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Policy Brief - UK

The project aims	EMILIE PROJECT OVERVIEW <p>EMILIE examines the migration and integration experiences of nine EU Member States and attempts to respond to the new challenges that multiculturalism is facing in Europe in the early 21st century. EMILIE studies three important areas: Education; Discrimination in the workplace; Voting rights and civic participation, in Belgium, Denmark, France, Germany, Greece, Latvia, Poland, Spain and the UK. EMILIE aims to:</p> <ul style="list-style-type: none">• track the relationship between migration-related diversity and citizenship, i.e. multicultural citizenship, across these EU countries; and• identify whether multicultural citizenship is emerging in Europe, and if so what distinctive patterns and types can distinguished.
Case studies	EMILIE conducted three policy-related case studies in each country. The first set of case studies focused on education policy and the measures and practices adopted in dealing with cultural diversity in secondary education. The second set of case studies assessed the implementation of the EU 2000 Anti-Discrimination Directives in the different national contexts. And the third set of case studies investigated voting rights and overall issues of political participation and representation of migrant communities and ethnic minorities in the countries studied.
Definitions	(Multicultural) Citizenship: The notion of citizenship requires a self-governing political community in which individuals have rights and correlative duties enforced by law but are likely to also have a sense of shaping and being shaped by a public space that goes beyond law and politics. Multicultural citizenship debates ask how citizenship can be fully enacted for and by individuals that are culturally diverse.
Methods, data and period of reference	Each case study focuses in the last twenty year period (from 1989 till today). Data collected include policy documents, media coverage, scholarly studies, statistical data, qualitative interviews with key informants, and where it has been possible discussion groups with civil society actors and policy makers.
Focus	The project is concerned with migration-related cultural diversity and not with historical, native ethnic minorities. Special attention is paid to religious diversity and issues concerning Muslim migrants as their integration in European societies has been approached as increasingly challenging in these EU Member States.

Main findings

- The percentage of ethnic minority pupils in state-sector schooling in England makes up 20.6% of all children aged 4-11yrs (in *primary* education), and 16.8% of children aged 11-16yrs (in *secondary* schools).
- At the primary level, the largest ethnic minority group is Pakistani which accounts for 3.3% of pupils, followed by White Other pupils (2.6%) and Black African pupils (2.5%). At secondary school level the largest ethnic minority pupils are Pakistani (2.5%), followed by Indian (2.4%) and White Other (2.3%).
- The UK has previously adopted a variety of 'difference' specific education oriented toward inclusion - not separatism. These have been concerned with the promotion or recognition of minority differences with a view to pluralizing or 'broadening' the national culture.

The main lines of the education policy approach and practice:

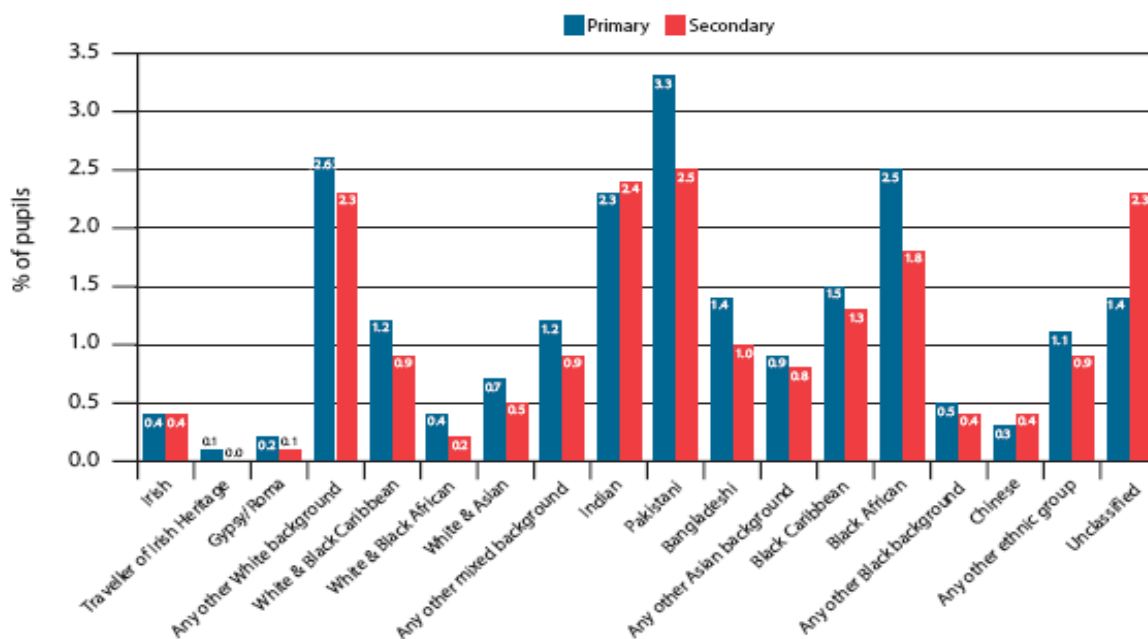
Britain is known for possessing a citizenship culture that is inclusive of minority of differences, and education is one of the arenas in which this is particularly evident amongst the profound debates between advocates of (i) anti-racist education and (ii) multicultural education. These approaches differ in their political and policy implications and have been augmented by the introduction of (iii) citizenship education as comprising social and moral responsibility, community involvement, and political literacy.

Size of minority populations

Britain’s ethnic minority pupils are concentrated in England:

- 4 % of the school aged population of the North East and nearly 3/4 of the school aged population of Inner London defined as ethnic minorities: 17 percent are Black African; 12 percent Black Caribbean; 11 percent Bangladeshi; 9 percent Any other White background; 8 percent Mixed Heritage background).
- Unsurprisingly, London has a very high proportion of Britain’s ethnic minority pupils with 44 percent of all ethnic minority ethnic pupils attending schools in either an Inner or Outer London LEA.

Figure 1: Ethnic minority composition of Primary and Secondary school pupils (in %), 2005



Source: DfES 2006

In terms of the religious profiles of these groups:

- Muslim children are disproportionately present throughout the education system. Comprising nearly 5% (588,000) of the school population from the entire Muslim population of 3% (1.8 million)
- There is a striking contrast between the number of Muslim children and the number of Jewish children of school age (50,000)—who represent 0.4% of the school population (combining primary and secondary).

Reflects the particularly youthful national demographic of British-Muslims, where 33.8% are 0–15 years old and 18.2% are 16–24 years

Main policies for addressing diversity in the school population

- Anti-Racist education is premised upon the idea that education should confront and challenge prevailing societal attitudes and practices marked by racial dynamics. It is argued that because racial biases will exist amongst all students, teachers and institutional practices, racism is not just a problem that ethnic minorities should have to address alone.
- Anti-racist education sought to redress these tendencies by promoting a positive image of 'black' people through such means as the teaching of 'black' history, promotion of 'black' role models, explicit recognition of the continuing existence of racism in society, and a greater awareness and sensitivity amongst educators of racial issues.
- In some multi-ethnic urban areas education authorities have been able to encourage anti-racist and multicultural initiatives in the face of – and at the cost of – some vociferous opposition.
- This praxis was effected by a centralising government that introduced a compulsory national school curriculum which accounted for the majority of what would be taught in schools; embedding the use of national school league tables as a measure of a school's success and strengthening the role of 'parental choice'.
- While anti-racist and multicultural educational concerns have sometimes amounted to internally contested debates; they have had a continuing impact on educational policy and discourse. This is most evident in the view that educators should be proactive in ensuring that ethnic minorities are not disadvantaged by ethnic and racial 'difference', including religious difference, and that one way of ensuring this is to promote and recognise the positive benefits of diversity.
- The challenges posed by migration related diversity in education are more frequently discussed in terms national concerns, where in the past they may have been more regionally focused in issues relating to local education authorities.
- To some extent this was precipitated by the introduction of the Education Reform Act (ERA) (1988) which curbed the operation of anti-racist and multicultural education but also incorporated some of their concerns. This ambiguous relationship between the imposition of a prescribed unity alongside the recognition of difference and diversity continues to be apparent in the recent introduction and mandatory teaching of citizenship education as a core national curriculum requirement.
- Whilst these reiterate elements multicultural education they perhaps also constitute a modification of earlier approaches. It is noteworthy that there is no explicit reference to anti-racism and multiculturalism, confirming to some that citizenship education represents a disengagement from these issues.

Contested policies: the movement for Muslim schools

The issue that really cuts across the development of antiracism, multiculturalism and citizenship education is that of state-funded faith based schooling. It is worth noting that anti-racism has often been stridently secularist and implicitly, if not explicitly, ambivalent or opposed to faith based schooling, and that educational multiculturalism has ruled out religious schools sought by recent religious minorities such as Muslims and Hindus (but maintained the status quo as per more established Jewish and Catholic state funded faith based schools).

There are currently over 4,700 state funded Church of England schools; over 2100 Catholic; 35 Jewish and 28 Methodist schools, dwarfing the 7 Muslim schools, or the single Sikh school or Seventh Day Adventist School. Some have described this as an indication of a modern society which is widely perceived as increasingly secular but is paradoxically increasingly multi-faith. Of all newer minorities that have mobilised for faith schools, Muslims have perhaps been the most vocal, and there are several broader factors informing Muslim mobilisation for faith schools.

1)The first is paralleled by the interest in other religiously informed faith schooling and stems from the desire to incorporate more faith-based principles into an integrated education system, so that the 'whole person' can be educated in an Islamic environment.

2)Secondly, and through an interpretation of Islam which posits that after puberty boys and girls should be separated, there is a concern to develop 'safe' environments for post-pubescent children, and in this regard single-sex schooling appeals.

3)The current lack of specialist training in the Islamic religious sciences in conjunction with general education, so that young people might be educated to serve their communities as potential religious leaders. This includes the desire to have more British trained theologians who can discuss theological issues with a contemporary resonance to the lived experiences of being Muslim in Britain.

4)Fourthly, in order to impart more accurate knowledge of Islamic civilisations, literature, languages and arts (both past and present), there is a desire to see more aspects of Islamic culture embedded within the teaching and ethos of school curricula that are otherwise normatively couched within a Christian-European tradition.

5)Finally, there is the concern over the lower educational attainment of Bangladeshi and Pakistani boys in particular, and the belief that greater accommodation of religious and cultural difference will help address this low achievement and prevent further marginalisation.

Key Messages for Policy Makers

- There should be continuing national level support for the promotion of local school level policies and strategies directed at accommodating and mainstreaming the needs of ethnic and religious minorities.
- The move to citizenship is to be welcomed where it is able to accommodate issues of ethnic, racial and religious diversity in its prescribed and mandatory national level content within the syllabus and range of topics i.e. in its democracy strand we would recommend that it integrates issues raised by minority diversity within democratic procedures.
- There is a risk that citizenship education may slide into the teaching or imposition of singular histories and experiences, and both policy makers and educational practitioners should be alert to this danger.
- One means of preventing this is to make more publicly visible how each school is adhering to their statutory public duty to promote good race-relations which was made mandatory in the 2000 amendment to the Race Relations Act (1976). This should include having a written policy that is monitored for effectiveness and amended as new challenges arise.
- Other measures should include further endorsement of the local level negotiation and accommodation achieved on matters of uniform, dietary requirements and other cultural needs such as pupil absence for religious festivals.
- An increased support for minority parental engagement with their children's education and the school, specifically through both translation services and English as an additional language (EAL) requirements
- Moreover, we would like to see a working strategy for the specific allocation of language translation and teaching resources from central government to local education authorities to support of the school aged children of recent migrants from EU accession countries

Recommendations

- This may be precipitated by further research into the incorporation of all recent migrant children through accurate and reliable data-set on matters including:
 - the demographic concentration of recent migrant children in particular school wards;
 - academic and educational outcomes amongst recent migrant children;
 - particular cases of successful or unsuccessful incorporation into the education system in order to help identify the strengths and weaknesses of particular approaches.
- In terms of the curricula content of what is taught in schools, we would like to see greater flexibility in the teaching of the humanities, particularly history, geography and religious studies. By flexibility we mean both the topical content of what is taught as well as the methods of teaching to encourage experimentation where orthodoxy has not succeeded.
- As such we would like to see educators and school practitioners afforded greater autonomy, in a manner that can take on board the wishes of parent associations and other stake-holders.
- With respect to faith-based schooling, we would recommend that educators and the government departments should continue to work in partnership in generating networks between faith groups and educational practitioners.
 - This would include bringing more established Independent Muslim Schools into the state-sector through the category of Voluntary Aided schooling in line with Jewish and Catholic Schooling.
 - The Faith Schools inspectorate, a joint group of Muslim and Christian educators, should be used as an example from which to bridge out in terms of inter-faith networking on issues of religion and education.

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For more information on the Social Sciences and Humanities Research Programme of the European Commission please see:

http://ec.europa.eu/research/social-sciences/index_en.html