

'We all came here from somewhere'

Diversity, identities and citizenship



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Foreword

The title of British means many things to many people; some choose to remain forever nostalgic for its 'days of former greatness' when Shakespeare was 'Top of the Pops' and the sun never set on the Empire. Some believe that we have to hammer out a new definition of Britishness and insist that everybody adhere to it, whilst for others it's all about the melting pot, bustling with vitality and smiling multiculturalism. The latter will tell you that it is the great British Indian curry that binds us together; these people feel hindered by those whose only purpose is to preserve the past. Let's face it, from being totally uninhabited Britain has constantly taken in new visitors be they Picts, Celts, Angles, Saxons, Chinese, Jamaicans, Jutes, Huguenots. All of them, with the possible exception of the Romans can be classed as refugees of one type or another. Some were fleeing religious persecution, others political persecution or racial persecution; some were even fleeing persecution from the weather, hurricanes and floods. However you look at it, we all came here from somewhere. So in theory Britain should be the last place on earth where you should find racism. Britain by definition is multicultural.



It is a place where African-Caribbean and Asian people together make up 7.9% of the country's population but 21% of the prison population. And anybody who knows anything about Britain knows that you are five times more likely to be stopped and searched by the police if you are African-Caribbean. It's also worth knowing that over 206,000 racially motivated incidents occurred in the year 2004 (British Crime Survey).

Young people can help to keep Britain a place where everyone is accepted, all cultural identities are respected, and where we delight in the diversity of our nation. The study of citizenship can encourage young people to find out about how others live and to take action to improve relationships in their own communities.

The future of Britain relies on people understanding each other, and I hope the activities in this book will encourage a more open discussion about all our different cultural identities, and what Britain is today.

The British are not a single tribe, or a single religion, and we don't come from a single place. But we are building a home where we are all able to be who we want to be, yet still be British. That is what we do: we take, we adapt and we move forward.

Increase the peace.

Benjamin Zephaniah

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‘We all came here from somewhere’

Diversity, identities and citizenship

Introduction

The resource pack

The activities in this pack are designed to be used with learners as part of a citizenship programme. They provide a range of ways of encouraging debate about the concepts of ‘identity’, ‘cultural identity’ and ‘national identity’. It also includes two DVDs, one (*Diversity, identities and citizenship: Discussion and activities*) is a recording of a workshop with 12 young people from a wide range of different backgrounds at which some of the activities in this pack were trialled; and the other (*Young, British and Muslim*) produced by the Foreign and Commonwealth Office aims to portray the variety of lifestyles and views of Muslims in Britain. The pack also includes, as inserts, a poster of images of Britain, a photograph and a collage, all to be used within some of the activities.

The aims of the pack are to raise issues concerning identity in multicultural British society; to encourage discussion of local and national government policies; to enable learners to consider and express their own identities, and to encourage discussion of suggestions for improvements to make our society more inclusive. The activities provide stimulus materials on questions of identity, ‘Britishness’ and multiculturalism to provoke critical thinking and discussion. Some of the issues raised are inevitably sensitive and controversial and facilitators will need to balance the opportunity for free speech with respect for the feelings of others - this is a requirement of any debate held in a democratic society. It is recommended that ground rules are negotiated with young people before the activities are run. You may also wish to consult ‘*Agree to disagree: citizenship and controversial issues*’, available from LSN and referenced at the end of this book.

Citizenship

Citizenship education is an important part of the development of young adults. It enables them to learn about their rights and responsibilities, and to understand how society works. It prepares them for dealing with the challenges they face in life. Through citizenship education, young people are encouraged to play an active part in the democratic process, thereby becoming more effective members of society. Effective citizenship education increases confidence, self-esteem and motivation for learning. Young people are encouraged to express their views, to have a voice and make a difference to the communities in which they operate.

Citizenship education can be delivered effectively in a variety of ways. Experience of the post-16 citizenship programme suggests that successful media for citizenship activities include: art, photography, video-making, role play/simulations, websites, music, newsletters, radio stations, debates, conferences, exhibitions, graffiti walls, banners, dance, comedy, drama, surveys and campaigns.

Whichever approach is used, learners and facilitators need to be clear about what is to be learned. The ten Qualifications and Curriculum Authority’s (QCA) learning objectives for post-16 citizenship are shown opposite.

The ten QCA learning objectives

- Demonstrate knowledge and understanding about citizenship issues
- Show understanding of key citizenship concepts
- Consider the social, moral and ethical issues applying to a particular situation
- Analyse sources of information, identify bias and draw conclusions
- Demonstrate understanding of respect for diversity and challenge prejudice and discrimination
- Discuss and debate citizenship issues
- Express and justify a personal opinion to others
- Represent a point of view on behalf of others
- Demonstrate skills of negotiation and participation in community-based activities
- Exercise responsible action towards and on behalf of others

(Play your part: post-16 citizenship, QCA 2004 p 21)

One aspect of citizenship is the ability to discuss, debate and advocate our own and others' views, and to handle controversial issues sensitively. One of the most important and controversial issues of our day is national identity – what it is, whether it is important, how different people's conception of national identity differs, whether different conceptions matter and, most importantly, how we relate to other citizens who are different from us.

Identities, culture and values

Globalisation, particularly since the end of the Second World War, has led to massive migrations of people around the globe. Countries with booming economies have needed new labour and have encouraged immigration. Many people have responded in the search for a more prosperous life for themselves and their families. Sometimes people flee their own countries because of poverty, discrimination or oppression, hoping for a safer, freer existence in their new home. Others decide they would like to emigrate to a different climate or live in a less-populated country with more opportunities. Migration is easier, cheaper and more attractive than ever before.

Whatever the reasons, the world is now a complex place in which most countries are made up of a mix of people with differing origins, religions, cultures and beliefs. There is much discussion within multicultural, multi-ethnic countries about what members of the population consider to be their 'national identity' at a time when the dominant culture is often questioned, not just by new arrivals, but by the younger generation of the indigenous population.

All groups of people have a culture. Culture has been defined in many ways, but in essence means all the shared customs, language, and ways of doing things, illustrated through histories, literature, song, dance, art, etc, that families transmit to their children and wish to protect and pass on. However, no culture is identical for every member – there will always be variations. Class, region, gender, generation and occupation are just some of the features that can affect the way people interpret their culture. Newcomers to a society will have their own cultures, some parts of which overlap with and reinforce the host culture, and some parts of which conflict. The situation becomes more complicated when the children of newly-arrived families and their children who have grown up in the host country adopt some aspects of the dominant culture, while holding on to some of their parents'. A person's sense of identity is related to their belonging to a particular cultural or ethnic group, but is also affected by their interactions with other groups of people.

The issue for democratic societies is particularly interesting – how to bind many different groups of people with different cultures and identities into a single nation, with some shared values and attitudes? Democracies are proud of their values, which include, among others, freedom of speech and opinion, religious freedom, the right to protest, equality before the law, protection of minorities, tolerance, fairness and justice. Within democracies, there is continual debate about the extent to which these values are upheld in practice, but most people living in democratic societies believe these values are right. In multicultural, multi-ethnic societies, therefore, it would seem obvious that the rights of minorities to follow their own beliefs and customs should be protected.

Events, such as the attacks on the USA on 11 September 2001, the London bombings of July 2005, and the objections to plays, books, jokes and cartoons found to be offensive by some groups have sparked debate about a ‘clash of cultures’ and ‘conflicting values’. Some of the reactions have been inflammatory and have predicted dire consequences for society. However, the most effective, and democratic, way to deal with disagreement is to talk about it, to communicate with people who hold opposing views and to try to understand other people’s positions. We need to consider ways in which every member of our society can feel that they belong, can contribute and are accepted in order to make our society more cohesive. An examination of our own cultural identities and an exploration of the identities of others is a first step in this process.

Citizenship and identities

In the National Curriculum for 11–16 year olds Identities and communities is specified as a key area of knowledge and understanding about becoming an informed citizen. The importance of this area of citizenship learning is also emphasised in QCA’s Post-16 citizenship guidance through a series of questions (see below) intended as a starting point for critical thinking, discussion and action in relation to Identities and communities.

Identities and communities

- What is my identity?
- How do I describe myself and my identities?
- What groups and communities do I belong to?
- Is there an issue for a particular group or community?
- What actions can we take as individuals or as members of groups and communities to effect change in this situation and/or society?
- Who should pay?
- What should happen?
- What would be the best outcome for all concerned?
- How far should all parties be treated equally or differently, and on what grounds?
- Are our present institutions helping or hindering the process of making change?

(Play your part: post-16 citizenship, QCA 2004 p 23)

Activity 1: Images of Britain

Background, organisation and resources

This activity is designed as an icebreaker and an 'opener', introducing the differing cultural identities of people living in Britain. The A2 poster enclosed with the pack provides a range of images of life in Britain, including some of the more obvious 'symbols' as well as everyday activities and people (see the next page for a brief description of each image). The images on the poster should encourage participants to think about how Britain is perceived from within as well as from outside and to debate and discuss about which images are missing. Allow 45 minutes for the activity. At the end of the activity, you could show the clip 'Images of Britain' from the DVD *Diversity, identities and citizenship: Discussion and activities*.

Aims of the activity

- To introduce a wide range of images of Britain in order to emphasise the diversity of the country
- To encourage discussion of stereotypes of Britain and where these stereotypes come from
- To enable participants to contribute their views on what Britain is like by suggesting additional images.

Targeted QCA learning objectives

- Demonstrate knowledge and understanding of citizenship issues
- Analyse sources of information, identify bias and draw conclusions
- Demonstrate understanding of and respect for diversity and challenge prejudice and discrimination
- Consider the social, moral and ethical issues applying to a particular situation

Tasks

Stage 1

Pin the large poster of the images to the wall. Allow five minutes for each participant to look at the poster and select the three that they think most strongly represents Britain for them. They should also decide on the order of the three selected.

Stage 2

Ask participants to walk around the room and talk to other participants trying to find someone who had selected some of the same images. They should then form pairs and threes and discuss the following questions:

- Why were these images chosen?
- What images should be added to the page and why?
- What things do we like about living in Britain?
- What things do we dislike about living in Britain?

Stage 3

In a plenary session, ask some volunteer groups to explain their choices and to report back on the discussion they had about the various images. Ask also for some examples of images that were thought to be missing, and what they represent about Britain. Facilitate a discussion on what living in Britain means to different groups of people, what they like and dislike, and why it is seen differently by different people. Show the clip 'Images of Britain' from the DVD

Diversity, identities and citizenship: Discussion and activities and consider whether the group's views differed from those shown on the DVD.

Assessment opportunities

- **Demonstrate knowledge and understanding of citizenship issues:** *staff feedback on understanding of the relevance of different images from discussion in stage 3.*
- **Analyses sources of information, identify bias and draw conclusions:** *staff observation and feedback on understanding of where we get our opinions from in stage 2.*
- **Demonstrate understanding of and respect for diversity and challenge prejudice and discrimination:** *self-assessment through evaluation of activity in logbook; staff feedback on stage 3.*
- **Consider the social, moral and ethical issues applying to a particular situation:** *self-assessment of understanding of what 'Britishness' means to people through evaluation of activity in a logbook.*

Images of Britain poster

- 1 Kelly Holmes celebrating her winning the 1500 metres gold medal for Britain at the Athens Olympics, 2004.
- 2 HM Queen Elizabeth II at the State Opening of Parliament.
- 3 The England soccer team before the Fifa World Cup Qualifying Group, September 2005.
- 4 Farming in the British countryside.
- 5 Policemen and policewomen on duty during peace march against the war in Iraq, November 2003.
- 6 A group of young people from different ethnic backgrounds at a local shopping centre.
- 7 Singer Lemar accepts the award for the UK Act of the Year at the MOBO (Music of Black Origin) awards, September 2005.
- 8 Olympic boxing silver medallist Amir Khan.
- 9 Fish and chips – a traditional British meal.
- 10 The Houses of Parliament.
- 11 NHS professional staff.
- 12 The British Empire (in red on the map), near its largest extent in 1905.
- 13 Ten-pound notes as an example of British currency.
- 14 The Rt Hon Tony Blair MP, the prime minister, answers questions at a media conference in New Zealand in March 2006.
- 15 The headlines from various tabloid and broadsheet newspapers on 18th April 2006.
- 16 'Posh' and Becks' – Victoria (formerly Posh Spice) with husband England and Real Madrid football player David Beckham at a launch party to celebrate the partnership between sports and entertainment through the David Beckham Academy.
- 17 The Rt Hon Jack Straw, MP, meeting young people in his Blackburn constituency.
- 18 British soldier on active service in Basra, Iraq during a demonstration by job seekers.
- 19 The BBC building in Llandaff, Cardiff, South Wales.
- 20 English football supporters celebrate scoring against France.
- 21 Young Muslim women picketing the French Embassy in London over plans to ban the hijab in French schools, January 2004.
- 22 Ken Livingstone, Mayor of London, The Rt Hon Tessa Jowell, MP, Secretary of State for Culture, Media and Sport, and Lord Coe in June 2005, before London's successful bid for the 2012 Olympics was announced.
- 23 The secret ballot, the democratic right of everyone over 18.
- 24 A bottle and glass of lager. Lager is now more popular than the traditional pint of bitter, especially among young people.
- 25 An old soldier, with his World War 2 medals and a poppy, on 11th November, Remembrance Day.
- 26 A take-away Indian meal – is it becoming the new national dish?

Activity 2: What is cultural identity?

Background, organisation and resources

This activity is designed to encourage discussion of the different influences on our identity and to clarify the definition of cultural identity. It makes use of a paired card sort to focus the participants' thinking, prior to a whole-group discussion on what factors influence us, whether we can ever change our sense of identity and what pressures there are on us to change or stay the same. You will need to copy and cut up one set of cards for each pair, and allow 45 minutes for the activity. You may wish to use the relevant clip from the DVD *'Diversity, identities and citizenship: Discussion and activities'*.

Aims of the activity

- To promote discussion of the terms 'identity' and 'cultural identity'
- To encourage participants to consider what the influences are on people's identity and how these differ between individuals
- To consider the extent to which someone can change their identity.

Targeted QCA learning objectives

- Show understanding of key citizenship concepts
- Discuss and debate citizenship issues
- Express and justify a personal opinion to others.

Tasks

Stage 1

In the whole group, discuss what participants mean by the word 'identity'. How would they describe their own identity and what makes them what they are? Capture some of the ideas on a flipchart or white board.

Stage 2

Put participants into pairs and give each pair a set of the cards, including a blank card. Ask them to discuss which of the features on the cards has most influence on their identity and how. They should also try to arrange the cards in some kind of order to show the different influences each has. If there is an influence missing, it should be written on the blank card.

Stage 3

Go around the groups getting some feedback from each pair on how they arranged their cards and why. Watch the extract from the DVD *'Diversity, identities and citizenship: Discussion and activities'*, showing other young people sorting the cards. Discuss the following questions:

- Which of the groups of young people shown in the DVD did you agree with?
- Which groups did you disagree with?
- What does cultural identity now mean to you?

Clarify the definition of identity from the discussion and help participants distinguish between 'cultural identity' (arising from origins, traditions, beliefs etc.) and sense of self (including personality traits, strengths and weaknesses, self-esteem, etc.), while recognising the links between them. Give out the handout 'Cultural Identity' on page 15.

Stage 4 (extension activity)

Give out copies of the box below (or write on a whiteboard) explaining the three levels of culture: the concrete, the behavioural and the symbolic. Discuss these and then ask participants to sort the cards into the three categories. Ask them to decide on what basis we usually make judgements about other people and on what basis we usually define ourselves.

Assessment opportunities

- **Show understanding of key citizenship concepts:** *staff feedback from follow-up work describing own identity and influences upon it, and on understanding of the term 'cultural identity'*
- **Discuss and debate citizenship issues:** *staff observation of Stage 2 and feedback*
- **Express and justify a personal opinion to others:** *peer assessment on the quality of argument during Stage 2 and Stage 3.*



Three levels of culture

- 1. The concrete:** This is the most visible level of culture and includes aspects such as clothes, music, food, games, etc. They are the aspects of culture most often focused on during multicultural festivals and celebrations.
- 2. The behavioural:** This level of culture helps us define our social roles and includes language, gender roles, family structures, political affiliation. The behavioural level is learned and reflects cultural values.
- 3. The symbolic:** This level of culture includes values, customs, worldview, beliefs, religion. It is often the key to how people define themselves.

Nitza Hildago 'Multicultural teacher introspection', in Perry, T. and Fraser, J. *Teaching in the Multicultural Classroom*, 1993, New York, Routledge

Cultural Identity

- ‘Culture’ refers to the language, values, customs, traditions, etc, that are practised by people within social groups based on ethnicity, nation, region, religion, age, occupation, class, gender, or some other defining feature.
- Cultural identity is the feeling of belonging to a social group.
- People can have more than one source of identity, and many people identify with more than one social group in different circumstances.
- Cultural identity is not fixed. It may change over time and as a result of contact with members of other social groups.
- There is a question about the extent to which cultural identities are given to individuals or chosen by them.
- Cultures are interpreted by their members differently according to their own experiences and opinions.
- Contact with other cultures helps people recognise, understand and sometimes question their own culture.
- Some cultures are seen as under threat from globalisation – the spread of Western capitalism, especially from the USA, and the global use of the English language.

Influences on identity cards



Place of birth	Symbols (e.g. flag, currency, stamps)	Place of residence
Food	Education	Family
Language	Music, films, art	Religion
Customs and traditions	Clothing	Interests and hobbies
Group membership, friendship group	Values	

Activity 3: Stories from Britain

Background, organisation and resources

In this activity, the stories of some of the young people shown on the DVD *'Diversity, identities and citizenship: Discussion and activities'* are used as the basis for discussion about the diversity of people living in Britain. Each case study briefly describes the origins and cultural identity of the young person, as well as some of the issues each has had to face. Participants work in pairs to discuss some questions relating to one of the case studies and then join up with another pair to find out about another. They consider the frequent mismatch between the way people are perceived and the way they feel about themselves. You will need copies of the case studies and a white board to write up the discussion questions. Allow one hour for the activity.

Aims of the activity

- To learn about a range of the different experiences and identities of some young people living in Britain
- To discuss the way in which other people's perceptions of each of us does not always match with our own.

Targeted QCA learning objectives

- Demonstrate understanding of and respect for diversity
- Represent a point of view on behalf of others
- Consider the social, moral and ethical issues applying to a particular situation.

Tasks

Stage 1

Put participants into pairs and give each pair one of the case studies. Ask them to read the case study and discuss the following questions:

- What are the difficulties that this person has had to face?
- How have they dealt with the difficulties?
- Have you had to deal with similar kinds of difficulties?

Stage 2

Ask each pair to meet up with another pair that had a different case study. Each pair should describe their case study and the range of experiences the young person has had. The group of four should then discuss the following questions:

- How had their culture affected their identity?
- How might it have affected the way others judged them?
- On what basis do people often make judgements about other people?

Stage 3

Facilitate a whole group discussion on the mismatch between our own view of ourselves and the way others make judgements about us. What are the causes and the consequences of prejudging someone?

Assessment opportunities

- **Demonstrate understanding of and respect for diversity:** *staff observation and feedback from Stage 3*
- **Represent a point of view on behalf of others:** *peer assessment of understanding of the case study during Stage 2*
- **Consider the social, moral and ethical issues applying to a particular situation:** *self and staff assessment on follow-up work relating to the final question in Stage 3.*



Case Study 1 – Lois

I'm 20 years old and from Bradford, Yorkshire, and my family is from Bradford. We are very much a working class family. My grandparents are from here; Grandma worked in the mill and my Granddad was in the Air Force. The family has always lived within quite a small radius of where we live now, and I have a large family – aunties and uncles and cousins and grandparents who all live quite close, as well as four brothers. We all meet up often. I lived in a pub for a couple of years and that was a massive meeting point for all the family. My accent is Yorkshire. I notice it when I go down south. I think people from Yorkshire are warm, friendly, open people and I'm proud of that. When I meet people from abroad and I say I'm from England, I always say 'Yorkshire'. I'm proud to be Northern.

I want to travel a lot when I'm older. I feel at a disadvantage because I don't have cultural influences from different countries, I'm not religious. I don't have family from other countries. I wish I did, especially living in Bradford, which is so multi-cultural and people have got so much going on in their cultures. I feel lucky to come from Bradford because of this. The media has made British culture all about fashion and TV. I see much of British culture as commercialised. For example, at Christmas, when I think about the metres of wrapping paper we use and the waste of money, I don't want to be associated with it.

Next year I'm going to Birmingham University to read African Studies. I'm so excited about going to university. It will be so new and I'll be learning something new every day. Nobody in my family has been to university and I'll be the first one to go. It will be difficult to leave my family because we are quite close, but they want me to do it, although they'll miss me. I chose African Studies because my Dad went to Africa when I was young and since then I've always had a fascination with it. It's where all humans come from. Then I want to work in education because I see it as one of the most powerful tools out of poverty. I'd like to be a teacher because children have such open minds.

I get my identity from what I do: I'm a student, a woman and a skateboarder. People have a lot of preconceptions of what skateboarders are like, what music they listen to and how they dress. In fact, it involves a lot of travelling and meeting creative people from all over the place. I went to the European Championships in Switzerland. I've been to competitions in Germany, America, France and I've experienced skating on different architecture and in different parks. Nowadays it's much more accessible, but back in the 90s, people were beaten up for being skateboarders. People have stereotypes of skateboarders. They see skateboarding as a form of vandalism, when actually it's really creative and it takes a lot of skill and dedication, and it hurts! People, especially older people, think we are destroying architecture and getting in the way, causing a public disturbance, likely to spray-paint. Me and my friends had trouble with a group of about five girls who surrounded us and started picking on us, trying to hit us. I was doing kick-boxing at the time and was able to defend myself. Being the only girl in a family of four brothers, I'm used to male influences and I'm quite comfortable with who I am.

Case Study 2 – Peace

I am 22 years old and live in Brixton, South London, in a house I share with three other people. My parents are originally from Nigeria. They came here in their twenties and I was born and raised here. I grew up in Stockwell and went to school and college in South London. I've not been to Nigeria but have a big family there. I have met my grandmother and uncles and aunts who came over to visit and I picked up some Yoruba from them. I didn't learn much of the language from my parents, although they spoke it to each other at home. I have an older brother and sister who were born in Nigeria and have children, so I have nephews and nieces that I have never seen. I really want to visit and will do so soon.

My cultural identity is a combination of things. Although I've never been home, I've always had a very strong sense of my culture. I eat my own food, I know about my language, I know about different customs and ways that you show respect, etc. I've had a typical African upbringing in an urban London setting. My parents are very big on education and use a common Nigerian phrase: 'your book is your best friend'. They want their children to study and to have a professional career - doctor, scientist or lawyer. They are very traditional and strict. You do things properly, you ask permission for things and you do what you have been asked to do. We would go to a church every Sunday when I was a child and the service lasted for five hours. However, I was quite rebellious when I was a teenager. I felt that it wasn't fair to impose on me what their parents had imposed on them. For a while I was my own worst enemy. Because of the rebel in me, I would really mess things up for myself. I ended up not doing my GCSE's at school. I'm very stubborn and if someone says I can't do something, I know I'm definitely going to do it. People think if you're a bit sassy, a bit fiery, they stereotype you as a black girl with attitude. I think I've just got strong opinions.

People sometimes ask me that whole ambiguous question, 'where are you from?' Now, are they talking about the area I live in, my origins or my nationality. I tend to say 'Nigerian' because that's my origins, but I was born in Britain and have British nationality. I've only experienced small doses of racism because I've decided never to have a chip on my shoulder. My parents always told me 'Work harder because you are black and you're a girl'. Being brought up in London, I've been exposed to the most amazing mix of people and cultures, and I love that. I feel very attached to London – it's so diverse. You can come to London and feel like you've been around the world twice.

I got A levels at college and went to university in Kent for a year, but dropped out. I was disappointed by the way most of the students behaved. They seemed just to want to get drunk. It was like being back at school except that it wasn't very mixed – one girl even referred to 'coloured people'. Also I had financial problems. I now have a place at a university in London where I can work as well as study. I'll do a degree in Social Anthropology and I hope to get work as a government researcher, perhaps involving some travel.

Case Study 3 – Louis

I am 26 and live in London. My father was Jamaican and my mother is English from a middle class background. I regard myself as an African, Jamaican, British person. I take my identity from the cultures within me and enjoy the diversity. I love the island of Jamaica but its history is important because so many aspects of slavery still affect it today. There are negative aspects of the culture. For example, the family breakdown comes from the behaviour patterns encouraged by the slave owners. I think people need to be educated about their countries of origin to understand the influences upon them. I've found out about world history to discover what people from the Caribbean have gained from and added to this society.

My parents met and fell in love in the early seventies. There were a lot of crazy things going on at that time. People from the West Indies were invited over here to work, but a lot of white people didn't know anything about the colonies – where their sugar, bananas, etc came from. There was a lot of racism. My mum's side of the family were not too open at first about mum being with a Jamaican, but they all loved me when I was born. My parents didn't know what to expect from each other, problems arose and the marriage broke up when I was four.

Mum took me to live with my grandparents in Bedfordshire. They gave me a lot of love, but not much discipline, so I was a bit wild. When I went to school, I got into trouble and at eight my grandparents decided I should go to private school. I went to a boarding school where I encountered a lot of racism – for example I got beaten with a cricket bat and got bullied. I always ran my mouth back and this got me into more trouble. I eventually got expelled and went to another three schools in Somerset and Dorset – all of which I was asked to leave. I was pretty mixed up by this time, although I wanted to learn and I wasn't a bad kid. The final school was a school for very disturbed kids and this really increased my disruptiveness. Later I went to a college in Watford where I met a lot of black guys. In the West Country people had seen me as black; now these guys considered my ways more white. I began to rebel more – lots of images of young black men in the media are negative, and I began to be influenced by this. I got into trouble with the police; my mum kicked me out and I ended up in hostels.

Then I decided to travel, signing up for three months with Raleigh International in Belize. It was such a change and I loved it. Belize is just such a mixture of cultures and the people were so friendly. We built a school that doubled up as a hurricane shelter and I worked on an agriculture project. That opened my eyes. Back at home I took myself into a bookshop and found books that helped me see things in a different way. I wanted to do more positive things, not just crime. I got involved in a sports course and began teaching life skills to young people who had been kicked out of school. I am now doing a teaching course at college and I do some freelance filming. I can move in any social circle and would like to work in education, especially with kids like me who've missed out on an education.

Case Study 4 – Afzan

I'm 18 and currently taking A levels at college. I live at home with my mum, dad and two brothers. My father is originally from Pakistan, my Mother from Malawi. Both came here when they were young and met in Blackburn. My father moved to escape poverty and get a better chance in life. He is an engineer at BT and my mother is a probation officer. English is my first language, but I can speak Gujarati and Urdu and understand Punjabi. I learnt them all from my parents but English was their priority. We are very close to my grandparents who also live here. I feel strongly that I am a 'Blackburner' and a Northerner. There are different lifestyles to down South, and London is too fast paced for me. I like the space to breathe. Blackburn is a friendly place. I can stand at a bus stop and find out the life story of a complete stranger.

I am also a Muslim and there's no changing that, but I am a British Muslim – that's who I am and I don't have a problem with it. I can easily be British and Muslim at the same time.

From a child I have been allowed to practice my religion freely and I value that. Other countries restrict you, which I think goes against the fundamentals of being human. Personally I'm grateful for the freedom this country has given me to practice my religion. Islam gives guidelines that you live your life by, although customs vary from country to country. People who come from India, Pakistan and Arab countries – they can all be Muslim but they have customs from their individual countries. Religion and culture often get confused. There are certain religious festivals etc – these things are part of the religion, but the way they are interpreted is often particular to countries. Everyone has different cultures and customs, which is a good thing.

At first glance people will think I'm Pakistani or a British Asian, but if they talk to me they soon realise that there's not much difference between me and a British Scot, Irish or English youngster. All young people like to have a good time, do things with our friends, play with the latest gadgets, and I'm no different. Occasionally people talk to me slowly assuming that I can't understand English. However, there's no denying the Northern accent. The older generation tend to have the stereotyped notion that you're not British, you're not Northern. I have come across this at bus stops and in the street, but it is quite rare. Blackburn has a large Asian community that has been here for 60–70 years, so people accept it on both sides and realise that we're all from Blackburn and all working on the same things. People my age are more likely to have a multicultural view. I wouldn't have a problem with anyone from anywhere else. I'd be interested in where they are from, but it makes no difference because now they are here, and it's here and now that matters.

My values influence my identity but it's British values that say who I am more than anything else. I'm hoping to go to university because it will give me a better chance in life. My father did well for himself but lacked a proper education. I see myself as having greater opportunities because I am second generation and I appreciate the opportunities for hard work and rewards here. Why work somewhere else when I could do it here and benefit this country? I want to contribute to society here. This is home.

Case Study 5 – Teshk

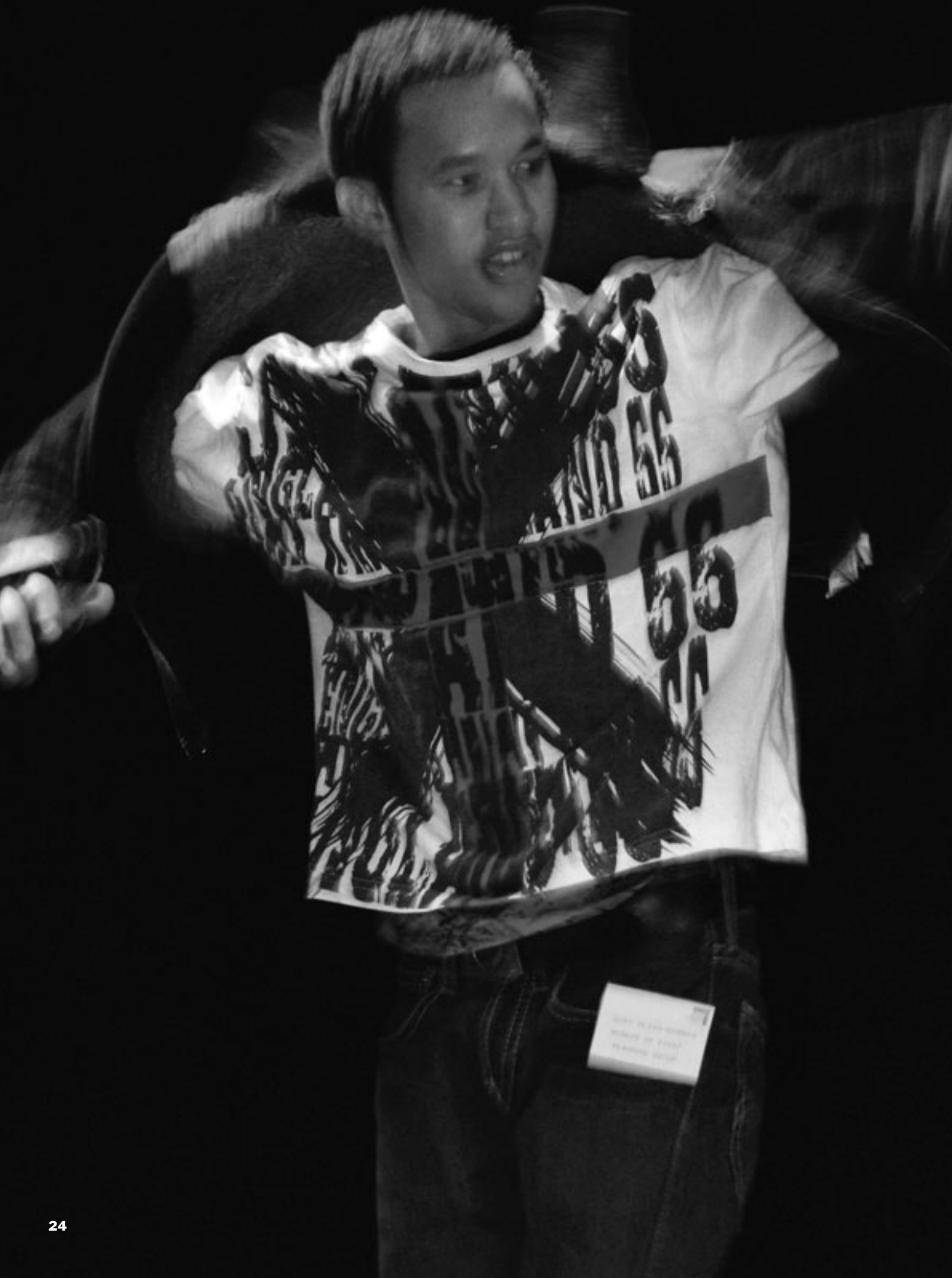
I'm 26 and I live in Twickenham, South London, with my parents and my brother in a council flat. I'm Kurdish, but because at the moment Kurds don't have a country, I would say that I am Kurdish from Iraq. I speak Kurdish, Arabic and now English. I lived in north Iraq until I was eight years old, and then, through family circumstances, we moved to Baghdad. My dad was an electrical engineer and my mum was a civil engineer, so we had a good living. We had three houses, and one of them had nine bedrooms.

When I was 17, we came under threat from Saddam Hussein's government. It was a very difficult time. I was expelled from school, although I was doing very well and had aimed to get a place at medical school. We had people coming to the house all the time asking questions. They were secret police. They would say: 'We are from the Ba'ath Party in your area and we would like to ask you a few questions.' If you were from a Kurdish background, there was already a question mark over you, but because our uncle was already in trouble, there was another question mark. We were hassled on a daily basis. We expected my father to be arrested at any time, even though he was not involved in politics, but he could have been put in prison for life without any reason.

We had to give up everything for our safety. We had to leave secretly, not tell the neighbours. We said we were going to Mosul where I had a place at the University. We just took a small rucksack each and travelled on buses through Turkey and finally got to the UK from Istanbul. We had to smuggle money out of Iraq in the lining of a jacket to pay for the journey. When we arrived in the UK, the refugee support agency placed us in a hostel for the homeless near Richmond Hill, so we stayed there for about seven or eight months before we were given temporary accommodation.

It was a very stressful time because there are a lot of interviews from the Home Office. You have to get a lawyer to support your case and to lay down the grounds on which you want to stay. But we were well looked after; we had a medical check; we had to apply for financial support, although we did have some help from our family. The Citizen's Advice Bureau helped us and the Refugee Centre. We stayed in temporary accommodation until our refugee status was agreed, and you get moved around quite a lot. After we got Indefinite Leave to Remain, we eventually moved to our current flat.

My brother and I both went to the local college. I spoke no English, and it was a difficult time. I just couldn't understand what people were saying. One of the lecturers gave me lessons informally for two hours every week and then it was quite fast that I learned – about four months. I did my A levels and got into The School of Pharmacy at University of London. I work in a pharmacy but I've always wanted to be a doctor that is why I am going to East Anglia University medical school this September to pursue my ambition. I'm very happy here and have made a lot of friends. I feel attached to this country because everyone has been very kind to me, and I have been given opportunities to achieve my goals without any discrimination. I now have British citizenship and I am proud of it.



Activity 4: Multicultural Britain

Background, organisation and resources

In this series of activities, participants learn more about this country, its history and population. A quiz is provided to be used as an opener. Information about any country in the world can be accessed from the CIA's *World Factbook* website. It has been used as the source for the quiz, but participants could also find out about other countries, including their own countries of origin, if relevant. You will need to make copies of the handouts: The History of Multicultural Britain, the sheet of statistics, Population by Ethnic Group, and the piece by Benjamin Zephaniah, the introduction to *We are Britain*.

Aims of the activity

- To introduce a range of information about Britain, including its ethnic diversity
- To provide the opportunity for participants to find out more about the reasons that people came to Britain
- To encourage participants to consider the benefits of living in a multicultural society.

Targeted QCA learning objectives

- Demonstrate knowledge and understanding of citizenship issues
- Demonstrate understanding of and respect for diversity and challenge prejudice and discrimination
- Discuss and debate citizenship issues.

Tasks

Stage 1

Organise the whole group into 'pub quiz'-type teams and use the quiz as an opener to find out what participants know about the UK. Make the quiz fun and provide a small prize for the winning team.

[You may need to explain that the term 'Great Britain' applies to England, Wales and Scotland, and that 'United Kingdom of Great Britain and Northern Ireland' is used when Northern Ireland is included. However, all naturalised inhabitants of the UK are called 'British' or 'Britons'.]

Answers: 1 (c); 2(d); 3(a); 4(b) – 26% of population;
5(a) – nearly 81 as opposed to nearly 76; 6(b); 7(a); 8(a); 9(b) – 25%; 10(d).

Stage 2

Read and discuss the handout on the history of multicultural Britain. Put participants into pairs and ask them to identify five things they didn't know before they read the article and to list these on a flip chart. Display the flipcharts around the room and compare them. Discuss the following questions:

- Are there any recurring items that people have listed?
- Why might these things be little known?

Stage 3

Ask pairs to choose one of the groups of immigrants and research them on the internet to find out about their country of origin and the circumstances that led some to migrate to Britain (for

example, what happened to the Huguenots in France? What were the pogroms* against the Jews in Russia?). Ask volunteers to present their findings to the rest of the group.

Stage 4

Give out and discuss the statistics on the sheet headed UK Population 2001, and the introduction to We are Britain. Ask participants, working in small groups to list the benefits of living in a multicultural society and to carry out research in their own area to identify the influences of people from a range of cultural groups. Provide them with the equipment required to take a set of photographs which capture the different influences on their part of Britain. You can get some help from *The real picture: Citizenship through photography*, available from LSN. They should mount an exhibition of the photographs in the public area of their own organisation.

Assessment opportunities

- **Demonstrate knowledge and understanding of citizenship issues:** *self-assessment on new learning about the history of Britain in Stage 2 and staff feedback on research task into different immigrant groups in Stage 3*
- **Demonstrate understanding of and respect for diversity and challenge prejudice and discrimination:** *staff feedback on captions to exhibition in Stage 4*
- **Discuss and debate citizenship issues:** *peer assessment from pairs in Stage 2 on discussion skills.*

* *pogrom* – a massive attack on a particular group of people; a kind of riot



What do you know about the United Kingdom?

1. The total population is:

- (a) Less than 20 million (b) About 50 million
 (c) Almost 60 million (d) 100 million

2. The term 'United Kingdom' includes:

- (a) England, Wales, Scotland
 (b) England, Wales, Scotland and Ireland
 (c) England, Wales, Scotland and the Scottish Isles
 (d) England, Wales, Scotland, Northern Ireland

3. About 92% of the total population is white:

- (a) True (b) False

4. Welsh is spoken by most of the population of Wales:

- (a) True (b) False

5. Life expectancy for women is:

- (a) five years more than for men (b) ten years more than for men
 (c) five years less than for men (d) about the same as for men

6. The number of people living below the poverty line is:

- (a) 50% (b) 17%
 (c) 25% (d) 0%

7. The number of mobile phones in use in the country is:

- (a) nearly 50 million (b) 100 million
 (c) less than 10 million (d) about one million

8. There are 25 million Internet users in the country:

- (a) True (b) False

9. At its height, the British Empire covered about 10% of the earth's surface:

- (a) True (b) False

10. The correct name for the flag is:

- (a) Blue Ensign (b) Union Jack
 (c) Union Crosses (d) Union Flag

Source: www.cia.gov/cia/publications/factbook/geos/uk.html (an interesting website provided by the CIA in USA giving information on all the countries of the world)

The History of Multicultural Britain

Many people have come to Britain over the centuries – through invasion, as a result of Britain’s expansion into the world, or to seek refuge from political or religious persecution.

The Celts, who lived in Britain from the first millennium BC, were pushed into Scotland, Wales and Cornwall by the Romans and later invaders and settlers from Northern Europe – including the, Angles, Saxons, Danes and Norse. The Romans brought the first Black people to Britain; an African division of the Roman army was stationed at Hadrian’s Wall in the 3rd Century. The Normans invaded in 1066, adding French culture to Anglo-Saxon and Celtic life. A Jewish community came into Britain after 1066, until their expulsion in 1290 – Oliver Cromwell allowed their resettlement in 1656. Lombards, Hansa and other merchants came for trade, and Gypsies arrived in the 16th century.

From the 16th century onwards British explorers helped to open up Europe’s knowledge of the world and with that expansion the first Black people began to settle in Britain. The expansion of geographical knowledge was not, however, matched in intellectual, ethical or humanitarian terms. The slave trade was based on inhuman treatment of West Africans, regarded as non-people by the traders and those who profited from it. However, even before the formal abolition of the slave trade throughout the British Empire in 1807 and slavery itself in British colonies in 1833, there was a tolerance which enabled freed and escaped slaves, servants and other Black people to live in Britain. There was a Black community, mainly in London, which numbered some 15,000 by the mid 18th century. This community largely disappeared in the 19th century through intermarriage.

The climate of tolerance also enabled communities fleeing persecution in Europe to settle in Britain. Since the 16th century the country proved a safe haven for those fleeing religious violence and persecution. Huguenots and other Protestants settled in Britain, bringing new trades, skills and industries. That pattern was repeated in the 19th and 20th century, with Jews fleeing persecution and pogroms in Russia and Poland, and later the rise of Nazism in Germany.

Other groups were also attracted to Britain by the chance of economic security, often bringing new trades or coming to work in new industries. Irish workers, fleeing starvation, played a major role in building the country’s roads, canals and railways. Seafarers from India and China settled permanently too where there were docks and ports in London, Liverpool and Cardiff.

The expansion of the British Empire across the globe by the 19th century also meant a two-way flow of

people, with many coming to “the mother country” to work, study or help defend the nation – Black and Asian troops from the Empire fought for Britain in both the First and Second World Wars; memorial gates honouring their contribution were opened in Constitution Hill, London in 2001.

Immigration expanded in the post-war period when, as part of Britain’s attempts to rebuild its shattered economy, immigrants were encouraged to come from the Caribbean to work in public transport, manufacturing and the National Health Service. The first group of 492 Jamaicans arrived at Tilbury on the MV Empire Windrush on 22 June 1948. Tens of thousands more followed from the Caribbean throughout the 1950s, reaching a peak in the early ‘60s.

The legacy of the empire also attracted immigrants from India, Pakistan and Bangladesh in the 1960s to 1980s. Many came because of the prospects of work in the textile and other industries. Others invested in their own new businesses, providing the convenience of local shops and restaurants in towns throughout the country. In the 1970s a new group arrived – Asians expelled from East Africa, many of whom were in business or professional workers. The ‘70s and ‘80s also saw the arrival of Hong Kong Chinese and refugees from Vietnam, many too went into the catering business. During these decades many Black Africans also arrived, to study or for professional work, creating a growing community.

Immigration legislation introduced in 1962, 1968 and 1971, and the 1981 Nationality Act, brought in new restrictions to discourage immigration. During the 1990s the scale of immigration tailed off, being mainly spouses and dependents of those already here. More recently, there has been a growing number of refugees and those seeking asylum.

This history of immigration to Britain has produced today’s uniquely diverse nation. There is now an estimated minority ethnic population of more than 4½ million or 7.9% of the population. The Office for National Statistics projects that the minority ethnic population will almost double by 2020 because of its higher birth rate. An estimated two million Britons are of Irish descent. Many young people move to Britain for a few years to work and then return to their country of origin. They are American, Australian, French, Polish – in fact from all over the world.

The numbers in other groups, such as Jewish, Cypriot, Turkish, Eastern European and people from other parts of the European Union, are not known but add further to the ethnic diversity of the British population.

Adapted from an article from www.britainusa.com – a website produced and maintained by the British Embassy in Washington, USA. See also ‘The Making of the United Kingdom’, pp17–38 in *Life in the United Kingdom, A Journey to Citizenship*, Home Office, 2004

UK population 2001

White	54.2 million	92.0% UK population
Mixed	0.7 million	1.2% UK population
Asian or Asian British		
Indian	1.1 million	1.8% UK population
Pakistani	0.7 million	1.3% UK population
Bangladeshi	0.3 million	0.5% UK population
Other Asian background	0.2 million	0.4% UK population
Black or Black British		
Caribbean	0.6 million	1.0% UK population
African	0.5 million	0.8% UK population
Other Black background	0.1 million	0.2% UK population
Chinese	0.2 million	0.4% UK population
Other ethnic groups	0.2 million	0.4% UK population
All ethnic groups	58.8 million	100.0% UK population

Source: 2001 census: Office for National Statistics quoted in *Life in the United Kingdom, A journey to Citizenship*, Home Office, 2004.

These figures, however, have certain limitations since they do not tell us much about groups within the categories. For example, the category 'White' includes all those people who reside in the UK who come from Ireland (641,000), other parts of Europe, America, Australia, New Zealand, South Africa and Canada. The figures also give no indication of where the different groups live. A helpful website provided by the *Guardian* (www.guardian.co.uk/flash/0,,1690291,00.html) gives an interactive map of the UK showing where different groups live, including those categorised as 'other'.

See also a *Guardian* article 'Migrant map of UK reveals surprises' Alan Travis, 8 September 2005. (www.guardian.co.uk/immigration/story/0,,1564960,00.html). It reports that there are more American migrants living in Britain than Bangladeshis, and that 41% of immigrants are based in London.

Introduction to 'We Are Britain', a book of children's poems by Benjamin Zephaniah

Who are the British?

Ask us, and you will find that we dance to music from America, Africa and Asia; we eat food from Ireland, Italy and Jamaica; we speak more than three hundred languages and we know over four hundred different ways to cook a potato. We look Celtic, Arab and Bengali; we wear kilts, saris and football shorts; and if you get very close to us and look right into our eyes, you can almost see the history of the whole world.

This book takes a poetic look at thirteen young British people as they work, rest and play. None of these children want to live in a world where everybody looks like them; they are all ready to embrace a multicultural, multicoloured land where every child is equal and all children have a poem to call their own. If Britain is going to be great in the future, it will be because these kids want curry and chips, mangoes and strawberries and banana crumble, and they think of all these as British.

The British are not a single tribe, or a single religion, and we don't come from a single place. But we are building a home where we are all able to be who we want to be, yet still be British.

That is what we do: we take, we adapt, and we move forward.

We are the British. We are Britain.



Activity 5: Breaking down stereotypes

Background, organisation and resources

There is no denying that, despite the many positive aspects of the multicultural nature of the UK, there are still occurrences of tension and conflict. These are usually based on stereotyping all members of a group that may have just one thing in common – their race, religion, place of birth, social class or interests. The groups involved vary depending on the economic and political circumstances of the day. In this activity, participants are encouraged to examine the causes and affects of stereotyping, and to consider what can be done by individuals and policy makers to make our society more inclusive and cohesive. An important first step is to break down the stereotypes that are held of various groups and reinforced, often, by the popular press. You will need copies of the case studies from Activity 3 and the words of *Young and Oldham* from Activity 7. You could also use extracts from the Foreign Office DVD, *Young, British and Muslim*. This clearly shows the differences between different groups and individuals, as well as the contribution that Muslims have made to our society. Participants will also need copies of the extract from the BBC message board, 'Everyday experiences'.

Aims of the activity

- To promote understanding of the concept of 'stereotype'
- To encourage discussion of the causes and affects of stereotyping
- To help participants consider whether stereotypes can be challenged.

Targeted QCA learning objectives

- Demonstrate knowledge and understanding of citizenship issues
- Demonstrate understanding of citizenship concepts (i.e. stereotype)
- Demonstrate understanding of and respect for diversity and challenge prejudice and discrimination
- Consider the social, moral and ethical issues applying to a particular situation.

Tasks

Stage 1

Put participants into pairs and give each pair copies of the five case studies from Activity 3, and the words of *Young and Oldham* from Activity 7. Ask participants to discuss the ways in which these young people have at some points in their lives been stereotyped. Ask them to consider whether they themselves have ever been stereotyped and for what reason (for example clothing, ethnicity, age, interests/hobbies or gender). Discuss and explain the concept of 'stereotype' using the definition given on the next page.

Stage 2

Show the DVD *Young, British and Muslim*. Discuss the following questions:

- What did you learn about Islam that you didn't know before?
- What did the young Muslims say about their experiences of living in Britain?
- How did the DVD challenge common stereotypes of Muslims?

Stage 3

Following the attacks in London in July 2005, there has been an increase in assaults on young men of Asian appearance. There has also been an increase in stop-and-search by the police. Using the extract from the BBC message board as a stimulus, facilitate a discussion about the impact of stereotyping on people from particular social groups. Ask individuals to write their own contribution to the message board and then put participants into pairs to discuss each other's comment.

Stage 4

Hold a debate on the following motion: 'This House believes that stereotyping people who are different from us is inevitable'.

Assessment opportunities

- **Demonstrate knowledge and understanding of citizenship issues:** *self-assessment of new learning about Islam in stage 2*
- **Demonstrate understanding of citizenship concepts (i.e. stereotype):** *staff feedback on understanding of the concept of stereotype from discussion and notes in logbook in stage 1*
- **Demonstrate understanding of and respect for diversity and challenge prejudice and discrimination:** *peer assessment of comments for the message board in stage 3*
- **Consider the social, moral and ethical issues applying to a particular situation:** *self-assessment of contributions to debate in stage 4*



What are stereotypes?

Stereotypes are considered to be a group concept, held by one social group about another. They are often used in a negative or prejudicial sense and are frequently used to justify certain discriminatory behaviours. More benignly, they may express sometimes accurate folk wisdom about social reality.

Often a stereotype is a negative caricature or inversion of some positive characteristic possessed by members of a group, exaggerated to the point where it becomes repulsive or ridiculous.

Stereotype production is based on:

- Simplification
- Exaggeration or distortion
- Generalisation
- Presentation of cultural attributes as being 'natural'.

Adapted from Wikipedia (www.en.wikipedia.org)

Everyday experiences – extract from BBC message board

bbc.co.uk

BBC NEWS

Everyday experiences

Name: **Taniem Mueen**

Age: **21**

Lives: **Southgate, North London**

Occupation: **Student**

Taniem Mueen works for the NUS in London. Taniem was arrested and held for 10 hours following the failed bombing attempts in London on 21st July 2005. His clothes were taken and he was placed in a basement room, and was not allowed a telephone call nor a lawyer. He states that the following reasons were given for his arrest: he “looked Arabic, was walking strangely and wasn’t carrying identification”. He finds it difficult to feel too angry about being stopped as he says it happens all too often these days.

Have your say – have you or has someone you know been a victim of a backlash against Muslims? Share your thoughts about Taniem’s experiences...

Discussion:

Everyday experiences

Messages 1–3 of 8:

Message 1 – posted by S.Ahmed

I am a Muslim that tries to practise the fundamentals of Islam, that is the teachings of the Quran and Sunnah (way of Prophet Muhammad, may Allah’s peace and blessings be upon him). Suicide bombings, killing innocent civilians are clearly prohibited in Islam. Extremist Muslims, adhering to a corrupted misguided ideology, have departed from the true teachings of Islam. By their evil actions, these extremists have caused corruption on earth. And people like Taniem will have to be patient & remain steadfast in his religion. A request to non Muslims. Please do not judge Islam by the evil and corrupt actions of extremist Muslims. With an open mind, read an authentic English translation of the Quran, and you will be surprised at the true message of Islam, which is to believe that we have a Creator, and to worship Him alone, & to obey Him.

>>>>>

Message 2 – posted by David

My brother was once stopped because he looked like a wanted criminal. However, he did not complain. What do they expect? Should the police arrest white OAPs or young Muslim men?

>>>>>

Message 3 – posted by Ann Jackson

I think it is totally right that anyone who looks suspicious should be stopped and questioned; it is too important and all our lives are at risk at anytime from those who hate us and want to kill as many of us as they can. What is this man moaning about? These are very dangerous times. Let the police do the job of protecting us as we go about our daily lives. Mr Mueen stop making a meal out of it. It’s Muslims who are blowing people up all over the world; this country can’t be too careful. Political correctness has put all our lives in danger.

>>>>>

Everyday experiences – extract from BBC message board

Discussion:

Everyday experiences

Messages 4–8 of 8:

Message 4 – posted by Melanie Stand

Taniem's experience is horrific and a violation of our human rights. It's exactly what the Irish had to put up with in the 70's and 80's in mainland Britain. It really is a great shame we are doing it again.

>>>>>

Message 5 – posted by Mick, Birmingham

In the seventies my family lived a few miles from the centre of Birmingham and the location of the pub bombings. My father, who is Irish, was on his way home through the city centre when the explosions happened, and as soon as his voice was heard he was arrested, verbally and physically abused and then arrested and held for three days without charge. After the events my family along with many other Irish families suffered years of racial abuse, but we held our nerve and spirit and worked through it, without support and worked towards integrating into the vast community successfully. I think the Muslim community could learn from this experience the valuable lesson of intergration, but must accept suspicion will be part of daily life whilst there is a threat from the extremists.

>>>>>

Message 6 – posted by Carl, London

I am certain that the extremists have thought deeply about the effects on the decent Muslim majority. They have a key aim of inciting fear, prejudice and tensions between peace-loving Muslims and the rest of the population and the authorities in the UK. They see this deliberate destabilisation as the best possible recruitment campaign for their cause and by far the best thing that we can do is to make sure it has exactly the opposite effect. We need to forge ever-closer ties between our respective communities, continue to embrace each other's cultural differences and show them that their desired 'UK Jihad' is just never going to take off.

>>>>>

Message 7 – posted by Sarah

It must be annoying being searched because you look Muslim. But the police are in a really difficult position. If the bombers were all red-haired white women, then it would be red-haired white women that they'd be searching and that's who we'd all be wary of. Rather than blame the police or ordinary members of the public for being afraid of people who look Muslim, blame the extremist Muslims themselves - they're the ones who have put ordinary Muslims in this position. It's the ordinary Muslims on the street who have to put up with the fear and the backlash. The extremists haven't given them a thought.

>>>>>

Message 8 – posted by Mik, Leicester

Sarah, I would like you to come to a mosque and tell me what a Muslim looks like. We have a majority of Asians but have Africans and Europeans. So you tell me what a Muslim looks like. Is it the fact that you're dark-skinned that makes you a terrorist?

>>>>>

Activity 6: Moving out

Background, organisation and resources

The activity is a simulation in which Earth's climate has made much of the planet impossible to inhabit. Participants wish to move their families to a different planet, and they have a choice of three to migrate to, each operating a different approach to immigrants. There are five role cards for families in different circumstances and participants work in small groups of 3 or 4, each taking on a different role. You will need to make a copy of each role card and summaries of the government approaches to immigration for each group. Allow one hour for the simulation.

Aims of the activity

- To clarify the differences between assimilation, segregation and integration
- To consider the impact of each on individuals and families
- To discuss the social justice of each approach.

Targeted QCA learning objectives

- Demonstrate knowledge and understanding about citizenship issues
- Show understanding of key citizenship concepts
- Consider the social, moral and ethical issues applying to a particular situation
- Express and justify a personal opinion to others.

Tasks

Stage 1

Read the scenario to the whole group, as follows:

The year is 2200. Life on Earth has become impossible because of climate change. Whole sections of the planet are uninhabitable because of extreme cold or complete lack of rain. Many thousands of people wish to move with their families to make a new life on a new planet. There are three distant planets that have agreed to take immigrants because these planets are under-populated and need workers with necessary skills. The planets are Xena, Lila and Sedna. The journey to any of these will take more than a year, and the government of Earth has agreed to pay for a one-way trip. There will be no coming back or changing minds about the destination. Each family has a different set of circumstances, and has to decide which planet to live on giving the best chances in life for their children and making them feel most comfortable.

Stage 2

Put participants into groups of four or five and give out the role cards. Ask them to spend some time first talking about their specific circumstances and what they are looking for in their new lives. They could each give their families a name.

Stage 3

Give out the three different approaches taken by each planet to new immigrants. Read these with the whole group, or allow them time to read it for themselves, depending on the level of the

group. Ask each family group to consider which of the approaches would be best for them and which planet they will move to. They should make notes on their family sheets. After about 15 minutes, go round to two of the groups and tell them that the spaceship bound for Sedna is full, so they will have to make a decision between Xena and Lila. When all groups have completed their notes, one member of the group should make a short presentation to the whole group on their decision.

Stage 4 – Debrief and follow-up work

Facilitate a whole-group discussion on the decisions of the groups. Explain the meaning of the terms ‘assimilation’, ‘separation’ and ‘integration’, and ask participants to give a name to the policies of each planet. Discuss with participants the extent to which Britain operates a policy of assimilation, separation or integration. Ask participants if they are aware of the policies of any other countries. They could carry out some follow-up internet research on the policies of countries such as France, USA, Canada, Australia, Sweden or Germany.

Assessment opportunities

- **Demonstrate knowledge and understanding about citizenship issues:** *staff feedback on follow-up research task in stage 4*
- **Show understanding of key citizenship concepts:** *self-assessment in logbook on understanding of the concepts of integration, assimilation and separation*
- **Consider the social, moral and ethical issues applying to a particular situation:** *staff observation and feedback on stage 2*
- **Express and justify a personal opinion to others:** *peer assessment on presentation at stage 3.*



Approaches to immigration from governments of the planets Xena, Lila and Sedna

Planet Xena

Any person wishing to become a citizen of Xena must learn to speak the language of the country and use it in all public places. Parents must choose Xenon names for their children, and adults must take on Xenan names for all official documents. Newcomers must not wear any clothing or symbols of their previous culture and must only wear the clothing permitted in Xena. Any religious practice, although permitted in the privacy of the home, cannot take place in any state-funded places such as schools. Education is free, but consists entirely of Xenan culture. Newcomers will eventually be given the full rights and responsibilities of all other Xenan citizens, including economic rights if they pass a test, accept these rules, obey the laws, bring up their children as Xenan and become truly Xenan themselves.

Planet Lila

All new immigrants have to live separately from the indigenous people of Lila. They are allocated their own areas where they can speak their own languages, wear their own clothes and follow their own religions. Most of them will also work within these areas, although some who have necessary skills may be appointed to jobs outside. Their earnings will not be as high as for native Lilans. Newcomers need special permission to travel outside of the area, and they carry these passes with them at all times. There are schools in the areas where pupils learn in their home languages, but they have to pay to go to the schools. There is no higher education for immigrants. There is an elected council that looks after the affairs of the community and makes all contact with the government of Lila. Newcomers vote for this council but cannot vote in other elections outside their own areas.

Planet Sedna

Newcomers to Sedna are expected to take a full part in the life of the country and to learn the language, but it is recognised that learning is easier for small children if, to begin with, they have some lessons in their home language and some in Sednan. Education is free for all and this includes higher education. All groups are permitted to follow their own religions and to wear symbols and clothing of those religions, wherever they are – at work or at school. Religious groups run some schools; these are called 'faith schools'. All education, including higher education, is free. Sedna has a policy of tolerance for difference, but second generation immigrants often adopt many of the customs and behaviour of Sedna. People of all cultures and backgrounds are encouraged to apply for jobs as they become vacant, and every employer is expected by law to operate an equal opportunities policy. The governing council of Sedna includes peoples who originated from many different planets.

Family Role Cards



Family group A

Your family consists of two teenagers and a single parent. The parent is a skilled computer programmer and has been employed by the largest software-producing company on Earth. Earnings were very high since the parent had a lot of experience and skill, producing cutting-edge products. You expect these skills to be much valued on a new planet. The teenagers have not finished their education, but are ambitious and want to have a higher education. They are hoping that they will be able to get some schooling in their own language since it will take time to learn a new one.

Family group B

You are a young, recently-married couple, with no children. One of you worked as a solicitor and one as a teacher. You don't know what your chances will be of continuing this kind of work on the new planet. You would like to have children eventually and you want your children to fit in. They will have no memory of Earth, but you want them to know about the old life, and you intend to give them family names, as you promised your parents you would do.

Family group C

You are a big extended family with grandparents, parents and children, as well as an aunt and some cousins. Your family is close and you have strong religious beliefs. There are certain foods you do not eat and special clothes that men and women must wear outside of the home. You intend to continue following the customs and traditions of your religion. The family owned a successful construction business on Earth and you have useful skills in plumbing and bricklaying.

Family group D

Your family group consists of two parents and five children under the age of eleven. The youngest is still a baby. You were not very well off on Earth, and much of your income came from state benefits. You are willing to work hard to make a new life for the family and you want them to have the best chances in life so that they can do better than you did, get a good education and a well-paid job.

Family group E

Your group is not really a family. You are three young people who have shared a flat since you were students and you are best friends. None of you has any family or religious ties, so you look out for each other. You have talked about what will happen in the future, and you all expect to settle down and have children with someone from the new planet. You know you will have to learn new ways, and you want to fit in well.

Family name:

	Advantages for us	Disadvantages for us
Planet Xena		
Planet Lila		
Planet Sedna		



Activity 7: Who am I?

Background, organisation and resources

This activity makes use of art, rap, poetry and photography to encourage participants to consider their own cultural identity and the way they think other people perceive them. They should work in pairs to discuss the stimulus material and then individually create a product (e.g. painting, collage, poem, song, rap or a set of photographs) that best expresses their own cultural identity. Pairs will need copies of the poem, the rap, the painting, and the photograph (see Stage 1 below). When they create their own products, they will need appropriate resources: magazines for collages, art materials, cameras, computers with access to the internet.

Aims of the activity

- To provide examples of stimulus materials expressing other people's views of their cultural identity
- To provide an opportunity for participants to consider and express their own cultural identity.

Targeted QCA learning objectives

- Show understanding of key citizenship concepts (i.e. cultural identity)
- Express and justify a personal opinion to others
- Discuss and debate citizenship issues.

Tasks

Stage 1

Ask participants to work in pairs and give each pair copies of the four stimulus materials:

1. Extract of the poem *Knowing Me* by Benjamin Zephaniah
2. *Collage of Barbados and Acton* by Sharon Walters (a full colour version is enclosed with the pack)
3. Lyrics to the rap *Young and Oldham* by Oldham Youth Inclusion
4. *Trapped. Portrait of Ashreal* by Craig Hewitt (a full colour version is enclosed with the pack)

Each pair should discuss the following questions:

- What does the stimulus material suggest about the cultural identity of the person portrayed?
- What kinds of images does it evoke and how?

Stage 2

Ask pairs to join up with another to make fours. Ask them to share discussions on the stimulus materials they have been discussing and to summarise how the different cultural identities have been expressed.

Stage 3

Ask participants to work in pairs and look at some of the case studies in Activity 3. They could interview each other and find out how each sees his/her own identity, using the following questions:

- What are your origins and where do you live now?
- What is your cultural identity based on (for example nationality, religion, place of birth, place of residence, values, or friendship group)?

- How do you think other people see your identity?
- Have you ever had any difficulties in relation to the way other people see you? What were these problems and how did you overcome them?

Stage 4

Participants now work individually, thinking about the important influences in their own lives. Provide appropriate resources and time for them to create a piece of visual, written or aural work that expresses their own cultural identity and all the influences upon them. They should think about the following questions:

- What is important to me?
- What do I believe in?
- Where do I come from?
- How do others see me?
- How do I see myself?

Stage 5

Mount an exhibition of the work of the whole group and invite others from the organisation or outside to visit the exhibition. Contributors to the exhibition should be present to discuss their work with visitors.

Assessment opportunities

- **Show understanding of key citizenship concepts (i.e. cultural identity):** *staff and peer feedback on contributions to the exhibition in stage 5*
- **Express and justify a personal opinion to others:** *staff observations and feedback on the views of the way cultural identity is expressed in stage 1*
- **Discuss and debate citizenship issues:** *self-assessment of contribution to discussions in stage 2.*



Extracts from 'Knowing Me', a poem by Benjamin Zephaniah

Being black somewhere else
Is just being black everywhere,
I don't have an identity crisis,
At least once a week I watch television
With my Jamaican hand on my Ethiopian heart
The African heart deep in my Brummie chest,
And I chant, Aston Villa, Aston Villa, Aston Villa,
Believe me I know my stuff.
I am not wandering drunk into the rootless future
Nor am I going back in time to find somewhere to live.
I just don't want to live in a field with my past
Looking at blades of grass that look just like me, near a relic like me
Where the thunder is just like me, talking to someone just like me,
I don't want to just love me and only me; diversity is my pornography.
I want to make politically aware love with the rainbow.
Check dis Workshop Facilitator
Dis is me.
I don't have an identity crisis.

I have reached the stage where I can recognise my shadow.
I'm quite pleased with myself.
When I'm sunbathing in Wales
I can see myself in India
As clearly as I see myself in Mexico.
I have now reached the stage
Where I am sick of people asking me if I feel British or West Indian,
African or Black, Dark and Lonely, Confused or Patriotic.
The thing is I don't feel lost,
I didn't even begin to look for myself until I met a social worker
And a writer looking for a subject.
Nor do I write to impress poets. Dis is not an emergency
I'm as kool as my imagination, I'm care more than your foreign policy.
I don't have an identity crisis.

'We all came here from somewhere'
Diversity, identities and citizenship

Collage of Barbados and Acton, by Sharon Walters



‘Young and Oldham’, a rap by members of Oldham Youth Inclusion

Where I live Oldham is a place of disgrace
Where people get abused just because of their race
Don't believe Ritchie – that report was two faced
I was here at the riots, Yo... I know what took place

Around here you get an ASBO for what you wear
My hoody's for fashion... its not there to scare
Clean citizens don't have to dress like Tony Blair
For someone around my age, it's very rare

You think I don't care, you've got the wrong idea
I saw a woman with a baby, she was shedding a tear
'Cos her house got robbed, they took all her gear
They waltzed in through the front, they left through the rear

They say I'm a thug, they say I drink beer
They say I do drugs but I don't go near
They say I'm the person that pensioners fear
If it wasn't for my elders I wouldn't be here!

I find myself bored on a Friday night
Roamin' around the street turning left and right
There's nothing to do, 'cos there's nothing in sight
Gangs out 'til 2, just looking for a fight

Is it so hard to show a little respect?
We show it to them but they just reject
The police should show us a little intellect
I was just drinking pop, but they misconcept

Yo... we're just spitting we're not here to slew
All we're tryin' to do is get our point across to you
I hope you hear us, I hope you do something about it
I hope you take us seriously, I seriously doubt it

We're not about blame culture, we don't blame the police
We can all work together to increase the peace
Can we sit around a table and discuss it at least
The problems in the area that need to cease?

We'll put in the effort, will you help us to?
We can unite as one and express our views
We're spitting this rhyme to show you we're true
Together we can write the "Youth Guide to Who's Who"

I've got enough respect for Oldham's Lady Mayor
Her chains support the youth, she officially cares
She takes time to listen, in itself is very rare
If we can chill with the Mayor, we can chill anywhere

From Kayde to Callum from Lewis to Hightower
We'll drop our mega beats to release our mega powers
Representing Tuppy, Eddy, Grimmys the man of the hour
Take on board what we're saying, Don't let it go sour.

Trapped. Portrait of Ashreal, a photograph by Craig Hewitt

'We all came here from somewhere'
Diversity, identities and citizenship



Activity 8: So what are you going to do about it?

Background, organisation and resources

This activity brings together the learning from previous activities and encourages participants to think about how our country can be made more cohesive and inclusive. It draws on ideas shown on the DVD of a young people's workshop and provides participants with the opportunity to express their own views about the future of Britain. They work as a whole group to plan and produce a DVD/video on their own area and what they would like policy-makers to do to make it better for everyone. You can get advice about how to make videos from *Choosing an angle: Citizenship through video production*, available from the LSN.

Aims of the activity

- To encourage participants to discuss what they like and dislike about their own communities
- To provide an opportunity for young people to talk to others in their communities and hear others' views
- To enable them to express their ideas for policy changes that would improve their communities.

Targeted QCA learning objectives

- Show understanding of key citizenship concepts (for example, communities, inclusion, power)
- Consider the social, moral and ethical issues applying to a particular situation
- Express and justify a personal opinion to others
- Represent a point of view on behalf of others.

Tasks

Stage 1

Put participants into pairs and ask them to brainstorm all the things they dislike about living in Britain and then all the things they like.

Stage 2

Join pairs up to make groups of four. Ask them to share their lists and discuss where they agree or disagree. Facilitate a whole-group discussion on what the group likes and dislikes. Show extracts from the DVD provided with this pack, to hear what some other young people thought.

Stage 3

Discuss with the group the extent to which other young people may agree or disagree with them and how they could find out what others think. Plan a research strategy, for example a questionnaire, face-to-face interviews with a sample of young people, focus groups to be held within their own organisation, or a consultation conference. Encourage the young people to approach local councillors, community leaders and police to find out about policy on community relations and how it could be improved. Allow time for the research strategy to be carried out.

Stage 4

Discuss the following questions with the whole group:

- What have we found out from our investigations?
- What could be done to improve our community and make it more cohesive?

- What main ideas would we like to express through a DVD/video?
- How can these ideas best be expressed?
- What tasks need to be achieved to produce a video?
- Who will do what?

Make use of *Choosing an angle: Citizenship through video production*, available from the LSN. Support the group in drawing up a plan of action with tasks allocated and deadlines set for completion of each stage of the work.

Stage 5

Provide sufficient time, equipment, support and resources for the group to produce a video. You may need to call upon the help of technical staff from within the organisation or a professional from a community group, especially at the editing stage.

Stage 6

When the DVD is completed, organise a launch event to which local policy-makers could be invited – for example, local councillors, the MP, staff from Connexions, community leaders, etc., as well as the young people consulted in stage 2. Make sure that the young people's views are heard by those in positions of power.

Assessment opportunities

- **Show understanding of key citizenship concepts (for example, communities, inclusion, power):** *self-assessment at stage 4, in logbook*
- **Consider the social, moral and ethical issues applying to a particular situation:** *staff observation and feedback at stage 4*
- **Express and justify a personal opinion to others:** *feedback from visitors on final DVD*
- **Represent a point of view on behalf of others:** *feedback from respondents from stage 2 when they have viewed the DVD.*



References and resources

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Get up, stand up: Citizenship through Music, LSDA (now LSN), 2005

Agree to disagree: Citizenship and controversial issues, LSDA (now LSN), 2005

Choosing an angle: Citizenship through video production, LSDA (now LSN), 2006

Reality Check: Citizenship through simulation, LSDA (now LSN), 2006

For access to LSN publications please see the Post-16 Citizenship website

www.post16citizenship.org

‘This pack will be a unique opportunity to address the concept of identity, a concept that in some countries has created war and been the cause of torture, segregation and long-term damage.’

Member of staff from a training provider

‘The strongest message the government could send out about tolerance and diversity is, through education, to discuss the issue of multiple identities of British people.’

Young person

‘I think that this pack will broaden young people’s minds and make them think about all the different types of identities.’

Young person

‘A pack on citizenship and identity is important because we all have an identity and a right to express it, which ties in with us all being citizens and our right to be active citizens.’

Young person