HUMAN RIGHTS EDUCATION IN ENGLAND AND MALAYSIA: FAITH AND SECULAR SCHOOLS' KNOWLEDGE AND PRACTICE.

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I certify that all material in this thesis which is not my own work have been identified and that no material has previously been submitted and approved for the award of a degree by this or any other University.

(signed)………………………..……………….

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Abstract

This thesis reports the findings of a study into human rights education (HRE) in four secondary schools in England and Malaysia. A key aim of the research was to investigate the extent to which faith may impact upon the delivery of HRE. For the purposes of comparison, one faith school and one secular school were sampled in each country. In each school, semi-structured interviews were undertaken with the curriculum coordinator and teachers responsible for delivering HRE and questionnaire surveys and focus group interviews were carried out with students in Years 8 and 9. Data were gathered in relation to: the nature and positioning of human rights education in each school; teachers' levels of confidence in delivering HRE and their pedagogical strategies; and the students' knowledge of human rights principles and the extent to which this knowledge shaped their attitudes and behaviour.

Findings from this study indicate that the teaching of human rights education is addressed differently in schools, depending on their staffing, curriculum priorities and religious status. In the English faith school, HRE was taught within the RE curriculum and was seen as a means to teach about Christianity; in the secular school, the emphasis was on human rights as universal values, delivered through the Citizenship curriculum. In both schools in Malaysia, where Islamic principles strongly underpin the national curriculum, human rights education was delivered as part of the Civics and Citizenship curriculum, but taught by RE teachers. Common concerns amongst teachers in both countries and both types of school related to appropriate training, sufficient curriculum time and confidence to teach about controversial issues. While there were school-level factors influencing delivery, these could not be disassociated from the wider socio-cultural, political and educational policy contexts.

The findings in relation to students' knowledge and practice of human rights also reflected the different contexts of each school and country. The key influences appeared less to do with religion (in that this did not appear to be a key factor in the differing responses from the two English schools) than with cultural, social and economic factors, though Islam underpins these in Malaysia. In general, English students had a deeper understanding of human rights but there was some dislocation between understanding

and actual attitudes and behaviour. In Malaysia, a much newer democracy, levels of understanding about human rights were somewhat lower but there were many issues on which English and Malaysian students expressed similar views. The most noticeable exception was in relation to respect for individuals regardless of their sexuality.

This was a small study and it is therefore not possible to generalise from its findings. However, it has raised some important issues about the teaching of HRE in both England and Malaysia. In both countries there needs to be further consideration of where in the curriculum HRE is best positioned, in order to ensure that it receives sufficient curriculum time and resources. More and better targeted in-service education is required to support teachers of human rights, with particular emphasis on the pedagogy of teaching controversial issues. In both countries it is important that teachers and students work together on understanding and practising the principles underpinning human rights.

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Abbreviations

ACT	The Association for Citizenship Teaching
AST	Advanced Skills Teachers
CPD	Continuing Professional Development
CRE	Commission for Racial Equality
DfES	Department for Education and Skills
ECHR	European Convention on Human Rights
ITT	Initial Teacher Training
NIACE	National Institute of Adult Continuing Education
QCA	Qualifications and Curriculum Authority
SUHAKAM	Malaysian Commission of Human Rights
TDA	Training and Development Agency

Chapter 1

1.1 Introduction

This thesis is about human rights education and young people's knowledge and practice of human rights. I became interested in human rights early on in my teaching career in Malaysia, an interest which has developed through my involvement with the Human Rights Commission and subsequent training of teachers.

I originally trained to teach at primary school level though I have also taught in secondary schools in Malaysia. Religious Education is my area of specialisation but I was also trained to teach Moral Education, History, Malay Language and Physical Education. After nine years of teaching in schools, I joined my university as a member of the academic staff. My experiences during my time in schools had raised my awareness of a lack of human rights education in the Malaysian curriculum. The focus in schools was very much exam-oriented. Critical thinking skills were not taught and, unlike in some other countries, students were not often afforded the opportunity to contribute to discussions about their school, its rules and their own responsibilities. Furthermore, there were few occasions on which students could discuss with their peers and teachers wider issues relating to politics, human rights, the economy and the environment.

My professional involvement with human rights education began when the Human Rights Commission of Malaysia (SUHAKAM) invited me to represent my university as their researcher in 2002 for a national project examining the knowledge and practice of human rights in schools. I was involved in the data collection process in Sarawak, in East Malaysia, where my university was located.

Findings from this national project were reported to the Education Ministry in Malaysia and recommendations were made to review the curriculum, to reflect Malaysia's ratification of the United Nations Convention on the Rights of the Child. In 2005 the Education Department agreed to review the curriculum and it now includes the subject of Civics and Citizenship as an anchor of human rights education. As I will discuss in more detail in Chapter 3 the Civics and Citizenship curriculum focuses on educating students about loyalty to one's family, community and country and about respect for others from different races, cultures and faiths.

Following this addition to the Malaysian curriculum, I was keen to examine how human rights education was then being delivered in Malaysian schools. I considered undertaking a study of a sample of secondary schools in Malaysia but felt that my understanding of the Malaysian experience would benefit from undertaking a comparative study, i.e. by undertaking a study of human rights education in a second country, so that I could compare and contrast the data I collected. It seemed appropriate to choose a country with a longer history of human rights education where it might be assumed that some of the challenges of delivering HRE had already been met and overcome. I was also interested to explore the extent to which a faith context might affect human rights education. Choosing England as my second country allowed me to fulfil both my criteria. Firstly, human rights education has been in place longer in England than in Malaysia. Whilst it has long been included in some schools' social sciences curriculum it was introduced in 2002 as part of Citizenship education, with a focus on preparing students to become active, informed and responsible citizens. The revision of the Citizenship curriculum in 2007, when a new was included entitled 'identity and diversity' was also relevant to Malaysia as an increasingly diverse society. Secondly, like Malaysia, England has faith schools, so I would be able to explore the faith/secular dimension in both countries.

As already indicated above, human rights education can encompass a myriad of different elements. The weighting given by teachers in schools to the various potential elements will be influenced by their own subject knowledge and confidence, but also by wider socio-cultural, political and religious considerations. In the 21st century, issues relating to race, faith, class, gender, disability, sexuality and immigration, amongst others, continue to provoke fierce debates amongst many countries' populace and have implications for both rights and responsibilities. For this reason education for human rights often includes teaching about topical, sensitive and controversial issues.. Children arrive in schools with views which have been shaped by their families, their peers, their community, their belief system and the media. Human rights education involves addressing these issues and, where necessary, debating and questioning what may be strongly held but sometimes misplaced attitudes amongst students. This requires well trained and confident teachers employing appropriate pedagogic strategies which create an environment where young people feel they can express their views in an open and secure manner. In England, the Training and Development Agency for Schools has tried to ensure that initial teacher training providers train teachers appropriately to

deliver human rights education and also offer in-service training for teachers already in post. In Malaysia, the Human Rights Commission of Malaysia (SUHAKAM) has been involved with the Education Ministry to support training related to human rights education. In both countries there is a need to investigate the effectiveness of such training.

I was interested to explore with the teachers in my study their views on the quality of their training for HRE, their levels of confidence and their pedagogical approaches. In particularly I wished to discover whether there are differences in the way in which teachers in secular schools and teachers in faith schools approach the teaching of human rights, and the extent to which a faith context enhances or prohibits teaching about universal rights. Undertaking my research in both secular and faith schools has enabled such comparisons.

The second key strand of my research was to investigate the levels of knowledge about human rights amongst young people in schools in Malaysia and England and the extent to which their knowledge informed their own attitudes and behaviour. I was again interested in comparing the responses by country and in relation to the faith/secular dimension.

1.2 Purpose of the study

This study aimed to make an original contribution to the human rights education discourse. Although there has been some research in England, such as a longitudinal study by the National Foundation for Educational Research (NFER, 2003) which investigated the teaching of HRE within citizenship education, it did not investigate whether there were differences between faith and secular schools in terms of their approach to and delivery of HRE. It also did not investigate the views and experiences of young people. In Malaysia, there has been very little research into this area of the curriculum. The importance of this study thus arises from its contribution to knowledge about human rights education in faith and secular schools in both England and Malaysia and the implications for effective practice, particularly in Malaysia where the subject is in its infancy.

The aims of this research were to:

a)   compare and contrast the human rights education curricula in Malaysia and England.

b)   investigate secondary school students', teachers' and curriculum coordinators' experiences and interpretations of human rights education in both Malaysia and England.

c)   investigate the impact of a faith context on human rights education in schools in Malaysia and England.

d)   identify practices in school in Malaysia and England that promote effective human rights education.

From these aims, a number of research questions were developed:

a. What are the curricula relating to human rights education in Malaysia and England?

b. How is human rights education delivered in faith and secular schools in Malaysia and England?

c. How do teaching staff in England and Malaysia feel about delivering human rights education?

d. What is the knowledge of human rights amongst students in England and Malaysia?

e. In what ways are students' understandings of human rights reflected in their practice?

f. Is it possible to teach effectively about human rights in a faith context?

1.3 Research design

Research was undertaken in four secondary schools, two in Malaysia and two in England, one faith and one secular school in each country. The English schools were located in the south west of the country with the majority of students being from the British white ethnic group. In Malaysia, the schools were located in Peninsular Malaysia, with students being from the Malay majority. Questionnaire surveys and focus group interviews were undertaken with students aged 13-14 years. Semi-structured interviews were conducted with curriculum coordinators and class teachers in each school. Details of the methodology are set out in Chapter 4.

Although this is only a small scale study and it is not therefore possible to generalise from its findings, it does raise some important issues in relation to human rights education, in both Malaysia and England. It reveals unexpected differences amongst young people between schools and countries and, together with the evidence from teachers, has implications for the policy and practice of human rights education in both countries.

In the next chapter the literature is reviewed about human rights in general in both countries; England and Malaysia. The third chapter discusses the development of human rights education in England and Malaysia at the school curriculum level. Chapter 4 discusses the methodology adopted and the rationale for this. The fifth chapter considers the findings from interviews with coordinators, teachers and students at both faith and secular schools. In Chapter 6, I discuss the findings from the students' questionnaire which provided information about their knowledge of human rights and their attitudes and behaviours. In Chapter 7, the key findings from this research are discussed and some implications for policy makers, schools and teachers are identified.

Undertaking this research has demanded that I make a challenging personal, as well as professional journey. Throughout this thesis there are references to my own role in the research process, at times an insider (in the Malaysian context) and as an outsider (in England). This duality of roles brought challenges but also many benefits as I discuss later in Chapters 4 and 7.

Chapter 2
Literature Review

2.1 Human rights: an overview

Introduction

This chapter sets out a review of the literature on human rights. In the first part, it traces the historical and philosophical origins and principles, examines the development of the modern human rights movement and discusses human rights in the UK and Malaysia. In the second part it examines the development of human rights education and discusses how this is now being delivered in these two countries.

Human rights are asserted to exist on the basis of moral theory or reasoning. Freinberg in Dower (2003) defines human rights as moral rights which should be upheld by all human beings equally, with no conditions or alterations. Human rights are not part of a static and rigid system, but they represent a dynamic system which aims to preserve freedom and justice. Human rights cannot stand alone but grow from and are associated with the earlier tradition of citizenship (Shafir & Brysk, 2006). Riffat argues that "human rights are a universal concept for every human being in this world" (Riffat, 2005).

The concept of rights can be described as:
1) a claim to something (which someone else has a duty to do or provide), for example, an owner has rights (claims) to the return of property which has been stolen (and that person has a duty to return it); or
2) the freedom to do something, for example, the right to freedom of speech (which is supported by other rights which are claims that other persons do not interfere with the exercise of that freedom); or
3) the power to do something which affects other people, for example, a judge's rights to decide a case, which affects the penalties involved in the case or
4) immunity from challenge in doing something, for example, a judge's rights not to be sued for the results of a judicial decision (Hoffman & Rowe, 1998).

The link between natural rights and human rights was developed by John Locke (Kamenka & Tay, 1978; Penny & Mary, 2004). This idea was expanded by other

philosophers, such as Rousseau, to include the notion of a social contract. By the 16th century the concept of natural rights had become officially incorporated into the English Bill of Rights (Robertson & Merrills, 1996).

2.2 Historical and philosophical origins and principles

In ancient history all the five oldest faiths, cultural and religions; Hindu, Hammurabi, Bible, Quran and Confucius address the issue of people's duties, rights and responsibilities. However, the concept of human rights is often deemed to have emerged from the liberal democratic tradition in Western Europe which is "influenced by Greek philosophy, Roman law, the Judaeo-Christian and the humanism of the reformation" (Robertson & Merrills, 1996 ,p.2).

Various people have claimed their own country to be the birthplace of human rights, such as the Shah of Iran who claimed in his speech at the International Conference of Human rights (1968) that "the rights of man were promulgated in his country (Iran) by Cyrus the Great about 2000 years ago" (Robertson & Merrills, 1996 ,p.7). The Charter of Cyrus was formed to recognize and protect people's liberty and rights of security, freedom of movement, property, economic and social rights.

Other early examples of influencing the development of human rights include the Pharaohs of ancient Egypt. According to Polys Modinos, the pharaoh gave instruction to his viziers that "when a petitioner arrives from Upper or Lower Egypt…make sure that all is done according to the law and the right of each man respected" (1996 ,p.7).

The Code of Hammourabi (Parveen Shaukat Ali, 1980) from the King of Babylon (Niazul Haq Khan, 1978) 2000 years ago before Christ also asserts the importance of protecting and upholding the principles of human rights for their people so that justice may be exercised.

The history of human rights in Europe is dominated by certain specific acts or events, such as the Magna Carta of England in 1215. As Robertson & Merrils assert, in this period when England was controlled by the institution of monarchy, the Magna Carta "guaranteed its citizens freedom from imprisonment or dispossession of his property and freedom from prosecution or exile unless by the lawful judgement of his peer or by the law of the hand" (p.4). Further development to secure rights include free elections,

freedom of speech, bail and trial by jury taking place under the Acts of Habeas Corpus and the Bill of Rights in 1689 (Heater, 1990).

In France the Declaration of the Rights of Man and the Citizen in 1789, following the Revolution, also had human rights at its core. Meanwhile Locke and Montesquieu insisted that 'the Americas are a free people claiming their rights as derived from the laws of nature and not as the gift of their Chief Magistrate' (Robertson & Merrills, 1996 ,p.5), as exemplified in the Declaration of Rights by Thomas Jefferson on October 14th 1774. This was followed by the Declaration of Independence in 1776 which stated 'that all men are created equal, that they are endowed by their creation with the certain unalienable rights, that among these are life, liberty and the pursuit of happiness' (Robertson & Merrills, 1996 ,p.5). There are notable similarities with the French Declaration, particularly the principle that the rights of man are natural and inalienable. Such documents were seminal to the development of human rights in the 20th century.

Whilst a concept of universal rights has developed, it is important to note that there were different philosophical views or starting points within this broad framework. These emphasise alternatively Western, socialist and religious conceptions (Cassese, 1990). Western human rights tend to focus on individual protection rather than that of the state or country. From this perspective, rights are seen as an individual's heritage, which should be outside the remit of any state or government. As such, any attempt to breach these individual rights would be challenged. This can be seen in the 1948 Universal Declaration of Human Rights, the 1966 Covenant on Civil and Political Rights and in the 1966 Covenant on Economic, Social and Cultural Rights.

The second philosophical framework is derived from a socialist viewpoint. Such a position maintains that human rights only exist in society, in the state and under certain conditions. Therefore, human rights are not particularly the 'right of individual' but of the community. For example, in such societies suspects can be held without charge in order to protect the community. In a classic example during the 1940s to early 1950s the Soviet Union championed the rights of the state but faced opposition from the US who campaigned for individual political rights which the former saw as undermining economic and social rights. In the end, the Universal Declaration of Human Rights addressed this tension through two covenants; one on civil and political rights and the other on economic, social and cultural rights.

A third perspective sees human rights as embedded within or emanating from religious concepts. According to Buddhism, every individual forms a part of a family, society and nation. Every individual has freedoms but must exercise these in accordance with their culture and religion as laid down by religious leaders. Within the Hindu tradition, human rights are respected but only within the parameters of each person's caste (Cassese, 1990). Another example of rights being respected within the confines of particular groups is seen in Confucianism in China and Japan. In this case the focus is on the family who is seen as the main structure, and to whose leaders all individuals must show respect. Similar patterns are identifiable in African ethnic tribes. According to the Quran, there is no discrimination between men and women with regards to their rights but there are certain things that only men or women can do i.e. which are seen as appropriate for their gender. According to the Quran: 'And their Lord does answer them: I shall not lose sight of the work of any of you who work (in My way), be it man or woman…' (Quran 3:195)(Fathi Osman, 2004).

2.3 The development of the modern human rights movement

Developments in the concept of human rights were brought about as a result of the events of the Holocaust in the Second World War. Public opinion was influential in the move to create an organisation which could pursue and uphold respect for human rights in the world.

One result of this was the formation of the Charter of United Nations in 1945 followed by the Universal Declaration of Human Rights in the same year (Gearon, 2003). This was a new era with recognition of the entitlement of all human beings to respect for their essential dignity and, further, an equal entitlement to all those rights recognised by the international community as human rights (Osler & Starkey, 1996).

The United Nations' Universal Declaration of Human Rights of 10 December 1948 states: 'All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.' (Article 1) (United Nations Educational Scientific and Cultural Organization, 2009).

According to the United Nation Declaration of the Human Rights, there are basic rights and freedoms that all humans should have; the right to life and liberty, freedom of thought and expression, equality before the law (United Nations Educational Scientific

and Cultural Organization, 2009). Such rights are both civic and political (Osler & Starkey, 2005), held by all human beings by virtue of common humanity (Dower, 2003), indivisible and interdependent. It is erroneous to claim priority for certain rights over others. Crucially, human rights are the entitlement of all individuals, communities and peoples, from East to the West (Mohammad Hirman Ritom Abdullah, 2006).

The Universal Declaration was based on four foundations: personal rights, rights regulating relationships between people, public freedoms and political rights. The above areas are exemplified by the reference to:

- "Economic rights
- Social rights
- Cultural rights
- Civil rights
- Civil liberties
- Political rights
- Individual rights
- Collective rights" (Starkey, 1991)
- The UDHR was followed in 1950 by the European Convention on Human Rights (Council of Europe), after which followed the Declaration of the Rights of the Child in 1959. The Convention on the Rights of the Child was set up on 20th November 1989 (**Appendix 1**).

Full implementation of these conventions is not universal and is dependent on certain conditions being present. There are deemed to be three classifications here. Countries in the first category are usually first world countries, which are able to safeguard the economic, political and social rights of their citizens. They trade in free market economies or capitalism to generate wealth producing industry and technology. These countries use a political system that is based on a liberal democratic ideology and gives rights to their citizens to choose their government. These nations respect individual rights, especially moral rights. Most of the nations falling into this category are countries that have been powerful in the past as colonists, and continue to be powerful now.

The second category of nations comprises those perceived as second world nations. These include countries from Eastern Europe and socialist countries who do not meet

the criteria above. In these countries human rights issues are still under close observation by the United Nations. The concept of human rights is still new for them because some of these countries have gained independence only recently from communist regimes.

The last category includes those third world countries which were almost all previous western colonies. These countries are often underdeveloped or developing nations. In these countries the principle of human rights may be quite new and a challenge for their governments.

As signalled above, there are different versions of human rights in Europe, the Americas and Africa. In Muslim states the creation of the Cairo Declaration of Human Rights in Islam in 1990 was an indication of the need to highlight the issue of human rights in Muslim countries as indicated by Flowers (Flowers, 2007). As Cassese (1990) points out, Islamic countries have taken great pains to ensure a commitment to equality between men and women in the two Islamic Declaration of Human Rights of 1981 and 1986 (Osler & Starkey, 1996). There are, however, still issues regarding gender equality in some countries.

Human rights in an Islamic context

The main difference between the Islamic Declaration of Human Rights and the United Nation Declaration of Human Rights is that the rights are believed to be granted by God rather than by man;

> When we speak of human rights in Islam we really mean that these rights have been granted by God; they have not been granted by any king or by any legislative assembly. The rights granted by the kings or the legislative assemblies, can also be withdrawn in the same manner in which they are conferred. The same is the case with the rights accepted and recognized by the dictators. They can confer them when they please and withdraw them when they wish; and they can openly violate them when they like. But since in Islam human rights have been conferred by God, no legislative assembly in the world or any government on earth has the right or authority to make any amendment or change in the rights conferred by God. No one has the right to abrogate them or withdraw them. Nor are they basic human rights which are conferred on paper for the sake of show and exhibition and denied in actual life when the show is

over. Nor are they like philosophical concepts which have no sanctions behind them. (Abul A'la Maududi, 2006). Adapted from www.jamaat.org.

The charter and the proclamations and the resolutions of the United Nations cannot be compared with the rights sanctioned by God; because the former are not applicable to everyone whereas the latter are applicable to every believer as they are fundamental to the Islamic Faith. Anyone claiming to be Muslim has the duty to accept, recognize and enforce these rights and should they fail to do so (or to violate them by paying lip service only) the verdict of the Holy Quran for such government is clear and unequivocal: "Those who do not judge by what God has sent down are the disbelievers." (5:44) (2005).

In conclusion the difference between Islamic approaches towards human rights and those of non- Islamic countries is that under Islam, the rights are conferred by God and subject to Sharia law. Muslim countries thus disagree with the secularism of human rights as explained by Flowers:

> The Cairo Declaration of Human Rights in Islam diverges from the Universal Declaration of Human Rights in key respects, most notably in that the former unambiguously recognizes only those human rights that are in accordance with Sharia. …The role of Islamic law as a sole source of legal opinion is confirmed by the Article 25, which asserts that "The Islamic Sharia is the only source of reference for the explanation or clarification of any of the articles of this Declaration" and indicated by Flowers in website about Human Rights here and now (Flowers, 2007). The CDHR underscores its basis in the way of life of the Muslim society (Ummah), which is described as the best community and as playing a "civilizing and historical role (Flowers, 2007).

Within this context, there are growing concerns about how Muslim countries interpret human rights according to their current political, religious and cultural perspectives. The difference between the principles, origins and current status of human rights in the UK, in Asia and then specifically in Malaysia, will now be examined in greater depth.

2.4 Human rights in the United Kingdom

2.4.1 The development of human rights

Within the United Kingdom the concept of human rights has been long established in law. The development of human rights in the UK needs to be seen in the context of its position within Europe. It was the tragedy of the Second World War which 'convinced the European peoples of the need to build a free, united Europe where everyone's interests would be respected' (Council of Europe, 1992). The Council of Europe was founded on the 5th May 1949 by the Treaty of London. It was influenced by the Universal Declaration of Human Rights which includes both civil and political rights and economic, social and cultural rights (Galligan & Sampford, 1997). Ten countries signed the treaty: the United Kingdom, Belgium, Denmark, France, Ireland, Italy, Luxembourg, Netherlands, Sweden and Norway. Their recommendations led to the European Convention for the Protection of Human Rights and Fundamental Freedoms. This first international conference established to protect human rights claimed that 'human rights and fundamental freedoms are the foundations of justice and peace in the world' (Starkey, 1991).

In 1998 the Human Rights Act was introduced in the UK to supplement the ECHR to avoid any potential breaches of the convention. The UK is also the home of Amnesty International, the largest human rights organisation in the world. Human rights in the UK are not, however, uncontested. For example, the 'war on terror' has led to the Prevention of Terrorism Act 2005 which allows house arrest if there is insufficient evidence to bring a charge. This has been argued by some to be an abuse of rights.

2.4.2 Human rights and Christianity & civil law

Human rights are closely bound up with citizenship and their origins can be traced to the city states of Greece. However, this early form of citizenship was accorded only to native males over the age of eighteen who were registered in their father's local political unit (Manville, 1990`, p.7-8). The notion of citizenship then expanded to include a number of public rights such as voting in the assembly, eligibility to public office and the legal rights of action and appeal and service in the army as well as two private rights: intermarriage and trade with other citizens (Heater, 1990).

The Emperor of Constantine adopted Christianity in 324CE as a state religion (Aldrich, 2002). The fall of the Empire of Rome to Constantine marked the transition from Classical Rome to Christendom, which included England from 597 AD when St

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Augustine of Canterbury arrived. Later the relationship between religion and English national secularism came to be played out in many ways (Smart, 1998). We see examples of the practice and rituals of Bible reading, hymn singing, prayer and worship existing in parallel with the national anthem (God Save the King), flag (Union Jack) and memorial days (St George Day). Thus British citizens have the right to follow both secular and religious customs.

According to Heater (1990) the concept of citizenship which was accepted at the start of the 19th century in Britain, France and America has hardly changed since its origin in the Graeco-Roman city states. It still reflects Judaeo Christian ethics and dogma despite accommodating the nation state and modern democracy. The term citizen was then 'adopted by the France revolutionaries to pronounce the symbolic reality of equality' (Heater, 1999). Thus in the UK there is now citizenship as a political concept defined by a package of rights and responsibilities which expresses the form of social membership in a given political community (Faulks, 2006).

2.5 Human rights in Asia

2.5.1 The development of human rights

Human rights in Asia are not new but the status of most countries in Asia as 'developing' indicates the many challenges that exist with regards to human rights. Only a few countries such as Japan and South Korea can be considered as developed nations. For the developing countries, the effects of colonization from the British, Dutch, Portuguese and Spanish can still be identified. In Malaysia, for example, there persists a wide gap in standards of living between the Malay, Chinese and Indian communities which is a legacy of the 'divide and rule' policy of the British in Malaya before independence (Hirschman, 1986). Such policies also divided the power base and resulted in a lack of trust between the various ethnic groups and a lack of respect for the rights of others.

The constant struggle to maintain economic, political and social equity is central to establishing the principles of human rights. For example in Myanmar, the country is still ruled by military power. The process of democracy has been denied here and one of the prominent defenders of democracy, Aun Sang, was put under house detention for what was claimed to be a breach of national security. Again, Myanmar was a part of the British Empire during the Second World War.

Pakistan, too, is ruled by a military regime after a coup d'etat by General Pervez Musharaf in 1999 who was succeeded by Asif Ali Zardari in 2008. This could be seen as an abuse of human rights which the United Kingdom, in its 'fight against terrorism', has continued to support, in contrast with the situation in Myanmar (Baldwin, 2007).

The Asian Human Rights Charter states that, during colonization, the people of Asia suffered inhumane and gross violations of their rights and freedom (Asian Human Rights Commission, 2007). This exploitation of people from different faiths, race and social backgrounds left a legacy of hatred and intolerance and was one of the reasons behind the Asian Human Rights Charter. It is hoped that through equality and rights for all, peace and stability will be achieved.

2.6 Human rights in Malaysia
2.6.1 The development of human rights
Malaysia gained independence from the British Empire in 1957. During British colonial rule many labourers from China and India were imported. These labourers became the backbone of the colonial economic machinery and their exploitation led to increased growth and wealth (Haris Md Jadi, 1997). Their presence also laid the foundations for a multi racial society in Malaysia.

However, the policy itself, with the Chinese controlling and contributing to the economy, the Indians working on estates as labour and the Malay having political power, has brought inequalities of wealth to the country, leading to demonstrations such as the race riots in 1969. The Malaysian government implemented the New Economic Policy (1971 -1990) in an attempt to restore peace and justice. It aimed to bring equality in economic and political spheres and to narrow the income gap between different ethnic groups.

The 1990s has seen Malaysia become more stabilized and engaged in human rights activities, for example, setting up a Human Rights Commission to serve as a human rights watchdog. This was established by the Malaysian Parliament in 1999 using the Human Rights Commission of Malaysia Act 1999, Act 597 (Human Rights Commission of Malaysia, 2007). Since then other issues, such as children's rights, have been included within their remit. However, there is still much work to be done. For example, people are suspicious of a government which silences protests or criticism.

Allegations are often dealt with under the Official Secrets Act and without trial. Whilst students learn about freedom of speech at school, when they enter society the reality may be different.

Along with most other Asian countries, Malaysia has now accepted the Convention of the Rights of the Child (CRC) although, like some other nations, it ratified it with reservations (Office of the United Nation High Commissioner for Human Rights, 2007) as can be seen below:

Reservation:

The Government of Malaysia accepts the provisions of the Convention on the Rights of the Child but expresses reservations with respect to articles 1, 2, 7, 13, 14, 15, [...], 28, [paragraph 1 (a)] 37, [...] of the Convention and declares that the said provisions shall be applicable only if they are in conformity with the Constitution, national laws and national policies of the Government of Malaysia. 23 March 1999

Declaration:

With respect to article 28 paragraph 1 (a), the Government of Malaysia wishes to declare that in Malaysia, even though primary education is not compulsory and available free to all, primary education is available to everybody and Malaysia has achieved a high rate of enrolment for primary education i.e. at the rate of 98% enrolment. (Bayefsky, 1997; Office of the United Nation High Commissioner for Human Rights, 2007)

2.7 Human rights and Islam & Islamic law

This issue has been touched on briefly, above, and will now be examined in more depth. Human rights as described by the divine message in Qur'an and Sunna were considered by the Muslim jurists to be the goal of shari'ah. Fathi Osman explains:

the jurists condensed Islamic law, as mentioned before, into the securing and developing human personality in five main areas: life, family, mind, faith, and property. The human rights covered by these five areas include the collective rights of groups and peoples as well as the rights of individuals; political and social rights have their place side by side. A collective effort to defend the

powerless and the oppressed against a powerful oppressor is an essential Islamic obligation. Every right is considered a responsibility and an obligation. In addition to human rights being considered a collective responsibility of the ummah (the Muslim people as a group) and the authorities, every holder of a right must also struggle for him/her self to obtain, maintain and enjoy this right (2004). Adapted from www.islamicity.com.

As Cornelius points out 'the factor which gives a clear superiority to the Islamic attitude towards human rights is that it places their formulation and fulfilment entirely and squarely within the religious obligation, the duty to obey the dictates of Holy Scripture, and the practice of the Holy Prophet and the responsibility to answer for all actions at the last Judgement' (Cornelius, 1978, p.261). However the Universal Declaration of Human Rights is a secular agreement. This raises questions about whether it satisfies those who are guided first and foremost by religious principles, and whether it is appropriate for countries or peoples who object to secularist ideals. This poses a major challenge for states whose principles are underpinned by religious doctrines if there is to be universal agreement on human rights.

Article 18 of the Universal Declaration of Human Rights states that 'everyone has the right to freedom of thoughts, conscience and religion'. According to Islam, religion and politics are not separated; nor can the government be divorced from the official religion (Muhammad Zafrullah Khan, 1989). However non-Muslims are subjected to civil law and not Sharia Law, which is only for Muslims.

According to Parveen Shaukat Ali (1980), before the emergence of western liberal thought, Islam had included the concept of human rights, based on very solid ethical grounds, as examples from history show. Some argue that western historians, when discussing the cruelty resulting from Christian laws, do not associate this with Christianity per se, but will claim that Muslim laws that result in a similar offence are an act of Islam. It is evident that there is still a need for clarity in the West, not only on the division between religion and the state in Islam, but also on interpretations of history.

Equality between sexes and races is upheld in Islam and is in line with the principles of human rights. In the Surah Hujarat from Quran (The Chambers XLIX V13) we read 'O

Mankind! We created you from a single pair, a male and female, and made you into nations and tribes that you may learn to know each other. Verily the most honoured amongst you in the sight of God is he who is most righteous. Lo, God knows and perceives all'. These verses underline the importance of equality between all races before God and state clearly that there is no difference between black and white and that all are equally subject to the law (Sultan Hussein Tabandeh, 1970). However in some Muslim states this equality is not upheld according to Islamic principles.

Islam has laid down some universal fundamental rights, which are to be observed and respected under all circumstances. It is impermissible to oppress women, children, old people and sick people. Women's honour and chastity are to be respected in all circumstances. These and other provisions have been laid down by Islam as fundamental rights for every human being (Abul A'la Maududi, 2006).

Human rights in Islam can be classified as: firstly, the basic human rights which Islam lays down: man as a human being. Secondly, the rights in Islam accorded to different people depending on their situation, status and position such as special rights for non Muslim, women and children (Shaukat Hussain, 1990). There is an ongoing tension between the interpretations of these rights in Islamic countries and between the perceptions of this interpretation in secularised or Christian countries. Nonetheless all countries agree on the importance of education for human rights, however these are interpreted.

2.8 Challenges to human rights in modern society – the need for human rights education.

Despite the various policies on human rights and the need for people's rights to be respected, there are still many problems and challenges, all of which point to the need for effective human rights education, both in western and Islamic states. The situation is made complex by the many faiths and cultures now living side by side. Muslims living in Europe face many challenges in an ever-changing context. In France, Muslim girls are forbidden to wear headscarves in school in line with the country's policy that separates religion from the state. Whilst the issues are different in the UK, there has been much debate about the place and value of faith schools (Heater, 2002), which exemplifies the challenge of meeting the demands of religion in a mainly secular

society. Tahir Abbas writes about multiculturism and monoculturism with reference to assimilation. He maintains that after the 11th September 2001 attacks on the World Trade Centre in New York, a move towards assimilation has become more urgent for the British Government (Tahir Abbas, 2005).

The July 2005 bombings in London brought about increased tension between some Muslims and non-Muslims. This has led to increased calls for understanding of other faiths and ways of respecting each other in a multi-faith society. Current debates about terrorism and about Muslim women wearing the full veil have shown how fragile race relations can be, with resulting implications for the protection of human rights. Islam has a fundamental respect for and tolerance of other people's faith, but this has been challenged by recent events such as cases of the Taliban or in Saudi which some would say is not a representative view of Islam. Richardson outlines the dangers of what he sees as Islamophobia and points out the role for policy makers and educationalists in promoting community cohesion (Richardson, 2004).

There have been policy changes in the UK to enable the inclusion of peoples from other cultures in the police, health and education sectors, but these are not necessarily straightforward. For example Geaves notes in *Negotiating British Citizenship and Muslim Identity,* that in attempting to appreciate "the diversity and the tenuousness, multifarious and situational nature of diaspora identities, both South Asian and Muslim, it is also necessary to acknowledge that citizenship is not straightforward" (p.66). He demonstrates that, to many white British subjects, "participation in citizenship is a non-problematic given, a set of clothing that fits like a glove, put on at birth, taken off at death, viewed uncritically and unchallenged" (p.66). However, he claims that "British Muslims have had to address citizenship, not only within the framework of the legal and political structures of their new home, with its emphasis on democracy, secularism, individual rights and pluralism, but also to negotiate and harmonise it in terms of a Sharia discourse" (Geaves, 2005, p.66).

The challenges faced in bringing about an integrated society in the UK have also resulted in pressures on schools to address these in citizenship education. A recent report by Sir Keith Ajegbo pointed out that there had been insufficient focus on diversity and equality in citizenship education and that a new approach was needed to readdress this issue (Ajegbo, Kiwan et al., 2007). The new curriculum in September

2008 includes a full GSCE in Citizenship alongside a half GSCE as currently practised. The report above also recommends "schools should build active links between and across communities, with education for diversity as a focus" (p.1). Aligned with this is a recommendation that schools work to bridge the gap between local communities in order to help address the very real challenges of community cohesion. Human rights education as a part of citizenship education is thus seen as an important tool in ensuring that young people understand their rights and the rights of others.

There are similar challenges in Malaysia because of the composition of ethnic and faith groups. The rights of others to practise their faith are still a major issue as is the attitude of many people to homosexuality. In brief, Islam is the official religion according to the Constitution but other faiths can be practised. The Malay race is 60% of the population and is Muslim, with the rest of the population being Chinese, Indian and other indigenous groups. In theory everyone is equal but in practice homosexuality is a sin and also a crime according to secular law and in Sharia law which is for Muslims only. Thus whilst in some respects the administration of the country is the same as other democratic countries, when controversial issues such as the legality of homosexuality arise, the government refers back to faith and tradition.

Whilst there is respect for other faiths 'on paper', there are many recent examples of incidents which indicate that this is not the case in practice. For example, a dispute about conversion from one faith to another resulted in the need to exhume a body in the graveyard to establish his faith (Oelrich, 2009). In another incident, there has been a dispute about the use of the name Allah. This is used by Muslims for their God but had also been used by Christians in Eastern Malaysia. Many Muslims were not happy with this, and the subsequent action of the Ministry of Interior State to revoke permission to use this name in any Christian Catholic publications is now being challenged by the Catholic Church. This dispute has sparked violence and unrest with vandalism of both churches and mosques. Political parties have tried to gain the upper hand in their responses to the issue.

Further unrest and inequality arises from the economic situation. There is a real gap between rich and poor, with the Chinese seen as controlling the wealth. This also plays a significant role in flaming racial tensions between communities.

Within the school system, there are further issues relating to rights and respect. The school population is predominantly Malay but there are also a significant proportion of Chinese and Indian children. There is a long history amongst these three races of suspicion of loyalty, with the minority races being regarded as immigrants.

The current situation has been summed up by the Malaysian sociologist, Shaila Koshy:

> We do not live according to the three principles for harmonious relations recognising the multi-cultural origins of civilisation, inter-religious encounters and showing respect and understanding the point of the other. ….Our education system does not inculcate these attitudes in us but instead tends to polarise us. We have little appreciation for each other's religion and culture. (Shaila Koshy, 2008).

He sees the answer as through better education, as the current Malaysian education system 'does not inculcate the three pre-requisites for inter-religious cooperation and relations'. (Shaila Koshy, 2008).

In Malaysia there are many challenges for human rights education as some practices contradict the CRC. For example caning at school is permitted to discipline students in certain cases. Whilst this violates the CRC it is accepted by parents and schools as part of rehabilitation of their children as long as it does not harm them. However there is an increasing awareness of the need to ensure human rights are respected. The discourse on bullying, for example, has moved on from the 1980s when it would not have been an issue. The current situation in school is summarised thus: "the school curricula for key core subjects in Malaysia combines a positive social agenda of inculcating cultural and religious pluralism and tolerance with a political agenda that emphasises loyalty and obedience to the incumbent administration" (Brown, 2007, p.327). There are thus continuing tensions between recognising and respecting individual rights, respecting the dictates of the majority religion, and ensuring loyalty to the state. Citizenship and human rights education has a central role to play in helping to find effective ways forward.

The next chapter will thus discuss and explore the history of human rights education, its links with citizenship education and its current position in both the English and Malaysian curriculum.

Chapter 3
Human Rights Education

3.1 Introduction

Chapter Two described the history of human rights. This chapter now turns to human rights education (HRE) and looks at the importance of this in helping young people to understand both their rights and their responsibilities and the role teachers' play.

3.2 Human rights education in general

The United Nations Educational, Scientific and Cultural Organization (UNESCO) indicates through their website www.unhcr.org that human rights education should

> contribute to the development of individuals who possess the skills to interact in a society … providing students with the abilities to accompany and produce societal changes ... as a way to empower people, improve their quality of life … participate in decision making processes leading to social cultural and economic policies (2009).

Human rights education is not only about political literacy but also economic and social issues. Human rights education in schools should enable students to develop the skills and attributes for active citizenship, to learn to share and to tolerate individuals who are different from themselves. Students should be equipped to transfer the knowledge and understanding gained in their school community to the wider world. The study of human rights and citizenship can help to develop empathy and understanding with people from different cultures and societies. Hicks and Holden (1995; 2007) maintain that through this students will learn about issues such as poverty and the environment and will be encouraged to participate in school activities and to positively engage with their communities both local and internationally.

As Ross (2007) states with reference to the role of citizenship and human rights education,

> it is the relationship between the individual and society, between the self and others, and our curriculum must reflect this: it must help the individual understand both their own identity and the nature of society, and, most

importantly, how to manage the complex relationship of rights and responsibilities that exist between the two (p.2).

3.3 The rights of the child

The Declaration of the Rights of the Child in 1959 set out 10 principles

related to the wellbeing of every child without distinction or discrimination on account of race, colour, sex, language, religion, political or other opinions, national or social origin, property, birth or other status (United Nations Children's Fund, 2009; United Nations Educational Scientific and Cultural Organization, 2009).

The United Nations Convention of the Rights of the Child, coming thirty years later in 1989 differs from the Declaration in that it views the child as an active subject of rights and not merely as the object of special protection and assistance. The general principles enunciated in the Convention include non discrimination, the obligation to take the best interest of the child into account, respect for the child's opinion and the right to life, survival and development. All members of the United Nations, except the United States of America and Somalia, have signed and ratified the Convention.

In addition to a child's rights to survival, protection and development, the Convention also enshrines the rights of the child to participation. The Convention makes explicit the obligations and duties of all countries to implement the Convention and to make these rights widely known to adults, children and the public as indicated its latest version. (United Nations Children's Fund, 2009).

Pannikar (1989) argues that the UNCRC "has been articulated along the lines of historical trends of the Western World in the last three centuries". The basic assumptions underlying the declaration are:

(a) A universal human nature common to all people,

(b) The dignity of the individual, and

(c) A democratic social order (Pannikar, 1989).

Education is seen as a way to teach young people about the fundamental principles of human rights and the introduction of Citizenship as a subject in primary and secondary schools provides a platform to teach human rights to young citizens. Alderson argues

that the UN Convention on the Rights of the Child (UNCRC) is 'an ideal basis for citizenship education' and argues that 'rights are central to concepts of citizenship and democracy in clarifying the standards which the citizens agree to share' (Kiwan, 2005, p.37).

Teaching about human rights: international approaches

Since the end of the Second World War the development of human rights education has taken place in Asia, Europe, America and Africa. In Japan after World War II and in Taiwan in 1997 new curricula were introduced in civic and moral education to teach about democracy and to encourage active citizenship.

The 1980s saw proposals in many countries in Europe, North America and Latin America to introduce human rights education (Osler & Starkey, 2006). By the late 1990s these proposals had become a reality in the United Kingdom with the introduction of the Citizenship curriculum, which included HRE.

In Hong Kong and China, with the "One nation two systems" (Law, 2004), citizenship education was introduced to focus on democratic citizenship after Hong Kong was handed over to be administered by China in 1997. In Korea, human rights education was introduced in 2000 (Lee) and in Singapore in 2001 (Boon Yee Sim & Print, 2005). Citizenship education was later extended to include teachers, policymakers and education officials to strengthen the understanding of this topic. Citizenship education, including elements of HRE, was also introduced in Australia, Indonesia and Thailand.

3.4 History of citizenship and human rights education in England

During the early part of the 20th century, civics education attempted to instil a sense of belonging and create responsible citizens. Civics and later, citizenship education, predominantly concentrated on teaching about the constitution, war and the monarchy and was designed to encourage patriotic loyal citizens. It grew out of the work of the League of Nations in 1918 which was created to

> protect the rights of nations, especially small nations, affirmed the duty of states to maintain fair and humane treatment to labor and to secure just treatment to the native inhabitants of their territories (Wright, 1954 ,p.46-47).

The League formed an education committee to "promote teaching about the League and international affairs generally" (Heater, 2001 ,p.115). During this time, the term 'education for world citizenship' was coined to indicate this approach to citizenship education (Heater, 2001 ,p.115).

The last few decades have seen civics and citizenship education take many forms. An attempt to include citizenship education as a cross curricular theme in the 1980s died a death as it was non-statutory and other National Curriculum subjects took precedence. Human rights education became associated with citizenship education in the 1990s when there was once again a call for education which helped prepare young people for a responsible and active role in society. The work of Crick was influential here. He was supported by the government of the time to find ways of redressing the political alienation of youth and the perceived lack of values amongst the young (Frazer, 2000; Kerry, 2003). The Crick Report of 1998 cited the low turn- out of the 18-24 age group in the 1992 and 1997 elections as alarming (Advisory Group on Citizenship, 1998; Heater, 2001). Research carried out by Halpern at the same time demonstrated that citizenship education was needed in the school curriculum and that there would be support for its introduction (Halpern, John et al., 2002)

Meanwhile, in 1997, the Council of Europe embarked upon the *Education for Democratic Citizenship* project to focus on the meaning of participatory democracy and the status of citizens within Europe (Derricott, 2000). The movement in the UK was thus part of a wider European and international drive to ensure effective political and social education.

In 2002, citizenship education was introduced into the National Curriculum in England, with an explicit reference to understanding rights and responsibilities. Thus human rights education was firmly embedded in this new curriculum subject (Gearon, 2003). Starkey (2000) who had long worked in the field of human rights education welcomed this inclusion. He saw this as part of the Government's attempt to create a multicultural society based on a 'revitalized civic culture and to promote inclusiveness' (p.52) and to encourage and enable students to learn about and become engaged with political issues both locally and internationally.

Whilst this research focuses specifically on human rights education, and the ways in which schools foster respect for these rights, it is located within the broader framework of citizenship education as this is where it sits predominantly in the UK.

3.4.1 Curriculum and practice

Citizenship and, as a part of this, human rights education, is now widely recognised in the UK as an essential part of the education of all young people. As noted above, citizenship education has been a statutory National Curriculum subject in England for all young people in key stages 3 and 4 (ages 11 to 16 years) since 2002 (Advisory Group on Citizenship, 1998). It is an important dimension of work in primary schools at key stages 1 and 2 (ages 5 to 10 years) where many schools choose to deliver it based on the non-statutory framework for PSHE and citizenship (Flew, 2000`, p.18). It also features in post-16 education and training where citizenship development projects have provided a range of different experiences for young people throughout the country, backed by the Qualifications and Curriculum Authority (QCA) which has designed guidance for post-16 citizenship (National Foundation of Educational Research).

The Advisory Group for Citizenship initially identified three strands to citizenship education:

1. **Social and moral responsibility**

   Children learning from the very beginning about self-confidence and socially and morally responsible behaviour both in and beyond the classroom, both towards those in authority and towards each other.

2. **Community involvement**

   Pupils learning about and becoming helpfully involved in the life and concerns of their communities, including learning through community involvement and service to the community.

3. **Political literacy**

   Pupils learning about and how to make themselves effective in public life through knowledge, skills and values.

   <div style="text-align:right">(Advisory Group for Citizenship, 1998`, p.40-41).</div>

Discussions continued after the introduction of citizenship education about the teaching of diversity and identity. It was felt to be neglected as a key area of the citizenship curriculum and there was pressure for a fourth strand – Identity and Diversity to be added to the citizenship curriculum (Ajegbo, Kiwan et al., 2007).

As a result, the 2007 revision of the National Curriculum saw citizenship education revised to include democracy and justice, human rights and responsibilities, and identity and diversity as the three overarching concepts. Thus issues of diversity were fore-grounded and human rights education continued to sit firmly at the centre of citizenship education (Ajegbo, Kiwan et al., 2007).

The current citizenship education curriculum introduces students to the concepts of democracy and justice, rights and responsibilities and informed social action. This includes discussion of the United Kingdom's varying national, regional, religious and ethnic identities so that students consider the multicultural nature of British society and what it means to be British.

The debate about whether the current curriculum for citizenship is appropriate for a multi ethnic multi faith society is still continuing. A report in the Times Educational Supplement in July 13, 2007 entitled "Secularist spoils citizenship" argued that the teaching of citizenship without a context of religion encourages terrorism and religious extremism. Part of the blame was laid at the feet of Bernard Crick, the 'founder' of the 2002 curriculum, who was described as a hardcore secularist (Hilbourne, 2007). This issue about the extent to which citizenship and human rights education should include reference to religion, and how it should be addressed in faith schools, is a key part of this thesis. This reflects current debates in the UK as a whole. As Amin (2002) notes in Flint (2007)

> issues of ethnicity and religion are prominent in contemporary public discourses in the UK around immigration, residential segregation, religious and political extremism and conceptualisations of citizenship and national identity (p.252).

The introduction of citizenship education has been tracked by Kerr (2005) amongst others. He notes the influence of personal, family, community and cultural factors on

students' understanding of citizenship related issues and indicates that these remain significant challenges to the successful implementation of this subject.

Others have noted further obstacles, one of which relates to teachers being expected to cover too wide a ground in the time available (Mansell & Hilbourne, 2007). It is seen as a real challenge for classroom teachers to be able to cover the many areas of the citizenship curriculum, which includes HRE. With regards to issues of identity and diversity, there is evidence that many teachers avoid issues related to religion because they lack the subject knowledge and skills to deal confidently with these areas (Oulton, Day et al., 2004; Cotton, 2006; Holden, 2007).

Research by Holden (2004) revealed that many teachers lack the confidence to teach controversial issues central to citizenship education and HRE and are concerned about the potential views of parents. They are also concerned about their own role and the extent to which they are allowed to voice their own opinions. She concludes that better-trained teachers are needed, with the skills to facilitate debates and communicate with parents.

Whilst research by Chamberlaine (2003) indicates that pupils are not engaged in political processes, Kerr, investigating student participation in school activities and their attitudes towards civic concepts found citizenship education had a central role in young people's lives and that it could increase participation. He concluded that, 'by age 14, they are already part of a political culture in society' (Kerr, Lines et al., 2002 ,p.166).

There is thus a need for further research into the ability of Citizenship and HRE to increase pupil participation both in school and community contexts, and raise awareness of human rights and responsibilities in young people.

3.5 Human rights education in Malaysia
After Malaysia ratified the Convention of the Rights of the Child on February 17 1995, (Human Rights Commission of Malaysia, 2006) the responsibility for establishing human rights education was ascribed to the Human Rights Commission of Malaysia which set up an Education Working Group in 2000 under the Human Rights Commission of Malaysia Act 1999 (Act 597). The Commission was directly under the Prime Minister's Department and answered to Parliament.

Following this, in 2002, a committee was set up by the Human Rights Commission of Malaysia which included academics, ex judges and retired government officers. This group, "Human Rights Education in School", was set up to investigate the extent to which human rights were being practised in schools and the extent to which students, teachers and administrators understood human rights issues. The committee's research findings served to inform the subsequent planning and recommendations for the delivery of human rights education in schools.

This nationwide research was administered in 2002-2003 and involved 40 secondary schools in urban and rural areas. Four types of schools participated; mixed, single sex, technical and faith schools. The research focussed on participants' awareness of the existence of the Human Rights Commission of Malaysia (SUHAKAM), the Convention on the Rights of the Child, Children's Rights and responsibilities, human rights practices in schools and fundamental human rights as outlined in the Malaysian constitution.

The findings from the research indicated that many students and teachers did not have good levels of knowledge of human rights education. Suggestions were made by SUHAKAM to the Ministry of Education to ensure that teachers, administrators, school support staff and education ministers had a good understanding of the Convention of the Rights of the Child in order that these rights might be upheld (Human Rights Commission of Malaysia, 2006). This included more seminars, conferences, dialogues and further training.

3.5.1 Curriculum in theory and practice.
In Malaysia, between 1983 and 1989, the National Curriculum for primary and secondary schools was introduced. One area of focus was the teaching of values. The principle areas of the subject of moral education at primary school were:

- to enable pupils to be conscious of, and understand, the norms and values of the society;

- to appreciate these values and the use them as a basis for making decisions in everyday life;

- to practise moral habits and behaviour in everyday life;

- to be able to express reasons that are rational when making decisions and taking action (Haris Md Jadi, 1997).

and for secondary school pupils

- to strengthen and practice habits and behaviour in accordance with the moral attitude and values acquired at the primary school;

- to be conscious of, understand and appreciate the norms and values of Malaysian society;

- to develop rational thinking based on moral principles;

- to give reasonable justification based on moral consideration when making a decision;

- to use moral consideration based on moral principles as a guide in the practice of everyday life (Haris Md Jadi, 1997).

As above, the principles underlying the teaching of morals and values in Malaysia are based on religion. The official religion in Malaysia is Islam and its philosophical approach implicitly underpins the system. The challenges and complexities of this come to the fore when human rights issues arise which involves Sharia or Islamic jurisprudence. Whilst the theory of human rights can be learnt at school, in practice the implementation of human rights can conflict with obligations associated with religion. For this reason certain human rights principles have been withheld or made the subject of reservation by the Government of Malaysia when they signed the Convention of Rights of Child.

Although the National Curriculum included the teaching of values, the Education Bill of 1995 rejected the need for citizenship to be included in the curriculum as a separate subject; it was decided instead to embed it within the history curriculum. Thus for a decade, priority was given to the teaching and learning of history, with citizenship education seen as of secondary importance (Haris Md Jadi, 1997). It was not until 2005 that civics and citizenship was separated from history and made a subject in its own right which allowed HRE to come more to the fore.

There are key concepts which underpin the teaching of citizenship in Malaysia and which have distinct links to citizenship and HRE elsewhere. These have been identified as:

- community (freedom of speech, freedom of assembly and freedom of information),
- nation building (equality and equal opportunities between genders and races)
- topical and global issues (freedom of religion and culture)

(*Human Rights Lesson Plan For Southeast Asian Schools) adapted from website* (Asia-Pacific Human Rights Information Center, 2006).

Thus human rights education is located partly within moral education and partly within citizenship education. In both subjects students learn about their rights and the responsibility to respect the rights of others, including those from other races and gender.

3.6 Key differences: key questions for citizenship and human rights educators.

In both the United Kingdom and Malaysia efforts have been made in relation to government policy and the curriculum in schools to equip students with understanding the importance of human rights. Schools are seen as communities in which students learn how to practise their rights and to acknowledge the rights of others.

In the UK the concept of human rights is largely accepted but there is still a lack of participation in national elections, particularly amongst the 18-24 year olds. Malaysia is still learning about human rights and human rights abuses are frequent. This is partly because Malaysia as a developing country is slowly establishing human rights in its legislative framework. Human rights are a sensitive and fragile issue which will take Malaysian society time to adopt and to understand. By contrast, the UK, as a developed country, has been engaging with these issues for longer and is consequently further advanced in terms of human rights education in schools, though in both countries the sensitive and controversial nature of human rights has brought challenges for teachers.

In all schools whether in Malaysia or England, the challenge is how best to promote human rights in multi ethnic and multi faith schools. This research investigates human

rights education policies and practice in England and Malaysia with a particular focus on the delivery of human rights education in faith schools, in contrast to that in secular schools, in order to illuminate the challenges of this particular context.

3.7 Schools' structure and curriculum

This section focuses on the structure of schools in England and then in Malaysia, with particular reference to the differences between faith and secular schools. In so doing it sets the context for the research, which was carried out in one faith school and one secular school in each country.

After summarising the key issues arising from the differing contexts, the chapter then looks at key areas of human rights education that are examined in the research.

3.8 England
3.8.1 Secular and faith schools

England has both secular and faith schools. Whilst the majority of schools are secular, faith schools in England have played an important role in the education system since medieval times. There are several different types of faith schools in England including Church of England, Roman Catholic, Muslim, Sikh, Jewish, Greek Orthodox and Hindu. Church of England and Catholic schools are the most common, reflecting the status of Christianity in the UK. One of the roles of faith schools is to deliver religious education specific to the faith of the school.

Both secular and faith schools in the UK are financially supported by the state and have to the deliver National Curriculum. Outside of this sit independent schools who do not receive state funding and can teach their own curriculum. There are approximately 700 Christian; 115 Muslim and 38 Jewish schools (Department for Children Schools and Families, 2007) in England. In terms of administration and governance, Lankshear explains that faith schools fall into three types: voluntary aided, voluntary controlled and foundation (2002). There are differences in their key features but they have in common an agreement about the religious character of their school. For the purposes of this research, a secular state school and a combined Church of England/Catholic school, both LEA funded, have been chosen.

3.8.2 Curriculum in general

All state maintained schools in England, whether or not they have a religious affiliation, are required to follow the National Curriculum. The National Curriculum not only focuses on the academic and physical development of the child but aims to enhance the moral, spiritual, social and cultural development of all students. According to The National Curriculum Handbook the purpose of education is 'to enable us to respond positively to the opportunities and challenges of the rapidly changing world in which we live and work' (Qualification and Curriculum Authority, 1999, p.10).

At Key Stage 3 (ages 11-14) all students in state education are required to study:

English

Mathematics

Science

ICT

Geography

History

Art and Design

Design Technology

Modern Foreign Language

Music

Physical Education

Citizenship

Religious Education

Personal, Social, Health and Economic Education. (adapted from National Curriculum)

Key Stage 4

At Key Stage 4 (ages 14-16) all students in state education are required to study:

English

Mathematics

Science

ICT

Physical Education

Citizenship

Religious Education

Personal, Social, Health and Economic Education. (adapted from National Curriculum) (Qualification and Curriculum Authority, 1999).

Note that RE sits outside the National Curriculum in England although it is statutory. It is locally determined in that the syllabus is locally agreed but is in line with the national model syllabus. In state maintained schools the values and principles of particular religions are taught as part of religious education (RE) lessons in line with the locally agreed syllabus and parents have the right to withdraw their children if they wish. However faith schools follow their own syllabus for RE which is used to encourage students to follow the particular faith as well as to learn more about it.

3.8.3 Intake

Responsibility for admissions to secular schools is held by LEAs. Responsibility for admission to faith schools is held by the Local Education Authority (LEA) or school authorities or both. Most students come from nearby feeder primary schools. In some instances entrance to a faith school requires a letter from the local vicar to say that the prospective pupil and their parents attend church regularly, in other cases parents will have to declare that they are practising Christians, Jews etc.

Entrance to faith schools has, however, been contentious. As a consequence of the race riots 2001 at Oldham, Bradford and Leeds, changes were made to the admission procedures for faith schools as it was seen to be important to ensure integration and community cohesion by having schools which were representative of many faiths. One result of this has been that Church of England schools now offer up to 25% of school places to non Christian students (Smith, 2006). This background is deemed important to the study as it indicates that faith schools themselves are by no means uncontentious. The teachers in them have a remit to support a faith but also have to teach respect for other faiths. This presents its own challenges for human rights education.

3.9 Malaysia
3.9.1 Secular and faith schools

The structure of the Malaysian education system can be traced back to missionary work carried out under the British colonial administration in the 1950s. Prior to this, unofficial education existed in madrasahs or pondok religious schools.

Both secular and faith schools in Malaysia are governed by the state. Under the country's constitution, every Islamic issue and Malay affair is the responsibility of the Ruler of that state who has a prerogative power in making any decision. The funding for this type of school is the responsibility of the state government. Normally every year the federal government allocates a budget to state governments.

There are faith schools at both primary and secondary levels. These schools originate from madrasahs which existed before Malaysia became an independent country. Recently money has been provided by the state to fund modernisation in faith schools as they often have fewer teachers and are less well equipped, e.g. in terms of ICT than secular schools. These newly modernised schools are managed by the religious authorities which are under the state government. These schools offer a curriculum which includes Islamic history, jurisprudence, law, economics as well as a National Curriculum in line with secular schools.

In terms of ethos, both faith and secular schools are underpinned by a belief in God and this underpins the basic foundations of religious education to be found in all Malaysian schools. Teaching staff in secular schools are appointed and trained by the ministry for education whereas those in faith schools can also be appointed by the state religious department authority.

3.9.2 Curriculum in general

Education in Malaysia broadly consists of a set of stages which include:

- Pre-school
- Primary education
- Secondary education
- Tertiary education
- Postgraduate

According to the National Curriculum the school curriculum in Malaysia is based on the National Education Philosophy. Underpinning this philosophy is the holistic development of the individual as an intellectual, emotional, physical and spiritual being.

Religious education as a subject is offered at every school; whether faith or secular. However in secular schools, non-Muslim students will be offered moral education while

their Muslim peers take religious education. Moral education in secular schools is based on values and morals which are common in every religion and reflect universal values.

The curriculum in faith and secular schools include the Malay Language, English language, mathematics, history, geography and science. However in faith schools, another 6 subjects which are based on Islamic principles are also offered such as Arabic language, Islamic history, Hadith, Al-Quran and Fiqh.

3.9.3 Intake

As in England, Malaysian students and their parents have to decide at the end of Year 6 which secondary school to attend. Whereas national schools are open to students of any race, faith schools cater only for students who practise the faith of the school. There is one faith school for every fifteen secular schools in each education district. During the 1980s the demand for places at faith schools was very high because the quality of education was high and therefore students were better educated than those in secular schools. However during the 1990s, the demand for faith school education dropped significantly because of a reduction in the funding from the federal government. This is because the government believed that some of these schools were encouraging fundamentalism and students graduating from these schools were more likely to become anti-establishment later in their life. The accusation of extremism from the ruling party eroded the support these schools had previously enjoyed from their communities.

3.10 Key issues for faith schools in UK and Malaysia
i) Position of faith schools in modern society

There are several issues that have surfaced recently with regard to faith schools in the UK. The mono faith nature of faith schools has led to concern that there is a lack of community cohesion because these schools do not encourage integration or assimilation. The National Secular Society refers to research by the Institute of Education which notes that "faith schools fail to improve standards and create 'social sorting' of children along lines of class, ability and religion" (Allen & Vignoles, 2009). Furthermore the events of September 11, 2001 and in London (July 7 2005) have fuelled concerns about the presence of extremist Islamic groups and the role of Islamic faith schools. On the other hand there is a recognition that "schools and hospitals [have] become more sensitive towards religious needs of Muslims" (The Runnymede Trust, 1997; Casciani, 2002; 2004).

The debate in Malaysia is not about the advantages or disadvantages about the existence of different kinds of schools but rather about how the school system itself delivers education and helps create future citizens. There is no academic research about the effect of faith schools on integration or social cohesion in Malaysia, but, as noted above, there have been concerns about the fostering of fundamentalism in some faith schools which in itself does not help promote integration and respect of others.

ii) Role of schools in promoting religious tolerance and understanding

Castle has noted the rise of Islamophobia in the UK whereby 'everything associated with Islam will be scrutinized' (Castle, 2006). Examples include current debates about the wearing of the veil in schools which is part of a wider debate about the use of religious symbols in the workplace. Allen maintains that community cohesion is lacking in certain towns and may lead to "communities leading 'polarised' with people leading 'parallel' lives, along lines of culture, religion, races and ethnicity" (2005).

In the light of such concerns about religion, extremism and community disintegration, Sir Keith Ajegbo's report in (2007) emphasised the need for schools to find ways to help pupils understand and accept people from different cultures and races to help eradicate racial and cultural misunderstandings. His report encourages faith schools to work with secular schools to help bridge the gap between the two communities.

However, Osler in her report for The Runnymede Trust (2007) cautions that

> the legal duty of all state schools to promote community cohesion could be seen as a tool for exerting direct government control over Islamic schools in the state sector (p.6).

This indicates the need to be cautious in accepting all new initiatives unquestioningly and to look critically at the role education can play in solving problems in society.

Concerns about community cohesion and the role of schools in teaching for religious tolerance would appear to be less of an issue in Malaysia. This is a reflection of the general population which is three quarters Muslim and where the central position of religion is not questioned. However the influence of Islam in some school activities is of

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concern to some parents who worry about the slow indoctrination of pupils. For example, some parents do not like schools implementing strict codes of Islamic teaching such as covering the hair for female children as they believe that the children are still young and will discover later the importance of this. This raises issues of certain schools being labelled as extreme in their view of Islam and others being labelled as too liberal and reflects the concerns in the 1990s about the fostering of fundamentalism.

iii) Curriculum: the role of faith

There is an ongoing debate about what curriculum should be taught in faith and secular schools in terms of religious education. Secular schools in the UK must teach their pupils about the main religions but are not expected to encourage a religious belief. Faith school are encouraged to include learning about alternative religions alongside the religion of the school, but the key difference is that faith schools also encourage the practising of that religion in the school. Thus a faith school such as a Catholic school would promote Catholicism and would be likely to celebrate Mass on a regular basis.

There has been criticism of the curriculum provided in some faith schools. In 2005 the Chief Inspector for Schools in England and Wales was quoted in Times Online saying that

> Muslim and other faith schools outside the state system were teaching a narrow curriculum that failed to prepare children for life in a multicultural democracy (Halpin, 2005).

This led to him being accused of Islamophobia by prominent Islamic leaders, an indication of the sensitivity and challenges surrounding the choice of curriculum in faith schools.

In Malaysia there have been some criticisms by parents about too much emphasis on the practice of Islam in faith schools especially at the primary level as noted above. However it is generally accepted that the curriculum in Malaysia is based on the philosophy of belief in God. Civic education has the same curriculum for both faith and secular schools in Malaysia. Since 2005 human rights education has been implemented

in civics and citizenship whilst moral education also looks at aspects such as respect and tolerance. Human rights issues are supported by the teaching of the Quran.

iv) Values and beliefs of teachers

Another key point which emerges in the debate about teaching human rights and citizenship education in both faith and secular schools is the values and beliefs of the teachers themselves. Whether or not the teacher has a particular faith may influence their attitude towards teaching some controversial issues and there is evidence that teachers of no faith who teach in faith schools have concerns about their limited knowledge and a possible clash of values (Cairns, 2007).

In Malaysia teachers in faith schools are not necessarily from the Islamic faith but they teach a curriculum based on a belief in God. There is no research into teachers' values and beliefs in terms of teaching from a faith or secular perspective but as teachers accept that the principles of Islam underpin the curriculum, it may be that there is less concern about how to approach teaching controversial issues as the tenets of Islam are there as a guide. On the other hand, the political situation in Malaysia may mean that there are controversial areas which are deemed too sensitive to discuss in school, an area which will be further investigated.

v) Teaching controversial issues

Controversial issues are encountered every day. The issues vary from the political and economic to those to do with ethics and morals and can be of local, national or global importance. According to Wellington (1986) as cited in Holden, a controversial issue is one which "is considered important by an appreciable number of people" and "involves value judgement, so that the issue cannot be settled by facts alone" (p.2).

Teachers are often concerned about teaching controversial issues because of lack of confidence or knowledge of certain issues. For example issues relating to the environment, peace and conflict are complex and involve competing values and interests. Opinions will differ according to the values people hold and their different socio-educational backgrounds.

It is important for students to understand controversial issues and how to handle them so that they are able to think critically and work cooperatively with others. As Holden

points out, learning about such issues can help students to appreciate multiple perspectives and thus understand how different children have different opinions. This is not about right or wrong but understanding and respecting the views of others. In tackling controversial issues, students learn the importance of making judgements based on knowledge and evidence. Such discussions also encourage participation in and communication about real life contexts.

With regard to England and Malaysia both countries are multi faith, with diverse cultures. Controversial issues arise at local, national or global levels in both countries and many of these issues relate to HRE as they involve values and the rights of others, whether this is about racism, participation, immigration or protection from abuse.

In England, it is accepted that controversial issues should be taught (QCA 2002) as indicated in the citizenship curriculum, and there is guidance for teachers on their role. The situation is less clear in Malaysia where teachers may feel affected by religious and political restrictions from discussing certain topics.

Summary

The above issues reflect some of the key debates about the role and place of faith schools in both England and Malaysia, with particular reference to citizenship and human rights education. This chapter will now turn to key issues which relate to the teaching of citizenship and human rights which are explored in the research.

3.11 Key areas of the human rights and citizenship education curriculum

This section now looks at key areas which relate to the teaching of democracy, diversity and respecting the rights of others. It is these areas which inform the questionnaire given to pupils. In each case, the area is discussed in relation to both England and Malaysia

3.12 The rights of the child to express their own opinion and to participate through the use of school councils

The Convention of the Rights of the Child recognises the rights of young people to be heard and to express their concerns. These rights are directly relevant to school, as this may be described as a mini nation with the students as its citizens. If all students are to have the opportunity to participate fully in this mini society it is essential that every

person's voice is heard and represented. Creating opportunities for students to be heard can promote power sharing and enable students to develop negotiation skills and be confident in meetings and during debates. A school council can provide this opportunity, enabling students to become confident and responsible citizens who will be able to participate fully in society during adulthood.

A study by Harber and Trafford (1999) found that students were more motivated if they were encouraged to contribute to the running of their school and if their voices were heard. In schools where students were encouraged to participate, the researchers noted that communication and consultation between students and staff was improved. In schools where students felt part of a democracy there was a greater sense of belonging and responsibility felt by students and there was a reduction in incidences of physical and verbal abuse.

Rowe (2003) summarises the advantages of schools councils as being

1)   ways to promote justice by tackling important issues where student rights are infringed;
2)   providing opportunities for students to learn how to serve others.
3)   promoting citizenship learning, political efficacy and democratic attitudes;
4)   developing social confidence and personal qualities and skills;

He notes that councils improve the atmosphere of the school, teachers are trusted more, rules are seen to be fairly-based and students will accept rules more readily if they think they have helped to decide them. Furthermore, school councils demonstrate to students the good faith of the staff and commitment to shared values, including respect for persons and justice. They can also provide the basis for a staff/student consensus against an anti-social minority.

School councils in England

In England, school councils were first established forty years ago to give students a forum to voice their opinions and ideas. School Councils typically include students, teachers and administrators. The Education and Skills Act 2008 requires school governing bodies to consult with students and listen to their views.

In most schools in England, school councils are an elected body and usually include elected student representatives from each class. Student councillors attend the council meeting and are responsible for representing the ideas, views and suggestions of their class which will then be discussed and debated at the meeting. Any proposals or decisions that are made at the meeting are then reported back to their class.

School councils in Malaysia

School councils in Malaysia are organised differently to those in England. Student representatives on the school council are known as prefects and they are selected by the class teacher. Normally teachers will choose a boy and a girl and these are usually the most able students in the class. In some schools teachers monitor students in their class, select who they feel will be suitable and nominate these. . In other schools teachers nominate suitable candidates who must then canvas students for their vote. Once elected, prefects wear special shirts to distinguish them from other students and to make it easier to identify them when help is needed.

One of the roles of student councillors is to maintain order and calm during assembly and lunchtime and to help with discipline by monitoring and breaking up fights and dealing with truants. This is part of their overall responsibility for maintaining standards of behaviour and dress throughout the school. Counsellors discuss problems in the school with teachers and offer their own ideas and suggestions for improvement. They will also discuss with their classmates any issues or problems that they wish to raise.

It can be seen therefore that the role of the school councillor in Malaysia is more about obligations and personal responsibility towards the maintenance of order in the school rather than ensuring that the voice of students is heard. This may be because councillors do not question their role or because they are not aware of their right to be consulted more fully and therefore do not expect to participate more actively in the running of their school.

3.13 The right of the child to protection from physical and emotional abuse

The following section focuses on the rights of the child to protection from physical and emotional abuse. It looks first at corporal punishment as a form of physical abuse, then at bullying which may be both physical and emotional, and finally at racist abuse. All three areas are addressed in the questionnaire in terms of pupils' knowledge of their

rights in relation to this area, and the respect that they show for the rights of others as they relate to these areas.

3.13.1 Corporal punishment

Corporal punishment has been long debated in terms of whether it is beneficial to children, helping them to understand discipline, or whether it is in fact a form of abuse. It is examined in this thesis in terms of children's knowledge of their rights as regards the use of corporal punishment, both in school and in the home.

At the current time, 47 member states of the Council of Europe have committed themselves to putting an end to all corporal punishment of children. Full prohibition in law has been adopted by 18 member states and at least 7 others have publicly pledged to do the same in the near future. Globally New Zealand became the first English speaking country to prohibit all corporal punishment including within the family. In Latin America, Uruguay, Venezuela and Chile have also followed suit. The United Nations has set a target that all nations should end corporal punishment towards children by 2009.

Corporal punishment – England

In the UK, The Children's Act 2004 Section 58 is a means to protecting children from physical abuse and states that a parent or carer can be charged with a criminal offence if they harm their child. Whether a smack can be regarded as reasonable punishment will depend on the circumstances of each case taking into consideration factors like the age of the child and the nature of the smack. However according to The Children's Legal Centre, a national charity which is concerned about law and policies affecting children and young persons, "physical punishment will be considered 'unreasonable' if it leaves a mark on the child or if the child is hit with an implement such as a cane or a belt" (2008).

The current situation is thus that corporal punishment is illegal at school but is not outlawed in the home. Some parents still hit their children as punishment and opinion is divided as to the acceptability of corporal punishment in the home. Advocates of corporal punishment argue that 'soft hitting' like smacking with the hand is acceptable

as a last resort and useful for teaching the child "right from wrong" whereas critics argue that hitting a child is unacceptable in any circumstance.

Corporal punishment - Malaysia

The use of caning in schools has been legal in Malaysian schools since 1957. The Education Act 1996 states that this will apply to male school students only. In 2004, the Ministry for Education extended the power to discipline male students by caning to all teachers.   The decision and authority to cane a boy rests with the Head teacher who may give written authorisation for another teacher to carry out the punishment on his or her behalf. If caning the buttocks the boy must be fully clothed according to report in New Sunday Times newspaper title "Seeking solutions to a punishing task" (Sennyah 2007).

Generally in Malaysia corporal punishment by caning is accepted and seen as a justifiable disciplinary measure to punish persistent bad behaviour in school. In 2003 research by the Malaysian Commission of Human Rights, found that the majority of students, parents and teachers were in favour of caning and corporal punishment of male students in school. However there are some parents and NGOs campaigning to abolish corporal punishment in schools because of their concerns over the psychological damage to children that these practices may cause. The Ministry for Education has also received proposals from the Malaysian Commission of Human Rights recommending improvements to the care of children as outlined in the Convention of the Rights of The Child.

3.13.2 Bullying

There is currently much concern internationally about bullying in schools which is reflected in research from Olweus (2009), Hamarus (2008), Woods (2003) and (Xin, Stewin et al., 2001).

Bullying can affect both children and adults as indicated in the following examples from The University of Exeter website:

- shouting and sarcasm;

- derogatory or belittling remarks in front of others regarding appearance, work or personal attributes;
- ignoring; unwarranted exclusions;
- subjecting someone to group pressure.

Bullying is not confined to open, derisory remarks or aggression, but can also be subtle and devious, resulting in an individual being singled out, demeaned and devalued.(…). Bullying can cause an individual to feel isolated, with possible implications for physical and mental health. (University of Exeter, 2009).

In addition to the kinds of bullying noted above there is also **homophobic bullying,** which relates to sexual orientation. Sexual orientation is an enduring emotional, romantic, sexual, or affectionate attraction towards others. It is easily distinguished from other components of sexuality including biological sex, gender identity (the psychological sense of being male or female), and the social gender role (adherence to cultural norms for feminine and masculine behaviour). 'Sexual orientation is different from sexual behaviour because it refers to feelings and self-concept. Individuals may or may not express their sexual orientation in their behaviours.' (American Psychological Association, 2009)**.** Homophobic bullying occurs when 'bullying is motivated by a prejudice against lesbian, gay or bisexual people' (Department for Children Schools and Families, 2009). Reference to this kind of bullying or prejudice is included here as the thesis seeks to establish the extent to which pupils respect the rights of those with different sexual orientations, alongside their understanding of other forms of bullying and how this links with a rights agenda.

Bullying in schools in England

Whilst the above definitions apply to both adults and children, the focus here is on bullying in schools. It has long been a concern for schools in the UK and is defined in school contexts as

- Kicking
- Name calling
- Making threats
- Spreading rumours
- Taking people's things

- Leaving people out

- Hitting

- Racism

- Nasty text messages (The Bully Free Zone, 2009).

Government initiatives are being implemented by the Department of Children and Families (DCSF) to try to eradicate bullying in schools. This department launched guidelines for administrators, educators and parents to help prevent bullying and find a way to spot the victims. Many schools in England already have anti bullying policies and procedures in place and all schools have been required to sign up to the Anti Bullying Charter. This Charter encourages all schools to evaluate their policies and practices in relation to bullying and to put in place measures to protect children and assist teachers and parents in dealing with bullying behaviour in their school.

Nonetheless it remains a serious issue. According to Teachernet, in 2001-2002 their counsellors were approached by 20,000 victims of bullying (Department for Education and Skills, 2009) some of whom had attempted suicide as a result of their experiences.

Bullying in schools in Malaysia

Until recently bullying was an unacknowledged problem in Malaysia, especially in secondary schools. However the recent death of a boy at a religious boarding school who had been subjected to severe bullying shocked the school, the education establishment and the nation. The victim had been beaten unconscious by eight senior boys during prayer time and this was witnessed by six other boys (Yahaya & Ma'alip, 2004).

Following this tragic event many more stories of bullying have emerged from other school which has led to the issue of bullying being taken very seriously by the Minister for Education. As a result schools are being urged to review their policies and procedures and to implement new measures to combat bullying. The Ministry for Education has provided more training for teachers and school wardens to help them recognise and combat bullying in school.

3.13.3 The right of all races to be treated equally and with respect

Racism is a major concern in most countries where there are different religious and ethnic groups. It has been defined in the dictionary as 'the belief that races have distinctive cultural characteristics determined by hereditary factors and that this endows some races with an intrinsic superiority over others' (2009).

A basic tenet of the United Nations is that all human beings are equal and racial discrimination is rejected, as reflected in the United Nations Convention on the Elimination of All Forms of Racial Discrimination. This states: that 'the Convention commits its members to the elimination of racial discrimination and the promotion of understanding among all races' (Article 2.1). Furthermore, the Convention also requires its parties to outlaw hate speech and criminalize membership in racist organizations (Article 4) (United Nation, 1966).

Fulfilling the requirements of this Convention is a major challenge for both England and Malaysia where there are continuing tensions as a result of the many ethnic groups and religions in each country. There are clear links to human rights in that each person has the right to be respected, regardless of their race or faith. Education for cultural diversity and anti-racist education, whether taught through moral education, citizenship education or religious education has an important role to play in ensuring that children grow into adults who respect these rights. .

Racism in South West England

The South West of England, where the research took place, has a predominantly white population with 5% of primary school pupils and 3.8% of secondary school pupils being classed as being from Black or minority ethnic backgrounds (Bennett, 2008). Research undertaken by the University of Exeter suggests that racism is experienced by some BME trainee teachers who report experiencing isolation and discrimination by pupils, peers and staff at school (Bennett, 2008). Thus, despite the Race Relations Act 1965, 1968, 1976, 2000) and many government initiatives to reduce racism in schools, there remains a problem in some schools in the South West of England. Geaves in Tahir Abbas (2005) writes about the particular prejudices faced by Muslims. He notes the danger of 'an environment of suspicion in which white Britons may place Muslim citizens outside their own communities and under the scrutiny of a "gaze" that oversimplifies and essential, reinforcing reductive perspectives'. The introduction of a

strand in the revised citizenship curriculum (2007) which specifically addresses identity and diversity is seen as part of the solution to combat any racism, alongside the new duty on all schools to promote community cohesion.

Racism in Malaysia

In 2006 the *New Straits Times* supported by the Friedrich Naumann Foundation commissioned a survey to look at racism in Malaysia. This survey, The Public Opinion Poll on Ethnic Relations (Merdeka Center For Opinion Research, 2006) suggests that "behind the slogan of unity and peace, racism still runs deep in this multi ethnic melting pot" (Kuppusamy, 2006). It suggests that on the surface people in Malaysia are united and do not have any problems with racism but underneath there are still anxieties and tensions between different races.

The survey was based on data from approximately 1200 Malaysians adults from three main ethnic groups; Malay, Chinese and Indian. Most respondents reported feeling more comfortable and secure within their own ethnic group, be this Malay, Chinese or Indian. The data also revealed that entrenched racist attitudes were prevalent between the three main ethnic groups, for example the Chinese and Indians perceived the Malays, who make up 60% of Malaysia's population of 25 million as 'lazy'. Each ethnic group expressed mistrust of the other and most would help their own ethnic group first before helping others. The majority (55%) placed the blame on politicians for racial problems, and just under half (42%) did not consider themselves Malaysian but preferred to be identified by their ethnicity. In the light of these problems within the adult societies of both countries, it was thought important to examine the extent to which pupils were taught to respect the rights of those from different races and the extent to which schools promote tolerance and integration.

In conclusion this chapter has covered HRE in England and Malaysia and where it sits in the curriculum of both countries. It has discussed the way in which it appears within citizenship education in some UK schools and within religious education in others. It has contrasted this with Malaysia where it is taught within civics and citizenship in both faith and secular schools though it is still very much at an early stage. The chapter has also looked at key aspects of human rights legislation as this affects schools, namely the right to be listened to (school councils), the right to protection from physical and

emotional abuse (corporal punishment and bullying) and the right of all peoples to be treated equally and with respect regardless of faith or ethnicity.

Undertaking this literature review has enabled me to reflect more critically on the issues relating to HRE within a faith context. It has alerted me to some of the potential conflicts between the principles of human rights and their implementation in practice in Malaysia, which previously, as an 'insider', I had less understanding of. Undertaking a literature review of policy and practice in England has enabled me to distance myself from the Malaysian context and bring the 'outsider's' perspective. The literature review has also confirmed that the aspects of human rights which have been chosen as a focus are pertinent issues to schools in both countries.

The next chapter describes the methodology and the research instruments used to carry out the research in schools on human rights education. The research aimed to investigate the knowledge and practice of human rights at faith and secular schools, with a particular focus on the teaching of HRE in faith schools. The chapter justifies the use of questionnaires followed by interviews to obtain more in depth data regarding teachers' handling of human rights education particularly in regard to controversial or 'grey' issues.

Chapter 4
Research Design and Methodology

4.1 Introduction

This chapter presents the research design and methodology used in this study. The first section has two parts: (a) a discussion of how I viewed the undertaking of my PhD as a personal journey and (b) consideration of the two main paradigms, positivism and interpretivism. I discuss the key principles of each of these, concluding that, for the purposes of my own research, an approach using a combination of quantitative and qualitative methods was the most appropriate for addressing my research questions.

In the second section, the discussion moves to the settings in which the research was undertaken and details the sample characteristics, before presenting the research tools used and the reasons for their selection. At this point, the ethical issues of the research are described and it is explained how these were addressed. Both the questionnaire and the interviews were piloted and this process is described in detail. The final section discusses the challenges encountered during the data collection phase of the research.

4.1.1 My personal journey

I espouse the idea that a thesis is "the outcome of a personal journey" and that "the choice of journey depends on the individual" (Schostak 2002, p.1 and p.232). Schostak further argues that "the biography of the researcher is always implicated" (2002 ,p.3). It is therefore important for a researcher to reflect and evaluate their own role and position and the effect these may have on the participants in their study (Wellington 2000). My personal experiences influenced my decision to research the knowledge and practice of human rights and human rights education in school.

My experiences during my time in schools had raised my awareness of a lack of human rights education among students and teachers. During my time representing my university as a researcher for the Human Rights Commission of Malaysia (SUHAKAM), the findings from the research inspired me to investigate human rights education in a different context. This led me to design a research project to compare policies and practices in England and Malaysia, and to investigate the extent to which a faith context may influence the content and delivery of human rights education.

Throughout the research process, a researcher might be an insider and/or an outsider or each at different times along this journey. By using the term 'insider' I mean a researcher who is associated or familiar with the characteristics of the group being researched. These characteristics could include: gender, race, class, religion and/or moral beliefs, and the type of profession.

A researcher who is an 'outsider' does not have an intimate knowledge of what it means to be a member of the group being studied or of the theme being researched (Griffith 1998). As a researcher becomes closer to the area of focus and to the participants in his/her research and more knowledge is gained, the researcher's position will sometimes change from outsider to insider.

During my journey through my research I found myself to be both an insider and an outsider at different times and in different contexts. During my time in Malaysia I felt an insider for most of the time. The faith and secular schools I used in my sample were already familiar to me in terms of their location and administration. In addition I also knew the staff from my time as a secondary and university student. Those experiences help to build my confidence in undertaking my research project and I believe facilitated my collection of data in those contexts. I did not feel I was a stranger but more a colleague or friend.

My rapport with the teachers I interviewed in Malaysia was good. Almost half of teachers at both schools had prior knowledge of my position and background. This encouraged the teachers to give me more in depth responses to my questions, because they trusted me. In one interview at the faith school, a teacher was willing to comment on the challenges of teaching controversial issues, even sensitive political matters, after I reassured them of my role and the confidentiality of their responses. This was despite having been unwilling to comment, initially.

However, concerns about what is acceptable for citizens to write and say did appear to inhibit some teachers' responses. Similar constraints within the Malaysian context were identified by Ratnavadival in Schostak (2002). The fact that I was an 'insider' in the Malaysian context helped me to understand the teachers' reluctance to speak openly. I, too, have to grapple with feeling somewhat constrained in what I can write by the

political and cultural context (Schostak 2002 , p.213), so being an 'insider' can also have disadvantages.

In general, however, it is thought that information can be more easily obtained by an insider. An 'outsider' has to try to build a relationship and trust with participants – there is unlikely to be an immediate rapport. However, even though I could be viewed as an outsider in England, I did not encounter difficulty in obtaining information in the English schools.

Although I have to accept that having a different first language and coming from a different culture positioned me as an outsider, the good relationship my PhD supervisor had with the schools facilitated my access to them and they were welcoming and willing to take part in the study. Having a gatekeeper to facilitate my entry to this 'other' world therefore helped to mitigate the challenges I faced undertaking data collection as a Malaysian researching in England.

However, as an outsider I did not have the same knowledge of the English education system as I do of the Malaysian system. I had difficulties, initially, in understanding how the education system works in England because it is different in setup and philosophy.

In terms of human rights education, when I started my data collection, I had only my knowledge of the Malaysian system and the insights I had gathered during my review of literature of human rights education in England. Therefore the delivery of human rights education in the English faith and secular schools was more difficult to understand, initially.

The related concept of 'otherness' (Schostak, 2002) is also relevant to my research and links to that of insider/outsider. As a researcher and aware of Malaysian sensitivies in relation to culture and religion, I was dealing with participants who were reluctant to discuss their thoughts which I understood and accepted. In England I had to deal with a completely different socio/cultural context and my own limited understanding The process of dealing with 'otherness' meant that I had to be more careful to understand the participants' responses during the interview process, even though they talked freely and explained their thoughts in detail.

Consideration of one's role as an insider and an outsider is not only relevant to the research design and data collection phases of a study. In my analysis of the data, it was easier for me to suggest explanations for and interpretations of the Malaysian teachers' and students responses, because, as an insider, I understand the socio/cultural context within which they were located. I had to draw on my limited understanding of the UK context based on my reading and observations alongside my supervisors' knowledge of the English context to help me interpret the issues framing the data I collected in England.

In the next section, I reflect on the nature of my study and where I position myself in relation to the two main paradigms employed in educational research.

4.2 Research approach

Research is the investigation of an idea, subject or topic for a purpose.

> It enables the researcher to extend knowledge or explore theory. It offers the opportunity to investigate an area of interest from a particular perspective (Clough & Nutbrown, 2002`, p.5).

The duty of researchers to explore or investigate is demonstrated by Goodwin and Goodwin:

> In a general sense, research means finding out. Research results in the creation of knowledge to solve a problem, answer a question, and better describe or understand something. In all these instances, producing new knowledge highlights the research process aimed at finding out (1996`, p.5).

Crotty defines methodology as; "the strategy, plan of action, process or design lying behind the choice and use of particular methods. The choice of methods is directly linked to the desired outcomes" (2005, p.7). According to Wellington methodology is "the study of the methods, design and procedures used in research" (Wellington, 2000 ,p.198).

4.3 Research paradigms

A paradigm is described by Creswell (1998) and Guba & Lincoln 1994 (cited in (Tashakkori & Teddlie, 2003) as a set of beliefs about the way in which particular problems exist and a set of agreements on how they can be investigated. There are two main paradigms (Grix, 2004;Cohen, Manion et al., 2000); positivism and interpretivism.

Every researcher should reflect upon their own ontological, epistemological and methodological position. This is described as a "skin, not a sweater to be changed every day" (Grix, 2004, p.57). Ontology can be said to be the nature of reality or what is out there to be known, epistemology is about the relationship between the researcher and that which is being studied or what and how can we know about that, and methodology relates to how the research is conducted in terms of the nature of the research instruments used (Creswell, 1998).

4.3.1 Positivism

According to Wellington (2000) the concept of positivism was developed by August Comte (1798-1857). The positivist paradigm is also known as the scientific paradigm. Positivists believe that there can be value-free, 'objective knowledge of an external reality which is rational and independent of the observer' (Wellington 2000, p.15). The aims of positivist researchers are to predict and control. Quantitative methodologies are used, such as structured observations and questionnaire surveys, allowing generalisation from the sample to the wider population (Cohen, Manion et al., 2000). Data are analysed using statistical tools.

4.3.2 Interpretivism

With the development of social sciences came a rejection by some of the positivist paradigm. It was argued that human behaviour could not be measured in the way in which the natural and physical world can be. A new paradigm emerged: interpretivism. It developed as a response to the limitations of the positivist paradigm, especially, in social and behavioural disciplines (Guba & Lincoln, 1989; Crotty, 2005). Interpretivists believe that the social world cannot be objectively studied, (Grix, 2004) and that it depends on perceptions of the researcher and therefore that knowledge is a human construct (Wellington, 2000).

The interpretative approach is characterized by "an understanding of lived experience derived from the participants themselves" (Garrick, 1999, p.148). It involves itself in the analysis of the words of the participants, whether by observation, interview, or document, as well as the context in which they live, in order to deepen the understanding and/or clarity of matters relating to human meaning and experience. The epistemology associated with the interpretative paradigm is 'constructionism' (Crotty, 2005).

It starts out with the assumption that access to reality is only through social structures such as language, consciousness and shared meanings. Besides that, the researcher and the research object are assumed to be interrelated rather than separate. The researcher and participants create the findings and reconstruct it because reality consists of multiple social structures (Denzin & Lincoln, 2005).

The methodology adopted by interpretivists is usually qualitative in nature: semi-structured and unstructured interviews and unstructured observations are examples of qualitative research instruments.

4.4 Combining methodologies

Over the last couple of decades, there has been a rejection of the polarisation of positions in relation to research in the social sciences and there is an increasing acceptance that, methodologically, there can be benefits to using a combination of qualitative and quantitative tools. Some have called this approach 'pragmatism' (Goodwin and Goodwin, 1996; Tashakkorri, 2003)

According to Tashakkori and Teddlie (1998) mixed model studies "are studies that are the product of the pragmatist paradigm and combine the qualitative and quantitative approaches within different phases of the research process" (p.19). They identify four mixed method designs; sequential studies, parallel/simultaneous, equivalent status and designs, dominant-less dominant studiesAs described later in this chapter, in my study the sequential method was employed: I undertook questionnaire surveys of students in four schools, followed by interviews with groups of students and with teaching staff.

Bryman (2006) has identified a number of justifications for combining methods, including complementarity, completeness and triangulation. Complementarity is about

seeking elaboration, enhancement, illustration and clarification of the results from one method with the results of another. Completeness refers to the notion that the research can bring together a more comprehensive account of the area of enquiry if both are used.

Triangulation is the combination of more than one research tool (Cohen, Manion et al., 2007) or putting together multiple sources of evidence (Wellington, 2000) with the intention of minimizing "bias or distorting the researcher's picture" (Cohen, Manion et al., 2007, p.141). Thus, to achieve more accurate and reliable data is to check "findings derived from one type of method with those derived from another" (Grix, 2004, p.137).

Combining methods enabled me to gather data from difference constituencies: individual interviews with school staff and focus group interviews with students enabled me to explore ideas and experiences and gather rich data, facilitating a comprehensive account of the issues. This, in turn, complemented the data from the questionnaires. The approach also allowed me to triangulate my findings.

I discuss later in this chapter the sample characteristics and my rationale for the selection of the research instruments.

4.4.1 A comparative study

As already explained earlier in this chapter, my study was a comparative study (Grix, 2004): I adopted this approach because I believed that undertaking research in England, where I was an outsider, would illuminate my understanding of human rights education in Malaysia where I was an insider. Sometimes it is difficult to question or deeply understand a phenomenon when one is immersed in it. Examining both the English and Malaysian experiences would, I believed, enable me to bring a fresh perspective to each context. In other words, each might raise issues which I could then look for in the data collected in the other. There were, however, also some challenges which I encountered and these are discussed in detail at the end of this chapter.

4.5 Research questions and sub questions

The research presented in this thesis investigated the knowledge and practices relating to human rights education in England and Malaysia, and in particular the impact of faith on the delivery of human rights education.

The four main aims of this research were to:

a) compare and contrast the human rights education curricula in Malaysia and England.

b) investigate secondary school students', teachers' and curriculum coordinators' experiences and interpretations of human rights education in both Malaysia and England.

c) investigate the impact of a faith context on human rights education in schools in Malaysia and England.

d) identify practices in school in Malaysia and England that promote effective human rights education.

From these general aims, a number of research questions were developed:

a. What are the curricula relating to human rights education in Malaysia and England?

b. How is human rights education delivered in faith and secular schools in Malaysia and England?

c. How do teaching staff in England and Malaysia feel about delivering human rights education?

d. What is the knowledge of human rights amongst students in England and Malaysia?

e. In what ways are students' understandings of human rights reflected in their practice?

f. Is it possible to teach effectively about human rights in a faith context?

4.6 Research contexts

The research took place in four schools, two in England and two in Malaysia: one secular secondary school and one faith secondary school in each country. Faith schools were included in this study because I wanted to examine whether the curriculum and practices of human rights education and students' understanding and behaviour were influenced by the faith context.

This sample was an opportunist sample (Wellington, 2000) as I used the connections of my supervisors in England and my personal connections in Malaysia through my own teaching. However, within these parameters, the sample was carefully selected to meet the aims of this research. In Malaysia, the faith school was a fully religious, mostly Islamic school and the secular school had children from the majority Malay race as well as being Muslim. In England, the faith school was a Church of England/Catholic school and the secular school had on roll children from different faiths or with no particular religious affiliation.

4.6.1 Details of the English schools

The two schools were located in South West of England. The majority of students were British whites. The schools were chosen after being recommended by my supervisor as ones which would provide a contrast and be open to having a research student.

The faith school was a large voluntarily aided faith school based in a large town in the South West of England. The school was administered by the Church of England, and had, at its core, an emphasis on Christian values as underpinned by Catholic and Anglican principles. The school was located on the edge of a town and catered for 1125 students from age 11 to 19. Nearly one third of its students came from the town itself and those from surrounding areas commuted by coach to and from school. Almost all of the students had a White British heritage and the percentage of those from a minority group or for whom English was not their native languages was lower than the national average.

The secular school was a large school located in the South West of England situated in a small town but with a large rural catchment area. This Community College school specialised in sport and was served by 14 primary feeder schools. According to Ofsted (2006) the school was oversubscribed and was equipped with good facilities. There

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were around 2200 students in this school making it one of the largest schools in England for children aged 11 to 18.

4.6.2 Details of the Malaysian schools

The schools selected were in Peninsular Malaysia. The two schools were very close in location - 6 kilometres apart. Again, this was a convenience sample: I chose these schools for their availability and cooperation.

The secular school was located in an area of approximately 10 acres with 3 two-storey buildings to accommodate students including a boarding hostel. The intake of this school was around 450 students from Form 1 (age 13) to Form 5 (age 17). There were 77 students in Form 1 and 67 in Form 2. This school was established in 1965 as a government school. The 38 full time teachers were attachments from the Ministry of Education and their minimum qualification is the Teaching Certificate. The facilities at this school were good compared to the faith school because of the budget from Federal Government. Most of the students came from local areas and from palm oil plantation settlements, boarding in the hostel provided by the school.

The curriculum in the secular school consisted of Malay language, English language, mathematics, science, geography, history, civic and citizenship and entrepreneurship. In addition, religious education included the Arabic language, Arabic literature, Arabic grammar and poetry, Islamic history and al-Quran and Hadith.

The faith school was first established in 1958 as a private school and was founded to impart Islamic and secular education, with pupils following the National Curriculum for other subjects. Currently there are 29 fulltime teachers, five of whom are attachments from the Ministry of Education whilst the rest are under the State Religious Department. Most of the students came from surrounding areas and some, from the city, boarded in the hostel provided by the school. To enrol in this faith school required an application and students had to attend an interview or take a test to determine their suitability and ability. The minimum requirement for entrance was the ability to read and write both in the Malay and Arabic languages.

Gaining access

Official letters (Appendices 2 and 3) were sent to both schools to seek their participation in my research. For the secular school the authority gave me permission to do the research with certain conditions. Firstly, the class must be from a non-examination class. Secondly, I had to agree to send a copy of my findings to the department of education. A letter was also sent to the faith school which was under the authority of the Religious Department. The letter to its director elicited no response but fortunately I was able to get permission personally from the headmaster to conduct my research.

Sample Characteristics

Table 4.1 below sets out what I had originally planned to undertake in each school.

Table 4.1: Sample

	Faith School Malaysia	Mixed Secular Secondary School Malaysia	`Faith School England	Mixed Secular Secondary School England	Total
	A	B	C	D	4
Teacher Interviews	1 curriculum coordinator 2 class teachers; (1 Year 8 1 Year 9)	1 curriculum coordinator 2 class teachers; (1 Year 8 1 Year 9)	1 curriculum coordinator 2 class teachers; (1 Year 8 1 Year 9)	1 curriculum coordinator 2 class teachers; (1 Year 8 1 Year 9)	12
Student Questionnaire	30 students Year 8 30 students Year 9 30 students =60	30 students Year 8 30 students Year 9 30 students =60	30 students Year 8 30 students Year 9 30 students =60	30 students Year 8 30 students Year 9 30 students =60	120 students 120 =240
Student Interview	1 group of 4 students Year 8 1 group of 4 students Year 9 = 8	1 group of 4 students Year 8 1 group of 4 students Year 9 = 8	1 group of 4 students Year 8* 1 group of 4 students Year 9 = 8	1 group of 4 students Year 8* 1 group of 4 students Year 9 = 8	32 students

. * Students in Malaysia start their secondary school at age 13 or Year 8.

As the above table 4.1 shows, the schools were all secondary schools, but one in each country was a faith school, in order to explore the dimension of religion within

citizenship and human rights education and to enable the comparative study of policies and practices in secular schools and faith schools.

In practice, I managed to undertake nearly everything I had planned but it was not possible to carry out all the curriculum coordinator interviews. One Malaysian school did not have a curriculum coordinator with responsibility for a subject encompassing human rights education. I had intended to undertake lesson observations but was unable to set these up across the four schools in such a way as to allow me to collect comparable data. I did, however, arrange to sit in on some lessons which helped me to get an insight into the delivery of human rights education. The types of data collected are described below.

4.7. Phases of research

There were four elements of data collection in each school:

(a) Questionnaire survey

I surveyed students in one class in each school in England and Malaysia as shown in Table 4.2 below. The questionnaire comprises all closed questions, some of which used a Likert scale to explore attitudes and views of citizenship and human rights education. Students were not required to put their name on the questionnaire, thus guaranteeing their anonymity.

Table 4.2 Student Questionnaire survey sample

England				Malaysia			
Faith		Secular		Faith		Secular	
Year 8	Year 9	Year 8	Year 9	Year 8	Year 9	Year 8	Year 9
29	23	21	26	32	35	36	39
Total 52		Total 47		Total 67		Total 75	

(b) Interviews with groups of students

These were undertaken using focus groups of four students per group – two male and two female (see Table 4.3). A semi-structured interview was used as in Appendix 3. Permission was sought from students to audio tape their voices during the focus group

interview. The session was conducted in a quiet place; in England in the school library and in Malaysia in a meeting room. The students were asked questions to elicit their knowledge and understanding of human rights and how this had affected their attitudes and behaviour.

Table 4.3 Student Interviews sample

England		Malaysia	
Faith	Secular	Faith	Secular
Year 8	Year 9	Year 8	Year 9
4 students	4 students	4 students	4 students

(c) Interviews with school staff

Interviews were undertaken with two class teachers and the curriculum co-coordinator in each school in the sample. However, only one coordinator was interviewed in Malaysia. The interviews explored these members of staff's awareness of human rights and their experience of delivering human rights education. A semi-structured interview was used. Notes of the responses to the questions were written down at the time and the interviews were taped, after permission was given.

Table 4.4 School staff interviews sample

England		Malaysia	
Faith	Secular	Faith	Secular
1 Coordinator	1 Coordinator	None	1 Coordinator
2 Teachers	2 Teachers	2 Teachers	2 Teachers

(d) Documentary analysis

The curriculum documents from four schools were also obtained to provide supplementary information on the position of human rights education in each school's curriculum.

The timescale for the data collection phase of the study is set out in Table 4.5 below.

Table 4.5 Timescale for the data collection

England	Malaysia
Pilot Study January to April 2007	None
Main Study: Questionnaire & Interview September 2007 Interview November and December 2007	**Main Study: Questionnaire & Interview** January 2008

4.8 Research tools

Many different types of research tools are used in social sciences research: including observations, interviews, questionnaire surveys and documentary analysis. In my research I decided that the best approach for answering my research questions was to conduct a questionnaire survey of students followed up by in depth interviews with focus groups of students, and individual interviews with the curriculum coordinators and class teachers.

4.8.1 The questionnaire

Questionnaire surveys were used to explore the views and experiences of 241 students in English and Malaysian schools. Questionnaires have both advantages and disadvantages. The advantages are that they are easy to administer (Cohen, Manion et al., 2007) and if mainly closed questions are used, the questionnaire will be quick to fill in, minimising the disruption to the school day. However, if closed questions only are used, there is no scope for respondents to provide additional information. This can lead to respondents' frustration and loss of vital information.

I chose to use a questionnaire as one of my research tools because the data are easy to collect and are quantifiable, so it would facilitate a direct comparison between groups and individuals. The questionnaire explored the students' understanding of human rights and asked them about their own attitudes and behaviour. The questionnaire can be found in **Appendix 4.**

The questionnaire was divided into two sections: (a) knowledge of human rights and (b) practice of human rights. The themes addressed in both sections included: knowledge of the rights of the child, issues to do with democratic processes and participation; respecting the rights of others.

The questionnaire was structured using a Likert scale requiring students to indicate their level of agreement with each statement. Students could choose one of five different responses: strongly agree, agree, disagree, strongly disagree and don't know. In all four schools the questionnaires were administered at the beginning of the school day before lessons began. In each setting, I introduced myself, explained the purpose of the questionnaire and its format and gave the students the opportunity to ask any questions they might have or to indicate if they did not wish to participate.

Analysis of the questionnaire data

Analysis of the questionnaire was carried out by using the Statistical Package for Social Sciences (SPSS). The data were investigated in two ways: (a) to identify any differences between faith school and secular school students' responses; (b) to identify the differences, if any, between the responses given by English and Malaysian students. Frequency and cross-tabulations were produced.

4.8.2 The interviews

Interviews were undertaken with class teachers, curriculum coordinators and students. Interviews have advantages and disadvantages. They allow the researcher to probe more deeply than questionnaires do (Anderson, 1998) and can provide highly illuminating data (Wellington, 2000). They also allow meanings to be clarified. The disadvantages are that they may be time consuming and costly (Cohen, Manion et al., 2007) and also that they require the researcher to have sufficient skills and experience of interviewing. There are different types of interviews; structured, semi structured, unstructured and group interviews or focus group (Grix, 2004). I chose to use semi structured interviews because it avoids imposing categories in advance which might not be relevant and it allowed me to modify my line of enquiry to follow up interesting responses. I carried out individual interviews with teachers and curriculum coordinators. Focus group interviews were undertaken with students to gather more data in relation to the issues addressed in the questionnaire and are discussed in 4.8.4.

4.8.3 Individual interviews with school staff

The interviews with school staff in England were arranged through my supervisor and researcher using an email to the contact person. The interview was conducted at the school in November 2007. In the faith school, the interview with the coordinator was held in the teacher preparation room which was crowded with many teachers. This was quite distracting because people were coming in and out which, as described by Cohen, Manion et al. (2000), can be a problem. However I managed to interview the coordinator within my intended time (see **Appendix 5** for coordinator interview schedule).

The interviews with the teachers in the faith school were carried out in their classroom with nobody around except the teacher and myself **(Appendix 6** for teacher interview questions)**. The interviews with the teachers took much longer than those with the coordinator due to there being many more questions.

In the secular school the interview with the coordinator was carried out in his room. This turned out to be a much longer interview than that with the co-ordinator in the faith school as he was experienced in setting up human rights education and thus had more to say. He also agreed to help me later if I encountered any problems researching human rights education at his school.

The interviews with the teachers also involved one to one sessions. Before the interview I introduced myself and the purpose of the study and reassured them that the information they provided would be treated confidentially. I also asked their permission to record the session. I also played the tape after testing it with several minutes of introduction to show them the quality of voice I needed and to encourage them to speak clearly. The interview was structured so that straightforward and uncontroversial questions were asked first, in order to relax the interviewee. This approach was advocated by (Cohen, Manion et al., 2007) who indicate the importance of positioning controversial questions in the latter stages of an interview. The interviews in England with coordinators and teachers were carried out in November and December 2007.

The interview session in Malaysia at the faith school was carried out later, in January 2008. The same interview schedules were used for the Malaysian interviews as for the English ones, but translated into the Malay Language. The first interviews were

undertaken at the faith school but there was no relevant curriculum coordinator at this school and thus no such interview could take place. The teachers interviewed were both females and therefore would not consent to being interviewed on their own by me, a man. However, I made sure that during the course of the interview, I asked each question of each of the teachers. Sometimes they gave similar responses or supported what the other had said. It was not possible to discern whether they were actually in agreement or whether they gave similar answers because they felt unwilling or unable to contradict each other in that setting. Eliciting individualised responses can be a challenge when interviewing more than one person at a time (Merton, Fiske et al., 1990) but it was not possible for me to insist on individual interviews as it is not deemed appropriate in Malaysian culture for women to be alone with an unfamiliar man.

In the secular school I also had to interview the two class teachers together. One of the teachers had been on my course at university; this may explain why she appeared to be more comfortable to give her views than the other teacher. At this school a coordinator was in post and so an interview with them was also carried out.

4.8.4 Focus group interviews with students

According to Cohen et al (2007) focus groups are "contrived settings, bringing together a specifically chosen population to discuss a topic, where the interaction with the group leads to data and outcomes" (p.376). In my study I used focus groups to interview the students. I chaired the discussions to try to ensure that every student had an opportunity to speak and to give their opinion. I chose to use focus group interviews rather than individual interviews for a number of reasons: firstly, young people may feel more comfortable in a group situation than on their own – this was particularly relevant in relation to my role as an outsider in the English schools, and as someone unfamiliar to the students in the Malaysian schools. Secondly, other studies have found that young people tend to "spark each other off" (Wellington, 2000, p.125) and quality debates and discussions can ensue as participants challenge or support each others' ideas (Cohen et al., 2007).   Thirdly, given the constraints of time, focus groups were able to provide rich data relatively quickly. At the same time, by talking to several people at once the sample size of the study was increased.

There are, however, disadvantages to focus group interviews. The challenges of focus group interviewing include the potential domination of one person in the group. Also an

interviewee might be reluctant to share their opinions on a sensitive topic in the presence of their peers or they might modify what they say to appear acceptable to the group, and there was some evidence of this amongst the Malaysian students. Some individuals may be shy and thus require more encouragement to participate and the interviewer has to be skilled at managing the group dynamics and asking questions simultaneously (Merton, Fiske et al., 1990).

The interviewer also has less control over a focus group than in a one to one interview. This can result in time being lost due to discussions which are not directly related to the research questions. In addition responses can be difficult to hear on an audio tape because the students may talk over one another at the same time.

In this study I tried to ensure that each student had an opportunity to contribute by making sure that every student spoke by going around the group systematically (see **Appendix 7** for interview schedule). There were one or two students who dominated in each of the focus groups and occasionally I had to intervene to stop them from controlling the discussion. Most students, however, answered all the questions.

4.8.5 Analysis of the interview data

The data from the staff and student interviews were fully transcribed and scrutinised and, for each question, the responses were categorised. A further coding process then took place to identify categories which could be grouped together. From these, following the 'Analytic Hierarchy' model suggested by Ritchie and Lewis (2003, p.212) overarching themes were identified. The next stage was to identify patterns in the data where they existed and also uniqueness where it occurred and to seek to explain these. It was in this that, as an outsider, I drew, through discussions in my supervisory meetings, on my supervisors' knowledge and understanding of the English context. I was able to bring my own understanding of the social, cultural and political context of Malaysia to my analysis of the data from that country.

4.9 Ethical issues

Wellington (2000) argues that ethical considerations should permeate every aspect of a study: the planning, conduct and presentation of research. When planning my research, I was mindful of the ethical guidelines issued by the British Educational Research

Association (2004) and the University of Exeter's School of Education's ethical guidelines. Before conducting the data collection, I had to complete a Certificate of Ethical Approval form from the University of Exeter **(Appendix 8).** I had already acquired CRB Enhanced status, a pre-requisite of research with children in the UK.

There are issues of informed consent, avoidance of stress/ harm to participants; confidentiality and the secure storage of data. It is the responsibility of the researcher to inform and talk to their respondents about their permission, and to explain thoroughly and clearly about how data was collected, analysed and distributed. The sections below set out how these issues were addressed in this study.

4.9.1 Gaining access

The first step in doing research is to get permission from respondents or gatekeepers before starting their data collection. It may be that the researcher has to go from top to bottom of the bureaucratic process before they can reach the intended respondent. For example, I had to apply for permission from the State Education Department in Malaysia to do research in schools. Once this had been received I had to forward a copy of it to administrators at the intended schools and to the Education Department at District level. It took me around three months for me to get the letter giving permission from State Education Department for the secular school. After receiving no response to my letter in relation to carrying out research in the faith school, I made a phone call to the headteacher at the school who acknowledged receiving the letter and allowed me to conduct research at that school. In England access to the two schools was achieved by using the personal contacts of one of my supervisors.

4.9.2 Informed consent

Informed consent encompasses "the procedures in which an individual chooses whether to participate in an investigation after being informed of facts that would likely to influence their decision" as explained by Diener and Crandall (1978) in (Cohen, Manion et al., 2007, p.52).

I sought informed consent from my respondents. I informed them about my planning, my methods and the aims of my study. In England and Malaysia I explained verbally to my respondents about their rights as a research participant as set out by BERA guideline number 10: "the association takes voluntary informed consent to be the condition in

which participants understand and agree to their participation without any duress, prior to the research getting underway". Informed consent was obtained for the questionnaire survey and for the interview sessions with students, teachers and coordinators.

4.9.3 Issues of stress/harm

The study involved close relations with students who are potentially vulnerable to harm and stress. As an outsider and foreigner (in England) it was quite stressful for me to undertake research with the students as I was aware that being in an interview situation with an adult, and one from another country, might cause them concern. Therefore, I explained clearly the aims of my research and how the data they provided would be used.

All students were told they were free to withdraw at any time, should they wish. I also was careful to make sure I had permission to audio tape the discussions prior to starting the interviews.

4.9.4 Issues of confidentiality

All the participants were also informed of their anonymity and confidentiality which was explained to them verbally and on the questionnaire paper. The questionnaires were anonymously completed.

In order to protect the identity of participants in writing this thesis, or in any presentations which may take place of the findings, no one other than my supervisors and myself were aware of the names of the schools or their location. Pseudonyms have been used to conceal the identity of the participants.

4.9.5 Issues of data storage

To comply with the Data Protection requirements all the data were stored only on my personal computer and this was password-protected.

4.10 Pilot studies: questionnaire and interview

In my study each research instrument was piloted prior to its implementation in the main data collection phase. The content and structure of the questionnaire was also discussed with an expert in the field of questionnaire surveys to confirm the validity of this questionnaire. According to (Silverman, 2005) validity is important because it deals

with quality. Cohen (2007, p.133) asserts validity is a way to tell truth through the "honesty, depth and richness and scope of data achieved". Meanwhile reliability refers to consistency, stability and equivalence.

Before the main study was undertaken, the research tools were piloted in England. It was not possible to pilot them in Malaysia because the cost of multiple trips was not affordable.

A pilot of the questionnaire was administered **(Appendix 9).** In the introduction the instructions appeared to be clear as no pupils said they could not understand what they had to do. The questionnaire was divided into two parts. Part A was about knowledge of human rights and contained 19 questions; Part B consisted of 33 questions about putting human rights into practice.

The pilot study was conducted at a secondary school in the South West of England. Students from Year 8 were selected to answer and altogether 29 students completed the questionnaire in the presence of the researcher, the teacher and a trainee teacher. 10 boys and 19 girls were involved. It took them 15 minutes to answer the questions with no queries or comments.

In part A, Questions 1 to 8 appeared to be readily understood and as a result nothing was changed. However, question number 9: *Teachers and parents have the right to hit children,* was a direct question and easy to understand but the question consisted of two subjects; *teacher and parents* which may have created confusion. To avoid this, I split this question into two parts in the second draft of the survey. One part asked about teachers and another about parents. As Cohen and Manion assert, this type of confusion must be avoided and questions must be specific (Cohen & Manion, 1985 ,p.105 - 106).

In response to Question 10 *In a democracy people vote to select their leader*, 35.7% strongly agreed and 46.4% agreed with this statement, but 17.9% answered 'did not know'. As a result I changed the word 'democracy' to 'our country' because of the fact that nearly one fifth of students did not appear to understand the word democracy. Also, the word 'leader' may have created confusion; thus I changed this to 'prime minister' to make the statement more specific and understandable. The language level should be in tune with the respondents (Munn & Drever, 1999`, p.19) and should not use loaded

words (Oppenheim, 2000`, p.130). This new wording thus had to be tested to make sure it was suitable.

With Question 11, *In a democracy people have their opinions heard,* 39.3% strongly agreed and 35.7% agreed with this statement but 25.0% responded 'don't know'. This was similar to question number 10 and required that I rephrase the sentence thus: 'In our country, the government listens to what people have to say'. This new wording was piloted again to ensure the students' understanding of it.

Question 12: *School councils are where children have their voices heard* had 39.3% strongly agreeing and a further 35.7% also agreeing with statement but again 25.0% answered 'don't know'. This question was also changed to minimise the possibility of a quarter giving a 'don't know' response and had thus been amended to: *School councils are where children can say what they think.* This rephrased question appeared more likely to be open to one interpretation only, as suggested by Anderson (1998, p.212).

Part B of the questionnaire was about putting human rights into practice. This section of the questionnaire was organised so that the questions started with general issues and then moved to more specific matters. As a result of responses to the pilot, Question 20 *I learn about human rights at school,* Question 21 *I learn about human rights from television,* Question 23 *Human rights are more important than animal rights,* Question 24 *Laws are made to protect people,* Question 25 *It is important to vote in elections and* Question 26 *If there is an election, I will vote* were moved to make the flow of questions more sensible. This sequence and numbering was important because a questionnaire should generally start with easier questions (Wellington, 2000 p.106) and move to more difficult questions.

Question 46 *Everyone should do voluntary work at some time* was deleted because it appeared that the expression 'voluntary work' was too vague. Instead this was asked in the interview sessions where it could be explained. Question 48 *I feel sorry for people living in poverty* was rephrased to make it clearer. The new sentence *I feel sorry for people who are very poor* replaced the previous question to ensure students understood its exact meaning. This new wording had to be piloted again to make sure participants understood it.

Question 50 *I do some voluntary work to help people* was deleted because it was deemed too vague and related to Question 46 *Everyone should do voluntary work at some time*. These two questions clearly overlapped with each other and could have caused confusion. A new question replaced this: *I try to raise money for charity.* Question 52 was reworded to include the new sentence from *I have a responsibility* to *I should do something myself to help.*

Due to the large number of changes to the original questionnaire, it was decided to undertake a second pilot to ensure that the changes made had effectively addressed the issues identified in the first pilot.

4.10.1 Review of pilot study 2

The second pilot study **(Appendix 4)** was conducted in a different school from the first pilot. 25 students, 11 boys and 14 girls from a mixed ability Year 9 class participated in this survey. It took participants around 15 minutes to complete the questions. The layout of the questionnaire was similar to the first pilot study, with 4 double-sided pages.

Once again there were two parts to this questionnaire; part A for knowledge about human rights and part B: putting human rights into practice. Part A consisted of 20 questions and part B 30 questions; bringing it to a total to 50 questions compared with the previous pilot study of 52 questions. This arose because of the deletion of some questions. Other questions were rephrased and reworded as a result of the previous pilot study. This second questionnaire was more compact, concise and shorter. The instructions for this questionnaire and the use of the Likert scale were similar to the previous pilot.

The structure and sequence of this second pilot questionnaire worked much better than the previous one. It was more relevant, culturally appropriate and feasible (Anderson, 1998, p.220).

4.10.2 Comments on the pilots of the questionnaires

It was very important to analyse the results of the questionnaire from the first pilot study in order to identify the flaws and inaccuracies in the layout or wording of the questions. The results from the first pilot study showed that the questionnaire needed to be changed, in terms of the words used and in line with the theme of the study. It also

identified vague, abstract and ambiguous words. The questions needed to be easy to answer, direct and to the point and only contain one or two clear subjects or objects as suggested by Cohen and Manion (1986, p.105-106).

After these amendments, the second pilot indicated that the revised questionnaire was appropriate for the main fieldwork. It now covered all the themes in the research aims and appeared to be clearly worded and unambiguous. In both pilot studies the researcher was involved directly from the beginning to the end of that task, assisted by classroom teachers.

4.11 Review of the pilots of the interviews

Focus group with students

The focus group interview schedule was piloted with a group of students from one class in one of the English schools taking part in the main study. The questionnaire pilots had demonstrated the importance of testing research instruments before their formal implementation in the project. It was even more important for me to pilot the focus group interviews. Firstly, I needed to make sure that the semi-structured interview schedule which I had devised would work. Secondly, I had to evaluate how I would cope with conducting a focus group interview in a language not my first language. I was somewhat apprehensive of the response of the students to me, a stranger, an outsider, yet very hopeful that the interviewees would be willing to discuss their ideas and experiences with me. I was aware that the first minutes of an interview are very important in establishing the relationship between the interviewer and the interviewees and that it is important for the interviewer to show interest and respect for what an interviewee says (Kvale, 1996).

There were 11 questions in this interview schedule. Fifty minutes had been made available for the focus group session by the school. There were no problems with the structure of the questions. However time management proved an issue. Twenty minutes were spent on the first four questions which reduced the time available for the remaining seven questions. Consequently, while rich data were gathered in relation to the first four questions, the discussion of the final seven questions was more rushed and the data less informative. It was clear that I would have to pace the interview more effectively when the main data collection was undertaken.

It is important to consider the most effective way to record interview proceedings. As Krueger (1998) pointed out, tape recorders are invaluable for focus group interviews for capturing every contributor's comments. The interview at this school was undertaken in a room empty of other people which helped to ensure the quality of recording. In the first two minutes I tested the equipment by asking questions; after two minutes the recording was stopped and played back to make sure the quality of the recording was sufficiently good, before the interview continued.

 During the pilot interview, the tape recording worked reasonably well but there were some parts where it was difficult to hear the students' responses, because the students were talking at the same time. This experience helped me to understand that I needed to systematically give equal time for each individual to talk without anybody interrupting. For me as a researcher with English as a second language, it was difficult to transcribe the interview data. I decided, therefore, that for the interviews in the English schools, I would use a transcriber whose native tongue was English.

Class teacher interview

For the teacher interview I also piloted the interview schedule. The pilot was held with one of the staff at Exeter University because she had been a teacher and had some experience of teaching about human rights. After the interview, she commented on the appropriateness of the questions and the amount of time required for the interview and I revised the interview schedule slightly in accordance with her suggestions.

4.12 The data collection phase

4.12.1 Experience in England

The teachers' interviews were undertaken in their classrooms during break time. The interview with the faith school coordinator was carried out in the staff room. This was not a good setting for an interview because it was very public and there was a lot of background noise and movement. The interview only lasted for 15 minutes as the responses given by the coordinator were short, perhaps because of the lack of privacy, although the coordinator had suggested using the staff room.

The interview with the secular school coordinator lasted around 35 minutes. His knowledge and experience on the subject of human rights education meant that the data collected from him was particularly rich.

The interviews with the students at the faith and secular schools worked well within the time available. There were four students in each group and each student answered each question. I ensured that everybody had a chance to give their own opinion by interrupting if the answers by students were too long to give others their chances. At both schools, the students were chosen by their teachers and were very cooperative.

The questionnaire was administered to students at both the faith and secular school before the focus group interviews. This enabled issues to be addressed in the questionnaire to be explored more fully with students in the focus group interviews.

The questionnaire took between 20-30 minutes to complete. At both schools I had to explain to the students certain terms such as 'asylum' which not everybody understood. Fortunately the teachers in those classes were able to help. During the pilot study the issue of asylum seekers had not arisen so it was surprising to find it a term some students did not understand.

4.13 Experience in Malaysia

I travelled to Malaysia for the data collection and was there for two weeks and was able to complete all aspects of the data collection. Overall, the data collection in Malaysia went well in terms of gathering information and feedback from students and teachers. The cooperation and willingness to share information was of a high level. At first I was less confident about students' attitudes towards the content of my questionnaire because there were one or two questions which seemed to me, as an insider and therefore knowledgeable about Malaysian cultural and religious sensibilities, to be very sensitive, though they had been included in the English version of the questionnaire. The question which I was most worried about was on the topic of sexuality. In Malaysia the issue of sexuality is sensitive from both faith and cultural perspectives. After discussion with colleagues in Malaysia about whether this question should be asked, I decided to include it. The younger generation, living in the Information Technology era with access to information and opinions across the world, were considered more likely to be prepared to answer such a question than their parents and grandparents. For the

questionnaire survey, I explained to the groups about sexuality and the terms 'gay' and 'straight', to make sure all understood the statements on the questionnaire

In the focus groups, the secular school students were less talkative than those from the faith school. This may be because the students were from lower and middle abilities, according to their teacher. Students in the secular school had not had to sit an exam to enrol, unlike the students in the faith school which was a streamed group.

Another thing I thought worked very well was the cooperation from both faith and secular schools in assisting me with my research. It helped that I had chosen an area I had been to before and where I knew the some of the staff in senior management positions, and was therefore seen as an insider. When I had undertaken previous research in Malaysia some years ago, there had been numerous bureaucratic and logistical obstacles to facilitating access to schools I had no prior knowledge of. It is very hurtful after several months of correspondence and obtaining permission to suddenly, on the day you are supposed to conduct the research, be told to abandon your mission, as I was on that occasion.

4.14 Barriers and difficulties

I faced many challenges in conducting research in two different countries with very different cultures. Perhaps surprisingly, as I was in effect an 'outsider' in the English context, access to schools in England was easier than in Malaysia because my supervisor had contacts with a local faith and a local secular school and facilitated this. In Malaysia, although I was an 'insider', permission had to be sought from higher authorities than the head teachers. This was time-consuming and in one case a response was never received, though the head eventually gave permission for me to undertake my research in his school, partly because I was known to him and therefore trusted

Undertaking research in a language not my own meant that conducting interviews in England was more difficult and relied on the participants appreciating that they might need to speak more slowly and explain their points, which they did. I had worried that I might be viewed as an 'outsider' by the students and the teachers and that they might be less committed to participating in my research or reticent in their responses but this did not appear to be the case. Indeed, the responses I received from English participants were in general fuller than those I obtained from my Malaysian samples. This may be

because English schools are more used to researchers and that teachers and students are used to giving their views.

In spite of being an outsider, in general I felt comfortable undertaking the data collection in England. This might have been helped by the fact that I had been involved as a volunteer at a workshop for children, helping my British friend to run his project. This experience helped me to cope with and relate to the students in my English schools. In addition my family lived on the outskirts of Exeter near to 99.9% white British people. I also played badminton in England and took part in the North Devon league. My children lived with me in England during my studies and I used to take them to their primary and secondary schools. This enabled me to begin to understand the initially unfamiliar territory of the England school system. This and the other activities described above helped me to adjust socially and culturally to the English way of life and to feel confident in my interactions with English people. The pilot study was useful in increasing further my understanding of the English school system and its ethos.

As an insider in Malaysia my knowledge of the current system was useful as it enabled me to probe further the responses of interviewees. However, as I indicated earlier in this chapter, there is reluctance amongst Malaysians to give opinions on issues which are viewed as sensitive. I was aware, when interviewing the Malaysian teachers, that they did not want to criticise aspects of human rights education because of fear that disciplinary procedures might be taken against them. The role of a whistleblower in Malaysia is still new and it is difficult for citizens to feel comfortable to talk about controversial issues openly. I also had to be careful of my own position. As a government civil servant, I did not want to jeopardize my future in Malaysia by discussing something which might be in conflict with accepted practices or government policy (Schostak 2002). There were also other cultural barriers in Malaysia which I did not encounter in England. For example, it was not acceptable for me, a male, to undertake a one-to-one interview with a female teacher in Malaysia.

In terms of the logistics of my data collection, having to undertake research in two different countries produced constraints in terms of when the data collection could take place. It was necessary to go to Malaysia for a block of time and to do all the data collection there during that timeframe. There was more flexibility in terms of the English data collection.

The data gathered from the questionnaires and interviews with students provided a rich picture of levels of understanding of human rights amongst young people and the extent to which they implement the principles of human rights in their behaviour and attitudes. The interviews with school staff identified important issues to do with the delivery of human rights education in schools, in particular the way in which a faith context can impact on this. Chapter 5 presents the findings from the interviews with the coordinators and teachers. In Chapter 6 the student data are discussed.

Chapter 5
Data Analysis and Findings

5.0 Introduction

This chapter presents the first part of the data analysis and findings of the study in England and Malaysia. It concerns data from the case studies of schools with a focus on the curriculum and interviews with the coordinators and teachers. I will first present the findings relating to the curriculum in schools and then those relating to the interviews with coordinators and teachers. I will end this chapter by presenting a comparative discussion on the emerging themes.

Two schools in England and two in Malaysia are the focus. Two coordinators and four teachers from England and one coordinator and four teachers from Malaysia were involved in the interviews. Documentation was also collected from the schools and from their websites.

These case studies of schools, coordinators and teachers at faith and secular schools in England and Malaysia are particularly useful in examining the impact of the curriculum and school context on human rights education (HRE). They provide a detailed picture of what coordinators and teachers think and do, provide the context for the curriculum taught and the background of their particular school. Comparisons of similarities and differences in knowledge and practice of human rights education in both countries will contribute to our understanding of the effectiveness of such education in faith schools, with the secular schools standing as a comparison.

For ease of reference the details concerning the teachers and their schools are reproduced again in Table 1 below in the order in which they are discussed in this chapter.

Table 1 Details of case study school, coordinators and teachers.

Country	Type	School	Coordinator	Teacher
England	Faith	School A	Coordinator Anderson	Mr Alan, Mr Brown
	Secular	School B	Coordinator Bowden	Mrs Cousins, Mr Daniels
Malaysia	Faith	School C	No Coordinator	Mrs Elie, Mrs Fais
	Secular	School D	Coordinator Che	Mrs Ghani Mrs Hashim

5.1 England

This section will discuss Schools A and B in England, the coordinators and teachers. Both schools are located in South West of England. Interviews were with the coordinators and teachers at both faith and secular schools.

In England the National Curriculum is underpinned by the following values

> Foremost is a belief in education, at home and at school, as a route to the spiritual, moral, social, cultural, physical and mental development, and thus the well-being, of the individual. Education is also a route to equality of opportunity for all, a healthy and just democracy, a productive economy, and sustainable development. Education should reflect the enduring values that contribute to these ends. These include valuing ourselves, our families and other relationships, the wider groups to which we belong, the diversity in our society and the environment in which we live. Education should also reaffirm our commitment to the virtues of truth, justice, honesty, trust and a sense of duty. (QCA, 1999)

Apart from this there are also aims for the school curriculum as below

> Aim 1: The school curriculum should aim to provide opportunities for all pupils to learn and to achieve

Aim 2: The school curriculum should aim to promote pupils' spiritual, moral, social and cultural development and prepare all pupils for the opportunities, responsibilities and experiences of life. (QCA, 1999)

So all schools funded by the state, both secular and faith, must follow these aims.

5.1.1 England School A

5.1.2 Location and student background

School A is a large voluntarily aided faith school in the South West of England. The school is administered by the Church of England, and has, at its core, an emphasis on Christian values as underpinned by Catholic and Anglican principles. The school is located on the edge of a large town and caters for 1125 students from age 11 to 19. Nearly one third of its students come from the town itself and those from surrounding areas commute by coach to and from school. Almost all of the students have a White British heritage and the percentage of those from a minority group or for whom English is not their native languages is lower than the national average (Ofsted 2009).

Ofsted adds to the picture of the school thus:

> The percentage of students entitled to free school meals is low and the proportion with learning difficulties and/or disabilities is below the national average. These include students who have specific learning difficulties or who have social, emotional and behavioural issues. There is a slightly higher than average proportion of students who have a statement of special educational need. The school was designated as a specialist mathematics and computing and science school in 2008. (Ofsted 2009).

5.1.3 Curriculum

Information on the curriculum has arisen out of a careful analysis of national and school specific documentation. With regard to School A, the school prospectus indicates that it follows the National Curriculum in addition to the requirements of a faith school. Thus:

> We aim to provide a broad, balanced and relevant curriculum for all students. The Curriculum is arranged in accordance with the requirements of the National

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Curriculum and the Curriculum Statements of the Roman Catholic and the Church of England Dioceses, the (Local) LEA and the Governing Body. A full Religious Education programme is compulsory for all students 11-18 years (Prospectus 2007-2008).

The teaching of human rights is located within Religions Education (RE) rather than in PSHE in this school. Thus HRE within RE is the focus for this case study, with attention paid to schemes of work in RE where they include HRE and interviews with the RE coordinator and RE teachers who deliver HRE. RE is studied by all students throughout Key Stages 3 and 4 **(Appendix 14)** where the syllabus is determined by the school. This includes an "analysis of Christian interpretation of social and moral issues", but also "some comparative study of other world religions takes place" (School Prospectus 2007-8). In their recent report on the school, Ofsted noted that within Religious Education, "Pupils speak of stimulating lessons which provide opportunities to express opinions and debate issues" (Ofsted, 2009).

Analysis of the curriculum in this faith school indicates that the RE curriculum for Year 8 comprises 6 schemes of work or units as below

1. Life Times
2. Living History
3. Sin and Salvation
4. Religion and Environment
5. A Study of Judaism
6. Prejudice and Discrimination

After scrutiny of the contents of each scheme of work, it became apparent that only two schemes, *Religion and Environment* and *Prejudice and Discrimination* included elements of teaching human rights. **Appendix 10** details the contents of all six schemes of work, with the relevant ones being reproduced below.

Unit 4 - Religion and Environment.

This scheme of work comprises the following elements:

1- Creation story

2- Humanities responsibility & stewardship

3- Global and environmental issues

4- The school environment - How are we damaging God's creation?

5- Animal rights - How do we not respect the rights of animals?

6- DVD 'Their future in your hands'

7- Why are some religious people vegetarians?

8- Animal testing

9- Is there enough food to go round?

10- DVD- Christian Aid

Unit 4 (Religion and the Environment) thus explores a number of issues surrounding the environment, creation, vegetarianism, vivisection, deforestation, ecology, poverty, pollution and battery farming. The learning objectives of this unit are to develop students' knowledge and understanding of current global issues, for example global warming, waste and recycling. Other objectives are to develop learners' understanding of Christian creation stories and significant stories of other beliefs. Thus the issues are examined within the context of faith so that discussion of the environment, for example, is linked to how human action affects God's creation. Likewise in their study of the welfare of animals they examine why some people choose not to eat animals, looking at Hinduism and Judaism whose members are preferred vegetarians.

Unit 6 - *Prejudice and Discrimination* includes lessons about:

1- Prejudice and discrimination in our relationships

2- Martin Luther King introduction

3- Martin Luther King DVD

4- Martin Luther King Project

5- The Bible and prejudice -Good Samaritan

6- The Bible and prejudice- Sheep and the Goats

7- The different ideas about the Kingdom of God

8- Parable of the sower

9- Parable of the mustard seed

10 - The greatest commandment

Again in this unit, students are introduced to the themes of injustice and racism, which are central to human rights education. Thus they learn about Martin Luther King's struggle and relate this to his Christian beliefs. They learn what the Bible has to say about prejudice and discrimination and the importance of living in a multi cultural and ethnic society where there are responsibilities to accept and understand each other.

For Year 9 RE, there is information available from a handout given by the RE teacher, Mr Brown. An attempt to obtain more material through the website was unsuccessful. The teacher's handout indicates that the scheme of work for Year 9 religious education included a human rights module in which there are 5 sessions with different lesson focuses. Thus:

1. *Brown Eyes Blue Eyes*. This lesson will focus on introducing prejudice using a video, discussion and Oprah Winfrey as a resource.

2. *Justice for Dad* contains two lessons and will focus on human rights abuses, including a case study on Guantanamo Bay. This lesson will use an Amnesty International video and also student resources from Amnesty. At the end of their lesson an action poster is produced.

3. *Defining Human Rights* focuses on how to treat others fairly. This lesson includes freedom of expression, the treatment of terrorist suspects and death penalty issues. Within the lesson there will be a class survey with feedback and law making exercises based on stimulus questions.

4. *Human Rights Human Wrongs* will focus on the International Declaration of Human Rights.

5. The final session relates the previous sessions to faith: *A Christian Basis for Human Rights.*

The data from the school's schemes of work indicates that human rights education occurs in a number of different units. In the unit above issues of tolerance, justice, and respect for individual human rights are covered but as lesson 5 indicates, the module is set within a faith context.

5.1.4 Coordinator Anderson Interview

Coordinator Anderson had been in the teaching profession for almost 20 years. She had been the head of Religious Education at School A for almost 15 years. As a coordinator her role was to help structure the delivery of RE at this school. She was asked questions about her background, challenges and issues, learning and teaching, aims and expectations and level of confidence about human rights education in a faith context. **(Appendix 6)**

As an initial question, she was asked about the key concepts of human rights (as listed below) and replied that she was "vaguely" familiar with these. These were:

- democracy, justice and laws
- cooperation, conflict and conflict resolution (local, global)
- equality and diversity (including race and gender)

- community (including participation and action)
- human rights and responsibilities (including tolerance and respect)
- student voice

When asked about the challenges involved in coordinating RE and relating it to HRE, she explained that "we make sure that we deliver Religious Education which is truly Roman Catholic and truly Anglican".

She also explained that the teaching of love, God and neighbours underpins human rights. As far as the curriculum is concerned she explained "I have got what the Government said and mapped what we do in RE".

The co-ordinator was confident that her team of teachers would be able to teach any issues related to human rights and faith. She described how human rights were taught in RE within the topic 'Equality' which she saw as part of teaching about a relationship with God:

> …part of being a member of God's family is part of being a citizen so in a sense implicitly everything we teach is about being…love of God and love of neighbour I mean that underpins citizenship and human rights so in that sense it seeps into everything that we do…

Issues of equality, diversity, race and gender were also discussed. She explained that they examine

> the work of Amnesty so we have looked at issues to do with equality and diversity and race and gender. We look at these issues, and we look at community what it means to belong to various forms of community.

Furthermore, she stressed that faith schools also look into issues such as 'what it means to belong to various forms of community, school community, the parishes, the church and their families', thus fulfilling another requirement of human rights education.

Whilst the school teaches about the concepts of human rights in RE, issues about conflict resolution were presented through a faith or relationship lens. Thus, she

explained, "We wouldn't look at law but we looked at conflict resolution again, not so much in a political sense but perhaps in a spiritual sense or within families".

This emphasis on relationships and faith extended to her interpretation of the purpose of human rights education. She felt that the key aim of human rights education in RE was to create good citizens and that people need to apply Christian values to their lifestyle to make them good individuals.

When asked about the appropriateness of human rights education in the curriculum, Coordinator Anderson agreed with the inclusion and importance of this. She explained that she saw it as "fundamental to being a free person and I mean they need to know that what their rights are". She also felt that they needed to appreciate "how lucky they are" to have good human rights protection in a world where a lot of people "don't have even basic human rights".

Coordinator Anderson emphasised that whilst human rights issues should be freely discussed with students, she believed it must be within a structure and if a teacher was leading the discussion it must be after giving students information and guidelines before proceeding with the discussion. She felt strongly "that students need a structure to work to…but not guidance in the sense of controlling what they think or say". Using such a structure enabled her to teach about controversial issues and within this she allowed students to express their opinions freely without being tied to any faith principle. Whilst teachers gave their opinions and led discussions from the perspective of Christian beliefs, students were entitled to reject or accept their ideas.

However, Coordinator Anderson's account of what happened when the topic of the British National Party (BNP) was brought up could be seen as contradicting this as she had stopped discussion related to this topic. She explained:

> …if they come out with anything like that I would actually stop them. I would not want to hear that. Now you may say 'but they are not then free' but I am sorry, I couldn't stand in a classroom and hear someone spout something that I found abhorrent and you may say I am…[against] human rights but I can't do it. I wouldn't feel comfortable, I wouldn't say they can't, I will try and try and educate them and counteract their belief but I wouldn't give them the platform.

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She explained that there were certain subjects which could be tolerated but some that could not be. Thus she would not allow BNP or Neo Nazi statements in her class. However if the students wanted to question the Christian doctrine or God, this would be acceptable. Thus "If they said "oh I am not a Christian, I don't believe in God. I don't believe in it" well, that's their right and they can freely express that."

The coordinator's views on what is acceptable as a topic for discussion and what is 'out of bounds' relates to current debates about freedom of speech and its limits, which is part of a wider debate about teaching controversial issues and is discussed further in Chapter 7.

5.1.5 Coordinator Anderson: summary and discussion

Several issues relating to the relationship between human rights education and faith emerged from this interview, including the teacher's approach to teaching controversial issues.

Background and experience

Coordinator Anderson was an expert in RE rather than HRE which raises questions about how she was prepared to teach about the latter, given the controversial nature of some of the topics.

Challenges and issues

Coordinator Anderson accepted that it was important to guide discussions but this did pose a question relating to freedom of speech and the teaching of controversial issues. She encouraged arguments to be heard from each side but only up to a certain point, as illustrated by her refusal to allow discussion of the BNP. This raises questions about the rights of pupils to know about different political groups and the right of free speech for everyone. It is not clear if this was her own personal view or if she set guidelines for her department.

Learning and teaching

The learning and teaching at this faith school followed a Church approved Curriculum. Pupils learn about human rights but this is located within Christian beliefs. However, the coordinator suggested that opinions which were not based on the Christian faith

would still be heard and valued. Likewise, the curriculum included teaching about other faiths.

Aims and expectations

The aim of this aspect of the curriculum was to create "good citizens" who were aware of their rights and other people's rights, both here and in other countries. Such citizens, according to the coordinator, should be guided by Christian values.

Level of confidence

The coordinator was very experienced in teaching RE and was satisfied with her colleagues' teaching ability in this area. However, her confidence would appear to be with RE rather than with HRE embedded into RE, judging from her response to the question about the key concepts of human rights which she found difficult to answer.

5.1.6. Teacher interviews

The teacher interviews addressed the following issues: background and experience, challenges and issues, learning and teaching, aims and expectations and level of confidence.

Mr Alan

Mr Alan was an RE subject specialist. He was also responsible for teaching philosophy & ethics and held a degree in religion and philosophy. He had 7 years teaching experience and had been at the current school for almost 5 years. He reported that he was familiar with the list of key concepts of human rights education as shown to him during the interview session.

He said the teaching of human rights had been established in RE long before citizenship education was introduced and expressed concern about the way citizenship may replace RE which he saw as a "more kind of, secular kind of subject" He referred to a discussion he had had with a friend teaching at a secular school and commented that:

> it is kind of a worry for RE because (the) Christian …dimension or ethos isn't perhaps valued as much at that school as what it is at this one and so citizenship has kind of immersed RE within itself….

Mr Alan explained that human rights were included in the teaching of RE when they discussed issues regarding Nelson Mandela, Mother Theresa and Martin Luther King. Such teaching was also linked with the teachings of Jesus. In other words, when human rights issues were included within RE they also related to Christian perspectives.

Mr Alan felt that the key aims of human rights education were to teach young people how they should treat their fellow human beings and to have respect for others. He also supported the concept of social cohesion and diversity as a new element of human rights, which he felt was "even more important" as we live now in "a socially kind of diverse culture" where students need to understand that those with a different culture or faith "nevertheless should be respected".

Mr Alan had not received any specific training in human rights education but nonetheless felt quite confident to teach this. He explained that the human rights issues covered in RE were different to those covered in PSHE because in the latter, the focus was more about respect and anti-bullying and was more secular in its approach. However in RE, they followed an agreed syllabus prescribed by the Catholic & Anglican Church, whereby human rights were taught from a Christian perspective, with some reference to other faiths.

He explained the difference between delivering human rights education at a faith school and at a secular school by referring to his wife's experiences of teaching RE at a secular school.

> The emphasis [there] isn't particularly on Christianity - it gives more perhaps of a balanced diet like Islam, Christianity, Buddhism whereas here it is, on the whole, it is Christianity due to the nature of the school

In other words, secular schools discuss human rights issues from all faith perspectives (and none) but in faith schools they are approached from a Christian perspective.
When asked about the challenges of HRE, Mr Alan explained that in his view, the topic on Jesus which underlines human rights values was the easiest part. For him, the challenges lay in teaching about organisations such as Amnesty International because of his limited knowledge and limited time to do his own research. He was aware, however, of the potential of such topics to stimulate students and the many resources available.

Mr Alan highlighted the importance of HRE for the younger generation due to the nature of British society, which he felt was changing from mono to multi cultural. Students, he said, should be equipped with knowledge about other people's faiths, cultures and beliefs if they were to respect each other. He added "we live in a perhaps a more multi faith society as well and therefore it's really important that the young people realise that they know about different faiths". For this reason he felt it was important that students realised "it's healthy to mix" and that "there's nothing to be scared of if people have got different faiths or they are from a different race - it's just people".

When asked about how far his students were interested in human rights issues, Mr Alan felt his students engaged in discussion and debate and were not afraid to voice their opinions. It is difficult to measure how teaching about human rights can influence students' behaviour but Mr Alan felt that certain individuals were influenced by discussions in the class. He guided students to base their arguments on evidence in order to justify their opinions and at times he gave them alternative ideas on certain issues. He felt that developing his students' understanding of a multi-cultural society was difficult when they lived in a predominantly mono-cultural area, but the arrival of Polish workers in the South West provided a challenge in terms of learning to accept new migrants.

When asked about his own professional development, he agreed that more training would be helpful.

Mr Brown
Mr Brown had a degree in psychology, 15 years in the teaching profession and was a specialist in RE. He had been the Head of RE at another school prior to joining the current school and has taught RE in the Sixth Form for almost 8 years in this school. However, for the past three years he had been teaching RE in Year 9 for one lesson per week.

When asked about the key aims of human rights education Mr Brown said that this should be about students seeing themselves as part of the community and understanding fundamental rights, which would include teachers' rights and people's rights, respect for these and how to deal with conflict. He explained that it did not cover aspects of citizenship, such as "looking at elections and all that type kind of stuff".

In terms of training, the last time he received training was in 1992 during his postgraduate teaching course. However when asked about his level of confidence, he was happy with this because of his experience in the teaching profession and teaching RE. He did note, though, that "the hardest thing I find is actually keeping up to date with the news…keeping in touch..." which may imply that when human rights education touches on current topics, he needed more than his knowledge of religions to enable him to cover the content effectively.

Mr Brown explained that HRE in RE in Year 9 covered topics such as Guantanamo Bay and the war on terror, which had been approved by the board of the school. Teachers are free to choose any texts or resources to support their teaching. At the moment they were covering Guantanamo Bay in terms of human rights abuses which he acknowledged would be taught with reference to Christian beliefs.

In terms of finding relevant information, he said he found certain websites useful, citing Amnesty International. For him the importance of HRE related to the needs of young people:

> It is important and I think (…) they need to be very aware of the rights that they have in employment, for example, so when they leave school and they go out to jobs (…) they know what fair treatment there is and how they can expect what they are entitled to. (…) Also young people dealing with the police can often face a lot of issues you know - just by the way they look they can be treated differently or whatever

When asked about how his students responded to learning about human rights, Mr Brown thought that their understanding of local issues was quite good but that they were less involved in international issues. He believed that students could be influenced through learning about human rights at school and that learning about acceptable behaviour in the community could lead them to adjust their behaviours.

The possibility of more training in HRE was seen by Mr Brown as a positive thing as it would provide more teachers with knowledge about issues happening in the world and guide them as to how to use this in the teaching process.

Mr Alan and Mr Brown: summary and discussion

Background

Both teachers were experienced teachers although this was in the teaching of RE. They felt that their teaching styles were appropriate for both RE and human rights education.

Challenges and issues

Mr Alan in particular was aware of the way in which human rights education was approached in secular schools and was concerned that the religious basis for teaching about rights might be lost with the advent of Citizenship education. Both teachers acknowledged that in a faith school such as theirs the aim was to teach Christian principles as part of HRE. The challenge for them was to make links to current events. One teacher acknowledged that this required keeping up to date with the news and being aware of appropriate resources, whilst another felt the challenge was more to do with educating children for a multi cultural society.

Learning and teaching

As with the coordinator, the teachers explained that their teaching was rooted in the teaching of Christianity, but with reference to human rights issues. The topics taught by these teachers in Years 8 and 9 confirmed this- they showed how current human rights topics could be taught in RE and within a faith context.

Aims and expectations

As above, both teachers intended that their students should learn about Christianity and human rights in their RE lessons. Whilst educating students about human rights was important, of greater importance was guiding children in the principles of Christianity so that they could be good citizens. Although the topics discussed were controversial (e.g. Guantanamo Bay) there was little mention that this might be a challenge. This may be because the faith context provided guiding principles and the teachers felt secure in teaching from a faith perspective.

Level of confidence to teach human rights education within RE

Despite their long experience of teaching RE and their claims of feeling confident, both teachers admitted that they had to work hard to keep up to date with current issues. For

example Mr Alan commented on his struggle to find sufficient material on the work of Amnesty International at a grass roots level. Both said they would welcome more professional training.

This section on interviews with teachers in the England faith school has implications for the teaching of controversial issues. It seems as though the issues were not necessarily seen as controversial or, if they were, this did not appear to be a problem for the teachers because they were secure in teaching from a faith perspective. It is also interesting to understand how human rights appeared to fit into RE if the teachers and co-ordinator did not see a problem. This may be because their RE teaching includes the opportunity for pupils to discuss and debate as noted by Ofsted (2009) above.

5.2 England: School B

5.2.1 Location and student background

School B is a large secular school located in the South West of England situated in a small town but with a large rural catchment area with 14 feeder primary schools. It specialises in Sport. There are around 2200 students making it one of the largest schools in England for children aged 11 to 18. In 2006 Ofsted graded this community school as "Outstanding" and praised their commitment to teaching and learning.

5.2.2 Curriculum

Social Sciences was an established curriculum department in this school and comprised economics, sociology and psychology for post 16, sociology for GCSE and social studies for Year 7 to 11. Citizenship and HRE had been included within social studies since 1999, long before it was introduced as a National Curriculum subject in 2002 in England and Wales.

The school's website explained:

> Citizenship is similar to the subject many of us knew as 'Social Sciences'. It includes some aspects of economics, cultural and media studies, politics (British and International) and environmental studies; all learnt using the skills of debating, discussing and active community involvement.

All our students have covered some parts of citizenship for several years now without really being aware of it. This is because subjects like history, geography, English, RE and drama have 'built into' them certain aspects of what has come to be known as citizenship, especially in Years 7 to 9. (School website).

However

some parts of the subject cannot be covered in this way so it is necessary for us to 'fill in the gaps' using one hour of social studies (citizenship, PSHE and aspects of careers education) as well as assemblies and extra-curricular activities such as a College-based Amnesty International group, the CSLA scheme and the Green Team environmental group. (School website).

Full details of the schemes of work for social studies can be found in Appendix 11. Listed below are the titles of each unit which specifically relate to human rights education and indicate findings about the nature of the curriculum in this secular school:

Year 8
Healthy Living: personal safety
Healthy Living: media and peer pressure
Voting and Elections

Year 9
Culture, Identity and "Britishness"?
Migration, Racism in the SW
Rights and Responsibilities
Pressure Groups and Charities

Drugs Education / Drugs Forum
Sex and Relationships Education

5.2.3 Coordinator Bowden Interview

The coordinator in the secular school had been in charge of social sciences since 2000 and had taught at the school since 1989. He had a politics and economics degree.

Coordinator Bowden felt very confident in his knowledge of human rights and its key principles **(Appendix 6)**. He mentioned democracy, voting, equality and student voice as key concepts which were all found in the teaching and learning of social studies.

When asked specifically about the challenges involved in coordinating social studies, including HRE, he said it was difficult to instil confidence in teachers to teach this subject because of the complexity of human rights legislation. Furthermore teachers come from different backgrounds.

> so far the biggest challenge is finding the teachers with the confidence to teach the subject well in the classroom in an engaging way…and interesting to kids…because this is not simply knowledge being transferred to children, this is, you have to change children's attitudes.

He also talked about how issues of human rights education were everyday issues in this school, so children and teachers should make connections between what they learnt and practiced in the school environment:

> There are human rights and democracy issues in school every day so the teacher needs to make that connection for the kids and the kids soon realise that. They realise that school is a mini society with its hierarchy and its politics and its control system.

The coordinator explained how citizenship and human rights was also taught through ICT. He was undecided about its effectiveness but he said that progress was being made and that there were very good resources available. This was mainly an issue of staffing and of the ability of the citizenship teacher to ensure the content of citizenship and human rights in ICT. Coordinator Bowden explained:

> It is the responsibility of the citizenship teacher (…) to ensure that in every lesson there is some citizenship content even if it's just a plenary at the end of

the lesson five minutes…look at the news today… to find one article in the news today using the internet so you are exploring in a way that is to do with human rights...

When asked about how the content of HRE was taught in other subjects in the school, he explained that in history they would discuss the United Nation Declaration and in RE they would discuss the Rights of the Child. However social studies would deal more with the application of HRE. He felt that there was a need for history and RE to coordinate further with social studies to equip children with a full understanding of HRE and education for democracy. He felt this was needed because the current allocation of time to social studies was insufficient to cover the required curriculum as 40% of the time was given to PSHE.

Within the current social studies schemes of work he gave examples of the issues covered which related to human rights:

Democracy; the right to vote; the consequences of not having that right. So we look at regimes, for example North Korea, which is an interesting one where there is an autocratic system…

His lessons also covered the voting system and processes in Myanmar. Issues about levels of government and the rights of people who immigrated to apply for citizenship were also discussed. He explained that some topics would be covered further in Year 10 and 11 – such as the history of migration and a study of the Commonwealth.

He felt that the school had not yet been able to deliver all aspects of HRE as required, due to limited time. However, he was optimistic about covering more in the future.

…because as you know we have one hour per week to cover this whole programme and it is a lot to cover so I am hoping that in future through cross curricular cooperation with other subjects and maybe a change in government priorities we will have more time to devote to human rights and democracy in terms of citizenship as a whole.

Coordinator Bowden was responsible for deciding the content of the schemes of work, within the guidelines of the National Curriculum. But he believed that citizenship and HRE was about more than just what was taught in lessons. He saw the school as a mini society and talked about how co-operation between school administrators and the school council could improve certain things such as students' uniform guidelines. Good HRE would affect the ethos of the school as it was not just educating about rights but also challenging stereotypes. He explained:

> I think the key aim is one of tolerance, respect, understanding and empathy (…) so that when they grow into adults you are dealing then with someone who thinks through their actions before engaging in any actions especially regards to other people's welfare, other people's rights, standard of living, dispelling a lot of myths and challenging a lot of stereotypes and producing [people who are] thinking, critical, independent but at the same time cooperative…understanding other people's culture and other people's views of the world.

Thus for him HRE was "absolutely essential". Without this he felt we would run the danger of creating a society where people might be educated in one sense but ignorant in others. "You know" he said, "the gas chambers of the Second World War were built by very well educated, very well trained people". In his eyes "training and education alone is not enough' as students also need 'an understanding and a knowledge base, not just about political action but also about environmental action". He gave examples of work he had done with his students on child slavery to help them understand how their own consumerism can be associated with human rights issues.

> I am beginning to realise that you can give kids a sense of empowerment when you tell them that if you don't like the way that Nike or Gap are making their products in Cambodia for example stop buying them. (…) and I see them thinking "oh right we can do that can't we it's our money we decide how to spend it and that is the sort of action I'm talking about".

Coordinator Bowden was asked for his approach to teaching controversial issues. He believed that everyone should be allowed to discuss issues freely but within a framework of responsibility. Thus discussions should be within the law and not be

insulting to others with regard to their colour, race, religion, sexual preference and physical appearance. Thus

> If you can't discuss human rights freely then in a way you are being quite hypocritical because you're being autocratic and you're not allowing freedom but the freedom has to lie within parameters.

Finally, Coordinator Bowden reiterated the importance of having properly trained teachers. There were currently 14 teachers involved in teaching this subject but only four were social studies specialists. The coordinator hoped that over the next 5 years there would be more specialist teachers as the subject became the centre of the curriculum and a focal point for everything in the school.

5.2.4 Coordinator Bowden: summary and discussion
Background and experience

Coordinator Bowden was very experienced in this area, having set up social studies in the school which included citizenship and HRE. His politics and economics degree was central to his belief in the importance of political and economical literacy.

Challenges and issues

One of the many challenges for him as a co-ordinator was the allocation of time to citizenship and HRE within social studies which was, in his eyes, inadequate. The integration of social studies with ICT was also a challenge as with non-specialist teachers, the focus could be lost. This lack of specialist teachers was a major concern and more was needed in terms of training and support.

Learning and teaching

Coordinator Bowden was optimistic that citizenship and HRE could educate children about current issues in the real world. He saw HRE as part of citizenship, for example a lesson on consumerism, individual action and child workers. But he also saw cross curricular opportunities, for example in history and RE. Citizenship and human rights went further than lessons – for example the school council discussed issues relating to rights and a school which really valued human rights would reflect this in its ethos.

Likewise, he supported open discussion of controversial issues but this came with responsibilities, in terms of respecting the rights of others.

Aims and expectations

The co-ordinator aimed to educate young people to act responsibly and make decisions based on knowledge and values. He thought that the values of citizenship and human rights education should permeate the school and that over the next few years it would become more important and a focal point for everything done in the school.

Level of confidence

The coordinator was very confident to teach this subject, due to his background and experience. He was also confident to lead it, and acknowledged that one of his main roles was to ensure more teachers in his department were also trained and confident.

5.2.5 Teacher interviews

The teacher interviews addressed the following issues: background and experience, challenges and issues, learning and teaching, aims and expectations and level of confidence.

Mrs Cousins

Mrs Cousins trained as a Citizenship teacher (PGCE) and had 2 years experience in the teaching profession. Her degree was in psychology and education and she was teaching Years 7, 8, 9, 10 and 11.

When asked about the key principles underpinning human rights, she claimed that these were "very much what we teach in citizenship and it's part of the curriculum".

For her the key aims of HRE were to ensure students knew their rights and that these rights were protected and to create awareness of the many people who still did not have these rights. She felt that students in her school needed to be made "aware of how lucky they are" and that many were unaware of the poverty of "many kids in the UK" and of the children in other countries who also lived in poor conditions and were deprived of their rights. She also felt it was important for her students, as the next generation, to learn about other cultures and gain an understanding of current issues and have some insight into possible solutions.

Mrs Cousins felt confident to teach HRE in terms of pedagogy, but said that as she was still new to the profession she was less confident about her subject knowledge and needed time to improve this. She felt confident about addressing controversial issues and liked discussing them with students because according to her, many teachers tried to avoid these issues because they regarded them as too risky. For her the best way to approach controversial issues was by keeping a balance between her opinion and others' opinions. She said that she tried to give as many opinions as she could so that often students did not know which one was her real opinion. As examples of controversial issues, she explained that in Year 11, they were discussing the role of the United Nations and issues in Rwanda, Pakistan and Myanmar. She said that, although she could influence her students, she hoped that they would be able to make up their own minds up and become more aware of human rights issues.

When asked which aspects of human rights were the easiest or most difficult to teach she responded that children's rights were quite easy to cover but the hardest thing was to get them to understand global issues, "I mean trying to get them to get their heads around what happens in other countries…". She was surprised that the majority of her students had so little knowledge about international issues

> They're really not aware (…) I mean obviously there's the really gifted students that will already reading the news regularly and find out what's going on but I think the vast majority don't.

Linked to this, she said that many did not have "any real awareness of different cultures" which was another challenge. This was evident in their views about migrant workers from the EU especially from Poland, as some of the students' views were very prejudiced due to a lack of understanding. She explained

> Some of them are just coming out, they're coming out with the terrible comments and you're just 'oh' because they don't know better you know, and it is all it is…they just don't know better. So yeah it's vitally important because we're going to just get more and more multi-cultural…

When asked about resources to help her teach about these issues she mentioned a wide range:

I use the internet myself a lot to get hold of resources because we're really lucky there's loads. [for example, there's] "wants and needs", a game you can get off UNICEF. It's got really a good website. Oxfam's got quite a few on theirs.

For her, the priority was to distinguish which resources were better and more useful and to take time to evaluate them.

Mrs Cousins was concerned about the attitude of her students towards citizenship and HRE as she felt that social studies as a subject were not valued by some of them. One way forward was more cooperation with other subjects, for example human rights were studied in English which might help underpin their importance.

Mr Daniels

Mr Daniels was a new teacher in this school, having just completed a PGCE in citizenship education. He was both a policeman and a lawyer before joining the teaching profession.

When asked about the key concepts of human rights, he explained that all the key concepts were part of the curriculum at this school. For him HRE involved discussing human rights in British society and comparing these with other countries. He felt that students also had to learn their responsibilities and act in a way to ensure rights were protected. This included a right to be heard and to speak. He felt that the key was "getting them to appreciate a bit of balance between their rights and responsibilities because they've got a right but if they do the wrong thing they're taking away someone else's rights". He saw such education as fundamental:

Is it more important than maths? Is it more important than science? I don't know but human rights are important I think for two reasons …One is because, like it or not, it affects every single person here. Even if you're not going to go on to get a good job, even if you're not looking for qualifications, you will still have those rights and those rights will sometimes be threatened and more than that for your rights to be safe you have to accept you've got responsibilities so at the basic level it's absolutely vital…

On the issue of confidence, Mr Daniels had just started his first year as a teacher but felt confident to teach citizenship and HRE because of his previous experience as a trainer in the police and as a solicitor. This experience had, he felt, given him enough knowledge of both local and global human rights and related issues. For him the challenge was how to bring the subject to life. He did this through discussion of current issues:

> We would all get together and we would talk through what we would decide were current issues …I mean global warming and looking after the planet, equality and diversity and Britishness which is becoming more and more important.

He gave an example of a recent issue in the school which had caused much debate. The school has a duty to accept students in wheelchairs but had no ramps. This was used as a case study where students were divided into groups to discuss the rights of people with disabilities, the rights of schools, the law regarding the disability discrimination act and facts about where the money came from.

When asked about the easiest and most difficult part of HRE, he felt that sustainability issues such as global warming were relatively easy to teach whereas the issue of the rights of disabled students as above was more difficult as the issues were complex for the school. He felt well supported by the available DVDs, videos, programmes on television and resources.

Mr Daniels thought that most students were interested in learning about human rights issues and found using whole group formal debates particularly effective. A recent debate had focussed on the use of child labour by some leading clothing brands, for example GAP and NIKE, which were popular brands with students.

Mrs Cousins and Mr Daniels: summary and discussion

Background

Both teachers were new to the school, having just finished their PGCEs in Citizenship. However the male teacher had more previous knowledge of human rights issues because of his work as a trainer in the Police Department and a solicitor in a law firm.

Challenges and issues

Both teachers acknowledged that many of the topics in HRE were controversial and felt prepared and confident to deal with these. They did not see controversy as a challenge. For them the challenges lay in the background of the students where many were uninformed about global and international issues and held stereotypical views about people from other cultures, such as Polish migrants. Mrs Cousins was also concerned about the attitudes of some students towards social studies who did not see it as important. She hoped that links with other subjects might be one way forward.

Learning and teaching

Careful selection of teaching strategies was important to both teachers. Students were more likely to engage in this subject if local issues were used as a starting point, and if there were active learning approaches. They felt it was important to help students relate their own actions to the issues being discussed, for example the trainers they bought. The teachers were also optimistic that this subject would change students' opinions of other cultures and living in a multi-ethnic society.

Aim and expectations

Both teachers were convinced of the importance of students learning about HRE, in order to prepare them as future citizens and enhance their worldview. Alongside this was the need for students to understand and respect others' rights and take responsibility for their own actions.

Level of confidence

Both teachers were confident with their level of subject knowledge and teaching approaches as both had been recently trained. Likewise they were confident to tackle controversial issues within HRE.

5.3 Malaysia

Introduction

This section will discuss Schools C and D in Malaysia, the coordinators and teachers. Both schools are located not far from each other being around 5km in distance. Interviews were held only with the teacher at the faith school because there was no coordinator for this subject. However in the secular school interviews were held with both teachers and coordinator.

The curriculum in Malaysia is based on the following underlying beliefs, common to both secular and faith schools:

> Education in Malaysia is an on-going effort towards further developing the potential of individuals in a holistic and integrated manner, so as to produce individuals who are intellectually, spiritually, emotionally and physically balanced and harmonic, based on a firm belief in and devotion to God. Such an effort is designed to produce Malaysian citizens who are knowledgeable and competent, who possess high moral standards and who are responsible and capable of achieving high levels of personal well-being as well as being able to contribute to the harmony and betterment of the family, the society and the nation at large. Adapted from www.moe.gov.my.

One of the key issues the curriculum aims to address is racial polarisation. Schools in Malaysia are still grouped according to race and this prevents interaction between different races. Such polarisation brings the dangers of enhancing misconceptions and suspicion and halting the growth of unity as a nation and respect for diversity. For example separate schools still exist for Malay, Chinese and Indian students whose parents prefer them to go to schools of their own races.

Human rights education is taught within civics and citizenship which is in turn part of the National Curriculum. The curriculum is the same in both secular and faith schools. However, the fundamental principles of the curriculum in Malaysia are based on Islam as the official religion which uses universal concepts which are accepted by other religions. We thus have a situation where a secular curriculum is underpinned by faith principles. This raises the question about the extent to which one faith influences

Citizenship and HRE teaching which is taken by students from different faiths and the extent to which values are universal.

5.3.1 Malaysia: School C

Location and student background

School C is a faith school located in the east Peninsular of Malaysia in a rural area. This school was first established in 1958 as a private school. The school was founded to impart Islamic and secular education. The school now caters for children from age 13 to 17 with currently 439 students, of whom 180 are boys. Approximately 350 of them board at a residential hostel.

It is maintained by the State Religious Department which is responsible for the infrastructure, including classrooms, and responsible for providing the teachers to teach the religious aspects of the curriculum. Pupils also follow the National Curriculum for other subjects. Currently there are 29 fulltime teachers, five of whom are attachments from the Ministry of Education whilst the rest are under the State Religious Department.

Most of the students come from surrounding areas and some, from the city, board in the hostel provided by the school. During the interviews, students from the urban area were more willing to talk about issues than students from the rural area. Students from urban backgrounds may be more exposed to human rights issues through the existence of information communication technology such as the internet in their urban area.

5.3.2 Curriculum

Civics and citizenship has been offered by the Ministry of Education as part of the National Curriculum since 2005. The previous curriculum for civics only discussed types and structures of government. However, the latest curriculum concentrates on issues in society and students' future needs and includes much more which is directly relevant to HRE. The curriculum addresses the relationship between individuals and the society around them and the relationship between individuals and their nation so that teachers can help students to become responsible citizens. As a reflection of concerns about the country's youth, the curriculum concentrates on unity, patriotism and understanding multi cultural issues in society. Through the curriculum the aim is to

create patriotic individuals who can cooperate with others, appreciate diversity, solve problems without violence, care for the environment and help towards nation building.

Civics and citizenship curriculum for Form 1

Links with HRE are evident. Analysis of the curriculum shows that Malaysian students in Form 1 address the following themes

1) Personal achievement
2) Family relationships
3) Living in society
4) Heritage of Malaysia and its many cultures
5) Malaysia as a country
6) Future challenges

These themes all relate to HRE and are designed to help students recognise and respect what they themselves can do, improve their skills in conflict resolution and encourage respect and appreciation within the family. Themes progress from community in the family to community in the school and the importance of appreciating the history of the school and respecting its rules. Engendering a sense of pride and learning to respect other people's opinions and teamwork is also part of this curriculum.

The curriculum then looks further into nation building by encouraging students to understand other people's cultures and respecting and accepting them as a part of the multi-cultural society in Malaysia. It is also discusses the current democratic system and the responsibility of everyone to play their part.

Civic and citizenship curriculum for Form 2

There are 6 themes or schemes of work for Form 2 which are similar to the Form 1 curriculum. However, the Form 2 curriculum goes into more depth than that for Form 1 as it has been designed to gradually guide students from the personal, to society and nation. This curriculum is the same at the secular school **(Appendix 12).**

Human rights education is embedded in these themes. The concepts of respect for others, including justice, equality and responsibility for others are covered. The teachings of Islam support teachers in this as Islam teaches that the basic concepts of

HRE are important in a multi faith, multi-cultural and racially mixed society such as Malaysia.

5.3.3 Coordinator interview

This faith school did not have any coordinator responsible for Civics and Citizenship. Attempts to get an interview from the senior administrator also failed to find a responsible person.

5.3.4 Teacher interviews

Teacher interviews were conducted at the faith school. However, because of the sensitivity of a male researcher interviewing two female teachers, both teachers were interviewed at the same time.

Mrs Eli and Mrs Fais were both female teachers who had had been teaching civics and citizenship (including HRE) for two years. When the key concepts of HRE were shown to them, only the topic of democracy was recognised by them. Both of them were specialists in religious education, history and Malay language. For them, the key aims of civics and citizenship were to teach students to love their country, understand themselves and be patriotic. Neither had received any training for this subject and thus they lacked confidence in their teaching preparation.

They both felt that the teaching aids or materials for this subject were inadequate. One of them said: "my confidence is not 100% because I have to browse the internet to find material and to study all the issues which are always changing". This is due to the fact that the curriculum only gives the topic headings with the rest of the work having to be planned by the teacher.

Mrs Eli and Mrs Fais both found civics, citizenship and HRE quite difficult to teach because students would compare the content of text books with events outside which were different such as the democratic system and human rights issues. They explained that students asked many questions to try to understand these issues which they then had to relate to history. Generally the teachers found the issues of self improvement and the environment easier to teach because students themselves would find the information from the internet and television programmes.

The teachers explained what they felt were the challenges of having to prepare resources such as newspapers, texts and articles from the internet on the issue of Malaysia's relationship with other countries, charity work by certain groups and humanitarian issues. In general the teachers found it challenging to teach about current issues, in part due to a lack of materials and lack of training.

Both teachers expressed their views about the importance of this subject for students. They felt that students were exposed to many difficult issues on television which could lead to vandalism, as well as disrespect of elders and teachers. Whilst the teachers did not mention controversial issues per se, they did say they found it difficult when students expressed their approval of certain leaders as they were concerned about addressing politics in the classroom because of the sensitivity of doing so. The challenges appeared to be around teaching about anything political rather than faith based issues. The teachers had not had any training in dealing with controversial or sensitive issues.

The teachers were cautious about the degree to which they could influence their students' behaviour through teaching this subject. They felt it was difficult to change behaviour through one subject only though they hoped that they would be able to help students think about their attitudes and perceptions of others. They recognised that they needed more training and resources and hoped that these would be available in the future.

5.4 Malaysia: School D

Location and background

School D is located in a rural area in the eastern part of Peninsular Malaysia. This school is close to School C being only 10 minutes distance by car. This secular school offered the National Curriculum whereby students follow subjects from a non-faith perspective except for RE. The school has approximately 447 students with 42 teachers. Around 167 of the students board at the hostel, with students ranging from age 12 to 17. This school is under the Malaysian Ministry of Education with most of the teachers being degree holders and all of them having a professional teaching qualification.

5.4.1 Curriculum

The curriculum in this secular school for civics and citizenship, including HRE, is similar to the faith school. This is because this subject comes under the National Curriculum and uses the same text books. However, there may be differences in terms of delivery because teachers at the secular school had received in house training and had a subject coordinator.

5.4.2 Coordinator interview

The coordinator for this subject at School D was Mr Che. He was in his fourth year of being in charge of this subject, and had attended a one-week training session each year since 2004. This course was conducted by leading coaches from the Ministry of Education.

According to Mr Che, the challenges of teaching this subject relate to attracting students' attention in the classroom using traditional methods of teaching. He was frustrated because many students could not participate in community service because of transportation problems. Another challenge related to the status of the subject. Although civics and citizenship (including HRE) was a core subject it did not have any examinations which was an advantage in some respects but a disadvantage in that it had less status as a result.

The key aim of the subject, he felt, was to encourage patriotism in students towards their country, to unite every race and to create responsible citizens. Students would benefit by being responsible and understanding others from different races which he felt would "create political stability in this country".

According to the coordinator, issues of human rights such as democracy and the right to vote were discussed in the Form 2 syllabus. He was confident that the content could be further improved and believed his teachers could deliver this subject. Mr Che believed the subject could be more interesting for students if teachers used more appropriate teaching styles and involved outside people in community service work.

5.4.3 Teacher interviews

Mrs Ghani and Mrs Hashim were the two teachers interviewed. They were both aware of the key concepts of democracy in human rights education. Both were specialists in RE but were new to civics and citizenship and HRE and had only one year's experience

of teaching this subject. Both of them relied on support from the coordinator to help them but felt confident to teach it.

Mrs Ghani and Mrs Hashim believed that civics and citizenship were important for the younger generation. Helping students build self confidence and being aware of what happened in their country was important. According to them, civics and citizenship, including HRE gave students open-ended situations to consider. For example in the Form 2 syllabus, they discussed the election processes and manifestos which they hoped would lead students to become good citizens and understand the right to vote. They also agreed that this subject had cross curricular links: for example in Malay language classes students learnt about the environment and famous people, in RE they learnt about the leadership of the Prophet and in history about the political evolution of the nation.

Within their teaching, they addressed how faith was connected with becoming a good citizen, understanding democracy, and other issues such as the law of justice and foreign affairs. One of the teachers also mentioned that, because this school consisted almost entirely of the Malay race, it was quite easy to teach them about their identity. For her this was an opportunity to help students understand this and because the teacher's background was in RE, it was quite easy to relate their identity to their faith. At the same time, however, she was trying to teach about respect for others.

The easiest element of this subject to teach was personal development. This was because these topics related directly to students and involved understanding their identity and the responsibilities of a good citizen. They found the hardest aspects to teach were those where students did not show an interest and related more to civics than HRE, such as learning about legislation and the judiciary. The teachers thought that the reasons students did not like aspects of this subject might relate to their low level of knowledge and that they did not consider some areas to be important. Current controversial global issues did not seem to receive coverage.

Unlike School C, there appeared to be resources available at this school and teachers were using these facilities. They also used newspapers, magazines and articles from the Internet to assist their teaching and learning activities. Visual and audio resources were not used, however, because civics and citizenship consisted only of one period of 40

minutes and this was considered not enough time to put everything together. Mrs Ghani and Mrs Hashim also hoped that more training would be available for them to help them teach this subject effectively.

Malaysian schools: summary and discussion

Interview with coordinator

The coordinator felt confident about teaching this subject and felt that his students could benefit. The coordinator felt that this subject, which started in 2004, needed a lot of time to make it become effective. One of the obstacles was the difficulties of undertaking community service due to transportation constraints.

Interview with teachers

Interviews were held with four teachers in two Malaysian schools. All of them were RE specialists. Almost all of them were new to teaching this which was challenging for them, and they hoped for more training. Their concerns were around lack of status as the subject was not examined and lack of time. They worried that abstract topics such as legislation did not appeal to students, whereas learning about the environment was more popular because it was practical and more relevant to their lives. They also found it easy to teach about personal development as this related to responsibility and being a good citizen. They mentioned that teaching styles needed to change to enable the students to better understand the issues. They also felt that they needed more knowledge and should bring local issues into classroom discussions to motivate students.

It would appear that the teachers were confident to teach about human rights issues such as personal responsibility, but that they were less keen on political aspects of HRE such as the right to vote. The aspects they found most controversial related to national politics, rather than faith based issues or current global issues which received less attention. The reasons they gave for not discussing political issues were the fear of being involved in a political debate about political ideologies or parties. This was seen as too sensitive and outside of the teacher's role.

5.5 Comparing schools, coordinators, teachers in England and Malaysia

Based on the data above there are certain similarities and differences between schools in England and Malaysia. The first section examines the experiences of the faith schools.

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5.5.1 Faith schools

Coordinators and teachers

The faith school in England had a very experienced person in charge of RE. She was confident about the content and delivery of this subject, but there were some areas that she found difficult to handle, particularly in relation to whether the right to freedom of speech is an absolute right. She supported freedom of speech in principle, but in practice stopped a discussion about the British National Party and its views. This raises questions about the teaching of controversial issues and the conflict of rights in a faith setting. There was no coordinator from the faith school in Malaysia.

The teachers in the faith school in England had more than five years experience in teaching RE. They supported the idea that this subject would enhance students' knowledge and make them better citizens. However whilst they tried to engage their students with international human rights issues, both admitted to finding this a challenge.

a) Beliefs and principles

Even though the coordinator at the faith school in England had 15 years of experience in this job, she was not entirely familiar with the key principles of human rights when showed to her. This has implications for those under her supervision. However, the teachers at her school appeared to have secure knowledge about the key concepts of human rights and understood the ways these can be taught alongside Christian beliefs. They also ensured that students also had knowledge of how other faiths would respond to each issue.

Teachers in the faith school in Malaysia believed this subject promoted good ethics and patriotism in students. Despite this being a new subject for them and never being trained in this area, they were ready and keen to teach this subject. They felt that this subject was useful and tried to underpin their teaching of human rights with their Islamic principles. Such principles guided their teaching on issues such as homophobia. They were loathe to stray into controversial issues, particularly anything which could be seen as political.

b) Attitude/confidence

In the faith school in England, both the coordinator and the teachers felt confident to teach about human rights within RE. Teachers in the faith school in Malaysia were confident but lacked experience in this subject. They also expressed their opinions about how important this subject was for the future generations and looked forwards to further training.

c) Teaching methods

It was evident from discussions with the co-ordinator and teachers in the faith school in England that the method of teaching and learning was through open discussion of human rights issues. They also used debates, role-play and enquiry based learning.

In Malaysia, by contrast, teachers from the faith school used 'chalk and talk' and questions and answers as a teaching approach rather than more active methods. Again this raises issues of training in appropriate pedagogy.

d) Training and support

Both teachers in the faith school and in Malaysia said they would welcome more training to enhance their ability to teach this subject. They wanted to both improve their subject knowledge and learn new teaching methods.

e) Constraints

In both the faith school in England and in Malaysia, teachers felt that HRE was not given sufficient time. More time on the curriculum would give the subject higher status and enable teachers to go into the issues in more depth and use a wider range of resources. There were also constraints in terms of subject matter whereby teachers in the faith school in Malaysia felt they could not touch on political issues and the co-ordinator in the faith school in England felt there were limits to the freedom of speech she could give her children. This raises questions about the extent to which they addressed the teaching of controversial issues and covered all aspects of HRE.

Ethos

The English faith school in this research provided education based on Christian beliefs and taught RE from a faith perspective. The school highlights this in their website, saying that it:

> …was founded on the assumption that parents specifically choose the School because they wish their child to be educated within the Christian belief and practice of the Catholic and Anglican churches.

The school ethos in the faith school in Malaysia was a religious school under the State Religious Department. The students were 100% Muslim as were nearly all the staff. Thus both faith schools in England and Malaysia were mono-cultural which added to the challenge of teaching students to accept and respect other cultures. Malaysian faith schools were helped in this by the requirement that all faith schools forge cooperation between themselves and secular schools.

Human rights education; its place in the curriculum

The different approaches to teaching HRE in England are illustrated by the case study schools. The faith school delivered human rights education in RE, whereas the secular school delivered it through social studies. As human rights education was taught within the context of RE in the faith school in England, students looked at human rights in the context of a Christian perspective.

This meant that discussion of local and global issues which related to rights were also contextualised by a faith lens. This was illustrated in the Equality and Discrimination topic where students learnt about Martin Luther King's fight for equality in the United States of America. Likewise when they learnt about global human rights issues using Guantanamo Bay as an example, the topic ended with a discussion of Christian and other faiths' perspectives on this issue. Discussions focused more on the Christian faith than other faiths, in line with the school's ethos as a Christian school with Christianity at the core of Religious Education. As a point for discussion, this may mean that students are able to seek solutions to human rights issues from a faith perspective.

In Malaysia the curriculum for HRE exists within civics and citizenship, which is part of the national curriculum. This syllabus is the same in all schools so there was no

difference between citizenship education in the faith schools and secular schools. Both types of school follow the same curriculum and aim to foster the values of responsible citizens. This teaching is underpinned by a belief in God. Students learn about leaders of Islam such as Prophet Muhammad whilst at the same time reference may be made to leaders of other faiths to enable students to understand and respect the contribution of all faiths.

The social and moral aspect of HRE was covered more explicitly in the Malaysian curriculum than in the English faith school where students were guided in the values of Islam. There are parallels here with the faith school in England which offered Christian values and perspectives.

With regard to teaching about the right to participate in elections and the right to vote, teachers in Malaysia were much less likely to cover such issues than their English counterparts as they were fearful of being accused of being anti establishment by the government or the school authorities. They were also much less likely to be engaged in debates about current rights issues and to focus more on respect for other cultures. This was within current government guidance and based on the principles of Islam which call for tolerance and respect. Thus government policy has influenced the teaching of human rights in its efforts to bridge tensions between the communities in Malaysia.

By comparison, English students were exposed to current debates about rights which related to political issues and issues of equality and justice. Teachers were able to select what to teach, though this was tailored to the RE curriculum in this school.

5.5.2 Secular schools
 Data on the secular schools is provided as a comparison to indicate whether the challenges of teaching HRE are different for those not teaching in faith schools.

Coordinator and teachers
The coordinator in England was an experienced teacher who had established human rights education long before the subject was introduced as part of Citizenship in 2002. The coordinator in Malaysia was in the fourth year of his job and was also confident with this subject. Both agreed that the subject was important although the Malaysian coordinator saw this in terms of nation building, patriotism and living in a multicultural

society whilst the English coordinator saw HRE as teaching children about democracy and rights in school and the wider world. However, both agreed their subject did not have enough status or support.

The teachers in the secular school in England were newly qualified but were trained in this subject. They felt confident that they could deliver this subject according to the syllabus and were prepared to engage with controversial issues and knew how to handle these. In Malaysia, teachers at the secular school were also new to this subject but had a background in religious education. Despite that, they felt confident when discussing this subject with students.

a) Beliefs and principles
The coordinator in the secular school England believed that HRE could provide a good platform to teach students about politics, social and moral responsibility. For him, human rights education makes a good contribution to society. Likewise, the coordinator in the secular school Malaysia believed this subject would inspire students to respect others and learn their responsibilities towards society.

The teachers in the Malaysian school were committed to the teaching of human rights, even though it was a new subject for them. The teachers in the UK school were trained in the subject and likewise committed to delivering good citizenship and human rights education. It is interesting that despite the challenges, time constraints and lack of status, teachers in both countries were committed to HRE.

b) Attitude and confidence
The attitude of the coordinator in the secular school England was optimistic but cautious. He agreed that this subject needed to be planned carefully but was cautions about teaching human rights education through other subjects, including ICT. The two teachers interviewed in this school were specialists in this subject and took the opportunity to practise whatever they had learnt from their course at university.

In Malaysia, the coordinator was also confident and positive about this subject and believed that his teachers could deliver the curriculum although the teachers themselves expressed the need for some guidance for the future.

c) Teaching methods

As with the faith schools the English school used active learning methods and had many resources available to support them. The Malaysian secular school appeared to have more resources available than the faith school, for example using newspapers, and articles from the Internet to assist their teaching.

d) Training and support

Teachers in the British school were aware that training was crucial to equip them with the tools to teach this subject, but felt they had received this in their initial teacher training.

In Malaysia, the coordinator was new to this subject and had been to several training sessions. He was also aware that his teachers needed training because none of them had a background in human rights education and neither had attended any training courses.

e) Constraints

As mentioned above, teachers and co-ordinators in both schools felt that the subject suffered from lack of status and lack of time. In Malaysia which is very exam oriented in its approach, students tended to neglect this subject because it was not examined. The coordinator in the English secular school shared some of these concerns about lack of status but hoped that now it was being taken at GCSE it might be perceived as more important by students and teachers.

Another constraint for both schools in England and Malaysia knew how to handle controversial issues. Teachers in England were mostly confident in this but still had concerns about their role. This was more of an issue for the Malaysian teachers who were more likely to stop discussions on anything which they saw as being controversial as they were worried about being seen to discuss politics in the classroom.

It would appear that there is a real need for more training on how to deal with this aspect of HRE. This could be in the form of short courses for inexperienced teachers and in service training for new teachers to develop their confidence. This is tied to the need for more resources and materials.

Another important issue which emerged related to how HRE should be taught: whether discretely or embedded with other subjects. As mentioned above time was seen as a constraint and if this subject is to be taught separately it will require enough time to cover all topics. Thus there is an argument for the subject to be embedded within other subjects. However this brings up another question about the ability of other teachers to teach about human rights. It also raises an issue of where human rights education sits in curriculum. If it sits in RE it may lose its identity to faith values and there may be insufficient attention to universal human rights.

Ethos
In Malaysia, the faith and secular schools shared the same school ethos based on Islamic principles which are universal in value, and accepted by non-Muslim communities.

In England the situation was different, with the faith and secular schools having a different ethos. In the faith school it was obviously based on Christian values, but in the secular school it was inclusive of all religions and faiths. However, it is evident from the curriculum at the faith school that teachers also tried to explain universal concepts outside of Christianity.

Both schools were in mono-cultural areas which limited opportunities for students to learn at first hand about the need to respect other ethnic groups' lifestyles and cultures.

Human rights education; its place in the curriculum
The secular school in England used social studies to deliver human rights education though it was also covered in other subjects. In Malaysia, however, the secular school used the same curriculum as the faith school where HRE is taught within civics and citizenship.

The topics in England were broad and discussed human rights from the perspectives of social and moral responsibility, community involvement and political literacy. Controversial issues to do with rights were often discussed. HRE also included a global perspective, with teachers making reference to topical issues such as Myanmar and Iraq. In Malaysia, by contrast, the focus was on moral and social education underpinned by the values of belief in God together with loyalty and patriotism. Teachers started with personal responsibility to people around the school before discussing society in general.

The focus on patriotism and loyalty to country in Malaysia and the absence of controversial and global topics as a focus indicates a difference in approach between the two countries.

Conclusion

In conclusion there are many similarities and differences between the two types of schools in the two countries. Whilst in England they study human rights in relation to moral responsibility, social involvement and political literacy, in Malaysia students start their topics by knowing themselves, friends and family, school and community. After that they start to learn about other issues such as the democratic system, patriotism and nation building.

This focus in Malaysia on loyalty, patriotism and character building is very different. It may mean that students are less critical in how they engage with their teachers and society. This raises questions about the extent to which Malaysian students learn about the right to participate and engage with current issues in a democratic state. However there may be benefits in terms of engendering a sense of responsibility and community. It is interesting that when the National Curriculum for citizenship was revised in 2007 in England there was pressure for students to be taught about "Britishness" which included being proud to be British but that this was dismissed as being too difficult to define and too controversial.

Issues which were specific to the English system related to the teaching of human rights within a faith school setting where Christian values dominated, and the teaching of human rights in a secular school where it was to some extent taught with other subjects (for example ICT). However in England students learn and engage with current global issues, through debating and critical reflection in a way which they do not in Malaysia. The crucial area of teaching about controversial issues appears to be different in both countries. In England, a belief in God underpinned HRE in the faith school but not the secular, whereas in Malaysia such a belief underpinned the curriculum regardless of type of school. Thus teachers in faith schools in both countries and in the secular school in Malaysia were seen to use religious principles to provide a framework for teaching about controversial human rights issues. This guided their discussions on such issues as abortion and homosexuality, and in some cases constrained whether or not they could be

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raised in the classroom. This raises for discussion the challenge of how to teach about the right to respect minority groups' beliefs and behaviours as a basic principle of universal human rights, regardless of the faith or views of these groups. The scope and potential for teaching about human rights within an Islamic framework is important in Malaysia because according to Islamic principles the rights of minorities must be respected with equality being applied to all.

The following chapter examines further students' understanding of the principles of universal human rights, looking in particular at their knowledge of these and the extent to which they put them into practice.

Chapter 6
Findings From The Questionnaire

6.1 Students' perceptions of human rights in principle and in practice

In this chapter I will present the analysis of the research data collected from the student questionnaire, together with additional information gathered during the subsequent student interviews.

The questionnaire and interview schedules were designed specifically to address the second and third research aims and subsequent questions:-

b)   investigate secondary school students' experiences and interpretations of human rights education in both Malaysia and England.

c)   investigate the impact of a faith context on human rights education in schools in Malaysia and England.

This chapter focuses, in particular, on the aspects of human rights which are difficult or controversial for teachers to deliver. They include: other religions and belief systems; age, gender; race; sexual orientation; disability; freedom of speech; and freedom from abuse. During the course of this chapter I will examine the students' knowledge of human rights in relation to these issues and the extent to which their understandings of human rights are reflected in their practice.

The questionnaire was distributed in two schools in England and two schools in Malaysia. In each country one secular and one faith school was chosen. The questionnaire was designed for students between 13 and 14 years old and was completed by Year 8 and 9 students in England and Form 1 and 2 students in Malaysia.

6.2 Structure of the questionnaire

The questionnaire had 50 questions and was divided into two sections. The first section was divided into three themes

- knowledge of human rights,
- knowledge of democratic rights
- personal understanding of human rights issues

The same statements from the English survey were used and translated into Malay.

In this chapter I start by discussing the English students' knowledge of human rights and then discuss the data collected in Malaysian schools. I then compare and contrast the research findings from each country. I also carry out the same analysis for the other two themes; democratic rights and personal understanding of human rights issues, again comparing and contrasting the results (see **Appendix 13** for data from England and Malaysia). In the second section of the questionnaire I elicit students' values and behaviour in practice in relation to the same key human rights issues.

The qualitative data obtained from the interviews with students in both countries is used to support and inform my discussion of the quantitative data collected from the questionnaire.

6.2.1 Knowledge of human rights in England

The table below describes the knowledge of human rights displayed by the students in the two schools in England. The rights referred to are those relating to their understanding of the rights of children per se, the right to their own beliefs and religion, to education, participation rights, the right to play, rights of children with disabilities, freedom from abuse, and animal rights.

As the table below shows, over four fifths of the children completing this questionnaire know that children, not just adults, have human rights and have a right to their own values and beliefs; that everyone has the right to have a basic standard of living; that every child has the right to relax and play and that children with a disability have a right to access special care.

Table 1: Knowledge of human rights in England

	Strongly agree	Agree	Disagree	Strongly Disagree	Don't know
1. Human rights include the rights of children	%	%	%	%	%
Secular School (n=47)	66	34	0	0	0
Faith School (n=52)	54	39	2	2	4
2. Everyone has the right to a basic standard of living					
Secular School	51	49	0	0	0
Faith School	64	35	0	0	2
3. Everyone has the right to their own beliefs and religion					
Secular School	62	34	0	2	2
Faith School	78	18	2	2	0
5. Every child has the right to primary school education					
Secular School	65	30	4	0	0
Faith School	79	19	0	0	2
6. Every child has the right to say what they want					
Secular School	52	35	7	4	2
Faith School	39	44	4	4	10
7. Every child has the right to relax and play					
Secular School	74	26	0	0	0
Faith School	56	33	10	0	2
8. Children with disabilities have the right to special care					
Secular School	68	21	4	4	2
Faith School	81	19	0	0	0
9. Teachers have the right to hit children					
Secular School	0	2	11	79	9
Faith School	4	6	10	80	0
10. Parents have the right to hit children					
Secular School	4	7	24	52	13
Faith School	2	19	29	40	10
24. Human rights are more important than animal rights					
Secular School	15	11	37	22	15
Faith School	2	31	29	17	21

During the follow up interviews it was found that most students in both schools demonstrated that they had some understanding of the basic concepts of human rights. One student in the faith school commented that "it's not right to judge people by the colour of their skin". This same student went on to say "different people have different coloured skins and some like to judge". Another student agreed that "everyone should be treated the same no matter what race they are and religion" whilst a third student explained that human rights meant "treating people with respect and not different".

Students interviewed in the secular school gave different interpretations as to the meaning of human rights. For example, one student gave the answer "adults or teachers are not allowed to hit children in school or stuff like that". Another Year 9 student said "human rights are something that can protect you from like laws and stuff". A third explained that rights were "something that everyone's entitled to, that everyone has the right to do something, like play a sport or something".

These responses indicate that the students interviewed have a broad and varied knowledge and understanding of human rights issues and can make connections between the concepts in questions 1-3. It would be interesting to know whether the students are aware of the United Nations Convention of the Rights of the Child because the data would suggest that they are aware of Article 6 – the right to life and Article 14 the right to practice their belief and religion.

However when these students were interviewed they did not mention anything about freedom of belief or religion despite the majority of them agreeing with this statement in the questionnaire. This is particularly interesting in the faith school context. The right to one's own religion and beliefs (question 3) is fundamental in ensuring tolerance in our society and the implications of this will be discussed further. However, students from both types of schools indicated that they were willing to accept new friends with different faiths. One of the students said 'I think it is good to learn stuff about people like that' which indicates an awareness of the benefits of a diverse society.

Regarding children's rights to a primary education the data collected in response to statement 5 indicates that 85% of secular school students and 98% of faith school students agreed with this statement. The figures are similar for the statement "every

child has the right to say what they want" with most students agreeing. The number of students disagreeing was small – 11% in the secular school and 8% in the faith school. One explanation for the high number of students agreeing with this statement may be that both cohorts experience a high degree of freedom of expression in school and in the home. The higher figure for the secular school may also be a reflection of the differing schools' ethos concerning pupils' rights and responsibilities, school rules and belief systems that enable the students in the secular school to have more of a voice within their school.

The statement "Every child has the right to relax and play" elicited a high level of agreement from students in both schools. 100% of students in the secular school agreed with this statement and 90% in the faith school. One explanation for the high level of agreement with this statement may be that play and relaxation is at the core of most young people's lives and as such is regarded by them as a fundamental right that all children should have.

Most students in both schools agreed with the statement "Children with disabilities have the right to special care". All students from the faith school agreed with this and the vast majority also did so in the secular school. These findings indicate that students in both schools are aware of the rights of children with disabilities to receive special care.

Statements 9 and 10 relate to the right to freedom from abuse and sought to find out whether students believe that adults have the right to use corporal punishment. The data indicates that the majority of students in both schools are aware that teachers do not have the right to hit them. However, one in five students in faith schools believes it is acceptable for parents to do so. Interestingly there are no responses in the "don't know" column regarding the right of teachers to hit children from the faith school students; however 12% appear not to know if corporal punishment is allowed by parents.

The data indicates that students in the faith school are more likely to accept being hit by their parents than those from the secular school. This suggests that, although most students have a clear understanding of their human rights and are aware that hitting children is a violation of their rights, some are willing to accept this when it happens in the home.

The statement "Human rights are more important than animal rights" produced a very mixed response in both schools. In the secular school the number of students who disagreed with the statement was more than double those who agreed. The number of students in the secular school answering "don't know" was also relatively high at 15%. The number of students in the faith school disagreeing with the statement was also higher than those agreeing but by a smaller margin of 13%. However the number of students answering "don't know" was higher than in the secular school at 21%.

Domesticated animals are common in the UK with many families possessing dogs and/or cats and other small animals. The Royal Society for the Prevention of Cruelty to Animals has been in existence since 1824 and regularly prosecutes perpetrators of abuse of animals and these cases frequently receive coverage in the local and/or national media. There is thus a high level of awareness concerning animal rights issues in England. This prominence of animal rights in everyday life may partially explain why so many students in the English schools disagreed or were unsure whether human rights were more important than animal rights.

In conclusion, the survey of students' knowledge of human rights indicates that there are few differences in the level of understanding between students in the secular and faith school. The main differences between students in the two schools occur in their attitudes and beliefs regarding corporal punishment by parents and teachers.

6.2.2 Knowledge of human rights in Malaysia

The table below describes the knowledge of human rights displayed by the students in the two schools in Malaysia. As before, the focus is on the rights deemed most relevant to HRE and thus some questions have been omitted where they were not thought to be relevant.

Table 2: Knowledge of Human Rights in Malaysia

	Strongly agree	*Agree*	*Disagree*	*Strongly Disagree*	*Don't know*
1. Human rights include the rights of children	%	%	%	%	%
Secular School (n=35)	31	46	3	0	20
Faith School (n=67)	31	36	8	6	19
2. Everyone has the right to a basic standard of living					
Secular School	31	51	0	3	14
Faith School	34	45	3	0	18
3. Everyone has the right to their own beliefs and religion					
Secular School	65	24	0	6	6
Faith School	55	37	2	0	6
5. Every child has the right to primary school education					
Secular School	51	31	9	0	9
Faith School	58	30	8	2	3
6. Every child has the right to say what they want					
Secular School	24	65	6	0	6
Faith School	22	49	10	6	12
7. Every child has the right to relax and play					
Secular School	54	40	0	0	6
Faith School	47	41	8	0	5
8. Children with disabilities have the right to special care					
Secular School	66	29	3	0	3
Faith School	58	30	8	0	5
9. Teachers have the right to hit children					
Secular School	9	57	26	6	3
Faith School	12	40	21	10	16
10. Parents have the right to hit children					
Secular School	26	60	6	3	6
Faith School	31	51	8	2	9
24. Human rights are more important than animal rights					
Secular School	13	37	13	7	29
Faith School	24	31	24	5	16

Analysis of the responses to the first statement "Human rights include the rights of children" is interesting because an average of 72% of students agreed or strongly agreed with this statement in both schools. However there were nearly 20% of students in both schools who responded "don't know" and a small number who did not agree with the statement. This would suggest that not all students in Malaysia are aware of children's rights and this may be an indication of the newness of the subject within the Malaysian education system.

The majority of students agreed with the statement "everyone has the right to a basic standard of living" but there were also students who did not know if this was correct. This raises some concerns about how much knowledge some students have about basic human rights. However the "don't know" responses might be because the concept of a basic standard of living is difficult for some students to understand. Using the term "basic living standards" assumes an understanding of the disparity between living standards which some may find difficult.

The data relating to the statement "Everyone has the right to their own beliefs and religion" indicates that 89% of students in the secular school and 92% of students in the faith school agreed with this statement. One explanation for this might be because these issues are fully addressed in the school curriculum in both schools. It is also important to note here that Malaysia is a multicultural society with three major religions and it is a societal expectation and norm that religious tolerance is exercised and upheld by its citizens. However, as noted in Chapter 3 there are continuing racial tensions between ethnic groups and there are concerns about fundamentalist teaching in some faith schools, so it is encouraging that the knowledge base of these children did not appear to reflect such tensions.

Statements 5, 6, 7 and 8 related to children's rights to education, freedom of speech, the right to relax and play and the rights of disabled children. The vast majority of students from both faith and secular schools agreed with these statements. However a small percentage of students did not know if children have these rights. This response may be because these students lacked the knowledge of children's rights or it may be that they did not fully understand the statements. The percentage that disagreed with the statement was similar to that of those who did not know. The reasons for these responses will be explored further during student interviews.

The high percentage of students who agreed with the statements would seem to indicate that the issue of children's rights is something that students in Malaysia are becoming more aware of. The data illustrate that this is especially true for the rights of disabled children, where student opinion reflects that of Malaysian society in general where special educational provision for children with disabilities is now the norm.

Statements 9 and 10 relate to the right to protection from abuse. The data show that more than 80% of students believed that parents had a right to hit their children. In relation to teachers hitting children there was a mixed response. Half the students in both schools believed that teachers have this right; however a sizeable minority (approx 30%) disagreed. There was also a considerable number of students from both schools who felt they did not know their rights in regards to this issue. The data suggest that, despite most students being aware of their right not to be physically abused, students are more willing to accept corporal punishment from parents.

It must be noted that in contrast to English schools, in Malaysia it is accepted practice that teachers have the right to use corporal punishment, though as a last resort, as part of school disciplinary policy. It is also common practice for corporal punishment to be part of disciplinary practices within the home and family.

50% of the secular school students agreed with the statement "Human rights are more important than animal rights". Twenty per cent disagreed and 29% said they did not know. In the faith school 55% of students agreed with the statement, though a higher percentage than in the secular school 29% disagreed. There were also a high number of students who ticked 'do not know'. The number of students in Malaysia who prioritised human rights over animal rights was much greater than England. An explanation for these responses may be because of the low profile that animal rights have in Malaysia. Currently this issue is not discussed in Malay society and is not on the political agenda. The rights of animals remain insignificant compared to the need to ensure full human rights in Malaysia and as such are unlikely to be considered by most students. It may be that once human rights are fully addressed Malay society will turn its attention to animal welfare and animal rights.

During the interviews with the students the interviewer found it difficult to gain information from students about their understanding of human rights and their

knowledge appeared limited in contrast to the questionnaire responses. One group of students, when asked about what they knew about human rights, said that they "didn't know". Another group gave only one or two word answers to questions and when asked to explain their answers further declined to do so stating that they "didn't know very much". Students appeared unable or unwilling to elaborate on their ideas and gave short responses such as "freedom", "freedom from oppression" and "freedom from colonialism".

In conclusion, students seemed more confident to demonstrate their understanding of human rights during completion of the questionnaire than in the subsequent interview sessions where they were reticent about discussing their views at any length. It may be that they lacked confidence to discuss the concepts during the interview session.

6.2.3 Comparative knowledge of human rights in England and Malaysia

This section aims to highlight where there are interesting findings (either similarities or differences) between schools in the two countries or between faith and secular schools. Discussion will then focus on whether the influential factor is the faith or country context.

Upon comparing the research data from the two countries it can be seen that a large percentage of students in both countries understand that children have basic human rights. However in the Malaysian survey there were approximately 20% of students who felt that they did not have the knowledge or information needed to answer the questions.

When asked about the right to a basic standard of living and the right to freedom of belief and religion there were no real differences between the views of students in each country. However in Malaysia between 14% and 18% of students 'did not know' compared to a very small percentage in this category in England. This again may be a reflection of the relative newness of human rights education in Malaysia compared to England.

The statements regarding the right to education, freedom of expression and the right to play and relax elicited similar findings in both countries. Overall the majority of students agreed with these statements. However there was a significant percentage of

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students from faith schools in both countries who did not agree or did not know if children have a right to say what they want. One explanation for this might be that these students experience less freedom of expression in the home and at school because of strict moral and religious practices, which limits their right to disagree and or express opinions.

Most students in England believed that teachers and parents do not have the right to use corporal punishment, though this view was not so strongly held amongst the faith school students. In Malaysia the picture is markedly different. One third of students in both schools disagreed and two thirds agreed or strongly agreed with the right of teachers to use corporal punishment. 80% of students from both schools also agreed or strongly agreed that it was acceptable for their parents to hit them which contrasted sharply with the view expressed by the English students.

It may be that these variances can be explained by the cultural differences between England and Malaysia. In Malaysia it is a norm for parents to physically chastise their children; whereas in England this practice is becoming culturally unacceptable. As discussed earlier it is also the norm for physical punishment to be part of the disciplinary process in Malaysian schools, whereas in England this is illegal.

Students in England were much more concerned about animal rights than students in Malaysia. Only around a quarter of secular school students and a third of faith school students in England agreed with the statement that "human rights are more important than animal rights". In Malaysia over half the students surveyed in each school agreed with the statement. As previously discussed the issue of animal rights does not really exist as such in Malaysian society and is therefore less likely to be of concern. Responses from the faith schools showed that 46% of the English students also disagreed with the statement as compared to 29% in Malaysia.

In conclusion it can be seen that knowledge about human rights is greater in England but that children from the faith schools in both countries were less sure of their rights to voice an opinion and freedom from abuse. .

6.2.4 Knowledge of democratic rights in England

Table 3 outlines the findings for three statements designed to examine student knowledge about democratic rights, namely the right to elect a government, the right to freedom of speech, and the right to have their opinion heard at school.

Table 3: Knowledge of democratic rights in England

	Strongly agree	*Agree*	*Disagree*	*Strongly Disagree*	*Don't know*
11. In our country people vote to elect their prime minister					
Secular School	53	43	0	2	2
Faith School	37	54	0	0	10
12. In our country people have the right to say what they think					
Secular School	49	47	4	0	0
Faith School	35	56	4	0	6
14. School councils are where children can say what they think					
Secular School	38	47	2	4	9
Faith School	49	51	0	0	0

The majority of English students in both the secular and faith schools showed an understanding of democratic rights.

96% of students in the secular school and 91% in the faith school of students knew that 'people vote to elect their prime minister" demonstrating their understanding of this element of the democratic process. However a tenth of students from the faith school did not know how the Prime Minister was chosen. During the interviews it was the issue of voting and elections that students showed most interest in, discussing, for example the age one had to be to have the right to vote.

 In response to the statement "In our country people have the right to say what they think", students in both schools responded similarly. Almost 96% of students agreed with this statement. This is similar to the findings from an earlier question relating to children's rights to say what they want.

With regard to the rights of children to voice an opinion through a school council, the results are broadly similar for both schools, with those from the faith school appearing to be slightly more supportive. As noted in Chapter 3, school councils have been established to encourage democracy in decision making in schools and to ensure that the right of children to have their voices heard and their opinions taken into account is respected

6.2.5 Knowledge of democratic rights in Malaysia

Table 4: Knowledge of democratic rights in Malaysia

	Strongly agree	*Agree*	*Disagree*	*Strongly Disagree*	*Don't know*
11. In our country people vote to elect their prime minister					
Secular School	17	40	17	6	20
Faith School	24	52	8	3	13
12. In our country people have the right to say what they think					
Secular School	37	60	0	3	0
Faith School	33	48	8	0	12
14. School councils are where children can say what they think					
Secular School	6	34	26	9	26
Faith School	12	32	29	0	27

The data in the table relating to the statement "In our country people vote to elect their prime minister" produced some interesting results. In the secular school 43% of students did not know or disagreed with the statement. This is a significant proportion of students who appear to lack an understanding of the electoral system and the democratic process. There was also a significant but smaller percentage of students from the faith school who lacked this knowledge.

However when interviewed about their understanding of voting and elections students in both schools appeared far more confident to discuss this issue. Students made statements such as "voting maybe to choose the Prime Minister" and "voting is a right

to choose whoever we want as our Government". When asked whether they would vote most students said they would participate and were aware that elections were held every five years.

When asked about how they learned about politics and political issues one student from a group of students at the faith school said "news of elections" and a few students said that they learned about politics at home from their parents and from the media. It is worth noting that during the interviews there was an extensive election campaign being covered in the media in the run up to the forthcoming Malaysian general election. This data from the interviews indicates that Malaysian students are more aware of their political rights than they are aware of human rights per se.

The majority of students in both schools agreed with the statement "In our country people have the right to say what they think". This would suggest that most students understand that freedom of speech is a principle of democracy. However 8% of students in the faith school disagreed with the statement and 12% did not know.

In relation to their understanding of the right to have their opinions heard within the context of school councils, the results from both schools were very similar, indicating that students' experience of school councils was diverse. In both schools almost one third of students did not feel that school councils gave them a voice and one third of students felt they did not know enough to answer the question. These results bring the effectiveness of school councils in Malaysia into question.

One explanation for the mixed response may be because school councils in Malaysia are organised differently than in England. In some Malaysian schools teachers choose prefects who automatically become representatives on the school council. These students are not elected by their peers; they have limited responsibility and power and are mainly responsible for enforcing school rules, organising assemblies and special events. Representatives are often used as a channel of communication enabling teachers to pass on instructions and directives to students and students have limited opportunities for influencing decisions or expressing their views.

In other Malaysian schools the school council is organised more democratically enabling greater opportunities for students to have a say in the running of their school.

Students in these schools are encouraged to voice their opinions and have an expectation that the school council will listen and respond to their views. It may be that students in this survey have different experiences of school councils and are aware that other schools have more or less democratic processes in operation which could explain the mixed response.

6.2.6 Comparative knowledge and understanding of democratic rights in England and Malaysia.

Students in England appear to have greater knowledge and understanding of democratic rights than their counterparts in Malaysia. The data suggests that many Malaysian students do not know how elections or democracy works as compared to almost 90% of students in the English cohort who agreed with the statement "In our country people vote to elect their prime minister".

One reason for this may be that England is a developed country with a long history of democracy and a well established electoral system. In comparison Malaysia is a developing country where democratic systems of government are in their infancy. Malaysian independence was gained in 1957 and there have been only 12 general elections since that time.

The data gathered during interviews with the English cohort found that these students had access and exposure to learning about democratic rights from a range of sources. Students often discussed political ideas with their families, learnt about voting and democracy through their experience of school councils, formal education and the media. Students learn about the right to vote through the experience of mock elections in school and this enabled them to appreciate the right to participate and express their opinion. However, despite these findings demonstrating knowledge democratic processes amongst school students, figures for current voting trends for 18 -25 year olds in Britain remain low.

The limited political literacy demonstrated by many Malaysian students in the questionnaires may pose challenges for the education system and Malaysian society in general. If students are not able to articulate clearly and confidently their democratic rights their potential for active citizenship may be limited.

Based on the findings from the interviews it appeared that more English students were open to discussing democratic rights with their parents than students in Malaysia. One student from the English faith school said they discussed "stuff like the decisions [the Government] have made, like the war in Iraq". In contrast the Malaysian students were far more reticent about discussing politics.

6.2.7 Personal understanding of human rights in England

Table 5 on the next page outlines the English students' expressed values in relation to other people's human rights. The questions in this table were designed to find out what students understood to be appropriate behaviour towards others and particularly explored attitudes towards age, gender, race, religion, sexuality and disability.

The questionnaire data indicate that in the faith and secular school most students agreed or strongly agreed that they should respect an individual irrespective of their age, gender, disability, religion or ethnic origin.

This data was collected in the South West of England which is largely mono-cultural and may therefore indicate that human rights education is effective in England in promoting, in principle at least, tolerance and inclusion amongst young people. It will be necessary to examine what students say they do in practice. This is explored by a subsequent section of the questionnaire and discussed later in this chapter.

Table 5: Personal understanding of human rights in England

	Strongly agree	Agree	Disagree	Strongly Disagree	Don't know
15. I must respect all people regardless of their age					
Secular School	50	36	7	5	2
Faith School	73	21	4	2	0
16. I must respect all people regardless of whether they are male or female					
Secular School	57	36	6	0	0
Faith School	81	19	0	0	0
17. I must respect all people regardless of their race					
Secular School	72	26	2	0	0
Faith School	87	14	0	0	0
18. I must respect all people regardless of their religion					
Secular School	60	28	11	0	2
Faith School	81	19	0	0	0
19. I must respect all people regardless of whether they are straight or gay					
Secular School	49	30	13	6	2
Faith School	56	35	0	6	4
20. I must respect people with disabilities					
Secular School	70	22	4	0	4
Faith School	78	22	0	0	0

A small percentage of students from the secular school disagreed with the need to respect an individual regardless of their sexuality. There were fewer students from the faith school who disagreed with this statement and it would be interesting to find out why the faith school students were more tolerant of homosexuality than those in the secular school.

This finding was especially intriguing as homosexuality is a controversial issue within the Church of England, evidenced by the current debate regarding the ordination of homosexual Bishops.

During the interviews students concentrated their discussion on issues of race, immigration and religious tolerance. Almost all the students interviewed were positive and accepting of students from different faiths and ethnic origins in their schools. One boy from the secular school in England said "usually they are the most popular, actually". A students from the faith school said he had a friend from different faith and ethnic origin but that he was 'from outside school'.

However, some students expressed concerns about the level of immigration into Britain, reflecting recent media coverage of this issue. One student said "people coming from Europe are fine, though" while another said "I think it pays to have people from different cultures, although I think that the British people should be stricter about letting people into our country. I do think there are too many people coming into our country".

Another student questioned the value and purpose of religious education in schools stating "I don't think we should have religious education unless you want to because I don't see the point in RE because most of us quite a few people in our class in our year, they're not exactly religious. They don't go to church every Sunday.

They don't worship God … but you should still have the option to take religion if you want. I think you should have the option". One student stressed the importance of freedom of belief including atheism and the importance of being given the opportunity to learn about and understand different philosophies and faiths.

In conclusion, most English students in both faith and secular schools demonstrated that they understood, in principle, the importance of respecting people of different ages, gender or religious differences. The main area of controversy related to immigration and concerns around the threat this may pose to their own identity and faith perspective.

However, students said they did not dislike foreigners per se but that the influx of foreigners to Britain, especially since the expansion of the European Union, made them feel uncomfortable. Students' concerns with this issue may be a reflection of parental attitudes and exposure to the high level of media interest in this issue at the time of the interviews.

6.2.8 Personal understanding of human rights in Malaysia

Table 6 outlines the findings for the six statements designed to examine Malaysian students' expressed values and understanding of appropriate behaviour in relation to other people's human rights.

Table 6: Personal understanding of human rights in Malaysia

	Strongly agree	*Agree*	*Disagree*	*Strongly Disagree*	*Don't know*
15. I must respect all people regardless of their age					
Secular School	77	20	0	0	3
Faith School	76	19	5	0	0
16. I must respect all people regardless of whether they are male or female					
Secular School	69	29	0	0	3
Faith School	52	40	5	0	3
17. I must respect all people regardless of their race					
Secular School	77	14	6	0	3
Faith School	51	48	2	0	0
18. I must respect all people regardless of their religion					
Secular School	73	21	6	0	0
Faith School	55	32	8	2	3
19. I must respect all people regardless of whether they are straight or gay					
Secular School	14	23	17	34	11
Faith School	3	21	31	37	8
20. I must respect people with disabilities					
Secular School	69	26	6	0	0
Faith School	72	24	3	0	2

The findings from the questionnaire indicate that the expressed values of the Malaysian students from both schools were similar to those of the English students illustrating that students knew, in principle, how they should behave towards others, irrespective of age, gender, race religion or disability. The exception to this was in relation to homosexuality where a higher percentage of students disagreed or totally disagreed with the statement "I must respect all people regardless of whether they are straight of gay".

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As a developing country with a multicultural population with three major religions – Buddhism, Islam and Christianity - the discussion of faith is highly sensitive. Therefore it is positive to note that students expressed values of religious tolerance in their questionnaire responses, although the percentage of those 'strongly agreeing' was higher in the secular school.

Negative responses to the statement regarding respect for persons regardless of their sexuality may be because homosexuality and discussion of sexual differences is a taboo subject in Malaysian society. Sex education is a sensitive issue and influenced by the teachings of the three major religions which consider homosexuality to be a sin. This may lead young people to reject gay people and account for the negative responses to the statement. It may also be an indication of students' lack of awareness of the issue and/or a reluctance to engage with the issue.

However, despite the generally negative attitude towards homosexuality in Malaysia, over a third of secular students and nearly a quarter of faith school students believed they should respect all persons whatever their sexuality. To some extent this is a surprisingly high proportion and may reflect the fact that today's students have greater access to the media especially the internet, are better educated and are more likely to feel able to discuss the issue with their parents and peers.

Almost all the students in both schools agreed that it is important to respect people's human rights irrespective of their age. These students also support gender equality and demonstrated that they understood that everyone has the right to be treated with equality and fairness under the law.

6.2.9 Comparison of personal understanding of human rights in England and Malaysia

Findings in both countries show that the majority of students agree that it is important to respect people from different religious backgrounds and from different races. However it must be noted that this data was collected from predominantly mono cultural areas in each country.

Similar data was produced in relation to student attitudes towards people with disabilities. Young people understand the importance of respecting disabled people and extending equal opportunities to include them fully in society.

The main area of difference is in attitudes between the students in the two countries is in relation to homosexuality. As previously discussed, homosexuality is explicitly prohibited in Islam (the majority of students questioned were Muslim) and therefore, opportunities for Malaysian students to discuss sexuality and homosexuality are extremely limited because it would be seen as shameful to discuss this openly. Reflecting this, students from faith schools in Malaysian were more likely than their secular school counterparts to disagree that all persons, regardless of their sexuality, should be respected.

There was much greater tolerance of homosexuality amongst the English students. This may be because students in England have more opportunities to discuss the issue in school, at home and with their peers. Sex and sexuality has a high profile in the media and the issue is discussed openly as part of the curriculum in schools. Despite the recent controversy over gay priests in the Church of England this has not had a significant impact upon attitudes and it can be seen that religion has a much less dominant effect on attitudes towards homosexuality in Britain compared to Malaysia.

It must be noted that the findings relating to attitudes towards homosexuality can only be inferred from responses to the questionnaire because this issue was not discussed with any of the student groups in the interviews. It would not have been permissible for this topic to be discussed in Malaysia, and therefore to ensure the data were comparable, the issue was not addressed in the focus group interviews in England either.

6.2.10 Conclusion

Based on the information gathered from the sections of the questionnaire relating to knowledge about human rights, democratic rights, and personal understanding and subsequent interviews it can be seen that there are both similarities and differences in the responses given by students in each country and from faith or secular schools. The most marked difference in findings between countries was in relation to the issue of homosexuality, where the faith context in Malaysia appeared to be significant.

Information gathered from students during the interviews suggests that students in England are more knowledgeable than Malaysian students regarding basic human rights and democratic rights. Students in England were more confident to articulate their views on these matters than their Malaysian counterparts.

This may reflect the findings from school documentation which indicates that students in England have more opportunities to learn about human rights issues in school in citizenship, R.E. and other social science lessons. They also have greater exposure to the media and greater freedom to discuss their ideas with their parents and peers than the Malaysian students.

6.3 Putting human rights into practice

The data above looked at students' knowledge about human rights. The data in this section now relates to students' values, i.e. having found out what they know, what do students in each country have to say about how they behave *in practice* in relation to human rights issues? It also investigates perceptions of rights in practice, as it asks for perceptions of bullying in school (for example) rather than whether the students themselves would bully, as it was felt important to understand students' perceptions of the extent to which they felt their human rights were protected.

6.3.1 Democratic rights in practice in England

The first table relates to the extent to which students say they put into practice their right to participate in elections. Both statements relate to freedom of expression, a fundamental right in a democracy.

Table 7: Democratic rights in practice in England

	Strongly agree	*Agree*	*Disagree*	*Strongly Disagree*	*Don't know*
21. It is important to vote in elections	%	%	%	%	%
Secular School	33	44	17	2	4
Faith School	25	52	4	0	19
22. If there is an election and I am old enough, I will vote					
Secular School	33	46	11	2	9
Faith School	33	46	2	0	19

As Table 7 indicates, over three quarters of the students from both schools agree that it is important to participate in democracy by voting in elections. The percentage of students disagreeing with these statements is slightly higher in the secular school than the faith school. There are a slightly higher percentage of students from the faith school who do not know what they think about the issue.

During the interviews many students expressed their eagerness to participate in the election process and were keen to discuss the issue. One student from the faith school explained "You are not allowed to vote until you are eighteen". Another student mentioned the importance of voting in order "to see the right person to get the things you want".

A student from the secular school said "I want to vote when I am older because it is like you get the chance to actually feel what if is like to vote and like an experience". These comments would suggest that students have some understanding of the electoral process and its importance and value for the maintenance of democracy.

Some students in the faith school related the issue to their experience of voting in mock elections. One student commented "children are not allowed to vote but at this school we have like a Government vote". Another said "I like it because I get to vote at school; and another described it as an avenue for "my voice to be heard".

These responses suggest that the majority of students are eager to vote and may be an indication that the next generation of young voters will be more politically active than their predecessors as they learn about the importance of participation and the power of their vote.

6.3.2 Democratic rights in practice in Malaysia

As table 8 below indicates, over 70% of students in both schools agreed with the statement "It is important to vote in elections". However the percentage who agreed with this was considerably higher in the secular school.

Table 8: Democratic rights in practice in Malaysia

	Strongly agree	*Agree*	*Disagree*	*Strongly Disagree*	*Don't know*
21. It is important to vote in elections	%	%	%	%	%
Secular School	31	51	5	1	12
Faith School	23	47	5	3	23
22. If there is an election and I am old enough, I will vote					
Secular School	32	45	5	3	15
Faith School	26	39	15	5	15

Responses to the statement "If there is an election and I am old enough I will vote" produced similar results with two thirds of students in the secular school agreeing with this, compared to 65% in the faith school. One explanation as to why the majority of students said they would vote may be because they have practical experience of voting in their school or the classroom. Perhaps, worryingly for the government, however, is the 15% of students from the faith school who stated they would not vote. Also 12% in the secular school and 23% in the faith school indicated they did not know whether or not they would vote.

6.3.3 Comparison of democratic rights in practice in England and Malaysia

Comparison of the data collected from the two countries highlights many similarities in student attitudes, but there are also some significant differences worth noting.

In relation to attitudes towards voting, over two thirds of students in both Malaysia and England believed it was important to vote in elections. Interestingly, however, 17% of students in the English secular school disagreed and the proportion of students at the English faith school who said they did not know if it was important to vote was also quite high at nearly one in five.

In Malaysia, the pattern of students who said they did not know if it was important to vote was higher than in the English schools and almost twice as many students in the faith school than in the secular school gave this response. Again this may be due to lack of understanding and insufficient coverage of political issues in the school curriculum.

More students in Malaysia said they would vote when they were old enough. In particular, there was a marked difference between the proportion of students in the English faith school (65%) and those in the Malaysian faith school (79%) who said they would vote. The relatively large minority of 'don't know' responses may once again reflect a lack of coverage of democratic processes in both countries' curriculum. However data from interviews did not elicit any reasons why they would not vote.

English students also seemed to have a greater level of understanding of their human rights and more confidence to express their opinions and to expect to have their voices heard.

6.3.4 Freedom from abuse: practice and perceptions– England

The following section indicates what students feel about human rights in practice with reference to freedom from abuse. It is one thing to know about the right to protection and another to put this into practice, so the questions probe their attitudes towards everyday activities related to human rights. Along with this the questions aim to establish their perceptions about the practice of human rights in their school, with regard to bullying and feeling safe.

Table 9: Freedom from abuse: practice and perceptions

	Strongly agree	Agree	Disagree	Strongly Disagree	Don't know
27. It is okay to call someone a name so long as you don't physically hit them					
Secular School	11	16	40	29	4
Faith School	2	41	0	51	6
28. It is okay to hit someone to defend myself					
Secular School	44	29	9	4	13
Faith School	30	50	4	6	10
29. There is a lot of bullying in my school					
Secular School	13	30	33	0	24
Faith School	14	43	20	0	24
30. I feel safe at school					
Secular School	13	54	11	7	15
Faith School	16	49	22	4	10

Student attitudes' towards verbal and physical aggression produced mixed responses in both schools. In response to the statement "It is okay to call someone a name so long as you don't physically hit them" only one quarter of secular school students thought this was acceptable. The students at the faith school were more divided in their opinion with the majority disagreeing with the statement. These responses are interesting because it might be expected that students in the faith school would believe it to be less acceptable to verbally abuse another person than the secular school students because of the greater religious and moral guidance they receive in school.

In response to the statement "It is okay to hit someone to defend myself" responses were similar in both schools with around three quarters of all students agreeing with the statement. This suggests that, in the majority of cases, the urge to defend themselves from attack would override the students' concerns about the rights of others. This is an interesting area for further discussion, as the law is clear that self-defence is not an acceptable reason for physical violence.

In response to the statement "there is a lot of bullying in my school" just over half of students in the faith school agreed with this, compared to just less than half of students in the secular school. One quarter of students in each school selected the 'don't know' option. These findings may indicate that there is more bullying occurring in the faith school or it may be that students have different interpretations of what constitutes bullying behaviour and therefore perceive and interpret similar situations and events in different ways. Responses to the statement "I feel safe at school" indicated that two thirds of students in both schools felt safe. However 26% of students in the faith school and 18% in the secular school did not and a number of students in both schools said they did not know whether they felt safe from which it could be inferred that they did not. Again, feeling safe at school links to the rights of all children to freedom from abuse and the right to an education and may be an area for schools to address.

During the interviews students were eager to discuss the issue of bullying and this issue dominated the interviews as students wanted to share information. Their comments suggested that there was a lot of bullying in their schools and that this predominantly took the form of verbal abuse and/or name calling. One student in the faith school said "every school has a bully, when you think about it". A student in the secular school said "I don't feel safe at school because I got bullied for a year and a half and not much was done about it and it didn't stop and the teachers they knew it was happening but they didn't do anything and the next year when it was still happening I got an identical timetable to the person that was bullying me so I'd no way of getting away from the person". Another student said "bullying is horrible. It makes someone feel really small and not very nice and when I was bullied I think it was for no reason. There was no reason for the bullying, there was like some stupid reason".

Other students linked bullying to racist abuse. A student from the secular school explained how "when I came back from holiday everyone was calling me names cos, obviously, I was just like tanned". Another student from the same school explained "when I am playing football ... they will start shouting at you different things like depending on the colour of your skin, because we have three black guys in our team and there is like racist remarks about them".

Some students were dissatisfied with what they saw as their teachers' lack of will to confront bullying. One student said "I think they should have liked a teacher going

round with them to make sure that they didn't go anywhere near the person they were bullying before or something". Another student blamed the growing culture of litigation in England saying "I kind of sometimes feel that the teachers nowadays feel that they don't want to touch a student or break up anything because they will be sued". These responses suggest that students are very concerned about the issue and feel that teachers do not always intervene adequately to deal with the problem. It may be that teachers are reluctant to get involved because they are unsure of what to do.

The focus group interviews provided evidence that students' rights to freedom from abuse were being denied in that name calling, verbal abuse and racism were occurring in both the English schools. Whilst the level of seriousness cannot be determined from the small group of students who were involved in this interview, nonetheless the responses to the questionnaire suggest that that bullying and safety at school are major concerns for students in both of the English schools and many students are critical of teacher effectiveness in dealing with the problem.

6.3.5 Freedom from abuse: practice and perceptions– Malaysia
Table 10: Freedom from abuse: practice and perceptions- Malaysia

	Strongly agree	Agree	Disagree	Strongly Disagree	Don't know
27. It is okay to call someone a name so long as you don't physically hit them					
Secular School	5	12	45	32	5
Faith School	2	15	42	37	5
28. It is okay to hit someone to defend myself					
Secular School	24	37	20	18	1
Faith School	28	33	16	19	3
29. There is a lot of bullying in my school					
Secular School	11	19	30	32	8
Faith School	5	18	29	32	17
30. I feel safe at school					
Secular School	28	47	16	4	5
Faith School	19	45	24	2	10

Data from the questionnaire indicates that students in both schools responded similarly to the statement "It is okay to call someone a name so long as you don't physically hit them" (77% cf 79%). Only 17% of students in both schools agreed with the statement and 5% did not know. Responses to the statement "It is okay to hit someone to defend myself" produced similar data. Nearly two thirds of students in both schools agree that this is acceptable, with 38% and 35% respectively disagreeing with the statement.

In response to the first statement "There is a lot of bullying in my school" 62% of students in the secular school and 61% in the faith school disagreed. However nearly one third of students in the secular school and a quarter in the faith school thought there was a lot of bullying in their school. 17% of students in the faith school and 8% in the secular school selected the 'don't know' option. These data suggest that the majority of Malaysian students do not witness or experience bullying in school. These responses may be because the level of bullying is genuinely low in these schools or that students define bullying in terms of physical aggression perceiving verbal abuse and/or name calling as an acceptable aspect of school life.

Almost two thirds of students in both schools responded positively to the second statement "I feel safe in school". However 26% of pupils in the faith school did not feel safe as compared to 20% in the secular school. Although the majority of students reported that they experience a safe learning environment, the number of students who disagreed is relatively high and may correlate with those who felt there was bullying in school. It would be interesting to investigate this further to find out what aspects of school life make students feel unsafe. It is important to note here that, in contrast to English schools, almost all schools in Malaysia employ security guards who control access into the school and grounds. These guards also have a role in assisting teachers in monitoring student behaviour and assisting in the prevention of bullying in and around the school.

In interview, a few Malaysian students talked about issues such as vandalism, truancy, smoking and bullying. One student told of an incident where a student had been forced to give money to an older student. A student from the faith school explained that bullying had happened to boarders in the school and gave the example of students making their peers wash their clothes.

In general, in Malaysia, the majority of students felt safe from abuse and safe at school although a few comments in interview indicated that there were some problems. It is noticeable that Malaysian students also felt they had the right to use physical violence in self defence.

6.3.6 Comparison of freedom from abuse: practice and perceptions: England and Malaysia

Responses to the statement "It is okay to call someone a name so long as you don't physically hit them" were interesting. Comparisons between the secular schools in each country showed that 77% of English students and 69% of Malaysian students disagreed with this statement. The data collected from the faith schools indicated that, although there were almost 80% of students in Malaysia and 51% in England who also disagreed with the statement, nearly half of English faith school students thought that verbal abuse was acceptable.

When comparing the data relating to self defence, the English secular school students were more likely to say that it was acceptable to hit someone in self defence than their Malaysian counterparts. When comparing the faith schools, again the numbers of students agreeing with the statement "It is okay to hit someone to defend myself" were higher in England than in Malaysia (80% cf 61%), with a marked contrast in the responses of students disagreeing with the statement (10% cf 35%). The findings from students in England may link to the perceived higher levels of bullying discussed below.

A major difference between the students in the two countries was in their perception of the level of bullying within their schools. Almost half of all students in England felt that there was a lot of bullying in their school as compared to Malaysia where two thirds of all students disagreed with this statement. It would seem that there is more physical violence in the English schools, whether in 'self defence' or as a result of bullying.

These differences may possibly be explained in terms of cultural differences in attitudes and perceptions of what constitutes bullying in each country. In England students spoke at length about the issue and it was clear that they regarded verbal abuse and name calling as unacceptable bullying behaviour. During the interviews most Malaysian students had little to say about bullying in their schools. This may indicate that most of

them did not perceive there to be a bullying problem or that they did not know if this was going on in their school and were therefore unable to comment.

As previously discussed it may also be that the Malaysian students have a different definition of bullying than the English students. It may be that most instances of verbal abuse and teasing cited by the English students as bullying behaviours would be regarded as part and parcel of everyday school life by most Malaysian students.

Another explanation for the different responses between the two countries could be that in Malaysia, unlike in England, teachers are able to use corporal punishment as a deterrent against bullying and bad behaviour. Perhaps this is more effective in deterring and punishing bullies than the punishments available to English schools. However many people argue that corporal punishment such as hitting children can lead to more physical aggression, so there would seem to be no obvious one answer to explain the differences between the two countries. What is noteworthy is that the cultural context of the country seemed to be an overriding factor, rather than the faith background of the school.

In contrast to the above, the majority of students in both schools in both countries stated that they felt safe at school. This is reassuring, given the concern about bullying and racist abuse noted above. The issue for teachers is the third of students who do not feel safe, both in terms of finding out more why this might be and ensuring a policy which protects children from abuse.

6.3.7 Respecting diversity: expressed values – England

This section of the questionnaire sought to find out about students' attitudes and values towards children with disabilities and children from other countries, cultures and beliefs. It relates directly to the right of people to freedom of expression, freedom of belief and the right to be respected, regardless of culture, race or religion. It also examines the perceptions of students to those with disabilities in terms of their rights to appropriate care and education. It links directly with the tables in the first part of this chapter where students were asked about their knowledge of human rights, with specific reference to the same rights.

Table 11: Respecting diversity: expressed values – England

	Strongly agree	*Agree*	*Disagree*	*Strongly Disagree*	*Don't know*
34. Children with disabilities should go to special schools so they do not disrupt my learning					
Secular School	16	9	42	31	2
Faith School	4	22	28	33	14
35. Children with disabilities should go to special schools because they can get more help there					
Secular School	42	49	7	0	2
Faith School	50	40	8	2	0
36. I would welcome children from other countries at my school					
Secular School	48	39	7	0	7
Faith School	55	41	0	0	4
37. I would welcome asylum seekers at my school					
Secular School	24	44	9	2	20
Faith School	20	41	12	2	26
38. I have friends from other cultures and faiths					
Secular School	46	26	11	0	17
Faith School	33	53	2	2	10
39. I dislike people who have different beliefs or a different religion from me					
Secular School	4	17	26	48	4
Faith School	6	2	29	61	2

The first statement "Children with disabilities should go to special schools so they do not disrupt my learning" produced a mixed response. The majority of students in both schools disagreed with this statement: 73% in the secular school and 61% in the faith school. Approximately one fifth of students agreed with the statement. These findings need to be taken together with those from the second statement "Children with disabilities should go to special schools because they can get more help there". In the latter statement, where the issue was help for those with disabilities rather than the more negative approach that they should not 'disrupt learning',   over 90% of students in both schools were in agreement. This suggests a concern for the welfare of disabled students and a wish to ensure that they get the support to maximise their opportunities for learning. Thus although the students demonstrate that they believe disabled students have an equal right to be educated with able bodied students they are aware that there

may be circumstances where it is better for the disabled student to be educated in a special school designed to meet their particular needs.

Almost all students in both schools responded positively to the statement "I would welcome children from other countries at my school". This suggests that students are generally tolerant and may reflect a larger awareness of rights, as indicated in Table 1. In interview they gave examples of having students in their school from other countries:

> There are students from Poland here …it is okay to have foreign students.

> There are students from Zimbabwe, Philippines and Malaysia and they are popular at this school.

On the other hand the students also noted that racism existed in both schools which may indicate some problems with a minority of students. Whilst the majority overwhelmingly expressed positive attitudes to those from other countries in both the questionnaire and interview, in practice racism and lack of tolerance still appeared to exist in both establishments.

Analysis of responses to the statement "I would welcome asylum seekers at my school" was more problematic as some students had difficulty understanding the term "asylum seeker" as reflected in the quarter of students who replied 'don't know'. Of those who did respond, two thirds of students in both schools agreed that they would welcome asylum seekers to their school. This is surprisingly positive response, given media negativity about asylum seekers and again may reflect a willingness in these students to put their knowledge of human rights into practice, although again one must take comments expressed in interview into account.

Over two thirds of students in both schools agreed with the statement "I have friends from other cultures and faiths". 86% of students in the faith school agreed with this as compared to 72% in the secular school. Again this is a very positive response given the mono-cultural nature of both schools, although there were a small number of students from other cultures in each of the schools with whom most of the students would have contact.

A parallel question aimed to confirm whether having friends from other cultures influenced values and beliefs. Thus in response to the statement "I dislike people who have different beliefs or a different religion from me" almost two thirds of students disagreed. This suggests a correlation between knowing people from other cultures and accepting them, though of course we do not know if the negative responses to both questions came from the same pupils. The data also shows that there was a minority of students predominantly in the secular school who agreed with the statement and thus displayed a lack of regard for the rights of those with other beliefs or cultures. It points to the need for such issues to be explored further in schools.

During the interviews some students from the faith school demonstrated that they thought it was a positive thing to have contact and friendships with students from other cultures and faiths. One student said "yeah, we can learn from them and they can learn from us". Another student commented: "you get to see what other cultures and stuff are like". A third student explained that "usually they are the most popular actually".

However there were also some cautious statements from the students in the secular school about those from other countries/cultures. One student explained that he did not disagree with immigration in principle, but was concerned about the impact on the labour market and the health service. Again, these issues need more exploration in school to ensure that rights are understood and put into practice.

6.3.8 Respecting diversity: expressed values – Malaysia

Table 12: Respecting diversity: expressed values in Malaysia.

	Strongly agree	Agree	Disagree	Strongly Disagree	Don't know
34. Children with disabilities should go to special schools so they do not disrupt my learning					
Secular School	19	33	27	11	11
Faith School	33	31	19	13	3
35. Children with disabilities should go to special schools because they can get more help there					
Secular School	61	32	3	1	3
Faith School	61	36	3	0	0
36. I would welcome children from other countries at my school					
Secular School	36	35	8	7	15
Faith School	34	39	15	6	6
37. I would welcome asylum seekers at my school					
Secular School	7	12	29	32	21
Faith School	5	11	30	46	9
38. I have friends from other cultures and faiths					
Secular School	9	44	27	8	12
Faith School	9	38	26	12	15
39. I dislike people who have different beliefs or a different religion from me					
Secular School	5	13	47	23	12
Faith School	8	20	43	15	14

Responses from Malaysian students to the statement "Children with disabilities should go to special schools so they do not disrupt my learning" indicated real uncertainty amongst students as to how children with disabilities should be educated, with the majority from both schools agreeing that separate provision was preferable, for the benefit of the able-bodied. Confirming this, almost all students in both schools agreed that "Children with disabilities should go to special schools because they can get more help there". This suggests a real concern that disabled students should have access to facilities and support that meets their educational needs and may reflect their knowledge of provision for such children in Malaysia.

Students may well be aware that facilities to educate and support disabled students in some mainstream schools are Malaysia is inadequate and in many cases non-existent. Provision for disabled students is generally provided in purpose-built special schools and it is not expected that disabled students would be included or supported in a mainstream school environment. This practice raises concerns that this may lead to the infringement of human rights and marginalisation of disabled students in Malaysia. However there have been recent developments initiated by the Human Rights Commission of Malaysia to raise the profile of disabled people and these are being implemented throughout the country. This is being reflected by local authorities with the provision of appropriate equipment and facilities to improve accessibility to public buildings and services for disabled people.

The majority of students in both schools responded positively to the statement "I would welcome children from other countries at my school". 71% of secular school students and 73% of faith school students agreed with the statement. This would suggest that students in Malaysia have a positive outlook towards foreigners and would be inclusive and open to students from other countries attending their school. It is important to note here that there were no foreign students in either of the Malaysian schools surveyed. In Malaysia it is very rare for foreign students to attend a mainstream school as almost all attend international schools and as such students in both the secular and faith schools have no direct experience of the issue. However pupils of Chinese and Indian origin who are settled in Malaysia are in attendance in mainstream schools but are not considered as foreigners, thus indicating a degree of tolerance and respect amongst Malaysian children.

In relation to the statement "I would welcome asylum seekers at my school" the students' responses were very different and contradicted the findings for the previous statement. 61% of students from the secular school and 76% of faith school students said they would not welcome asylum seekers at their school. One explanation for the disparity between the two responses might be because the students did not fully understand the term asylum seeker. There are few asylum seekers in Malaysia and it might be that the students equated the term asylum seeker with that of illegal immigrant with which they are more familiar. There are many illegal immigrants from Indonesia, Bangladesh, China and Myanmar seeking employment in Malaysia and these people are

often portrayed negatively in the media. These illegal immigrants are mostly adults and do not generally bring their families when they coming into Malaysia.

There was a mixed response in both schools to the statement "I have friends from other cultures and faiths". 53% of secular school students agreed with this statement compared to 47% in the faith school, with just over a third in each school disagreeing. It is important to mention here that Malaysia is made up of three main ethnic groups, comprising 60% Malay, 30% Chinese and 10% Indian. All the students surveyed were Malay though from a mix of urban and rural communities and diverse socio economic backgrounds. Students who came from more multicultural urban areas had greater opportunities to meet people and make friends from other cultures and faiths than their rural counterparts and this may explain the mixed responses gathered from the questionnaire. However it seems that many of them had friends from different cultures at primary school before they joined secondary school. Also many would meet children from different cultures and faiths in their community as most of the housing estates housed families from an ethnically diverse range of backgrounds.

The majority of students rejected the statement "I dislike people who have different beliefs or a different religion from me" with 70% in the secular school and 58% in the faith school disagreeing with the statement. Given that both schools in the survey were mono cultural this is encouraging because it suggests that the majority of students are not prejudiced towards others with different beliefs. There was however a small minority, predominantly in the faith school who were intolerant of such children.

There is no interview data about the students' views and attitudes towards students from overseas and/or of different faiths because these questions did not receive any responses from the students. This may have been because the Malaysian schools have only Malay students on the school roll and these students felt reluctant to comment on these issues in an interview situation due to a lack of personal experience of other faiths and cultures.

6.3.9 Respecting diversity: comparison of expressed values between England and Malaysia.

A comparison of students' attitudes towards children with disabilities indicates that students in England and Malaysia have differing views on this issue. The majority of students in England do not agree that disabled students are disruptive in mainstream schools and only wished to see them placed in special schools if this was of educational benefit. By contrast in Malaysia more students believed that special schools were preferable thereby allowing able bodied students to learn without disruption, but these differences of opinion may be due to the differing types of provisions and levels of support available to disabled children in the two countries.

In England most schools are specially adapted to accommodate students with physical disabilities with teaching assistants to provide one to one assistance for students with special needs where required. As mentioned previously, in Malaysia it is the norm for children with disabilities to be educated in special schools as facilities for disabled children in mainstream schools are usually inadequate. There is also insufficient classroom support to enable disabled children to learn effectively without affecting the rest of the class.

The majority of students in both countries agreed that they would welcome children from other countries to their school, though one fifth of students in the Malaysian faith school were less positive and those in the English schools acknowledged that racism was still a problem. It is encouraging, however, to see that the majority of students felt positive about the possibility of having students from other countries at their school and the rights of these students to be educated without encountering prejudice and hostility.

Attitudes towards welcoming asylum seekers at school were different in the two countries. In England the majority of students agreed that they would welcome asylum seekers whereas in Malaysia the majority of students said they would not. It may be that this is because Malaysian students have less knowledge and awareness of asylum seekers than the English students because few asylum seekers enter Malaysia and there would be few in schools.

On the other hand, England is a magnet for asylum seekers and there is much hostile media coverage. To this extent it is encouraging to see the positive attitudes of the English students towards asylum seekers, which may reflect discussions in humanities lessons and social studies.

In response to the statement "I have friends from other cultures and faiths" the majority of English students agreed. In Malaysia only half of students said this was true for them. These findings reflect the pattern of responses for the previous statements regarding foreign students and asylum seekers where it was shown that the English students were more likely to agree with the statements than those from Malaysia.

As stated previously these responses may be influenced by the greater number of foreign students and asylum seekers in the English schools which enables these friendships to be possible. It may also be that the English students have more frequent access to the internet than the Malaysian students enabling them to make virtual friends online on sites such as Facebook and My Space with other children from other parts of the world.

Students in both countries responded similarly to the statement "I dislike people who have different beliefs or a different religion from me". The majority of students disagreed with the statement in both countries. 90% of students in the English faith school disagreed as compared to 74% of students in the secular school. The high level of religious tolerance indicated by the responses in the faith school may be due to the time given to educating students in this school about the importance of respect and understanding about the ideas and beliefs of others. In Malaysia 70% of students in the secular school disagreed with the statement compared to 58% in the faith school. The 28% of students in Malaysia who said they actively disliked people with different beliefs or religions from themselves should not be overlooked and indicates the need for more teaching and discussion on the rights of people to their own beliefs.

As discussed above, some differences have emerged in the attitudes of English and Malaysian students in relation to the rights of disabled children and children from other countries, cultures and faiths but these differences may reflect Malaysian students' lack of contact with children with disabilities in their school and with children from other

countries or faiths which meant they had less personal experience to draw on when answering the questions related to these issues.

6.3.10 Respecting diversity: values in practice – England

The six statements in table 13 were designed to investigate further students' attitudes and values towards different types of people, but this time the focus was on operative values, asking the students to say what they do in practice rather than what they would do in a hypothetical situation. These statements relate directly to those in the first section, where students' knowledge of these rights was investigated.

Table 13: Respecting diversity: values in practice – England

	Strongly agree	Agree	Disagree	Strongly Disagree	Don't know
40. I treat everyone the same regardless of age					
Secular School	35	44	15	2	4
Faith School	41	43	8	4	4
41. I treat everyone the same regardless of whether they are male or female					
Secular School	59	28	9	2	2
Faith School	55	43	0	0	2
42. I treat everyone the same regardless of their race					
Secular School	61	28	4	2	4
Faith School	61	35	4	0	0
43. I treat everyone the same regardless of their religion					
Secular School	51	32	9	0	9
Faith School	62	37	2	0	0
44. I treat everyone the same regardless of whether they are straight or gay					
Secular School	43	38	13	4	2
Faith School	45	35	10	4	6
45. I treat everyone the same regardless of whether they have a disability					
Secular School	53	38	6	0	2
Faith School	60	37	0	0	4

The first statement "I treat everyone the same regardless of age" indicates that the majority (80%) of students in both schools claim not to discriminate on age.

Responses to the statement "I treat everyone the same regardless of whether they are male or female" produced similar results with the vast majority of students agreeing with this statement. Students thus claim not to discriminate on the basis of gender and respect the human rights of men and women equally.

However, data from the interviews indicated that students were less confident that their teachers acted in a non-discriminatory fashion, with a discussion of whether teachers treat male and female students in the same way. Male students believed that teachers were more tolerant towards female students. One from a faith school claimed: "they're bit lighter on girls for punishments". A student from the secular school also believed that teachers preferred female students. These views reflect findings from other research projects which have investigated students' views of teachers' attitudes towards male and female students (Myhill & Jones, 2006) (Jones & Myhill, 2004).

In response to the statement "I treat everyone the same regardless of race" students in both schools overwhelmingly agreed. It would thus appear that the vast majority of students do not discriminate or treat people differently because of their race, but there is a contradiction with data from the interviews which indicates the presence of bullying and racism. This may reflect the difference between the way participants respond to questionnaires and the greater depth possible from interviews. It may also be that whilst most students respect rights, the small minority who do not have a relatively high profile.

Figures for the statement "I treat everyone the same regardless of their religion" mirror those gathered for the previous statements with the majority of students agreeing that they do not discriminate against a person because of their religion. These responses suggest that students put into practice their awareness of the rights of people from different religious backgrounds to be treated equally and fairly.

More than 80% of students in both schools agreed with the statement "I treat everyone the same regardless of whether they are straight or gay", which indicates again that the vast majority of students are aware of the importance of treating people with different

sexual preferences equally. This is an interesting finding as it belies the evidence from current research which suggests that homophobic bullying in schools is widespread. (Youdell, D, 2005).

In response to the last statement "I treat everyone the same regardless of whether they have a disability" students in both schools overwhelmingly agreed with the exception of 6% of students in the secular school who disagreed and 6% of students who said they did not know. Again, the vast majority of students claim to put into practice their expressed values about the rights of people with disabilities and believe that it is important to treat disabled people equally and fairly.

However these responses may also indicate that students, in believing that it is important to treat disabled people the same as able bodied people by ignoring their disability, may inadvertently treat them less equally and fairly than an able bodied person. By ignoring a person's disability it may be that their need for extra support or assistance is also ignored, thereby compromising their ability to participate fully in society and preventing them from exercising their full human rights. This is an issue that will be interesting to explore further.

6.3.11 Respecting diversity: values in practice – Malaysia

Table 14: Respecting diversity: values in practice –Malaysia.

	Strongly agree	*Agree*	*Disagree*	*Strongly Disagree*	*Don't know*
40. I treat everyone the same regardless of age					
Secular School	41	52	3	1	3
Faith School	35	42	15	3	5
41. I treat everyone the same regardless of whether they are male or female					
Secular School	31	45	12	4	8
Faith School	16	40	25	8	10
42. I treat everyone the same regardless of their race					
Secular School	38	51	5	1	4
Faith School	24	52	15	3	6
43. I treat everyone the same regardless of their religion					
Secular School	32	47	16	0	4
Faith School	28	45	19	2	8
44. I treat everyone the same regardless of whether they are straight or gay					
Secular School	3	17	27	41	12
Faith School	2	12	35	40	11
45. I treat everyone the same regardless of whether they have a disability					
Secular School	50	46	4	0	0
Faith School	48	45	0	2	5

Students' responses to the first statement "I treat everyone the same regardless of age" show that approximately two thirds of students in both schools claim not to discriminate on age, although nearly one in five of students in the faith school disagreed.

In relation to gender equality, responses to the statement "I treat everyone the same regardless of whether they are male or female" produced noticeably different responses, with 86% of students in the secular school saying they treat males and females equally, compared to 56% of students in the faith school. Given that the majority of students who said they discriminate on the basis of gender came from the faith school it may be

that their attitudes towards men and women can be explained by the influence of the teachings of Islam where they are taught to revere and respect women more highly than men.

In the interviews there was also some discussion of the issue of gender equality. The male students defended what they saw as a lack of equality for women by giving examples relating to the more vulnerable position of females. One faith school student explained: "For certain cases, like going out, girls cannot go alone like boys". In the secular school, as had been the case in the English schools, the discussion centred on the differential treatment of boys and girls by teachers. Girls were perceived as "getting off more lightly than boys for a similar offence". This is an interesting area for further investigation.

Responses to the statement "I treat everyone the same regardless of their race" showed that whilst the majority (89% secular school cf 76% faith school students) said they do not discriminate on the basis of race, one quarter of faith school students either disagreed or did not know how to respond. The students responded similarly to the statement "I treat everyone the same regardless of their religion" with over three quarters of students in both schools saying they treat people from all religions equally. As above, there is noticeable minority (21% of faith school students and 16% of secular school students) who disagree and say that the religion of a person affects the way they treat them. This area did not come up in interview and is thus a focus for future investigation. Was it the same pupils who found it difficult to respect the rights of others in relation to both race and religion, and if so what are the implications for HRE, particularly in faith schools?

The statement "I treat everyone the same regardless of whether they are straight or gay" produced responses which were most dissimilar from the other statements in this part of the questionnaire. Only 20% of secular school students and 14% of faith school students said they do not discriminate on the basis of sexuality. 68% of secular school students and 84% of faith school students disagreed with the statement whilst 11% of students did not know how to respond. These responses indicate that the majority of students treat gay people differently to heterosexual people and it may be inferred from this that they do not give equal respect to the human rights of gay people. These discriminatory attitudes demonstrated by the high level of negative responses to the statement are most

probably a reflection of the attitude towards homosexuality in Malaysian society generally where it is a taboo subject and is expressly forbidden in Islamic teachings. To admit to being gay or lesbian would bring disgrace and embarrassment to the family and homosexuality where it exists is covert and shameful.

Responses to the last statement "I treat everyone the same regardless of whether they have a disability" indicate that the vast majority respect the rights of those with disabilities. Again, as mentioned in relation to the findings from the English students, it would be interesting to find out whether students would be in favour of positive discrimination if appropriate support could be put in place.

6.3.12 Respecting diversity: comparison of values in practice between England and Malaysia.

A comparison of the data from each country highlights that there are more similarities in attitudes towards human rights than there are differences. The majority of students in both countries agree that they treat people the same irrespective of age, race, religion and disability. The main differences between the two counties were in attitudes towards gender and sexuality.

In England the majority of students claimed that a person's gender or sexual identity did not affect the way they treated them. However in Malaysia responses indicated that student was more divided in their responses towards these two issues. A significant minority said they treated men and women differently, notably in the faith school. Whilst it is not possible to tell from the data how students do treat men and women differently or which gender commands more respect, the interview data indicates that students in both countries perceive teachers' to be more lenient in their treatment of girls. Further research would be needed to explore this issue.

The most marked difference between the countries in this part of the survey was the attitude towards homosexuality. The vast majority of English students stated that a person's sexuality did not influence the way they treated that person. This is in contrast to the majority of Malaysian students who claimed to treat gay and straight people differently.

These differences may be due to cultural differences. In England homosexuality has become more acceptable in recent years and students are more likely to be able to discuss sex and their sexuality both at home and in school. In Malaysia on the other hand, homosexuality is not openly discussed in school or the home and remains an extremely sensitive religious and moral issue. It is interesting to note that despite the taboo surrounding homosexuality in Malaysia, students demonstrated a greater degree of knowledge and awareness of the issue than the interviewer expected.

As an insider I was aware that homosexuality remains a sensitive issue in my country. It had been with caution that I had included this item on the questionnaire: because it is a taboo issue and also because I was not certain that the students would understand the question. Although the Malaysian students were not prepared, in interview, to voice their own views on homosexuality, I was surprised by their level of awareness as indicated in the questionnaire. Unlike my own generation growing up, the young people of today in Malaysia have access to the internet and, through that, to social networking sites such as Facebook. I am aware, as a parent of teenagers, of the influence of these sites on young people's attitudes. It seems that although homosexuality remains a taboo topic in my country, young people are able to find information elsewhere, though they do not yet feel able to discuss issues relating to sexuality openly.

6.3.13 Respecting diversity: comparison between knowledge, expressed values and practice.

A close examination of the data in this chapter indicates a marked difference between what students know, how they say they should behave and how they say they do behave in practice. In almost every case the percentages of students in English & Malaysian schools, both faith and secular, indicate that more were aware of the rights of others than say they put this into practice in terms of reported behaviour. This would suggest truthfulness amongst the students to admit that what they do in practice is not necessarily the same as what they know they should do. It also indicates to teachers that there is work to be done on ensuring that students put into practice what they know and believe to be right.

The faith school students in England appear to be more aware of the need to respect diversity and marginally more tolerant in practice than their counterparts in the secular school. This is an interesting finding given the mono-faith context of the faith school and its less diverse nature. It may reflect the discussions of these issues which are

covered in HRE or it may just be that a minority of state school pupils harboured particular prejudices. Either way it indicates the openness of most pupils to discussion of human rights in both theory and practice.

Data from Malaysia shows a much smaller percentage of differences between students' knowledge and practice of human rights. What is striking in these data is the implicit lack of tolerance of homosexuality in both knowledge and practice as the vast majority of students from both schools did not accept that they should treat everyone the same regardless of sexual orientation. When comparing the faith and secular schools in Malaysia, it appears that the secular school students display more tolerance than faith school students, which is in contrast to England. This may have to do with the curriculum, pedagogy and ethos of religion. If this is the case and students in faith schools are indeed less tolerant than their secular peers, then this is again an issue for educators as lack of respect for the rights of others contradicts Islamic principles.

6.3.14 Learning about human rights – England

A final section in this chapter looks at two main sources of information for students about human rights. The two statements in table 15 were designed to find out which of these was the most influential and interviews probed further about other sources of learning.

Table 15: How students learn about human rights in England

	Strongly agree	Agree	Disagree	Strongly Disagree	Don't know
25. I learn about human rights from television					
Secular School	7	37	44	0	13
Faith School	10	39	26	4	22
26. I have learnt about human rights at school					
Secular School	30	57	2	0	11
Faith School	33	63	0	0	4

The majority of students in the English sample reported that they learnt about human rights in school. Just under half in each school also said that television was a source of

information about human rights. In the focus group interviews, most of the students said they learned about human rights from watching television but for the most part they were unable to articulate exactly what types of programmes were useful in this respect and which areas of human rights they had learned about. One student explained, "It is interesting learning about politics which is like I say all arguments…all that sort of stuff and you know Saddam Hussein when he was leader and he got executed because of what he did to people". Students also indicated in interview that they learnt from discussion with parents.

6.3.15 Learning about human rights – Malaysia

In table 16 below, the findings for the statement "I learn about human rights at school" were interesting. More than two thirds of students from both schools felt that they gained knowledge and understanding of human rights issues in the classroom. It would be interesting to find out in which lessons they feel they are learning about human rights. It may be that students develop their understanding through discussion in a variety of subjects and that this is related to human rights issues later on. In response to the statement "I learn about human rights from television" only 34% of students from the secular school agreed with this statement. The figures from the faith school were similar, though nearly a fifth of students in the faith school said they did not know.

Table 16: How students learn about human rights in Malaysia

	Strongly agree	*Agree*	*Disagree*	*Strongly Disagree*	*Don't know*
25. I learn about human rights from television					
Secular School	7	27	44	11	12
Faith School	3	30	37	8	22
26. I have learnt about human rights at school					
Secular School	33	48	8	0	11
Faith School	29	46	5	5	17

6.3.16 Learning about human rights in England and Malaysia: a comparison

Comparison of the data indicates that in both countries pupils felt they learnt more from school than from television, especially in Malaysia where the influence of the latter seemed less important. This may indicate that English students have greater access to

television and the additional opportunities for learning that this can provide or that they are simply more aware of what human rights issues are.

During the interviews, students from both countries agreed that some knowledge of human rights can be obtained through discussion with parents and some from particular subjects in school. Further research is needed to find out the extent of parental influence, the influence of peers and of other possible influences outside of the school, for example learning from religious leaders.

6.4 Conclusion

In terms of knowledge, students in England were generally more knowledgeable about human rights and were more willing and able to discuss them. Students in Malaysia, in contrast, displayed lower levels of knowledge about local and global issues and were less able to comment in detail on issues like democracy.

In England students' knowledge was mainly reflected in their values in practice. However, there were some inconsistencies particularly in relation to freedom from abuse. Children were aware that they had this right but reported incidents of both verbal and physical bullying in their school and defended their right to use violence in self defence. In Malaysia, when comparing knowledge and values in practice, there were inconsistencies in relation to gender, religion, race and sexuality. There were also greater differences between the responses of the faith and secular students in Malaysia than between the faith and secular students in England.

In England human rights education in schools was introduced much earlier than in Malaysia and this may explain the higher levels of student awareness of human rights issues in some areas. In Malaysia human rights education is relatively new but there is now strong support from educationalists and society in general for its introduction and assimilation into the school curriculum. Some of the differences in Malaysia and the difficulties with teaching about controversial issues may also be accounted for by the influence of Islam in both the family context and the education system.

These findings have implications for human rights education in both countries and will be discussed in chapter 7. This will consider the place of human rights education in

England and Malaysia, looking at implications for the curriculum, pedagogy, teacher education and educational policy.

Chapter 7
Discussion of Major Findings

7.1 Brief recap of rationale for research and restatement of research questions

The purpose of the study was to understand human rights education in England and Malaysia. It was also to gather information on how the knowledge and practice of human rights education differed in faith and secular schools with a view to finding the ways in which teaching from a faith perspective affects the delivery of human rights education. The findings, obtained through questionnaires and interviews, aim to make a difference to human rights education in both countries. Defining and discovering new information has given me a better understanding of what I do and will enable me to try to influence policy makers in Malaysia in the development of this area.

The aims of this research were to:

a)   compare and contrast the human rights education curricula in Malaysia and England.

b)   investigate secondary school students', teachers' and curriculum coordinators' experiences and interpretations of human rights education in both Malaysia and England.

c)   investigate the impact of a faith context on human rights education in schools in Malaysia and England.

d)   identify practices in school in Malaysia and England that promote effective human rights education.

7.2 Delivery of human rights education in schools

7.2.1 Place and nature of human rights education in the curriculum

Among key findings emerging from data collected is the place and nature of human rights education in the curriculum. It should, however, be noted that with only four schools as a sample, it is not possible to generalise from the findings. However, the data does suggest issues for discussion and further research.

Human rights education in English schools focussed on learning about the rights of others, respecting those rights, understanding rights in conflict and learning how to be active in protecting rights. There would seem to be three locations for human rights education in English schools. The first is as a discrete part of Citizenship which is supported by many, including Ajegbo (2007) and the DfES (2007). Other available options include teaching human rights through other subjects such in RE or as a cross-curricular approach through many subjects (Kerr, Lopes et al., 2007). The variety of approaches has come about in part because Citizenship (and within this human rights) was initially introduced as 'light touch' and thus schools were given the freedom to deliver the subject as they wished. However, because of curriculum overload and the lack of specialist teachers, many schools have found it difficult to teach as a discrete subject and have adopted the approach of including it within other subjects.

Findings from the UK element of my study indicate how the faith school embedded its human rights education within Religious Education and through the ethos of a faith school. Studies, such as the House of Commons Education and Skills Committee Report (2006), suggest that faith schools can accommodate citizenship education within their values. However, there are concerns that Religious Education may be an inappropriate vehicle for human rights education as teaching through a faith lens may ignore the views of others and thus not address universal values (Halpin 2005). Findings from my research would endorse this, as the teaching was first and foremost from a Christian rather than from a multi-faith and universal perspective.

In the secular school in England, human rights education was taught within citizenship education which itself was delivered through Social Sciences and ICT by both specialist and non-specialist teachers. However, dilemmas arose as a result of teaching by staffs who were not specialists in citizenship or HRE which made it difficult for them to engage effectively with certain, often controversial, topics.

In Malaysia, in both the secular and the faith school, the subject was positioned under Civics and Citizenship in the National Curriculum. It was taught by non-specialist teachers, all of whom were from a Religious Education background. Civics and citizenship education is a discrete subject and is not taught within other subjects such History and Religious Education. However, as in many schools in England, the subject was considered a 'light subject' because it was not examined and was thus considered

suitable for delivery by teachers from Religious Education, i.e. it did not require specialist teachers.

Interrogation of the Malaysian curriculum also revealed that the focus was mainly on civics, i.e. teaching pupils to be good citizens and to be loyal to their country, rather than active citizenship. Furthermore, data from the questionnaires and study of the curriculum indicated only one topic related specifically to human rights education: 'living in society'. There was little mention of learning about democratic rights or active citizenship. The teachers interviewed believed that an understanding of human rights began with the individual, with reference to positive attitudes and values, such as being patriotic, proud of one's country and understanding other cultures. This, they believed, would motivate students to participate in democratic processes and be aware of their responsibilities as citizens. Teachers were willing to discuss human rights but discussions were limited as they felt unable to discuss controversial issues which were politically sensitive. This dichotomy between teaching loyalty and teaching respect for democratic processes is discussed by Brown (2007). He criticises the curriculum in Malaysia as one which "combines a positive social agenda of inculcating cultural and religious pluralism and tolerance with a political agenda that emphasis loyalty and obedience to the incumbent administration" (p.327).

As well as the citizenship curriculum in Malaysia being closer to civics, with its emphasis on patriotism and becoming a good citizen, there is a further dimension which differs from the UK. The values and beliefs of Islam underpin the curriculum as it is based on the Malaysian National Philosophy which states that all education is based on God and the four relationships; man and God, man and fellow man, man and nature and man and innermost self. This, according to Nik Azis, results in a different approach to human rights to that adopted by Western countries (2003) as religion is the basis. This explains why all the teachers in the case study schools in Malaysia who taught civics and citizenship education had RE backgrounds.

So, there is a question here about whether basic human rights have been denied in Malaysia by aligning the curriculum with the values of one faith (Islam). Furthermore the study indicates that human rights education continues to be taught at a superficial level and that there is insufficient emphasis on social responsibility, political literacy and active citizenship.

This approach to human rights education is one adopted and currently under review in other countries, for example Japan and Mexico, where citizenship education is also taught with the hope of producing better citizens and with an emphasis on state and constitution. Crick (House of Commons Education and Skills Committee, 2006) argued against such an approach for the English citizenship education curriculum, maintaining that an emphasis on 'dry' civics would not engage young people.

My study suggests a need for Malaysia to evaluate its current curriculum of human rights education in order to address the above issues. HRE needs to be about more than personal responsibility and move beyond loyalty to family and country to include discussion of social responsibility, rights in conflict and active citizenship. The indications are that in both countries it is best placed within citizenship education as a discrete subject taught by specialist teachers. If taught in this way there is the potential for the status, visibility and credibility of this subject among staff and students to be higher and to produce more critically reflective students.

Relationship between HRE, Citizenship and RE in England

The relationship between human rights, citizenship and religious education (RE) is not new. Freathy indicates that, between 1939-45 in the UK, RE played a significant role in response to "foreign 'secular' political ideologies and this enabled religious education to gain official endorsement as an essential form of citizenship education" (Freathy, 2008). However, in many schools the religious element became the overwhelming theme rather than the teaching of democratic and humane values.

It was the Crick Report (1998) which suggested human rights education should be taught within citizenship education, rather than linked to RE. The debate about whether the current curriculum for citizenship (including human rights) is appropriate for a multi-ethnic, multi-faith society is still continuing. A report in the Times Educational Supplement in July 13, 2007 entitled "Secularists spoil citizenship" argued that the teaching of citizenship without a context of religion hampered the effort to combat terrorism and religious extremism because many teachers who were teaching citizenship education felt uncomfortable with religious issues and avoided such discussions. Part of the blame was laid at the feet of Bernard Crick, the 'founder' of the 2002 curriculum, who was described as a 'hardcore secularist' (Hilbourne, 2007).

This issue about the extent to which human rights education should include references to religion, and how it should be addressed in faith schools, is a key part of this thesis.

Tension between subjects

The factors above indicate the continuing tensions between RE and citizenship education. In faith schools, RE might be a useful tool to discuss faith in the context of human rights but in the case study school in England almost all the topics used examples of Jesus and other human rights campaigners who were Christian. This was despite the fact that issues such as Guantanamo Bay were discussed which involved the abuse of human rights of people of other faiths. In this school, the teachers' limited knowledge and the syllabus itself restricted them from discussing other faiths in anything other than a superficial manner. It was also as a direct result of the aims of the school, as the co-ordinator had explained that the key aim of human rights education within Religious Education was to create good citizens who applied Christianity's values through their lifestyles. This would include knowing about rights and responsibilities and understanding that some do not have these rights. However, a key aim of human rights education is that pupils should learn about universal values, rather than values related to a specific religion.

The amount of time given to human rights in the curriculum is important in this discussion and reflects the priorities of the school. At the faith school in England, human rights education was taught in religious education through certain topics which included equality and racism. However, in the secular school, human rights education was taught within social science, ICT and also in RE where pupils discussed and compared world religions. Teachers either needed more time when human rights was taught discretely or, if it was taught as a cross curricular subject, then the issue arose of the inclusion of human rights in more subjects.

These tensions about what should be taught and how long should be allocated appear to occur in schools because of the low priority given to this subject. In the faith school, RE covered only certain elements of human rights education. In the secular school, citizenship education and RE were two different and distinct subjects with little overlap. This contrasts with research by Jacqueline (2004) who believes RE "is the answer to citizenship education because it employs open inquiry and debate, is sensitive to

controversial issues, and particularly it is rooted in beliefs which motivate people to action" (p.263). She condemns citizenship education as a "secularized Religious Education" (p.271). However, in the case study of the secular school, neither coordinator nor teachers made reference to RE but instead saw citizenship and human rights education as a positive way to bridge the gaps in our multi-faith, multi-racial society.

It might have been expected that the teachers in both schools would have mentioned the challenge of teaching political literacy. This is because previous research from Calvert and Clemitshaw (2003) suggests teachers are afraid that political knowledge does not change students' attitudes towards voting (p.10) and worry about becoming "bogged down in political literacy which could turn into civics" (Jacqueline, 2004 p.262). But such concerns were not mentioned by the case study teachers: this may be because political literacy was not covered in the faith school in RE and the teachers interviewed in the secular school were citizenship trained and thus felt confident in this area.

In summary, the findings of this study indicate the different approaches taken by a faith school and a secular school in England for the delivery of human rights education, both in terms of delivery and content. In the faith school, the emphasis was on human rights lessons as a means to teach about Christianity and was taught within RE. In the secular school, the emphasis was on human rights as universal values and was taught within social studies and ICT by both citizenship trained and non-specialist teachers.

Relationship between HRE, Citizenship and RE in Malaysia
The Human Rights Commission of Malaysia (SUHAKAM) recommended that human rights should be taught as one subject and not integrated into other subjects (Keng, 2007) but the findings of this study showed human rights education being taught within civics and citizenship at both schools. There are not the same tensions as found in England as HRE is not found within RE nor is it found in other subjects such as history. Also, as Islam underpins the curriculum and the teachers were trained as RE teachers, the relationship between faith and human rights was not contested. HRE was seen as belonging to the general aims of citizenship and civics around personal responsibility and loyalty to family and state. However, as noted above, there are questions about whether such a curriculum can deliver HRE based on universal values when it is

underpinned by one specific religious framework. Thus there are questions about the place of faith in educating about human rights.

7.2.2 Responsibilities for delivering human rights education.

The value the school put on human rights education was reflected in the roles of those responsible for its delivery. Thus, whilst the faith school in England was committed to HRE, this was as part of an RE programme which took priority. As noted in Chapter 5, the co-ordinator at this school was only "vaguely" familiar with the key concepts of human rights and saw her role more in terms of teaching this as a part of RE. Neither the coordinator nor the teachers in this school had any training or background in human rights education. Their knowledge came from their own experiences supported by online and printed materials, such as the website for Amnesty International. Both teachers at the faith schools admitted that they had to work hard to keep up to date with issues at grass roots level and with the latest news.

The responsibility for delivering human rights education in the secular school was taken by the coordinator, who was very experienced and had built up the social studies department from scratch. The two teachers in the department who were interviewed were also specialists, trained in citizenship education. However, there were concerns about how non-specialist teachers who were also covering human rights education were coping with the required subject knowledge, skills and understanding. The co-ordinator did his best to support them by providing schemes of work.

Data from both schools partially supports the findings of the Calvert and Clemitshaw's (2003) study of the coordinator's role in managing citizenship education where they detail the difficulties of "getting staff to see it as their responsibility" (p.4). Ofsted also notes that citizenship education is one of the worst taught subjects as a result of insufficient specialist teachers (House of Commons Education and Skills Committee, 2006). The findings from the secular school indicate that it is possible to find responsible coordinators and specialist staff, though there was a need for more of the latter. However, the situation at the faith school indicates the confusion that can arise with regard to the co-ordinator's role when HRE (or citizenship) is included within another subject, in this case RE. It appears that specialist teachers are important to teach this subject in all schools not only to ensure curriculum coverage but also because the content requires someone who is an expert in dealing with current issues which are

often controversial. Support from a specialist coordinator would also appear to be crucial to ensure that HRE is embedded in the school as a whole.

In Malaysia, as mentioned above, both secular and faith schools did not include civics in examinations and as a result it had low status. Furthermore, in both schools teachers from a religious education background were assigned to teach this subject despite not specialising in this topic, nor being trained. There was no coordinator in one of the schools. Again this points to the need for specialist coordinators, trained in the teaching of civics and HRE, who could then oversee the training of teachers and provision of appropriate schemes of work and curriculum resources.

Teacher training and support for teachers

The findings from this study would support the need for teachers who are not citizenship trained to receive training through in-service teacher development, and for those who are citizenship trained to keep up to date with current issues and developments through relevant courses.

It is unclear how much knowledge teachers from both schools in England had of the work of the Training and Development Agency (TDA) which has established a network of resources to support teachers of citizenship and human rights. For example, no one mentioned the website (www.citized.info) which is the largest resource for this subject and there was little reference to in-service support. The findings would seem to endorse the recent Ofsted report (2008) that teachers are still not receiving enough training in citizenship education (and within this HRE).

There is a great deal of evidence to show the value of both good resources and regular in-service education. Research shows that teachers need support (such as online materials) in order to develop their knowledge and skills to teach Citizenship and HRE (Davies, Arthur et al., 2008). This is in line with other research which recommends that teachers have regular in-service education to bridge the gap between the theory and practice of human rights education (Adeyemi, Boikhutso et al., 2003). Whilst all teachers in England receive some training in citizenship education as part of their Initial Teacher Training (ITT) this is often at a superficial level and once in school is "not pursued in depth by all staff" (Davies, Arthur et al., 2007 p.99). Ingersoll and Smith (2004) indicate that beginner teachers who are provided with multiple supports are less

likely to leave their job or move to another school. Kerr, Lopes et al (2007) suggest that even if there are no specialists citizenship teachers, schools should take advantage of appropriate CPD opportunities and develop their own.

In relation to support for citizenship and human rights education in England, there is much on offer from local authorities, charities, commercial organizations, citizenship organizations, including the Learning and Skills Development Agency (LDA). For example, UNICEF UK has initiated the Rights Respecting Schools Scheme to encourage improved behaviour and less bullying at school. The Nuffield Foundation has a RESPECT program to encourage respect and responsibility. Others, such as the British Council, have proposed a European Youth Program to encourage participation and democracy. The Association for Citizenship Teaching (ACT) has provided support through a handbook for CPD in citizenship education. This is evidence of the commitment of the government to support citizenship (and HRE) as a relatively new subject in the English curriculum.

It would appear from the interviews that teachers at both Malaysian schools did not have adequate training for civics and citizenship, relying instead on textbooks and extra information from websites. The teachers at the secular school did mention having received instruction from the coordinator about human rights teaching but did not see this as sufficient. This lack of training contradicts the findings by Keng (2007), who claims that the Education Ministry has conducted in-house training and workshops for teachers by SUHAKAM since 2004. It may be that it has taken some time for all teachers to attend such training. Despite this, teachers in both schools said they were pleased with the results of their teaching although they admitted that they found teaching about the political scene difficult as this might seen as being anti-establishment. There would seem to be a need for further training in this area.

In both countries teachers are in the front line in teaching about sensitive issues and face the consequence of this from students and parents. The findings indicate that they must be prepared for this and have sufficient knowledge to teach human rights education, whether this is within citizenship education, religious education, information communication technology or civics. Teachers also need help to ensure that they know how to deliver what can be seen as a "dry subject" (Kerr, Lopes et al., 2007) in such a way as to engage students. The study demonstrates that support for specialist teachers is

crucial and that support systems in the shape of resources, training and information about pedagogy and current issues must be constantly be updated.

7.2.3 Pedagogical practices

Pedagogical practices also influence the delivery of human rights education in schools in England and Malaysia. The practices of pedagogy in the schools in England were similar in that both believed in the value of open discussion, but in the faith school the teacher's starting point was influenced by the values of the school. As the coordinator of the faith school explained, she would relate discussions to Christian teachings but would allow discussions of other faiths and viewpoints. She believed such discussions should be within a structure and that the teacher's role was to give students information. The other teachers at the faith school also used discussion and debate but felt that their ability to do this was sometimes limited by their lack of knowledge of certain topics.

In the secular school, human rights education was delivered through social sciences and ICT and the specialist teachers felt confident to encourage open discussion of all issues. Research from Jacqueline (2004) shows that when dealing with active learning pedagogies such as managing classrooms and debates, teachers from other subjects or those not qualified as citizenship education teachers lack confidence. The coordinator in the case study secular school shared these concerns as he worried that a lack of knowledge of appropriate pedagogy would undermine citizenship education when it was taught by non-specialist teachers.

In Malaysia pedagogical approaches are similar in that discussion and debate are encouraged in the classroom. However, it is evident from the teacher interviews that conventional methods such as 'chalk and talk' still dominate classroom practice as teachers feel that this is an appropriate method for delivering information. They are willing to engage their students in discussion, but only on 'safe' topics.

The study indicates that where there are specialist teachers, they are helping pupils to develop skills of enquiry, communication and participation through analysis, discussion and debate. It suggests that non-specialist teachers also value discussion but that they lack confidence in their own knowledge and often revert to traditional methods of 'chalk and talk'. It points to the need for more training in appropriate pedagogy,

underpinned by learning through experience, as recommended by Crick (2007) and Covell, Howe and McNeil (2008).

Teaching Controversial Issues

This study includes a specific focus on the teaching of controversial issues as it is within citizenship and human rights education that such issues are often found. In addition, teaching controversial issues in a faith context brings extra challenges as the faith may dictate the attitudes and values to be taught and may therefore inhibit a free discussion. On the other hand the faith context might be seen as providing a moral framework for children to judge events/ issues by. The teaching of controversial issues is linked to both values and pedagogy, as Mansell and Hilbourne (2007) indicate that teachers lack knowledge and confidence of how to teach about controversial issues.

Recently controversial issues in England include genetic modifications of food, introduction of identity cards, civil partnerships for same gender couples, banning of smoking in public places and the possible reduction of the voting age to 16 years old. All of these are relevant to the human rights curriculum. As Holden (2007) points out, children who take part in such discussions of controversial issues will be better equipped to understand and respect others' opinions. However, research into teachers' attitudes and practices indicates that many teachers are "under prepared and feel constrained in their ability to handle controversial issues" (Oulton, Day et al., 2004 p.489).

Controversial issues in Malaysia are quite different from the examples given in England, above. In Malaysia, any discussion must be general and cannot relate to the government as any criticism of authority may be regarded as anti-establishment. Teachers can talk about environmental issues but they cannot put the blame on the government in their discussion. In addition the values of Islam are implicit in what is taught in terms of content and principles, as these values underpin the national education curriculum. This is not seen as in any way controversial, but rather as offering a framework for behaviour and actions.

The data from this study indicate that teachers who were not specialist-trained were more reluctant to discuss controversial issues and tended to play safe. The coordinator in the English faith school believed controversial issues should be discussed freely and

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that students should have a say but 'within reason'. She explained that whilst she allowed free speech she would not allow discussion of certain topics such as the BNP and the Christian faith guided her values. It could be argued that such discussions should not be banned under the right to free speech.

My data suggest that Malaysian teachers were comfortable teaching about current issues until they became in any way controversial. Thus discussion might be limited if the topic was seen as anti-establishment or sensitive to race and culture and therefore likely to cause offence. In this context both faith and government were limiting factors, meaning that a free discussion of controversial issues did not take place. The findings from the student interviews indicates that there are some areas which relate to human rights which they see as unfair and are therefore potentially controversial. In one school they talked about girls having less freedom than boys, although they also said girls were treated more leniently in terms of behaviour management. This would suggest that educational policy makers in Malaysia need to support and guide teachers and pupils so that they can debate controversial issues in line with the principles of human rights.

In-service education thus needs to support teachers of human rights in both countries. Guidance for teachers on the pedagogy of teaching controversial issues includes encouraging them to adapt a "neutral" or "balanced" view (Cotton, 2006 p.223) or "reasoned" approach (Oulton, Day et al., 2004 p.492). In this respect, Holden proposes that teacher training should ensure that teachers understand "the teacher's role in handling controversial issues, appropriate teaching strategies and opportunities in the curriculum to address controversial and political issues" (2002 p22). Additionally there is a role for faith schools in being clear that, whilst the faith context provides a values framework, students need to be informed about universal values and given the opportunity to discuss and debate these.

7.3 Students' engagement with human rights.

My research with young people in England and Malaysia has sought to examine their levels of knowledge of human rights and also to explore whether there is consistency between their knowledge of human rights and what they say they do in practice. According to Derek Wright (1971) as cited by Ashley (1998), there are two types of analytical tool to explain our behaviour: operative and expressed values. He describes operative values as values "that we can observe a person has by noting his or her

behaviour" and expressed values as "values which have been inferred, not from the observation of behaviour but from what a person has said" (p. 175-176). In my study, I was not able to observe the young people's behaviour but the two concepts have been helpful in my analysis of young people's human rights practice. My questionnaire thus enabled comparison of students' knowledge. (e.g 'Everyone has the right to their own beliefs and practice') with their values in practice (e.g.'I treat everyone the same regardless of their religion'. The section below considers the students' knowledge of human rights and examines this in comparison with their values in practice. It draws on data from both the interviews and questionnaires.

7.3.1 Knowledge and practice of human rights.

Democratic Rights: participation in democratic processes

Despite the questionnaire findings from the two schools in England indicating good levels of awareness of the democratic processes in the UK and an interest in participating in these, figures for current voting trends for 18 -25 year olds in Britain remain low (BBC, 2010). Moreover, according to the Daily Mail (2010), new research by the student accommodation provider, Unite, reveals that one third of university students in England and Scotland cannot name leaders of the main political parties. Data from my research also concurs with findings from the Citizenship Education Longitudinal Study's sixth annual report which maintains that students are interested in political matters and like the idea of voting but do not join parties and that half of them will fail to vote when they turn 18 (Benton, Cleaver et al., 2008). This suggests that while English school students are aware of the workings of the democratic and legal systems, after leaving school a worrying minority seem reluctant to exercise their democratic rights, especially with regard to voting.

The findings from my questionnaire survey reflect the national picture in Malaysia. According to these findings, only 57% of students from the secular school and 76% from the faith school know how elections or democracy work. This resonates with The National Youth Survey of 1508 Malaysians between 20 and 35 years, undertaken in 2007, which found a moderate level of participation, based on half the participants' claims to have registered as electors. The survey also found differences between different ethnic groups as more Malay youth were registered than Chinese and Indian. Interestingly, the data shows "only one in ten claims to routinely discuss politics and

policies with families and friends and only one out of every seven participates in political campaigning and observes elections" (Merdeka Center For Opinion Research, 2007 p.i). Similar research was conducted in 2008 which indicated "the confidence that the youth have in elections declined by 16% when 80% of youth in 2007 said their votes could make some difference compared to 64% in 2008" (Merdeka Center For Opinion Research, 2009 p.i). However, my interview data indicates that some Malaysian students are more politically literate and aware of their political rights than the data from my questionnaire survey suggested, which may bode well for the future. It may be that in interview students were able to express themselves in a way that was not possible with a questionnaire.

From my data and the research referred to above it would appear that that there is work for specialist teachers in both countries, in terms of discussing the importance of voting in a democracy so that students appreciate and exercise their right to vote. In addition, education for political literacy should be included in higher education as well as being part of lifelong learning after the student finds employment, so that young people are encouraged to participate as democratic citizens. This would ensure that the knowledge they have acquired at school is put into practice.

Democratic rights: the right to voice an opinion
Knowledge of students about their rights to be listened to and to voice an opinion was gauged in relation to school councils. While students in England were aware of these bodies, the majority of students in Malaysia did not know about them even though they exist in schools. These results bring the effectiveness of school councils in Malaysia into question. The findings from the questions relating to what students say they do in practice endorses the need for greater consultation with students regarding school policies and practices and a greater role for school councils in both countries but particularly in Malaysia.

There have been some initiatives by secular schools in Malaysia to help students exercise their democratic rights, but these have not met with a positive response from the authorities. For example, one school conducted their election for prefects by asking the Elections Commission (EC) to help them create a real election atmosphere. The EC provided briefings about the election process and 30 ballot boxes. Students responded positively because it gave them a real experience of campaigning, introducing those up

for election as candidates and enabling them to act like real politicians (Yeoh, 2010). However, the success of this has been called into question by a new circular (February 2010) where the Education Ministry has instructed all the schools in Malaysia to stop implementing such an election process to select prefects. Instead this power must be given to teachers and not the ballot boxes (Kementerian Pelajaran Malaysia, 2010).

This brings into question the extent to which the authorities in Malaysia uphold the principles of encouraging students to understand democracy if in practice they do not want to listen to what students have to say or encourage them to exercise their rights through the ballot box. This could be interpreted as contradicting human rights education in that it discourages understanding (and practice) of democratic processes.

There are precedents for giving students more voice through school councils. In Asia, countries such as Korea have introduced school councils similar to the Parent Teacher Association (Kim, 2004) and the introduction of school councils in the Philippines has demonstrated a high level of commitment, empowerment and trust in students (Antonio, 2008). A study by Harber and Trafford found that students were more motivated if they were encouraged to contribute to the running of their school and if their voices were heard. Where there was participation in their school council …'pupils feel valued and empowered'…The pupils are friendly, open, unassuming and articulate…they are tolerant of each others' views and differences and minorities are cherished" (1999 p.50). Rowe (2003) summarises the advantages of schools councils as being a way to promote justice by tackling important issues and ensuring student rights are not infringed.

Findings from my study indicate that schools councils are relatively successful in England but that much more work needs to be done in Malaysia to ensure that students' rights are respected. The research, above, indicates that putting effective school councils into place not only puts rights into practice but also has other benefits for pupils and schools.

Freedom from abuse

Corporal Punishment

One of the key findings emerging from this research relates to the differences between English and Malaysian students in their knowledge of the right to be protected from abuse, with reference to the use of corporal punishment. The vast majority of students

sampled in England believed that teachers and parents did not have the right to use corporal punishment, though this view was not so strongly held amongst the faith school students. This was in contrast to the findings from Malaysia where two thirds agreed or strongly agreed that teachers had the right to hit them.

The context here is very important. In the UK, under the European Court, smacking is prohibited in any member country and in England the Children Act of 2004 was changed to remove any unreasonable punishment to children, thus corporal punishment in schools is forbidden. However, most parents do not support a total ban on smacking (Coates, 2007) and think it should not be a crime (Hughes, 2008).

In Malaysia the picture is markedly different and corporal punishment in schools is still legal. Teachers in Malaysia currently have the right to punish their students as a last resort after detention, warning and counselling fail and so caning takes place for severe cases such as theft, fighting, truanting, antisocial behaviour and vandalism. This is administered by the headmaster and discipline teachers. This was approved by the Ministry of Education (2003) through their circular to schools. Keng (2007) found that many teachers, particularly males, are in favour of this policy so the findings from this research are not surprising because raising awareness and changing attitudes in line with human rights are difficult in a short time. Parents still think that if their children are misbehaving, they should be physically punished as a last resort, if counselling and detention fail to curb their wrongdoing.

My study thus suggests that in England, children's right to freedom from abuse is upheld and that most pupils understand this. However, in Malaysia, the right to "Protection from all forms of violence" (Article 19) is not upheld and not understood as a right by pupils. It would be useful for SUHAKAM to advise the Ministry of Education to re-consider this issue both in terms of human rights education and giving children their full rights. However, as SUHAKAM's power is only to advise, it is also incumbent on others who work with children to bring this issue to the attention of the government.

Issues of bullying and feeling safe at school

Whilst the students in England knew more about their rights in terms of being protected from abuse, they were more likely than the Malaysian students to say that they did not feel safe at school and did not feel protected from verbal and physical abuse with

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reference to bullying. The responses suggest that students are concerned about the issue and feel that teachers do not always intervene adequately to deal with bullying. This reflects the literature which shows the importance of early intervention in a bully-victim relationship (Hunter & Boyle, 2002) and the need for teachers to learn strategies to tackle this issue (Fekkes, Pijpers et al., 2005). Linked to this is English students' lack of understanding of the right of others to protection from physical abuse. Responses to the questionnaire indicated that many thought it was alright to hit another in self defence even though this is against the law: this is thus an area which teachers need to address.

The data from Malaysia suggests that the majority of Malaysian students appear to experience or witness less bullying in school than their English counterparts. This may relate to a more strict discipline code where persistent bullies are severely punished or it may be that students in England are more aware of the discourse of verbal abuse as bullying and therefore more likely to report this, whereas for many students in Malaysia only physical abuse would be considered unacceptable.

Respecting diversity: race, culture, faith
The findings from this study show that the majority of students in England respect the culture and faith of those who are different from themselves. In response to the statement "I have friends from other cultures and faiths" the vast majority of English students agreed. Furthermore the majority of students agree that they would welcome asylum seekers in their schools, with one fifth being unsure, reflecting either a dislike of asylum seekers or uncertainty about the term. This is a generally positive result because this study was conducted in schools where the majority was white British with only a small minority of people from Europe and Asia. This is significant for "peer relationships both within and across ethnic groups" (Zirkel, 2008 p.226) and suggests an acceptance of a diverse society.

However, there was one particular aspect which emerged in interview where some English students admitted concerns around about continuing immigration and the dangers an influx of people of another race, culture or faith might pose to their own identities. Students said they did not dislike foreigners per se but that the influx of immigrants to Britain, especially since the expansion of the European Union, made some of them 'feel uncomfortable'. One partial explanation for this fear may lie with the often negative coverage of immigration issues in some of the tabloid newspapers in

the UK and suggests that, despite what students say in a questionnaire, there may be underlying prejudices which emerge in discussion and which teachers need to address.

In Malaysia, only half of students indicated that they had friends from other cultures and faiths. This is probably because schools are still largely separated along lines of culture and race. This is in line with research by Merdeka Center For Opinion Research (2006) which found that "negative racial stereotypes remain deep seated and ingrained amongst a majority of Malaysians" (p.48). Friendships would appear to take place only in work contexts rather than extending to friendships where people sit together for meals. Thus there appears still to be a barrier to social cohesion and assimilation. It would suggest that students in Malaysia learn about social cohesion at school but living together with different cultures is not a reality. Students know about other cultures and many express tolerances towards those of other religions and cultures but in practice there is limited integration. A suggestion would be for a new strand in the civics and citizenship curriculum, Identity and Diversity, as has recently been introduced in England.

Respecting diversity: disability

The findings from the study show that the majority of students in the schools sampled in England (nearly 100%) understand that disabled students have the right to be given special care and support. The situation was similar in Malaysia with nearly 95% understanding that disabled students have a right to special support. The similarities between students in England and Malaysia about their knowledge of the rights of disabled students are encouraging and may reflect increased public awareness in school and the media.

The findings from questions relating to expressed and operative values indicate that the majority of students in England do not agree that disabled students are disruptive in mainstream school and do not wish to see them placed in special schools. It also appears that the vast majority of students do not discriminate against people with disabilities. By contrast, in Malaysia for over 50% of students special schools are their preferred option thereby allowing students without disabilities to learn without disruption. These differences of opinion may be due to the differing types of provision for SEN students in the two countries. In Malaysia SEN children are protected and given special treatment at special schools, so the responses of the pupils may not imply a lack of respect for those with disabilities but rather an understanding based on current practice that provision is better at such schools. Indeed the 95% response supporting the rights of

disabled children indicates that this is the case. However, such provision could be seen as segregation and in breach of the right to equal treatment in mainstream schools, so the Malaysian government may need to review its provision of education for those with disabilities. This in turn would have implications for students' understanding of such children.

Respecting diversity: sexuality

The findings which showed the greatest difference between the countries was the attitude towards homosexuality, set in the context of respecting people regardless of whether they were straight or gay.

In England, the responses indicate that the vast majority of students understand that they should treat people with different sexual preferences equally, although those from the faith school appeared marginally more tolerant. When asked about respect for this right in practice, the figures were very similar. However, it should be noted that a small minority (17% in the secular school and 14% in the faith school) claimed not to treat gays and straight people equally, thus indicating the need for discussion about this sensitive issue in schools, in the context of human rights.

In Malaysia there was a much more negative response than in the UK to respecting people's sexuality, yet even so over a third of secular students and nearly a quarter of faith school students responded that they should respect all persons regardless of whether they were straight or gay. When asked about respecting this right in practice, the data showed that less than one fifth of secular school students and one sixth of faith student respected the rights of 'gay and straight' people equally. So here the Malaysian responses indicate that there is a difference between what they know to be the rights of homosexuals and what they say they do in practice. But there is greater tolerance towards homosexuals than might be expected given the prevailing attitudes in Malaysia, the historical context and the teachings of Islam. One explanation of this greater tolerance among students in Malaysia may be because of their exposure to knowledge from peers, the internet and other media.

Overall, these findings from both countries reflect research by Camilleri and Ryan (2006) and Sweden (Rondahl, Innala et al., 2004) among undergraduate students and health workers such as nurses who show a positive attitude towards homosexuals. This

research identified an increasing tolerance, especially in America and Australia, toward this group over two decades (Camilleri & Ryan, 2006 p.288). My own study also suggests that students are increasingly aware of the fundamental issue of sexual equality.

The issue of respect for people with different sexualities is particularly relevant to the faith context of schools. It would be appear that many students in Malaysia are influenced by the values in their faith school which treats homosexuality as a sin although as noted above the media may also be responsible for the more liberal attitude of some. Likewise in the UK the adoption of children by gay men is currently a controversial issue in the Catholic Church as is the ordination of gay priests in the Church of England and yet the faith school students in England were marginally more tolerant of homosexuality than those in the secular school. In research done by Siraj (2009), religious background was the number one factor which influenced people to oppose homosexuality. This overrode others factors such as age and gender (Schellenberg, Hirt et al., 1999). This finding correlates with the findings in Turkey (Gelbal & Duyan, 2006) where religion is also a major factor. Other research concludes that more "conservative Christians are likely to hold back from a full acceptance of homosexuality, whereas more liberal Christians might argue that although the Bible unambiguously condemns certain homosexual practices the spirit of New Testament Christianity requires a full recognition and acceptance of those whose sexual orientation is towards those of the same sex" (Halstead & Lewicka, 1998 p.53). They also claim that other major religions such as Islam and Sikhism condemn homosexuality in "behavior rather than orientation" (p.53).

There is a question here about whether the curriculum in Malaysia should include discussion of homosexuality and human rights and the implications of this for teachers where the curriculum is based on the values of Islam. Another question is the extent to which such rights are discussed in faith schools in England given the current controversies noted above, even though the students there appeared as tolerant as those in the secular school.

Respecting the rights of animals

This section again revealed differences between the two countries. Whilst one third of English students from both schools thought human rights were more important than

animal rights, this rose to just over half in Malaysia, with about a quarter of Malaysian students saying that they did not know.

An explanation for these responses may be because animal rights have been established in England since the 1820s and there is a history of animal rights campaigns. Organisations such as the Royal Society for the Prevention of Cruelty to Animals (RSPCA) run workshops for schools on the protection of animals. Currently, this issue is not discussed in Malay society and is not on the political agenda. The rights of animals remain insignificant compared to the need to ensure full human rights in Malaysia and as such are unlikely to be considered by most students. It may be that once human rights are fully upheld in Malaysia, people will regard animal rights in the same way as in Western society. There are cases of abuses of animals but in Malaysia, which is of a different culture to western society, they have a different perception towards animals for food and animals for pets. Research from Keng (2007) indicates that the vast majority of teachers and administrators do not have an understanding of animal rights.

Unless there is a change in terms of curriculum or policy so that animal rights are a higher priority in Malaysia, it is unlikely that this will form part of the national curriculum. However, in terms of helping children to learn responsibility, what is recommended here is that human rights education includes respect for all forms of life and thus protection of animals would become part of the rights curriculum.

7.3.2 What accounts for differences in students' knowledge and practice of human rights?

The findings from this study of students' knowledge and practice of human rights reflect the different contexts of each school and country. The different educational philosophies of Malaysia and England mean that the basic philosophy of Malaysian education is based on Islam whereas the values of state schools in England are non-religious and those of faith schools reflect a particular religion.

However, the key influences appear less to do with religion (in that this did not appear to be a key factor in the differing responses from the two English schools) but cultural, social and economic with religion underpinning such influences in Malaysia. If, in England the culture is based and shaped by liberal and human rights values, in Malaysia

the culture is tied to religious customs which are more Eastern and Islam orientated, aspects of which may clash with the values of human rights. This is a dilemma for the young generation who wish to participate in modernising society. For example, ten years ago caning was accepted as part of Malaysian culture, but it is gradually being seen as an abuse of human rights. The students' responses reflected these values and the changing context.

England is a country with a long history of democracy, political awareness and openness. As such an understanding of human rights is more developed than in Malaysia and again the responses of students and teachers reflect this. However, things are gradually changing and reform is in place. The awareness of students about certain rights (eg respect for sexuality) indicates the pace of change and the results of increasing globalization and information exchange. The issue for Malaysia schools is how to adapt to this pace of change and provide students with a relevant curriculum which respects rights but is acceptable to the educational authorities and wider society which takes its values from Islam.

7.4 Implications and recommendations for policy and practice

This was a small-scale study undertaken in four schools, two in England and two in Malaysia. It is therefore important to be very cautious about making recommendations to policy makers and educationalists in these two countries about changes which need to be made in human rights education. However, the study has identified a number of issues which I believe to be worthy of consideration by those responsible for laying down and delivering human rights education and I have set these out below, with some suggestions for action which might be appropriate.

7.4.1 The nature and place of human rights education in the curriculum

Citizenship and human rights education is best taught as a discrete subject, taught by trained teachers who can handle controversial issues with confidence. This is supported by the DfES in England (2007) who recommend this model for schools. If delivered in this way the indications are that the status, visibility and credibility of the subject among staff and students will be high. However, if schools are to cover all aspects of citizenship and human rights education it may require more time and resources than most timetables can give. So, an alternative approach is to teach about human rights across the curriculum, including it in subjects such as religious education, social

sciences and ICT. But as can be seen from the secular school in the UK, care needs to be taken not to dilute the citizenship and human rights elements and there are dangers in using non-specialist teachers. If such an integrated approach is adopted, time and resources must be adequate.

More attention needs to be given to political literacy if students are to understand and practice their democratic right as currently citizenship education, according to Benton, Cleaver et al (2008) does not have sufficient impact on political culture in England. In Malaysia, the current curriculum also gives insufficient attention to political literacy. In both countries students need to be given time to explore how they would put into practice their knowledge of human rights. For example, more time is needed in English schools to discuss the importance of non-violent conflict resolution (in the light of students' views about the right to retaliate) and to discuss how schools might be made safer. There is also more work needed on tolerance and the respect of minorities and immigrants - this time in both countries. The curriculum in Malaysia also needs to be broadened to move from responsibility to oneself and one's country to engaging more critically with current issues around social justice and equality. The need to review the curriculum in Malaysia is supported by Bajunid (2008) who maintains that there are "continuing challenges of developing citizenship education in Malaysia in order to foster a sense of multi-racial, multi-religious and multi-lingual nationhood in an enlightened citizenry where all peoples are equal before the law" (p.8). He notes the challenge of doing this in the context of Malaysia's national philosophy which aims to "reinforce the goals of civil society, Malaysian nationhood and patriotism" (p.130).

Human rights education in a faith context
Furthermore there are questions about the extent to which the basic philosophy of education in Malaysia, which is based on faith, contradicts human rights values, in that it presupposes adherence to one value system. On the other hand, Islam can also provide a solid background against which to teach about human rights because fundamental to Islam is the teaching of respect for minorities so that conflict between majority and minority groups can be avoided. It is a basic tenet of Islam that everyone should be respected and accommodated regardless of their race, religion/faith, sexuality or socio-economic background. Such teaching is particularly important at the current time in Malaysia because of the need to foster tolerance and thus reduce the potential for religious extremism and related activities.

A key part of this thesis focuses on the ways in which human rights education can include reference to religion, and how it should be addressed in faith schools. In Malaysia, where Islam underpins the curriculum and the values implicit in human rights education, there is a question about the extent to which this denies the values of students from different faiths. However, one could argue that this is less of a problem than may at first appear as the basic principles of respect and responsibility are common to all faiths. Indeed it may be that the experiences of differences between faiths or religions can add to and enrich students' knowledge and understanding of respect and diversity in practice. The important thing is that teachers and students work together on understanding and practising the principles underpinning human rights.

Human rights education in the faith school in England raised similar issues: the teaching was underpinned by Christian beliefs and values with examples from people of this faith but addressed universal principles. The question would then be, as for students in Malaysia, whether the pupils regard human rights as religious tenets or whether they see them as universal principles for all, regardless of faith.

7.4.2 Teaching training

My findings suggest that there is a need for better Initial Training Education and in-service training to enable teachers to deliver human rights education effectively. Initial Teacher Training should ensure that beginning teachers have a basic understanding of human rights education as they may be required to teach this in a cross curricular approach. Specialist trained citizenship teachers have a specific role in that, once in school, they can lead the curriculum and guide their colleagues. In-service training for other teachers should be available within the school but if it is not then on-line training and guidance would be another option

The needs of teachers in England and Malaysia relate to both knowledge and pedagogy. In terms of knowledge, teachers need an understanding of basic human rights legislation. They then need to be able to relate human rights to other subjects such as history and religious education. They also need to have a good knowledge of current issues and an understanding of other cultures, beliefs and faiths. Allied to this is the need for teachers to understand and be able to employ appropriate pedagogy so that

human rights is taught through discussion and debate, which then includes ensuring that teachers are given strategies for handling controversial issues.

These recommendations endorse those made by SUHAKAM to the Ministry of Education in Malaysia to ensure teachers, administrators, school support staff and education ministers had a good understanding of the Convention of the Rights of the Child in order that these rights might be upheld. The recommendations included more seminars, conferences, dialogues and further training.

7.4.3 Promoting effective practice in human rights education

My study revealed many opportunities for modifying or introducing new practices which could promote effective human rights education. These relate to both countries and to both faith and secular schools. In some cases schools in Malaysia would benefit from emulating some of the good practice found in English schools, whilst in the latter there is still work to be done to improve students' understanding and practice of human rights. This section also draws on examples of good practice from the international literature.

A particular vehicle for putting into practice the rights of students to have their opinions taken into account is the school council. Such councils are actively promoted in England, where, according to Whitty and Wisby (2007), they exist in almost 9 out of 10 schools. They enable students to participate in the running of their school and, if done effectively, can empower students and ensure democracy is alive in school (Benton, Cleaver et al., 2008). Other linked initiatives in the UK include the Youth Parliament and the "Mock Elections" initiative from the Hansard society. Policy-makers in Malaysia should take note of this and look to ensuring that every school encourages student voice in order to increase their active engagement with society and understanding of democratic rights. In both countries, school staffs need to ensure that they consult with the elected councillors and value what they have to say rather than using the school council to help maintain order or merely sanction decisions already made by the school. Understanding democracy in the school is linked with understanding the right to vote and it would appear that there is more work to be done here to ensure that students are committed to putting such rights into practice.

Alongside this is the need for teachers to value student voice in the classroom. Whitty and Wisby (2007) confirm the importance of pupil voice to develop social and emotional skills and foster participation. The results of such an approach in the two English schools could be seen during the interview sessions where pupils were confident to voice their opinions. Such skills are central to helping them become active, informed, critical and responsible citizens. By contrast, students in Malaysia were quite shy during the interview and did not speak confidently about any issues. This was particularly true for students from the rural area that had less exposure to current issues and the media than those from the urban area. Thus there is a real need for student voice to be nurtured in the classroom and through student councils. Again, my study recommends that SUHAKAM advises the Malaysian Ministry of Education to reconsider the issue of student voice both in term of effective pedagogy and giving students their full rights.

Good practice in terms of encouraging participation skills includes the use of critical reasoning in discussion as suggested by Eflin and Eflin (1999). This can be useful when dealing with controversial issues and could be seen in the English faith school when issues such as Guantanamo Bay were discussed and then related to human rights. In this discussions students were able express their opinion but they had to be reminded of the parameters of responsible debate. However, as was evident from the teacher interviews, more training is needed in dealing with controversial issues in both countries. In addition, it would appear that Malaysian teachers would benefit from in-service training on active learning methods and pedagogical approaches which foster open and honest discussions.

Findings from the questionnaires and interviews in my study indicate that in some cases students understand the rights of others but do not put these into practice. It would appear that there is a need for explicit teaching about rights in relation to respect for others, regardless of race, religion, sexuality or gender, and what this means in practice. In England, the issue of respect for migrants arose, whereas in Malaysia there was a need for more work on diversity as a whole. One recommendation is that Malaysia adopts a strand in its civics and citizenship curriculum similar to that introduced in England in 2007 on Diversity and Identity. This is crucially important for Malaysia at the current time where there is a need to build trust between the different races in order to avoid future problems. Issues relating to gender inequality and the rights of gay

people also need to be discussed in school if students are to be prepared for life as informed adults who respect the rights of others. This is relevant for the human rights curriculum in English schools but even more so in Malaysia. There is a case here for schools to examine how the teachings of Islam, which advocate tolerance and respect for all, can accommodate such discussions. Again, teachers will need support to deal with such issues with confidence. Linked to this is the need for the curriculum in Malaysia to ensure that the faiths of others are respected as, even though Islam is the official religion, the constitution in Malaysia is still secular.

With regards to the freedom from abuse, it is evident that bullying is an issue for students in both countries. Some English students mistakenly thought they had the right to retaliate and many felt unsafe at school. At the current time Malaysian schools are being urged to review their policies and procedures and to implement new measures to combat bullying at school and revise guidelines on corporal punishment. Such a review needs to go hand in hand with human rights education so that teachers have sufficient knowledge and skills to deal with bullying and students understand why rights must be respected.

One aspect which needs to be developed in both countries is participation in community work outside school. Initiatives in the UK such as "Participation Works" by the National Children's Bureau and the Carnegie Young People Initiative foster student participation in decision-making at local level. There is also the Active Citizens in Schools (ACiS) Scheme which enables students to be involved in volunteering at school and in the community. Initiatives such as this are needed in Malaysia, and in both countries teachers need the time and support to implement them.

Examples of effective practice: two recent initiatives in the UK

Teachers in both countries looking to improve practice in human rights education have many examples to draw on. One such example is the Rights Respecting School Initiative funded by UNICEF, UK. This aims to promote active citizenship in schools in England by involving not only students and teachers but also school communities. The project involves schools implementing the Convention of the Rights of the Child in practice and aims to improve school behaviour, attitudes, learning, ethos and teaching in school environments. Schools involved in the project report reductions in bullying, and

increased confidence in children with regards to expressing themselves as well as increased respect and tolerance for the views of others. (Unicef, United Kingdom, 2010).

Another initiative in the UK to increase tolerance and respect between different faiths is The Islam and Citizenship Education Project, funded by the Department for Children, Schools and Families and Department for Communities and Local Government in 2009. This project provides materials, resources and advice so that teachers can teach citizenship and human rights values with reference to an Islamic perspective. This is seen as particularly important at the current time in order to help schools establish good relationships and understanding between Muslims and non-Muslims in Britain. Such initiatives can be used by teachers in both countries to guide their practice.

7.4.4 Whole school approaches to human rights education

As has been discussed human rights education is usually seen as a component of Citizenship education. The latter is broader but includes the rights which are essential to civil society, social justice and democracy as mentioned by Osler & Starkey (1996). It is useful to review what Kerr, Lopes et al (2007) have identified as four approaches to citizenship (and within this human rights) education as this will enable teachers and policy makers to examine where their school sits and what they can aspire to. Kerr, Lopes et al describe the four approaches thus:

"School type 1 provides a firm grounding of citizenship education in the curriculum but is less strong in the areas of participation and has inconsistent levels of student efficacy. The key driver for citizenship education is the **curriculum.**

School type 2 has a sound or high level of student efficacy in the school, but is weak on student take up in extra-curricular activities and its delivery of citizenship through the curriculum. The key driver for citizenship education is **student efficacy**.

School type 3 has higher than average levels of student participation but its students display low levels of efficacy and the importance placed on citizenship as a curriculum subject is average. The key driver for citizenship education is **participation.**

School type 4 students not only express high levels of efficacy and show high levels of participation, but citizenship education is also viewed as a strong and central subject within the curriculum." There are a number of key drivers for citizenship including the **curriculum, student efficacy** and **participation"** (Kerr, Lopes et al., 2007 p.16).

Student efficacy is defined as students working together with other students in their school and the extent to which "students feel they have an opportunity to have their say both in running the school and in the classroom and whether students have a positive attitude to involvement in voluntary activities and how far they can influence their school" (Kerr, Lopes et al., 2007 p.14).

It is interesting to debate where the schools in this study sit. More information would be needed to pinpoint their position exactly (especially on student participation) but it would seem that the secular school in England aspired to type 4 but is probably 3, whereas it could be argued that the other schools are still at level 1 or possibly 2 in the case of the faith school. Certainly these levels are useful for coordinators to understand and to aspire to if human rights are to permeate the ethos and practice of the school.

7.4.5 Extending human rights education

At the current time, human rights and Citizenship education is only statutory up to age 16 in both countries. There is evidence that it should continue beyond 16, especially with regards to political literacy and the development of student voice. There is scope for work in undergraduate degrees in both countries. In Malaysia, student voices are unheard at school and at university. For example, in university students are placed under the University and College Act 1971 which prohibits them from voicing any objection which are anti-establishment. If students break this law they will be expelled from university. This means from school to university students in Malaysia are prohibited from exercising their basic human right of freedom of expression. There is real scope here for change. My study thus recommends that political literacy could be included in higher education to encourage continuity of the learning at school and the opportunity to put democratic rights into practice.

7.5 Reviewing the study

This research was carried out in two secondary schools in England and two schools in Malaysia. In each country, a faith and secular school were selected. It was not possible

to use a larger sample due to the constraints of time and costs, but the study has provided some interesting insights into the implementation of human rights education in schools and young people's knowledge of and attitudes towards issues of human rights.

The barriers and challenges I encountered during the research process have already been discussed in Chapter 4, Section 4.14. The greatest challenge for me was to undertake a study which involved collecting and analysing data in two different languages. For the research instruments in English, I had the support and advice of my supervisors when formulating my interview and questionnaire questions, but the greatest challenge came when conducting the interviews with staff and students. I was conscious that I was probably less effective than a native English speaker would be when I had to formulate new questions to probe the participants' responses to my original questions. As indicated in Chapter 4, I was also unable to transcribe sufficiently effectively the data from the focus groups because it was difficult for me, with English as my second language, to discern everything that had been said and I therefore used an English transcriber for this task. For the data collection in Malaysia, the interview schedules and questionnaire had to be translated into Malay. The challenge here was to ensure consistency of meaning between England and Malaysia but I am confident this was achieved.

It would have been more straightforward in some respects to have undertaken research into human rights education in just one national setting, but I do not believe undertaking the research in just Malaysia or England would have afforded rich insights into human rights education as my study has. Using, at different times, the lenses of the outsider and insider has allowed me to reflect deeply upon the role played by a range of different factors: socio-cultural, political and religious, in the policy and implementation of human rights education. A further strength of my research design was its mixed method approach. Using a questionnaire enabled me to access a larger student sample than would have been possible with interviews. The interviews provided me with a deeper understanding of the issues from the perspectives of the teachers and the young people. Combining methods thus produced a more comprehensive account of the issues in each country and in each school than either a purely quantitative or purely qualitative approach would have done (Bryman 2006; Cohen, Manion et al., 2007).

Future research

Further understanding of the issues identified by my study could be developed by an in-depth examination of a faith school using a case study approach to investigate in detail how the faith setting influences the delivery of human rights education. This would involve individual interviews with teachers and students and include observation in the classroom in order to give in depth insights into the knowledge and practice of human rights education at such a school. Given the influence of faith, it is also important to see how what is taught relates to other faiths. A longitudinal study could show the process of human rights education at this school over time.

Along these lines, it would be useful to research in a school which caters to students of many different faiths to establish what approaches might be needed to deliver human rights education effectively. This would involve interviewing both teachers and students to ascertain their attitudes to people of different races and faiths. It would include examining how important rights are to young people, where information about rights has come from and link this to family influences and faith background. It would also be useful to research the views of faith leaders such as imams, priests or rabbis to understand their views on the interface between human rights education and their particular faith.

Research could also usefully be carried out at university level to ascertain the different views of trainee teachers from a range of disciplines to human rights. This would indicate how willing such trainees would be as future teachers to address human rights issues in their teaching and to support the ethos of a school underpinned by such principles. Such information could be compared with data from more experienced teachers and between countries in order to inform policy about initial and in-service teacher education.

How has this thesis contributed significantly to knowledge?

This thesis has researched an area not commonly investigated: the difference between human rights education in faith schools and secular schools in two very different countries. Findings indicate that the teaching of human rights education is addressed differently in schools, depending on their staffing, religious status and curriculum priorities. Common concerns amongst all teachers relate to appropriate training, sufficient time and the confidence to teach about controversial issues.

The thesis also contributes new knowledge through its investigation into the understanding of human rights among students. It indicates the differences that exist between cohorts of students in the two countries with reference to their understanding of human rights and what they say they do in practice. It also highlights areas which need to be addressed in schools in relation to respect for diversity (race, gender, sexuality), freedom from abuse and student voice.

The study raises important questions about the delivery of human rights through a faith perspective and argues for a greater emphasis on open discussion of topical and sensitive rights issues. It suggests that this is possible within the context of both Islam and Christianity but that teacher need support and training to do this. It also suggests a review of human rights education in Malaysia to ensure that the rights of students are protected and embedded in the curriculum.

7.6 Personal journey

My personal journey in undertaking this research was first and foremost a huge step in terms of coming to a different country to investigate human rights education and faith. I arrived in England as an outsider wanting to learn more about human rights education, particularly how it was approached in a western context. I recognise that I may initially have had a cautious attitude towards and a sceptical view of the English system and culture, perhaps due to anti-western media in Malaysia.

However, during my time in England, as I became more familiar with the culture and integrated into the community through my studies, contact with my children's schools and through my sporting activities, I realised that much of what I had heard and read were 'urban myths'. This increased my confidence and I found that, even as a Muslim living as a minority, post 7/7 and 9/11 tragedies, I could cope quite well.

The majority of people I came into contact with treated me well as a Muslim and a foreigner in their country and I found it quite inspiring to conduct the study. Whilst I was an outsider, I was nonetheless able to build a good rapport with respondents and gatekeepers and my distance from the English system enabled me to bring a degree of objectivity to my findings.

Whilst I might appear initially as an insider in the Malaysian system and thus more knowledgeable about curriculum, it was nonetheless a real learning experience for me to investigate the views of Malaysian teachers and students. This will be of great benefit to me in my work in initial teacher education and within the community of those working to support human rights in Malaysia.

In terms of my personal journey, I have learnt many valuable lessons about professional achievement and personal development, through the feedback of my colleagues and supervisors and through my own reflection. The process of undertaking the research, including gathering and analysing the data was in itself is a long process which required patience, wisdom and sometime bravery.

In other words this research has taught me how hard it is to achieve at the highest level. During the process of the examination and viva, the external and internal examiners have also given me new areas to consider in relation to my position as both insider and outsider which I had not previously considered. Overall I feel I have undertaken a small step towards the bigger world of research where I hope to be able to make a contribution with the co-operation of my colleagues.

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Appendices

Appendix 1
Timeline of Human Rights. Adapted from Liam Gearon (Gearon, 2003) & United Nation (2009)

1940s
26 June 1945
Signing of the Charter of the United Nations (San Francisco, USA)
9 December 1945
Convention on the Prevention and Punishment of the Crime of Genocide
10 December 1945
Universal Declaration of Human Rights

1950s
4 November 1950
European Convention on Human Rights (Council of Europe)
28 September 1954
Convention relating to the Status of Stateless Persons
20 November 1959
Declaration of the Rights of the Child

1960s
14 December 1960
Declaration on the Granting of Independence to Colonial Countries and Peoples
21 December 1965
International Convention on the Elimination of All Forms of Racial Discrimination
-Committee on the Elimination of All Forms of Racial Discrimination established
16 December 1966
International Covenant on Civil and Political Rights
International Covenant on Economic, Social and Cultural Rights
-Human Rights Committee established
7 November 1967
Declaration on the Elimination of Discrimination against Women
Proclamation of Teheran-International Conference on Human Rights

1970s
30 November 1973
International Convention on the Suppression and Punishment of the Crime of Apartheid
18 December 1979
Convention on the Elimination of All Forms of Discrimination against Women
-Committee on the Elimination of All Forms of Discrimination against Women established thereby

1980s
27 June 1981
African Charter on Human and Peoples' Rights (Organisation of African Unity)
25 November 1981
Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief
20 November 1989
Convention on the Rights of the Child

-Committee on the Rights of the Child established

1990s
<u>14 June 1993</u>
World Conference on Human Rights (Vienna) opens
<u>25 June 1993</u>
Vienna Declaration and Plan of Action
<u>20 December 1993</u>
Declaration on the Elimination of Violence against Women
Third Decade to Combat Racism and Racial Discrimination proclaimed (1995-2004)
Post of United Nations High Commissioner for Human Rights established
<u>23 December 1994</u>
United Nations Decade for Human Rights Education proclaimed (1995-2004)
<u>1995</u>
World Conference on Women's Rights (Beijing)
<u>10 December 1998</u>
Fiftieth Anniversary of the Universal Declaration of Human Rights

2000
<u>4-8 September 2001</u>
World Conference against Racism, Xenophobia and All Forms of Discrimination (Durban, South Africa)

Appendix 2 Permission Letter to Secular School in Malaysia

Zaimuariffudin Shukri Nordin
England

Pengetua
Sekolah Menengah

Melalui dan salinan
Pengarah Jabatan Pelajaran

Permohonan Menjalankan Kajian Phd

Merujuk kepada perkara diatas saya adalah pelajar PhD dari University of Exeter England dan sedang membuat kajian perbandingan antara pengetahuan hak asasi manusia dalam pendidikan. Saya akan menjalankan kajian mengenai subjek Sivik dan Kewarganegaraan untuk Tingkatan 1 dan 2 dan memerlukan jasa baik pihak tuan untuk maksud tersebut. Maklumat di bawah diharap dapat membantu.

1. Borang soal selidik (20 minit) untuk pelajar
   30 pelajar Tingkatan 1
   30 pelajar Tingkatan 2

2. Interview untuk satu kumpulan pelajar (50 minit)
   1 kumpulan Tingkatan 1 (4 pelajar)
   1 kumpulan Tingkatan 2 (4 pelajar)

3. Interview untuk guru (30 minit)
   2 guru Sivik Kewarganegaraan Tingkatan 1
   1 ketua panitia berkaitan
   2 guru Sivik kewarganegaraan Tingkatan 2
   1 ketua panitia berkaitan

4. Pemerhatian (40 minit atau satu masa p&p)
   2 pemerhatian p&p Tingkatan 1
   2 pemerhatian p& p Tingkatan 2

Pada jangkaan saya dalam masa 3 minggu kajian ini akan dapat di tamatkan dan akan bermula dari 12 Januari 2008 hingga 5 Februari 2008. Kerjasama pihak tuan amat diharapkan.

Sekian Terimakasih

Zaimuariffudin Shukri Nordin
s.k Pengarah Jabatan Pelajaran

Appendix 3 Permission Letter to Faith School in Malaysia

Zaimuariffudin Shukri Nordin
England

Pengetua
Sekolah Menengah Agama

Melalui dan salinan
Pengarah Jabatan Agama Islam

Permohonan Menjalankan Kajian Phd

Merujuk kepada perkara diatas saya adalah pelajar PhD dari University of Exeter England dan sedang membuat kajian perbandingan antara pengetahuan hak asasi manusia dalam pendidikan. Saya akan menjalankan kajian mengenai subjek Sivik dan Kewarganegaraan untuk Tingkatan 1 dan 2 dan memerlukan jasa baik pihak tuan untuk maksud tersebut. Maklumat di bawah diharap dapat membantu.

5. Borang soal selidik (20 minit) untuk pelajar
   30 pelajar Tingkatan 1
   30 pelajar Tingkatan 2

6. Interview untuk satu kumpulan pelajar (50 minit)
   1 kumpulan Tingkatan 1 (4 pelajar)
   1 kumpulan Tingkatan 2 (4 pelajar)

7. Interview untuk guru (30 minit)
   2 guru Sivik Kewarganegaraan Tingkatan 1
   1 ketua panitia berkaitan
   2 guru Sivik kewarganegaraan Tingkatan 2
   1 ketua panitia berkaitan

8. Pemerhatian (40 minit atau satu masa p&p)
   2   pemerhatian p&p Tingkatan 1
   3   pemerhatian p& p Tingkatan 2

Pada jangkaan saya dalam masa 3 minggu kajian ini akan dapat di tamatkan dan akan bermula dari 12 Januari 2008 hingga 5 Februari 2008. Kerjasama pihak tuan amat diharapkan.

Sekian Terimakasih

Zaimuariffudin Shukri Nordin
s.k Pengarah Jabatan Agama Islam

Appendix 4 Student Questionnaire

YEAR 8 AND YEAR 9 QUESTIONNAIRE

Year 8 ☐   Year 9 ☐

Male   ☐   Female   ☐

For each of the statements below please tick one of the choices which best reflects your feelings toward that statement:

1. Strongly Agree
2. Agree
3. Disagree
4. Strongly Disagree
5. Don't Know

No one will know what you have said, as you do not need to put your name on this questionnaire.

PART A: KNOWLEDGE ABOUT HUMAN RIGHTS

		Strongly Agree 1	Agree 2	Disagree 3	Strongly Disagree 4	Don't know 5
1	Human rights include the rights of children					
2	Everyone has the right to a basic standard of living					
3	Everyone has the right to their own beliefs and religion					
4	Human rights only applies to countries in Europe					
5	Every child has the right to primary school education					
6	Every child has the right to say what they want					
7	Every child has the right to relax and play					
8	Children with disabilities have the right to special care					
9	Teachers have the right to hit children					
10	Parents have the right to hit children					
11	In our country people vote to elect their prime minister					
12	In our country people have the right to say what they think					

		Strongly Agree 1	Agree 2	Disagree 3	Strongly Disagree 4	Don't know 5
13	In our country there are laws which people must follow					
14	School Councils are where children can say what they think					
15	I must respect all people regardless of their age					
16	I must respect all people regardless of whether they are male or female					
17	I must respect all people regardless of their race					
18	I must respect all people regardless of their religion					
19	I must respect all people regardless of whether they are straight or gay					
20	I must respect people with disabilities					

PART B: PUTTING HUMAN RIGHTS INTO PRACTICE

		Strongly Agree 1	Agree 2	Disagree 3	Strongly Disagree 4	Don't know 5
21	It is important to vote in elections					
22	If there is an election and I am old enough, I will vote					
23	Laws are made to protect people					
24	Human rights are more important than animal rights					
25	I learn about human rights from television					
26	I have learnt about human rights at school					
27	It is okay to call someone a name so long as you don't physically hit them					
28	It is okay to hit someone to defend myself					
29	There is a lot of bullying in my school					
30	I feel safe at school					
31	Different teachers have different rules					

32	I always obey the school rules					
33	I always obey the rules at home					
34	Children with disabilities should go to special schools so they do not disrupt my learning					
35	Children with disabilities should go to special schools because they can get more help there					
36	I would welcome children from other countries at my school					
37	I would welcome asylum seekers at my school					
38	I have friends from other cultures and faiths					
39	I dislike people who have different beliefs or a different religion from me					
40	I treat everyone the same regardless of age					
41	I treat everyone the same regardless of whether they are male or female					
42	I treat everyone the same regardless of their race					
43	I treat everyone the same regardless of their religion					
44	I treat everyone the same regardless of whether they are straight or gay					
45	I treat everyone the same regardless of whether they have a disability					
46	Everyone should help raise money for charity					
47	I feel sorry for people who are very poor					
48	Everyone has a responsibility to try to stop global warming					
49	I try to raise money for charity					
50	I should do something myself to help stop global warming					

Thank you very much for completing this questionnaire.

Appendix 5 Coordinator interview schedule

My name is Zaim Nordin. I am from Malaysia and I am in England undertaking a PhD at the University of Exeter. Thank you very much for making the time for me to interview you. The focus of my PhD is human rights education. I will be visiting two schools in England and two schools in Malaysia over the next six months to talk to classroom teachers, curriculum coordinators and young people about their perceptions and experiences of human rights education. I am hoping that my findings will be relevant to policy and practice, particularly in Malaysia.   In this interview I would like to ask you a range of questions relating to your experience in teaching about human rights, the training you've received, how you find teaching about human rights in practice and how important you think human rights education is. If, at the end of the interview, you feel that there are any other relevant issues that I have not covered in my questions, it would be helpful if you could let me know what they are.

1. How long have you been the citizenship curriculum Coordinator at this school? How did you get this role? (specialist or given the job)
2. What are the challenges involved in co-ordinating human rights education?
3. How is human rights education taught at this school? (part of other subjects or in discrete lessons?).
4. What sorts of issues are covered in human rights education at this school? Who decides?
5. Do you think this school is delivering human rights education as required? If no, why not?
6. What do you believe to be the key aim of human rights education in the UK/Malaysia?
7. Do you think it's appropriate to include human rights education in the National Curriculum for secondary schools? Why?
8. Do you think human rights issues should be discussed freely with students?
9. Do you feel confident in your own knowledge about human rights education?
10. Are you confident that other teachers in your school have sufficient knowledge to teach it? If not, what is your role as a co-ordinator in supporting them?

Appendix 6 Teacher Interview schedule

1. What is your main subject specialism?
2. How long have you been delivering human rights education?
3. What do you believe to be the key aim of human rights education in the UK/Malaysia?
4. How important do you think human rights education is for young people today? Why?
5. What training have you had in the teaching of human rights education?
   When? Where?
6. How confident do you feel about teaching human rights education?
7. Why do you say that?
8. Do you think more training will be helpful for teaching this subject? if yes, in what areas?
9. Which year groups do you teach human rights education to?
10. In what lessons do you deliver human rights education?
    - Citizenship
    - Religious Education
    - PSCHE
    - History

11. What sorts of issues are covered in human rights education at this school? Who decides? Do you follow the national Curriculum for citizenship education?
12. What aspect of human rights do you find easiest to teach? Why?
13. What aspect of human rights do you find hardest to teach? Why?
14. What types of resources do you use when teaching about human rights? Where do you get these from?
15. Do you think your students interested in issues related to human rights? Why do you think this is?
16. Do you think you can influence your student behaviour through teaching about human rights? If yes, in what way and if no why not?

Appendix 7 Focus group interview with students

Equipment: Tape recorder
             Writing Pad

1. I'm going to start by asking you what you know about human rights? Have you learned anything about human rights at school?
   If yes:
   (a)   Can you tell me what you have learned about human rights?
   (b)   When do you learn about human rights at school? (i.e. in what sort of lesson/assembly/PSHE session?)

2. I'm now going to ask you about voting and this country's government. Have you learned anything about these at school?
   If yes:
   (a)   Can you tell me what you have learned about voting and this country's government?
   (b)   When do you learn about these things at school? (i.e. in what sort of lesson/assembly/PSHE session?)

   (c)   Do you know who the current Prime Minister is?
         If yes, what is the PM's name;
   (d)   Do you know how he became Prime Minister?
   (e)   Do you ever discuss politics with your parents or family?
   (f)   Do you learn about these things from television?
         If yes, do you find them interesting?
         If yes, why?
         If no, why not?
   (g)   Do you think you will vote when you are old enough?
         If yes – why will you vote?
         If no – why won't you vote?

3. Governments in all countries make rules and laws. Why do you think that is?
   Do you think this is right if people break the law?
   If yes – why do you say yes?
   If no – why do you say no?

4. I am sure your school also has rules and I am going to talk about this.
   (a)   Can you tell me what some of this school's rules are?
   (b)   Who decides what the school rules should be?
   (c)   Do you agree with all the rules?
         If no, Which ones don't you agree with? Why?
   (d)   Do you feel safe at school?
         If yes, why?
         If no, why not?
   (e)   Do you think all the school rules are fair?
   (f)   What happen if people break the rules?
         (Interviewer gives an example; get detention, sit alone outside classroom or see head teacher.)
   (g) What sort of punishment is fair, do you think? (Surely this depends on the seriousness of the rule which has been broken)

(h)   Do you have rules at home?
          Do you obey these rules?
          If yes, why?
          If no, why not?   Which rules don't you obey?

5. Some students obey rules at home but not at school (or the other way round)
     (a)   Why do you think this is?
(b) Which rules are more important to obey? Rules at home or rules in school? Your parents or your teachers?

     Why?

6. I'm now going to ask you about bullying
     Do you think every person has the right to be safe from bullying?
     If yes, why?
     If no, why not?
     (a)   Give me an example of the type of bullying which might happen in this school?
     (b)   Do you think teachers are aware what goes on?
     (c)   What happens in your school if someone is bullied?
     (d)   What do you think should happen to the bully?
     (d)   Why do you think some students become bullies?

7. Do you have any students from other countries at this school?
     Where do they come from?
     (a)   Do they have any problems at this school?
             If yes, what are the problems?
     (b)   Do you think it is good to have these students?
             If yes, why?
             If no, why not?

     Do you have any students from different religions and faith at your school?
     (a)   Do they have any problems at this school?
             If yes, what are the problems?
     (b)   Do you think it is good to have these students in your school?
             If yes, why?
             If no, why not?
     (c)   Do you have any friends from other religions and faith?

8. Do you think boys and girls should be treated the same?
     If yes, why?
     If no, why not? In what sorts of situations do you think boys and girls should be treated differently?
     (a)   Do you think teachers at this school treat the boys and girls in the same way?
             If no, in what way are they treated differently?
             Do you think this is right?

     (b)   Do you think boys and girls are treated the same at home?
             If no, in what way are they treated differently?
             Do you think this is right?

9. I want to talk now about elderly people.
   (a)   Do you think they have should be treated the same as everyone else?
         If yes, why?
         If no, why not?

   (b)   Do you think the government should spend more money in looking after old people?

   (c)   When you get old, would you want to be able to stay in your own home or would you rather live in a nursing home for elderly people?
         Why?

10. I would also like to ask you something about supporting charities.
   (a)   Are there any events at your school to raise money for charity?
         If yes, tell me about them:
   (b)   Do you think children should be allowed to raise money for charity?
   (c)   Do you get involved in raising money for charity yourself?
         If yes, What do you do?

11. Everyone is concerned at the moment about global warming and the threat to the planet from this.

   What do you think needs to be done?

   Do you do anything yourself to try to stop global warming?

   If yes, what? If no, why is that?

Appendix 8 Exeter University BERA Ethical Certificate

UNIVERSITY OF
EXETER

School of Education and Lifelong Learning

Certificate of ethical research approval

STUDENT RESEARCH/FIELDWORK/CASEWORK AND DISSERTATION/THESIS
You will need to complete this certificate when you undertake a piece of higher-level research (e.g. Masters, PhD, EdD level).

To activate this certificate you need to first sign it yourself, then have it signed by your supervisor and by the Chair of the School's Ethics Committee.

For further information on ethical educational research access the guidelines on the BERA web site: http://www.bera.ac.uk/publications/guides.php and view the School's statement in your handbooks.

READ THIS FORM CAREFULLY AND THEN COMPLETE IT ON YOUR COMPUTER (the form will expand to contain the text you enter).
DO NOT COMPLETE BY HAND

Your name: Zaimuariffudin Shukri Nordin

Your student no: 550024625

Degree/Programme of Study: PhD

Project Supervisor(s): Cathie Holden & Gill Haynes

Your email address: zsn201@exeter.ac.uk

Tel: 07737185644

Title of your project: A Comparative Study of Citizenship education and Human rights education in England and Malaysia

Brief description of your research project: This research explores the teaching of human rights education in faith schools and secular schools in both the UK and Malaysia. In the UK a Catholic school and a state secular school have been selected, whereas in Malaysia an Islamic school and secular school will be used.

Chair of the School's Ethics Committee
last updated: September 2007

Give details of the participants in this research (giving ages of any children and/or young people involved):
Teachers from England and Malaysia
Children ages 12 to 13 years old from school in England and Malaysia

Give details regarding the ethical issues of informed consent, anonymity and confidentiality (with special reference to any children or those with special needs) a blank consent form can be downloaded from the SELL student access on-line documents:
All the participants will be informed of their anonymity and confidentiality which will be explained both verbally and on the questionnaire. The questionnaires are anonymous. All the data will be kept safe and can only be accessed by the researcher.

Give details of the methods to be used for data collection and analysis and how you would ensure they do not cause any harm, detriment or unreasonable stress:
Pupils selected for interview by the teacher will be given the chance to opt out of this if they so wish, ie it is voluntary.

Give details of any other ethical issues which may arise from this project (e.g. secure storage of videos/recorded interviews/photos/completed questionnaires or special arrangements made for participants with special needs etc.):
The recorded interviews will be stored in the researcher's personal computer as will the questionnaire data.
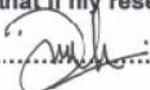
Give details of any exceptional factors, which may raise ethical issues (e.g. potential political or ideological conflicts which may pose danger or harm to participants):
None

*This form should now be printed out, signed by you below and sent to your supervisor to sign. Your supervisor will forward this document to the School's **Research Support Office** for the Chair of the School's Ethics Committee to countersign. A unique approval reference will be added and this certificate will be returned to you to be included at the back of your dissertation/thesis.*

I hereby certify that I will abide by the details given above and that I undertake in my dissertation / thesis (delete whichever is inappropriate) **to respect the dignity and privacy of those participating in this research.**

I confirm that if my research should change radically, I will complete a further form.

Signed:...date: 15/5/08

N.B. You should not start the fieldwork part of the project until you have the signature of your supervisor
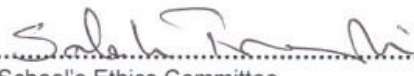
This project has been approved for the period: Sept 2006 **until:** May 2008

By (above mentioned supervisor's signature): .... date: 19/05/08
Gill Haynes

Chair of the School's Ethics Committee
last updated: September 2007

N.B. To Supervisor: *Please ensure that ethical issues are addressed annually in your report and if any changes in the research occurs a further form is completed.*

SELL unique approval reference:.................... D|.○.7.|.○.8.|.34.........

Signed:........ ~~Salah Tranghi~~ ....**date**:.. 11 / O6 / O8

Chair of the School's Ethics Committee

This form is available from

http://www.education.ex.ac.uk/students/index.php then click on On-line documents.

Appendix 9 Pilot Study Student Questionnaire

YEAR 8 AND YEAR 9 QUESTIONNAIRE

Year 8 ☐   Year 9 ☐

Male   ☐   Female ☐

For each of the statements below please tick one of the choices which best reflects your feelings toward that statement:

1. Strongly Agree
2. Agree
3. Disagree
4. Strongly Disagree
5. Don't Know

No one will know what you have said, as you do not need to put your name on this questionnaire.

	PART A: KNOWLEDGE ABOUT HUMAN RIGHTS	Strongly Agree 1	Agree 2	Disagree 3	Strongly Disagree 4	Don't know 5
1	Human rights include the rights of children					
2	Everyone has the right to a basic standard of living					
3	Everyone has the right to their own beliefs and religion					
4	Human rights only applies to countries in Europe					
5	Every child has the right to primary school education					
6	Every child has the right to say what they want					
7	Every child has the right to relax and play					
8	Children with disabilities have the right to special care					
9	Teacher and parents have the right to hit children					

	PART A: KNOWLEDGE ABOUT HUMAN RIGHTS Continued	Strongly Agree 1	Agree 2	Disagree 3	Strongly Disagree 4	Don't know 5
10	In a democracy people vote to elect their leader					
11	In a democracy people have their opinions heard					
12	School Councils are where children have their voices heard					
13	I can choose what rules and laws to obey					
14	I must respect all people regardless of their age					
15	I must respect all people regardless of whether they are male or female					
16	I must respect all people regardless of their race					
17	I must respect all people regardless of their religion					
18	I must respect all people regardless of whether they are straight or gay					
19	I must respect people with disabilities					

PART B: PUTTING HUMAN RIGHTS INTO PRACTICE

20	I learn about human rights at school					
21	I learn about human rights from television					
22	I support human rights					
23	Human rights are more important than animal rights					

	PART B Continued	Strongly Agree 1	Agree 2	Disagree 3	Strongly Disagree 4	Don't know 5
24	Laws are made to protect people					
25	It is important to vote in elections					
26	If there is an election, I will vote					
27	It is okay to call someone a name so long as you don't physically hit them					
28	There is a lot of bullying in my school					
29	I feel safe at school					
30	Different teachers have different rules					
31	I always obey the school rules					
32	I always obey the rules at home					
33	Children with disabilities should go to special schools so they do not disrupt my learning					
34	Children with disabilities should go to special schools because they can get more help there					
35	I like to have students with disabilities in my class					
36	I would welcome children from other countries at my school					
37	I would welcome asylum seekers at my school					
38	I have friends from other cultures and faiths					
39	I dislike people who have different beliefs or a different religion from me					
40	I treat everyone the same regardless of age					
41	I treat everyone the same regardless of whether they are male or female					
42	I treat everyone the same regardless of their race					
	PART B Continued	Strongly Agree 1	Agree 2	Disagree 3	Strongly Disagree 4	Don't know 5
43	I treat everyone the same regardless of their					

	religion					
44	I treat everyone the same regardless of whether they are straight or gay					
45	I treat everyone the same regardless of whether they have a disability					
46	Everyone should do voluntary work at some time					
47	Everyone should help raise money for charity					
48	I feel sorry for people living in poverty					
49	Everyone has a responsibility to try to stop global warming					
50	I do some voluntary work to help people					
51	I try to raise money for charity					
52	I have a responsibility to stop global warming					

Thank you very much for completing this questionnaire.

Appendix 10 Religious Education Scheme of Work Year 8 Faith School England

On the topic of **Life Times** there are lessons as below

1- What is culture?

2- The Cultural background of Jesus

3- Jesus' Holy Book

4- The temple

5- Jesus' Baptism

6- Politics at the time of Jesus

7- Following in Jesus' footsteps

8. The Miracles of Jesus

9- The choosing of the 12 apostles

10- Jesus' message and the early church - The Pentecost

11- Christianity reaches Britain

12- The Great Schism

13 - The reformation

14- Sense of vocation

15- Mother Teresa's calling

16- Project on Mother Teresa

On the topic of **Living History** there are lessons about

1- Abraham DVD

2- Abraham's Story

3- Abraham's Vocation

4- Abraham's Covenant with God

5- Jacob's Dissention

6- Joseph DVD

7- Josephs' Story

8- Josephs' Vocation

9- Am I Like Joseph?

10- Moses DVD

11- Moses' Story

12- Moses' and the Ark of the Covenant

On the topic of **Sin and Salvation** there are lessons of

1- DVD Genesis-Adam & Eve

2- Original Sin & Augustine's Fall

3- Jesus' Death and Sin

4- Sin and Relationships

5- DVD no65- Forgiveness - Could you Forgive?

6- Forgiveness and Relationships

7- Story of Zacchaeus

8- Salvation

9- Prodigal Son

10- Does society show forgiveness to sinners?

On the topic of **Religion and Environment** the lessons consist of

1- Creation Story

2- Humanities responsibility & Stewardship

3- Global and environmental issues

4- The School Environment - How are we damaging God's creation?

5- Animal rights - How do we not respect the rights of animals?

6- DVD 'Their future in your hands' no.99

7- Why are some religious people vegetarians?

8- Animal testing

9- Is there enough food to go round?

10- DVD- Christian Aid

Topic number 5; **A Study of Judaism** also contains lessons about

1- Introduction to Judaism

2- Jewish Holy book

3- Jewish place of worship

4- Sources of guidance: The 10 commandments, Shema, Mezuzah

5- Jewish concept of God

6- The Shabbat - Why and how it is observed

7- The Passover - Why is it celebrated?

8- The Passover - Why is it celebrated?

9- Channukah

10- Yom Kippur & Rosh Hashanah

11- Jewish persecution

12- Anne Frank

13- DVD - Anne Frank

14- Presentation - This should never happen again!

The last topic number 6 about **Prejudice and Discrimination** discuss lessons about

1- Prejudice and Discrimination in our relationships

2- Martin Luther King introduction

3- Martin Luther King DVD

4- Martin Luther King Project

5- The Bible and Prejudice -Good Samaritan

6- The Bible and Prejudice- Sheep and the Goats

7- The different ideas about the Kingdom of God

8- Parable of the Power

9- Parable of the mustard seed

10 - The Greatest Commandment

Appendix 11

Social Studies Overview (2006 –2007) – English Secular School

Term	Y7	Y8	Y9
Autumn1 7	Introduction Course **What is PSHE/Citizenship? Personal Identity Class Identity College Identity Accepting Differences Bullying Solving Problems**	**What is Citizenship?** What is a good Citizen? Citizenship survey The Significance of Media in Society Citizenship logo	Real Game Starting Out Making a Living Quality of Life
Autumn 2 7	**Environment** Classroom College Village National and Global Environments Pressure Group Profile **Rights and Responsibilities** At ICC	**Healthy Living** Healthy Eating Physical Activity Personal Safety Recognising and managing risks ICT PoS: 1a 1c 2a 2b 2c 2d 5a	**Health Ed. POS** Drug use Fitness International Comparisons Healthy/Unhealthy Lifestyles
Spring 1 6.5	**Rights and Responsibilities** Animal Rights Human Rights (intro)	*Healthy Living* Peer pressure / bullying / body image Influence of the Media on Health Inc Advertising ICT PoS 1b 2a 3a 3c 4a 4b 4c 5b	**Culture, Identity and 'Britishness' ?** **Migration, Racism in the SW**
Spring 2			

5.5	**Making the Law Changing the Law** Intro to Legal System/Courts Political parties Electoral System Central and local Government	**Voting and Elections** Parliament revisited	**Rights and Responsibilities** Human rights and resp. Ethical Consumption Global Links / Trade and migration/ Ethnic minorities / local / regional / national
Summer 1 3	*Drug Education* **Tobacco / Alcohol Solvents?** **Risks to Health** **College Rules** **The Law** **Peer Influences**	**Sustainability** Sherford Pressure Groups Agenda 21	Pressure Groups and Charities Local, national global level
Summer 2 5 *2* *New T/T*	**Diversity and Discrimination:** **(inc. Introduction to Commowealth)** **7 into 8** ICT Introduction	**Crime** **8 into 9** **The Real Game** **Foundations** **Starting Out** **The Spin Game**	**Drug Education / Drug Forum** **Legal and illegal drugs** **Risks to Health** **The Law** **Advice and support** **Sex and Relationship Education** **Contraception** **STI** **Empowerment** **School Health Nurse Delivery** **9 into 10** Drug / Sex and Relationship Education (Continued)

Appendix 12
Civics & Citizenship Scheme of Work - Malaysian Faith & Secular Schools

Form 1 (age 13)	Form 2 (age 14)
Personal achievement In Unit 1 the scheme of works discuss how to know yourself and how to reach your potential. It discusses friendship. It also encompasses discussion of how to approach conflict resolution and to cope with peer pressure.	**Personal achievement** At this age personal achievement is discussed in terms of education attainment, personal characteristics, communication skills and reflection skills.
Family relationship This unit focuses on the family, explaining what is a successful family, that parents should be appreciated and respected, and how to create a good relationship with family members.	**Family relationship** This builds on previous learning and the focus here is again on the unity of the family with respect and love for each other.
Living in society In this unit, the focus is the school community and themes covered include history, identity, rules, culture and teamwork and respect for others abilities and opinions in the school community.	**Living in society** This unit has two themes: respecting other people's rights by valuing their background, skills and talents and opinions. The second strand is on working together even when people come from diverse backgrounds and cultures.
Heritage of Malaysian multi culture This unit focuses folk stories from different communities. The aim is to celebrate the diversity of cultures which make up and enrich Malaysian society.	**Heritage of Malaysian multi culture** This builds on the previous unit on this topic including music, musical instruments, dance, architecture, art, sport and craft from different cultures. Again the aim is to celebrate diversity and to make students proud of living in multi-cultural Malaysia.
Malaysia as a country This unit addresses the meanings and principles of democracy. It addresses the rights and responsibilities of the citizen in a democracy. One of its aims to engender pride in living in Malaysia.	**Malaysia as a country** This unit discusses further parliamentary democracy. It also discusses constitutional monarchy and the function of Council of Rulers. Finally it discusses again the role and responsibility of citizen in a democracy. This includes voting, active participation in government programme, voicing an opinion using the appropriate channels, protecting the good image of the country. It is also about loyalty to the monarchy.
Future challenges This unit addresses issues relating to sustaining people's prosperity. This can be achieve through civic awareness, pride in being a Malaysian citizen, tolerance and	**Future challenges** In this unit, the students learn about the key principles underpinning effective and stable government and the importance of trust and transparency. They also learn

respect for others, environmental awareness. By the end of this unit the students should understand the challenges facing this country.	about the relationship of Malaysia with its neighbours and how importance this is to sustain a peaceful existence.

Appendix 13 Student questionnaire data: England and Malaysia

Data from Questionnaire England

Table: Knowledge About Human Rights (England)

	Strongly agree	*Agree*	*Disagree*	*Strongly Disagree*	*Don't know*
1. Human rights include the rights of children	%	%	%	%	%
Secular School (n=47)	66	34	0	0	0
Faith School (n=52)	54	39	2	2	4
2. Everyone has the right to a basic standard of living					
Secular School	51	49	0	0	0
Faith School	64	35	0	0	2
3. Everyone has the right to their own beliefs and religion					
Secular School	62	34	0	2	2
Faith School	78	18	2	2	0
4. Human rights only applies to countries in Europe					
Secular School	0	11	23	51	15
Faith School	2	28	60	0	10
5. Every child has the right to primary school education					
Secular School	65	30	4	0	0
Faith School	79	19	0	0	2
6. Every child has the right to say what they want					
Secular School	52	35	7	4	2
Faith School	39	44	4	4	10
7. Every child has the right to relax and play					
Secular School	74	26	0	0	0
Faith School	56	33	10	0	2
8. Children with disabilities have the right to special care					
Secular School	68	21	4	4	2
Faith School	81	19	0	0	0

9. Teachers have the right to hit children					
Secular School	0	2	11	79	9
Faith School	4	6	10	80	0
10. Parents have the right to hit children					
Secular School	4	7	24	52	13
Faith School	2	19	29	40	10
11. In our country people vote to elect their prime minister					
Secular School	53	43	0	2	2
Faith School	37	54	0	0	10
12. In our country people have the right to say what they think					
Secular School	49	47	4	0	0
Faith School	35	56	4	0	6
13. In our country there are laws which people must follow					
Secular School	47	43	4	0	6
Faith School	65	31	2	2	0
14. School Councils are where children can say what they think					
Secular School	38	47	2	4	9
Faith School	49	51	0	0	0
15. I must respect all people regardless of their age					
Secular School	50	36	7	5	2
Faith School	73	21	4	2	0
16. I must respect all people regardless of whether they are male or female					
Secular School	57	36	6	0	0
Faith School	81	19	0	0	0
17. I must respect all people regardless of their race					
Secular School	72	26	2	0	0
Faith School	87	14	0	0	0
18. I must respect all people regardless of their religion					
Secular School	60	28	11	0	2
Faith School	81	19	0	0	0

19. I must respect all people regardless of whether they are straight or gay					
Secular School	49	30	13	6	2
Faith School	56	35	0	6	4
20. I must respect people with disabilities					
Secular School	70	22	4	0	4
Faith School	78	22	0	0	0

Table: Putting Human Rights Into Practice

	Strongly agree	*Agree*	*Disagree*	*Strongly Disagree*	*Don't know*
21. It is important to vote in elections	%	%	%	%	%
Secular School	33	44	17	2	4
Faith School	25	52	4	0	19
22. If there is an election and I am old enough, I will vote					
Secular School	33	46	11	2	9
Faith School	33	46	2	0	19
23. Laws are made to protect people					
Secular School	44	42	4	0	9
Faith School	56	39	6	0	0
24. Human rights are more important than animal rights					
Secular School	15	11	37	22	15
Faith School	2	31	29	17	21
25. I learn about human rights from television					
Secular School	7	37	44	0	13
Faith School	10	39	26	4	22
26. I have learnt about human rights at school					
Secular School	30	57	2	0	11
Faith School	33	63	0	0	4
27. It is okay to call someone a name so long as you don't physically hit them					

Secular School	11	16	40	29	4
Faith School	2	41	0	51	6

28. It is okay to hit someone to defend myself

Secular School	44	29	9	4	13
Faith School	30	50	4	6	10

29. There is a lot of bullying in my school

Secular School	13	30	33	0	24
Faith School	14	43	20	0	24

30. I feel safe at school

Secular School	13	54	11	7	15
Faith School	16	49	22	4	10

31. Different teachers have different rules

Secular School	37	54	7	2	0
Faith School	33	49	10	2	6

32. I always obey the school rules

Secular School	13	46	35	0	7
Faith School	14	43	28	2	14

33. I always obey the rules at home

Secular School	9	46	30	11	4
Faith School	10	49	33	2	6

34. Children with disabilities should go to special schools so they do not disrupt my learning

Secular School	16	9	42	31	2
Faith School	4	22	28	33	14

35. Children with disabilities should go to special schools because they can get more help there

Secular School	42	49	7	0	2
Faith School	50	40	8	2	0

36. I would welcome children from other countries at my school

Secular School	48	39	7	0	7
Faith School	55	41	0	0	4

37. I would welcome asylum seekers at my

school					
Secular School	24	44	9	2	20
Faith School	20	41	12	2	26
38. I have friends from other cultures and faiths					
Secular School	46	26	11	0	17
Faith School	33	53	2	2	10
39. I dislike people who have different beliefs or a different religion from me					
Secular School	4	17	26	48	4
Faith School	6	2	29	61	2
40. I treat everyone the same regardless of age					
Secular School	35	44	15	2	4
Faith School	41	43	8	4	4
41. I treat everyone the same regardless of whether they are male or female					
Secular School	59	28	9	2	2
Faith School	55	43	0	0	2
42. I treat everyone the same regardless of their race					
Secular School	61	28	4	2	4
Faith School	61	35	4	0	0
43. I treat everyone the same regardless of their religion					
Secular School	51	32	9	0	9
Faith School	62	37	2	0	0
44. I treat everyone the same regardless of whether they are straight or gay					
Secular School	43	38	13	4	2
Faith School	45	35	10	4	6
45. I treat everyone the same regardless of whether they have a disability					
Secular School	53	38	6	0	2
Faith School	60	37	0	0	4
46. Everyone should help raise money for charity					
Secular School	39	46	7	0	9
Faith School	25	60	2	0	14
47. I feel sorry for people who are very poor					
Secular School	43	47	9	2	0

	Strongly agree	Agree	Disagree	Strongly Disagree	Don't know
Faith School	40	48	6	4	2
48. Everyone has a responsibility to try to stop global warming					
Secular School	47	36	11	2	4
Faith School	52	37	4	0	8
49. I try to raise money for charity					
Secular School	32	47	17	2	2
Faith School	20	47	14	6	14
50. I should do something myself to help stop global warming					
Secular School	45	38	6	2	9
Faith School	40	42	6	0	12

Data From Questionnaire Malaysia

Table: Knowledge About Human Rights (Malaysia)

	Strongly agree	Agree	Disagree	Strongly Disagree	Don't know
1. Human rights include the rights of children	%	%	%	%	%
Secular School (n=75)	42	40	6	0	13
Faith School (n=67)	31	36	8	6	19
2. Everyone has the right to a basic standard of living					
Secular School	37	47	0	1	15
Faith School	34	45	3	0	18
3. Everyone has the right to their own beliefs and religion					
Secular School	60	30	5	3	3
Faith School	55	37	2	0	6
4. Human rights only applies to countries in Europe					
Secular School	1	3	45	43	8
Faith School	2	0	43	40	15
5. Every child has the right to primary school					

education

Secular School	53	31	10	0	7
Faith School	58	30	8	2	3

6. Every child has the right to say what they want

Secular School	21	43	26	3	8
Faith School	22	49	10	6	12

7. Every child has the right to relax and play

Secular School	38	46	10	1	5
Faith School	47	41	8	0	5

8. Children with disabilities have the right to special care

Secular School	71	24	3	1	1
Faith School	58	30	8	0	5

9. Teachers have the right to hit children

Secular School	5	48	24	17	5
Faith School	12	40	21	10	16

10. Parents have the right to hit children

Secular School	29	51	9	7	4
Faith School	31	51	8	2	9

11. In our country people vote to elect their prime minister

Secular School	20	49	9	3	19
Faith School	24	52	8	3	13

12. In our country people have the right to say what they think

Secular School	35	53	4	3	5
Faith School	33	48	8	0	12

13. In our country there are laws which people must follow

Secular School	69	28	1	0	1
Faith School	60	33	5	0	3

14. School Councils are where children can say what they think

Secular School	8	41	20	5	26
Faith School	12	32	29	0	27

15. I must respect all people regardless of their age

Secular School	84	13	0	1	1
Faith School	76	19	5	0	0

16. I must respect all people regardless of whether they are male or female

Secular School	71	27	0	0	3
Faith School	52	40	5	0	3

17. I must respect all people regardless of their race

Secular School	75	21	3	0	1
Faith School	51	48	2	0	0

18. I must respect all people regardless of their religion

Secular School	68	25	4	1	3
Faith School	55	32	8	2	3

19. I must respect all people regardless of whether they are straight or gay

Secular School	8	16	17	43	16
Faith School	3	21	31	37	8

20. I must respect people with disabilities

Secular School	71	25	3	0	1
Faith School	72	24	3	0	2

Table: Putting Human Rights Into Practice

	Strongly agree	*Agree*	*Disagree*	*Strongly Disagree*	*Don't know*
21. It is important to vote in elections	%	%	%	%	%
Secular School	31	51	5	1	12
Faith School	23	47	5	3	23
22. If there is an election and I am old enough, I will vote					
Secular School	32	45	5	3	15
Faith School	26	39	15	5	15
23. Laws are made to protect people					
Secular School	59	31	3	0	8

Faith School	37	45	8	3	8

24. Human rights are more important than animal rights

Secular School	13	37	13	7	29
Faith School	24	31	24	5	16

25. I learn about human rights from television

Secular School	7	27	44	11	12
Faith School	3	30	37	8	22

26. I have learnt about human rights at school

Secular School	33	48	8	0	11
Faith School	29	46	5	5	17

27. It is okay to call someone a name so long as you don't physically hit them

Secular School	5	12	45	32	5
Faith School	2	15	42	37	5

28. It is okay to hit someone to defend myself

Secular School	24	37	20	18	1
Faith School	28	33	16	19	3

29. There is a lot of bullying in my school

Secular School	11	19	30	32	8
Faith School	5	18	29	32	17

30. I feel safe at school

Secular School	28	47	16	4	5
Faith School	19	45	24	2	10

31. Different teachers have different rules

Secular School	15	28	24	12	21
Faith School	13	24	30	8	25

32. I always obey the school rules

Secular School	51	45	1	0	3
Faith School	34	54	3	2	8

33. I always obey the rules at home

Secular School	31	60	3	0	7
Faith School	27	51	13	2	8

34. Children with disabilities should go to

special schools so they do not disrupt my learning					
Secular School	19	33	27	11	11
Faith School	33	31	19	13	3
35. Children with disabilities should go to special schools because they can get more help there					
Secular School	61	32	3	1	3
Faith School	61	36	3	0	0
36. I would welcome children from other countries at my school					
Secular School	36	35	8	7	15
Faith School	34	39	15	6	6
37. I would welcome asylum seekers at my school					
Secular School	7	12	29	32	21
Faith School	5	11	30	46	9
38. I have friends from other cultures and faiths					
Secular School	9	44	27	8	12
Faith School	9	38	26	12	15
39. I dislike people who have different beliefs or a different religion from me					
Secular School	5	13	47	23	12
Faith School	8	20	43	15	14
40. I treat everyone the same regardless of age					
Secular School	41	52	3	1	3
Faith School	35	42	15	3	5
41. I treat everyone the same regardless of whether they are male or female					
Secular School	31	45	12	4	8
Faith School	16	40	25	8	10
42. I treat everyone the same regardless of their race					
Secular School	38	51	5	1	4
Faith School	24	52	15	3	6
43. I treat everyone the same regardless of their religion					
Secular School	32	47	16	0	4
Faith School	28	45	19	2	8
44. I treat everyone the same regardless of					

whether they are straight or gay					
Secular School	3	17	27	41	12
Faith School	2	12	35	40	11
45. I treat everyone the same regardless of whether they have a disability					
Secular School	50	46	4	0	0
Faith School	48	45	0	2	5
46. Everyone should help raise money for charity					
Secular School	43	43	5	1	7
Faith School	55	39	3	0	3
47. I feel sorry for people who are very poor					
Secular School	68	32	0	0	0
Faith School	75	25	0	0	0
48. Everyone has a responsibility to try to stop global warming					
Secular School	39	28	12	3	19
Faith School	42	12	11	8	28
49. I try to raise money for charity					
Secular School	25	59	1	1	13
Faith School	33	48	11	3	5
50. I should do something myself to help stop global warming					
Secular School	34	26	7	3	31
Faith School	48	26	6	2	19

Appendix 14 Key Stage 3 & 4

At Key Stage 3 and 4, all students study:

1. Religious Education
2. English
3. Mathematics
4. Science
5. Art
6. Design & Technology
7. Drama
8. Modern Foreign Language (currently French)
9. Geography
10. History
11. Information Communication Technology (ICT)
12. Music
13. Personal, Social, Health & Citizenship Education (PSHCE) (including Careers)
14. Physical Education.

Appendix 15: working definitions

Human rights education

Human rights education provides students 'with the abilities to accompany and produce societal changes ... as a way to empower people, improve their quality of life … participate in decision making processes leading to social cultural and economic policies' (UNESCO, 2009). It does this through teaching about human rights and responsibilities, including the history of human rights and the rights of the child. Such teaching includes understanding civil and political rights, economic and social rights followed by environmental and cultural rights. Hand in hand with learning about one's own rights is understanding the need to respect the rights of others, with particular reference to disability, gender, race, religion and sexuality.

Citizenship education

Although **citizenship education** is understood differently in different countries, according to the political and educational context, it has at its core the education of responsible citizens, willing to work for the common good. Citizenship education in England initially involved three strands: social and moral responsibility, community involvement and political literacy (QCA 1999). Human rights education was seen as a part of this, as it underpinned the first strand. In the revised 2007 curriculum a fourth strand was added: learning about identity and diversity. This approach to citizenship education incorporates an active learning strand whereby students are encouraged to learn about society as well as being prepared to act for change.

In Malaysia citizenship education includes teaching about community, nation building and topical and global issues. Within this, students learn about their rights and

respecting the rights of others. The curriculum is underpinned by the beliefs of Islam and there is less of a focus on active participation than that found in England.

Civics education

Civics education is often seen as the precursor to citizenship education. During the early part of the 20th century it was found in many countries, including the UK, where the focus was on teaching about the constitution, war and the monarchy in order to encourage patriotic, loyal citizens. It grew out of the work of the League of Nations in 1918 to 'protect the rights of nations' and 'affirm the duty of states to maintain fair and humane treatment to labour and to secure just treatment to the native inhabitants of their territories' (Wright, 1954, 46-47). Civics education is traditionally associated with more conventional teaching methods in that students learn about the constitution, rather than learning how to participate actively in a democracy.