



CURRICULUM FOR COHESION

a collaboration between academics, teachers and employers that
develops humanities education to improve the lives of
young people in the 21st century

BRINGING HUMANITIES TO LIFE

Dr. Matthew L. N. Wilkinson

- History and Islamic Studies teacher for 15 years.
- Muslim for 21 years.
- Head Boy of Eton College.
- Awarded scholarship in Theology & Religious Studies by Trinity College, University of Cambridge.
- Awarded ESRC scholarship to complete PhD at King's College London in History Curriculum and Muslim Boys.



What Curriculum for Cohesion aims to improve

- Muslim educational attainment by improving Muslim engagement with self, school and society.
- To shift negative perceptions of Muslims and Islam through interventions in humanities education and by nurturing positive Muslim/non-Muslim encounters in the classroom.



Our tool: an excellent humanities education

- A History education that is better, broader and truer.
- A religious education that helps young people think logically, critically, rationally and deeply about religion and spirituality.



Two basic non-negotiable principles

- Our proposals about the form and content of the curriculum are for every pupil; they are not about special add-ons or bolt-ons for Muslims.
- Everything that we recommend is based on proper evidence with rigorous academic input and testing.



Who is a Curriculum for Cohesion?

- A team of world-class academics from...
- ...leading academic institutions with...
- ...high-powered business, community and political patronage.



Professor Roy Bhaskar



World Scholar at the Institute of Education, University of London.

Founder of the philosophy of Critical Realism with an expertise in the Philosophy of Religion.

Curriculum for Cohesion
Academic Advisor.



Leading education
and social research
Institute of Education
University of London

BRINGING HUMANITIES TO LIFE



Mr. Tim Winter



Photo by Aiysha Malik 2009

Lecturer in Islamic Studies at the Faculty of Divinity, University of Cambridge.

Dean of Cambridge Muslim College.

Curriculum for Cohesion Academic Advisor.



BRINGING HUMANITIES TO LIFE



Dr. Edward Kessler MBE



Executive Director, Woolf
Institute in Cambridge

Fellow of St. Edmund's College,
University of Cambridge.

Awarded the MBE for services to
inter-faith relations in 2011.

Curriculum for Cohesion
Academic Advisor.



BRINGING HUMANITIES TO LIFE



Ms. Basma El-Shayyal



Head of Religious Education at
Islamia Girls' High School for 18
years.

Longstanding member of Brent
Standing Advisory Committee on
Religious Education (SACRE).

Curriculum for Cohesion
Academic Advisor.



BRINGING HUMANITIES TO LIFE



Rt. Hon. Sadiq Khan MP



Member of Parliament for
Tooting.

Shadow Lord Chancellor and
Shadow Secretary of State for
Justice.

He was both the first Asian and
the first Muslim to attend
Cabinet.

Curriculum for Cohesion Patron.



Mr. Mohammed Amin



Vice Chairman, Conservative Muslim Forum.

First Muslim partner at Price Waterhouse, UK.

Curriculum for Cohesion Patron.



Muslim Council of Britain



Research & Documentation
Committee of the Muslim Council
of Britain.

The MCB is a national
representative Muslim umbrella
body with over 500 affiliated
national, regional and local
organisations including mosques,
charities and schools.

Curriculum for Cohesion Patron.



Dr. Abdul Bari MBE



Chairman of the Board of Trustees at London's first mosque the East London Mosque & London Muslim Centre.

Dr. Bari was awarded an MBE for his services to the community in 2003.

Curriculum for Cohesion Patron.



Institute of Education



Leading education
and social research
Institute of Education
University of London

The Institute of Education, University of London is the only Higher Education institution in the United Kingdom dedicated entirely to education and related areas of social science.

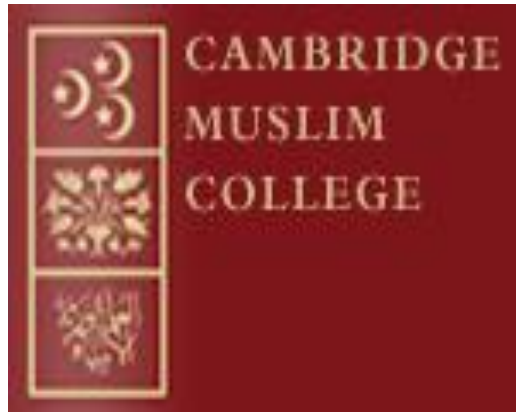
It is the UK's leading centre for studies in education and related disciplines.

Curriculum for Cohesion
Institutional Partner.

BRINGING HUMANITIES TO LIFE



Cambridge Muslim College



Supports the development of training and Islamic scholarship to help meet the many challenges facing Britain today.


It is dedicated to maintaining academic excellence and pushing the boundaries of Islamic learning in the West.

Curriculum for Cohesion
Institutional Partner.

BRINGING HUMANITIES TO LIFE



Woolf Institute

WOOLF
INSTITUTE studying
relations
between
 Jews
Christians
& Muslims

Dedicated to studying relations between Jews, Christians and Muslims throughout the ages.

It consists of The Centre for the Study of Jewish-Christian Relations, The Centre for the Study of Muslim-Jewish Relations and The Centre for Public Education.

Curriculum for Cohesion
Institutional Partner.

BRINGING HUMANITIES TO LIFE



History education

- *A Broader, Truer History for All* submitted to the National Curriculum Review for History in May 2012.
- *A Broader, Truer History for All* described as “excellent” by Chair of the Expert Panel for the National Curriculum Review, Mr. Tim Oates.
 - Diagnosis.
 - Framework.
 - Specific Recommendations.



Diagnosing Muslim boys

- In 2010, 46% of Muslim Boys achieved 5 A*-C grades compared to a national average of 51%.
- Previous studies suggest Muslim boys see themselves as ‘un-British’ or Muslim and so not British and resistant to school authorities and academic achievement but...
- ...72.5% of the 295 Muslim boys surveyed agreed ‘strongly’ or ‘quite strongly’ that ‘Being British is important to me’, further interviews confirmed this.
- 86.7% of the sample agreed ‘strongly’ or ‘mainly’ that ‘school is important’ while 75.5% agreed ‘strongly’ or ‘mainly’ that ‘I enjoy school’.



History and Muslim boys

- Findings in history education at KS3 suggest Muslims can succeed academically and on a par with non-Muslims and that history would be a useful tool to help develop different types of emotional and civic success.
- History as a tool for **civic success and knowledge** is particularly important for Muslim boys.
- 49% of the Muslim and 29% of non-Muslim boys said their History education would have been improved if they had learnt about the History of Islam.
- The absence of an integrated treatment of the contribution of Muslims had also undermined the relevance of normative English history for some boys.

BRINGING HUMANITIES TO LIFE



History and Muslim girls

- Muslim girls perform well at both GCSE and A level but participation in further and higher education falls away.
- Girls are concerned to address stereotypes of them being weak, passive and oppressed.
- The focus groups showed engagement in critical patriotism and civic engagement.
- Girls receive significantly more parental educational engagement.



5 key recommendations

1. Recommendations should benefit the general historical knowledge and understanding of *all* pupils.
2. That this process of inclusion of Islam and Muslims should be integral to the 'Big Picture' of the History curriculum.
3. That history itself should dictate who and what is included in the narration of events. Broader, more accurate history can itself do a better job of inclusion than 'twisting' history to conform to an ideological agenda.
4. The current history curriculum at all the Key Stages is in many ways good.
5. The limited modifications recommended by this report should be statutory.



Re-totalising history: a 4-part strategy

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



Absences

Three core absences in the National Curriculum for History that need to be filled for a truer and balanced curriculum.



Key Stages 1 and 2: Heroic history

Acknowledgement of the Muslim contribution to the development of scientific and technical knowledge as part of the shared patrimony of knowledge.

1. Miriam Al-Ijli (d. 967), a pioneer of navigation.
2. Ibn Al-Haytham (d. c.1040), the father of the science of optics would be extremely appropriate 'heroic' figures of study.
3. An extra unit of work: The Dark Ages: were they really so 'dark'?



Key Stage 3: Antiquarian and Critical history

Britain's relationship with the Muslim world is long-standing and has powerfully shaped the contemporary world:

1. The Spanish Armada in the context of the international relationship between Protestant England, Catholic Spain and Muslim Turkey.
2. How Muslims contributed to and...
3. ...were deeply affected by the outcomes of two World Wars.



Key Stage 4: Critical history

Crucial 'History of the Present':

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



Removal of bolt-on Islamic history modules

1. We recommend the removal of separate modules of Islamic History such including:
 - a. Unit 6: What were the achievements of the Islamic states 600–1600?
 - b. Unit 13: Mughal India and the coming of the British 1526–1857. How did the Mughal Empire rise and fall?
2. This is because:
 - a. modules like these emphasise difference;
 - b. teachers do not know how they fit in and
 - c. early Islamic History is often regarded by Muslim children as religious history.

BRINGING HUMANITIES TO LIFE



Religious Education: our premise

There is a dangerous gap between the significance of religions in motivating world events and the status and quality of the provision of Religious Education in English schools.



Good R.E. is not an option for Muslim pupils

- Strong religious identities that can be mobilised powerfully positively or negatively.
- A vacuum in understanding can be immediately and readily filled from alternative sources, some healthy; some damaging.
- ‘New’ religious contexts.



Absences

- The sociologisation of Religious Education: plenty of comparative, interfaith material.
- An absence of a coherent approach to the Big Issues.
- An absence of a coherent approach to understanding the emotional and psychological life of spirituality and religious belief.



Our framework

Three levels of critical enquiry:

1. **Extra-faith:** the Big Issues.
2. **Inter-faith:** a comparative treatment of religion.
3. **Intra-faith:** an in-depth exploration of the lived experience of belief.



What we need from you

Political support so that the modest but essential modifications that we suggest for the National Curriculum for History are given thorough and serious consideration.



Why should you support us?

1. Because Curriculum for Cohesion focuses on educational disadvantage, especially in the inner cities;
2. because Curriculum for Cohesion's proposals will help integrate Muslims in a fair, subtle and effective way;
3. because improving the understanding between British Muslims and British non-Muslims in the ways that Curriculum for Cohesion proposes will lead to less Islamophobia, less radicalisation and a lower security threat;
4. because Curriculum for Cohesion will help Muslim pupils understand how they fit into the story of Britain and who are more likely to be patriotic and effective citizens.

BRINGING HUMANITIES TO LIFE





**CURRICULUM
FOR COHESION**
BRINGING HUMANITIES TO LIFE

+44 (0)7930 413 841
INFO@CURRICULUMFORCOHESION



Thank you for listening.