Public Policy and Professional Practice in Education

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This report will apply critical discourse analysis to the equality and diversity policy (EDV) (2018/19), with specific reference to Fundamental Bristish Values (FBV), from the education institute where I am currently employed as programme leader. The Conservative and Liberal Democrat coalition government set out its definition of British values in the 2011 Prevent Strategy - values of democracy, the rule of law individual liberty, mutual respect (Depatment of Education, 2014). The Prevent Strategy (Gov.uk, 2011) originated from Contest, Labour's counter-terrorism strategy (Qurashi:2018). This report will consider ideological assumptions embedded within the equality and diversity policy (EDV) (2018/19), and consider the ways in which successive governments' ideological positions have influenced policy. Finally, this report will discuss the impact of the equality and diversity policy (EDV) (2018/19), on my own practice, with specific reference to Fundamental British Values FBV (DfE 2012. 2012.). A visit to France through the Erasmus plus project, which is a project that supports education, training, to study, train and volunteer abroad. Where the line of enquiry in France was Fundamental British Values (DfE 2012. 2012.) and how these values compare to European Values (European Commission: 2014).

The Prevent counter-terrorism strategy was first developed by Labour in 2003 and The Prevent strategy (Home office: 2011) was introduced under the Coalition government. The Ideology of the Coalition government was very different from Labour's position, Griffiths (2009, p.36) writes that Michael Gove in 2010, the Secretary of State for Education, described the Coalition as a Maoist enterprise; 'Not so much because the government is inhabiting the wilder shores of the left but because of the relentless pace of modernisation being pursued across government' (Gove, 2010).

The EDV policy (2018/19), takes its lead from Labour's Prevent strategy (Home office: 2011) in 2003 and its remit was futher widened by the Coalition government in 2011 (BBC, 2017). Even before the

terrorist attack in London 2005, the Coalition government at the time had written the policy as a reaction to the terrorist attack in 9/11 and also considering the threat of potential terrorist attacks on the UK and the fact that the people involved in 9/11 where American citizens who had been radicalized within their own country of birth. Qurashi (2018) agrees that 'The Prevent policy (Home Office, 2011) was introduced in the UK in 2003 as part of an overall post 9/11 counter-terrorism approach (CONTEST), with the aim of preventing the radicalisation of individuals to terrorism' (2018). The Prevent (Home Office, 2011) and CONTEST policies where written as a direct result of a world wide terrorist threat and are both an attempt to minimise the threat. The Government has defined extremism in the Prevent strategy (Home Office, 2011) as vocal or active opposition to fundamental British values, including democracy, the rule of law, individual liberty and mutual respect and tolerance of different faiths and beliefs.

Nash (2015) wrote a report on Prevent (Home Office, 2011) in which he argues we all have a duty to 'actively promote' the fundamental British values of democracy, the rule of law, individual liberty, and mutual respect and tolerance of those with different faiths and beliefs. These values were first set out by the government in the 'Prevent' strategy in 2011 (p.214). In a review of Prevent, Hunt (2014) agrees that the aim of the Prevent strategy (Home Office, 2011) is to reduce the threat to the UK from terrorism by stopping people becoming terrorists or supporting terrorism. The Prevent strategy (Home Office: 2011) states that the act will 'prevent people from being drawn into terrorism'. Hunt (2014) also condemned the last government by arguing that the Prevent program we inherited from the last Government was flawed. The reasons provided by Hunt included: the previous policy confused the delivery of Government policy to promote integration with Government policy to prevent terrorism; it failed to confront the extremist ideology at the heart of the threat faced; and in trying to reach those at risk of radicalisation, funding, sometimes even reached the very extremist organizations that Prevent should have been confronted. The Prevent review (2014) by Hunt also states that: 'Intelligence indicates that a terrorist attack in our country is 'highly likely'. Hunt (2014) argues that experience tells us that the threat comes not just from foreign

nationals but also from terrorists born and bred in Britain. It is therefore vital that our counter-terrorism strategy contains a plan to prevent radicalisation and stop would-be terrorists from committing mass murder. Osama bin Laden may be dead, but the threat from Al Qa'ida inspired terrorism is not. The constant threat of terrosim with the country being on high alert for an imminant attack. However, Thomas (2012) argues that this new threat pre-dates the current Syria crisis and arguably also pre-dates 9/11 and the so-called 'war on terror. This threat is current and the effects of Prevent are debatable and the overall success or failures of the programme. The Prevent policy was inherited after the 7/7 bombing on London underground as the perpetrators of the terrorist attack were from the North of England. The Prevent strategy has been influential in other western policy making throughout the world and domestically controversial. English (2009) argues that how states respond to terrorism is crucial, with a disproportionate reaction of repression, restrictions on civil liberties and scape-goating of specific communities representing effective victory for the terrorists. The effect of Prevent and how Prevent has approached its priority target group of Muslim young people and their educational institutions (DCLG, 2008; Her Majesty's Government [HMG], 2011; Home Office, 2015) had changed focus from contacting Muslim youth in community centre and clubs, to the emphasis being turned towards education establishments. Therefore, Davies (2008) suggests that 'educating against extremism' leaves Prevent unbalanced and tilting heavily towards securitized engagement and surveillance. However, Thomas (2016) believes that much Britain's Prevent has focussed on young Muslims, yet there is little educational content within its programmes. Thomas (2016), therefore, argues by focussing on an entire Muslim community. Prevent inherently stigmatizes and risks hardening defensive and identifications within Muslim youth, as clumsy anti-racism did with some white communities previously involved with the programme (p.184).

Discourse analysis

Salkind (2010) states that discourse analysis is used to describe a number of approaches to analysing written and spoken language use beyond the technical pieces of language, such as words and sentences. Therefore, discourse analysis focuses on the use of language within a social context. Jorgensen and Phillips (2002) describe Discourse Analysis as a body of theories and methods that can be applied to social research. It brings together three central approaches - discourse theory, critical discourse analysis and discursive psychology - in order to establish a dialogue between different forms of discourse analysis often kept apart by disciplinary boundaries' (p.4). These three approaches will be used to enable the connection between the different forms of discourse analysis and how it applies to the policy chosen. Ozga (2011), states that there is no predetermined approach for carrying out policy analysis in education; the approach adopted will depend on the equality and diversity policy which is the focus of this report, a suitable method is needed to effectively analyse it. According to Rizvi and Lingard (2010):

> Policy sociology has multiple purposes, not only descriptive and analytical but also normative and imaginative, it should not only describe relations of power and processes through which policies are developed and allocated but should also point to strategies for progressive change which might challenge oppressive structures and practices (p.51).

This political sociology applies to my report as embedded within the Prevent policy notions of power are reflected in the terms equality, diversity and FBV as their antonyms suggest inequality, lack of diversity, non-British values. The policy makers are therefore implying that there is a problem with these areas. Specifically, within the Muslim communities, and the threat that extremist Muslim groups are targeting young people. Rizvi and Lingard (2010) suggest that 'One of the priorities of policy analysis is to gain 'an appreciation of the problem, rather than simply taking the policy construction of the problem as a given' (p.53).

Discourse theory

Foucault (2016) a French theorist who went to École Normale Supérieure University and was interested in the phenomenon of discourse throughout his career, primarily in how discourse define

the reality of the social world and the people, ideas, and things that inhabit it. Foucault, claimed that discourse is an institutionalized way of speaking or writing about reality that defines what can be intelligibly thought and said about the world and what cannot. This report will look at discourse theory and policy change within education which is a prime example of how change has 'put some people in the spotlight and others in the shadows. Some are keen to be on the leading edge of change, others find themselves more on the sharp edge' (Bascia & Hargreaves, 2000, p.3). Bartlett and Bryan (2012) state that political positions are inclined as they are due to the ways individuals feel that social society should be run. In educational policy writing in Great Britain, Chitty (2004) argues many politicians and political parties are always vying for the public votes and the political parties education policies are a major factor in the way in which people vote, so therefore, influencing people through the society they live in.

Discursive psychology

Potter states that 'Discursive psychology is an approach that addresses psychological matters in terms of how they figure in discourse. Discourse Phycology as described by Tracy, Ilie and Sandel (2017) as how discourse psychology investigates how people practically manage psychological themes and concepts such as emotion, intent, or agency within talk and text, and to what ends. Discourse psychology is the approach used within my role in education, in the FE/HE establishment where the EDV policy is current. The institute has 14+ academy provision, as well as FE and HE provision, and is graded an outstanding educational establishment by Ofsted (2018). The institute is located in a deprived area of the UK; however, the Institute is now rated in the top ten FE colleges in the U. K. Staff are trained under the Prevent strategy to notice the signs of radicalisation and the EDV policy highlights some sections from the institute's Safeguarding Children, Young People and Adults at risk policy.

The chosen policy

The Equality, Diversity and Inclusion policy (EDV) (2018/2019) chosen states 'We are committed to raising awareness of equality and human rights, promoting diversity and combating all forms of inequality, disadvantage, prejudice, unfair discrimination, harassment and mistreatment within our community' (p.4). Furthermore, The equality, Diversity and Inclusion policy (2018) also states the:

> promotion of fundamental British values. This policy reinforces the spiritual, moral, social and cultural (SMSC) life of x including a broad and balanced curriculum provided for learners, according to section 78 of the Education Act 2002; and with reference to the advisory document published by the Department for Education: 'Promoting Fundamental British values' (FBV)

In section 149 of the equality act (2010) the language reflects the similar language 'eliminate discrimination, harassment, victimisation equality act (2010) in comparison to the EDV (2018/19), policy states 'embedding Equality and diversity for all learners, staff, stakeholders, contractors and visitors and to challenging all forms of discrimination based on the promotion of fundamental British values. When making comparison to the to the equality Act (2010) the EDV (2018/19), is reflected in section 149 states advance equality of opportunity between persons who share a relevant protected characteristic and persons who do not share it;(c) foster good relations between persons who share a relevant protected characteristic and persons who do not share it. The EDV (2018/19), policy takes its lead from various other government policies and acts including Equality Act (2010), The Counter Terrorism and Security Act (2015) and The Prevent Duty. The Prevent strategy (Home Office, 2011), which was the result of counter-terrorism strategy that first developed by the Home Office in early 2003. Furthermore, the chosen EDV policy (2018/19), is written by the Quality Manager of the Quality and Standards Department at the establishment. The EDV (2018/19), policy is based on the Equality Act (2010), that replaced all existing equality legislation such as the Race Relations Act (1976), Disability Discrimination Act (1995) and Sex Discrimination Act (1975) (Department for Education, 2014, p.5). The Equality Act was to replace old policies, some that date back to the 1970's. The Home Office guidance (2013) states that The equality Act (2010) 'replaced previous anti-

discrimination laws with a single act, making the law easier to understand and strengthening

protection in some situations. It sets out the different ways in which it's unlawful to treat someone'.

At the time there was positive and negative reactions to the equality Act (2010) written by the

Coalition government. For example, Hunt (2015) believes that the Equalities Act has taken the

genuine demand for equality of opportunity and converted it into a fake, state-enforced conformity

hiding under a flag marked 'equality'. In this train-wreck of legislation, the discriminatory categories

that campaigners once demanded should be got rid of have become enshrined – forever fixed as

"protected categories". We need to rip up the Equality Act and start again. (2015). However,

Monanagan (2011), an advocate of the act, believes:

> Discrimination and equality laws matter, not just because inequality undermines human
> dignity but because it reflects and perpetuates social imbalance. The act is a bold one and
> represents a legislative recognition of the link between poverty and social disadvantage and
> characteristics such as race and sex (p.?)

As the Race Relations Act (1976) Disability Discrimination Act (1995) and Sex Discrimination Act

(1975) were written in the 1970's the development of the Equality Act reflected changing

perceptions, as many laws where change through this 30-year history to reflect social development

and then to reflect how people are treated equally. The specific wording within the Equality Act

(2010) states: (1) Race includes—(a) colour; (b) nationality; (c) ethnic or national origins. (2) In

relation to the protected characteristic of race. The language used within the Equality Act (2010) is

reflected in the EDV policy (2018/19).The Act identifies nine protected characteristics which are: age,

disability, gender, gender identity, pregnancy and maternity, race, religion and philosophical beliefs,

sexual orientation and marriage and civil partnership. In section 4 and 4.1 it states: All nine

characteristics are covered in the employment duties of the Act. The Act outlaw's unfair

discrimination against an individual because of a protected characteristic (p.7). The equality and

Human rights commission detail with specific reference the protected characteristics that are

relevant to the policy chosen and the link to FBV outline that 'Refers to the protected characteristic

of race. It refers to a group of people defined by their race, colour, and nationality (including

citizenship) ethnic or national origins. As well as the section on 'religion which refers to any religion, including a lack of religion. Belief refers to any religious or philosophical belief and includes a lack of belief. Generally, a belief should affect your life choices or the way you live for it to be included in the definition' (The equality and Human rights commission: 2019) .

Policy section quoting section 6.2 of The Counter Terrorism & Security Act (2015) & The Prevent Duty states:

> It aims to stop people becoming terrorists or supporting terrorism. The Prevent strategy responds to the ideological challenge we face from terrorism and aspects of extremism, and the threat we face from those who promote these views, provides practical help to prevent people from being drawn into terrorism and ensure they are given appropriate advice and support.

The EDV has developed a section within the policy to reflect the language used from the Prevent (Home office:2011) policy as reflected in section 2.3 which states:

> Treating everyone with respect, fairly and with understanding, making them feel welcome in the group. Using language carefully, without swearing or inappropriate language, and not say rude, hurtful or disrespectful things about other people, Reporting any concerns they have for themselves or others.

The Prevent strategy (Home Office, 2011) covers all forms of terrorism, including far right extremism and some aspects of non-violent extremism. Spiller, Awan & Whiting (2018) wrote an article about 'What does terrorism look like?': university lecturers' interpretations of their Prevent duties and tackling extremism in UK. The article stated that The UK Counter Terrorism and Security Act (2015) (CTSA) calls for a partnership between the government, individuals, organisations and communities to prevent the radicalisation of individuals and to prevent their participation in terrorist and illegal activities. As part of this strategy, universities have a statutory duty placed upon them to remain vigilant to signs of extremism. This policy influenced and drove forward the training within the educational FE/HE establishment in which I work.

Staff at the institute where I am employed received training as a directive of the government and this was reflected in Teresa May's review of Prevent in 2011 that stated, 'there needs to be greater

support for universities and colleges, training staff to recognise the signs of radicalisation and improving awareness of help available to them'. Spiller, Awan and Whiting (2018) concluded that we learnt that 29,238 Higher Education/Further Education (HE/FE) staff (this includes any post-secondary school study towards a degree or a vocational qualification) have received training, therefore the impact of this directive from the government prompted the educational FE and HE establishment to implement the Prevent training and FBV. On our training for Prevent, the police officer was not for Grimsby, so spoke a lot about radicalisation from Islamic groups, as we have a high rate of crime in Grimsby and we are a predominantly white town the crimes recorded due to radicalisation are more far right wing than from ISIS, Figures released by the Home Office show that between April 2016 to March 2017, 6,093 individuals were referred to the government's Prevent programme and of those who received support from Channel, over a third were as a result of far-right concerns. Spiller, Awan and Whiting (2018) state that 'The argument here is not intended to highlight that lecturers are frequently spread thin across a range of diverse roles but, instead, that these extra statutory duties, a sense of ambiguity around the specifics of these duties and a questionable evidence base for them could in fact be dangerous as well as counter-productive (p144). It can therefore be argued that these nationally written specific policies that inform local and regional policies may be causing more harm in the long run, by furthermore isolating the very people whom the policies were meant to protect and putting an excessive strain on the lectures involved within our educational system.

Impact

The effect the training had on me as a teacher was not immediate, unfortunately, the effect of Prevent training became apparent as the world became more exposed to terrorist attacks such as the London terrorist attacks and similar attacks in France. There was an opportunity for CDP to go to France on research project called Erasmus+. Erasmus+ is the EU's programme to support education, It provides opportunities for over 4 million participants to study, train, gain experience, and

volunteer abroad. The opportunity to visit a FE college in France was taken in May 2018. One line of enquiry was Fundamental British values compared and contrasts to European values which are outlined in the EDV policy (2018/19). This made me readdress me prevent training as France had been exposed to recent terrorist attacks. The EDV (2018/19) policy states:

> implement necessary actions and training to ensure that equality is advanced and embedded for all in line with a broad spectrum of corporate and curriculum policies, which guide the delivery of the whole curriculum and wider corporate business (p.4).

The fact that my trip was going to be to France and they had been victims themselves of terrorist attacks meant the Prevent training and the EDV Policy (2018/19) was now at the forefront in my mind . We follow Fundamental British Values a long very similar lines to European values Ofsted (2014) agree that 'fundamental British values' encompass: democracy, the rule of law, individual liberty, mutual respect for, and tolerance of, those with different faiths and beliefs, and for those without faith. Which are evident in the EDV (2018/19) policy. These are comparable to the European values that are as stated by the European Union are respect for human dignity and human rights, freedom, democracy, equality and the rule of law' (2009). these values were debated in the session with students and staff agreed that our values were the same. One cultural difference is 'Laicite' In 1905, when France's Third Republic enacted the separation of church and state, it offered a simple definition of the term. Laïcité assures the liberty of conscience' of all French citizens, the new law reads. This law was given further elaboration in the constitution of the Fifth (and current) Republic: Laïcité 'assures the equality of all citizens before the law, without distinction to their origin, race, or religion. It respects all religious beliefs'. So, as we in the UK may refer to Easter, Christmas and our own beliefs in any religion, the French are not allowed. Is this a breach of their Human rights, as the act (1998) states that 'Freedom of thought, religion and belief: you can believe what you like and practice your religion or beliefs.' This was a very interesting discovery and show the differences in culture. The EDV policy (2018/19) states that 'positive acknowledgement of the contributions made to society by all cultures' (p.7) this is very different for French teachers and made me realise how lucky we are. The effect on my practice was the awareness of how much of my beliefs and religion,

even though my religion is not practiced in my teaching Christmas, Easter Halloween is constantly mentioned. The EDV policy (2018/19) has many similarities that have been adapted from the guidance Departmental for Education (2014) advice for maintained schools for promoting fundamental British values as part of SMSC in schools the guidance states that 'All maintained schools must meet the requirements set out in section 78 of the Education Act (2002) to promote the spiritual, moral, social and cultural (SMSC) development of their pupils. Through ensuring pupils' SMSC development, schools can also demonstrate they are actively promoting fundamental British values. Section 78 of the Education Act (2002) informs us that general requirements in relation to curriculum: A) Promotes the spiritual, moral, cultural, mental and physical development of the pupils for whom the funded nursery education is provided and of society. Within my educational establishment the introduction of teaching FBV and the prevent training undertaken by the staff created a lot of heated debate, not about the content, but how students reacted. The students were asked to articulate their own interpretation of what FBV entailed responses from the students included, waiting in a queue, eating fish and chips or drinking a cup of tea. As stated previously, the geographic location where the college is situated has no predominant ethnic minorities, however the prevent training was geared more to Muslim youth, whereas the town in which I live has issues with white supremacy. One of my students was actually under the Prevent programme after expressing radical views about Hitler and for supporting white supremists views. Within the French and English classrooms many felt the introduction of teaching FBV would isolate and alienate immigrant populations . Therefore, referring back to the Human Rights Commission, which informs the EDV policy (2016), there is reference to the protected characteristic of race. It refers to a group of people defined by their race, colour, and nationality (including citizenship) ethnic or national origins. The students in France believed that prevent and FBV was creating a situation where people are being made to feel isloted.

In 2017 as a teacher we were encouraged to teach FBV and identify and report any student with radical tendencies to the prevent team. The Institute or Education agree that support for

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"Fundamental British Values" was already high before government drive to bolster them in 2018. This was the case even before the government introduced guidance setting out schools' duties to promote the values as part of its "Prevent" counter-terrorism strategy. Within school environment classes like citizenship address the issue about fundamental British Values. The institute of education clearly state that 'support for the values is lower among young people who follow vocational courses at school or college beyond the age of 16, with those pursuing academic - rather than work-related - study from that age much more likely to embrace them'. This could have been why we had to ensure all our students knew what FBV where or maybe the fact we were due an Ofsted inspection. It could be argued that by specifically teaching FBV and the Prevent strategies may be inadvertently dividing and alienating communities. Rizvi and Lingard (2010) view that when carrying out policy analysis 'appreciation of the problem, rather than simply taking the policy construction of the problem as a given' (p.53) should serve as a word of warning.

In a recent study, which looked at the problem with teaching 'British values' Vincent and Hunter-Henin (2018) state that the recent imposition on teachers of the legal duty to "prevent children from being drawn into terrorism" – known as the Prevent Duty – only adds to risks of stigma. Despite revisions to Prevent, controversy still remains about it targeting – and potentially tarring – Muslim children. And in among all this, teachers must make sense of and promote, British values to young people. Has this now isolated those who could be targets for extremists both from ISIS or far right groups, like in the case of my student. The prevent strategy that the EDV policy is informed by, as noted by Thomas (2016) is fundamentally flawed as it appears to suggest that 'terrorism may be winning after all' (p.18).

Conclusion

In conclusion, the report has allowed me as a practitioner and educator to see how national policy is influenced by the world we live in and the events that concern citizens and policy makers alike. the ideological positions that successive governments are incommensurable and therefore policy can

become fragmented . This influence of governments in writing educational policies can unintentionally damage communities and our education system. The historical connections to policies that are years old and the link from the policies of the 1970 are into our society today, which is very different. The links and influence of many different policies can be seen in my the EDV (2018/19) policy chosen and this report has highlighted the challenging job of those who are commissioned to write these policies and they have to consider historical policies, ensuring all are adhered to, developed to remain true to the original acts or policies. This report has also shown me the importance of policy writing and the influence of various governments within the policy writing and the influence they have on our education system. Within the report I have been surprised by the use of comparable language and wording used in national policies such at the Equality Act (2010) the Prevent Strategy are reflected in the EDV policy (2018/19) and how the influence of these policies inform how we deliver the curriculum and present ourselves as teachers. The difference between UK and European laws with regard to 'Laicite' written in 1905. An outdated law in my opinion, this law in France, would not be deemed appropriate within British culture and society as we are multicultural and seem to have evolved through changes within the laws to protect all people's rights, views and opinions. On undertaking the prevent training that underpins the EDV policy (2018/19) has allowed me to have a better understanding of FBV and European values and how these values have affected me within my practice both in the United Kingdom and when I have worked abroad. Finally, the development of FBV needs constant development to not only address the threat of ISIS but to consider and not forget the huge threat of the far right.

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