

‘We all came here from somewhere’ Diversity, identities and active citizenship

Revised edition

Post-16 Citizenship Support Programme

LSIS LEARNING
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SERVICE



'We all came here from somewhere': Diversity, identities and active citizenship is part of a series of support materials produced by the Post-16 Citizenship Support Programme.

The Post-16 Citizenship Support Programme aims to disseminate and support best practice in citizenship across all areas of 16–19 education and training and improve coherence and progression from key stage 4 citizenship to the post-16 phase.

To order additional copies of the pack visit www.excellencegateway.org.uk/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, busting 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.



But it is a place where African–Caribbean, Asian and Mixed people together make up 7.7 per cent of the country's population but 27 per cent of the prison population¹. 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 207,000 racially motivated incidents occurred in the year 2007².

Young people can help to make and 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

¹ House of Commons Library, Prison Population Statistics, 2009

² British Crime Survey 2007/08

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INTRODUCTION

‘We all came here from somewhere’ Diversity, identities and active citizenship

The resource pack

This revised edition of the resource pack provides a range of ways of encouraging debate about the concepts of identity, equality and diversity, community cohesion and stereotypes, and how these relate to key principles of active citizenship.

The booklet provides a number of learner activities accompanied by a DVD-ROM. This 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. The DVD-ROM also includes interviews with two groups of young British Muslims about their varying identities. As inserts, the pack includes copies of 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
- encourage discussion of local and national government policies
- enable learners to consider and express their own identities
- encourage discussion of suggestions for improvements to make our society more inclusive and cohesive.

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. Facilitators will need to balance the opportunity for free speech with respect for the feelings of others which 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 online (www.excellencegateway.org.uk/citizenship) and referenced at the end of this booklet.

Citizenship education

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 live and work.

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 photography, art, video making, role play and simulations, websites, music, newsletters, radio stations, debates, conferences, exhibitions, graffiti walls, banners, dance, comedy, drama, surveys, and campaigns.

Whichever approach is used, young people should be provided with the ‘essential opportunities’³ outlined by the Qualifications and Curriculum Development Agency (QCDA) for post-16 citizenship which should give young people opportunities to:

- identify, investigate and think critically about citizenship issues, problems or events of concern to them
- decide on and take part in follow-up action, where appropriate
- reflect on, recognise and review their citizenship learning.

Learners and facilitators need to be clear about what is to be learned. The ten QCDA learning objectives⁴ for post-16 citizenship are:

- 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 and 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

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 conceptions of national identity differ, whether different conceptions matter, and most importantly, how we can build diverse and cohesive communities.

Identity and diversity

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 asylum and 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 it once was.

³ *Play your part: Post 16 citizenship guidance, QCA (subsequently QCDA) 2004, p.22*

⁴ *Ibid, p.21*

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 diverse, 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 are different and may 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.

Community cohesion

Overlapping this discussion of identity is a concern about cohesion and those inequalities between different groups that can lead to limited opportunities and disadvantage. For a society to be cohesive, it must be inclusive and meritocratic.

The Commission for Integration and Cohesion was set up by the government, in the wake of the terrorist attacks in London in 2005, to investigate practical steps to build integration and cohesion at a local level. The report of the Commission⁵ stressed that circumstances are different in different parts of the country, and that what works in one place may not work in others, although everyone can learn from best practice. The Commission also noted that ethnicity and faith are not the only reasons for community tension. While ethnic and religious tensions are more likely to be picked up by the media, there are also issues relating to different cultures and traditions, to generations, social classes, genders and sexualities and, inevitably, to inequality.

The Commission identified an integrated and cohesive community as one in which:

- everyone knows their rights and their responsibilities
- people of different backgrounds have similar opportunities
- people trust the local institutions (e.g. the local council, the police, or the courts) to act fairly
- people recognise the contributions of both new arrivals and those already settled, and they are not threatened by change
- there are positive relationships between people from different backgrounds at work, at school and at college.

Perhaps the most important of these features of an integrated and cohesive nation is social justice. People need to trust in institutions to be fair and to believe that opportunities are equal for all.

⁵ *Our Shared Future, report of the Commission on Integration and Cohesion, June 2007*

The issue for democratic societies is particularly important: how to bind many different groups of people with different cultures, identities, lifestyles and opportunities 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 and 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 identity, an exploration of the identity of others and an ability to see the world from someone else's perspective are first steps in this process.

Citizenship, diversity, identities and cohesion

Building on relevant learning from the school curriculum post-16 providers are expected to foster community cohesion, and Ofsted inspectors are required to make judgments on the extent to which:

- learners are involved in additional community-based development activities and projects
- learners develop skills, knowledge and understanding relevant to community cohesion and sustainable development⁶.

Providers also have a duty to consider the social and economic well-being of local communities⁷ and to help prevent violent extremism⁸.

Citizenship can help providers respond to these requirements by providing opportunities for learners to discuss openly the issues raised in this booklet, encouraging activities which engage members of the community, promoting inter-faith and inter-cultural dialogue, and developing a respect for diversity and social justice.

⁶ Common Inspection Framework, in *Handbook for the inspection of further education and skills from September 2009*, Ofsted, July 2009

⁷ Apprenticeships, Skills, Children and Learning Act, 2009

⁸ *Learning to be Safe* a prevention toolkit with practical advice for colleges. Download from: [www.dcsf.gov.uk/violentextremism/downloads/DCSF-Learning % 20Together_bkmk.pdf](http://www.dcsf.gov.uk/violentextremism/downloads/DCSF-Learning%20Together_bkmk.pdf)

Activity 1

What's in a name?

Background, organisation and resources

This icebreaker enables participants to meet and to talk to each other about their names. A person's name is an important part of his or her identity. By explaining the meaning of their names and talking about their origins, participants get to know each other better and begin to recognise the diversity of the population of Britain. Discussions can raise issues of culture, history, ethnicity, religion, marital status, age, gender and class. You will need sticky blank labels and felt tip pens for people to write their name badges, and a large wall poster of a world map.

Aims of the activity

- To enable participants to talk to each other about their own identities
- To raise questions about the different cultural backgrounds of the population of Britain and what this tells us about diversity.

Targeted QCDA learning objectives

- Demonstrate knowledge and understanding of citizenship issues
- 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

Participants mingle with others wearing badges showing their full names. They introduce themselves to at least four other people, explain how their names represent part of their identity and say which aspects of their names are particularly important to them. Allow 15 minutes and then ask for general comments from the whole group about the importance of people's names. Ask volunteers for any insights they have gained about the culture of other groups and any interesting examples of changes that people have made to their names with reasons.

Stage 2

Pin a large map of the world to the wall and clear a space in the room. Ask participants to imagine that the room is the world, and point out where different continents would be in the room. Ask everyone to stand in the position that represents the country of their birth. Then repeat the process asking them to stand in the position that represents where one of their parents was born, and then again where a parent of that parent was born. The patterns in the room will probably change considerably during the activity. Discuss migration patterns illustrated by the activity and the reasons for them.

Assessment opportunities

- Demonstrate knowledge and understanding of citizenship issues: staff assessment of ability to recognise wider context of names
- Demonstrate understanding of and respect for diversity and challenge prejudice and discrimination: self-assessment through evaluation of activity in logbook
- Consider the social, moral and ethical issues applying to a particular situation: self-assessment of understanding of what names mean to people through evaluation of activity in logbook.

Activity 2

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. It provides a range of images of life in Britain, including some of the more obvious symbols as well as everyday activities and people. It encourages participants to think about how Britain is perceived from within as well as from outside and encourages debate and discussion about which images are missing. You will need copies of the 'Images of Britain?' poster, ideally one for each participant, or display the five copies of the poster included with this pack. At the end of the activity, you could show Clip 1 from the DVD-ROM included with this pack.

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 or alternatives.

Targeted QCDA 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

If possible, give a coloured copy of the poster, 'Images of Britain?', to each pair of participants. Alternatively, pin several copies of it to the wall. Allow five minutes for each pair to select the three images that they think most strongly represents Britain for them. They should also decide on the order of the three images selected.

Stage 2

Ask pairs to join with another pair to form groups of four. They should discuss the following questions:

- *Why were these images chosen?*
- *What images should be added or replaced and why?*
- *What things do we like or 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.

You could also show Clip 1 from the DVD-ROM and consider whether the group's views differed from those shown. Note: the clip shows a discussion of images used in an earlier version of the poster. However, many of the images and issues arising remain the same.

Assessment opportunities

- Demonstrate knowledge and understanding of citizenship issues: staff feedback on understanding of the relevance of different images from discussion in stage 3
- Analyse sources of information, identify bias and draw conclusions: staff observation and feedback on understanding of where we get our opinions from in from 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 logbook .

Activity 3

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. The discussion should also examine 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. You may wish to use Clips 2, 3 and 4 from the DVD-ROM included with this pack.

Aims of the activity

- To promote discussion of the terms 'identity' and 'cultural identity'
- To encourage participants to consider the different influences on people's identity and how this differs between individuals
- To consider the impact of different influences on communities
- To consider the extent to which someone can change their identity.

Targeted QCDA learning objectives

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

Tasks

Stage 1

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

Stage 2

Go around the groups getting some feedback from each pair on how they arranged their cards and why. 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, appearance or self-esteem), while recognising the links between them. Give out copies of the handout 'Cultural identity' on page 17.

Stage 3 (optional)

Watch Clip 4 from the DVD-ROM, showing other young people sorting the cards. Discuss the following questions:

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

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 stages 1 and 2.

Cultural identity

A person's identity is based on a variety of features. Some of these are features we may be born with such as personality traits, talents or appearance.

Other features are learned from our families and the various social groups that we belong to. We call these latter features 'cultural'. Cultural identity is of interest in citizenship because it is shaped by society and affected by changes in society. People's cultural identity is also affected by other people's views and attitudes towards their culture.

- '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 because of shared ideas and/or history.
- 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.
- Although cultural identities are influenced by social groups, these identities are interpreted by individuals 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, in particular 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, anthem)	Place of residence
Food	Education	Family
Language	Music, films, art	Beliefs
Customs and traditions	Clothing	Interests and hobbies (e.g. sports teams)
Friends	Values	Sexuality
Other influence on identity	Other influence on identity	Other influence on identity

Activity 4

Stories from Britain

Background, organisation and resources

In this activity, the stories of some of the young people shown in Clip 2 on the DVD-ROM included with this pack 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 complete a comparison chart for all of the case studies. 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, copies of the comparison chart for each person 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 QCDA 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 allocate one of the case studies to each pair. Ask them to read the case study and tell each person to complete the appropriate column on a copy of the comparison sheet on page 21.

Stage 2

Ask participants to form 'rainbow groups' consisting of people who looked at different case studies in order to share their comments on the comparison sheets. They then discuss the following questions:

- *How had the young people's 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

Collate the comments recorded on the comparison sheets on a white board. Discuss with the whole group the variety of experiences described in the case studies. Ask what stories from Britain are missing.

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 studies during stage 2
- Consider the social, moral and ethical issues applying to a particular situation: self and staff assessment on discussion of the question in stage 3 about the causes and consequences of prejudice.

Stories from Britain: Comparison sheet for case studies

	1. Lois	2. Peace	3. Louis	4. Afzal	5. Teshk
Origins					
Where living now					
Cultural identity					
Education					
Ambitions					
Difficulties overcome					
Other comments					

Stories from Britain – 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 Grandad 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 – aunts 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 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, 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 1990s, 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.

Stories from Britain – 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 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 to just 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.

Stories from Britain – Case Study 3

Louis

I am 26 and live in a flat in London. My father was Jamaican and my mother is English. 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 the island 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 find out 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, coffee, or cotton 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 about 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 that 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 – a lot of the 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 that I'd like 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 as a hurricane shelter and I worked on an agricultural project. That had 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 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.

Stories from Britain – Case Study 4

Afzal

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 is 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 can understand Punjabi. I learnt all of them 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 complete 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. You can't have one culture all around the world; 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'll 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 gadget 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 stereotypical 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. I think this country is one of the best places in the world to study. Why would I want to work somewhere else when I could do it here and benefit this country? I want to contribute something to society here. This is home.

Stories from Britain – 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, my dad and his brother 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 telling 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 dollars out of Iraq in the lining of a jacket to pay for the journey. It took about a year to plan our escape. 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 were 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 opportunities to achieve my goals without any discrimination. I now have British citizenship and I am proud of it.

Activity 5

Multicultural Britain

Background, organisation and resources

In this series of activities, participants learn more about Britain, its history and population. A quiz is provided to be used as an opener. Information for this quiz was sourced from the CIA World Factbook website where participants can also find out about other countries, including their own countries of origin, if relevant. Also included is a mock-up of a 'Life in the UK test', taken from trial questions provided on the internet. The test is a requirement of British nationality for would-be citizens. You will also need to make copies of the handouts 'The History of Multicultural Britain' (on pages 32 and 33), and the sheet of statistics 'Estimated population of England and Wales by ethnic group' (on page 31). These estimated statistics should be replaced by UK-wide figures produced by the Office for National Statistics, as soon as they are available following the census of 2011.

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 QCDA 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 'What do you know about the United Kingdom?' quiz (on page 29) 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.

Answers: 1(c) [61.1 million]; 2(d) [The term 'Great Britain' applies to England, Wales and Scotland. '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']; 3(a) [92 % 2001 census]; 4(b) [26 % of population]; 5(a) [81.63 as opposed to 76.52]; 6(b); 7(a) [+2.16 per 1,000 of population for UK, +2.19 per 1,000 for Germany]; 8(a) [48.755 million in 2008]; 9(b) [25 %]; 10(d).

In addition, or alternatively, you can use the mocked-up 'Life in the UK' test, a full version of which has to be taken by applicants for British naturalisation. The actual test consists of 24 questions, taken online. The pass mark is 18 (75 per cent). See how many learners get 9 or more right on this shortened version. Discuss the kinds of topics for the questions, and ask small groups to devise their own tests.

Answers: 1(a); 2(c); 3(b) [North Pole]; 4c [discussions about 16]; 5(a); 6(c); 7(b); 8(b) [£5000]; 9(a); 10(b); 11(a); 12(c).

Stage 2

Read and discuss the handouts 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 pogroms⁹ against the Jews in Russia? What impact on immigration did the British Empire have?). Ask volunteers to present their findings to the rest of the group.

Stage 4

Give out copies of the fact sheet 'Estimated population of England and Wales by ethnic group, 2007' and discuss the statistics.

- Discuss how statistics like these are collected and how accurate they are likely to be. Research up-to-date figures following the 2011 census, from the website of the Office for National Statistics.
- Discuss the history of immigration and its relation to the origin of immigrants to Britain, using the handout on the history of multicultural Britain.

Stage 5

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. They could 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.

⁹ 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) About 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 and Northern Ireland

3. About 92 per cent 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) 14 %
 (c) 25 % (d) 0 %

7. The net migration rate* for the UK is about the same as Germany's:

- (a) True (b) False

** The difference between people entering and leaving a country per year, per 1,000 of population.*

8. There are more than 48 million internet users in the country:

- (a) True (b) False

9. At its height, the British Empire covered about 10 per cent 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: <https://www.cia.gov/library/publications/the-world-factbook> (an interesting website provided by the Central Information Agency (CIA) in USA giving information on all the countries of the world).

Life in the UK Test

Since 2005, people applying to be naturalised as British or for Indefinite Leave to Remain need to take the 'Life in the UK' test. There are 24 questions. Each applicant has 45 minutes to take the test on a computer and must get 18 (75 per cent) right to pass. The following 12 questions are examples found on the internet. See how you do – can you get nine or more questions right?

1. When is St David's Day, the national day of Wales?

- (a) 1st March (b) 17th March (c) 23rd April (d) 30th November

2. In the 16th and 17th century who came to the UK as immigrants?

- (a) Indians (b) Irish labourers
 (c) Protestant Huguenots from France (d) West Indians

3. The British Father Christmas travels from an area close to the South Pole.

- (a) True (b) False

4. What is the present voting age?

- (a) 16 (b) 17 (c) 18 (d) 21

5. Both British born and naturalised citizens have full civic rights and duties (such as jury service).

- (a) True (b) False

6. How many members does the Scottish Parliament have?

- (a) 60 (b) 108 (c) 129 (d) 150

7. When are the elections for local government held?

- (a) April (b) May (c) November (d) December

8. To stand as a Member of the European Parliament you have to pay a £500 deposit

- (a) True (b) False

9. In which area is Gaelic spoken?

- (a) In the Highlands and Islands of Scotland (b) In Greater London
 (c) In Wales (d) Nowhere, it's a dead language

10. When is Boxing Day celebrated?

- (a) 1st December (b) 26th December (c) 31st December (d) 1st January

11. When is Easter?

- (a) Spring (b) Summer (c) Autumn (d) Winter

12. What is the highest denomination bank note in England?

- (a) £10 (b) £20 (c) £50 (d) £100

Estimated population of England and Wales* by ethnic group, 2007

	Number of people	Percentage of England and Wales population
White	47.98 million	88.72 %
Mixed	0.90 million	1.66 %
Asian or Asian British		
Indian	1.33 million	2.45 %
Pakistani	0.92 million	1.70 %
Bangladeshi	0.36 million	0.67 %
Other Asian background	0.34 million	0.62 %
Black or Black British		
Caribbean	0.60 million	1.10 %
African	0.74 million	1.37 %
Other Black background	0.12 million	0.22 %
Chinese	0.41 million	0.70 %
Other ethnic groups	0.38 million	0.70 %
All ethnic groups	54.08 million	100%

Office of National Statistics – www.statistics.gov.uk/statbase/Product.asp?vlnk=14238
Table EE4: Estimated resident population by ethnic group, age and sex, mid-2007. Figures rounded to two decimal places.

**These estimated figures for the population of England and Wales are used since none are available for Scotland or Northern Ireland. The next full census for the whole UK in 2011 will collect up-to-date figures. The total population of the UK is 61.1 million (5.2 million in Scotland and 1.8 million in Northern Ireland).*

Population figures do not tell us much about groups within the categories. For example, the category 'White' includes all those people who reside in England and Wales who come from Ireland, other parts of Europe, America, Australia, New Zealand, South Africa and Canada. It is not possible within these figures to enumerate the number of recent migrants from Eastern and Central Europe.

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 Danes, Norse, Angles and Saxons. 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 its 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 slavery in Britain 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 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 1960s.

The legacy of the empire also attracted immigrants from India, Pakistan and Bangladesh from 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, who were Asians expelled from East Africa, many of whom were in business or professional workers. The 1970s and 1980s also saw the arrival of Hong Kong Chinese and refugees from Vietnam, many of whom 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. Oppressed people from all around the world seek asylum in safe countries, and there were over 24,000 applicants to the UK in 2009*.

This history of immigration to Britain has produced today's uniquely diverse nation. At the last census (2001) there was an estimated minority ethnic population of more than 4.5 million, 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, South African, French, Polish – in fact from all over the world. There has, in particular, been considerable migration of young workers to the UK from Europe since the expansion of the European Union, although many returned home during the economic downturn of 2008–10. The numbers in other groups such as Jewish, Cypriot, Turkish, are not known but add further to the ethnic diversity of the British population.

Adapted from an article originally on the website of the British Embassy in Washington, USA. See also 'The Making of the United Kingdom', in *Life in the United Kingdom, A Journey to Citizenship*, Home Office, 2007.

* Source: Fact File UK, Part 1: Population, *Guardian*, 24 April 2010

Activity 6

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 effects 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 quotes from young people on stereotyping on page 37, or the rap *Young and Oldham* on page 52. Also view the interviews with groups of young British Muslims on Clip 5 of the DVD-ROM included with this pack. Participants will also need copies of the extract from the BBC message board on pages 38 and 39.

Aims of the activity

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

Targeted QCDA 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 quotes on stereotypes of young people from young people on the *Guardian* website on page 37. Alternatively, or in addition, give out copies of *Young and Oldham*, the rap from page 52. Ask participants to discuss the ways in which these young people feel themselves to have been stereotyped and to consider whether they themselves have ever been stereotyped and for what reason (e.g. clothing, ethnicity, age, interests/hobbies or gender). Discuss and explain the concept of stereotype using the definition given on the next page.

Stage 2

Following the attacks in London in July 2005, there was an increase in assaults on young men of Arabic appearance. There was also an increase in stop-and-search by the police. Using the BBC message board on pages 38–39 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 comments.

Stage 3

Show Clip 5 of the DVD-ROM of interviews with young British Muslims. Discuss the following questions:

- *What did the young Muslims say about their experiences of living in Britain and their sense of identity?*
- *What stereotypes of being Muslim have they experienced?*
- *How have the views of others about Muslims changed these young people's identities?*

Stage 4

Hold a debate on the motion: 'This House believes that stereotyping people who are different from us has harmful effects'.

Assessment opportunities

- Demonstrate knowledge and understanding of citizenship issues: self-assessment of learning about the impact of stereotypes from stage 1
- 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 2
- Consider the social, moral and ethical issues applying to a particular situation: peer 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. 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)

Stereotypes of young people

Dominique Mitchell, 18, from Leicester, is a student and member of the National Youth Agency's young researcher network

When most people think of young people they see us as a horizontal line. One end screams, "Violent! Asbos! Hoodies!" and the other end whispers, "A* student; passes; friendly". We are lumped into one group or the other. More often than not the only group that is ever reported on is the former. Well what about the rest of us? I am proud to say I fall somewhere in the centre. I haven't stabbed anyone and I have yet to gain an A* grade. But that is not to say I haven't worked my butt off to get to where I am today. Just like the millions of other young people across the UK and the world who try so hard and are, or should be, proud of their achievements, even if they don't have 10 A*s. Why aren't we reported on, or our lives documented and televised? It seems that we can only be interesting if we are smoking, snorting or stabbing.

Fay Holland, 16, from Oxfordshire, is a member of youth engagement charity Envision

The news reports contradict each other. According to some papers, all 16-year-old girls are running around getting pregnant, but the average age of a first time mother is now above 30. And what about our academic successes? They can be explained away by easier exams. I know many teenagers who are amazingly positive people and do amazingly positive things. A whole generation can't be inherently bad. But when we're expected to be, when we're portrayed as brats, it gets harder for us not to be.

Naushin Shariff, 18, from London, is a member of the Young National Children's Bureau advisory group and the National Youth Agency's young researchers' network

If a teen stabbing occurs, it is portrayed for several days or at least until a more newsworthy or 'interesting' story appears. When we do hear or see positive news, it features rarities such as a teen Olympic champion. Little wonder that the public are fearful of young people or that young people are scared of their peers. Several stores in my neighbourhood increase their security after school and many have signs restricting entrance to young people. One only allows two young people in at a time. It doesn't matter how you look, speak or dress, the only criterion required is whether you're a young person. Is that fair? We wouldn't treat adults in this way, so why treat adolescents like this? To say that young people are saints is wrong, because we're not, no one is, but this misrepresentation and stereotyping is not doing us any favours. Should we act the way we are treated? Do we have a choice?

Joshua Adejokun, 15, from London, is Newham's young mayor.

I wanted to make changes for young people in Newham, and so representing other young people as an elected 'young mayor' made perfect sense. There are so many headlines about what young people do wrong – committing crime, teenage pregnancy and dropping education. I want to highlight the good things that young people achieve.

Henry Katende, 19, is a refugee from Uganda and now lives in London. He is a member of the Children's Society's young refugees media project, which aims to counter prejudice against young refugees.

Recently, I found myself in an intimidating position in the middle of the day. One minute, I was just a lad in a rush, late for an appointment, and the next I was pulled off the street by a police officer and questioned about the way I was dressed. He called me a liar, a cannabis smoker and a blade carrier. Knowing that my attitude could make the difference between arrest and freedom, I politely answered all his questions. Only after his Criminal Records Bureau check had proved me clean was I let go. This interrogation left me questioning what went wrong with our society. Young people have been slapped with the label of being a danger to society and are treated accordingly. The small minority who behave antisocially shouldn't influence the way young people are viewed. I believe that if a child feels cared for he will care for others, show respect and behave in a decent manner.

www.guardian.co.uk/society/2009/apr/15/stereotypes-young-people

Everyday experiences – extract from BBC message board

Edited version of a message board from www.bbc.co.uk/5live/news

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.

>>>>>

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 70s and 80s 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 integration, 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 7

Moving out

Background, organisation and resources

The activity is a simulation in which the Earth's climate has made much of the planet impossible to inhabit. Participants wish to move their families to a different planet and have a choice of three to migrate to, each operating a different approach to immigrants: assimilation, segregation and integration. 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.

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 QCDA 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 fifteen 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, segregation 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, segregation or integration. Ask participants if they are aware of the policies of any other countries, e.g. the White Australia Policy from 1901–1973 (http://en.wikipedia.org/wiki/White_Australia_policy) or the active recruitment of labour to rich countries, sometimes called the Brain Drain (http://en.wikipedia.org/wiki/Brain_drain).

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 Xenan 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 must carry 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. Some schools are run by religious groups; 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 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 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 8

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, a set of photographs or a video) that best expresses their own cultural identity. Pairs will need copies of the poem, the rap, the painting, and the photograph. When they create their own products, they will need appropriate resources such as magazines for collages, art materials, cameras, or 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 QCDA 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 which focuses on multiple identities, and perceptions of others (on page 49)
2. *Barbados and Acton*, a collage by Sharon Walters which focuses on the impact of place on identity (a full-colour version is enclosed with the pack)
4. *Trapped – Portrait of Ashreal*, a photograph by Craig Hewitt which focuses on the impact of disadvantage on identity (a full-colour version is enclosed with the pack)
3. Lyrics to the rap *Young and Oldham* by Oldham Youth Inclusion which focuses on the impact of stereotyping on identity (on page 52).

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 to make fours. Ask them to share comments 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 interview each other to find out how each sees his or her own identity, using the following questions:

- *What are your origins and where do you live now?*
- *What is your cultural identity based on (e.g. 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?*
- *What has influenced my identity?*

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 materials developed in stage 4 and exhibited 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.

Collage of Barbados and Acton, by Sharon Walters

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



Trapped. Portrait of Ashreal, a photograph by Craig Hewitt

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



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.

Activity 9

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 communities can be made more cohesive and inclusive. They work as a whole group to identify a problem in their own area and what they would like policy-makers to do to make the area better for everyone. They work in small groups to plan a campaign to persuade local politicians and community groups to take some action.

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 QCDA learning objectives

- Show understanding of key citizenship concepts (for example, communities, inclusion or 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 their community 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 about their community and what they think could be done to improve it.

Stage 3

Discuss with the group the extent to which other young people may agree or disagree with their views on the local area 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. Allow time for the research strategy to be carried out and the results analysed and discussed.

Stage 4

Give out the case study of work done by students of Croydon College. Discuss with the group the kinds of actions taken by the students, the feasibility of taking similar action and the support that would be required. What other kinds of action could they take?

Stage 5

Give out the sheet on examples of citizenship activities to help young people decide what they might do. You could use dot-voting to come to a decision: give each person three sticky dots which they can place against each of the examples written on a flip chart. The winner is the activity with the most dots.

Stage 6

Once the activity has been agreed, support the group in drawing up a plan of action with tasks allocated and deadlines set for completion of each stage of the work.

Assessment opportunities

- Show understanding of key citizenship concepts (for example, communities, inclusion or 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.

Tackling street issues at Croydon College

Students at Croydon College were encouraged, as part of an enrichment programme, to work on an active citizenship project of their choice. During this process, one group identified 'street issues' as a matter of concern to them, and one they would like to take some action on. The group worked with year-12 students from a local secondary school to plan and run a borough-wide event, raising awareness of street dangers, and in particular of gun and knife crime. At the event, young people created and promoted an anti-knife pledge-board. The event made positive links between the local authority and the young organisers of the event. As a result, students were invited to attend ward meetings, and some volunteered for the Victim Support Service.

Following the success of the first conference, the college was invited to work closely with the local authority and the police to host another, bigger event offered to students from all Croydon schools. The partnership that formed through this event led to police officers working with Croydon College students on a weekly basis on citizenship issues. A group of eight students carried out a survey of college students which revealed that knife crime was still of real concern and that students wanted to see education for younger children in rights and responsibilities. A plan of action was put to the borough police commander, suggesting that a new primary school programme be put in place, involving police officers working with college students and other young people from the borough. A third event, entitled 'Futures not Funerals', focused on positive action to improve community relations locally and to tackle some of the difficulties arising from gangs and territorialism. The students who organised this joined some of the local authority committees responsible for tackling knife crime, providing a young person's perspective.

A further development of the 'street issues' topic led to investigations by some students into the question of the ownership of 'status dogs'. Young people worked closely with the Community Resilience and Hate Crime Co-ordinator, and students were invited to join discussion groups with the local borough Safe Partnerships Team.

Examples of citizenship activities

- Writing and/or presenting a case to others about a concern or issue
- Conducting a consultation, vote or election
- Organising a meeting, conference, debate or vote
- Representing others' views, for example in an organisation or at a meeting
- Creating, reviewing and revising an organisational policy
- Contributing to a local or community policy
- Communicating and expressing views publicly via a newsletter, website or other media
- Organising and undertaking an exhibition, campaign or display
- Setting up and developing an action group or network
- Organising a community event, such as drama, a celebration or an open day
- Training others in some skills or knowledge

From 'A framework for citizenship learning', in *Play your part: post-16 citizenship guidance*, QCA (subsequently QCDA), 2004

References and resources

Too Black Too Strong, Benjamin Zephaniah, Bloodaxe Books, 2001

We are Britain, Benjamin Zephaniah, Frances Lincoln, 2002

Identity: Community, Culture, Difference, Ed. Jonathan Rutherford, Lawrence & Wishart, London, 1990

Life in the United Kingdom, A Journey to Citizenship, Home Office, 2004

Office of National Statistics Population Estimates by Ethnic Group –
www.statistics.gov.uk/statbase/Product.asp?vlnk=14238

Play your part: post-16 citizenship guidance, QCA (subsequently QCDA), 2004

Agree to disagree: citizenship and controversial issues, LSIS, 2009

For a full list of resources available from the Post-16 Citizenship Support Programme visit:
www.excellencegateway.org.uk/citizenship

Key to 'Images of Britain?' poster

1. Christine Ohuruogu, a leading Britain athlete.
2. Britain's Queen Elizabeth II and Prince Philip walk through the Royal Gallery in the Palace of Westminster before the State Opening of Parliament in May 25, 2010.
3. A mural in a mainly Loyalist area of East Belfast, Northern Ireland.
4. British rapper Dizzee Rascal, 2010 Brit Award Winner for Best Male and Mercury Prize Album of the Year 2010 nominee.
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. Bilingual road signs in Tregaron, Wales.
8. A pint of beer on a bar in a traditional British pub.
9. Bodyguards escort Katie Price as she leaves the Vienna Opera Ball.
10. The Houses of Parliament.
11. A selection of front pages of British national newspapers published Monday 28th June 2010, as they react to the England soccer team being knocked out of the World Cup soccer tournament by Germany.
12. The British Empire (in red on the map), near its largest extent in 1905.
13. BBC Television Centre, London.
14. British prime minister, David Cameron and deputy prime minister, Nick Clegg at Downing Street for their first day of coalition government on 12 May 2010.
15. The new Queen Elizabeth super hospital in Birmingham, England. The £545 million facility accommodates 1,213 beds and 30 operating theatres. The new hospital has a 100-bed intensive care unit – the largest in Europe – and the largest single floor critical care unit in the world.
16. Fish and chips, a British favourite and an Indian takeaway meal – is this becoming the new national dish?
17. A cup of tea.
18. British soldier on active service in Basra, Iraq during a demonstration by job seekers.
19. The England soccer team before the start of the 2010 FIFA World Cup in South Africa.
20. A view of the British countryside.
21. Young Muslim women picketing the French embassy in London over plans to ban the hijab in French Schools, January 2004.
22. The Tartan Army – Scotland football fans.
23. The secret ballot, the democratic right of everyone over 18.
24. Group of teenage boys wearing hoodies.
25. British currency.
26. Three British WWII veterans prepare to lay flowers in front of a commemorative monument devoted to dead Allied soldiers to mark the anniversary of the evacuation of Allied soldiers from northern France in 1940.

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Post-16 Citizenship Support Programme

The Post-16 Citizenship Support Programme aims to disseminate and support best practice in citizenship across all areas of 16–19 education and training and improve coherence and progression from key stage 4 citizenship to the post-16 phase.

www.excellencegateway.org.uk/citizenship