

General Certificate of Secondary Education

Citizenship Studies

Unit A344: Identity, Democracy and Justice –
Leading the Way as an Active Citizen

Specimen Controlled Assessment Material
SOURCE BOOK and GUIDANCE for the
Citizenship Enquiry

A344CA
Source Book and
Guidance

INSTRUCTIONS TO TEACHERS

- Please refer to Section 5 of the Citizenship Studies specification for instructions on completing controlled assessment tasks.
- Each task can be contextualised appropriately to suit facilities available in the area local to your centre.

INFORMATION FOR CANDIDATES

The Controlled Assessment for Unit A344 of the GCSE course is worth 30% of your total GCSE mark. Your Controlled Assessment will be based on the theme of Identity, Democracy and Justice .

The Controlled Assessment will be in two parts. This first part is your ***Citizenship Enquiry***. It is worth 10% of your total GCSE mark. You should spend a maximum of 12 hours on this part of your Controlled Assessment. This will be split into 10 hours for carrying out the research linked to the Source Book (see below) and 2 hours for completing a task based on your research under conditions of medium control supervised informally by your teacher. This task is related to your research and will be given to you once you have completed your research and when you are under the informal supervision of your teacher. Both these activities can be spread over more than one session.

Now please read the ***Instructions to Candidates*** that you will find on the next page.

This document consists of **14** printed pages and **2** blank pages.

INSTRUCTIONS TO CANDIDATES

To get ready for your Controlled Assessment (*Citizenship Enquiry*), you should complete the following research and preparation:

Citizenship Enquiry (Maximum of 10 hours)

Use the materials in this Source Book and evidence from elsewhere to research the following issue:

Should people have the right to wear religious symbols at school?

You must make sure that you can:

- understand the key terms in the Source Book and that society's need to promote community cohesion may sometimes conflict with people's complex personal identities (Assessment Objective 1);
- describe, explain and evaluate different viewpoints on this issue by analysing and interpreting the documents in this Source Book (Assessment Objective 3);
- evaluate the existing United Kingdom (UK) law on the issue and the extent to which the law promotes social cohesion (Assessment Objectives 1 and 3);

You should allocate no more than 10 hours of personal research. It will be completed with limited supervision from your teacher. You may work with others.

Once you have carried out your research, your teacher will give you a choice of tasks to complete under conditions of medium control which they will supervise informally. These tasks will all be based on your research. You will have a maximum of 2 hours to complete the tasks. You will not receive these tasks until you are ready to start on them under the informal supervision of your teacher. The tasks will be set no more than six school / college weeks from your first use of the Source Book.

You may highlight parts of the sources in the Source Book and make notes in it. You will be allowed to use the Source Book when you are carrying out the tasks set by your teacher.

You may also select up to **four** additional pieces of evidence to use when carrying out the tasks set by your teacher. These should help you to explain different viewpoints on:

- whether students should be allowed to wear religious symbols in school;
- whether the law in the United Kingdom should change.

These additional pieces of evidence could include:

- recorded interviews or transcripts;
- leaflets, policy summaries or other campaigning material from pressure groups, political parties or religious organisations;
- news items from newspapers, magazines or the internet (including news of the latest court judgements on this issue);
- internet blogs;
- surveys that you have carried out or that have been carried out by others;
- additional official guidance from, for example, the Department for Children Schools and Families (DCSF).

You may use any notes that you have taken during your research when carrying out the tasks set by your teacher.

You may work with others in carrying out your research and sharing findings but you will need to work on your own in the task given to you by your teacher.

Working with Others

You may work with others on your research. You will need to work independently on your final written task.

Resources

Your teacher will provide guidance about how to use the Source Book and on the location of additional sources.

Use the Source Booklet to help you understand the importance of community cohesion, identity and culture.

Further Support from your Teacher

Your teacher will be able to give you advice and support throughout the research phase of your ***Citizenship Enquiry***. However, your teacher cannot carry out your research for you.

SPECIMEN

Theme: Citizenship, identity and community in the United Kingdom (UK)

Introduction

A sense of community is important for all human beings. We feel that we belong somewhere and that we are important. We share a common set of ideas about how to do things and about what is right and wrong. Being part of a community helps us to develop an identity – a sense of who we are. While some people are happy to live alone, most of us like being with other people as part of families, schools and groups of friends.

Most people develop their identity and sense of community within families.

Groups of friends, our schools and the neighbourhood also influence what we do and how we think about things. As we grow older, being part of a business, sports club or local organisation can strengthen our identity and sense of being part of an even wider community of people with shared interests and common goals.

For many being a member of a religious group can provide an even greater sense of purpose and belonging. Religious faith gives clear guidance on how we should behave. When people of faith meet together to worship, they find a sense of community and fellowship with one another.

Often, the most important source of a person's identity is being a citizen of a particular country. The UK's government promotes particular British values such as: personal freedom; **equality of opportunity**; representative democracy and the rule of law.

Being part of a sports club can strengthen our sense of identity



(Picture courtesy of www.kickitout.org)

Being British is important to many people





Recently the British Government has become concerned about the lack of **community cohesion**. Some people from **ethnic minority groups** naturally gain part of their identity and sense of community from their family, neighbourhood and religious group rather than from their status as British citizens. **Discrimination** and **racism** have reinforced the **exclusion** some people feel and have helped to create a country in which our schools and communities are sometimes divided by ethnicity and religion. Trevor Phillips, Chairman of the Equality and Human Rights Commission has warned that we are 'sleepwalking towards **segregation**' and 'becoming strangers to each other'. He is worried that ethnic and religious groups lead separate lives in their own schools and neighbourhoods.

It is natural for groups of people who first arrive in a new country to stick together and to maintain their own family, cultural and religious traditions. However, the separation of one group from another has had many negative consequences for the UK including educational underachievement and violence between different ethnic groups. Similar problems have occurred in other European countries, especially in France.

The big question is how far people can keep these traditions while also sharing the British values and culture that could bring us all closer together. Clearly when migrants are asked to integrate into British society, it is important that they are welcomed and not discriminated against or treated unfairly. Building a more tolerant and cohesive society, based on mutual respect and a shared sense of being British, will be a challenging task.

Key Terms

Community Cohesion. People sharing values and goals and living together well.

Discrimination. Different treatment based on gender, sexual orientation, race, religion, disability or age.

Equality of opportunity or equal opportunity. Everybody having the same chances to try something or achieve something.

Ethnic minority group. A group of people, originally from outside the UK, who may have a distinctive culture and belief system.

Exclusion. Being prevented from mixing with others.

Racism. A belief that people from other races are inferior.

Segregation. Keeping yourself apart from or being kept apart from others.

Should people have the right to wear religious symbols at school?

All religions have symbols or special clothing that believers wear.

These special items are often very important for believers. The symbols or special clothing show the believer's own commitment to their faith and gives other people a sign that the wearer has a particular faith.

Examples:

Christians may wear crosses



Jewish men may cover their heads and grow beards



Sometimes, wearing religious symbols or special clothing at school or at work may lead to conflict. This may arise because the symbol or special clothing:

- is thought to conflict with the school or workplace uniform;
- is seen as a health and safety risk for the employee or student;
- causes some people to feel offended or for arguments to start in the school or workplace.

In the last five years there has been particular disagreement in the United Kingdom (UK) about how far muslim women should be allowed to cover their faces at school or at work. There has also been disagreement about whether religious symbols, such as Christian crosses, should be allowed in workplaces. UK law leaves it up to School Governors to "act reasonably" on matters of school uniform.

A French law, passed in 2004, bans all religious dress and symbols in schools under the justification of preserving its secular republican traditions. It is the only country so far to have put in place a legal ban on signs of religious faith in schools. At the other end is Canada, which since 1982 has held a policy of "reasonable accommodation" based on the principle that the government has a duty to make adjustments for minority ethnic groups in order to reduce discrimination.

Study sources 1 – 8 to help you to analyse this controversial issue.

Source 1 Extract adapted from the CBBC News website, September 2004

France ban on headscarves starts

A controversial ban on Muslim girls wearing headscarves in French state schools started today

Other religious things like Jewish skullcaps and large Christian crosses are also banned under the new law.

Some children defied the ban, but won't be excluded yet as the government's allowing two weeks to get used to it.

The ban has seen two French journalists taken hostage by Iraqi militants who threatened to kill them if the ban isn't scrapped.

But the French government won't give in, saying the ban will make all children at schools equal.

Source 2 Extract adapted from the CBBC News website, March 2006

Teenager loses Muslim dress fight

A school was right to ban a teenager from wearing a full-length Islamic dress in classes. For four years, Shabina Begum has been fighting the decision made by her school. The case went to court three times, but the House of Lords has backed the school's right to bring in the ban.

Shabina said she was disappointed, but said "I'm just a teenager - not many teenagers go out there and challenge the system".

Shabina wanted to wear the dress - called a jilbab - to lessons. But, while some traditional Muslim clothing was allowed by the school, the jilbab was banned as a safety risk.

Judges at the House of Lords overturned a ruling by the Court of Appeal which said Shabina had been denied the right to practise her religion. They said the school had gone to great lengths to come up with a uniform policy which respected Muslim beliefs. More than 75% of kids at the school are Muslims.

Shabina is considering whether to take the case to the European courts.

Source 3 Extract adapted from the Muslim Council of Britain website, January 2004

Why I Choose To Wear Hijab

(This is part of a longer article by Shabana Khan.)



When I was 18 someone asked me if I would ever wear *Hijab* (head scarf). My immediate response was, "No way! I don't need a piece of cloth on my head to be a Muslim. Anyway, I'm quite happy with how I practise my faith - I don't need to advertise it."

A year later I started university, and as with many people, rediscovered Islam. By the time I was 19, the desire to practise more and more of my faith led to an ever growing desire to wear *Hijab*. For me, the purpose of *Hijab* is modesty and identity. For me this is one of the easier acts of worship to perform.

Hijab isn't simply about modesty, but also about identity - identifying yourself as a Muslim in every visual interaction you have with another human being. That means that with human nature being what it is, people will judge you by your appearance, and your appearance will (I hope) affect one's own behaviour. However, rather than being judged by appearance in terms of levels of attractiveness, instead your appearance says something about your beliefs and faith. I would rather be judged on those.

I still wear *Hijab* 13 years later. It is now an important part of my personality. I have gone through university, qualified as a solicitor, brought up a family and actively participated in my local community, all in the knowledge that people recognise me as a Muslim. I have nothing to hide or apologise for. Observing *Hijab* has been a liberating experience for me.

Source 4 Young Peoples' Views on the Wearing of Religious Clothing in School – adapted from the CBBC website

I think that girls should not be allowed to wear the jilbab. If that is allowed to be an exception from school uniform then we all should be allowed to wear what we like, but that would lead to discrimination. When we are dressed the same we can be treated more fairly.

I think that not allowing people to wear religious clothing in school is a form of discrimination. Everybody is entitled to believe in a religion but banning people from wearing certain clothes in school is discouraging people to stand up for what they believe in.

I agree that people from different cultures should be able to dress how they want but I also agree about the school's uniform policy, so I think that girls should be allowed to wear religious dress but just wear it in the school's colours.

Of course she should wear school uniform. If she did not then she would single herself out in the school as being different and may face bullying as a result of her religion.

Source 5 Extract adapted from the Independent website, February 2007

Veils block integration in UK, warns Lord Ahmed

(This is part of a longer article by, journalist, Ian Herbert)

The senior Muslim peer, Lord Ahmed of Rotherham, has condemned the wearing of the veil in Britain as "a barrier to integration" and called for an end to their use.

Lord Ahmed told the Yorkshire Post that the veil was a "mark of separation, segregation and defiance against mainstream British culture".

He said: "There is nothing in the Koran to say that the wearing of a niqab is desirable, let alone compulsory."

"They were supposed to be worn so that women wouldn't be harassed. But my argument is that women, and communities as a whole, are now being harassed because they are wearing them. They are a physical barrier to integration."

Lord Ahmed does not support a ban on veils, such as exists in France, but wants a debate on the issue.

But Dr Hassan Alkatib, the former chairman of Leeds Grand Mosque said: "I don't think it's a big issue. So few women choose to wear niqab - not even five per cent - that I just think there are far more important things to worry about in our communities."

The Muslim Council of Britain said Muslim women should have the right to wear whatever they like.

Source 6 Extract adapted from the Muslim Council of Britain Website, February 2007

'Towards Greater Understanding- Meeting the Needs of Muslim Pupils in State Schools' – A Report by the Muslim Council of Britain

Muslims are part of the mix that comprises modern Britain, with half of the Muslim population being British born. There are over 400,000 Muslim pupils in school education. The faith commitments of Muslim pupils include all aspects of everyday life and conduct, including daily life in school. It is important, therefore, that schools have a good understanding of how they can respond positively to meeting the needs of Muslim pupils.



Extracts below are from sections of the report on Modesty and School Uniform

(These adapted extracts are from a longer report by the Muslim Council of Britain.)

The concept of 'haya' which includes modesty, humility, decency and dignity, is a central value in Islam, as in many other faiths. It applies to all aspects of behaviour and conduct.

Schools should expect Muslim pupils to observe the principles of 'haya' in all aspects of their conduct. One important aspect of 'haya' relates to the covering of the body.

Dress for both boys and girls should be modest and neither tight-fitting nor transparent and not highlight the body shape. In practice this means a wide variety of styles are acceptable. In public, boys should always be covered between the navel and knee and girls should be covered except for their hands and faces, a concept known as 'hijab'.

'Hijab' means 'to cover'. This takes the form of a headscarf and covering of the rest of the body with exception of the face and hands. For some Muslims meeting this requirement may mean the wearing of the jilbab (a long dress down to the ankles).

Schools should accommodate Muslim girls so that they are allowed to wear a full-length loose school skirt or loose trousers, a long-sleeved shirt and a head scarf to cover their hair.

Schools may wish to specify the colour, styling and size of scarf for reasons of uniformity. Schools have a right to expect that Muslim parents will provide their children with suitable clothing for the climate and ensure that any headscarves worn can be safely tied for work in potentially hazardous places such as science labs, food technology areas, technology workshops and PE areas.

Source 7 of the European Convention on Human Rights (Article 9)

Freedom of thought, conscience and religion

1. Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief and freedom, either alone or in community with others and in public or private, to manifest* his religion or belief, in worship, teaching, practice and observance.

2. Freedom to manifest* one's religion or beliefs shall be subject only to such limitations as are prescribed by law and are necessary in a democratic society in the interests of public safety, for the protection of public order, health or morals, or for the protection of the rights and freedoms of others.

* Manifest means to reveal or display

Source 8 Extract adapted from the Department for Children, Schools and Families' (DCSF) *Guidance to Schools on School Uniform Related Policies*, 2007.

DCSF strongly encourages schools to have a uniform as it can support positive behaviour and discipline; encourage a school identity; ensure pupils of all races and backgrounds feel welcome; protect pupils from social pressures to dress in a particular way; and promote good relations between different groups of pupils.

There is no law that deals specifically with school uniform or matters such as the wearing of jewellery. It is for the governing body of a school to decide whether there should be a school uniform and other rules relating to appearance, and if so what they should be.

The governors might decide that the views of parents about what pupils should wear are outweighed by factors such as:

- health and safety: it may be reasonable for a school to ban pupils from wearing jewellery where it feels that this poses a risk of injury, or where it feels that wearing jewellery to school might place a pupil at increased risk of bullying;
- teaching and learning: if a pupil's face is obscured for any reason, the teacher may not be able to judge their engagement with learning, or to secure their participation in discussions and practical activities;
- promoting a strong, cohesive, school identity that supports high standards and a sense of identity among pupils: if some children look very different to their peers, this can inhibit integration, equality and cohesion;
- the need to promote harmony between different groups represented in the school.

Research Notes

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*Copyright Acknowledgement:***Sources:**

Source 1 Extract adapted from the CBBC News website, September 2004
http://news.bbc.co.uk/cbbcnews/hi/world/newsid_3620000/3620406.stm

Source 2 Extract adapted from the CBBC News website, March 2006
http://news.bbc.co.uk/cbbcnews/hi/newsid_4830000/newsid_4831700/4831778.stm

Source 3 Extract adapted from the Muslim Council of Britain website, January 2004
http://www.mcb.org.uk/features/features.php?ann_id=192

Source 4 Young Peoples' Views on the Wearing of Religious Clothing in School – adapted from the CBBC website
http://news.bbc.co.uk/cbbcnews/hi/newsid_4830000/newsid_4833100/4833134.stm

Source 5 Extract adapted from the Independent website, February 2007
http://news.independent.co.uk/uk/this_britain/article2290058.ece

Source 6 Extract adapted from the Muslim Council of Britain Website, February 2007
<http://www.mcb.org.uk/downloads/Schoolinfoguidancev2.pdf>

Source 7 of the European Convention on Human Rights (Article 9)

Source 8 Extract adapted from the **Department for Children, Schools and Families' (DCSF) Guidance to Schools on School Uniform Related Policies, 2007**. <http://www.dfes.gov.uk/consultations/conResults.cfm?consultationId=1468>

Images:

Image 1 - www.kickitout.org

Image 2 - <http://www.royal.gov.uk/output/page5650.asp?GalleryID=3081ImageID=3018Start=0&ImageID=&Start=0> © Crown Copyright

Image 3 – Picture courtesy of Equality and Human Rights Commission

Image 4 - <http://www.archbishopofyork.org/798?mediaid=297§ionid=1248>

Image 5 - <http://www.chiefrabbi.org/pr-index.html>

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