Centre for the Study of ETHNICITY and CITIZENSHIP
Multiculturalism and educational diversity in Britain

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1. Post-war migration

1948 British Nationality Act made former ‘colonial subjects’ ‘Citizens of the United Kingdom and Colonies’ (CUKC).

Winston Churchill called on West Indians to “Come and help rebuild your Motherland!”

London Transport and British Hotels and Restaurants Associations in South Asia.
Note that throughout this period – and up until the mid-90’s, Britain remained a country of net emigration.
EU [27] Enlargement

Higher number of migrants than any other EU [15] receiving countries.

When EU [25] Accession began in 2004, the Govt predicted the arrival of 5000 to 13000 new EU migrants per year.

300,000 migrants including 129,400 Polish, 44,300 Slovakian and 22,555 Czech migrants since 2004.

Public anxieties amid predictions of 60,000 to 140,000 Bulgarian and Romanian workers.
‘Thousands queue for a new life in Britain’

The Daily Mail, 26 September 2006

“A stampede for passports to a new life in Britain began just minutes after our borders were thrown open to Bulgaria and Romania.”
### 2001 Census data on ethnic and religious British-minorities

<table>
<thead>
<tr>
<th>Ethnicity</th>
<th>Number</th>
<th>Born overseas</th>
<th>% of population</th>
<th>total</th>
<th>% of all ethnic minorities</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total population</strong></td>
<td><strong>58,789,194</strong></td>
<td><strong>4,900,000</strong></td>
<td><strong>100</strong></td>
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<tr>
<td>White</td>
<td><strong>54,153,898</strong></td>
<td></td>
<td><strong>92.4</strong></td>
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<tr>
<td>- Irish</td>
<td>691,000</td>
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<td><strong>1.0</strong></td>
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<tr>
<td><strong>All ethnic minorities</strong></td>
<td><strong>4,635,296</strong></td>
<td></td>
<td><strong>7.9</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mixed</td>
<td>677,117</td>
<td></td>
<td><strong>1.15</strong></td>
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<td><strong>11.0</strong></td>
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<tr>
<td>All black</td>
<td><strong>1,148,738</strong></td>
<td></td>
<td><strong>1.95</strong></td>
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<td>- Black Caribbean</td>
<td>565,876</td>
<td>238,000</td>
<td><strong>1.0</strong></td>
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<td><strong>13.6</strong></td>
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<td>- Black African</td>
<td>485,277</td>
<td>322,000</td>
<td><strong>0.9</strong></td>
<td></td>
<td><strong>12.9</strong></td>
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<tr>
<td>Black Other</td>
<td>97,585</td>
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<td><strong>0.1</strong></td>
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<td><strong>1.5</strong></td>
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<tr>
<td>All Asian</td>
<td><strong>2,331,423</strong></td>
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<td><strong>3.97</strong></td>
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<tr>
<td>- Indian</td>
<td>1,053,411</td>
<td>570,000</td>
<td><strong>1.7</strong></td>
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<td><strong>21.7</strong></td>
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<td>- Pakistani</td>
<td>747,285</td>
<td>336,000</td>
<td><strong>1.3</strong></td>
<td></td>
<td><strong>16.7</strong></td>
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<tr>
<td>- Bangladeshi</td>
<td>283,063</td>
<td>152,000</td>
<td><strong>0.5</strong></td>
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<td><strong>6.1</strong></td>
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<td>- Chinese</td>
<td>247,403</td>
<td>176,000</td>
<td><strong>0.42</strong></td>
<td></td>
<td><strong>4.2</strong></td>
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<td>Other Asian</td>
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<td><strong>0.4</strong></td>
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<td><strong>4.7</strong></td>
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<tr>
<td>Other ethnic</td>
<td>230,615</td>
<td></td>
<td><strong>0.39</strong></td>
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<td><strong>7.4</strong></td>
</tr>
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</table>
1.8 million Muslims: 3% of the population.

After Christianity (72%); more numerous than Hinduism (less than 1%: 559,000), Sikhism (336,000), Judaism (267,000) and Buddhism (152,000).

Of the Muslim constituency, 42.5% are of Pakistani origin, 16.8% of Bangladeshi, 8.5% of Indian and 7.5% of other white.

Includes people of Turkish; Arabic and North-African ethnic origin and East European Muslims from Bosnia and Kosovo.
Ethnic minority composition of Primary (4-11 yr) and Secondary (11-16 yr) school pupils
Two salient figures

• Muslim children comprise nearly 6% (588,000) of the school population from the entire Muslim population of 3% (1.8 million)

• Between May 2004 and August 2006 nearly 27,000 Polish, Slovakian and Czech children of school age - under 17 yrs - have arrived with registered workers and sought settlement in British Schools
Multiculturalism in Britain:

Shaped by ‘layers’ of policy & discourse rather than a ‘single Act’.

Most informed by prevention & redress for discrimination on the grounds of ‘race’, ethnicity or national origins.

Race Relations Acts (1965; 1976 & 2000) outlaws direct-discrimination on colour, race, nationality (including citizenship) or ethnic or national origins, but not on grounds of religion or belief - in access to public premises: hotels, bars, restaurants.
Covers all areas of employment, education, housing, urban planning & affords *individuals* the right to bring civil proceedings; defines

(i) required **positive action** and includes such things as outreach, advertising and awareness training & a statutory ‘positive duty’ to promote ‘good race-relations’;

(ii) indirect discrimination understood as the disproportionate negative impact on an individual or group from a generic rule.
The Jilbab Affair

- In 2002 a school pupil prohibited wearing a *jilbab* (a full length gown).

- The school accommodated uniform changes incl trousers instead of skirts, *shalwar kameez* (a tunic and baggy trousers), and headscarves displaying school colours.

- Lord Bingham ruled *in favour of the school* but stressed that “this case concerns a particular pupil and a particular school in a particular place at a particular time. […] The House is not, and could not be, invited to rule on whether Islamic dress, or any feature of Islamic dress, should or should not be permitted in the schools of this country”

- Most prominent approaches to minority cultural differences, anti-racist and multicultural education, have historically had very little to say of religion in education.
Anti-Racist education

- Promoted a positive image of ‘blackness’; ‘black’ history and promotion of ‘black’ role models; insists on a greater awareness and sensitivity racial issues.

- Good examples found in *Constructions of Anti-racist Education* programmes taught in London.

- **BUT** while the debates were national, the policies were less so: more likely to be adopted by some education authorities than others e.g. ILEA.
• “When I teach my Year 8’s about Elizabeth the first… I teach about the proclamation against the Blacks, trying to expel them from the country… so right from 12 years old they’re aware that we’ve had Africans living in this country as a community. Whenever we do any kind of major topic from that point onwards we try and bring in diverse elements. We look at William Cuffey who was one of the leading Chartists in London. If we look at the First World War, we look at Walter Tull who was the first black officer in the British Army, broke the colour bar in 1916 and he was also the second professional black footballer in the country” (Dan Lyndon, Interview, BASA).
Multicultural education

– Children are entitled to equality of treatment, opportunity and services in a shared educational experience.

– All sections of the community have a right to the maintenance of distinctive identities of culture, language, religion and custom.

– Championed by a national commission (Swann Commission, 1985) but inconsistently adopted in Local Education Authorities (LEAs).
Local Vs National implications

- Local Education Authorities (LEAs) responsible for the provision of education within the jurisdiction of county councils.

- Previously supported by Section 11 of the Local Government Act (1966)

- Many multi-ethnic urban areas LEAs have been able to encourage anti-racist and multicultural initiatives in the face of – and at the cost of – some vociferous opposition.
• The Education Reform Act (1988) made radical changes to the discretionary powers of LEAs by introducing a National Curriculum.

• This Act required every school to adhere to a curriculum that was centrally defined and compulsorily prescribed.

• Introduced mandatory testing of pupils at ages 7, 11, 14 and 16 years (with the concomitant publication of school league tables as a measure of school performance and success).
“I think the National Curriculum made gestures towards multicultural education but I don’t think it fully took on board the basic principle of multiculturalism” (Interview, Prof. Parekh – Swann Commission).

“I think schools have a duty to two groups; the needs and the identities of different students need to be met, acknowledged, embraced, celebrated but equally, schools need to be conscious of the community beyond their immediate geographical community (Interview, Breslin).
The Crick Report on Citizenship Education

“We were the last civilised country almost in the world to make citizenship part of the national curriculum. I think we thought we didn’t need it being the mother of all parliaments and a model to the world of parliamentary government; I think those ideas lingered on and long past reality” (Interview, Crick).

“We aim at no less than a change in the political culture of this country both nationally and locally: for people to think of themselves as active citizens” (Qualifications Curriculum Authority, 1998: paragraph 1.5)
Some recommendations…

Citizenship education includes three interdependent elements comprising (i) social and moral responsibility; (ii) community involvement and (iii) political literacy – each of which in habitual interaction constitutes active citizenship.

• Citizenship and the teaching of democracy is so important to the future of Britain that there should be a national strategy for the statutory requirement for schools to spend around five per cent of its curriculum time across the four ‘Key Stages’ (Key Stage (KS) 1 includes children aged 5-7 years; KS 2, 7-11 years; KS 3, 11-14 years, and KS 4, 14-16 years).
- Divergence or continuation of anti-racism and multiculturalism?

“I think it’s a retreat from the racial equality agenda as far as there’s been an imposition...of a notional sense of British values encapsulated in citizenship education...”

(Interview with Lee Jasper).
“We were not willing to give the public the view that the major thrust of citizenship was race relations. We said damn it, it’s about the whole population including the majority… pupils should learn, respect and have knowledge of national, regional ethnic and religious differences. We were simply taking a broader view. We thought that…all our nations’ children should receive an education that would help them to become active citizens: all our nations’ children”

(Interview with Prof. Sir Bernard Crick).
“…we seem to have stopped thinking creatively about multicultural society… to have decided consciously or unconsciously that the most important thing now is how to integrate Muslims… So my own feeling is that there is going to be a great deal of emphasis a) on citizenship education b) on moral education, and I think the third thing will be on telling a national story, which means less tolerance for diversity. So ‘bring in Indian history or whatever you want to bring in but for gods sake keeping telling that this is a great country.’” (Interview with Prof. Lord Bhikhu Parekh).
State funding of faith based schooling.

Muslim communities have been the most vocal in seeking inclusion in the faith schooling sector.
Specific Motivations

• **Holistic Education**

“We want to prevent sources of Islamic guidance from becoming extrinsic to educational development, where the sunnah and the Qu’ran...becomes the third person in an encounter” (Interview with Abdulla Trevathan of Islamia School).
• *Separation of sexes*

“We want to ensure that they [pupils] are more focused on their studies.... it is primarily about their learning” (Interview with Akhmed Hussain of Al-Hijrah).
• **Specialist Training**

“There’s a vacuum because the mosques aren’t set up to deal with the problems of modern people. If you import an Imam from Egypt or from Pakistan and somebody comes to them with a problem which is within a modern European context, it would often be things that the Imams would have never encountered in their lives…” (Trevathan, Interview).
• Low educational attainment

“…state schools do not handle the meaning of Muslim identity well for the children… the teaching in state schools tells them “you are this marginal group/minority group and have therefore got to integrate with the mainstream”. But in a Muslim school that identity is built upon being a Muslim not an ethnic minority (Interview with Idreas Mears of AMS).
• Conclusions

• Continuing impact of anti-racist and multicultural educational concerns.

• Challenges posed by migration related diversity in education are more frequently discussed in terms national concerns.

• Alongside the issues that have arisen within mainstream education, religious minorities are increasingly seeking an expansion of schools with a religious ethos in the state maintained faith sector.