full definitions of their meaning. The references within the texts of the Supporting Statement and individual publications will guide the researcher to a fuller exploration of their meaning as intended by the original authors and further academic publications.

ENDNOTES

Subsidiarity: Supporting Statement page 16 (SS16)

The author uses this term following Bryk (1993:301) to indicate that the ideal of the Catholic school does not see itself as a 'bureaucratic organisation' with a Chief Executive Officer at it head, but as a community of Catholic Christians whose leadership lies not with the header teacher alone but is shared with the Catholic authorities and the wider Catholic community.

Semi-structured interview: SS20

The interviews with all the head teachers in these publications covered the same five areas; personal background and education, personal history of leadership roles within faith schools, exercise of current leadership role, relationships with the founding faith communities at local,

national and global levels and relationship with the local education authorities. The

interviewers ensured all areas were covered in each interview but there were no set questions

within each of the five areas thus indicating their 'semi-structured' nature.

Islamic Studies: SS20

In this context, Islamic Studies refers to that part of the religious education syllabus in

Muslim schools that focuses on the nurturing of the understanding of the faith of Islam, its

spirituality and practices in accordance with the school's approved religious education

syllabus and in accord with the wishes of the pupils' parents.

Combination of field research and partnered writing: SS20

The research that shaped the publications in Section 2 of the Supporting Statement was built

on data gathered from the two Muslim schools under discussion: documentation, observations

during school visits, interviews with the head teachers and pupils; literature review relating to

Islam and Islamic education and the author's own personal and professional dialogue with a

range of Muslim communities attached to local mosques. The author considered this as 'field

research'.   As explained in the text, the dialogue between the author and one of the head

teachers extended over a period of 10 years and led to partnered conference papers and a

shared authorship of subsequent publications which the author calls 'partnered writing'.

English Islam, English Catholicism and English Judaism: SS26

The growth of Catholicism, Judaism and Islam in the United Kingdom over the eighteenth,

nineteenth and twentieth centuries was largely due to immigration. For indigenous

coreligionists in the Catholic and Jewish communities the belief was that an education in an

understanding of their shared religious beliefs and practices developed through their respective faith schools would be the best means of integrating these recent arrivals into English society as the two references on page 25 of the Supporting Statement indicate. The immigrants brought with them homeland culture and practices of their religions which English faith schooling tempered and changed into expressions of faith that their coreligionists believed to be in keeping with a wider English society. The author designated this an English Catholicism and an English Judaism. The question for the researchers/authors in this Section was whether Muslim schools could create an English Islam in a similar fashion.

The six Catholic schools were a random selection: SS27

The researcher could have chosen any number of primary schools from any one of the 19 Catholic diocese in England as the focus of his research. The choice of one London Borough within one diocese was based on geographical and workload convenience. This made the six schools a 'random selection' as explained in the attendant text.

Classical Islamic education: SS28

International centres of Islamic education grew in centres such as Damascus, Cairo, Baghdad and Fez, to name a few, and it was the quality of the teaching in these centres that established and promoted their reputation. These centres of learning covered not only a study of the Qur'an and jurisprudence, but also concerns such as the nature of knowledge, the qualities of a good teacher and how young people learn. 'Classical Islamic education' is a term used to refer to the range of curricula that emanated from these recognised centres of learning and the respected teachers who taught there.

Qualitative research methodology: SS29

The research methodology within this body of work uses a range of tools such as interviews, documentation, artefacts, questionnaires and observation to gather data that would facilitate an interrogation of the gathered data. As explained in the Supporting Statement, this research is largely qualitative in nature and the tools used offered a 'qualitative research methodology'.

Action research: SS30

Action research in the context of this body of work identified a problem (teaching pupils how to dialogue), proposed a strategy to remedy the problem (teach the pupils the proposed five competences and skills) and gathered (using questionnaires and interviews) and examined data to assess the efficacy of the strategy, the account of which is contained in the final publication. For the author, this constituted action research.

Intuitive proactive action research: SS37

The author/researcher behind this publication saw Wragg's (1994:111) 'intuitive proactive research' model as an appropriate designation and approach to the proposed action research. He identified with Wragg's researcher as one who 'knows, or thinks he knows, what needs to be done, and so, implements an intervention programme first and then visits the classroom to see how well it is progressing' (ibid 111 quoted in Castelli 2015: 153). The publication is an account of this action research.

The double hermeneutic: SS37

The 'double hermeneutic' referred to in this section of the Supporting Statement refers to the two sets of influences and their interpretation that have shaped the researcher's values and attitudes: a lifetime's personal and professional experience in the field of religious education and a critique of these attitudes and experiences gleaned from a literature review of research methodology.

CONCEPTS LIST

Performativity: Publication 1: page 521 (P1: 521)

In this Section 1 of the publications, the authors are arguing that faith schools and their leadership, the founding communities as well as the head teachers, were at variance with much of the centralising and controlling intentions behind the education policies being proposed and implemented by central government: the imposition of a national curriculum, school inspections, the publications of school league tables, the implementation of a national qualification for headship, to name a few. Ball (1994) uses the term 'performativity' to encapsulate the impact of such policies on school leadership. Central government uses such legislation, Ball argues, to create 'a culture and a mode of regulation…that employs judgement, comparison and display as a means of control, attrition and change.' (Ball, 2003)

Transformational and Transactional Leadership: P1: 522

As discussed in this section of the first publication, there are numerous definitions of leadership, in deed, as quoted in this same paragraph, Bennis & Nanus (1985) identify 350

possible definitions. Transformational and transactional leadership are two such

designations. Transformational leaders seek to use their leadership to change the motivation

and values of those they lead and transactional leadership seeks to use structures, regulations

and actions to change the culture of those they lead.

A Positive Anthropology: P1: 525

Langdon Gilkey (1975) proposed five distinctive characteristics of Catholicism, one of which

was 'a positive anthropology'. As discussed in this paragraph of Publication 1, Groome

(1996) applied these characteristics to Catholic schools. Gilkey argued that Catholic teaching

and tradition depicted human beings as basically good and even when humans failed they

were portrayed as being open to change and redemption. From these observations he

concluded that Catholicism had developed a 'positive anthropology'.

Gospel Values: P1: 527

When seeking to encapsulate the distinctive values of Christian schools the argument put

forward is that these schools profess and practice Gospel values. This is a loose term that

suggests that these schools try to live out the teaching and example of Jesus as found the

gospels. If it could be argued that the Ten Commandments encapsulate the teaching and

values of the Jewish Scriptures, then The Beatitudes in the gospels of Matthew, Mark and

Luke might be said to summarise Gospel values.

OfSTED Speak: P1: 529

The reports that are written after the inspection of every school in England by the Office for

Standards in Education (OfSTED) is published, becomes a public document and is then

perceived as the point of reference for judging the quality of education each school provides. The Inspection Framework provides the structure and language of this public document. The head teachers interviewed often used this same OfSTED language when providing an account of their schools' successes and the authors referred to this as 'OfSTED speak'.

A phenomenological interpretive view: P2: 81

The authors here seek to explain that the semi-structured interviews sought to allow the head teachers to describe their own school in their own words and in this manner each school became an individual phenomenon. The task for the researchers, as explained in the text, was to interrogate and interpret the data that each of these interviews provided. It is in this sense that the authors use the expression 'a phenomenological interpretive view'.

External validity, Internal validity: P2: 81

When explaining the processes and challenges of analysing and interpreting the data gather from the thirteen interviews, the authors were looking for internal and external validity in their findings. The internal validity lay in the perceived authenticity and consistency of each account and the external validity lay in the comparison of the interview data with data from sources external to and beyond the interview. This external data was found in the literature review, school documentation and the researchers' own observations during school visits.

Reliability and ecological validity of data: P2: 82

As with internal and external validity, reliability and ecological validity are expressions that that seek to portray to the reader the systems used by the researchers to ensure that the data collected was a reliable source of information that would allow the authors to glean an

authentic portrait of each school and its leadership, consistent with the environment, or ecology, of the school site as observed during the school visit.

An opportunity sample: P2: 82

As discussed above when explaining how 'The six Catholic schools were a random selection', so too, the seven Anglican schools were chosen for geographical and workload convenience rather than by any more scientific selection procedure, thus making them 'an opportunity sample'.

A Catholic culture: P2: 85

The analysis of the data gathered from the interviews with the Catholic head teachers, the visits to the schools and the attendant literature review revealed substantial commonality across these schools as discussed in this publication. These common areas were indicators of their Catholic identity for these head teachers and were nurtured through the life of the school. The authors identify this a common culture, 'a Catholic culture', shared by these schools.

Post modernist individualism: P2: 89

In this section of the publication, the authors are discussing the tension between children's conformity to the Catholic culture of the school and the development of an authentic, personal spirituality within a larger Catholic spiritual narrative and practices. The authors use the term 'post modern individualism' here as a shorthand term to refer to a suspicion, and frequent rejection, of institutional narratives, meta-narratives, in favour of the construction of individual, and more authentically personal, narratives and personal life stories.

Underlying pragmatism of Anglicanism: P3: 399

The authors could well be accused of non-academic stereotyping in using this phrase. They wish to suggest that while the seven schools under discussion were explicitly Anglican they did not share the same adherence to faith community teaching and practices that had been found in the six Catholic schools. The Anglican schools had a more pragmatic approach to their local context rather than any overdue concern with conformity to Anglican teaching or practice.

Orientalism: P4: 33

Edward Said (1978) uses the term 'orientalism' as a criticism of many western understandings and interpretations of Islam. His criticism is that such a western understanding fails to engage with Islam from any Muslim perspective and lacks any critical self-awareness of the west's own colonial influence in shaping such an approach to Islam.

Diverse interpretations of Islam: P4: 34

The pupil populations of the two Muslim schools that were the focus of the research in this section of the publications shared a common belief in Islam as a global religion but varied greatly in their ethnic and cultural religious practices. The London school within the research had pupils from forty-three different ethnic and cultural backgrounds. As well as Sunni and Shia interpretation of Islam, there was a varying interpretations and practices in families from such diverse places as Morocco and Pakistan which portrayed 'diverse interpretations of Islam'.

Liberation theology: P5: 125

A systematic approach to Christian theology can be found in the works of such scholars as Thomas Aquinas, Edward Schleiermacher, Karl Barth or Karl Rahner and their works offer systematic studies of such issues as the nature of God, divine revelation, the nature of humanity, the cause and consequences of sin, death and final judgement. In contrast, contextual theology begins with the life experiences of believers and explores the relationship between these life experiences and Christian scriptures and traditions discussing how life experience can inform and shape Christianity. Liberation theology is one such contextual theology born in the political and life experiences of South America but quickly spreading to other parts of the globe.

A hermeneutic of suspicion: P5: 125

Hermeneutics is the process of engaging with texts: thinking about their meaning and explaining their interpretation in varying contexts. Ricoeur (1991) argues that interpretations and explanations should be approached with a certain suspicion brought about by the awareness that there is rarely one fixed and timeless interpretation of any text. The authors in this publication refer to the hermeneutic of suspicion referred to by Mary Grey (1991) who argues that feminist theology brings such a hermeneutic to its examination of much of western tradition.

Feminist theology: P5: 129

Like liberation theology, feminist theology is a contextual theology that brings women's experiences into dialogue with religious scriptures and traditions. In the context of this publication, the initial references are to Mary Grey's (1991) Christian feminist theology but the authors extend this to Islamic feminist theology.

Phronesis: P6: 89

The authors refer to the Aristotelian term *phronesis* at this juncture to explore how the teaching of the practical wisdom and discernment associated with *phronesis* is an appropriate manner of engaging with classical Islamic teachings.

Human faith: P7: 207

Fowler (1981) uses the term human faith to take the discourse on faith development beyond religious faith. In this publication, the author wishes to ensure that faith dialogue is not only between people of religious faith but also includes those with no religious belief.

Fundamentalism: P7: 209

The author uses the term 'fundamentalism' here to refer to those who hold a religious belief that follows a literal interpretation of their scriptures and are intolerant of any other approach. In some, this intolerance leads to physical and violent opposition to others and their interpretations. The author links this violent opposition to terrorism in this section of the publication.

Religious literacy: P8: 152

Religious literacy refers to an approach to religious education that that does not simply entail learning facts and figures concerning religious beliefs and practices but also demands an engagement with the meaning behind people's beliefs and practices.

Religiate: P8: 157

When seeking to find a religious education term equivalent to the mathematical term 'numerate', or the language term 'literate', Brian Gates (2007) constructed the infelicitous term 'religiate'. Although there has been acknowledgement of the intentions behind this term, it has not received general acceptance in the way that 'numerate' and 'literate' have.

Polyphony: P8: 162

For Mikhail Bakhtin (1983) truth needs a multitude of carrying voices. It cannot be held within a single mind; it also cannot be expressed by "a single mouth". The polyphonic truth requires many simultaneous voices. Bakhtin does not mean to say that many voices carry partial truths that complement each other. A number of different voices do not make the truth if simply "averaged" or "synthesized". For the author, the polyphony of voices that are the result of inter-cultural and inter-belief dialogue reflect the quality of religious literacy within the classroom.

Demotic discourse: P8: 162

In his research concerning young people in Southall, West London, Gerd Bauman (1996) uses the term 'demotic discourse' to describe young people's ability to use a complex register of discourses appropriate for a range of conversation partners as discussed in this section of the publication.

Toledo Guiding Principles: P8: 162

The Toledo Guiding Principles for Teaching about Religions and Beliefs in Public Schools was published by The Organisation for Security and Cooperation in Europe (OSCE: 2007) and offers European-wide guiding principles for religious education. The authors of the

document were acknowledged experts in the field of religious education and, consequently,

the document makes an important contribution to religious education across Europe.

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