

Faith, Identity and Belonging: Educating for Shared Citizenship

Report on a seminar held on 7 February 2006

by the Inter Faith Network for the UK



in association with the Citizenship Foundation



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Contents

i	Preface
iii	Some suggestions emerging from the day
1	Welcome and setting the scene Brian Pearce, Director, Inter Faith Network for the UK, chair Tony Breslin, Chief Executive, Citizenship Foundation
5	Educating for shared citizenship in a multi faith society: keynote perspectives
5	John Keast, Consultant to the DfES on Religious Education and Intercultural Education
10	Questions and comments
11	Balbir Sohal, Advisory Teacher for Citizenship, PSHE and Equalities, Coventry Local Authority
15	Questions and comments
17	Plenary discussion – Equipping young people for active citizenship in a multi faith society: challenges and possibilities
24	Reflections from classroom and community
24	Rauf Bashir, Project Manager, Building Bridges Pendle
28	Clare Giles, Citizenship Coordinator, Whitstable Community College, Kent
31	Learning for shared citizenship: youth perspectives
31	Don Rowe, Director of Curriculum Resources, Citizenship Foundation, chair
31	Deepa Mashru
33	Sofia Ashraf
35	Resourcing education on faith and inter faith dimensions of citizenship: special focus working groups – Brief report back
38	Plenary discussion – Equipping young people for active citizenship in a multi faith society
42	Summing up – Ways ahead
42	Don Rowe, Citizenship Foundation
42	Brian Pearce, Inter Faith Network for the UK
45	Annex A – Notes on Working Groups

61	Annex B – Original day programme
65	Annex C – Note on speakers and facilitators
69	Annex D – Note on Citizenship Education in the United Kingdom
71	Annex E – Note on Religious Education in the United Kingdom
73	Annex F – Participant list

Preface

Across recent years there has been much discussion about the cohesiveness of British society, about understandings of British citizenship and ‘belonging’ and what it means to educate young people for shared citizenship in our multi cultural, multi faith United Kingdom.

On 7 February 2006 the Inter Faith Network, in association with the Citizenship Foundation, held a seminar on ‘Faith, Identity and Belonging: Educating for Shared Citizenship’ at the Hatton Conference Centre in London. Seventy specially invited contributors from the fields of Religious Education and Citizenship Education and from different faith communities came together to address some of the major issues related to faith and citizenship, such as:

- ‘identity, belonging, engagement and participation’ in multi faith, multi cultural Britain;
- how young people can learn about the importance of harmonious co-existence as citizens of different faiths and of no religious commitment, sharing an active commitment to the common good, within our diverse society;
- the handling of the sometimes controversial and difficult issues which arise in dealing with faith and citizenship issues in the classroom;
- the theoretical underpinnings of tackling these issues within the framework of the school curriculum; and
- what resources can support teaching and learning in this area.

The day was an opportunity for exploring issues, exchanging ideas and models of good practice, sharing perspectives and experiences and looking at ways forward.

The Inter Faith Network works to promote good inter faith relations between people of different faiths in the UK, to increase understanding about the faiths, including their distinctive features and their common ground, and also to facilitate the positive engagement of faiths in public life. It is not primarily an educational body, but it has a strong interest in the role that education can play in promoting a cohesive society enriched by its diversity. Among its member bodies are a range of educational organisations which make a vital contribution to this, including the Religious Education Council for England and Wales, the National Association of Standing Advisory Councils on Religious Education (NASACRE) and the Shap Working Party on World Religions in Education.

The Citizenship Foundation, a leading organisation within the field of Citizenship Education, focuses particularly on developing young people’s citizenship skills, knowledge and understanding and aims to empower individuals to engage in the wider community through education about the law, democracy and society. As part of this, it has recently been looking at the role of RE in relationship to Citizenship Education and contributing actively to projects such as Diversity and Dialogue, which is developing resources for educating about inter faith engagement by young people.

The Foundation was therefore a natural partner for this seminar and the Network was very pleased to be working in association with it. The partnership helped enable the bringing together of a wide span of professionals in Religious Education and Citizenship Education – two fields which have key contributions to make to educating young people for shared citizenship in an integrated multi faith and multi ethnic UK - in mutual sharing of good practice and discussion together of challenging issues.

The event formed part of a broader Inter Faith Network project on ‘Faith and Citizenship’. This is looking at what faith traditions have to say about approaches to citizenship in a religiously plural society like our own. The bombings in London in July 2005 and the focus in their wake on tackling extremism and promoting community cohesion, have been part, but only part, of the context for work on this project which is designed to build on the work of the Network over a number of years in the area of faith and public life.

The seminar on 7 February took place, as it happened, against the background of the continuing furore over the cartoons of the Prophet Muhammad and reactions to them here, the Government’s defeat over the content of its Racial and Religious Hatred Bill and the acquittal of Nick Griffin of the British National Party on charges of stirring up racial hatred. The seminar focused on the educational agenda and did not tackle these and related current issues directly. But this broader context coloured the mood and added a sense of urgency and timeliness to the debate, underlining the importance of the central issue of how we can live fruitfully together in a diverse society and encourage and educate young people in the attitudes of mutual respect and understanding which need to underpin this.

We are grateful to all those who attended the seminar for taking the time to participate in it amid very busy schedules and for the breadth and depth of their contributions. We are also particularly grateful to the plenary speakers for their wide ranging and thought provoking presentations and to the working group facilitators and rapporteurs for guiding and encapsulating the heart of the discussions on some of the key themes of the day. The full programme listing the speakers and the list of participants are to be found at Annexes B and F. We are also most grateful to Anne Breivik, the Network’s Faith and Citizenship Project Officer, for her role in helping to arrange the seminar and prepare the report.

Brian Pearce

Director, Inter Faith Network for the UK

Some suggestions emerging from the day

The hope was that the discussion at the seminar might identify some practical steps which those bodies directly engaged with these key faith, inter faith and citizenship issues might find helpful in their work.

The seminar did not set out to make formal ‘recommendations’. However a number of observations and suggestions made by the working groups, plenary speakers and other contributors to plenary discussions are noted here. The list is not exhaustive and does not reflect all the many points which were made in the course of the day and which are to be found in the record of the seminar.

- a) Create more resources, including web based resources, for teaching and learning about issues related to inter faith relations and also resources about different faiths’ understandings of citizenship. There are many existing resources dealing with individual religious traditions but few examples of good resources which help in teaching about the faith and inter faith dimensions of citizenship or about issues of belonging, coping with difference and respecting other people’s beliefs and values. The fact that the non-statutory National Framework for Religious Education encourages teaching about inter faith issues is likely to increase the demand for suitable resources of this kind.
- b) Faith communities and inter faith organisations can help in the development of resources about citizenship and about inter faith relations. There are, however, limits to their staffing and funding and in many cases their work is carried out by volunteers so their input needs to be carefully planned and wisely used.
- c) The Qualifications and Curriculum Authority (QCA) could usefully develop further its schemes of work looking at inter faith issues and faith perspectives on citizenship and ‘belonging’ in Religious Education and Citizenship Education.
- d) RE and Citizenship teachers would benefit from developing closer cooperation in drawing up schemes of work and lesson plans. There is already a degree of positive interaction but opportunities for discussion together of areas which are addressed by both disciplines remain relatively limited.
- e) Make available more resources for Continuous Professional Development (CPD) to enable more teachers to handle confidently and effectively the often sensitive and controversial issues related to faith and citizenship; to enable to them to facilitate well dialogue and debate about these; and to help children to develop their critical thinking abilities as well as learning to address tough issues with sensitivity. A number of teachers present, as well as those involved in training teachers, noted that tackling such issues is very demanding and although some teachers rise to the challenge, many do not feel they are adequately prepared for this. Sometimes the work involves having to ‘confront, very directly, prejudiced views and even outright racism. Tackling these is vital.
- f) Encourage Standing Advisory Councils on Religious Education (SACREs) to include units on inter faith relations and religious dialogue in all local RE syllabuses, in line with the encouragement given by the non-statutory National Framework for RE to these dimensions of the syllabus.

- g) Encourage schools to develop partnerships with their local faith communities. These partnerships can help provide suitable speakers on faith and inter faith issues and also strengthen schools' community links. Local faith communities can help provide resources but they are also resources in themselves: they can host visits, engage in discussions and spark project ideas.
- h) Give students the opportunity to experience other communities through school linked projects which will give them a chance to develop the skills they need to interact with people from different backgrounds and to discuss issues related to faith, identity, belonging and belief. The presenters representing young people at the seminar highlighted how much their personal experience and relationships had meant for the development of their attitudes to other faiths and diversity in general. Stereotypes and prejudice are best broken down by knowledge and familiarity.
- i) Single faith and mainly mono-faith schools can help their pupils engage with those of other faiths through joint projects, school 'linking' projects and exchange visits. Without such opportunities, many young people get little opportunity to meet pupils of other faiths and to learn the skills of interaction vital to life in a shared society.
- j) Find ways to mainstream into the curriculum for Citizenship Education faith and inter faith issues, where these affect citizenship. There were observations that there has been a tendency to avoid overtly religious issues in Citizenship Education, particularly the more controversial ones, even though they often have a clear citizenship dimension to them. Educators in this area have felt safer tackling 'inter cultural' or 'multicultural' issues.
- k) Find ways to enhance young people's understanding of the concept of identity and how it relates to their own situation. Young people need time to explore and feel secure about their own identity before they are able to appreciate, and accept, the wide range of identities represented in modern day Britain.
- l) Schools and parents need to work together in creating confident thoughtful citizens.
- m) Ensure, through suitable projects, that there is a clear framework for taking forward engagement between pupils of different faiths beyond the school gates. Young people need to encounter each other through relevant shared activities beyond the classroom.
- n) It is important to bring out clearly the contribution which the promotion of good relations between different faith groups can make to the development of a cohesive society more generally and to a shared and inclusive citizenship.
- o) Develop broad and inclusive ways of talking about identity and belonging. 'Identity' is multifaceted and fluid. Breaking down the idea of 'identity' into easily accessible bite-size elements such as fashion or food helps grab young people's attention and can be useful, but we need to beware of the danger of over simplifying the complexity of identity and culture.
- p) When teaching about citizenship, it is always important to remember 'global citizenship' as well as national citizenship.

- q) Find ways to encourage and facilitate debate between all sections of society – including people who do not have a religious faith – on the type of society we want to see and how different groups can peacefully co-exist within a shared society. In a school context it is especially important to involve the students that do not belong to a particular faith tradition and ensure that they are also involved in debates around identity, belonging, values and beliefs. ‘Inter faith dialogue’ tends to involve, unsurprisingly, ‘faiths’. A number of participants commented, however, that dialogue between people with a commitment to a particular religious tradition and people who do not belong to a specific faith tradition will be increasingly important over the coming years.
- r) It is necessary to have a concept of citizenship which can be shared by people with a religious commitment and people who do not. Common ground can be found between them.
- s) Further reflection is needed on the use of such terms as ‘citizenship’, ‘multiculturalism’, ‘diversity’, ‘pluralism’, ‘faith’, and ‘inter faith’.
- t) There are many different strands within most faith communities and teachers need to be aware of diversity within faith traditions as well as between them and to reflect this in their teaching where appropriate.
- u) It is important for schools to promote the conviction among young people that the UK is a country in which people from different faiths and cultures can flourish together. At the heart of citizenship lies a commitment to seeking and respecting the common good.
- v) For education on citizenship and on inter faith issues (as on other areas) schools need to "practise what they preach". Young people must be taken seriously by the school and their voice and opinion should be heard. If a school’s ethos reflects a genuine commitment to diversity and good relations across communities, this will reinforce what students learn in the classroom and improve the chances that it will have a real impact on them.
- w) Use Collective Worship as an opportunity for schools to engage with the inter faith agenda. Collective Worship, underpinned by a serious commitment to educate about multi faith and inter faith issues, can strengthen school ethos regarding diversity and inclusiveness. But there remains a need to review the current framework for Collective Worship.
- x) Post-16 education, Further Education Colleges and also Higher Education, are very important from the perspective of educating for shared citizenship. We need to find out more about the many community settings where young people are acquiring education for democratic citizenship.
- y) The focus on inter faith issues and resources for learning about these is important but there is also a need for more good materials on individual religions and cross-religious themes.
- z) It is particularly important both in Religious Education and Citizenship Education to encourage the engagement of pupils with one another in genuine dialogue – listening as well as speaking.

Faith, Identity and Belonging: Educating for Shared Citizenship

Welcome and setting the scene

Brian Pearce, Director, Inter Faith Network for the UK

Can I formally welcome you to today's seminar, on behalf of the Inter Faith Network. We are delighted to be working on this in association with the Citizenship Foundation and I would like to ask Tony Breslin, the Chief Executive of the Foundation, to extend his own welcome to you and to offer some brief reflections about the nature of 'citizenship', the topic with which we will be grappling with in the course of today.

Tony Breslin, Chief Executive, Citizenship Foundation

Thank you Brian for inviting us to work with the Network on this. I do not think any of us thought that today would prove to be as timely as events of recent weeks have made it, but it certainly gives work on these issues a renewed urgency.

I would like, briefly, to go through some of the themes that we might explore in the course of today and to flag up some of the issues, tensions, challenges and opportunities around the term 'citizenship' itself. As an organisation with that term in our name, the Citizenship Foundation faces these on a daily basis. We very often have to seek to try to turn tensions into opportunities. We also have to clarify the meanings of the term. Frequently, when we are approached by the press about something with the word 'citizenship' in the title, it is anything but what we at the Foundation would mean by that term.

So we need to get to grips with the term 'citizenship' in the course of today. If we were in marketing and advertising, we would be talking about there being a friction, a confusion at the heart of the 'citizenship brand'. This is linked to the fact that, when we talk about citizenship, we are talking both about notions of status and notions of process and it is also because the concept has both conformist and progressive overtones.

A number of the key players in Citizenship Education are present today. I will take the risk of speaking for my colleagues in the field by saying that those of us in the Citizenship Education community have always been concerned with 'citizenship as process'. In other words, our focus has been on the process of engagement, of empowerment, of activity. By definition, the notion of citizenship as a process is inclusive. It is a birthright, it is not a legal matter, even though we want to see the rights of citizenship enshrined legally. When we start talking about citizenship as a 'status', with such rights as the right to live in a certain place, or have membership of a certain group, or whatever it may be, we are into quite a different, albeit related, set of issues.

The notion of the 'status' of citizenship can appear often to be as excluding as it is inclusive. I think that the bridge between definitions of process and of status is to be found in ideas of 'identity' and 'belonging'. Paul David from the Home Office is here today. The Citizenship Foundation worked with his team recently, piloting a project called 'Citizen's Day.' In this we were trying to get to grips with the issue of how you deal

with questions of identity within the notion of 'citizenship', without slipping simply into talking about national identity, thereby reducing the concept of citizenship solely to legal status.

As I have said, for those of us involved in Citizenship Education, 'citizenship' is about being active. Indeed, it is about being a little bit more than active. The term 'active citizenship' can give you images of being very busy but not necessarily with any political edge. 'Active citizenship' is, though, not just about being nice to people, good as that is. When we work as active citizens in our communities, we must also be asking political questions such as why some groups of people need more support of various kinds than others do and why some have particular opportunities while others do not.

Another tension in the term 'citizenship' is between conformist and progressive overtones in its use. I have always seen the citizenship agenda as a progressive one. If, however, I asked the colleagues that I have worked with in most of my professional life, including a number of those in the sociology teaching community, some would see it as about conformity and would say: "Citizenship is all about good behaviour, picking up litter and being nice to police officers". Now there is nothing wrong with this, but it does not exactly evoke a progressive, society changing outlook. This contrasts with the view of those on the right, who sometimes see citizenship and social education more broadly as the dangerous left-wing indoctrination of our children.

When we work in citizenship, or in the area of social and political education more generally, we have to deal with a wide range of concepts of citizenship and to be aware of how citizenship plays out, as a subject, especially in terms of the school curriculum. Many here today are clear on the rationale for Citizenship Education and those of us that are clear and committed to this will perhaps need to spend some time today convincing those of you who have a healthy scepticism about the enterprise, that Citizenship Education is of real importance.

The title of Bernard Crick's report was *Education for Citizenship*. The title is perhaps in some ways a curious one because if education is not for citizenship, then one might reasonably ask what it is for. If we get all of our young people and all of our adults to the levels of literacy that we want them to have, what do we want them to be able to do with that literacy? We want them to be able to speak, present, negotiate, argue and gather evidence. We want them to have a literacy of citizenship. I know that John Keast and Balbir Sohal will be picking up these issues in their presentations, so I will not pursue them in any depth now.

A couple of weeks ago I was at a seminar run by the Smith Institute at 11 Downing Street on 'neighbourliness'. I do not know if you have been reading Geoff Mulgan's writing in *The Guardian*, about 'neighbourliness' and the difficulties of achieving neighbourliness in modern society. Some of these difficulties have links to the problems of identity and belonging which we are discussing today. On the one hand, neighbourliness and a sense of community are achieved more easily in stable, unchanging societies that are not particularly diverse. But neighbourliness in such contexts is not always necessarily a positive neighbourliness with a welcoming sense of community and openness to the newcomer. Community, neighbourliness and citizenship may be harder to create or develop in diverse, fluid societies, but precisely because we have to deal with that fluidity as a part of our daily lives, we are required to develop a broader range of empathies and a broader education is needed to respond to the issues raised by diversity. It seems to me that, where this happens, we can find ourselves in far more rewarding settings in which to live and to experience neighbourliness.

Multi-country careers are not uncommon today. I spent some time as a careers tutor at the beginning of my teaching career in the late 1980's. The presumption of most young people then was that they would maybe move away to university, but most would probably come back to the area in which they had been at school. Their parents had certainly done that; their grandparents had definitely done that. But by the time I was coming out of the classroom in the late 1990's, doing the same kind of career work, you were beginning to have discussions with young people about not just going to Manchester to go to university, but perhaps working in France or in the United States, or in some other part of the world. That level of fluidity, that degree of integration on a global level, poses real opportunities and real challenges and we do not have the option of not meeting these. There is a dimension to global diversity and the diversity in life experiences that this gives rise to for which we need to prepare young people and which we need to embrace in thinking about Citizenship Education.

I will finish with a comment from a young lad in my first year at the Foundation, about four years ago now. He was 17 or 18 years old and on a BTEC course at a vocational college in the Old Street area of London. Old Street is an area of contrasts. You go from the glass towers, across the Old Street roundabout, and the landscape changes very suddenly; there is a sense of real social deprivation. If these young people on the BTEC course had grown up in other settings, they might perhaps have gone into higher education. They were very able and very sharp and were on a day release programme sponsored by two of the City's merchant banks. We were piloting some of the programmes that Julia Fiehn and Bernadette Joslin have developed in post-16 Citizenship. I said to this group: "What do you think of this new citizenship stuff that you are doing?" The lad I mentioned – who was the only white lad in the group – shot his hand up very aggressively. I have to say that at that point a range of stereotypes went through my mind that proved to be very unfair to that young man. He said "I didn't like the sound of it at first". I asked him why. He replied "Because I thought it was all going to be about whether my mates would be allowed to stay in this country or not."

In my job I have the privilege of working with a lot of experts in the citizenship field, but nobody has got the notion of process and tension better than that young man. In his comment, there is something key about identity as well as community, and maybe that is what we can begin to explore today.

Brian Pearce

Thank you very much Tony. Let me just add a few remarks. The material which you have received today about the seminar explains that this event forms part of a broader project on 'Faith and Citizenship' which the Inter Faith Network is carrying out this year. It is looking at what faith traditions have to say about approaches to citizenship in a religiously plural society like our own. The project was in part, but only in part, prompted by the events of last July here in London. It builds on earlier work of the Network. It is grounded in a recognition that issues of the relationship between faith and citizenship arise in all our faith communities, as well as beyond our faith communities. The issue of how we can build on the common ground between us and counter extremism from whatever quarter it comes is a concern for everyone in our society.

As Tony has said, we meet at a time when there is a very strong debate in progress on issues of freedom of expression and the responsibility that goes with the exercise of freedom of expression, which are raised

acutely by the current furore over the cartoons of the Prophet Muhammad and reactions to them here and abroad. This is a week, too, in which the Government has had to accept defeat over the content of its Racial and Religious Hatred Bill and a week in which Nick Griffin of the British National Party was acquitted on charges of stirring up racial hatred. While the issues raised by current events are very relevant to the theme of our seminar today, I hope that we shall still keep our focus on the educational agenda which we are tackling and not allow them to dominate our discussion, because to tackle them adequately would require more than a day in itself. Nonetheless, current events do underline for us the importance of the central issue of how we can live fruitfully together in a diverse society and how we encourage and educate young people in the attitudes of mutual respect and understanding which need to underpin this. We know that faith is itself a divisive factor in some ways, but many of us would see it also as a binding factor, and a factor with great potential for helping our society chart the right path.

Faith is part of the landscape with which we have deal, whether we are people of faith or whether we are not people of faith in terms of any formal religious commitment. I was at an event the other day when I heard a politician responding to a presentation which had explored some current issues from the perspective of the *sharia* (Islamic law), who said, "Let us not talk about the *sharia*. Let us deal with the here and now". But of course, the *sharia* is part of the here and now, and faith is part of the here and now.

You will be glad to know that I do not propose to offer you a tour of the different faiths that we have represented in the Network and their attitude to citizenship. We have people drawn from those different faith communities here today who will be sharing their perspectives, along with educationalists involved in Religious Education and in Citizenship Education.

The Network itself is, of course, not primarily an educational body. But we do have a strong interest in the role that education can play in promoting a cohesive and richly diverse society. We value our links with the Religious Education Council for England and Wales, the National Association for SACREs and the Shap Working Party on World Religions in Education, all of which are in membership of the Network, and all of which are represented here today. In the summer of 2001 we held a seminar on 'Inter Faith Issues in RE', and in the context of this we looked at the overlap of RE with the new curriculum subject of Citizenship Education then due to be introduced the following year. Naturally we very much welcome the encouragement given by the new non-statutory National Framework for RE for schools to tackle inter faith issues in the classroom.

We are delighted by the interest shown in today's seminar and hope that it will identify some practical steps which we and our various organisations, including the faith communities, might usefully take. The Inter Faith Network is considering whether it might be helpful for it to carry out a short survey of available resources to support teaching on the themes of which we will be talking about today and in the course of this afternoon we can perhaps consider this possibility.

To begin the day, we have two presentations by John Keast and Balbir Sohal. John Keast has been very involved in this area of the relationship between Religious Education and Citizenship Education and he is currently working for the Department of Education and Skills as a consultant on Religious Education and Intercultural Education. Balbir Sohal works for Coventry Local Authority as an Advisory Teacher on Citizenship, PSHE and Equalities. Balbir has also been an adviser to DfES.

Educating for shared citizenship: keynote perspectives

John Keast, Consultant on Religious Education and Intercultural Education, Department for Education and Skills

The issues that the Inter Faith Network has invited us to consider at this important seminar are both complex and controversial. We all know that, but let me give you two examples which will remind us of the pitfalls we face.

First, the former Chief Inspector of Schools, David Bell, now Permanent Secretary at the Department for Education and Skills, stirred up controversy when he made a speech about a year ago about some religious independent schools and citizenship. Second, the current Government's search for an icon of 'Britishness' reveals the complex nature of any society and how hard it is to find ways in which to embody such an idea. But Gordon Brown has recently had a go at it, so why should not others?

However, my task this morning is not to resolve difficult issues or remove complexity; it is to set out some matters which may help us all in dealing with these later in the day. I have been given a brief. First, to set out the basis of RE in English schools; second, to explore the role of RE in the context of educating for shared citizenship; third, to say something about the new non-statutory National Framework for RE, inter faith issues and citizenship; fourth, to look briefly at RE and other subjects, including Citizenship, as a context for teaching and preparation for life in a multi faith, multicultural and multi ethnic society; and, finally, an invitation to add a couple of thoughts of my own. A tall order in the time available!

First, the basis of RE in English schools. The 1944 Education Act set up what is often called the 'Dual System' – that is, denominational schools and county schools, in which Religious Instruction was compulsory but subject to a right of parental withdrawal of their children. RI was to be either denominational or taught according to a locally agreed syllabus. Religious worship was also compulsory but subject to withdrawal as well. Two broad assumptions were made; first, that the RI and the worship would be Christian; and second, that withdrawals were to allow alternative provision elsewhere, rather than none at all. The thinking underlying this Act was the desire to build a better society, based on commonly held traditional Christian values, to prevent totalitarianism and fascism from getting a hold. It is hard not to draw parallels with today.

In the great reforms of English education in the 1988 Education Reform Act, the dual system was maintained. But changes happen as time goes on. The National Curriculum was introduced alongside Religious Education as part of the Basic Curriculum. Note that I referred to RE not RI. Among the changes of the twentieth century were secularisation, the arrival of people who follow different religions, the permissive society and the growth of the media. 'Instruction' was replaced by 'education' (though not defined) and locally agreed syllabuses had national conditions put on them for the first time so that they had to reflect the mainly Christian traditions of this country but also take account of the other principal religions represented here. The requirements for collective worship were made more flexible but not lessened. All Local Educational Authorities had to establish Standing Advisory Councils on Religious Education (SACREs).

Since the 1988 Act the constant and sometimes confusing drive towards raising standards in schools has raised the temperature and level of accountability. There are more faith schools across a wider variety of faiths, which have brought about accusations of inequality of provision and of segregation from various quarters.

Model Syllabuses for RE were published in 1994, setting a precedent for further national developments in the subject. There has been massive growth in qualifications related to RE. Then, eighteen months ago, the non-statutory National Framework for RE (which looks, at least, like a National Curriculum for RE) was published.

Religion has a higher profile now than in the recent past, for reasons of which we are all well aware, and this has led to developments on a European level, where the Council of Europe is looking at the religious dimension of Intercultural Education for the first time.

Secondly, I would like to look at the role of RE in the context of educating for shared citizenship. Central to the role of RE here is the question of the relationship between religion and culture – culture here being used in its widest sense to mean the assumptions, institutions, practices, values and lifestyles of Britain. The relationship is not single, static or one way, but complex, dynamic and mutual. Among other aspects, the relationship concerns the connections between religion and a sense of identity, a sense of belonging and a sense of meaning and purpose. Such a relationship can be conformist in nature, with religion being rather socially conservative and acting as a stable cultural influence, or it can be prophetic in nature, with religion being socially critical and progressive in its influence, providing a moral edge to temper self-interest.

To some degree RE deals with all these concepts – or at least aspects of them – and the beliefs that underlie them. RE is therefore clearly involved in questions of preparation for shared citizenship. How does RE deal with these ideas? First, RE promotes awareness, knowledge and understanding of such issues, and helps develop skills to handle them. That is part of what we mean by education. It is characterised by Attainment Target 1 ‘Learning About Religion’. RE also includes evaluation, application and relevance, characterised by Attainment Target 2 ‘Learning From Religion’. This aspect of RE raises the question of the values and criteria by which evaluation is made. Whose values? What criteria? And where is truth to be found in all this?

In the largely, but not totally, monocultural society of 1944, the values assumptions would have been based on traditional, explicitly Judaeo-Christian values. The RE syllabus was largely Bible-based to avoid ecclesiastical division. Children were taught the basic stories of the Judaeo-Christian tradition that located people in a meta-narrative which gave life a shape and purpose. Where the ‘lowest common denominator’ approach was insufficient, dissent was accommodated by faith schools and withdrawals, but it was small in size and not very problematic.

In what is now regarded as a ‘multicultural’ society with a plurality of faiths and much ‘non-faith’, what is the values base, and how wide is the scope of study? Should study be confined to only one or two religions, or knowledge of religions only? In my view this is no longer possible, either in a British or global context. What about the issues concerning the significance of the knowledge – such as implied truth claims? How do we handle difference and commonality? What are the limits to tolerance, or preferably the richer concept of respect? What is the basis for shared citizenship here? I believe a new common denominator is emerging – not one I would want to characterise as the lowest – and this is reflected in a new understanding of RE as a

rich, deep study that encompasses the commonality and differences of the main spiritual heritages of most of humankind. Such RE does not break faith with the Christian traditions of Britain, but is extended to include the human heritage of faith found in the plural traditions of the world, which is practised, articulated and dynamically developing in diverse ways as we speak. Such RE would serve the needs of our fractured humanity, by providing a spiritual basis for shared citizenship in a coherent 'multicultural' society. It is this kind of RE that the non-statutory National Framework for RE is seeking to promote, even if imperfectly.

Thirdly I will look at the non-statutory National Framework for RE and how it addresses inter faith issues and citizenship. It is something like the kind of RE I have described that underpins its role within the school curriculum and is developed in the National Framework. I would draw attention to just some examples from this:

- The section that describes the importance of RE: "Religious education encourages pupils to develop their sense of identity and belonging It enables them to flourish individually within their communities and as citizens in a pluralistic society and global community" (p7).
- The description of how RE promotes citizenship across the curriculum through: "... exploring the rights and responsibilities of citizens locally, nationally and globally" (p15).
- The description of the learning from religion section in the Key Stage 3 programme: "Evaluate the challenges and tensions of belonging to a religion and the impact of religion in the contemporary world." (p28).
- The highlighting of "Interfaith dialogue" in the themes section (p29).

It is such a view of RE and its role in promoting understanding of inter faith, cultural and social issues that lies behind the descriptions of Level 8 of Attainment Target 1: "Critically evaluate the impact of religions and belief on different communities and societies" (p37).

Fourth I would like to reflect on the role of various subjects in preparing young people for a life in a multicultural society. RE is obviously not the sole contributor to the promotion of some kind of shared citizenship and preparation for life in a diverse society, though I would want to claim that some past and present neglect of its contribution has had, and still does have, significant consequences, as I think current events demonstrate to some extent. The role of language is crucial in building understanding and effective communication. Was it not Winston Churchill who made that point when he said Britain and the USA were divided by a common language? It is not just a question of mother tongues, but of types and levels of language, literal and metaphorical, real and symbolic, physical and cultural. It is literacy in its fullest sense that is important. That would include Literature, where spiritual themes of humankind are embodied in stories, drama, poetry and other literary forms. Without them, not only are we spiritually impoverished but spiritually dumb. The arts in general are media and expressions of shared experiences, aspirations, questions and answers. History and Geography offer further valuable contextual insights. The roles of Maths, Science, and Technology are not unimportant either; and if that sounds too dismissive it is only lack of time that prevents fuller treatment of them.

Citizenship as a subject contains specific curricular requirements that directly prepare young people for life in a diverse society. However, I would want to express a reservation here. Young people are already living in a diverse society and it is not so much a case of future preparation but 'skilling' them to live the life they have now that is important. The knowledge, understanding and skills, as set out in the strands of the programme of study in the citizenship curriculum, embody the notions of social and moral responsibility, community involvement and political literacy that contribute to shared citizenship. These notions, however, rest on values assumptions that require an ability to know, understand and handle beliefs and practices, including religious ones.

Apart from the curriculum, other school provisions have vital roles to play – the values that comprise the school's ethos, the life and activities of the school community and how it is experienced and, not least, the role played by collective worship (even if honoured in the breach rather than the observance in many places).

This brings me to my final additional reflections. Schools are unique institutions in that they hold the largest gatherings of human beings in one place on a regular basis – larger daily than the occasional gatherings in places of worship, the work place or at leisure events. They have professional inputs, management and regulations that are designed to influence the minds, hearts and souls of all our children, usually gathered together from all backgrounds in one place. Yet, they are arguably not the biggest influences on our society and the behaviours of its members. The role of the home, the role of local community and communities to which young people belong, the role of the state itself, the role of the media, and the impact of globalisation – all these also are vital and powerful forces in shaping a sense of identity, formation of character, values and ideas, and a sense of belonging, all of which are part of what I assume we mean by shared citizenship.

Parents clearly give children their identity, through their name and upbringing; they help form their characters, within genetic limits, and exercise a belonging through the home and family that is virtually indelible. But their role and influence is time limited as children grow; and the desire to be one's own person and be autonomous, especially in Western culture, is clear. The local community and faith communities have some of the same effects as the home, but these tend to be temporary as well as highly susceptible to generational dynamics. The role of the state is compulsory regarding the giving of some sense of identity and belonging, as it imposes nationality and duties on its citizens. But we know there are limits to how the state can and should be involved in upbringing, values formation and personal and family life. Globalisation increasingly influences our understanding of ourselves and what we are doing to the world, but for most this is regarded as remote and long term. The media is incredibly influential in our understanding and capacity to achieve shared citizenship, but the many roles it plays are largely uncontrolled, probably uncontrollable, may be counteractive and inconsistent, very materialistic, highly individualistic and yet contributory to peer pressure. Recent events illustrate the potential of the media with regard to religion.

It is clear that nobody, and no single institution, can have a complete overview of all of these roles and influences, or be able to plan fully how they impact on an individual or society. Societies are like waters that roll along impelled by time and energy but shaped by varying land forms. Today's leader in *The Times* says "Societies, even global society, constantly develop, impelled by history and by more or less spiritual, moral, social and cultural energy, but shaped by factors that are largely impossible to predict or control".

However, it is the school that attempts to shape such development, both of young people and of society itself. But it cannot do it on its own, and if schools are less effective than desired it is usually because the partnership of school, family, community and society is not functioning properly. Religious Education and shared citizenship are, like identity and belonging, the responsibility of school, family and community, in alliance with the integrity and value of the self.

Questions and comments on the presentation by John Keast

Richard Zipfel, Roman Catholic Bishops' Conference for England and Wales

Would you just say a word about the way that different parts of the curriculum, other than 'Citizenship Education', contribute to preparing young people for citizenship?

John Keast

We have to look at the effect of the school curriculum as a whole and what we think it is there to do. One of the innovations of the 2000 version of the National Curriculum was the setting out for the first time, of a statement of the values, aims and purposes of the school curriculum. It is ironic to think that we have had a national curriculum in this country since 1989, but it was not until 1999 that we actually set out what it was for! If you read that statement you will find that among the aims and the purposes are not just learning and achievement, but also the preparation of young people for adult life and their spiritual, moral, social and cultural development. What is essential is for there to be a clear sense of how each subject of the curriculum, each element of the curriculum, contributes to the overall premise of the curriculum. I hope I made clear that I think Religious Education, along with the subject of Citizenship Education, has a very important contribution to make in this context.

Educating for shared citizenship: keynote perspectives

Balbir Sohal, Advisory Teacher on Citizenship, PSHE and Equalities, Coventry Local Authority

I thought it would be very interesting, against the background of the events of this last week, to look at how we as individuals work together and become united. What are the events in question? We have had the trial of Nick Griffin of the British National Party who distributed passages of the Qu'ran to the jury in support of his argument that he was attacking a religion, not a race. Then the Government's Racial and Religious Hatred Bill, designed to protect those who have religious or other beliefs from incitement to hatred on grounds of their beliefs, was debated this week in the House of Commons. The debate again highlighted the issue of what restrictions should be placed on freedom of speech. The reprinting of the Prophet Muhammad caricatures, in Danish, Norwegian, French and German newspapers, likewise sparked debate about the limits of freedom of expression. We have also had, in recent times, debates about freedom of expression linked to people's right to wear the clothing they think their faith requires and a Muslim girl in Luton recently won the right to wear a head to toe dress as school uniform.¹

Why are these debates important to us in the context of RE and Citizenship Education? RE involves more than just a factual or historical exploration of religion. In essence, it is about providing opportunities for children and young people to explore fundamental questions about themselves, others and the world at large. There are aspects of personal search for those studying RE and also Citizenship Education. Questions that everyone asks themselves are "Who am I?", "Where did I come from?", "Where am I going?", "Does my life have any significance?" We have shared experiences common to all human beings, which raise questions of meaning and purpose. For those of us with particular faith or belief systems, these have something to say to us about where we are coming from.

As a young child of Sikh background growing up in this country, I would say that in terms of culture, I had from the age of 5 to 12, the benefit of two worlds. We had a wonderful next-door neighbour. She thought it would be very beneficial if I attended the nearby Anglican church up the road. So, respecting our elders, that is what we did. Every Sunday, we went to St Margaret's Church, just at the top of our road. It was a great experience, because my friends in my class, my peer group, also had a very similar cultural upbringing and I could share in this aspect of their identity. Best of all was that I could join the choir. I was desperate to do this because you could dress up, and wear a lovely long gown and a ruffle, not to mention the hat! However, at the age of 11 or 12, I looked around the church, and saw that there was no other black or Asian face there. It made me think, "Who am I, what am I, and where am I going?"

Those of you who know me, will know that I delight in using picture books. Sometimes complex concepts are very difficult to engage with, both for children and young people and also for some adults. Here is a quotation from *The Rabbits* by John Marsden which is a book which I think has a lot to say about identity and belonging:

1. A decision now reversed on appeal to the House of Lords.

The Rabbits came many grandparents ago. But our old people warned us. Be careful. They won't understand the right ways. They only know their own country. More rabbits came. They didn't live in the trees like we did. They made their own houses. We couldn't understand the way they talked. They brought new food and they brought other animals. We liked some of the food and we liked some of the animals. But some of the food made us sick, and some of the animals scared us.

When I read this book, it brought back to me my own experience on coming to this country.

Let us think for a moment about fear – the fear that comes from not knowing what the other person is about. What role does this have in relation to RE and citizenship? The aims of Citizenship Education include helping pupils become informed citizens, about developing their skills of enquiry and communication and their ability actually to participate in society and take responsible action. This means understanding the world around you and getting past the fear that comes from ignorance or prejudice.

There are a couple of points about Religious Education that I would like to emphasise. We are talking about the influence of individuals on communities, on societies and cultures. But we are also talking about development of values and attitudes, which is immensely important. Citizenship Education became compulsory in secondary schools from August 2002. It is comprised of three inter-related strands: social and moral responsibility; community involvement; and political literacy. In the context of today's meeting, I want to comment on the second and the third of these.

Community involvement is about encouraging children and young people to become involved in, and concerned for, the life of their communities. This can include involvement in community service. Within the Sikh faith, we have a concept called *sewa*. Roughly translated, this means 'community service.' Other faiths probably have similar concepts which can be explored as part of community involvement. Political literacy involves learning about the institutions, issues and problems and practices of our democracy, and how citizens can make themselves effective in public life, locally, regionally and nationally, and maybe even internationally. The knowledge and understanding required by the three different strands of Citizenship Education is to be developed by providing opportunities for enquiry and communication, participation and responsible action.

In developing and justifying personal values and commitments and acts of taking personal responsibility, we draw on our own experiences. My own education, my family, community and cultural heritage, my religion, my political awareness, the experience within our society of racism and sexism, of being an immigrant within majority and minority cultures, have no doubt shaped my own principles and philosophy on life and work. My philosophy is very much grounded in the principle of equality and justice for all, which is central to the Sikh faith. The Sikh tradition recommends an active life – the life of a 'householder' (*grishti jeevan*). To live within society, not in isolation, where everyone makes his or her own contribution to the development of this society.

A responsible citizen is an individual with rights and responsibilities, whose actions are based on his or her developing beliefs and values in relationship to others, within interdependent local, national and global communities. He or she is able to build on values held in common with others. For example the teachings

of Guru Nanak remain unchallenged and in tune with today's thinking. Guru Nanak said in his first sermon: "In God's eyes, there is neither Hindu nor Muslim" and one can extend that to 'neither Christian, Jew nor Sikh'. God is not interested in our different religious labels, but rather in the ways we conduct ourselves. Diversity does not just exist between religions. There is cultural and ethnic diversity within each religion which can certainly challenge some stereotypes. When we lived in the United States we attended a celebration in 1999, celebrating the 300th anniversary of the establishment of Vaisakhi. We went on a great march in San Francisco in which a wonderfully diverse range of people took part. What really surprised my children was the number of white people there who were Sikhs. Being Sikh does not mean you have got to have a brown face.

Appreciating diversity and living responsibly means tackling issues like prejudices such as Islamophobia. We need to be vigilant and to challenge prejudice and injustice when they emerge within our classrooms. We also have to stand up for the right of people to express their views. I believe it was Voltaire who said, "I may not believe in what you say, but will defend to the death your right to say it." At the same time, religious issues are not always easy to handle. We need to keep in mind that religion is sometimes used to justify injustice or conflict. Again, this is about us being citizens, being equipped, being responsible and being prepared to challenge injustice.

We talk about knowledge and understanding, certainly in terms of diverse national, regional, religious and ethnic identities. We talk about the world as a global community and the political, economic and environmental implications of this. We talk about the nature and consequences of racism and racist behaviour and how we should respond and challenge this assertively. We talk about the opportunities to bring about social change, certainly for individuals to bring about change nationally, in Europe and internationally. We talk about the cultural norms in society, and we talk about the range of lifestyles and relationships within it. A lot of work is done on similarities and differences in schools, arising from such factors as cultural, ethnic, racial, religious identity, gender and disability. Children and young people need to be taught this knowledge and to develop the various citizenship skills, through oral presentations and by exploratory discussion and debates. Certainly both RE and Citizenship Education lend themselves very well to this in equipping our children and young people in this important area.

Young people and children should have a sense of their own identity and present themselves confidently, recognising their own self-worth as individuals, by identifying positive aspects of themselves and their achievements. Citizenship Education also helps an individual to understand and respect the norms of society. This can enhance his or her opportunities in life. Many of you who came earlier might have seen the piece of paper on your chair. It has a brief exercise headed "My identity today. Am I spiritual? Am I moral? Am I an activist? Am I a democrat?" I do not know how those of you who tried the exercise replied to the question. I would say that I personally am all of these and a citizen as well.

'Community cohesion' is a popular term at the moment. When people started bandying it about, it seemed an interesting concept. But can a community be cohesive? If a community is cohesive, does that actually mean that we lose our individuality? Just by putting groups of Sikhs or Muslims or Jews or Christians together, does that mean that they all think alike? Certainly not where I come from. I believe it is direct personal contact with members of other faiths that opens our hearts and minds. In order to build a cohesive community one needs to communicate. That does not just mean talking to each other; it also means listening, and that is often the hardest thing to do.

Notions of identity and diversity are complex. Over time, cultural differences between groups develop, though by no means is this always linked to ethnicity. They can, for example, involve a person's class, geographical location, or religious affiliation, to name but a few other dimensions of cultural diversity. There are differences in lifestyle, values and attitudes between someone who lives in a castle and someone who lives on an inner city council estate; between residents in remote areas in the Hebrides and those in central London; between people whose ancestors are African, rather than Polish, Indian, rather than English, Irish or Scottish; between people whose religion is Islam rather than Christianity, or Hindu rather than Jewish. We are all gendered and class located as well as being individuals.

I want to conclude with an image of the kind of social landscape I hope lies before us. It was well summed up by Dr Indarjit Singh in a speech in 2004

“We have to knock down the false barriers of belief and exclusivity between religions. When, in the course of redevelopment, a building is demolished in a familiar area, we see the surrounding area in a different light. In the same way, when false barriers of bigotry are demolished through dialogue and understanding, we will see our different religions as they really are: overlapping circles of belief, in which the area of overlap is much greater than the smaller area of difference. In that area of overlap, we find common values of tolerance, compassion and concern for justice: values that can take us from the troubled times of today to a fairer and more peaceful world.”

I believe the area of overlap is much greater than the area of difference. It is there that we find common values of tolerance, compassion and concern for justice. These are values that can take us from the troubled times of today, to a fairer and more peaceful world. Citizenship Education and Religious Education come together in exploring these values and preparing young people to put them into action.

Questions and comments on the presentations by John Keast and Balbir Sohal

Jo Wagerman, former head of Jewish Free School

In my experience, what you teach in a school is comparatively unimportant compared to what you do. I would like to back up what John Keast said at the beginning of the day, namely that the most influential element in education is the ethos and environment of the school. I was impressed by his comments on social and moral responsibility and on community involvement and political literacy. You can involve students in all of these within a school, but if, in the school itself, students have no social and moral responsibility, then there is no community involvement and no political literacy. They are not then going to go out of school at 16 and practise them in wider society.

Muhammed Imran, Islamic Relief

Balbir Sohal mentioned 'community cohesion'. I would like to ask her what her view is on community cohesion and what can hold a society together? What can we teach in schools to help cohesion?

Rev Dr John Stevenson, Religious Education Movement of Scotland

Neither of the speakers has mentioned allocation of time within the curriculum. I would be interested, having heard all that you value and all that you plan, to hear your reflections on the pressures from other subjects there are in schools which could make it difficult to implement these ideas.

Balbir Sohal

In terms of community cohesion, I think that when the term was first introduced, it was used mainly in relation to black and minority ethnic communities. I actually do believe in community cohesion, but not necessarily in the way that the Home Office might define this. I think community cohesion is about involving all communities, in terms of whatever ethnic or other background they come from. Part of that is actually having a dialogue and listening as well as talking. We all have different identities. In some groups, I would be seen as an Asian woman, in other groups as an educationalist, in yet other groups I am definitely a Sikh woman. So identities change and are fluid depending on the context. Community cohesion is quite a difficult concept if you recognise this fluidity of identity.

When I was a regional adviser for the Department for Education and Skills on Citizenship Continuous Professional Development (CPD) and worked in a number of regions, I found that time allocation within the school curriculum was indeed an issue. But other aspects are even more important. There are different ways of finding time and a lot of that has to do with leadership and management. Again, it comes back to what Jo Wagerman was saying earlier about the ethos of the school and how far its management actually emphasises the attitude which Citizenship Education aims to teach. I have seen examples of Citizenship Education being taught in a PSHE lesson, sometimes very well, sometimes not so well – especially if the

available tutorial time is only 15 minutes. How can you get to grips with controversial issues in such a short time? I have seen Citizenship Education delivered very well within History and RE lessons. However, I think that the glue that pulls the different pieces of Citizenship Education together is the important role of the citizenship co-ordinator in a school. Even if a school actually does not give you the time that is required by law, there are ways in which you can deliver a Citizenship curriculum. I know the DfES is producing a handbook for Continuous Professional Development (CPD) which is coming out soon, which focuses on how we can assist teachers to deliver this subject and also how to understand better what Citizenship Education is about. I hope it will give you some of the solutions in relation to that.

Plenary discussion – Equipping young people for active citizenship in multi faith society: Challenges and possibilities

Professor Gerald Grace, Centre for Research and Development in Catholic Education, Institute of Education, University of London

In an age in which we have much commentary about globalisation, we really have to think beyond concepts of national citizenship. We have to think of citizenship of the world. If we take that concept seriously and think of the point that was made this morning, about how across our various faiths we should search for what are the common values and principles that we endorse, I can see a very fruitful way of proceeding in developing faith education for global citizenship. My own centre, the Centre for Research and Development in Catholic Education at the Institute of Education, has produced a publication called *Peace Education and Catholic Schools*. The authors are Pat Gaffney, Bruce Kent and myself. What we have done is to try to provide a document that can be used for staff development in Catholic schools and colleges. This is very important because the teachers are critical to the implementation of any action in this area. The booklet lays out the teachings of the Catholic Church on the question of armaments and on the question of peace. We hope it will be a powerful resource for use across all Catholic schools and colleges. If every faith group present here today could develop a similar resource on what their particular faith has to say about peace education, produce it in this form (i.e. a 5000-7000 word publication) and distribute it to their schools and their communities, this would be a tremendous initiative to help make the discussion we are having here become a reality in the experience of our young people. External critics, hostile to faith, constantly claim that religions are associated with conflict, violence and war. We must counter this by showing that religions, properly understood, are, on the contrary, associated with peace.

Yann Lovelock, National Association of SACREs

By 2020 Birmingham will be in the very special position of having a minority white population. As you know, agreed syllabuses for Religious Education need to fit local areas, and as Brian has said, it is important also for citizenship teaching to be appropriate to local areas. There are different circumstances from area to area and I think we will need a very fluid approach. We ought to be trying to persuade the Qualifications and Curriculum Authority (QCA) to be thinking of agreed syllabus conferences for more than just Religious Education.

Dr Fatma Amer, Faiths in Further Education Forum

We need to discuss the vital issue of teacher training – not only the training of Religious Education teachers, but of the whole teaching staff. I hate to see the issue of citizenship being compartmentalised and just given as another responsibility to the teacher of Religious Education. If a school's ethos does not reflect the principles of citizenship and the concept is not practised by its teaching staff as well as its administration, then as was said earlier, the students will not believe in it. But Citizenship Education is not an easy task,

because we have to think about the timetable and whether people within the other subjects, such as Science (for example care for the environment), History and English Literature, are prepared to help to deliver it. I see the importance of other faith groups producing documents of the kind which Gerald Grace described, but they will be no use if they are not suitable for schools, easily adaptable and teacher-friendly. Having material which is teacher friendly for use in the classroom is crucial. There needs to be collaboration between education professionals and faith groups. It should be going hand in hand with Inset training and should involve all teaching staff as well as the administration staff of a school.

Canon John Hall, Education Division, Church of England

We have heard about Religious Education and about Citizenship Education but we have not heard about fitting them together. I just want to pose the question, What do we mean by citizenship in this country, and does religion have anything to do with it? I believe it has, and it is important for us to get it right. Of course, French society, and some other societies, would say that religion is not part of being a citizen. But whatever we may say about the secularisation of society in Britain, the state here does regard itself as being religious, and in England that is expressed through the establishment of the Church of England. This is a controversial and difficult area. But let us face up to what it means in practice. The Chief Rabbi has spoken very positively about the meaning of the establishment of the Church of England for the way the state regards itself. We heard from John Keast about the 1944 Education Act. William Temple, the Archbishop of Canterbury at the time, said that the whole purpose of education is to create Christian citizens. That was his view of it. In the past the established Church had an exclusive approach. If you were not an Anglican, you were not a part of things at all. Thank God, the Church has now moved on. But religion remains fundamental to the life of our society; it is surprisingly persistent. The 2001 census showed that 78% of people responding to the question on religious identity regarded themselves as Christian within our society, while only 16% said they had no particular religious faith. We found in some research that we conducted before Christmas, that in the course of last year 86% of the population attended church for some reason or another. The Church of England now sees one of its roles as working to create space for other faith communities at the heart of our national life, so that religion is fundamental to being a citizen. Unless we have a clear perspective on that, we will not understand the difference between British and French society. We will not understand how we should deal with Citizenship Education in our schools; and we will not have the right solution to the question 'How do we live together?'

Andrew Copson, British Humanist Association

I suppose that it might be true, to an extent, that you could make an inclusive space for all people and for all religions. But there is that 16%, to which John Hall referred, who do not see themselves as having any religious faith. In fact, DfES research found that 65% of 12-19 year olds do not see themselves as having a religion. I think it is important to remember that when we are discussing questions of identity. The overlapping definitions of citizenship should include everyone, not just those people who have a religion.

David Hampshire, Cornwall County Council

I would like to comment on one of John Keast's slides. What John did was to parcel the curriculum up into different areas of focus. So Literature corresponded to 'wisdom', Science and Technology to 'fact'. When we do that to Religious Education, we tend to put it in the category of 'opinion'. This implies that Science, Maths and Technology do not contain opinion and that Religious Education does not contain fact. Something has gone wrong intellectually in terms of the curriculum in British schools, where we have parcelled different areas of the curriculum into different aspects of human thought and experience in a way that is quite artificial. The concept that we have Religious Education on the one hand and a secular National Curriculum on the other is nonsense. If you look at the National Curriculum, it is anything but secular. In fact, different curriculum subject areas can look at religion and can explore religion. It is relevant both in terms of its own content, and also of its relevance to society. We need to have a very clear vision of the expansiveness of the curriculum as a whole and what it is that the curriculum is trying to produce. We need to have a much wider debate about the place of religion within the curriculum. If I am looking at the effects of the Reformation as part of history, that is not Religious Education, that is History, but nevertheless it is focusing on religion.

I think that is what happens in Citizenship Education as well. I found it interesting that the Crick report, *Education for Citizenship*, did not quite know what to do with religion. Reading it again, I still have that feeling and think that this is somehow reflected within the Citizenship curriculum. Whilst there is certainly space within citizenship to look at different religious and social identities, this very often is not the focus of what we are doing. I think we need a broader integration of religion in the curriculum, and we need to move away from an artificial split between the religious and the secular curriculum because, in effect, we have no secular curriculum in this country.

Dr Edward Kessler, Centre for the Study of Jewish-Christian Relations, Cambridge University

I would be interested in John Keast's reflections on the extent to which something like citizenship, including awareness of inter faith issues, should be a compulsory part of theological education. Many of my students in tertiary education are training to go into the Church. I also have some rabbinical students. A lot of my students come from their theological college with no knowledge of any other faith tradition. It is still regarded as an optional extra. This may well be the case in the training of students of other faiths. This is not as it should be. There ought to be a clear expectation for any person who is going to claim religious leadership, of whatever faith community, to have some understanding of citizenship and of inter faith relations. It should therefore be an expected part of the curriculum for their training.

Professor John Annette, Birkbeck College

Three quick points. When we think of Citizenship Education, we seem mainly focused on schools, but I think we have to appreciate, however, that there are enormous challenges in terms of post-16 education and Further Education colleges. We are also talking about a range of community settings where young people are acquiring the education for democratic citizenship. I chair a national network for higher education programmes where students engage in volunteering for academic credit. A surprising number of

students at various universities are engaged through their faith communities in various forms of civil engagement. If you look at David Kerr's analysis of the longitudinal study of the new Citizenship curriculum in schools, particularly striking are the difficulties that many schools and school teachers are facing in working with wider communities, and in particular with faith communities. This also applies to faith schools. I carried out research on faith schools and citizenship which showed that many faith schools do not know how to work with faith communities other than their own. I think that the community involvement stratum of the curriculum poses some significant challenges if we are going to think about inter-connection, in inter faith work and Citizenship Education.

Brian Pearce

One of the strands within the Network's 'Faith and Citizenship' project is going to be looking at what resources faith communities have available, not only for that external engagement, but also in terms of their teaching within their own communities on these issues, setting out the resources which those traditions contain for tackling them.

Sidney Shipton, Three Faiths Forum

I want to raise one or two points that I think we have overlooked so far. Firstly, the importance of the family and its breakdown. In Britain today we have many one-parent families and a high divorce rate. We do not even talk about husbands and wives now. Instead official forms say 'partner'. May I ask the teachers here what effect this has on young people.

Secondly, we have been talking about RE. I am told, (and I am open to correction here), that the number of teachers actually qualified to teach RE is extremely small and that the numbers who are able to teach religions other than their own faith is infinitesimal. We have to consider how we can have strong RE in schools if there are not sufficient good teachers who can actually do it. The issue of teaching about inter faith issues is, I believe, very important. There needs to be understanding of other faiths and the commonalities of the faiths.

Lastly, the question of citizenship. To me it seems that the issue of citizenship may be encapsulated in the difference between integration and assimilation. I have a feeling that some faith leaders believe that by integrating and by becoming British citizens they would assimilate and would dispense with their heritage. I think that one has to show that this need not be the case. If one looks at the Jewish community for example, this is a very well-integrated community, which is now celebrating 350 years in Britain. It has, however, not become assimilated.

Angela Gluck Wood, Insted Consultancy

I am aware that in the last 30 or 40 minutes, no one has spoken directly to anyone else. I am not really being critical, because right now I myself am not really talking to anyone in particular, either! But there is not a dialogue going on here. This is really interesting because one of the reasons that I have come here is that I am angry about the increasing lack of dialogue in Religious Education in schools. I think that the non-

statutory National Framework for RE, helpful as it is in a whole range of ways, is actually pigeon holing religions more than used to be the case and doing so more than is necessary. We have heard from various people today about dialogue and shared values. As I see it, RE as experienced in the classroom does very little to enable children and young people to talk to each other about their differences. Dialogue means at least two things. It means listening to somebody else and taking them seriously. But it also means coping within your own heart with the implications of what they are saying and with the fact that there are competing truth claims. It is exceptionally difficult to take absolutely seriously what somebody else believes, and know that it is not what you believe, yet to accept and respect them, to love and cherish them, to affirm and empower them, without it actually cutting into you, but on the contrary, enabling it to expand your horizons. It is absolutely and fundamentally what Religious Education is all about. And because it is so very challenging, it is vital that we engage children and young people in the process. Yet we do not even begin. Instead, we just teach these boxes of religion: this term it is x-ism, then it is y-ism; and if you are lucky, you will tackle a cross cutting topic such as places of worship. But we do not enable pupils to develop the skills of talking and listening, and of taking to heart.

Joyce Miller, Education Bradford

I think that we are all capable of making stereotypical judgements about communities. It is also possible to stereotype Religious Education and the way in which it is taught! There is a very bad image of RE that suggests that it is all about ‘the big six’ – the six major world religions. I think that is a vast over simplification of what is going on in our schools. There is a great deal of evidence emerging of inter faith dialogue going on in the classroom and children beginning to engage with each other. We have just run a project on behalf of the DfES in Bradford. This involved three other local education authorities and brought children together to talk to each other, to learn together and go to places of worship together. Another of our projects – the Schools Linking Project – involves 60 primary schools and it focuses on learning, not on social engineering. Another example is Julia Ipgrave’s work where children engaged in e-mail dialogue between two schools with very different faith backgrounds.

I do not think we have got down to basics in terms of the terminology we are using. We talk about ‘inter faith’; ‘multi faith’; ‘intercultural’; and ‘multicultural’ – but I do not think we have begun to grasp what we mean by all those terms. Until we have a clear philosophy of what we are talking about, and a clear understanding of all of those terms, we are not going to make really good progress. Part of it, I think, comes back to what Tony Breslin said this morning about process being at the heart of Citizenship Education. I think process is the heart of many of these areas of activity, including inter faith dialogue and community cohesion. In Bradford we have recently produced a community cohesion strategy. One of the terms that we found really useful is borrowed from Paul Ballard and refers to children being ‘skilled cultural navigators’. I think that it is crucially important, not just for children, but for all of the staff in schools and education authorities, to learn this skill.

Steve White, School Development Support Agency

Maurice Coles and I have been working with the Home Office, looking at the link between inter faith and community cohesion. Our main aim is to look at the views of the young people across the different faiths. I

want to thank the Inter Faith Network and the Citizenship Foundation for organising this seminar. The topic we are tackling today is not an easy one. I was a teacher of Divinity when I came out of St Paul's, Cheltenham in 1964 and I have gone through the whole cycle from Religious Instruction to Religious Education. It seems to me that, within the ambit of RE now, inter faith issues can and should be pivotal. I think that is what John Keast was saying this morning. Citizenship is also pertinent and relevant for all our schools and communities. Jo Wagerman said at the beginning of today that if we cannot get a school's ethos right, then everything else is going to be difficult to achieve. I think it is important that citizenship teaching embraces the inter faith agenda. We have a great opportunity today to engage with these issues and to take them forward in a positive way.

Brian Pearce

In the Inter Faith Network we have always kept 'inter' and 'faith' as separate words. This is in order to emphasise that we are dealing both with the relationship and with the integrity of the distinctiveness of those who are in the relationship.

Brian Pearce then invited John Keast, Balbir Sohal and Tony Breslin to respond to the points that had been made in the discussion.

John Keast

One of the problems with having only a brief time for a presentation is that in ranging very widely you may not manage to convey precisely what you really want to say. I certainly do not believe in a 'parcelled up' curriculum. Nor do I think, for example, that science is all about 'facts'. I was simply trying to indicate some distinctiveness between the different subjects within the curriculum but which are all relevant to shared citizenship. I want to assure David Hampshire that I do not have the view that he ascribed to me. I also seem to have quoted the non-statutory National Framework for RE document insufficiently. I evidently did not get across the point about the importance of inter faith dialogue, which is covered in it. I accept what Angela Gluck Wood said about the way in which in many of our schools the different religions are sometimes parcelled up and taught as if they are on different planets. But the National Framework is genuinely trying to get a new understanding of the skills that are required for Religious Education to enable children to take part and engage in dialogue.

Balbir Sohal

Ed Kessler talked, in the context of clergy education, about whether citizenship issues should be included. When I was at university many years ago, we had an option called 'Multicultural Education'. What I learned on this course helped me in my first teaching position. I would say that citizenship does need to be covered in these courses and from a holistic perspective, looking at the whole concept of different communities, inter faith encounter and multicultural education. It is important that the teachers are familiar with, and understand, this terminology properly. This is a challenge, as Joyce Miller mentioned. Citizenship is a new and emerging subject and we do not have many qualified citizenship teachers in post yet. I think that in ten years time it will perhaps be a better scene than it is now. Lastly, Joyce referred to Paul Ballard's phrase

about children being 'skilled cultural navigators'. That is true but this is important for adults too. In order to navigate adequately we need the kind of awareness that can only come from dialogue between and within communities.

Tony Breslin

A number of people have talked about the 'boxing up' of subjects. I think many of us in education are frustrated by that, but we know that it is part of the reality of the school curriculum. If you do not get a subject on the timetable you do not get anywhere with it. Cross-curricular work is everywhere but nowhere. But what we must not do is to constrain ourselves in RE and Citizenship Education, in the way that some other subjects have. People often say to us, "Should we do citizenship in a cross-curricular way, or should we do it discretely?" The Foundation's view is that you do need a discrete programme to make the cross-curricular cohere. It is not either/or. I wonder if that is an issue on which the religious and citizenship education communities can work together? A further point is that we talk about the risk that you just teach citizenship in the timetable but do not "do it" as a school. If you are going to teach citizenship and make it effective, then you do have to be "doing citizenship" in your school community. That means community involvement. It means pupil participation. It means being progressive and open-minded. We talk about the idea of the 'citizenship-rich' school. I wonder what the 'citizenship-rich' school will look like in ten years time. I am excited by that thought and wonder what the 'faith-rich' and the 'inter faith-rich' school might look like. In the 'citizenship-rich' community, it is all about dialogue. Maybe we have put down some markers on that this morning.

Brian Pearce

We now move on to the final two presentations of the morning session. The first is from Rauf Bashir, who is from 'Building Bridges Pendle', in Lancashire. He will be talking about a project that is seeking to bring inter faith issues into classroom in that area. Then we will hear Clare Giles, who comes from a rather different part of the country.

Reflections from classroom and community

Rauf Bashir, Project Manager, Building Bridges Pendle

Building Bridges Pendle operates in the Borough of Pendle in the county of Lancashire. Its history is linked to the old mills and textile industry. As a result of that industry, we now have large ethnic communities living in the borough, which is made up of five towns, two of which are heavily populated by the Pakistani community. In certain wards within these two towns, the English heritage community is the ethnic minority. This situation is reflected within the primary and secondary schools in Pendle. Within the two towns where there is an ethnic mix we have 100% Pakistani schools and we have some primary schools with an ethnically mixed pupil population. We also have a number of primary schools which have no minority pupils at all. The pupils from the latter schools will all be interacting for the first time with people from a different ethnic background when they go to the secondary school, if they go to one in Pendle. However, pupils from the majority of the schools which are all white usually do not go to the secondary schools in Pendle. Instead, they tend to go to school out of the borough. For them, the first experience of meeting people of different religious or ethnic communities is when they go to college or to university. This is the context in which Building Bridges Pendle operates.

We have three education programmes that we run within schools in Pendle, two in primary schools and one within the secondary schools. All three programmes are based on the PSHE and Citizenship curriculum for Key Stage 2 and Key Stage 3. They are delivered on the basis of asking pupils to look at their 'faith values', either in a religion or, if they do not relate to a religion, in the lives of their parents or their grandparents. We find that there are a lot of students who do not really relate to religion and for whom it does not have any particular significance in terms of their upbringing. However, we still want those pupils to be able to relate to the programme and we achieve this by relating to common values as human beings. In each of the three programmes, we introduce pupils to a vocabulary of key terms which is written up in session 1. We carry out the core work delivery in sessions 2, 3, 4 and 5 where different concepts are explored and the vocabulary is recapped at the end in session 6. Within each session we give an initial introduction about what we will be doing in that lesson and then we break up the class into three or four groups. The core work is done within the groups and then the work is fed back at the end of the session when the whole group is gathered together again. We also invite other organisations to come into the school and deliver the programmes in schools in conjunction with us.

The programme that we deliver in Year 6 in primary schools is called 'Many Communities, One World'. The vocabulary that the programme is built upon is: 'Similarity, Prejudice, Conflict, Racism, Faith, Diversity, Values, Culture, Empathy and Inter Faith.' We invite pupils to assess their own attitudes towards the diversity around them, regardless of what kind of ethnic mix exists within the school. Are these attitudes ones which will lead to behaviour expressing respect and tolerance, peace and love? Or are they going to encourage behaviour which leads to division and conflict?

I will just give one example of how we can bring Citizenship Education and RE together when we are looking at diversity, both locally and globally. We ask pupils to look at a map of the world and show them overhead projector images of pictures of different religions. They could be places of worship or religious objects which have a particular significance. We ask pupils first of all to identify with which religion that

image is associated, and then to discuss where that religion originated. Once they have done that, the pupils start to mark on a map where Islam started, where Judaism started, where Hinduism or Christianity started. They find an emerging pattern that shows that many of world religions began in one particular region of the world. Then we ask: "Today, do we need to go to Jerusalem to meet a Christian or a Jew? Or do we need to go to Mecca to meet a Muslim?" Their answer is "No". We have religious diversity within the classroom itself, or within the borough. This exercise enables pupils to understand that migration has been happening for centuries and is not a new phenomenon. When people have migrated, they have not only brought their religion, but also their culture, their food, the languages they speak, their music and the clothes they wear. To help pupils realise that they are already sharing in other people's cultures we ask them: "Who enjoys eating pizza? Who enjoys eating curries? Who enjoys eating fish and chips?" They all put their hands up each time. This helps them to understand that we do share in enjoying food from different countries and cultures, but this has not compromised our identity.

'Marriages around the World' is another programme which we run in Year 6. In this we look at marriage within Islam, Hinduism and Christianity. The key words are: 'Religion, Culture, Custom, Values, Diversity and Respect.' The class is split up into three groups and each group is allocated a faith to research. At the end of the programme they present that faith to the rest of the class. Halfway through the programme we take eight pupils out of the classroom for three sessions to practise how to enact a Hindu wedding. Whilst they do their rehearsals, the rest of the class are making collages on the particular faiths that they have been allocated, looking at the four areas of culture, custom, race and religion. When the whole class comes together in the final session the various groups present their collages to the wedding group and the wedding group enact the Hindu wedding for the rest of the class.

The Year 7 Programme is called 'Building a Better World' and is taught in secondary schools. During a school year we will visit at least 20 primary schools, so when we move into the secondary schools, we have already met a large number of the pupils before and have established a relationship with them. It is a much more detailed programme in Year 7. The key words are: 'Bullying, Challenging Assertively, Emotional Distress, Ethnicity, Hatred, Peer Pressure, Personal Choice, Respect, Social Cohesion, Social Diversity, Social Division, Social Harmony, Stereotyping, Verbal Abuse and Violence.' The four 'socials' are the core of this programme. Again, we look at social diversity but at a more local level we ask why it is that in Pendle we have got a large Pakistani community of two generations. We have a history lesson in which we look at the industrial revolution and how people migrated to Pendle. We also look at how the communities sustained themselves after the industries collapsed. The pupils realise that developments of this kind have causes. There were events both globally and nationally that led to the immigration.

We then look at what factors can cause division in a diverse community and what are the consequences of these factors. Many of these factors exist within the schools, such as bullying, racism, verbal abuse and prejudice. We finish the session by looking at the pupils' own school and asking if that is the kind of school in which they want to grow up? Most of the pupils say it is not.

In the next session we look at how can we get away from division and move towards cohesion. We try to identify the elements within a classroom, within a neighbourhood and within a community which can help facilitate cohesion. We ask pupils to make a list describing the characteristics of the ideal school or neighbourhood or society in which they would like to grow up and of the kind of society in which they would like their children to live. So they make a list of all the attributes of a peaceful world, with no drugs

and no crime. When we go through the list, we ask them: “How can we turn this into a reality?” We ask them to look at what they themselves can do practically within their classroom, or within their street or within their youth club. This is the core of the programme. We conclude it by inviting a local priest and an imam to the final session. We summarise what has been done in the five previous sessions, and the imam and the priest give their own perspectives on integration and cohesion as a Muslim and as a Christian.

All the pupils have their own booklets which they use for each of the sessions. When we finish the programme, they keep their booklet as their record of the discussions that we have had and the tasks that they have completed.

Because of the links that we have made over the years with the schools and the pupils, we are also able to run extra-curriculum projects in the borough. I will just describe a few of these. Photographs A and B show pupils visiting a church and a mosque. This project involved two primary schools, one which was all Pakistani and Muslim and one which was mainly English and Christian. As part of the project, we took the pupils from the Pakistani dominated school into a local church. It was a first time experience for all the pupils. They met the Minister and found out what happens within a church. Pupils from the mainly English and Christian school went on a visit to a mosque to find out exactly what happens there.

Photograph C is from a project for One World Week which we ran a couple of years ago, involving ten schools. Each of the Year 6 classes from the schools involved was given a theme such as diversity, poverty, migration or fair trade and asked to produce a collage on it. All the collages were brought together for One World Week.

We also run an annual event which is a festive celebration in December. We ask each school to select pupils who they would like to bring to the party so the end result will be a mixed group of pupils which is balanced 50-50 in terms of area and race.

A. Pupils visiting Church



B. Pupils visiting Mosque



C. One World Week



We also have some excellent examples in the Building Bridges project of how some young people can be really enthused and engaged. An 11 year old wrote a rap about the Building Bridges project, and a young girl wrote this poem for the One World Week project which I mentioned:

“Why can’t we live in peace and harmony and enjoy each other’s religious ceremonies? /
Wealthy or poor you may be /
but to close this gap is the key /
Why can’t we live and let live? /
It means a lot to others if we give /
One day we will be done /
and then there will be none /
Why can’t we live in peace and harmony?”

At the end of the Year 6 programme, we asked each group to produce a statement about what they learnt through the programme. Here are a couple of examples: “It showed us that no matter what colour people are, we are all part of the same community. We have learnt how to respect other people’s beliefs and cultures, and how to trust people. We have learnt to work as a team.” All pupils in the Year 7 programme are asked at the end of the programme to make a commitment to do one thing to make a difference. I have two examples here; “To respect people who are different”. “Don’t judge people by the way they look.”

One of the primary schools was visited by an Ofsted inspection team in the school while they were taking part in the Building Bridges project. The inspectors happened to come across the delivery of the programme, and commented within their report on the school: “The Building Bridges project has had a major impact on the Year 6 curriculum. The aim of this is to promote a greater understanding of people and their beliefs. The programme includes discussion about diversity, conflict resolution, perception, moral actions, personal decisions and personal response.” The police, who take part in the conflict and conflict resolution module in the Year 6 programme, have said: “Our partnership has developed over a three year period and we have tailored specific inputs related to session 4 in direct response to specific growing problems in our communities relative to cohesion.”

Reflections from classroom and community

Clare Giles, Citizenship Co-ordinator, Community College Whitstable

I am going to share some thoughts from the classroom and talk to you about my experiences with the students at my school. I come from a school in Kent where I teach at the local Community College. Citizenship is a compulsory subject at Key Stage 4. All Year 10 students have to do GCSE Citizenship and they have three lessons of citizenship a week. At Key Stage 3, they have one lesson a week. At Key Stage 5, there is an option to do AS Level citizenship. We also have four full-time citizenship teachers. We are fortunate that three of them are citizenship specialists. In my presentation I will focus on teaching and celebrating diversity at a school which is not multicultural.

The school has 1.8% ethnic minority learners and 1.9% of the students have English as an additional language. 1.6% of the students are from faiths other than Christianity. Many of our students have parents who actually went to the same school. There is not a great deal of movement in our town and my students are very wary of change and people coming into their community from outside. We do have some refugee children and there have been some problems in relation to them within the school and also within the wider community. Many stereotypical views are often heard about the refugees. My students are also very concerned about 'DFLs'. When I started teaching here, all I heard was: "These DFLs are coming and taking over and our town is changing because of the DFLs." When I asked them: "What are these DFLs?", the pupils explained that they were people 'Down from London' who they see as taking over their town. The seafront is full of little holiday cottages for these DFLs – a very visible sign of their presence.

When I was asked to talk to you, it was suggested that I share some experiences about the steps we take in the school to promote the students' engagement with other beliefs and other cultures. However, I do not think it is as straightforward as that. To prepare for my talk I discussed it with my students, because a really essential part of Citizenship Education for me has to be the student voice. We have to listen to these students and give them responsibility, engage with them and their ideas. I wanted to find out what they had to say on the subject I was presenting. I spoke to some year 9 students, and I am going to share with you some of their thoughts.

First of all, I asked them, "How do you feel about learning about other cultures?" Their reply was: "We learn too much about other cultures. It is not important – I am not a Muslim, I do not even know any Muslims. So why should I have to learn about their culture?" This is, in fact, a very common attitude within the school. So I asked them, "OK – what is your culture? Do you want to learn about your culture? Tell me what your culture is." The reply from the majority of the class was that their culture was 'normal'. I went on to some Year 13 students who are taking Science and Public Understanding. I asked one student about her understanding of the term 'culture'. She said: "Don't ask me, I haven't done General Studies". When I asked these students about studying other faiths, they said to me: "It's actually totally pathetic. We don't live with other cultures, so it doesn't apply." When I spoke to them about learning about Sikhism, and Buddhism, they all said it was boring and dull. When I pressed the students further about their understanding of their own culture, they said: "We don't belong to a culture, there's no such thing".

These conversations changed dramatically my thinking about what I wanted to say to you. How can we engage students in thinking about ‘other’ cultures when they do not even understand what their own culture is and have no sense of identity? So we have two challenges: how can we engage these students – and how can we make other cultures and faiths relevant? I also think it is very important (and I had not thought about this until I spoke to my students) – to think about how can we help give them a sense of identity, a sense of culture.

What gives 14 year old students their identity? One topic I hear a lot about in the classroom is fashion. The students often talk about saving up their money to go to New Look to buy the latest look. They also talk a lot about music and the music they like dictates what they wear. They put themselves into certain categories. It is important that we start making links with what their identity is and making links between their culture and other cultures. When talking about fashion and music, I talk about how other cultures have influenced music and fashion. When we talk about the roots of Britpop music, and the musical influences from all over the world, suddenly the students become engaged. Suddenly this idea of multiculturalism has an impact and they get excited simply because they have made that connection in terms of their own experience. The teaching also has to be relevant. Simply talking about Sikhism, Buddhism, or other religions does not seem relevant to them and the students find it boring. By making topics relevant through linking into things that are important to them, we can help get the students interested because they can see them as relevant to themselves and their own situation. Once we have made that connection, we have opportunities.

Obviously it is important to teach about the different religions. The students need to know what the ‘five Ks’ are in Sikhism and to know the five pillars of Islam. But just as important, perhaps more important, is the key aspect of learning in RE referred to as ‘Learning From Religion.’ By getting students to talk about their experiences and hear about the experiences of others it will hopefully become relevant for them. In Citizenship Education we talk with the GCSE group about what it means to be British. They come up with ideas such as red buses, cricket and afternoon tea. Then, by using visual examples, we start thinking about other examples, such as the Notting Hill Carnival and certain types of music. They see that it is not that straightforward and they can start engaging in a global community. As a citizenship teacher, I spend a lot of time talking about rights and responsibilities. We have to equip the students with the skills they need to be socially and culturally aware. It is just as important to be socially and culturally aware, as it is to recognise your responsibility to vote and to pay tax.

I use the theme of rights and responsibilities to give students the skills to understand what that responsibility means in terms of promoting and, I hope, celebrating, diversity. Of course, there are challenges. It is hard to make it relevant when you are constantly being asked “What is the point of this?” If we, as teachers, cannot identify the relevance ourselves and transmit this to students in some way which links to their own lives and is therefore clear to them, then the subject will feel irrelevant and boring for them.

The greatest challenge that I have to face is that of parental influence. Constantly I hear: “My Dad thinks this. My Dad thinks that. That is a load of rubbish. My Dad says that is not right.” I do not think we have the time to discuss this problem in great detail and I do not know what the answers are. Surely, though, we have the task of influencing all members of the community, not just the students.

I would like to share with you some examples of what I do at Whitstable to promote multiculturalism. First of all, cross-curricular teaching of the issues. It cannot just be in Citizenship Education or just in RE. Obviously these are great ways to teach about other cultures and faiths, but it has to be done in a cross-curricular way to become truly the ethos of the school. My students are very passionate about music and music is of great value in learning to appreciate diversity. I do quite a lot of multicultural events with younger year groups. The students have to plan a presentation and cook some food from other cultures. We also have music from other cultures and they do a small fashion show with clothes that have come from other cultures. The parents are invited to the event and the students give presentations on multiculturalism and cultural diversity. The whole event is a party in celebration of them. It helps the students' citizenship skills to promote this through presentations and also it is great for the parents to be there to hear what the students have got to say.

We also arrange visits so that students can see different places of worship for themselves, even though in our case our nearest synagogue, for example, is some distance. I believe that these visits are a good opportunity for students to 'learn from religion'. Also, quite a few of my students have set up blogs on the internet where they communicate with other schools around the world. We have links with Holland and America and through their blogs, the students are engaging with other cultures and countries. Next week I am taking my students to Italy for the International Youth Parliament, where they will be debating issues such as immigration, terrorism, and multiculturalism with students from ten other countries. So, even though in our school we cannot do a lot on site to create an experience of multiculturalism, taking the students out and getting them to meet other people means that they will hopefully understand the importance of multiculturalism and diversity and be able to celebrate them.

Finally, 'shared citizenship'. Can it happen in a non-multicultural area? It is a challenge, and what I have suggested only represent very small steps. However, I do believe that we have to give our students a sense of identity. They need to be able to understand what culture means to them. Once they have a greater sense of their own identity and understand what it means, I am hoping they can establish links with other cultures and then start celebrating diversity.

Brian Pearce

These two presentations from Rauf and Clare have emphasised that we need to look at local, regional, national and global issues when we are thinking about both Religious Education and Citizenship Education. Importantly, they will also have brought a whiff of the real world, and the practicalities of working in classrooms, into our discussion today.

Learning for shared citizenship: youth perspectives

Don Rowe, Citizenship Foundation

Well, now it is my turn to chair the proceedings. Thanks to Brian for his work this morning. So far we have had a very interesting morning but I have noticed that colleagues from the faith sector have been more prominent. We have heard less from the representatives of the citizenship community. I do not know whether that is because this issue feels of lesser concern to them or whether they have thought about it rather less. So I hope they will have plenty to contribute as we go through the afternoon. May I now introduce our first young speaker who is Deepa Mashru from Leicester.

Deepa Mashru

I have been asked to talk about why it is important for young people to develop skills and understanding which will enable them to play a role as active citizens in a multi faith UK. I will also tell you about my personal involvement in inter faith projects and what I see as the benefits for young people taking part in such projects. Lastly I will touch on how inter faith activities outside school can complement what happens in the classroom.

First our multi faith UK. I expect we will see the end of the kind of segregation you get in places where there are little pockets of Indian people living in one area and non-Indians living in another. We will begin to see greater integration and cohesion. I would like to stress that this does not mean a loss of identity. But if you ask most people what 'community cohesion' means, you might have a slight problem. People do not always know. Indeed I myself do not know how best to define it!

We should be aiming to celebrate the contribution of faith to the life of young people and their community. It helps foster understanding and respect. Also, it is very important for young people to develop skills of inter faith encounter because it is critical to be able to break down the prejudice and discrimination which is based on faith, at times when a lack of information and understanding is clearly an issue.

So how does this relate to me? I was provided with a once in a lifetime opportunity to go to Spain for the 2004 World Parliament of Religions, which was the largest inter faith conference ever held. It attracted over seven thousand people and six students from Leicester were chosen and sponsored to attend it as part of BBC Leicester's Youth Extra Group. Armed with our minidiscs, notepads and BBC passes, we met, interviewed, challenged and argued with some of the world's top religious leaders. It was definitely an amazing experience. Before the event in Barcelona we spent a week at the pre-conference meeting in the idyllic mountain retreat of Montserrat, surrounded by picturesque scenery. We documented the debate on the conference's four major themes; religiously motivated violence; world debt; refugees and asylum seekers; and access to clean water for all. Over the course of the two weeks we made video, photographic and audio recordings of the event. The information we collected, along with written interviews and our diaries, was put together in a media pack by Minorities of Europe. We hope that this pack will be distributed around schools in the UK for use in RE lessons and that it will encourage and inspire other young people.

One of the reasons I went to Barcelona was because of the media dimension of the trip. I had been working with the BBC for a while, prior to going to Spain, and I found that was very interesting. Not only did we benefit other young people through the resources that we had produced through our involvement with BBC Leicester, but I personally greatly developed my skills through taking part in the project. It also helped to dispel the negative connotations associated with faith and the media. It all tied in very well, and it was the kind of project that I would definitely encourage for the future.

The Barcelona conference, which was entitled 'Pathways to Peace', was a life-changing event for me. It highlighted the immense diversity of culture and faith around the world. I was quite ignorant about this, despite the fact that I come from Leicester which, as you all know, is renowned for being so successful in terms of inter faith and multiculturalism. The best part for me was that I could just randomly walk around Barcelona and meet people from so many different cultures. I recall eating lunch in the traditional *langha* set up by Sikhs from Britain. We were sitting at the table and I had a Tibetan monk on one side and a 'Wiccan' on the other. That is not something that you usually experience! It was really refreshing to be able to sit there and to have this discussion with them. This summed up the entire conference for me: it was truly a celebration of diversity where everybody was eager to get to know each other. I really enjoyed that.

After our pleasant experiences in Barcelona, we returned really enthused and excited and set up an inter faith project for young people back in Leicester. We have been making quite a number of presentations on what we have achieved. At the moment we are talking about doing a youth faith trail over the summer, where we are going to take young people from different communities to visit all the places of worship in Leicester. They will get something to eat there and experience their cultures. Outside Leicester, I am now a student at the University of Cambridge and am working with the University's Hindu Society to introduce more inter faith events within the different University societies. We have had a Jain Society meeting with the Jewish Society and yesterday we had an inter faith event with the Islamic Society and the Hindu Society. We are trying to collaborate to encourage inter faith conversations across the University.

I would also like to talk about inter faith activities outside the classroom that complement what is taught in schools with regard to citizenship and inter faith issues. I do not want to propagate any negative stereotypes, but personally I did not have a very good experience in school with regard to RE and social education. It was not so much because it was only a weekly two hour slot per week in which these issues could be discussed. Rather, it was the fact that the topics were not made accessible for young people. We would get a bunch of sheets handed out every lesson and we had to fill them in and hand them back in at the end of it. There seemed to be no real syllabus and most of the students would not turn up for class. That is just not good enough. I am sure, though, that there have been changes for the better over the three years I have been away! I do not want to offend any of you who are teachers, but I thought I should share my views on behalf of young people who feel disillusioned with the way religious issues are taught in their schools.

I think young people would benefit from experiences like the ones I have had. I am not saying "Send every school child off to Barcelona". That is probably not a good idea! But definitely, being able to go abroad, or simply meeting other people in environments outside the classroom, has had a very positive marked impact on my life and my attitudes towards faith and citizenship. I would really recommend approaches like the Building Bridges project about which Rauf Bashir talked earlier today. I think that is a very good start at building up the type of work that should be an inherent part of the school curriculum, with strong

links to experiences outside of the classroom. I have a quote from the Home Office which sums up what I have been trying to say. “Schools have a responsibility to ensure that children appreciate their rights and civil liberties, and that the example from the school encourages them to be fully active citizens as they become older. It is not sufficient, however, to teach children about citizenship, they need the opportunity to experience it and practise it.”

Don Rowe

We should also have heard from Raihanna Hirji from Peterborough today but unfortunately she is ill. We are very grateful to Sofia Ahraf from Bradford who has kindly agreed to step in at very short notice. Sofia will tell us about her experience of taking part in the Student SACRE in Bradford

Sofia Ashraf

The Bradford Student SACRE (Standing Advisory Council on Religious Education) started out by shadowing its adult SACRE counterpart. We initially looked at the local RE syllabus and proposed amendments or changes to it. But the Student SACRE has now become more of a community forum for young people where they can meet and discuss local issues as well as the RE syllabus.

I am actually at university now, doing a Masters degree, so I should have left the Student SACRE about four years ago! I chose to stay, however, because there are not many forums like this in Bradford. It is a great opportunity for me to keep in touch with the contacts that I have made and to have a place where I can voice my opinions about what is happening in Bradford.

The Student SACRE has been involved in a number of different events. We researched and presented a conference on refugees and asylum seekers to the adult SACRE. This was a great opportunity to explore the situation in Bradford and to voice the views of the youth. Student SACRE has also been part of the Holocaust Memorial Day in Bradford, a candle lighting ceremony to remember our history and the victims. Student SACRE also invited Bishop David Smith as a guest for one of our sessions. He later mentioned us in the House of Lords and it was great to be recognised in that way!

The Student SACRE is a good forum to engage students in RE. We have had several sessions with Joyce Miller on how to make teaching RE more interesting. I am sorry to echo Deepa’s experiences here, but my own experience of RE was also not very good. It was very textbook focused and I never had the opportunity to visit a place of worship. It is good to get opinions from young people on how to make RE more interesting. If the students have a forum in which to discuss this, it allows them to feel that their views are heard and appreciated, which is empowering.

When Citizenship Education was first brought up in the Student SACRE meeting I recall that my reaction was quite hostile. I did not feel that I had to prove how ‘British’ I am, but, of course, then I realised that citizenship is more than that. Citizenship does not need to be taught like RE and will not work if it is just a matter of worksheets and textbooks. It needs to be more than that to relate to the lives of students. I know schools shy away from politics but it would be far more interesting if students were allowed to talk about the issues in which they are interested, including complex and tough ones like Israel and Palestine and

current issues such as the Danish cartoons of the Prophet. I think that would really spice up RE and Citizenship lessons! Schools have to be a little more creative and I really recommend all Local Education Authorities (LEAs) to have a Student SACRE.

Following these presentations, five Working Group sessions took place. More detailed notes on these are in Annex A. The following section covers the report back to the closing plenary session.

WORKING GROUP 1 – Developing resources for teaching about the faith and inter faith dimensions of citizenship

Emma Jane Watchorn, Citizenship Foundation

Our group considered the availability of resources for use in tackling inter faith issues and topics. It became quite clear that despite the variety of backgrounds and the range of projects in which we have been involved, it was difficult for us to pinpoint existing resources. Our first concern is therefore that there is indeed a general lack of resources in this area. But it goes beyond that. Help is needed in terms of money, time, support, and guidance to enable high quality resources to be produced, perhaps involving young people themselves in the process. These resources should aim to encourage the active participation and engagement of young people with the wider community, and help them to become engaged with real issues and current events. In addition, there is a need to develop an understanding of the broader context of what we call Religious Education, not just material dealing with specific religions. Finally, it was felt that the production of new resources must also be accompanied by high quality Continuing Professional Development (CPD) training, to enable teachers to use resources effectively, knowledgeably and accurately.

WORKING GROUP 2 – Faith schools, single-faith schools, inter faith issues and shared citizenship

Brian Pearce

We looked at how these issues we are exploring today present themselves in relation to faith schools, whether in the sense of schools run by a faith community or of relatively mono-faith or mono-cultural schools more generally. The first main point that came out of our discussion was a very strong affirmation of the value of pupils being deeply rooted in their own religious tradition or culture. Some of the discussion underlined the fact that we were not just talking about a religious tradition or a religiously based culture. We were also talking about the culture and background of pupils who might come from a non-religious background. There was a wrestling with the problem of what might be called, in the light of Clare Giles' presentation, the 'Whitstable Young Person' - in other words where someone has a culture, but may find it difficult to understand and to recognise that. So the value of having a deeply rooted base from which you can go out and relate to other people was the group's first point. The second point was that where a school is almost entirely mono-faith or mono-cultural there needs to be a strategic approach to the process of outreach and linking beyond the frontiers of the school. The view was put that where children are being educated in this kind of less diverse environment, the school itself has a responsibility to set up outreach programmes and there needs to be a clear strategy for ensuring that this outreach and relationship takes place.

WORKING GROUP 3 – Pedagogical challenges in classroom teaching about faith and inter faith dimension of citizenship

Anne Breivik, Inter Faith Network for the UK

All the following points made by group 3 apply both to learners and educators. Firstly, the need to be critical and sensitive when addressing these issues. Teachers need to be able to facilitate debate within the classroom and they need to have the skills and confidence to do so and to help the pupils to develop their ability to look at topics from a critical distance. At the same time, teachers must be aware of the potentially sensitive nature of some of these issues. We also need to look at both commonalities and differences. It is easy to emphasise the commonalities: the differences might be somewhat more difficult to address – and both educators and learners must be equipped to grapple with that. In addition, there needs to be a focus on developing pupils' and teachers' knowledge and understanding of these topics. There was also a mention of partnerships, particularly partnerships between the school and the community.

WORKING GROUP 4 – Beyond the classroom: the role of special inter faith and citizenship projects and events

Shula Maibaum, Citizenship Foundation

Our group was asked to talk about “Beyond the classroom”. We agreed that the classroom and beyond the classroom need to be linked and should complement each other. The two main points agreed in the group were about the need to empower young people to set their own agenda and about the importance of involving and engaging the community in work with young people. There have to be partnerships to achieve this because of the challenges that schools face in getting students out into the community. You will only reach a small percentage of young people through informal education and youth groups.

There was endorsement for the point mentioned by Clare Giles this morning, about the problem of parental influence. A whole community approach is needed. It is not enough simply to be working with young people, either in school or out of school. We need to bring the different levels of the community into this type of work for it to be successful.

WORKING GROUP 5 – Looking at faith communities and inter faith bodies working with educators

Dr Harriet Crabtree, Inter Faith Network for the UK

Firstly, our group wanted to highlight the importance of being clear about terminology such as ‘citizenship’, ‘faith’ and ‘inter faith’ and also about what resources on faith and citizenship are for and how they will be used. Secondly, we noted that faith groups have an important role to play in contributing to the development of resources, but it is important to remember that many of them are already doing good work internally with their young people. The question is, can local faith groups contribute more extensively and in more ways to teaching about faith and citizenship issues within schools. We feel they can. Even though there are constraints of funding and time (as most people work as volunteers within faith communities)

faith communities have places of worship which can be visited and members who can talk with teachers and pupils. There is, of course, also a need for other types of resources, such as textbooks and web resources, which can be used in the classroom and beyond. We touched briefly on this and how faith and inter faith bodies could contribute. Particularly at UK and national level, their knowledge and willing is key. Once again, however, a point that we would want to flag up from the discussion is that there are resourcing issues here. For faith communities to contribute to seriously thought through, effective materials relating to faith, inter faith issues and citizenship involves a big commitment of resources and expertise by them, alongside that of educationalists. Some of the same issues affect inter faith organisations (which are rarely very well funded).

Plenary discussion: Equipping young people for active citizenship in a multi faith society

Don Rowe

I would like to invite general reflections on the day, before Brian and I exercise the Chairs' privilege of trying to say something really profound at the end!

Andrew Copson

I would like to pose a question, having reflected on and agreed with a large part of what Brian reported back from his working group. Are people able to understand, and critically assess, other people's beliefs only if they really understand what their own beliefs and values are? How are we going to give what is arguably the majority of young people from 12 to 19, who do not have a religion, a grounding in their beliefs and values which are non-religious? They have ethics and they have a morality, often based on the facts of human existence – how are we going to develop that for them and what place would it find in RE and Citizenship Education and the intersection of the two? I really do believe, as Brian said this morning, that the issue of dialogue between secular sections of society and those people who value their religion, is going to be one of the most important for the future.

Shula Maibaum

I am involved in a project run by Becky Hatch called Diversity and Dialogue. It is a project that involves Islamic Relief, Muslim Aid, Jewish Council For Racial Equality, World Jewish Aid, Catholic Agency For Overseas Development, Christian Aid, Save the Children and the Citizenship Foundation. It is trying to develop models for dialogue between young people and has been going for about two years. We are coming to the end of the project now and are hoping to develop a set of resources that will be available for use in both school and more informal settings. I hope that this will help to address the current lack of resources and will provide useful models of dialogue. The website, which is www.diversityanddialogue.org.uk, is being developed at the moment, and will have a list of projects involving young people that are going on throughout the UK that look at inter faith issues and models of dialogue.

Louise Mitchell, Council of Christians and Jews

I agree that the one of the main topics on which we need to focus at the moment is dialogue between faith groups and non-faith groups. I was having a conversation earlier today about the language that we use. We talk about 'faith' and 'non-faith'. The latter is a negative description. How do we find other language to use instead? We need to understand that faith is not the central issue for everybody. How do we affirm and include other aspects of identity within citizenship and inter faith work and make those a priority too?

David Hampshire

Andrew Copson mentioned a survey which indicated that many young people do not attach themselves to a religious tradition. Of course, that does not mean that they are attaching themselves to a particular non-religious philosophy. Interestingly a survey by Professor Leslie Francis in Wales showed that nearly 50% of pupils covered by it did not believe in God. 95% of them, however, believed that Jesus was the Son of God! The survey does not tell us that many pupils do not believe in God, it tells us that they are confused. Religious Education should be guiding them through that confusion to something clearer. I also think that such surveys should make us ask important questions about the context of how we define ourselves and how we see ourselves. The concepts of developing your own sense of identity; who you are, what you are and the way in which your possibilities can develop from how you see yourself are really important. Helping young people develop their sense of identity must be a part of the whole of education. It is an essential part of Citizenship Education.

We tend to put people in boxes that do not really exist. In fact, our identity and our experiences are incredibly fluid. I think the issue goes right back to the question that Tony Breslin posed earlier today about whether Citizenship Education is conformist or progressive. What is interesting is that it can be both at the same time. When it comes to the education of our children, we actually transmit a set of constructed categories which do not exist in the reality of most people's lives. But this appears the easiest way for us to teach an idea. It is interesting that people can talk about themselves as 'Muslim' or 'Jewish', but not necessarily mean this in a 'religious' sense. Rather, they use those terms as particular labels in specific contexts. It is a tremendous challenge to develop resources about these issues and to ensure that there are high quality staff who actually understand them and can really get to grips with them. I know that research from Exeter University showed that the quality of Citizenship Education is better where we have trained citizenship teachers. We need more specialist citizenship teachers. If we can push the recruitment and training agenda – particularly getting people from our faith communities to say, "Have you thought about being a citizenship teacher?" – that might be a good way forward.

Raj Chanan, Vishwa Hindu Parishad (UK)

The word 'citizenship' has been much discussed in terms of students' education and teaching. But I do not know why the word has to be used. It is not one that is much used by laymen and they would not link it in their mind to inter faith issues. I believe that it is a legal requirement that the term is used and a change in the legislation would be needed in order for it to be altered but I wish this could happen.

Professor Brian Gates, RE Council of England and Wales

Jo Wagerman, former head of the Jewish Free School, said this morning that the best way to have an impact on children and young people through Religious Education and Citizenship Education is to put their content into practice in the life of the school, to show in its community life that you are working for political literacy and religious literacy. If you do not do this, teaching them have little effect.

John Hall offered a vision of the role of Church schools in the contemporary context to provide space for other faiths, as well as the Christian tradition, in a way that might not otherwise happen (as in the case in

France). He referred to the 1944 Education Act, and John Keast also picked up on that. The 1944 Act was very much concerned with both Religious Education and with citizenship. It thought of both in relation to teaching (that was the Religious Instruction bit) and in relation to ethos-building which took the form of Collective Worship (not to be confused with corporate worship within one particular faith community). I would like to suggest that we look again urgently at Collective Worship as providing the arena in every school for building religious literacy and political literacy in an inter faith context. There is a great opportunity here. Schools which do not organise Collective Worship in an effective and educationally responsible way neglect that opportunity. They are often reflecting negative stereotypes about what worship is all about. Schools are places of belonging. If they do not open up windows to different categories of belonging in their collective life together, then they are missing out on a real opportunity. I think there is a desperate need to develop Collective Worship. This is just as important as any resource development might be. By teaching participation in that way, in a cross-curricular sense, well handled Collective Worship can seize the opportunity to celebrate global belonging, as well as school and family belonging. That would enrich the teachers as well as the children. So my plea today is let us look again as a matter of urgency at the vital area of Collective Worship in schools.

Maurice Coles, School Development Support Agency

What will we do as a result of today's discussion when we reflect on this? What will happen next? As Steve White mentioned earlier today, the School Development Support Agency is involved with an inter faith project funded by the Home Office. My recommendation regarding the outcome of today's seminar is that there should be some serious lobbying across Government departments. We have a number of really good cards in our hand to play here and I think it is incumbent on us collectively to set a clear agenda for the Government.

Steve White

We are suggesting that groups of young people from both non-faith backgrounds and faith backgrounds come together in Leicester, some time later on in this year, to have an interactive day. On 3 June, in the Abbey Park in Leicester, we will be celebrating 80 years of the Anglican Leicester Diocese and the Archbishop of Canterbury is coming. I have been asked by the Bishop of Leicester to put the sporting programme together and we are planning to have a community cohesion football tournament.

Mohammed Imran

Many people, if you question them about their culture and their beliefs, do not know what these are. That is not to say they are not taught about Christianity. This whole society rests on Christian values and certainly the Muslim community needs to learn about what Christians believe to recognise the values we which we both share together. Citizenship is about partnership, but partnership is almost a by-product of activity. The key issue is how to get the activity itself going. Perhaps it works like this. First you have interaction, which leads to familiarity, which then leads in turn to trust, which then leads to partnership. Partnership is when citizenship is really working. The issue here is how to build trust. I would suggest that we all try to focus on

projects that bring young people together to create a feeling of shared values and citizenship. This will be an experience they will take with them as they grow up.

Simon Goulden, Agency for Jewish Education

What I am going to take away from today is the enormous range of positive initiatives which are in progress in this country. I was with European colleagues at a conference about a year ago and with my opposite numbers in North America about three months ago. These meetings helped bring home to me how well we are doing here. I do not think you know lucky we are! We have no idea how far we are ahead of the rest of the world. We should get down on our knees and thank Rab Butler for the 1944 Act and Kenneth Baker for the 1988 Act. However bad we think it is here in our country, it is much worse somewhere else! So let us just say thank you for all the great work that is going on. The situation is not as bad as it might seem.

Amanda Simon, Newman College of Higher Education

I would like to make a point about 'identity', which is a topic that has come up quite a few times today. I think a lot of the problems over it could be solved if teachers adopted a broader view of what constitutes identity. If identity or culture is continually exoticised by presenting it in terms of 'strange' clothes, 'strange' foods and 'strange looking' people, it will lead some students to think, "I have not got a culture, and I have not got an identity". What we need to do is to look at the attributes that really make people. Is it the 'strange' food? Food, as with all cultural markers, is not 'strange'. It is simply relative to different cultures. When putting across issues of culture and issues of identity, teachers need to be careful that these are well formulated and well thought out and not simply addressed in terms of "Let's just look at this dish", or "Let's look at this piece of clothing". If that happens, it will cause narrow conceptions to be formed. It is the same with citizenship. We need to be careful what concept of citizenship we are putting forward and to make sure that it is an inclusive one. The research project on which I am working is looking at broadening teachers' concepts of citizenship. The concept of citizenship is not set in stone, but has to be debated and negotiated; it is constructed daily and sometimes on a moment-by-moment basis. There is a need to broaden the approach to citizenship on the level of ideas and concepts. This will hopefully filter through to the way in which concepts of citizenship are brought to students in the classroom.

Professor Terry McLaughlin, School of Educational Foundations and Policy Studies, Institute of Education, University of London

I am struck by how little fundamental disagreement there is between us. The discussion is going very much in the direction of consensus. But we need to be careful about this. Notions of pluralism, diversity and valuing that diversity, are, in fact, all highly controversial. They are unclear and underdetermined, so we do not know what they mean. If we did begin to get to grips with them, then I think we would find we would disagree a lot more with each other. Moreover, the values in play are not consistent with each other, so there are tensions between the values about which we are talking. My point is that we should always be suspicious of unanimity in a group like this, because it suggests that we are potentially failing to get to grips with the crunch points that arise in this area.

Sadly Professor McLaughlin died on 31 March 2006.

Summing up – Ways ahead

Don Rowe

My own concern on a daily basis is with the school curriculum. I agree very much with the points that have been made about the importance of school ethos: the need for consistency between the values that are taught and those that teachers demonstrate and the powerful learning that is transferred in a school that operates on the basis of clear values. But there is an important role for the curriculum and if students have not got the language to reflect on these issues it is impossible for them to ask challenging questions. I very much agree with colleagues who said that the curriculum needs a critical edge to it. We need to be able to help young people to examine critically the issues that are facing them and which they see on their TV screens and in their own communities. There are real challenges here and we have heard from our two younger speakers how difficult they are. RE is a difficult subject to teach and can sometimes go over the heads of young people. Citizenship is also in very serious danger of going straight over their heads. We need to be genuinely trying to help students question what puzzles them about their own faith communities and to reflect on what it means to have a philosophy of life, or an approach to life. We need to help them ask questions about public life – the public life that we share together – and how it is constructed and to look at the kind of challenges we face together in preparing to engage in democratic, pluralist life together as a community. That is the distinctive contribution that the Citizenship curriculum brings. Different faith communities are the focus, quite properly, of RE, but in citizenship we want young people to come into a type of public space and engage with the questions of what kind of society we want. We want them to look at what type of society we have now and ask why it is like this and what role and influence young people have on it. I think the role of curriculum development here is in identifying those key questions and then helping teachers to tackle them in the most effective way possible.

Brian Pearce

There is a great deal for us to take away from today's discussion. It is clearly the start, or the continuing, of a process that is going to go on developing. We have already heard about some of the projects that might emerge from this. Not surprisingly we believe very strongly in the Inter Faith Network in the importance of dialogue and conversational encounters. I thought it was very appropriate that in our working group which was looking at faith schools and mono-cultural or mono-religious schools, it was a Roman Catholic voice from Wales that brought us the voice of Gandhi, saying: "I will open the windows of my house, so that all the cultures of the world will blow through it, but I will keep my door closed in case my own blows out." So we had the voice of Gandhi coming to us from Wales – and that was good.

As Don said at the beginning of this plenary session, clearly there are issues about how we follow up the various issues and suggestions that have been put forward. I hope that faith community organisations, RE organisations, citizenship organisations, education organisations generally, and maybe the Government as well, will be reflecting on the key points which have emerged. We shall certainly be working with the Citizenship Foundation to draw them to the attention of those organisations that might best take them forward. We will produce a report of today's proceedings, which will be sent to all of you, which we hope you will share with your various networks. There will be follow-up conversations; and perhaps some further

gathering, if not necessarily on exactly the same lines as this. I think we have made a good start on that conversation and we are grateful for the important contributions made by those present today and also to all my colleagues who have helped in the preparations for this seminar. Finally, as we think about the tasks which lie ahead of us all, I am reminded of a saying from the Jewish tradition, which I hope I may be permitted to offer. It is one on which I often reflect as I look at my in-tray in the Network office but which I think is of some comfort to us all: “You are not required to complete the work, but you are required to continue it.” Thank you all very much.

ANNEX A

Working Groups

Seminar participants had the option to choose between five different Working Groups in the afternoon session. The purpose of these groups was to allow the participants to explore a specific area of interest in greater depth than the plenary sessions allowed.

The Working Groups lasted just under an hour and each group had a facilitator to help steer the discussion. In the subsequent plenary session, the rapporteurs reported back the two main points which had emerged from the discussion in each of the groups.

The following section sets out more fully the points from each groups' discussion based on the rapporteurs' notes. Where examples of good practice or useful resources are given, contacts are listed in most cases. However, if you have problems in accessing the listed link, please contact the Inter Faith Network's office.

WORKING GROUP 1 – Developing resources for teaching about the faith and inter faith dimensions of citizenship

Facilitator: Professor Brian Gates, Chair, RE Council for England and Wales

Working Group 1 was asked to consider the following questions:

- Are there resources which have been particularly useful in teaching about the faith and inter faith dimensions of citizenship?
- What new resources might be helpful?

General points

There are many existing resources dealing with individual religious traditions but few examples of good resources for helping teach about the faith and inter faith dimension of citizenship or about issues of belonging, coping with difference and respecting other people's beliefs and values.

Young people often know little about their own faith and benefit from good quality resources about their own tradition and dialogue within faiths as well as dialogue between faiths.

Teachers often lack the skills and confidence to teach about issues related to faith and citizenship. Several participants remarked that there was a lack of training in, and knowledge of, them among teachers. Teachers are also constrained by the pressure to focus on attainment targets.

The media sections of the PSHE framework and the Citizenship curriculum require students to critique the media. Teachers who are capable of recognising media bias are needed to teach these skills.

Suggestions for future action

Resources

- It is important to develop further resources for teaching about faith as expressing itself in citizenship and about the inter faith aspect of this.
- It is also important to develop further good resources on intra faith dialogue (i.e. dialogue between strands within particular faith communities) as well as on heritage, belonging and multiple identities.
- When developing resources on faith and citizenship, it can be good to examine the work of faith communities. The Salvation Army is the second largest provider of social care in the country, after the Government. (This use of a military metaphor to characterise disciplined striving for good is relevant when attempts are made to interpret *jihad*).
- Newspapers are good starting points for discussions on faith, inter faith and citizenship issues.

- Development of a website on which young people could discuss the concept of a ‘just community’.

Teaching

- More money, time and resources need to be set aside for the ingredients of faith and citizenship in teacher education, both Initial Teacher Training (ITT) and Continuous Professional Development (CPD).
- Teachers also need to have more in-depth knowledge of the different religions including the nature of different strands within them.
- Teacher training should include a component on media as teaching students to critique the media is becoming increasingly important. Teachers must be capable of recognising media bias.

Other

- Bring back the school development committee!
- Encourage schools to involve parents and the local community more.

Examples of useful initiatives and resources

- Bradford Inter Faith Centre holds books, artefact and resources as well as CD ROMs and DVDs which can help allow ‘interactive visiting’ of places of worship.
- Bradford schools make use of a pool of speakers from faith communities that come in to schools to talk about their faith.
- In Bradford, the Muslim community has engaged with the citizenship agenda in a number of ways, large and small. For example, mosque sermons have been used to put across the message of the need for a cleaner, tidier Bradford. Muslims and other faith communities have also been involved in a wide range of projects which serve the community – for example, the Curry Project which takes unused restaurant food to the homeless (See www.hyphenologist.co.uk/bradfordcurryproject/ and www27.brinkster.com/johnhartley/link-05k-p4.html).
- Year 7 students have helped to put together a Faith Trail at the British Museum as part of a project organised by Diversity and Dialogue. One example was students who chose two small glass jars from ancient Palestine – they were amazed that something so fragile could come out of what is today perceived as a worn-torn city – an emblem of peace for the future.
- The Department for International Development (DFID) and the Sikh community have produced a useful resource in conjunction with the Millennium Development Goals which in Cornwall’s schools has been used at KS2. (For further information see: www.dfid.gov.uk/pubs/files/2015-sikh.pdf). There also exist reports for other faith communities such as the Jewish community’s response. They all follow the same format and make comparison easy. (For further information see: www.dfid.gov.uk/pubs/files/2015-jewish.pdf, www.dfid.gov.uk/pubs/files/2015-hindu.pdf, www.dfid.gov.uk/pubs/files/2015-muslim.pdf, www.dfid.gov.uk/pubs/files/2015-christian.pdf)

- The RE and the Environment Project materials are helpful for looking at aspects of faith perspectives on citizenship. (See www.reep.org/index.php).
- Worlds of Difference (published by the World Wildlife Fund for Nature) looks at nine different belief systems and how these shape people's ways of life and views of the world (especially the environment).
- Lat Blaylock and RE Today have produced a range of helpful resources relating to inter faith issues and RE and to topics in the area of overlap between RE and citizenship.
- The PCfRE resource Children Talking is helpful. (See www.pcfre.org.uk/db/).
- The CREAM (curriculum reflecting the needs of Afro-Caribbean and Muslim pupils) project – The School Development Support Agency's assessment of the National Curriculum, commissioned by the DfES in 2004, found that overall there were limited resources to support schools in developing curricula that reflected the needs of African Caribbean and Muslim pupils. The research did, however, conclude that there was great potential in all key stages to develop such resources and the team suggested a possible model for the QCA to develop. The full report is available as a free download from the SDSA website, www.sdsa.net.

WORKING GROUP 2 – Faith Schools, Single faith schools, inter faith issues and shared citizenship

Facilitator: Rev Canon John Hall, Chief Education Officer, Church of England, Education Division

Working Group 2 was asked to consider the question:

- Are there particular challenges and possibilities for those teaching about inter faith and citizenship issues within faith schools and predominantly single faith schools?

General points

It was noted at the outset that the Working Group was not designed to discuss whether there should, or should not, be ‘faith’ schools, but rather was to focus on the particular challenges and possibilities for those teaching about issues of inter faith relations and shared citizenship within faith schools and other predominantly single faith schools.

While some community or ‘state’ schools are virtually mono faith or mono cultural, many Church of England schools are in practice religiously and culturally quite diverse in terms of their pupils’ backgrounds. Only a small percentage of Muslim children attend Muslim ‘faith’ schools. Most are in community schools.

Public concern about expanding the number of faith schools often focuses on whether pupils are being taught to relate appropriately to those outside their own community. Faith schools do not automatically lead to ghetto-isation. It can be easier for pupils to develop a sense of belonging to a community within a faith school and then work outwards to involvement in the wider community. Individuals who feel at ease within their own community are more able then to reach out to others and cooperate with them.

In some ways the barriers to engagement between pupils of different faiths are greater where there are two main faith communities than where there is greater diversity.

In Northern Ireland and elsewhere there has been a need to tackle stereotyping and the burdens of history through the projection of positive rather than negative images. Experience there and elsewhere underlines that the ‘tone’ in which themes are explored is crucially important.

Differing experiences were reported as to the extent to which in the midst of the pressures for academic attainment and good examination results pupils are able to engage in volunteering and cultural activities.

Some see Citizenship Education as being about encouraging children to be ‘good’; others see it as about encouraging them to be effective in terms of engagement in the political process.

Schools are interested in having outside speakers and taking part in projects which link schools with students of different backgrounds.

Suggestions for future action

Resources

- People from different faith backgrounds need to be brought into the classroom to talk with students who are interested in what faith traditions have to say about issues such as social justice. Sometimes the process of bringing ‘resource’ people into a school can be uncomfortable for the visitors and a case was mentioned where an individual was subject to racist remarks.
- The meaning of Citizenship Education can be brought to life through extra- curricular projects and opportunities. External opportunities, like the Duke of Edinburgh’s Award Scheme, are valuable.
- The Diversity and Dialogue website includes accounts of projects involving young people which could be adapted by schools to their own circumstances. (See www.diversityanddialogue.org.uk/).

Curriculum/Syllabus

- It is important to encourage the inclusion of units on inter faith relations and religious dialogue in all local RE syllabuses, in line with the encouragement given by the non-statutory National Framework for RE to these dimensions of the syllabus.

Teaching

- Teacher training and opportunities for teachers to extend their horizons and to become more at ease with handling religious and inter faith issues are of crucial importance.

Other

- Pupils today are much less reticent than in the past about expressing their own viewpoints and concerns and can usefully be asked to make presentations in morning assemblies.
- It is important for schools to promote the conviction among young people that the UK is a good country in which to live and one in which people from different faiths and cultures can flourish together. At the heart of citizenship lies a commitment to seeking the common good.
- It is necessary to have a concept of citizenship which can be shared between people of religious commitment and with people from a secular background. There is common ground which can be found between them.
- To build trust between those who are to share in a common citizenship there is a need to be clear that all children are being taught to respect the law and to value the democratic process since these provide the foundations for society.
- Schools and homes need to work together. Pupils need the security of a loving and caring home if they are to develop a proper sense of belonging.
- It is important for schools to work with parents to gain their trust and to make sure that they understand and accept new initiatives.

- There needs to be a clear framework for taking forward engagement beyond the school gates.

Examples of useful initiatives and resources

- Bringing young people together to share in an activity is often more fruitful than simply shared discussion. An example is the Maimonides Foundation programme in London that brings Jewish and Muslim schoolchildren together to play football. (See www.maimonides-foundation.org/)
- A number of examples were given of exchange visits between different schools. For example, a Church of England school in Lambeth has made valuable links with a local Muslim school. A week long programme of “Learning about Islam” brought the pupils from both schools together and Muslim pupils took part in a joint visit to Southwark Cathedral. (Further information from thorleysarah@yahoo.co.uk).
- An inter faith learning network is being built in Cardiff between Church of Wales schools and community schools. It is hoped to derive from this CDs and CD-ROMs for use in more rural schools. (Further information from WynJones@st-davids-coll.ac.uk).

WORKING GROUP 3 – Pedagogical challenges in classroom teaching about faith and inter faith dimension of citizenship

Facilitator: Chris Waller, Professional Officer, Association for Citizenship Teaching (ACT)

Working Group 3 considered the question:

- What are the bases for helping young people debate about tough issues of identity and belonging?

General points

It may be necessary to think differently about teaching and curriculum when looking at handling the faith and inter faith dimension of citizenship.

Teachers often lack the skills and confidence to address issues of identity and belonging in the classroom.

Some of the teachers present felt that many students found it difficult to develop a sense of identity.

A lack of monitoring and assessment of Citizenship Education could possibly explain the divergences in what is being delivered in practice in classrooms around the country.

Suggestions for future action

Resources

- Quite a lot of empirical research that looks at RE and Citizenship Education is available, including that published by Religions and Education Research Unit at the University of Warwick.
- More materials relating to issues of the faith and inter faith aspects of citizenship are needed.
- It is important to make materials available about the less familiar religions and cultures, such as the Chinese community and its traditions.

Teaching

- One of the key skills that needs to be developed among young people is the ability to reflect on issues in a more nuanced way. This is important as the media increasingly portrays the world as becoming more polarised.
- Students must be helped to develop their own identity. It is important that they have a good understanding of the concept of identity before they are asked to address issues related to diversity and multiple identities.

- Teachers need to have a broader concept of identity and one which recognises its fluid and multifaceted dimensions.
- Understanding pluralism is as much about exploring differences as commonalities. Teachers need to remember this when addressing issues of identity and belonging.
- It is important to create an informal environment that will help make students feel more comfortable and allow them to express themselves in their own words about controversial issues. It is helpful for a teacher to work with a youth worker in these situations as youth workers often have more experience working with young people in an informal environment.
- There should be more opportunities for working in smaller groups.
- Teachers should focus on the shared human experience within the classroom and relate the issues under debate to young people's own experiences.
- Citizenship teachers need to have the skills and knowledge to facilitate a debate and many need to improve their subject knowledge about world religions.
- RE teachers, similarly, need to develop subject knowledge about citizenship.
- There are great benefits from RE and citizenship teachers working together on addressing these issues.
- It is important for young people to learn how to critique the dominating culture and critical thinking skills are necessary for dialogue. At the same time, it is important to be sensitive in dialogue and not to mistake critical thinking for criticism of others' beliefs and practices.

Curriculum/Syllabus

- 'Criticality' or 'Critical Thinking' really should be the fourth C in citizenship, in addition to 'Curriculum', 'Culture' and 'Community'.

Other

- Schools should develop partnerships with the community and bring outside experts into the classroom.
- Teachers need to address prejudices, including their own. Tackling prejudices should be the starting point for everybody. In this context, the importance of the role which parental influence plays needs to be remembered.

Examples of useful initiatives and resources

- Two primary schools in Bradford have decided to discard the whole Year 5 curriculum and to develop a new curriculum based on work the two schools have done together in a partnership project. (Further information from www.bradfordschools.net/slp/ or yolande.armstrong@educationbradford.com).

- The Schools Linking Project in Bradford involving 60 primary schools has brought children together to talk to each other, to learn together and visit places of worship together. (Further information from www.bradfordschools.net/slp/ or yolande.armstrong@educationbradford.com).
- Building Bridges in Pendle, Lancashire is planning a debate programme where students will discuss current issues, vote on motions they want to address and learn the rules of debating, (Further information from BuildABridgeNow@btconnect.com).
- Pimlico School in London ran a programme called 'Students for Values'. The students involved were asked to identify their key values and beliefs and look at the reasons behind their behaviour. Six of the students became peer mentors as a result of the project. (Further information from bhargava@pimlicoschool.org.uk).

WORKING GROUP 4 – Beyond the classroom: the role of special inter faith and citizenship projects and events

Facilitator: Joyce Miller, Head of Diversity and Cohesion, Education Bradford and Vice Chair, Association of RE Inspectors, Advisers and Consultants (AREIAC)

Working Group 4 was asked to consider the questions:

- What inter faith youth projects and events can help young people complement their classroom experience with engagement in other faith and citizenship related projects?
- How can these also ensure the engagement of young people with a humanist, agnostic or atheist perspective or with no formal belief system?

General points

There are a number of examples of helpful projects and events and the Working Group decided to focus principally on sharing news of these.

In the area of multiculturalism, diversity and anti-racist education has been going on for a long time, but there are still many examples of it failing.

School linking programmes do take place, but they are mainly at the primary level. The quality of dialogue is very important in these projects and there needs to be hard evidence that it is working. School linking projects are expensive to support and monitor for effectiveness. For example, the project in Bradford needed funding in the region of £200,000. It undertook a formal evaluation to look at the attitudinal change in the young people and levels of friendship built. That alone cost £30,000.

Schools are under a lot of pressure and there are safety worries when outside visits or trips are organised.

Suggestions for further action

Resources

- Activities outside the classroom can help in teaching in a different and more engaging way about some topics that are traditionally seen as dull by students.
- Involvement in youth groups /community is optional for participants, so the school is still the best setting for reaching the majority of young people. Youth clubs do not want young people to think these are a different form of 'education'.

Curriculum/Syllabus

- The issue of racism as part of the diversity section in the Citizenship curriculum is often overlooked in the citizenship/RE/inter faith debate.

Other

- The Schools' Minister, Lord Adonis, has a new initiative on 'Outside the Classroom' and this could be an opportunity for inter faith work. There is space in terms of extra-curricular and community work to focus on this.
- The local communities can provide a link between formal and informal sectors and, as such, provide an opportunity for extended schooling and complement what is taking place in the classroom.
- It is important to involve the community and those of all ages in this work. Schools need to develop partnerships with the wider community to address issues such as parental influence and ensure that schools' initiatives are as wide reaching as possible.
- Empowerment of young people to set their own agenda and have their own voice is vital.

Examples of useful initiatives and resources

- Bradford Student Standing Advisory Council on Religious Education (SACRE) was set up to 'shadow' the adult SACRE and initially looked at the local RE syllabus and proposed amendments or changes to it. The Student SACRE has now become more of a community forum for young people.
- In Bradford the Schools Linking Project provides for joint learning where classes from different primary schools are linked for a year. By focusing on joint learning, the project does not detract from the curriculum; instead it supports it. It is now being extended to secondary schools and a joint primary/secondary project has been designed specifically for schools in Keighley.
- Minorities of Europe organised a conference in Leicester in 2003 called 'Beyond Labels'. This involved young people from several European countries. It led to the production of materials forming the basis of MoE's 'Swapping Cultures' programme, which is now being piloted in a number of areas. MoE also developed a project called 'Sharing the Sacred, Serving the World' which involved training a group of young people from Leicester in artistic, practical and creative activities prior to their participation in 'the Council for the Parliament of the World's Religions' that took place in Barcelona in 2004. Subsequent to the Barcelona event, the young people involved have helped develop an exhibition and bank of resources for use in schools to teach about inter faith issues. (For further information on the both the Leicester conference and Barcelona project see www.moe-online.com/).
- The International Centre for Peace and Reconciliation at Coventry Cathedral was established in 1940. The Centre is today involved in a wide range of international projects to promote peace and reconciliation in religious conflicts as well as conflicts rooted in other causes. Coventry Cathedral also has a wide ranging educational programme for schools meeting the requirements for specific aspects of the curriculum. (For further information, see www.coventrycathedral.org.uk/bkground.html).

- ‘Education for Mutual Understanding’ (EMU) is a Glasgow based project which uses music, drama/ interactive theatre and the arts to engage young people in discussion about issues such as citizenship, sectarianism and prejudice. It is a joint initiative of Rangers Football Club, Celtic Football Club, Glasgow City Council, the Catholic Church and the Church of Scotland which is funded by the Millennium Commission and ‘Sense over Sectarianism’. (Further information from emuproject@b-youth.com).
- East-West Partnerships is developing links between RE teachers in Scotland and Central and Eastern Europe. (See www.eastwest.org.uk/).
- The Sternberg Centre for Judaism in North London has a ‘biblical garden’ and from time to time invite visitors/dignitaries, including the local Catholic Bishop, to visit and plant trees. They have also invited pupils from the local Jewish School and Catholic schools on visits.
- There are a large number of local inter faith organisations (multilateral, trilateral and bilateral) which are helpful resources on which to draw. (For more information about local inter faith groups see www.interfaith.org.uk).
- The Scout organisation has a ‘Faith’ badge and the Girl Guides has a ‘Discovering Faith’ badge and a ‘World Cultures’ badge.
- The Diversity Game developed by Suffolk Inter Faith Resource enables participants to learn about different faiths and it can be played in school, youth groups, community settings and even shopping centres. It can help get dialogue going where people would not usually get involved in that for its own sake (Further information from www.sifre.org.uk/ or c.capey@eefa.net).
- Gateshead Black and Minority Ethnic Youth Forum was formally launched in the summer of 2005 following initial work by the Avenues Youth Project, Gateshead Council, and the Positive Images Project. The forum is designed to be “young-person led” and aims: to provide a platform and voice for youth from Black and Minority Ethnic communities to engage with Gateshead Council and other relevant strategic bodies, to participate in and coordinate appropriate educational activities, and to provide practical and relevant information on issues related to young people from BME communities. (For more information contact Andrew Tinkler at Positive Images Gateshead info@positiveimages.org.uk).

WORKING GROUP 5 – Faith communities and inter faith bodies working with educators

Facilitator: Dr Edward Kessler, Director, Centre for the Study of Jewish-Christian Relations, Cambridge University

Working Group 5 was asked to consider the question:

- How can faith communities and inter faith bodies contribute more effectively to the development of materials and resources for teaching about faith and inter faith aspects of citizenship?

General points

The most important requirement in relation to faith, identity and belonging and educating for shared citizenship is to determine the key issues which young people need to understand.

The group discussed briefly the experiences of children learning RE. Positive experiences were noted, such as a child explaining that pupils do RE so that they learn about other religions and are not prejudiced. The new non-statutory National Framework for RE is a positive step but there is a room for improvement in the teaching of both RE and Citizenship.

The overlap of Citizenship Education and RE is not much addressed in the Citizenship curriculum. Also, the issue of teaching young people how people of different faiths engage with public life through citizenship has not yet been mainstreamed.

At the primary school level, there is no binding Citizenship curriculum but children learn about each other and their backgrounds which offers a good basis for citizenship learning when they go to their next school.

Faith communities do a lot of work on general social issues with young people but can find inter faith dialogue both an opportunity and a challenge. Faith and inter faith bodies can also find it hard to find the people, funding and time to engage on major projects with educationalists, even when they view these as very important.

How we do citizenship is crucial. The relationship between school and community is very important. You can have dialogue in the classroom but it also has to be taken out into the community, including the faith communities.

The Scottish Inter Faith Council helps different faith communities in Scotland to work together. Educators are also working there to counter sectarian bigotry. The Scottish Joint Committee on Religious and Moral Education (which is 146 years old) contributes to the development of work in this area. Religious and Moral Education is sometimes pushed out of the curriculum for lack of time and there are not as many good materials for use as there should be. The move in Scotland is away from denominational schools and towards integrated schools. At a recent Scottish seminar the Dalai Lama said that it was time to get the balance right between religion and spirituality in schools.

Suggestions for future action

Resources

- More resources on the faith and inter faith dimensions of citizenship are needed for classroom use.
- Having web based resources on inter faith issues is very important.
- Faith communities can produce printed or on-line resources giving information about their teaching on relevant issues.
- Local faith communities can help provide resources but they are also resources in themselves: they can host visits, engage in discussions and spark project ideas.

Teaching

- Strong training and further development for teachers of both RE and Citizenship Education is vital. Visit to different faith communities can play an important role in this.
- Teaching about citizenship can be approached by manageable small steps connected to children's lives. For example, in the Jewish day school system, when pupils are studying the five books of Moses they can look in this context at the moral issues which have come up during the week.

Curriculum/Syllabus

- The overlap of RE and Citizenship Education should be highlighted more strongly in the Citizenship curriculum. Faith perspectives on active citizenship and public engagement should also be mainstreamed into both the non-statutory Framework for RE and the Citizenship curriculum.

Other

- It is important to be clear about the different meanings and uses of the term 'citizenship'. There is a need to unravel what is meant by talking about religion and citizenship.
- It is important to remember that there is diversity within individual traditions, not just between them.

Examples of useful initiatives and resources

- In 2005, Birmingham Council held a youth event with Birmingham Council of Faiths (BCF) called 'Living Between Two Cultures' (which built on an earlier BCF exercise). Young participants talked about the pressures they face living in a secular culture and following a religious tradition. They emphasised that they want to be listened to and want to help others. There are currently plans to set up a youth inter faith group run by Birmingham Youth Service with annual contact with Birmingham Council of Faiths.

- The Churches have produced a printed resource: *What the Churches Say on moral and social issues* (2000). This shows teachers the wide variety of perspectives within one faith community on particular moral and social issues. It is available from RE Today (See www.retoday.org.uk/catalogue.htm). Baha'is are currently looking at producing material about their own faith.
- Vishwa Hindu Parishad (Ilford branch) has gatherings every Friday evening for young people. Each week different topics are covered.
- The Inter Faith Network's youth inter faith action guide *Connect: Different Faiths, Shared Values* has been used in number of schools to help teach about the importance of working for good inter faith relations (See www.interfaith.org.uk).

ANNEX B

Faith, Identity and Belonging: Educating for Shared Citizenship

**A by invitation seminar being held by the
Inter Faith Network in association with the
Citizenship Foundation on 7 February 2006
at the Hatton Conference Centre
51-53 Hatton Garden London EC1**



Citizenship Foundation

Across recent years there has been much discussion about the cohesiveness of British society and about understandings of British citizenship and ‘belonging’ and what it means to educate young people for shared citizenship in our multi cultural, multi faith United Kingdom.

This seminar brings together specially invited contributors from the fields of Citizenship and Religious Education and from faith communities to address some of the major issues related to faith and citizenship, such as:

- ‘identity, belonging, engagement and participation’ in multi faith, multi cultural Britain
- how young people can learn about the importance of harmonious co-existence as citizens of different faiths and of no religious commitment, sharing an active commitment to the common good, within our diverse society
- the handling of the sometimes controversial and difficult issues which arise in dealing with faith and citizenship issues in the classroom
- the theoretical underpinnings of tackling these issues within the framework of the school curriculum
- what resources can support teaching and learning in this area

The day is an opportunity for exploring issues, exchanging ideas and models of good practice, sharing perspectives and experiences and looking at ways forward. Although there are presentations as part of the seminar, the focus will be very much on discussion and debate involving all participants.

The hope is that the seminar’s findings will draw on, and feed into, the work programmes of those bodies directly engaged with these key issues of faith, inter faith issues and citizenship.

Morning Session

09.30 Registration, tea, coffee and juice

10.00 Welcome and setting the scene

Brian Pearce, Director, Inter Faith Network for the UK
Chair for the morning session

Tony Breslin, Chief Executive, Citizenship Foundation

10.15 Educating for shared citizenship in a multi faith society: keynote perspectives

John Keast, Consultant to the DfES on Religious Education and Intercultural Education

Questions and comments

Balbir Sohal, Advisory Teacher for Citizenship, PSHE and Equalities, Coventry Local Authority

Questions and comments

11.15 Break for refreshments

11.35 Equipping young people for active citizenship in a multi faith society: challenges and possibilities

Plenary discussion from educational and faith community perspectives on some of the key issues:

- How do faith identities affect understanding of British citizenship?
- How do we handle our multiple identities and loyalties?
- How does our UK citizenship interrelate with our international links and our responsibilities as global citizens?
- What does it mean to educate for shared citizenship within this complex of identities?

12.20 Reflections from classroom and community

Rauf Bashir, Project Manager, Building Bridges Pendle, talks about a project bringing inter faith issues into classrooms in the Borough of Pendle in Lancashire

Clare Giles, Citizenship Coordinator, Whitstable Community College, Kent reflects on some of the challenges and opportunities for citizenship teachers working in less multi faith contexts

13.00 Lunch

A vegetarian lunch will be served in Room Diamond 3
Prayer room available in Room Sapphire 3.

Afternoon Session

14:00 Welcome back

Chair for the afternoon session:

Don Rowe, Director of Curriculum Resources, Citizenship Foundation

14:05 Learning for shared citizenship: youth perspectives

Two young people who have taken part in inter faith initiatives reflect on the importance for British society of such opportunities

Deepa Mashru, from Leicester's Hindu community. Deepa was a participant in the youth team who attended the Council for a Parliament of World Religions in Barcelona and has gone on to help develop youth inter faith activities in Leicester.

Raihana Hirji, from Peterborough's Shi'a Muslim community. Raihana was a participant in the recent youth faith forum held by Peterborough SACRE. (Sofia Ashraf, Bradford Student SACRE took her place on the day).

14:20 Resourcing education on faith and inter faith dimensions of citizenship: special focus working groups

Each working group will be looking at particular dimensions of the day's theme. The key points in their discussions will be noted for the day's report. There will also be brief feedback on two key points from each group to the main plenary session.

15:15 Break for refreshments

15:30 Equipping young people for active citizenship in a multi faith society

Brief report back from working groups followed by plenary discussion on possibilities for developing work and resources on these important issues

16:20 Summing up – ways ahead

16:30 Close

Working Groups

1. Developing resources for teaching about the faith and inter faith dimensions of citizenship

Are there resources which have been particularly useful in teaching about the faith and inter faith dimensions of citizenship? What new resources might be helpful?

Facilitator: Professor Brian Gates, Chair, RE Council of England and Wales

Rapporteur: Dr Emma-Jane Watchorn, Citizenship Manifestos Project Manager, Citizenship Foundation

2. Faith schools, single faith schools, inter faith issues and shared citizenship

Are there particular challenges and possibilities for those teaching about these issues within faith schools and predominantly single faith schools?

Facilitator: Revd Canon John Hall, Chief Education Officer, Education Division, Church of England

Rapporteur: Brian Pearce, Director, Inter Faith Network

3. Pedagogical challenges of classroom teaching about faith and inter faith dimensions of citizenship

What are the bases for helping young people debate about tough issues of identity and belonging?

Facilitator: Chris Waller, Professional Officer for the Association for Citizenship Teaching (ACT)

Rapporteur: Anne Breivik, Faith and Citizenship Project Officer, Inter Faith Network

4. Beyond the classroom: the role of special inter faith and citizenship projects and events

What inter faith youth projects and events can help young people complement their classroom experience with engagement in other faith and citizenship related projects? How can these also ensure the engagement of young people with a humanist, agnostic or atheist perspective or with no formal belief system?

Facilitators: Joyce Miller, Education Bradford, Vice Chair, Association of RE Inspectors, Advisers and Consultants (AREIAC)

Rapporteur: Shula Maibaum, Project Coordinator, Citizenship Foundation

5. Faith communities and inter faith bodies working with educators

How can faith communities and inter faith bodies contribute more effectively to the development of material and resources for teaching about faith and inter faith aspects of citizenship?

Facilitators: Dr Edward Kessler, Centre for Study of Jewish – Christian Relations, Cambridge University

Rapporteur: Dr Harriet Crabtree, Deputy Director, Inter Faith Network

Annex C

Note on speakers and facilitators

(included in the seminar pack)

SPEAKERS

John Keast

John Keast is currently contracted by the Department for Education and Skills as a consultant for Religious Education and Intercultural Education, and also acts as a consultant to the Council of Europe in these areas. He was a teacher of Religious Studies at all levels in secondary schools in England for 15 years before he became the adviser and inspector of Religious Education for Cornwall LEA. In 1996 he joined the Qualifications and Curriculum Authority (QCA) in London as professional officer for Religious Education. Whilst at the QCA, he became Principal Manager for RE, Citizenship and PSHE, in which capacity he also supervised the introduction of Citizenship Education into the curriculum. He is a former secretary of the Association of RE Advisers, Inspectors and Consultants (AREAIC) and also a former Ofsted RE inspector.

Balbir Sohal

Balbir Sohal is currently Advisory Teacher for Citizenship, PSHE and Equalities, Coventry Local Authority. During the last two years she was seconded to the DfES as one of their Regional Advisors for Citizenship Continual Professional Development. She has experience in training and teaching in Equalities within the statutory and voluntary sector. She describes herself as passionate about social justice and equality and how these can be promoted through Citizenship Education. She is an active member of her local Sikh community.

Rauf Bashir

Rauf Bashir is currently the Project Manager at Building Bridges Pendle. He has been a community worker for seven years and has been employed by Building Bridges for the past five years. Together with their multi faith team, he has been involved in setting up many of the working practices for their inter faith organisation which is aiming to promote mutual understanding and cohesion in the diverse local community. He is a Muslim and a member of the Naqshbandi Sufi Order. He has a particular personal interest in the ways Sufi teachings can contribute to bringing people together to live peacefully and harmoniously.

Clare Giles

Clare Giles is in charge of Citizenship and PSHE at The Community College, Whitstable, and is also the teachers in training co-ordinator, working closely with Christchurch University at Canterbury. She trained at Roehampton University to become an RE teacher. Her degree is in Theology and for her Masters degree she

focused on Feminist Philosophy of Theology. She is currently doing some work with QCA in developing levels for assessment in Citizenship Education.

Deepa Mashru

Deepa Mashru is from Leicester and is a member of the Hindu community. Deepa was a participant in the youth team who attended the Council for a Parliament of World Religions in Barcelona in 2004 and has gone on to help develop youth inter faith activities in Leicester. She is currently reading Natural Sciences at the University of Cambridge.

Sofia Ashraf

Sofia Ashraf is from Bradford and a member of the Muslim community. She has an interest in community relations, and she is a member of Bradford Student Standing Advisory Committee on Religious Education. She has also been a member of Bradford and Keighley Youth Parliament. Sofia is currently studying for an MA in International Relations and Security Studies at the University of Bradford.

FACILITATORS

Professor Brian Gates

Brian Gates is Professor of Religious and Moral Education in the Division of Religion and Philosophy at St Martin's College, Lancaster. His interests include the promotion of Religious and Moral Education both nationally and internationally and the interface between faith and health, and beliefs and values across the lifespan. He is currently the Chair of the RE Council of England and Wales and Chair of the Editorial Board of Journal of Moral Education. He was Head of the Department of Religion and Ethics at St Martin's College, Lancaster for 25 years.

The Revd Canon John Hall

Canon John Hall is the Chief Education Officer of the Church of England, concerned for parish education (children, young people and adults), school education (5,000 C of E schools; RE etc in all schools) and the Church's involvement and interest in lifelong learning, further and higher education. He leads, at Church House, Westminster, a professional team that relates to Government and other national educational bodies, and resources the forty-three Diocesan teams of education officers and advisers. He has been a teacher, parish priest, school governor, LEA member and a member of the General Synod. He is also a member of the Governing Body of St Martin's College. He was previously Diocesan Director of Education for the Diocese of Blackburn.

Dr Edward Kessler

Dr Edward Kessler is the Founder Director of the Cambridge Centre for the Study of Jewish-Christian Relations and Bye Fellow of St Edmund's College. He is a leading thinker in contemporary Judaism and

Jewish-Christian Relations and his publications include *Bound by the Bible: Jews, Christians and the Sacrifice of Isaac*, (Cambridge University Press, 2004). He is also Specialist Editor of *A Dictionary of Jewish-Christian Relations* (Cambridge University Press, 2005), and writes for the printed media and broadcasts regularly on radio.

Joyce Miller

Joyce Miller moved to Bradford in 2000 from teacher training at the University of Wolverhampton to be Inspector/Adviser for Religious Education. She is now is Head of Diversity and Cohesion in Education Bradford where her team of 20 (including the staff at the Interfaith Education Centre) provide support to schools on race equality, community cohesion and religious and cultural diversity. She is currently Vice-Chair of the Association of RE Inspectors, Advisers and Consultants and edits *Resource*, the journal of the Professional Council for RE.

Chris Waller

Chris Waller is the Professional Officer at the Association for Citizenship Teaching. He took up this post in 2004 after some thirty years teaching. He taught in state secondary schools, latterly as head of PSHE and Citizenship at a community school in Hampshire. He has also taught in Canada and worked in Germany as part of a racism and xenophobia project for many years. He was a member of the Crick Committee on Citizenship and co-author of the Hampshire LEA guidelines on Citizenship.

ANNEX D

Note on Citizenship Education in the United Kingdom (included in the seminar pack)

Citizenship Education in England

Citizenship Education was included in the revised National Curriculum for England in 2002. It is now part of the non-statutory Framework for Personal, Social and Health Education (PSHE) at key stages 1 and 2. At key stages 3 and 4, Citizenship is a statutory foundation subject. The National Curriculum for key stages 3 and 4 states that teaching should ensure that the pupils acquire '*knowledge and understanding about becoming informed citizens*' as well as '*developing skills of enquiry and communication*', and '*participation and responsible action*'.² The curriculum consequently aims to provide pupils with the necessary factual knowledge and the required skills needed to become active citizens. The pupils learn about key legal, political, religious, social and economic institutions and systems as well as being involved in their local communities. Pupils are also taught about key political and social concepts and they discuss topical political, spiritual, moral, social and cultural issues.

In common with other statutory subjects, there are no formal requirements covering the time set aside for citizenship teaching or the structure of the delivery of the subject. Schools must cover the issues and skills that are laid out in the National Curriculum, but are free to adapt the lessons with their context to the local setting. They can choose to have separate citizenship lessons or they can cover the curriculum requirements through other subjects such as Religious Education, Geography, History and PSHE. A short course in GCSE Citizenship Studies is available from each of the three awarding bodies and is increasingly being used by schools at key stage 4.

Citizenship Education in Wales

Citizenship Education is not a separate subject in Wales. It is integrated into Personal and Social Education (PSE), which is part of the 'basic' curriculum for key stage 1-4 and must be taught, by law. The approach to teaching of PSE in Wales has, however, a similar flexibility to that which is present in England. While schools must cover the requirements laid down in the PSE framework, they are free to decide themselves how they want to organise the teaching.

PSE encompasses everything a school carries out to help their pupils' social and personal development. The PSE framework explicitly mentions as one of the aims to '*empower pupils to participate in their communities as active citizens and to develop a global perspective*'. The PSE framework lists ten different aspects that are to be covered through PSE; these are social, community, physical, sexual, emotional, spiritual, moral, vocational, learning and environmental. The citizenship element is mainly covered through the community aspect, and focuses on such topics as 'rights and responsibilities,' 'community participation' and 'political literacy.'

2. National Curriculum Online, citizenship, key stage 3

Citizenship Education in Scotland

There is no National Curriculum in Scotland, but the National Priorities in Education, approved by the Scottish Parliament, contains 'Values and Citizenship' as National Priority Four. Citizenship is categorised as a cross-curricular theme and is also expected to feature as a strand within School Development Plans. It is usually taught through a range of subjects including Modern Studies (a long established programme in Scottish secondary education which draws heavily on the social sciences), Religious and Moral Education and Drama.

Citizenship Education in Northern Ireland

Citizenship Education in Northern Ireland, as in Scotland, is regarded as a cross-curricular theme, and is currently delivered through two strands of the Northern Ireland Curriculum – 'Education for Mutual Understanding' and 'Cultural Heritage.' However, as part of a curriculum review, pilot projects addressing the topic of local and global citizenship, are being trailed and Local and Global Citizenship will become a statutory part of the Learning for Life and Work curriculum at key stage 3 and 4 in 2006/07.

Independent Schools

Independent schools are not covered by the statutory requirements for Citizenship Education or the National Curriculum. However, there is a strong tradition of extra-curricular activities which might broadly be themed as 'active citizenship' and, post 16, Government and Politics is a very popular A level choice in the independent sector.

ANNEX E

Note on Religious Education in the United Kingdom (included in the seminar pack)

Religious Education in England and Wales

RE is a compulsory subject in all maintained schools in England and Wales. Parents are free to withdraw their children from RE if they so decide. Maintained schools include: community schools; foundation schools; voluntary controlled schools; and voluntary aided schools. Most of these schools have to comply with the agreed syllabus for their local authority area. However, in voluntary aided schools with a religious character RE must be provided in accordance with the school's trust deed. In a foundation or voluntary controlled school with a religious character, where parents request this instead of the usual LEA agreed syllabus, provision for RE may be made in accordance with the school's trust deed, or where the deed does not cover this, in accordance with the beliefs of the relevant belief or denomination.

A local authority is required to organise an Agreed Syllabus Conference (ASC) to advise it on the content of its RE syllabus. The Education Act 1996 requires ASCs to include representatives from Christian denominations, other religions and denominations of such religions, the Church of England, teachers and local authorities. The regulations state that Agreed Syllabuses must reflect the fact that “the religious traditions in Great Britain are in the main Christian, while taking into account the teaching and practices of the other principal religions represented in Great Britain”. Each LEA must also have a Standing Advisory Council on Religious Education (SACRE), which is responsible for monitoring the syllabus and advising the LEA on RE issues. SACREs have a similar multi-faith representation to ASCs as well as teacher and LEA representation. SACREs can request a review of the syllabus at any time and are required to report annually to the Qualifications and Curriculum Authority (QCA).³

The non-statutory National Framework for Religious Education was introduced in England in 2004. It was produced by QCA in partnership with the DfES after consultations with faith and belief communities and professional RE associations.⁴ It is designed to provide guidance to ASCs, LEAs and SACREs, and follows a similar format to National Curriculum for core and foundation subjects. The framework includes programmes of study for each key stage. This format was chosen to help raise the status of RE within schools.

According to the framework, the RE curriculum should aim to contribute to the pupils' spiritual, moral, cultural and social development, which is one of the key overall objectives of the National Curriculum. The framework also aims to ‘promote religious understanding, discernment and respect and challenge prejudice and stereotyping’⁵ and encourages schools to address inter faith issues. Pupils' sense of self-worth is also underlined, and the framework seeks to enable pupils to reflect on the fact that every human being is unique and to foster pupils' respect for others through the teaching about different faiths' beliefs, practice and customs.

3. Ofsted, 2004: 'An evaluation of the work of Standing Advisory Councils for Religious Education,' p. 4-5.

4. QCA: 'RE framework – QCA launches the non-statutory national framework for religious education,' www.qca.org.uk/7250.html

5. QCA, 2004: 'Non-Statutory National Framework for Religious Education,' p.9.

Religious Education in Scotland

Religious and Moral Education (RME) is compulsory in Scotland and is taught both at primary and secondary level, but parents have the right to withdraw their children from RME. Scotland does not have a National Curriculum. Instead, Scottish Local Authorities (SLAs) are responsible for deciding the curriculum for all subjects in their area.

In 1992 the Scottish Office Education Department produced National Guidelines for Religious and Moral Education for ages 5-14. Guidance on the provision of RME and Religious Observance in both primary and secondary schools is now issued by the Scottish Executive Education Department and local authorities formulate their own policies based on these guidelines.

Religious Education in Northern Ireland

RE is a compulsory subject in schools in Northern Ireland, but parents have the right to withdraw their children. Schools are obliged to follow the Core Syllabus for Religious Education that was first introduced in 1993. The syllabus was developed with guidance from the four largest Christian denominations in the province and differs from RE curricula elsewhere in the UK in that it exclusively focuses on Christianity.

Independent Schools

Independent schools are not covered by the statutory requirements for RE or the National Curriculum.

ANNEX F

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