

Submission to the National Curriculum Review for History

A Broader, Truer History for All

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In collaboration with



EXECUTIVE SUMMARY

History education has a key role to play in creating the informed, critical attachment of young people to the nation and in creating the feeling that young people belong and can participate in national life.

The Curriculum for Cohesion Team, comprising Muslim and non-Muslim academics and community leaders, believes that it is essential that the true socio-cultural breadth of important historical events is represented on the curriculum and taught in the classroom. This is on the principle that the more accurate the History that is taught, the more socially inclusive it will be. This report applies this principle to the case of Muslim youth on the understanding that what is of benefit to the historical understanding of Muslim young people must benefit the understanding of all children in English schools.

The majority of Muslim pupils in English schools find their National Curriculum History (NCH) learning interesting and believe that they derive useful knowledge from it. This includes elements of compulsory British history as well as elements that currently come under the Diversity core concept such as Slavery and the Holocaust.

Muslim pupils also feel, as a group, that compulsory school History is an important tool for engendering essential knowledge for the critical British citizen and that History at school provides an important forum for reflecting on complex ethical, social and moral issues.

However, at present the positive impact of compulsory school History is weakened by the perception that History is not as useful or important as other subjects in terms of employment. It also suffers from the fact that Muslim pupils' Islamic heritage, which this and other research shows is of great importance to c.90% of Muslim pupils, is absent from the curriculum as delivered in classrooms despite the presence of optional Islamic history modules on the curriculum itself.

This absence is connected to the fact that teachers do not understand how to connect the achievements of Islamic civilisation with the important 'big' curricular themes of social and technological change. The subject also suffers from a deficit of value at school and a deficit of Muslim parental support.

To remedy this situation, this report suggests a five-part strategy to maximise the benefits of compulsory History for all pupils:

- **Re-totalising** partial and incomplete episodes taught on NCH by incorporating more international history into the core substance of NCH, including the British national narrative.
- Forging a **history of the present** by ensuring that important current affairs are set in a deep and complex historical perspective to help pupils make sense of the world around them...

- **...with an eye to their future** by showing how core historical skills such the retrieval, interpretation and presentation of information are vital skills that are valued by employers;
- Re-imagining an intrinsic **History-for-Citizenship**. This means ensuring that all pupils, Muslim and non-Muslim, leave school with a strong, detailed understanding of the changing historical relationships between Parliament, the People and the Crown. This will help engender a sense of national responsibility. Also all pupils, Muslim and non-Muslim, need to understand how and why ideas of religious tolerance and secularism came about in Britain.
- **Creating communities of historical learning** to connect school-based curriculum learning with family and out-of-school histories through the mediation of interested adults.

In keeping with the general approach above, three limited but essential pieces of Muslim-related historical knowledge need to be woven seamlessly into the curriculum. In order of priority, all pupils should know that:

1. Muslims, and also non-Muslims working within the framework of Islamic civilisation, made a vital contribution to the preservation of knowledge and the progress of science and civilisation. The contribution of female Muslim scientists should be included in this understanding;
2. The Muslim presence in Britain and the interaction of Britain with the Muslim-majority world is part of a long-standing relationship between Britain and Islam that stretches back long before the period of post-World War 2 migration, reaching as far as relations between Anglo-Saxon and Viking England with Umayyad Spain in the 9th century;
3. Muslims contributed in great numbers and with great commitment to the defeat of tyrannical regimes by free peoples in the First and Second World Wars and that these wars had great repercussions for the Muslim-majority world.

The report details how these three areas of understanding would be incorporated into the curriculum in a harmonious way at Key Stages 1, 2, 3 and 4 in a way that improves the History learning of all pupils. These areas of integrated understanding about Islam and Muslims should, in our opinion, replace the existing optional modules of Islamic History which are regarded by pupils and teachers alike as irrelevant and 'bolt-on' and are seldom, if ever, delivered.

We believe that this strategy with these three added strands of historical knowledge would significantly increase the feelings of self-worth and national belonging of Muslim youth and help address the negative stereotypes that some non-Muslim young people hold about Muslims.

Even more importantly, it will increase the depth, breadth and relevance of History for all pupils in English schools, helping to equip them with historical knowledge, transferable information skills and inter-cultural understanding that will be essential for globalised life in the 21st century.

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Introduction:

a. Structure: Diagnosis, Treatment, the Big Debates

Like Gaul, this report is divided into three parts:

1. Diagnosis:

How do Muslim youth in England respond to their National Curriculum for History?

2. Treatment:

What general and specific approaches to the History Curriculum will improve its efficacy for Muslim youth in a way that benefits the History education of all children in English schools, Muslim and non-Muslim?

3. The Big Debates:

What do the evidence and recommendations above contribute to furthering the Big Debates about the role and purposes of school History in the context of the National Curriculum Review.

b. Representation

This report is supported and endorsed by the Academics and Patrons of the *Curriculum for Cohesion* as being broadly representative of an indicative cross-section of the Muslim experience of school History in England. Our Academics and Patrons are derived from many sectors of the Muslim Community in the UK, Sunni and Shia', and from the Jewish, Christian and Hindu communities. All are leading and respected members of their communities. We believe, therefore, that this report embraces a broad representative selection of Muslim points of view and of the points of view of people of other faiths (and none) on Muslims.

c. Why Muslim?

It might legitimately be asked why we have focused on Muslims qua Muslim rather than as ethnic Pakistanis or Bangladeshis? There are three reasons for this:

1. 'Muslim' is repeatedly identified in research as Pakistani and Bangladeshi Britons' primary identifier. Amongst third generation Muslim young people the Pakistani and Bangladeshi identifier is gradually giving way to a 'British' one (Haddad, 2002, Wilkinson, 2011b).
2. Our study showed that Muslim young people largely rejected the idea of ethnic History but embraced the idea of a History of Islam and Muslims (Wilkinson, 2011b).
3. Nationally, South Asian Hindu and Sikh young Britons are doing well at school and after school, whereas Muslim young Britons are not. Accordingly ethnicity is not the key issue.

d. History education: background assumptions

History in school is the interaction between History as an academic discipline and a particular form of knowledge (Blyth, 1989) and the educational and developmental needs of children. This report proposes an approach to the National Curriculum for History that addresses the particular educational and developmental needs of Muslim youth in English schools whilst, at the same time, enriching the learning of all children in English schools and remaining true to the nature of the discipline. Indeed, we maintain that this task of inclusion can best be performed by following the logic of the discipline in the quest of historical breadth, depth and truth. We do not believe in offering historical 'peace-offerings' to the most vocal ethno-cultural groups.

History in schools has traditionally also had a strong element of citizenship and been used by the governments of nation states as a powerful tool for forging national identity and setting up what Anderson (Anderson, 1983) called the 'horizontal comradeship' of the 'imagined community' of the nation. This was certainly one of the impulses behind the creation of the National Curriculum for History in England in the late 1980's (Phillips, 1998).

There is a tension inherent in schools' history between History as truth-seeking and History as identity-forming. We believe that this tension need not necessarily be a destructive one and that studying History as one of a number of the processes of building identities of different types, international, national, local and personal, need not and indeed should be inimical to the quest for truth, knowledge and understanding.

e. Methodology

It is common knowledge that History education is a field to which more opinion than evidence is often brought! This study is unusual for History education in that its assertions are made with primary recourse to a body of rigorously analysed empirical data. This body of data is derived from two sources:

1. questionnaire and interview responses of 295 Muslim and 60 non-Muslim Year 9 boys in four state secondary schools taken and analysed by Dr. Matthew Wilkinson, Research Fellow, Cambridge Muslim College, as part of his PhD thesis at King's College London, 2007- 2011.
2. This was supplemented earlier this year with a comparative sample of data gathered at focus group with twelve Muslim girls at one of these schools and analysed by Dr. Matthew Wilkinson in collaboration with Dr. Laura Zahra McDonald, Research Fellow at the Institute of Applied Social Studies, University of Birmingham.

Whilst in terms of a national report ours is not a big sample in absolute terms from which to draw generalised conclusions, in terms of Muslim youth and History education, it is a unique data-base and in terms of History education, as a discipline, it is unusually large and deeply-analysed.

f. The sample and the schools

The fact that our research schools were carefully sampled adds to the validity of our report. The sample schools provided a selection of the types of school typically attended by Muslim youth in England in that they were inner-city schools in diverse conurbations, densely populated with Muslims.

All the schools had a high proportion of male Muslim students. Out of the male students at each school:

- Technology School – (n) 52-63.4% Muslim;
- Faith School – (n) 55-100% Muslim;
- Community School – (n) 49-63.6% Muslim;
- Specialist School – (n) 139-98.6% Muslim.

In total, 295 (83.1%) boys from the sample were Muslim; 60 (16.9%) were non-Muslim. Thus the sample size allowed for statistically significant comparisons between the Muslim and non-Muslim samples (Rowntree, 1981). All twelve girls were Muslim.

All the sample schools were state, comprehensive schools and, with the exception of the Islamic faith school, non-denominational. All the schools followed the National Curriculum for History and for other core and non-core subjects. The only absence in terms of the geography of the schools selected was the north of England.

g. Ethnicity

The ethnic make-up of the sample of Muslim boys was broadly indicative of the generality of the population of UK-based Muslims (n = 1,546,626) (See Appendix 1).

The only important anomaly in terms of it being indicative of the ethnic make-up of the national population of Muslims was that Bangladeshis made up 40.7% of the sample and Pakistanis 31.8%, whereas nationally Pakistanis make up 42.5% and Bangladeshis 16.8% of the total population of Muslims (Lewis, 2002).

All 350 pupils completed a questionnaire survey about their history learning that was subject to rigorous statistical analysis using χ -square, regressions and factor analysis. 24 of these pupils were then sampled on the basis of ability, interest and the quality of their relationship with their teacher for two 30 minute interviews.

The Female sample

In order to test the validity of the findings for Muslim girls as well as boys, we conducted a comparative study through a pilot focus group with twelve Year 9 girls at the same Faith School. The comparative findings are reported in 1.2.

1 Diagnosis: Muslim youth and the National Curriculum for History

1.1 Introducing Muslim boys

1.1.1 Muslim boys and British-ness

Previous academic research has tended to characterise Muslim boys as thinking of themselves as 'un-British' (Alexander, 2000) or as identifying themselves simply as Muslim at the expense of their British national identity (Archer, 2003). Moreover, it has tended to identify Muslim boys as increasingly resistant to school authority and academic achievement.

By contrast, the data used for this report taken from a Muslim sample of 295 Muslim boys presented an alternative picture. Whilst the sample appeared to identify most obviously as Muslim,

- 72.5% of the Muslim sample agreed 'quite strongly' or 'strongly' that "Being British is important to me", and
- 80.5% of the Muslim sample 'strongly' or 'quite strongly' agreed that "I feel at home in England". These levels were not statistically significantly different from the non-Muslim sample.

Further interview data confirmed that these positive associations were set in the broader context of finding Britain a largely welcoming place where the boys perceived the availability of opportunities that were unavailable in the boys' ancestral countries of origin. Unequivocally positive attitudes were typical of 12 of the cohort of 24 interviewees. Three boys suggested that others were still very much in the process of working out how they 'fitted in' and two of the sample actively resisted the national identifier 'British', although they were born and bred in Britain.

However, these cases were exceptions to the rule suggested by the statistics and confirmed at interview which suggested that Muslim young people are positive about 'being British' as well as, not instead of, being Muslim and they feel that they 'belong in England' more than they do not. Nevertheless, for some Muslim boys working out how to fit in as a British Muslim is difficult and a small minority reject their British nationality as incompatible with their Islam and ethnic backgrounds.

1.1.2 Muslim boys and educational attitudes

The data also showed up a healthy attitude towards school and academic Qualifications.

- 86.7% of the sample agreed either 'strongly' or 'mainly' that "school is important".
- 97.3% of the sample agreed either 'strongly' or 'mainly' that "academic qualifications are important".
- 75.5% of the sample agreed either 'strongly' or 'mainly' that "I enjoy school".

These levels were not significantly different from the non-Muslim sample.

1.2. History and Muslim young people

1.2.1 The potential of History for Muslim boys

Our research suggests a strong potential for academic and intellectual achievement of Muslim youth at National Curriculum for History (NCH). It also suggests the potential of History as a school subject to contribute to the holistic development of Muslim youth as people for whom their faith, civic life and participation and success in the world is important.

Much has been made of late of the low academic achievement measured in terms of GCSE A*-C pass-rates of Bangladeshi and Pakistani British Muslim boys who make up c. 75% of the male British Muslim population of schools. According to the DfE, in 2010 46% of Muslim boys gained 5 A*-C GCSE's compared with 51% of white British boys and 70% of Chinese boys.

However, our findings in History education at KS3 suggested both that Muslim boys are able to succeed academically on a par with their non-Muslim peers and that History as a subject is potentially an important tool for developing different types of emotional and civic success.

1.2.2 Related areas of success

Our research focused on the way that History at Key Stage 3 promoted (or not) a number of related areas of success. These areas were derived from elements of the aspirations for History stated by the National Curriculum for History (Qualifications & Curriculum Authority, 2009) itself:

'History fires pupils' curiosity and imagination, moving and inspiring them with the dilemmas, choices and beliefs of people in the past. It helps pupils develop their own identities through an understanding of history at personal, local, national and international levels. It helps them to ask and answer questions of the present by engaging with the past.'

<http://curriculum.qcda.gov.uk/key-stages-3-and-4/subjects/key-stage-3/history/programme-of-study/index.aspx?tab=1>

These areas were:

1. **Intellectual** success in terms of measurable achievement and basic historical understanding;
2. **Spiritual** success in terms of the promotion of the ethical, moral and religious reflection;
3. **Emotional** success in terms of the negotiation of identity;
4. **Instrumental/employment** success in terms of how much History was perceived to help Muslim youth become employable;
5. **Civic** success in terms of how much History had helped Muslim youth think about what it means to be a British citizen and a member of the international community;
6. **Overall** success corresponded to pupils' overall assessment of the impact of history on their complete development as human beings that was measured as Awareness of Myself and My World.

In this section of the paper, we shall summarise our key findings about the observed impact of NCH at stimulating the success of our sample of Muslim boys at these different levels. This shall be by way of suggesting the most important educational contribution that Muslim youngsters themselves believe that History as a school subject can contribute to their overall development.

1.3. History and Muslim Success

1.3.1 Intellectual

In terms of academic **Achievement**, the development of **Basic Historical Understanding** according to core curricular objectives and improved **Awareness of My World**, the Muslim boys in our research achieved important intellectual success at NCH both in absolute terms and relative to the non-Muslim sample.

There was no significant difference between the Muslim and non-Muslim's response to any of these three Basic Historical Understanding variables.

52.3% of the Muslim sample had either 'above average' or 'considerably above average' Basic Historical Understanding.

In terms of basic measurable Achievement there was no significant difference between the Muslim sample of 295 and the comparative non-Muslim sample of 60 boys, with 42.5% of the Muslim sample gaining either 'good' (NC Level 6 or 7) or 'excellent' (NC Level 8) Achievement at NCH.

The Muslim sample's mean level of Achievement at 6.15 was in line with national averages and governmental expectations for the end of Year 9 (Qualifications & Curriculum Authority, 2008) and slightly above that of the mean score of the non-Muslim sample at 5.93, although this difference was not statistically significant.

1.3.2 Spiritual

It was important to see how NCH had affected the sample's religious identity as 89% of the boys had 'strongly agreed' that "my religion is important to me". This is in line with research that consistently shows the importance of Islam to Muslim youth.

We regarded the depth and breadth of the generation of Spiritual Success – that how much and deeply NCH had contributed to the boys' ethical, moral and religious reflection - as a qualified success both in absolute terms and relative to the non-Muslim sample.

47.3% of the Muslim sample rated the impact of NCH in terms of Spiritual Success as 'strong' or 'quite strong' and there was no significant difference in this between the Muslim and non-Muslim sample. The quantitative data showed that Spiritual Significance had been a core significant predictor of both intellectual and Overall Success.

49% of the sample suggested that the spiritual impact of NCH was restricted by the total absence of any teaching on the History of Islamic Civilisation. Please refer to section 1.4 for a more detailed discussion of this.

Also Dr Wilkinson's teaching experience and anecdotal evidence have shown that Muslim pupils are fascinated to learn about the religious

struggles in the early modern period of British history and the gradual emergence of religious tolerance and secularism in response. It is our opinion that this understanding of how and why secularism in Britain has come about is vital for Muslims by helping them to appreciate why otherwise open-minded British and European people sometimes find religion threatening.

1.3.3 Emotional

The emotional, identity-related and motivational level of value was the level at which NCH had made least appreciable impact on the boys. This meant that NCH was found to be wanting in terms of the stated NCH aspiration:

‘It [history] helps pupils develop their own identities through an understanding of history at personal, local, national and international levels.’

(Qualifications & Curriculum Authority, 2009)

The interview data suggested that the boys’ ethnic and cultural identities were rarely engaged by NCH. Indeed, two Community School boys articulated the belief that minority ethnic history had no place on the mainstream National Curriculum and instead thought that NCH ought to focus exclusively on a shared national story.

Parents and families were highly significant factors in helping boys motivate themselves to study, to deepen and clarify understanding and to negotiate identity through historical narratives. However, parental involvement in NCH was significantly less available for the Muslim sample than for the non-Muslim sample.

This was because the boys had stopped communicating with their parents; because both they and their parents were ‘busy’, and because NCH was perceived to have little cultural resonance with their home backgrounds.

1.3.4 Instrumental

In line with the findings of other researchers in history education, NCH was perceived by the sample to be of very limited value for promoting instrumental value in terms of employment skills and credentials (cf. Adey and Biddulph, 2001). Moreover, the findings also concurred with those of other researchers of Muslim boys as to the heightened need on the part of Muslim boys to derive instrumental value from their education compared with other groups (Archer, 2003).

This instrumental irrelevance was a significant factor that accounted for the fact that the Muslim sample considered it significantly ($X^2(4) = 11.008, p = 0.026$) less important to learn history at school than did the non-Muslim sample.

- 59.2% of the Muslim sample either ‘strongly’ or ‘mainly agreed’ that it was important to study history at school compared with
- 80% of the non-Muslim sample.

By contrast, 69.9% of the sample (Muslim and non-Muslim) ‘strongly’ or ‘mainly’ agreed that “the history I have studied at KS3 has been interesting”.

There was no significant difference in interest in history at school between the Muslim and non-Muslim sample.

In other words, the Muslim boys had found History interesting but relatively irrelevant to their chances of gaining employment.

1.3.4.1 Impact on GCSE Uptake

Only:

- 12.9% of the Muslim sample 'strongly agreeing' that they would take history for GCSE compared with
- 22.8% of the non-Muslim sample.

Three boys also suggested at interview that this lack of instrumentality for employment was also an important factor in reducing GCSE Uptake.

Neither the pupils' teachers, nor their parents had ever explained how History and the knowledge and skills developed through the study of History might be useful for and valued by employers. The Muslim girls expressed the opinion that to have been explained such things might have increased the value of the subject to them. They suggested that teachers should do this and employers should also be brought in to make the case for History.

1.3.5 Civic

The fact that NCH should help them reflect on their British citizenship was a core reason for studying History at school for this sample of Muslim pupils. Moreover, the civic impact of NCH was a key explanatory predictor of intellectual and Overall Value for the Muslim sample of boys.

1.3.5.1 Critical patriotism

The Muslim boys thought that History had a role in developing the types of mindset and attitudes that might form the 'critical patriot' (Ramadan, 2010). The 'critical patriot' feels a sense of attachment to his/her country and pride in its achievements which entails a duty to critique and change policies and attitudes that have been or are now responsible for injustice or wrong-doing.

NCH had suggested to a significant proportion of the boys that Britain was a country that had together achieved great things, as one boy put it, "As team England", but also that the country had participated in considerable injustices and mistakes that we should learn from and avoid repeating, e.g. Slavery.

The Muslim boys thought that compulsory History should:

- Inform them about the institutional History of England, in particular Parliament and the Crown;
- Tell them the stories of political and social transformation that had improved society. For example, the topics such as the Suffragettes and Slavery were amongst the most popular because they had suggested to many of the boys and the girls that political participation can change social life for the better.
- Foster civic values, such as: gratitude for the achievements of people in the past, challenging negative stereotypes, the value of working together and becoming a reflective person as things that History could and should help them to achieve.

1.3.5.2 The Muslim sample had not been well served with regards Civic Success

However, in respect of 'civic value' the Muslim sample had been significantly less well served by NCH than the non-Muslim sample in terms of understanding the development of Parliament and the changing relationship between Parliament and the Monarchy, with

- 45.8% registering either 'strong' or 'quite strong' Basic Citizenship History compared with
- 67.2% of the non-Muslim sample, a significant difference.

The interviews also showed up the fact that at some of the boys had glaring gaps in their citizenship-style historical knowledge. For example, two boys thought that Oliver Cromwell had been beheaded at the end of the English Civil War!

1.3.5.3 The Transformative Impact of History Curriculum

On the other hand, the transformative impact of NCH for increasing a sense of belonging in England had been significantly greater for the Muslim sample than for the non-Muslim sample, with

- 50.9% registering either 'strong' or 'quite strong' Transformative Citizenship History compared with
- 41.2% of the non-Muslim sample.

1.3.6 Overall

The study indicated that NCH had made an appreciable and significant overall contribution to the Overall Success in the Muslim sample in terms of Awareness of Myself and My World.

- 61.3% of the Muslim sample believed that they had developed a 'strongly' or 'quite strongly' increased Awareness of Myself and My World compared with
- 42.9% of the non-Muslim sample as a result of NCH: a significant difference.

Statistically speaking, Spiritual Significance, Transformative Citizenship History, Basic Citizenship History, Out-of-School History and Teaching in that order of explanatory power were all significant factors in Overall Value. That is to say that the value of NCH as a totality was predicated in particular on value at intellectual, spiritual and civic levels.

1.3.7 Civic Value as a Core Explanatory of Success

Both the predictive power of Basic Citizenship History for Overall Value and the particular overall value of NCH at the Community School and the Specialist School, where civic value had in both cases been prioritised, suggested that civic value was the most important factor in overall 'success'.

In other words, the contribution to their civic understanding was the vital element that the Muslim boys wanted from their compulsory History. This

was not limited to a parochial national understanding, although this was very important, it also included international citizenship and a sense of being connected to a global Muslim community.

Their ability to reflect and understand their national citizenship had been addressed effectively at only two of the four research schools; their sense of being Muslim citizens of the world had not been addressed at all.

1.4. The History of Islamic Civilisation and Muslims and the National Curriculum for History

1.4.1 'Absence' and Curriculum

Bhaskar (Bhaskar, 2008) has explained that the Absence of being and things can have as much impact on the outcome of events as the presence of being and things. We have used this idea of Absence to understand the power of absence in the curriculum (Wilkinson, 2011b). The absence of whole NCH topics or parts of topics had a great impact on Muslim pupils' responses to NCH.

1.4.2 The total Absence of the NCH modules of Islamic History

At the time of research (2009), there existed two possible modules of the History of Islam on the National Curriculum for History.

- Unit 6 - What were the achievements of the Islamic states 600–1600?
- Unit 13 - Mughal India and the coming of the British, 1526–1857. How did the Mughal Empire rise and fall?

These modules come under the key concept of Diversity in the National Curriculum for History, but unlike Slavery and the Holocaust, they were optional.

Given:

1. the fact that all the research schools had over 60% Muslim intake;
2. the importance of 'Muslim-ness' to Muslim youth;
3. the significance of the Muslim world today;
4. the schemes-of-work for these modules are well-developed and easy to follow...

One might have expected these modules to have featured quite prominently in the enacted curriculum (Brown, 2009) of the schools. Indeed,

- 49% of the Muslim sample and
- 29% of the comparative non-Muslim sample said that their History learning would have been improved by the inclusion of some History of Islam.

In fact, these modules were completely absent.

Only one of the four research schools, the Specialist School, had ever taught either of these two possible full-length (c. ten lessons) of the history of Islamic civilisation. And even there it had been quickly abandoned due to the fact as one teacher put it, "The pupils really showed no interest at all". Conversely, when we spoke to the pupils themselves, they showed great interest and said that they would like to have been taught them.

Furthermore, at none of the research schools were the boys aware that these modules were on the curriculum: they were to all intents and purposes completely absent. In other words, the History of the Muslim contribution was, in practice, both absent and hidden.

This means that there is a big hiatus between the evident aims of curriculum-planners to include the history of Islam and what actually goes on in the classroom.

1.4.3 The reasons for this absence

The reasons that teachers gave for this absence were as follows:

1.4.3.1 Absence of teaching resources

Mike (Community School, male, mid-thirties) alluded to the absence of relevant curricular resources from which to teach the two modules and to a possible 'teacher laziness' in the failure to create them.

1.4.3.2 Absence of the right cultural capital

Mike also suggested that the type of cultural capital (Bourdieu and Passeron, 1977) that a typical history teacher brought to the classroom (in this case Paul and himself) might serve to exclude the Islamic history modules from the curriculum.

1.4.3.3 Perceived absence of pupil and teacher interest

Mary (Technology School, female, mid-thirties) cited the absence of student demand as the main reason for the absence of Islamic history. However we regard this as rather a poor 'excuse' as pupils would be very unlikely to make such requests of their teachers. This idea was also contradicted by the pupils themselves, as we shall see.

1.4.3.4 Absence of understanding where Islamic History 'fitted in'

All these absences were connected in some way to a greater absence of knowing how the History of Islam 'fitted in' within the broader themes that the teachers were covering on the curriculum.

The key issue here would appear to be the absence of an effective relationship between the agency of teachers and the structure of the curriculum. In the structure of the KS3 NCH, the Islamic history topics 'fitted' under the core objective for 'Diversity' (Qualifications & Curriculum Authority, 2009) but did not fulfil any clear logical or historical function within the way that the units of work are presented. Although, therefore, the Islamic history reflected 'Diversity', the discrete modules did not facilitate the agency of teachers to 'weave' Islamic history into the broader themes of their units of work.

1.4.4 The 'separate' Islamic history was regarded as tokenistic and 'bolt-on'

Moreover, the lack of enthusiasm of teachers and what they reported of pupils' attitudes appeared to suggest that the modules of Islamic history were regarded as 'tokenistic' and 'bolt-on' and sent out the message that

Islamic history is not part of the mainstream story of Britain, the world and humanity as presented by NCH.

1.4.5 Curricular absence and sub-totalities

Not only were whole modules of the History of Islam absent from the curriculum but parts of topics that naturally had a broad, international appeal were often reduced in the classroom to unnecessarily partial, parochial treatments. For example, we saw the Western Front being taught at two schools as if it represented the totality of the First World War. In fact, World War 1 had huge international ramifications for the world, including the Muslim world, of which all pupils need to be aware. At another school, we observed the life of Gandhi being taught as if it were the totality of Indian Independence without mention of Partition and the creation of Pakistan. Thus the History of Muslims was absent from the classroom both as whole modules and from within topics.

In both these cases significant chances for the ontology of History itself to include a broad classroom constituency were missed which impacted negatively on a substantial proportion of pupils. Thus NCH suffered from what we have called curricular absence and curricular sub-totality. In the Treatment section, we call for a strategy of undoing these sub-totalities with a strategy of re-totalisation: making historical episodes whole again or at least relatively so.

1.4.6 What the Muslim boys wanted? A History of the Present

The sample was also asked an open-ended, unstructured question:

‘If I could add one topic to the history curriculum, it would be...’

The entire sample chose 65 different additional topic options. Out of 209 responses the most frequently cited by the Muslim sample were as follows:

1. World War II – 37 (17.7 %)
2. History of Sport – 25 (12.0%)
3. Islamic History – 22 (10.5%)
4. Contemporary History: Iraq, Afghanistan, Palestine, 9/11 – 19 (9.1%)
5. History of other countries – 9 (4.3%)

Given the fact that these responses were made to an open-ended and unstructured question, we consider that these topics can be considered highly indicative of the topics Muslim boys wish to see added to NCH.

The differences between the Muslim and non-Muslim choices were significant ($X^2(64) = 85.627, p = 0.037$). The fact that three of the same five topics were significantly more cited by the Muslim than by the non-Muslim sample suggests that the additional topic areas above are distinctive to the Muslim sample.

What all these topic preferences show is that the Muslim boys wanted NCH to help them understand more deeply the events that were of concern to their contemporary reality. They wanted a History of the Present (Dewey, 1916) that was international in flavour and helped them understand the world around them.

1.4.7 National Curriculum History can help Muslim boys 'succeed'

In short, the significantly high level of both measurable Intellectual and Overall Success enjoyed by the Muslim sample with NCH in absolute terms and compared to the non-Muslim sample, together with the more qualified and limited value of NCH at the other spiritual, emotional and civic levels, suggested strongly that History is an important subject that can help Muslim boys succeed in a holistic way.

History, at least, is a subject at which Muslim boys need not fit the characteristic profile of academic underachievement of Muslim boys that has emerged in the last ten years (DfE, 2011). In fact, these findings suggest that it is a subject at which they can achieve good results, acquire useful knowledge and build academic confidence to take forward into other subjects, especially literary subjects such as English (Marsh and Yeung, 1997). NCH also has great, if under-realised, potential to help Muslim boys situate and contextualise themselves deeply in relation to the world around them and prepare them to make an engaged and informed contribution to society.

1.4.8 Why NCH is not doing as much good as it could

However, at present the positive impact of compulsory school History suffers from:

1. the strong perception that History is not as useful or important as other subjects in terms of employment;
2. the fact that the subject suffers from a deficit of Muslim parental support;
3. the fact that the civic elements of NCH had been under-explored and not well-learnt;
4. the fact that Muslim pupils' Islamic heritage is absent from the curriculum as delivered in classrooms. This is connected to...
 - a) the fact that that teachers do not understand how to connect achievements of Islamic civilisation with the important 'big' curricular themes of social and technological change and
 - b) the partial and parochial teaching of significant international events such as the First World War.

1.5 Muslim girls and the National Curriculum for History

1.5.1 Introducing Muslim Girls

British Muslim girls in secondary education face a different but related set of issues to Muslim boys.

Muslim girls out-perform Muslim boys significantly at GCSE and A' Level (DfE, 2011), but their comparative participation in Further and Higher Education falls away significantly (Shain, 2003). Muslim girls are, on the whole, more comfortable in thinking of themselves as British; but less likely to be directly involved in the British work-force (Archer, 2003, Shain, 2003). They are not confronted so powerfully with the stereotypes surrounding jihadist terrorism but face the challenge of confronting stereotypes that portray them as passive and weak, oppressed and excluded from society by a misogynist religion, policed (it is assumed) by Muslim males.

1.5.2 Did the situation of Muslim girls and NCH merit a separate study?

In order to ascertain whether the responses of Muslim girls merited an independent treatment from the boys and to ensure that they were very much represented in the report, we set up a comparative test in the form of a focus group of 12 Year 9 girls in the girls' half of the Islamic faith school where we had collected data from the boys two years previously. This was not designed to be full comparison but a pilot to a full comparison, if needs be.

1.5.2.1 Experimental control

As far as there exists experimental control in open, social systems (Bhaskar, 1979), there was an element experimental control to this test in a number of respects:

- their school was the same as a significant proportion (19%) of the boys,
- their Year (9) was the same as the boys',
- they studied the same syllabus as the Faith School boys
- devised by the same Head of Department.

The only important difference was in their classroom teacher, who unlike the boys' teacher was not a specialist History teacher; her primary discipline was English.

1.5.3 Striking similarities with the boys

There were a range of striking similarities between what Muslim girls and boys had gained and wanted to gain out of their History learning. These might be subsumed under the notion that had applied to the boys of History engendering the attitude of critical patriotism.

1.5.4 Critical Patriots

As were the boys, the girls were clear in their articulation of critical patriotism, through which they discussed their identification as British. This

strong identification with a notion of British-ness resulted in a confident appreciation of both the positive and negative events and processes in British history, politics and current affairs.

The Muslim girls thus appeared to negotiate easily the complex histories of Britain and the interweaving of their own histories with key themes they had explored through their history lessons, from Empire and migration to the Suffragettes.

This engaged and passionate critical patriotism also included a strong sense of connection with their Muslim identities and sense of Islamic history. The girls expressed a historical narrative in which they drew connections between their Muslim, ethnic and British heritages, including the movements for women's rights in Britain and powerful female figures in Islamic history. For the Muslim girls, the history curriculum presents a potential opportunity to learn about the complexities and connections between diverse individuals, communities and societies which bind us as British citizens.

1.5.4.1 Civic engagement: Change and the possibility of change

As with the boys, NCH had engaged them when it suggested the possibility of real social and political change in the form of improved social justice and living conditions. In this respect, as with the boys, the study of the Suffragettes had resonated powerfully with the Muslim girls.

In a general sense, what made the subject interesting was that it all suggested how the conditions of life change. As one girl put it, "And like how it's like developed like from all the way from there, how the change and everything and like how the world's like developing."

For example, the study of witchcraft had suggested to one girl the idea of change within a dynamic of historical continuity: a connection to and separation from the past. The study of the Suffragettes had suggested to 11 of the 12 girls not only that things had changed for the better for women but also that there was an ethical imperative to take advantage of their sacrifices.

Whilst the big theme here was largely similar to that identified by the boys, there did appear to be more concern with changing normative social contexts and an awareness that women had been particularly affected by this. For example, the status of women at the time of witchcraft, the gaining of Suffrage, and today were all viewed as important quantum leaps forward.

1.5.4.2 Gratitude for the sacrifices of people in the past

In this way, the girls, like the boys, felt noticeable gratitude through their History learning for the sacrifices of people in the past. This was expressed both as particular gratitude to people like the suffragettes and great inventors, role models such as Muslim woman Aisha bint Abu Bakr, the wife of the Prophet Muhammad (peace be upon him).

Closely connected to this, the girls, like the boys, expressed feelings of respect to people in the past, people who had struggled to make life fairer, more comfortable and more rational. The topic of witchcraft, for example, prompted significant feelings of relief that they, as young women, were spared living in a world in which women might be stigmatised in this way, while being aware that some still are.

1.5.5 Combating stereotypes

Both Muslim boys and girls thought that History has an important role to play in the combating of negative stereotypes, but rather different stereotypes in each case. While the Muslim boys thought that History should combat the stereotype of Muslims as both national and international 'outsiders'; the Muslim girls wanted History to combat the impression that they were oppressed and in need of emancipation. They were not unduly exercised with the idea of whether or not they 'belonged'; we would suggest that this is because for Muslim girls a sense of belonging is taken for granted in a way that is not yet so readily available for Muslim boys.

1.5.5.1 "We are not oppressed"

This idea that History in classrooms should send out a strong message to society that Muslim women were 'not oppressed' emerged four times in the one focus group with the Muslim girls.

In this respect, the girls were particularly keen for people to know the history of Muslim women who had achieved great things. For example, a tenth century maker of astrolabes - Miriam al-Ijli (d. 967) - had particularly caught their imagination as the Muslim woman whose work, they thought, was a pre-cursor to the Sat-Nav.

The history of Miriam al-Ijli encapsulated what the girls wanted History to say about them: that Muslim women had achieved great things as independent agents and that those things had a contemporary value and use to society.

They did not dismiss the idea that the history of the daily, ordinary and domestic was also part of the important contribution of women, but, above all else, the Muslim girls wanted people to know that they could do great things and that they were 'not oppressed'.

1.5.6 The biggest difference: quality and quantity of parental interaction

Another important difference between the male and female Muslim cohorts was in the quality and quantity of their interaction with parents around history curriculum. Both the quality and quantity of parental interaction of the girls around History was superior for the girls than for the boys.

Unlike the boys, the girls used curriculum topics as a focus for discussion with parents and siblings on a regular basis and agreed strongly with the proposition that their parents worked hard to help them with their History learning by taking them to museums and on 'historical holidays'.

This interaction was rich and often, they claimed, in-depth and involved 'loads of debates'. The girls were not surprised to hear our findings that the boys' interaction with parents had been as important to the quality of their learning as the input of teachers, since this parental quality time had in their own experience given them 'space to reflect' and internalise the curriculum.

1.5.7 The role of the teacher: creating links

It was clear that the extensive and intensive connectivity of the girls' experience was actively promoted by the teacher who as part of creating a

History of the Present had built historical links with the girls' present across the spectrum of their experience. She both wittingly and unwittingly had conceived of the girls' history learning as part of a nexus:

Student < Home < SCHOOL < Community < Society

1.5.7.1 The encouragement of engaging historically with interested adults

This meant that she encouraged students to explore curriculum and non-curriculum history through the experiences of a range of adults with whom they had close personal connections who had lived the History that they were studying.

Part of this connectivity was her conception of History itself as a bridging and linking subject for various disparate aspects of the curriculum that came from her experience as an English teacher.

1.5.7.2 Including Muslim women in history: good for girls and boys

As the girls themselves had done, their teacher also recognised the powerful role that History had to play in countering negative stereotypes about Muslim females. In particular, she thought that teaching the achievements of successful Muslim women was very important to combat gender stereotypes about Muslim women that might be held by Muslim boys and, indeed, by Muslim girls. Again in this respect, the astrolabe-maker Miriam al-Ijli (d. 967) who revolutionised sea-borne navigation loomed large in the conversation. The teacher said that this woman had taught the girls the lesson that Muslim women can achieve great things in life, even in an apparently 'man's world' such as the world of engineering and invention.

1.5.7.3 Preparing the boys to interact respectfully with the girls

She also recognised that it was important to prepare the boys to interact respectfully and successfully with women in the 'real world'.

In short, she was a teacher whose determination to make the curriculum linked-up and relevant had paid dividends in terms of her pupils' interest and engagement with the learning.

There may be other gender-based factors apart from the input of the teacher in the improved quality of parental interaction, but there was no data available to identify these factors.

1.5.8 Positionality: Muslim boys and girls

This comparison between the responses to History of two equivalent groups of boys and girls suggests that Muslim boys and girls have strongly internalised two very different sets of stereotypical perceptions generated about them by majority discourses. Muslim boys tend to feel that there is no place for them in society whereas Muslim girls tend to feel that others think that they are oppressed and incapable of significant independent achievement.

Both groups feel that History has a role of play in addressing these stereotypes which will also, happily, plug gaps of what all pupils should know about the progress of humanity. In particular, the Muslim contribution to science was regarded by Muslim youth – boys and girls - as an essential

necessary addition to their peers' learning that would be conducive to the nurturing of mutual recognition and Muslim/non-Muslim respect.

1.5.9 In Summary: Muslim boys and Muslim girls

Muslim boys and Muslim girls appear to want to gain remarkably similar things from their History learning: namely to negotiate their British citizenship and their Islamic identity harmoniously and in a well-informed way that both prepares them for life in society and prepares the life of society for them.

Muslim boys will need historical examples of active, valued participation and belonging in national and international events of note to address negative stereotypes of them as perennial outsiders to Western life.

Muslim girls will need people to know that Muslim women have the potential to be independent achievers and contributors who have historically done great and useful things to address negative stereotypes of them as 'oppressed' and cut off from achievement by Muslim males.

The general approach and particular recommendations below will show that broader, truer, more interesting compulsory History can address both these requirements.

2 Treatment: recommendations for a general policy approach and particular curricular changes.

2.1 General policy approach

In this section, we shall outline our recommendations for a 're-totalising' approach to school history that would maximise the potential of NCH for enhancing the 'success' of Muslim pupils and for enriching the historical learning of all children in English schools.

2.1.1 Five key principles

These recommendations are underscored by five key principles:

1. That whatever is recommended for the inclusion of Islam in the history curriculum should benefit the general historical knowledge and understanding of all pupils regardless of faith (or no faith) background. This is on the same principle that we believe the compulsory inclusion of learning about Slavery and the Holocaust is important for all children, including Muslims.
2. That this process of inclusion of Islam and Muslims is not marginal to the 'Big Picture' of the curriculum but integral to it. Muslim pupils need to see and are historically more correct in seeing themselves as part of the general patrimony of civilisation rather than as a parallel civilisation.
3. That history itself should dictate who and what is included in the narration of events: every effort should be made to tell the truest, broadest story possible. Broader, more accurate history can itself do a better job of inclusion than 'twisting' history to conform to an ideological agenda.
4. That the current history curriculum at all the Key Stages is in many ways good: it just needs re-balancing to tell a broader, truer story and ensure that the subject is relevant and meaningful for life in the 21st century.
5. That the limited modifications recommended by this report should be statutory. This is because we believe that the history learning of all children in English schools will be improved by these elements and because the evidence suggests strongly that if they are not statutory they will never be taught.

2.1.1 Re-totalising History: a four-part strategy

Our strategy will involve focusing on four particular areas that would, if implemented in ways that were appropriate to the specifics of local school situations, transform history for Muslim boys from a subject at which they can have 'success' but is of limited instrumental value into a subject that could be at the core of their future academic and personal 'success'. This

re-totalising approach means exploring the true breadth of historical events even when there is an individual (e.g. the person of Gandhi when teaching about Indian Independence) or national approach (e.g. when teaching the World Wars) adopted. This approach includes:

1. incorporating more international history into the core substance of NCH.
2. Forging a history of the present with an eye to the pupils' future.
3. Re-imagining an intrinsic History-for-Citizenship.
4. Creating more links with local and family history.

Although we have separated these areas for analytical purposes, together they represent a totality of a re-invigorated approach to history.

2.1.2 Re-totalising History by incorporating more international history into the core substance of NCH

2.1.2.1 Introduction: explaining a contradiction

Whilst the data suggested that 'black' NCH topics, such as Slavery, had been a 'success' with the Muslim youth, the teachers' reports of pupil responses to the way in which Islamic history curricular material was structured both formally and more informally into NCH were not positive at all.

It was clear from both the statistical and qualitative data that whilst the depth of Spiritual Significance of NCH was a prime indicator of its 'success' for Muslim boys, NCH had had little or no bearing on their religious identities or sense of themselves as religious agents. This was unsatisfactory both in terms of the intrinsic value of religious reflection for adolescent youth and because it established a split in some boys whereby Islamic mosque-based history was perceived as a purveyor of useful relevant historical Lessons-for-Life and National Curriculum History was not.

In response to this situation, we would suggest that the incorporation of relevant elements of the history of Islamic civilisation into the thematic heart of the revised National Curriculum would be of benefit to Muslim and non-Muslim students alike and present a truer, fairer and broader version of the 'national story of the United Kingdom' (Gove, 2010 cited in Vasagar, 2010).

2.1.2.2 Practical incorporation of Islamic themes

In the modern past, a treatment of the Muslim contribution to fighting on the Western Front and in the Royal Navy in the First and Second World Wars would address 'whitened' narrations of Empire-building and include the significant contribution of Empire people (Wemyss, 2009).

This would have the double benefit of showing Muslim children that Muslims were involved alongside the ancestors of their white British and European peers in just causes for freedom; as well as explaining, in part, their own journeys to the British Isles.

In the early modern past, a national story such as the defeat of the Spanish Armada would best and most accurately be taught in the context of the global struggle of the international superpowers Spain and Ottoman Turkey.

This might be illustrated, for example, by exploring the role of the Elizabethan ambassador to the Ottoman court, Sir William Harborne (c.1542–1617), in preventing a Spanish-Ottoman alliance against England on the theological grounds that Islam was closer to Protestantism than Catholicism or by looking at the letters of alliance exchanged between Elizabeth I and by Ottoman Sultan Murad III. This would send out a powerful message about the shifting context of civilisations and set the History of England in a broader, truer context that is connected with the Muslim-majority world.

In the early medieval past, the Histories of the Anglo-Saxon and Viking Britain, which had been popular with two of the boys at KS2, could be taught at least in part in the relational context of the Arab-Muslim trading Empire that was the hegemonic cultural backdrop to 'Dark Age' Europe.

This would both provide a broader, truer account of those 'British' peoples and send out the message that Muslims have made an on-going, sustained contribution to the story of the country in peaceful, productive ways, subverting the idea of Muslims as perpetual foreigners and outsiders (Ramadan, 2010).

This re-totalised approach means that the agenda for inclusion of the histories of ethnically or culturally minor groups is not driven so much by a multicultural or the newly awakened anti-multicultural ideology (Bunting, 2011), but by the desire to represent as fully and accurately as possible the nature of the historical topic under discussion. If this totalising perspective is borne in mind by curriculum planners and teachers, 'inclusion' ought to become more a matter of accurate historical representation, even if it comes in 'national narrative' form, and less subject to the shifting ideological tides of any given political moment.

The precise way that these aims can be achieved within the curriculum are addressed in the next section on the Key Stages.

2.1.3 Forging a history of the present...

At present NCH does not fulfil Dewey's (Dewey, 1916) criteria, as far as Muslim youth are concerned, of being a 'History of the Present': there is insufficient curricular focus on the historical background of important current affairs involving Muslim countries and on drawing out the potential for national and international Citizenship and Belonging. The data also showed that a substantial percentage of all British pupils want to know why Islam and Muslims are so much 'in the news'.

However, a 'History of the Present' does not just or even primarily mean a historical approach to current affairs. It means pupils learn how to discover the connections at different, stratified social and political levels between what happened in the past and what is happening today.

The history of Ancient Babylon can be a part of the 'History of the Present' if pupils can be shown, for example, that the genesis of the type of credit-based financial system that emerged in Ancient Mesopotamia was that underlying the Great Crashes of 1929 and 2008 (Ferguson, 2008). A natural history of past geological ages can be a 'History of the Present' if it sheds light on the impact of CO₂ variations on climate change.

It was clear, for instance, that the boys had taken benefit from their study of the English Civil War precisely because it illuminated the structure of the British political present. This re-establishment of a school history that focuses on the connectedness and in-depth impact of the events of history with and on the present is the key to making history more relevant and useful for underachieving groups such as Muslim boys.

2.1.4 ...with an eye to their future

Not only was NCH perceived by the boys to impinge insufficiently on their present, it was perceived to prepare them insufficiently for their future.

In terms of the delivery of skills the subject was regarded as overly literate and 'boring' by many of the boys. But when written tasks were used in the context of educational games, investigative tasks using ICT, creative presentations and well-structured essay tasks, the boys realised that historical literacy could be fun, fulfilling and useful precisely because they were mobilising skills that they recognised would be of use in the future beyond the confines of the classroom.

In this respect, NCH needs to become a 'History of the Present' for their future. By researching the deep layers of history underlying contemporary affairs using investigative ICT and, for example, writing them up for presentation to their peers, as had happened at the Specialist School, boys can develop technological, written and oral skills of communication that will be of clear use in the future world of work. These skills will help them develop the critical, inquiring attitude of mind and character that they will often need to find or create work in the first place.

Moreover, history teachers need themselves to recognise and explain the instrumental value of these cognitive and technical skills. A history that more deeply enriches and enlightens boys' understanding of their present, whilst giving them more obvious access to some of the core skills to master their futures can situate history as a core subject in the National Curriculum Review in order to enhance the 'success' of Muslim boys and, indeed, all pupils.

2.1.5 Re-forging an intrinsic history-for-citizenship

We have seen that many Muslim young people viewed NCH as a legitimate and important route to deepened and informed Citizenship and Belonging and the idea that NCH should provide that route was one of its most important *raison d'être*s in many of their eyes. NCH was regarded as a bridge to majority culture and knowledge of society at large with which many boys, especially at the Faith School and Specialist School, had little contact in their daily lives.

Hence, as far as Muslim boys were concerned, uncomfortable though it may be for some academic historians (Lee, 1992), the idea of NCH as an effective and appropriate means to discuss, instil and nurture the civic participation and belonging was a powerfully positive one.

The implication of this ought not to be thrusting 'British-ness' down Muslim boys' throats – we have seen that the Muslim sample of boys already considered themselves as British as their non-Muslim peers. But it does mean that teachers need to be aware that many Muslim boys want to know

about the political and social development of Britain and the relationship of that development to the wider international world in order to situate themselves within it and to be able to challenge injustices and wrong-doing.

2.1.6 A shared curriculum: creating communities of historical learning for pupils, teachers, parents and out-of-school practitioners

Our study showed measurable benefits of parental and adult involvement in NCH for Muslim boys. However, the significant qualitative importance was coupled with the relative absence of parental input for the Muslim sample for a variety of reasons.

These included:

- the adolescent distancing of child from parental authority;
- the parents' and pupils' busy schedules;
- the fact that parents often thought that history was an unimportant subject, and
- the absence of suitable NCH topics for discussion at home.

Therefore, history departments in schools with a large Muslim pupil base might consider a range of options to promote the involvement of Muslim parents in both the construction and delivery of NCH at a local school level.

These would include:

1. Creating parent-teacher-community partnerships through curricular workshops and the invitation to parents and relatives of children to make curriculum-relevant presentations of personal histories in class;
2. Guidance to parents over curriculum-appropriate educational visits to historical sites that would link-up school and home-based learning.
3. The indication by teachers of specific homework tasks that require parental input has been found to be a particularly effective way to engage parents from low-income backgrounds, which are typical of many Muslim parents (Hoover-Dempsey et al., 1987).
4. The statutory provision of a certain amount of time for pupils to explore personal, family and local history in connection with the big themes and topics of the curriculum.

2.1.7 Iconic national moments

There is a widely-held view that the National Curriculum for History ought to be imparting some basic citizenship-style knowledge to all pupils. According to the views of Muslim pupils many of whom, as we have seen, regard History as a key tool for understanding their citizenship, this report would support the idea for a module of detailed and rich historical understanding for Citizenship at Key Stage 3 presented with chronological, narrative connection. These key iconic moments in the development of the relationship of Parliament, the Crown and the People might revolve around key curricular themes and might include:

1. **The Arrival of Feudalism:** The collapse of Anglo-Saxon England and the Norman settlement after 1066;
2. **Monarchy Restrained:** Magna Carta in the context of the absence of Richard I and the Crusades,
3. **The Emergence of Englishness:** in the triangular relationship between Tudor England, Hapsburg Spain and Ottoman Turkey, the defeat of the Spanish Armada and the Gunpowder Plot,
4. **Parliament Takes Power:** the English Civil War and the Restoration,
5. **The Birth of Religious Tolerance:** the Glorious Revolution and the Act of Toleration,
6. **Uniting the Kingdom:** the Process of Union and the Jacobite Rebellions,
7. **The Naval Empire:** The Emergence of Constitutional Monarchy, the Napoleonic Wars and Slavery,
8. **The People Push Back:** the Great Reform Act and the Indian 'Mutiny',
9. **Women Prove Their Worth:** the First World War and the gaining of universal Suffrage,
10. **Britain Stands Alone:** the Second World War and the Welfare State,
11. **A Kingdom Divided?** The process of Devolution.

Again the principles applied above should apply. Accordingly this module of the iconic moments in the development of national citizenship should be:

1. Set in international context;
2. presented as a History of the Present
3. ...for their future and
4. linked, where appropriate, to local and family stories.

2.1.7.1 The necessity of historical visits

We would say that such a module should be compulsorily accompanied by a relevant school trip to Parliament since the evidence of my study showed that school trips were immensely effective in making knowledge penetrate in a fun way and that their absence was bitterly lamented by many children, Muslim and other.

2.2 Specific curricular modifications at Key Stages 1, 2, 3 and 4

We share the opinion of David Cannadine (Cannadine, 2011) and others that the National Curriculum needs re-balancing rather than a complete re-modelling. However, even if the entire curriculum is re-modelled then we believe our recommendations still pertain.

2.2.1 The historical modes of the Key Stages

This part of the submission will lay out how our general strategy of recommendations can be translated into the National Curriculum at Key Stage 1, 2, 3 and 4. As yet we are ignorant of the precise statutory structure and relationship between the Key Stages as to date this is undecided by the Government.

Our ideas as to the progression of the style of NCH are framed by the approach to historical inclusion outlined above and also by the three modes of history identified by Nietzsche (1873 in Macmillan, 2008):

1. heroic history,
2. antiquarian history and
3. critical history.

Heroic history inspires and provides role models. **Antiquarian history** builds up a historical picture from facts and the evidence with the tools of analysis of information. **Critical history** is about myth-busting, 'crap-detection' (Postman and Weingartner, 1969) and getting under the historical skin of the 'mythologised' past to truer accounts of it.

We think that the Key Stages 1, 2, 3 and 4 can be appropriately interpreted within this framework. We believe that a balance of all three modes of doing History is necessary for an all-round meta-appreciation of what History education is for: namely understanding the truth of events in the past in order to operate effectively, maturely and with high aspirations in the present.

2.2.2 Key Stage 1

Educationalists have recognised Key Stages 1 & 2 History as a crucial phase for:

1. building self-worth and wholesome identities at a whole range of different ontological levels and
2. nurturing mindsets that are open rather than closed to cultural 'others' (Coles, 2010).

As well as gaining the beginnings of a sense of the passage of time and basic chronology (Cooper, 1995), The Early Years and Key Stage 1 provides an ideal opportunity for children to identify the historical source of wisdom and intellectual contribution from a variety of different cultures (Nieto, 2006).

We would identify this Key Stage as most appropriately shaped by a 'heroic' view of curriculum History (Nietzsche, 1873). That is to say History at this stage needs to excite and inspire children with a love of the past and with the achievements and struggles of great men and women (Walsh, 1992).

The NCH states:

Breadth of study

6. During the key stage, pupils should be taught the knowledge, skills and understanding through the following areas of study:

- a. changes in their own lives and the way of life of their family or others around them
- b. the way of life of people in the more distant past who lived in the local area or elsewhere in Britain
- c. the lives of significant men, women and children drawn from the history of Britain and the wider world (for example, artists, engineers, explorers, inventors, pioneers, rulers, saints, scientists)
- d. past events from the history of Britain and the wider world (for example, events such as the Gunpowder Plot, the Olympic Games, other events that are commemorated).

We think that the "lives of significant men and women" ought to include at least one Muslim thinker.

We suggest that either Miriam Al-Ijli (d. 967), a pioneer of navigation, or Ibn Al-Haytham (d. c.1040), the father of the science of optics (Al-Hassani, 2012), would be extremely appropriate 'heroic' figures of study for the following reasons:

- the phenomena that they pioneered are still relevant today and used by the whole of humanity;
- this sends out the messages that History is a relevant subject for understanding the present;
- and that Muslim thought has served humanity.

This submission would suggest that Miriam Al-Ijli (d. 967) as a Muslim woman scientist would be pre-eminently appropriate and send out a strong message both that women and Muslim women are 'doers and achievers' as the sample of Muslim girls had suggested they ought to be portrayed.

2.2.3 Key Stage 2

At this Key Stage, children need to begin to take a more antiquarian approach. That is to say as well as inspiring them, they should start to learn the skills of History – gathering, evaluating and presenting facts – and starting to become aware that facts require interpretation which is a subjective pursuit and open to multiple sometimes conflicting claims. This

would represent a move towards a critical approach to History, without losing that unique ability of the past to be 'heroic' – that is to inspire and provide role models.

The simple idea might be introduced at this Key Stage that:

Facts + Interpretation = History

At present the civilisations and peoples approach at Key Stage 2 requires the teaching of three historical British peoples, one European people and one ancient world civilisation

<http://www.education.gov.uk/schools/teachingandlearning/curriculum/primary/b00199012/history/ks2>

In all of this, Islamic civilisation is absent. We believe that this absence could be constructively removed with two modest modifications to the requirements which would make the History that is taught at Key Stage 2 more complete, more genuinely British by being more inclusive of contemporary British peoples.

Modification 1 to KS2 British History: Building wholesome identities

Romans, Anglo-Saxons and Vikings in Britain

9. An overview study of how British society was shaped by the movement and settlement of different peoples in the period before the Norman Conquest and an in-depth study of how British society was affected by Roman or Anglo-Saxon or Viking settlement.

When the Anglo-Saxons and Viking peoples are taught specific curricular reference should also be made to the broader Islamic monetary environment of early medieval Europe. As proof of this, pupils might do a case study of the Offa Dinar in the British Museum and explore the reasons why the English were minting an Islamic currency. This will set the history of the movements of these British peoples in truer, richer, more interesting context, build a sense of Muslim self-worth as part of the British story and suggest a narrative of constructive Muslim/non-Muslim exchange.

Modification 2 to KS2 European History: To develop open minds

A European history study

12. A study of the way of life, beliefs and achievements of the people living in Ancient Greece and the influence of their civilisation on the world today.

To this section the addition of the study of the way of life, beliefs and achievements of the people of Islamic Spain and the influence of their civilisation on the world today would provide the logical connection between the learning of Ancient Greece and the European Renaissance. It would show how the learning of Aristotle and the ancients was re-discovered in Europe through Muslim and Jewish scholars in Arabic translation (Al-Hassani, 2012), thus providing greater coherence to the section and showing British pupils that European Muslims and those of other faiths living with them have contributed peacefully and constructively to the fruits of the learning that we still enjoy today and been part of a successful multi-cultural society. This would help develop and protect open minds.

2.2.4 An extra unit of work: The Dark Ages: were they really so 'dark'?

We are of the opinion that the 'critical' facet of History would be best introduced at Key Stage 2 by the creation of a new bridging unit of work entitled:

The Dark Ages: were they really so 'dark'?

This would be an exploration of critical ideas around the interpretation of the History of 'Dark Age' England that could include the use of primary evidence, e.g. Sutton Hoo and the Offa Dinar, and explore at the same time the impact on England of the flowering of Muslim civilisation during the period of the European 'Dark Ages'.

It would allow teachers to explore the Islamic contribution to knowledge and science along the lines proposed by the currently available KS3 module, *The Achievements of Islamic Civilisation 600 to 1600* in connection with the national story. There is a wealth of inspiring teaching material already prepared to help the teaching of such a module, such as, for example, the award-winning film, *A Library of Secrets* (Salim, 2010).

Crucially, the new module should include examples of the interactions between the Muslim world and the Christian Anglo-Saxon Kingdoms and of the mediation of Jewish scholars between the Muslim and Christian worlds. Thus, this module would be a genuinely multi-faith module of a contested period of national history. This would be a remarkable step in the innovation of inclusive History based on greater accuracy and breadth.

It would also make a strong contribution to Key Stage 2 National Curriculum aim 3:

Historical interpretation

Pupils should be taught to recognise that the past is represented and interpreted in different ways and give reasons for this.

In this respect, the addition of this module to be delivered in the final term of Key Sage 2 would:

- summarise and revise much the substance of Key Stage 2;
- ensure the fulfilment of Key Stage 2 learning aim 3;
- initiate pupils in the more critical phase that is to be the flavour of Key Stage 3.

2.2.5 Key Stage 3

At Key Stage 3, the emphasis in our schema shifts from heroic and antiquarian history to critical history. That is to say the emphasis falls on the type of history that equips pupils to get under the skin of the facts to the real causes and motivations behind historical events.

It is at this Key Stage that the totalising approach to History outlined in the section above becomes essential. We would therefore strongly recommend the addition of one compulsory and one optional additional unit of work.

2.2.5.1 The Statutory Inclusion

Treatments of the First and Second World Wars at Key Stage 3 and recommended schemes-of-work must in our opinion include:

- A treatment (even if only *en passant*) of the participation of colonial Muslims, Sikhs and Hindus in huge numbers on the Western front.
- A treatment of how the two World Wars profoundly affected the shape of contemporary Muslim majority countries. Specific mention should be made of:
 1. the end of the Indian Raj and Partition;
 2. the end of the British mandate in Palestine and the establishment of the State of Israel in connection with the impact of the Holocaust and the Second World War.

This will allow pupils to reflect on the complexity of historical circumstances and to build empathy with the situation of others in that Muslims fought both with the British Empire and against the British Empire for a variety of complex reasons.

2.2.5.2 The Optional Inclusion

Optionally, the Tudor and Elizabethan periods would be enriched by study of the diplomatic exchanges between the Elizabethan Court and the Mughal and Ottoman Empires and by being set in the context of the struggle for power in the Mediterranean between Hapsburg Spain and Ottoman Turkey.

This will give all pupils the chance to understand how power has operated on the international stage and how Empires ebb and flow. This fulfils our core aim of inclusion by helping pupils do broader, truer History and might contribute to a fruitful discussion about historical continuity and discontinuity.

2.2.6 Key Stage 4

The accent at GCSE ought, we believe, to fall squarely on critical history without abandoning both the antiquarian and heroic modes of the previous Key Stages entirely. Again, the totalising and international dynamics and the

idea of history of the present for their future will be crucially important for attracting Muslim pupils to History at Key Stage 4 (if it remains optional).

Although we fully recognise and accept the complexities and tensions that surround the Arab-Israeli Conflict for teachers, pupils and parents, we believe that the removal of the Arab-Israeli Conflict as a topic of study at KS4 in 2008 was a mistake. This belief is shared by the prominent Jewish scholar on our team, Dr. Edward Kessler, Founding Director of the Woolf Institute, Cambridge.

The Arab-Israeli Conflict is a thorn in the flesh of many young Muslims and one-sided narrations of it undoubtedly fuel Islamist radicalisation (Wilkinson, 2011a). Schools provide the only controlled environment for them to discuss and debate their views in a responsible, relatively impartial and informed way.

Our study showed that Muslim children tend to be both passionate and, according to one teacher, 'remarkably well-informed' about the Israel-Palestine question. But their passion and views need to be set in deep historical perspective and the History classroom gives them the opportunity to scrutinise the issue in depth and from different points of view.

We would recommend the optional re-instatement of a unit of study entitled:

The Arab-Israeli Conflict (1896-2012): do the roots of the conflict provide a clue to the solution?

We would also recommend that such a module be designed in consultation with a variety of different Jewish, Muslim and Christian groups to incorporate a variety of different perspectives and sources. Such a module might, if properly designed, perform a critical historical function and suggest the transformative socio-political possibilities of the study of the past which as we have seen as a feature of History that is vitally important to Muslim children.

2.2.7 The removal of modules of 'Islamic History'

If an appropriate treatment of the contribution of Muslim and Islam is integrated into the statutory structure of the National Curriculum for History at the Key Stages in a manner such as that outlined above, we would recommend the removal of separate modules of Islamic History such as:

- Unit 6 - What were the achievements of the Islamic states 600–1600?
- Unit 13 - Mughal India and the coming of the British, 1526–1857. How did the Mughal Empire rise and fall?

This is because:

1. Modules like these emphasise difference by implying that Muslims are part of a parallel civilization instead of being part of a shared civilisation that spanned Europe and the Mediterranean littoral;
2. Teachers do not know how they fit into the big curricular themes, and
3. Early Islamic History is often regarded by Muslim children as religious history rather than forensic history capable of critical examination.

3 The Big Debates: contribution to the wider debates about the National Curriculum for History

It is not the primary purpose of this report to contribute to some of the often heated debates that surround History education in general and the National Curriculum in particular. Nevertheless, the fact that this submission is constructed upon a solid base of evidence of the opinions of children and their teachers about History education gives us a responsibility to make some contribution to these debates.

3.1 Knowledge vs. Skills

Like many people closely involved with the actual delivery of the History curriculum, we regard the Knowledge vs. Skills debate largely as a non-debate, even though it is whipped up with a fury in the media every time the History curriculum comes under review (Counsell, 2000). History teachers have always been adamant that it is meaningless to develop the skills of history without imparting/discovering historical knowledge and that historical knowledge cannot be accessed without the application of sound historical skills.

Our evidence showed that pupils derive personal satisfaction from remembering historical facts and understanding how they fit into the Big Picture of the curriculum. We do not agree with the idea that the skills of history remain with pupils for a lifetime and the knowledge can be allowed quietly to be forgotten. Historical knowledge is also useful and intrinsically valuable.

However, it is crucial for the *instrumentality* that pupils wish, and at the moment fail, to derive from their history education that the utility of the information and argumentation-based skills that are pre-eminently developed by the study of History is exploited. This means that History teaching must involve the up-to-date use of ICT and involve oral and written presentations of argument and debate. One Muslim girl in our focus group suggested that it would have been helpful if both a teacher and potential employer had explained to her class how History can help them in life after school. We think that such a move as a statutory requirement would be a thoroughly good idea.

3.2 Intrinsic vs. Extrinsic History

We believe that the role of all education is to prepare young people to be able to fulfil themselves holistically on a whole range of levels and to do this in relation to the collective well-being of society in the form of respectful, lawful and honest dealings with the particular other people with whom they interact.

We agree fundamentally with the aims of the school curriculum set out in the Framework for the National Curriculum consultation document that (Expert Panel, National Curriculum Review 2011) that:

'The school curriculum should develop pupils' knowledge, understanding, skills and attitudes to satisfy economic, cultural, social, personal and environmental goals.' (p.16, 2.16)

It is the responsibility of history educators to see how the study of History can contribute to this overall purpose for preparing young people for personal fulfilment within the context of the health of society. It has been the purpose of this submission to show that being true to the fundamentals of the discipline of History is the very best way of doing the job of social inclusion and mutual respect. It also recognises that Muslim pupils see knowledge that is useful to their roles as citizens and relevant their sense of 'Muslim-ness' as a core purpose to the study of NCH.

3.3 Structure: narrative/chronology vs. themes

The recommendations of this submission have not presumed or called for a radical shake-up of the structure of the National Curriculum for History. Our recommendations can be implemented if it retains its current largely chronological/narrative shape or if it is reconstructed on thematic lines.

We believe that it is important that pupils get a sense from their history education of the passage of time given by a clear grasp of chronology and that this can be imparted within a narrative or thematic structure.

3.4 The big overall theme: change

We would suggest that the big overall theme of NCH as suggested by pupils themselves would be **change** (Wilkinson, 2011b). This means that subsidiary themes that are woven into the structure of the curriculum would be:

- Changes in governance and power;
- Changes in social habits, food and fashion;
- Changes in technology and scientific knowledge;
- Changes in religion and belief;
- Changes in warfare.

These themes could be both national and international in outlook and appeal and clearly overlap in many ways.

3.5 Assessment: a call for oracy

It is beyond the remit of this submission to go into detail about assessment. Nevertheless, as far as the assessment of History is concerned we would strongly agree with the suggestion set out in the Framework for the National Curriculum consultation document (Expert Panel, 2011) that oracy should be a part of the educational and assessment process.

Our study showed that pupils who are good at creating an oral argument and talking through historical events get little or no formal recognition of their ability within either formal or school-based assessment processes and the excessive premium placed on the written as opposed to the spoken word puts many pupils off History. This absence also meant that bright talented pupils were often condemned to low school sets.

Given the fact that History is all about constructing a convincing argument on the basis of evidence and the fact that the majority of debates undertaken in society are spoken, the omission of oral testing at present seems like a grave oversight. History might be assessed upon a mixed written-oral model traditionally used for Modern Foreign Languages.

3.6 History to be compulsory at GCSE

This submission would support the idea that History should be a compulsory subject at Key Stage 4. This is on the basis that:

1. pupils in our study often lamented the fact that they had to choose between History, which they found interesting, and another subject which they considered to be more useful for their future but less interesting as an option for KS4. If History were compulsory they would be spared this agonising choice;
2. commentators, e.g. John White (1992), have complained that by abandoning History at KS3 pupils' knowledge of modern History is often left incomplete. If History was compulsory at KS4 then all pupils would cover essential modern History.
3. The study of History at Key Stage 4 would give pupils full exposure to the discipline of History with the advanced critical skills that this entails.

Conclusion: the provision of positive, critical historical narratives is essential

This submission suggests that Muslim youth, on the whole, have a mature, positive attitude to their British citizenship and that they view History as an essential source of core civic knowledge.

They also show equal potential to non-Muslim British young people for academic achievement in this highly intellectual subject and to derive intellectual, emotional, spiritual and civic benefit from it. But there exist home-based and school-based obstacles to their realising this potential to the full, in particular the absence of the Muslim contribution as an integrated component of the curriculum and the absence of parental and community links with the curriculum.

It is vital that the National Curriculum for History provides historical narratives by which Muslim youth can identify themselves as belonging to the nation and to the international communities in positive, productive ways. If the National Curriculum for History does not give access to these narratives and provide the forum for critical debate and discussion, there are plenty of unwholesome internet websites that will foster false and distorted narratives (Bruner, 1996).

The measures outlined above will, in our opinion, help Muslim young people capitalise on the potential benefits that an education in History has to offer and help provide the country with citizens who are 'critically loyal' to their communities, their faith and their country. At the same time, we believe that our recommendations will help provide all pupils in English schools broader, truer, more useful History that is fit-for-purpose in the 21st century.

Appendix 1

Ethnicities of the sample

Comparative sample and national Muslim ethnicities by sample percentage and (number)

| Ethnicity | Sample percentage and (number) | National Muslim percentage and (number) |
|---|---|---|
| White | 7.5 (21) | 11.6 (179,733) |
| White British | 1.4 (4) | 4.1 (63,042) |
| White Irish | 0 | <0.1 (890) |
| Other White | 5.8 (17) [White Albanian – 3.4 (10); White Arab – 2 (6); other – 0.3 (1)] | 7.5 (115,841) |
| Mixed | 2 (6) | 4.2 (64,262) |
| White & Black African & African-Caribbean | 1.3 (4) | 0.8 (11,908) |
| White & Asian | 0.7% (2) | 2.0 (30,397) |
| Other Mixed | N/A | 1.4 |
| Asian or Asian British | 81.1 (235) | 73.5 (1,139,065) |
| Indian | 4.8 (14) | 8.5 (131,662) |

| | | |
|--|--|----------------------------|
| Pakistani & Asian British (<i>of Pakistani origin – see 1.3</i>) | 9.7 (28) & 22.1 (64) = 31.8 (92) | 42.5 (657,680) |
| Bangladeshi | 40.7 (118) | 16.8 (261,776) |
| Other Asian | 3.8 (11) [Afghan – 3.1(9); Kashmiri – 0.7(2)] | 5.8 (90,013) |
| Black or Black British | 9 (28) | 6.9 (106,345) |
| British | 1.4 (4) | N/A |
| Black African | 6.6 (19) | 6.2 (96,136) |
| Other Black | 1 (3) [Black Somali -0.3 (1); Black Arab – 0.7 (2)] | 0.4 (5,732) |
| Chinese | N/A | <0.1 (752) |
| Other Ethnic group | N/A | 3.7 (56,429) |
| Missing | (5) | N/A |
| TOTAL | 100 (295) | 100 (1,546,626) |

Source: Office for National Statistics: 2001 Census

Appendix 2

Schema for the Key Stages

| Key Stage | Mode of History All the modes are appropriate at all stages; the emphasised mode is emboldened | Period/topics | Elements that all children should study that include Muslims | Meta-aim of 'Muslim' element |
|-----------|---|--|---|---|
| 1 | Heroic /Antiquarian/ Critical | People who have changed the world Ancient Civilisations | Miriam Al-Ijli (d. 967) or Ibn Al-Haytham (d. c.1040) | To provide one example of a Muslim role model whose positive legacy is still enjoyed today |
| 2 | Heroic/ Antiquarian / Critical | The 'Dark Ages' / Early Medieval Periods | The Dark Ages: were they really so 'dark'? | To introduce pupils to the notion of contested historical interpretation before they start KS3. To demonstrate the commercial and intellectual commerce between 'Dark Age' Anglo-Saxon and Viking England and the 'Golden Age' of Islamic Science and Civilisation |

| | | | | |
|---|--|--|---|---|
| 3 | Heroic/Antiquarian/ Critical | The High Medieval, and Early Modern, Periods and 18 th and 19 th centuries | <p>The Crusades taught from Christian and Muslim perspectives</p> <p>Spanish Armada/reign of Elizabeth I in context of Ottoman and Hapsburg Empires</p> | <p>To learn about the critical 'situatedness' of historical interpretation</p> <p>To set the History of England and this iconic English/British moments in their broader, truer international context</p> |
| 4 | Heroic/Antiquarian/ Critical | The Twentieth Century | <p>The First World War: Muslims on the Western Front and the impact of WW1 on the Middle East</p> <p>The Arab/Israeli Conflict (1896 – present): do the roots of the conflict provide a clue to the solution?</p> | <p>To show that Muslims contributed to the defeat of tyranny alongside Christians and others</p> <p>To make sense of the present complexity in the Muslim-majority world</p> |

Appendix 3

Curriculum for Cohesion: Academic Team, Patrons, Institutions and Acknowledgements

The Academic Team



Academic Advisor

Mr. Tim Winter is the Shaykh Zayed Lecturer in Islamic Studies at the Faculty of Divinity of the University of Cambridge and Dean of the Cambridge Muslim College.



Academic Advisor

Professor Roy Bhaskar is World Scholar at the Institute of Education, University of London and the founder of the philosophy of Critical Realism with an expertise in the Philosophy of Religion. Critical Realism has had an enormous influence on the natural and social sciences over the past 25 years.



Academic Advisor

Dr. Edward Kessler MBE is the Executive Director of The Woolf Institute in Cambridge and is also a Fellow of St. Edmund's College, University of Cambridge. He has a First-Class Joint Honours Degree in Hebrew & Religious Studies from the University of Leeds and a Master of Theological Studies Degree from Harvard Divinity School. He completed a PhD at the University of Cambridge. In 2006, he received the Sternberg Interfaith Award from philanthropist Sir Sigmund Sternberg "in recognition of outstanding services in furthering relations between faiths". He was awarded the MBE for services to inter-faith relations in 2011.



Academic Advisor

Dr. Laura Zahra McDonald is a Research Fellow at the Institute of Applied Social Studies, University of Birmingham, researching state and community security and conflict transformation with particular focus on Muslim communities, women and young people. Her academic interests centre around the relationship between Islam, community and justice.



Academic Advisor

Ms. Basma El-Shayyal has taught in mainstream, supplementary and faith schools in a senior capacity for the past eighteen years. She currently works at the Islamia Girls' High School, where she has been Head of RE for the past 11 years. Basma was a founder member of the Muslim Council of Britain, serving on all three of its Central, Youth and Education Committees from inception. She is a longstanding member of Brent Standing Advisory Committee on Religious Education (SACRE) and is on the editorial board of the International Journal of Religious Education.

Principal Researcher

Dr. Matthew Wilkinson was educated at Eton College where he was awarded a King's Scholarship and at Trinity College, Cambridge where his first year performance in Theology & Religious Studies was recognised by a scholarship.

He was awarded an ESRC studentship to undertake his PhD entitled, History Curriculum, Citizenship and Muslim Boys: Learning to Succeed? which he completed at King's College London in 2011. He is the founder of A Curriculum for Cohesion.

Matthew converted to Islam in 1991 and thereafter gained an Islamic education in the Qur'an, Islamic law (fiqh), basic Islamic jurisprudence and the Arabic language with traditional scholars. He has taught Islamic Studies and History for twenty years in mainstream and faith schools and gained Qualified Teacher Status in History in 2005.

He has extensive practical and grass-roots experience of the issues faced by Muslim pupils and parents in British schools having served on the Muslim Council of Britain's Education Committee since 2008.



The Patrons



The project is endorsed by eminent patrons who have lent their names to this research project as testimony that the project represents the authentic and pressing needs of the Muslim Community for the greater good of British society.

Rt. Hon. Sadiq Khan, MP is the Member of Parliament for Tooting and Shadow Lord Chancellor and Shadow Secretary of State for Justice. He was both the first Asian and the first Muslim to attend Cabinet. From October 2008 to June 2009, Mr. Khan was Parliamentary Under-Secretary of State in the Department for Communities & Local Government. He had special responsibility for: community cohesion, religion and belief, race and preventing violent extremism. Apart from his Parliamentary duties, Mr. Khan has a keen interest in education as the governor of two primary schools and patron of the Polka Theatre Company. Mr. Khan's book *Fairness Not Favours - How to Re-Connect with British Muslims* won the prestigious Jenny Jeger Award for Best Fabian Society Publication. In this publication Mr. Khan highlighted, amongst other things, the role that education has to play in promoting the personal and civic success of young Muslims in Britain.



Rabbi Baroness Julia Neuberger DBE was educated at Cambridge and Leo Baeck College and has had a life of distinguished public service. Amongst her numerous contributions, she served the South London Liberal Synagogue 1977-89 and chaired Camden & Islington Community Health Services NHS Trust from 1993–1997. She became Chancellor of the University of Ulster 1994-2000 and Bloomberg Professor of Divinity at Harvard University in 2006. She became a life peer in 2004 and chaired the Commission on the Future of Volunteering from 2006-2008. She was President of Liberal Judaism until Spring 2011. She chaired the Advisory Panel on Judicial Diversity for Lord Chancellor Jack Straw, working across the political parties, 2009-2010. She was appointed Senior Rabbi of West London Synagogue in March 2011. (Photograph by Derek Tamea.)



Rt. Rev. Richard Douglas Harries, Baron Harries of Pentregarth is a former bishop of Oxford (1987-2006) who has a background of distinguished ecclesiastical and academic public service. He is currently the Gresham Professor of Divinity (since 2008) and an Hon. Assistant Bishop, Diocese of Southwark (since 2006). Lord Harries was ordained as a priest in 1964 and served as an Army Chaplain until 1969. He was then Warden of the new Salisbury and Wells Theological College (1971–72). He returned to parish ministry as Vicar of All Saints', Fulham (1972–81) and was Dean of King's College London (1981–87). He was appointed Bishop of Oxford in 1987, taking a seat as a Lord Spiritual in the House of Lords in 1993. As Bishop of Oxford he became a founder member of the influential Oxford Abrahamic Group, bringing together leading Christian, Muslim, and Jewish scholars. He is the author of many influential works of theology.



Mr. Mohammed Amin is Vice Chairman of the Conservative Muslim Forum and was the first Muslim partner at Price Waterhouse, UK. Most recently, Mr. Amin was PricewaterhouseCoopers' Head of Islamic Finance in the UK. He has made presentations on Islamic Finance around the world as well as advising the UK Government and is active in a number of inter-faith and Muslim community organisations.



Sir Anthony Figgis KCVO CMG is a retired senior British diplomat who has been engaged for a life-time in creating inter-cultural understanding. He joined Her Majesty's Foreign (later Diplomatic) Service in 1962 and served in Yugoslavia (twice), Bahrain, Spain (twice), Germany, and as Ambassador to Austria (1996-2000). He was appointed Her Majesty's Marshal of the Diplomatic Corps in 2001 and served in this capacity until 2008. He has been Governor of Goodenough College for Overseas Graduates since 2004 and has been Chairman of the Royal Over-Seas League since 2009.



The Research & Documentation Committee of the Muslim Council of Britain. The MCB is a national representative Muslim umbrella body with over 500 affiliated national, regional and local organisations including mosques, charities and schools. Its Research & Documentation Committee is an academic and researcher network that supports the activities of the MCB through policy briefings, survey work and supporting research of relevance to the Muslim community.



Dr. Muhammad Abdul Bari, MBE, is Chairman of the Board of Trustees at the East London Mosque & London Muslim Centre (London's first mosque). He has served East London's diverse communities in various capacities for three decades. He was Secretary-General of the Muslim Council of Britain from 2006 until 2010.. He is on the Organising Committee Board for the 2012 Summer Olympics.



Sir Trevor Chinn CVO is Senior Adviser to CVC Capital Partners. He retired in 2003 as Chairman of RAC PLC (formerly Lex Service PLC) after 47 years service. He served for 5 years from 1999 as Vice chair of the Commission of Integrated Transport and for 11 years as Chair of the Motorists Forum. In 2008 (-2011) Boris Johnson, Mayor of London, appointed him as Chairman of the Mayor's Fund, an independent charity addressing the large scale issues of poverty of children and young people in London.. He was Vice Chair of the Wishing Well Appeal for Great Ormond Street Hospital and responsible for the fund-raising campaign, 1985-1989. He was Deputy Chair of the Royal Academy Trust and a member of the Royal Academy Management Committee 1994 to 2004. He is on the Executive Committee Board of the Jewish Leadership Council.

The Institutions Involved



Cambridge Muslim College supports the development of training and Islamic scholarship to help meet the many challenges facing Britain today. It is dedicated to maintaining academic excellence and pushing the boundaries of Islamic learning in the West. Drawing on resources and expertise in Cambridge and beyond, Cambridge Muslim College's mission is to help translate the many existing strengths of British Muslims into stronger, more dynamic institutions and communities.



The Woolf Institute is dedicated to studying relations between Jews, Christians and Muslims throughout the ages. It consists of The Centre for the Study of Jewish-Christian Relations (CJCR), The Centre for the Study of Muslim-Jewish Relations (CMJR) and The Centre for Public Education (CPE). The Institute provides a stimulating learning environment for a diverse student body and offers a range of educational programmes in Cambridge and via e-learning.

The Woolf Institute is also Associate Member of the Cambridge Theological Federation. The Cambridge Theological Federation brings together eleven institutions through which people of different churches, including Anglican, Methodist, Orthodox, Reformed and Roman Catholic, train for various forms of Christian ministry and service. The Woolf Institute is an ideal partner for this project because of its expertise in inter-faith education. It also facilitates drawing on the long-standing Jewish experience of being a minority community defined by its faith within a majority society of a different faith.



The Institute of Education, University of London is the only Higher Education institution in the United Kingdom dedicated entirely to education and related areas of social science. It is the UK's leading centre for studies in education and related disciplines.

Professor Bhaskar's position at the Institute of Education, University of London provides a conduit to access the Institute of Education's extensive academic resources such as the largest educational library in Europe and will ensure that the project is grounded in the latest educational theory.

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Dr. Farid Panjwani, Director of the Centre for Research of Muslims in Education

Mr. Maurice Coles, Founder of Curriculum Enrichment for the Common Era.

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Appendix 4

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