

# Citizens of Character - The Values and Character Dispositions of 14-16 Year-olds in the Hodge Hill Constituency

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The Values and Character  
Dispositions of 14 -16 Year Olds  
in the Hodge Hill Constituency

# Citizens of Character

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The Values and Character Dispositions of 14 -16 Year Olds in the Hodge Hill Constituency

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UNIVERSITY OF  
BIRMINGHAM

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**learningforlife**  
*exploring core values*

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JOHN TEMPLETON  
FOUNDATION

This report is to be launched  
in Westminster Abbey  
by The Rt Hon Liam Byrne MP  
on Monday 9th November 2009.

**learningforlife**  
exploring core values

*Our skills may change but education of our character can last and shape a lifetime. As the challenges confronting the world grow more complex. The development of our young people's inner selves has never been so vital.*

*Rt Hon Liam Byrne MP,  
Chief Secretary to the Treasury*

*'The Learning for Life project was clearly enjoyed by young people, but more importantly was of real benefit to them. What particularly impressed me was how well young people express themselves, and how much they enjoyed doing so.'*

*Sir Menzies Campbell, CBE, QC, MP,  
Chancellor of the University of St Andrews, and former captain of the British athletics team.*

*"We all have a shared responsibility for our shared future, and for our neighbours, our country and our planet. That is what social responsibility is all about. It is great that Learning for Life encourages pupils to reflect not only on how to improve their own lives, but also on the values they need to make a contribution to wider society".*

*Rt Hon David Cameron MP,  
Leader of the Opposition*

*'I am thrilled to see the creativity of young people. Far from despairing at some of the negative activities of youth, I find I am constantly surprised and humbled by their compassion and youthful wisdom. Learning for Life is an outstanding project that will inspire our youth to reach for the stars.'*

*Archbishop Desmond Tutu,  
Nobel Peace laureate*

*'To create is the distinctive capacity of human beings. It's our hope. We must have time to think in order to behave - this is what education means - according to our own reflections. And time to listen too, to take advantage - as done in "Learning for Life" - of the experience and wisdom of many people.'*

*Dr Federico Mayor, former  
Secretary-General of UNESCO*

*'I was greatly impressed by the way in which the exercise made those taking part reflect on so many of the important problems that currently face individuals and society as a whole. In particular, I liked the way in which so many of the contributors were able to draw general lessons from their experience of everyday life. Altogether, I was greatly heartened by the standard of the entries.'*

*Hon. Lord Drummond Young, QC,  
Judge on the Scottish Bench*

**learningforlife**  
exploring core values

**The Values and Character Dispositions  
of 14-16 Year Olds in the Hodge Hill Constituency**

**Citizens of Character**

**James Arthur  
Robert Harding  
Ray Godfrey**

**UNIVERSITY OF  
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**The Six Schools in the Hodge Hill Constituency**

Hodge Hill School  
Hodge Hill School for Girls  
International School and Community College  
Park View School  
Saltley School and Community College  
Washwood Heath Technology College



## **FOREWORD**

This is a vitally important report which has had a huge impact on the way I look at politics and public life. It deserves to be read by educators, public servants, politicians and anyone who cares about the direction of our country.

For me the origin of this work dates back five years - to the campaigns I started for community safety and regeneration in Hodge Hill. Quite simply, the more community meetings I ran the more I realised that we had to listen far harder to our young people - what they thought, what they needed, where they wanted to go.

That's what triggered a pioneering series of youth conferences across my constituency in 2006 that told us something that stunned me. Our young peoples' top priority for investment was 'learning a new skill'. Yet our constituency was in the bottom 5pc for sending youngsters to university.

We persuaded the University of Birmingham to study the problem in depth. They confirmed there was no shortage of aspiration of talent. But our young people confronted a 'power failure'; they had no-one to help deliver sufficient servings of inspiration, steadiness and sheer savoir faire to make it on and up in life.

When I met the Archbishop of Birmingham, he led me to the John Templeton Foundation. Words cannot express the gratitude I feel to Prof James Arthur and his team and the heads of Hodge Hill's schools, who have over the last 2 years researched and written this vital report.

Our agenda for change in Hodge Hill - Hodge Hill 2020 - now brings together agencies and residents to fight for a different place to live. A better place. Where citizens can genuinely realise their potential.

When we launched the programme we asked our youngsters to tell us where they'd like to be in 11 years time. We got a great mix; footballers, beauticians, police-officers, teachers, doctors, scientists, lawyers. The diversity of ambition was a dazzling and beautiful as the community.

This report has helped in a real way tell us how we as a community and a country turn those dreams into reality.

**Rt Hon Liam Byrne**  
**Chief Secretary to the Treasury**  
**MP for Hodge Hill, Birmingham**

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## **Acknowledgements**

The authors would like to take this opportunity to acknowledge and thank the Rt. Hon Liam Byrne MP for helping to facilitate this research in his constituency, and for writing the Foreword and launching this report. We would also like to thank members of our advisory board for their valuable contributions and the John Templeton Foundation whose generous funding made this research possible. The opinions expressed within this report do not necessarily reflect the position of the John Templeton Foundation.

The authors wish to extend their warm and heartfelt gratitude to the schools, their staff and students for accommodating the research project, for their commitment, active participation and essential contributions, which made this project possible.

We would like to thank in particular Professor David Carr of the University of Edinburgh and Professor Vivian Williams of St. Peter's College, Oxford for their advice and comments on early drafts of this report. We would also extend our thanks to Dr. Ruth Deakin-Crick of the University of Bristol and Dr. Paul Warwick of the University of Leicester for their contribution. In addition, we wish to thank members of the research group: Dr. Kenneth Wilson, Professor Jon Davison, David Lorimer, Dr. Sacha Powell, Professor Janet Tod, David Nicholls, Tom Harrison and Elizabeth Melville for their contributions to reviewing this report.

**Professor James Arthur**  
**Director**



## **Report Authors**

**Dr. James Arthur** is Professor of Education and Civic Engagement at the University of Birmingham. He is Director of Learning for Life and has written widely on virtues, character and citizenship.

**Dr. Robert Harding** is the Research Fellow for this report and is an academic at Canterbury Christ Church University.

**Dr. Ray Godfrey** is Reader in Educational Statistics at Canterbury Christ Church University.

## **Advisory Board**

**Lord Watson of Richmond** has a lifelong involvement in public life as a broadcaster, a former President of the Liberal Party, a member of the House of Lords, a businessman and an internationalist. He is Chairman of the Cambridge Foundation, Chairman of several companies, and a member of the House of Lords Select Committee on the European Union.

**Sir Stephen Lamport** is Receiver General of Westminster Abbey. After a career in the Foreign and Commonwealth Office, he joined the staff of HRH The Prince of Wales becoming Private Secretary and Treasurer. He was Group Director for Public Policy and Government Affairs for the Royal Bank of Scotland before taking up his present post. He is a member of the Advisory Board for Ethics in Public Policy and Corporate Governance of Glasgow Caledonian University

**Stephen Brenninkmeijer's** career was founded in the family business of C&A, where he gained considerable experience in the retail and operational sectors. Since 2007 he has operated as a private investor, working closely with micro finance, education and mental health organisations. He is a non-executive director of Xchanging UK Limited, and a founding member of NFTE UK (Network for Training Entrepreneurship) - itself now part of EET (Enterprise Education Trust), where he maintains close links with teaching and educational support networks.

**The Very Reverend John Hall** has been Dean of Westminster since 2006. He was ordained in 1975 and served in parishes and in education, including eight years as the Church of England's Chief Education Officer. He has written widely on educational matters and was instrumental in the production of the Dearing Report in 2001 and its follow-up, which led to a significant expansion in the number of Church of England secondary schools.

**Professor John Annette** is Professor of Citizenship and Lifelong Learning, Dean of the Faculty of Lifelong Learning and Pro Vice Master for Widening Participation and Community Partnerships at Birkbeck, University of London. He is an advisor to the Department of Education and Skills on youth volunteering, also the Civil Renewal Unit of the Home Office on capacity building for citizenship and community development.

**Mary Macleod** is the Conservative Parliamentary Candidate for Brentford and Isleworth in west London. She is at present responsible for Global Operations Change with ABN AMRO, having been previously a Senior Manager with Accenture and Research and Policy Officer at Buckingham Palace – The Royal Household. She has a particular interest in employment and career opportunities.

**Gary Powell** is a managing director of Rothschild and runs their private banking business in the UK. Having graduated from Clare College, Cambridge with an MA in Natural Sciences, Gary qualified as a solicitor with Linklaters before moving into investment banking. He is a non-executive director of Argenta Syndicate Management Limited, a Lloyd's underwriting business, and of Chats Palace Limited, an arts centre in the Homerton area of Hackney.

## **Commentary by the Advisory Board**

The Advisory Board for the “Learning for Life” project is part of a unique empirical survey over a five-year period into the values, virtues, attitudes and dispositions of five key age groups in the United Kingdom. These are 3-8 years, 10-12, 14-16, 16-19 and 18-25 – namely from the earliest age to employment. Such an enquiry has not before been attempted. What is emerging is a compelling picture of a society in transition, where young people are seeking to understand what they stand for, what they seek and the value systems that will have credibility for them and which will significantly determine their life chances of success or failure, opportunities and responsibilities.

In 2006/7 we published the first report, covering 16-19 year-olds, based on four Bristol schools. Its most emphatic finding was that mothers are the key influence on the values of this age group. Worryingly, the same age group had little sense of the wider society or their actual involvement in it.

This survey breaks new ground. It has focussed on one of the poorest communities in the UK – Hodge Hill in East Birmingham. Our choice of 14-16 year-olds is informed by the fact that until the new school leaving age is implemented, more than a third of young people in UK schools leave at 16.

We surveyed the six maintained schools in Hodge Hill. The constituency has a significant Muslim community, and smaller white and Afro-Caribbean communities. Important differences of motivation, satisfaction and ambition seem to emerge clearly from our questioning of these groups.

Our findings, highlighted on pages 4-6, demonstrate that many express distrust of society, and lack involvement in it. However, Muslim students are more likely to trust people in their own communities than are other ethnic groups. In contrast to others, they place a high value on religion, not only as an identity marker but as a moral compass.

The implications for our integrated society are profound. The potential of young people in this underprivileged area is considerable – for good or ill. Most have a positive self-image. A large majority, especially black and Asian, have high academic aspirations. But will they trust society, and will society trust them?

These young people find it extremely difficult to build a language for values. The rest of society finds it equally difficult to establish the language to discuss the issues raised. What this report does is to surface the facts and invite a discourse which is now imperative. The way forward does not focus simply on resources. More critical is clear, mutual understanding, unclouded by wishful thinking.

**Lord Watson of Richmond**  
**Chair of Advisory Board**

# **Citizens of Character**

## **The Values and Character Dispositions of 14-16 Year Olds**

### **Summary**

*Citizens of Character* explores the attitudes, dispositions and values of 14-16 year old students in the six schools of the Hodge Hill constituency in Birmingham. It is one of five linked projects which between them cover all phases of education from early years through to Higher Education and into employment.

This project goes beyond the normal exploration and measurement of strengths of character in individuals and looks at what builds character in families and schools. This research has wider implications for the relationship between character and aspirations, social change, school cultures, citizenship, identity and religion.

### **Background**

Whilst there is a connection between individual character and civic life it is important to acknowledge that schools constitute only one element in a student's environment. Indeed the most influential source of guidance in promoting character development is parental, the mother being especially important. A lack of public institutions in Hodge Hill means that there are few places available for the cultivation of a common citizenship or a sense of shared life. Opportunities to exercise civic and social virtues such as leadership, volunteering, courage, charity, toleration, and respect are extremely limited.

Students in this sample live in one of the most socially and economically deprived areas in the UK; many of them come from underprivileged backgrounds. The local community provides very few public amenities to stimulate the development of character skills, with few public libraries, community centres, youth clubs or sporting facilities accessible to young people.

### **Key Findings**

From all the evidence gathered in this project – interviews, questionnaires, written reflections – there is an overwhelming sense that these students are concerned about values and character and about the quality of their communities and the society in which they are growing up.

The key findings of this research include:

- The main outcome of this study is the overwhelming sense that these students are concerned about values and about society (p34, p124—Q57a-f; p122—Q11, p124—Q43).

- The study has revealed a complex structure of ideas about character and society, within which individual students held differing views. For example, having a sense of your own responsibility for your own character (p48, p112—Q45) must be distinguished from having a sense that you have good character traits (p34).
- These students have a positive self-image in contrast with the negative, self-centred image often presented by the Media (p34).
- Most students do not engage in their local community (p34) but a majority said they would vote if they could (p34, 43).
- Many students expressed distrust of politicians and society (p79, p122—Q9d, 9e), although more said they trusted people around them: teachers, neighbours and even the police (p45-6, p75, p77, p122—Q9abc).
- Most students stated that they were happy most of the time, though more students said that there was little to be optimistic about (p54-55).
- A large majority of students, especially black and Asian, expressed high academic aspirations (p67).
- Many students expressed an interest in character development and identified school as a place that could do more to develop character (p78-79).
- While the majority of students enjoy school life they are concerned about issues such as dishonesty and lack of sharing (p81).
- There were some noticeable differences between views expressed by boys and girls, by members of different ethnic or religious groups, by those whose parents had different levels of education, by only children and by those with siblings (p83-88).
- Girls and Muslim students were more likely to agree with the importance of tolerance, courtesy, justice, loyalty, trust and honesty. Caribbean students, those of mixed ethnic background and only children were less likely to agree (p84-5).
- Girls were more likely to agree with the importance of following rules and norms generally positive responses. Only children, Caribbean students and those of mixed ethnic background tended to be less positive (p85).
- More white and black students, those of mixed ethnicity and single children in a family were negative about their happiness, their ability to trust, their experience of fairness, and their pride in their locality and nationality (p83-88).
- The Muslim student responses indicated that they placed a high value on religion both as an identity marker and as a moral compass. In many respects the responses of students claiming to be members of the Church of England strongly

resembled those of students claiming no faith. It would appear that many students placed value on the Church of England as an identity marker, but not as a moral compass (p85).

- Girls and those who claimed to have no religious faith showed less bias towards trusting those close to them rather than those further away (p87).
- Boys and Muslim students were more positive than other ethnic groups about trusting people in their own communities (p87).
- A significant aspect of the discussions with students was their apparent difficulties in understanding the language of character and values and finding their own words to express their feelings and sentiments. For example, they found it hard to make a distinction between ‘being good’ and ‘being successful’. Nonetheless, responses to the questionnaires indicated that this is a distinction that is tacitly operating in their lives (p25).

The following quotations are from the students in this sample:

*The thing that really matters in life is your family.*

*I believe trust is vital to personal relationships and without it you cannot be friends with someone: trust must be earned and that sometimes takes a long time as it is not easy to gain – but easy to lose.*

*My mother has been there for me every step of the way and I cannot thank her enough for that. My love for her is unconditional and she is my greatest role model.*

*There are many reasons why people hate the world. People hate because of skin colour, language, or difference in interests. People hate each other because of their families, or friends. People hate each other because of the smallest and largest of things. It is harder to love people. Hatred is ignorance of other people and life.*

*It is worth standing up for your family because without your family you will be nobody.*

*My family means the most to me because they put me on the right path.*

*In life, I think humility, self-discipline, and forgiveness are very important.*

*I think that if we are all honest, courageous and forgiving the world would be a better place.*

*The Bible, the Qur'an etc, state that all humans are equal, so why is this not the case?*

# 1 Introduction

*Learning for Life* is a major research project, largely funded by the John Templeton Foundation and Porticus UK. It is an ambitious and groundbreaking initiative with few parallels in the UK. Indeed, there has not yet been a coherent exploration of character development that studies all educational age groups and on into employment. Within the overall project, *Learning for Life*, this is one of five separate studies; (a) a character perspective in the early years; (b) consistency in values in the transition from primary to secondary school; (c) the values and character dispositions of 14-16 year olds; (d) the formation of virtues and dispositions in the 16-19 age range; and (e) values in higher education and employment. The research focuses on the age range 3 to 25 years, which makes the scope and the approach unique. The five studies constitute the empirical background to a final report which will focus on Character Development, an often neglected but essential dimension of all sound education.

The overall sample involves tracking more than 4,000 children and young people, 300 parents and 100 teachers over a two-year period in Birmingham, Bristol, Canterbury and London. In addition, the sample contains in-depth interviews with 85 undergraduates and 65 graduate employees together with a series of group interviews and case study observations. Additional case studies of particular issues have also been undertaken. Each project has a dedicated full-time research fellow working over a two to three year period.

This particular study enquires into the values, attitudes and dispositions of 14 to 16 year old students in a particular urban environment and the extent to which the education system and the local environment advance or inhibit their sense of self, their values and their character development. These students constitute a heterogeneous group of religious and non-religious individuals.

This study discusses what students understand by character. It set out to ascertain the moral values held by a group of students living in an inner-city area. The study sought to question who or what has influenced their moral values and examined which individuals, institutions and situations might have hindered or promoted their development. Some of the issues and concerns which arose - for example, relations with neighbours, the matter of local and national pride and questions of trust - may seem not to impinge upon character education *per se*. The data is nevertheless presented here because it constitutes important evidence, the potential significance of which will need to be taken into account in the final report which will be based upon all five separate studies of the *Learning for Life* project on Character Education and Development – context, policy and practice.

As far as possible the research strategy was designed to explore the ways in which young people describe how they think, feel and behave. It is difficult to report on and analyse their thinking without introducing ideas and perspectives that originate from the research team (rather than the data); but the intention was to be honest with ourselves and with others about this. A large number of concepts arise in this project: values, morality, virtues, duties, and principles. However, there is no consensus either on the meaning of these words or on how these should be fitted into a single system of thought. Moreover, there is little agreement on how education does or should impact on these concepts.

After preliminary discussion, the following propositions were adopted as a starting point:

First, there is such a thing as character, an interlocked set of personal values and virtues which normally guide conduct. Character is about who we are and who we become and includes, amongst other things, the virtues of responsibility, honesty, self-reliance, reliability, generosity, self-discipline, and a sense of identity and purpose.

Secondly, there is no fixed set of values, easily measured or incapable of modification.

Thirdly, choices about conduct are selections about 'right' or 'wrong' actions and thoughts.

Fourthly, character does not develop within a vacuum; in order to develop as a person an individual needs to grow up in a culture, and the richer the culture the more mature a person has a chance of becoming.

Fifthly, education is concerned with active character development, not simply the acquisition of academic and social skills.

Lastly, at a conceptual level it is important to distinguish between the qualities of character that define virtue from other qualities of the self, or person, which we are more inclined to associate with notions such as personality.

Education is about active character development, not an exclusive process about the acquisition of academic and social skills. It is ultimately about the kind of person a student becomes and wants to become and this includes the moral, spiritual and religious dimensions of life (Arthur, 2003 p 3).

Beyond these elements, a number of views were considered by the research team from the outset as ideas that might need testing.

The tradition of virtue language has been eroded, and as a result an impoverished discourse on character has contributed to a lack of coherence in the rationale of the educational system. There is a lack of clarity in the moral objectives that schools set themselves, especially in the area of personal responsibility. Practice in this area is rarely evaluated. There is little support or training for teachers. Socially excluded groups of young people are least likely to be involved in character development initiatives such as volunteering. Moreover, while employers repeatedly call attention to lack of skills and relevant knowledge in their new employees, they also point to the missing dimension of personal 'character'.

Schools and the wider educational system are subject to an understandable pressure to provide the economy with functionally competent persons equipped to meet the increasingly competitive demands of employment. In doing so schools may ignore or take for granted another important dimension of education – the encouragement into critical self-consciousness of the process by which a student learns to become aware of himself or herself as a responsible person.



All dimensions of education are essential if students are to assume their personal role in society equipped with the personal qualities, dispositions, attitudes, values and virtues to take responsibility for themselves and to contribute to the common good. Good habits encouraged in the process of education underpin the ability and inclination to engage in the necessary business of further lifelong personal development and learning.

For a short literature review of the origins of character education the reader should consult the previous report - *Character Education: The Formation of Virtues and Dispositions in 16-19 Year Olds with particular reference to the religious and spiritual* – referred in this report as the Bristol report ([www.learningforlife.org.uk](http://www.learningforlife.org.uk)).

Appendix 9 provides further information on the work that members of the research team conducted within the six schools in regard to follow-up research and teaching and learning materials.

### **Character in the UK Context**

*A Good Childhood* (2009) noted that many children in Britain were not able to develop within a positive environment. The report cited excessive individualism as the greatest threat to children. It demonstrated that children's lives have become more difficult than they were in the past. They linked this issue to individualism, which produced family discord and conflict; more pressure to own things; excessive competition in schools; and unacceptable income inequality.

The authors of the Report observed that excessive individualism needs to be replaced by a value system where people seek satisfaction more from helping others rather than pursuing private advantage. Amongst other things the report found that the proportion of children experiencing significant emotional or behavioural difficulties rose from 8% in 1974 to 16% in 1999, and has remained at that level since. The report found that increased exposure to TV and to the internet increases materialistic desires and reduces mental health. Britain and the U.S. are more unequal than other advanced countries and have lower average well-being among their children. Comparatively Sweden has only 8% of children living below 60% of median income. In Britain the figure is 22%.

In the introduction to the Report, Lord Richard Layard, noted “our evidence showed clearly how stressful life has become for many children in all social classes. A common thread can be identified in these problems, which is the excessive individualism in English culture. This needs to be reversed and children need to learn that being of use to others is ultimately more satisfying than an endless struggle for status” (Hughes *et al*, 2009).

A Unicef publication, *An Overview of Child Wellbeing in Rich Countries* (2007), reported that children in the UK are the poorest among 21 rich nations. There are six major dimensions of child wellbeing outlined in the report Material Wellbeing (poverty, deprivation and unemployment); Health and Safety (Early Years health, preventative health and safety against risks,); Educational Wellbeing (achievement at age 15 and transition to employment); Family and Peer Relationships (including family structure);

Behaviour and Risks (health, risk behaviour and experience of violence); and Subjective Relationships (including school life and personal wellbeing). Across these dimensions the United Kingdom is ranked, on average, bottom of the 21 nations - behind the United States. The Netherlands and three Nordic nations are at the top of the table.

The Young Foundation produced a report in June 2009 called *Grit the Skills of Success and How They Are Grown*, which claimed that life skills and character education were just as important as examinations and IQ. The report made clear that as a society we can no longer endorse an education system that does not sufficiently invest in developing character skills that allows a child to achieve his or her full potential. This is just one of a number of recent reports that have emphasized the importance of character education in Britain.

A recent UK Cabinet Office report confirms some of this thinking on the vulnerable white working class group. The short report *Aspiration and attainment amongst young people in deprived communities* (2008) found that young people's aspirations and those of their parents influence their educational attainment and later life outcomes. According to the report the 11-14-age range (Key Stage 3) is a key age range, when young people move from idealistic to more realistic ambitions.

The Cabinet Report found that white boys have the lowest aspirations. Their educational attainment is also failing to improve at the rates of most other ethnic groups. Parents are the most important influence on children. Nevertheless the environments in which they live have major influences both on parents and young people. Young people in certain types of neighbourhood, which would include the East Birmingham area in this study, with high levels of deprivation are less likely to develop ambitious, achievable aspirations. However, deprived communities are not all identical. Young people in some very deprived communities have high aspirations; the challenge comes when attempting to convert those aspirations into tangible social outcomes.

The Cabinet Report indicates that certain community characteristics are associated with low aspirations such as close-knit social networks, a sense of isolation from broader opportunities and a history of economic decline. The study area is within this category. High levels of *bonding social capital* and low levels of *bridging social capital* can restrict young people's horizons and access to opportunities. Bonding social capital is characterised by strong bonds (or "social glue") among group members such as close friends and family. Dense networks, for example, provide crucial social and psychological support for less fortunate members of the community. However bonding social capital, by creating strong in-group loyalty, may also create strong out-group antagonism' whereas bridging social capital - characterised by weaker, less dense but more crosscutting ties ("social oil") can lead to progress in the wider world. Bridging social capital generates broader identities and reciprocity, whereas bonding capital bolsters our narrower selves'. In the context of the US, Putnam asserts that bonding capital is good for "getting by," whereas bridging capital is good for "getting ahead" ' (Putnam, 2000).

The Cabinet Office's Strategic Unit has also taken an interest in character issues as Richard Reeves, the Director of Demos, has discussed the issue of 'character', specifically,

a sense of agency, personal responsibility, and the ability to stick to a task and its correlation with an individual's wellbeing and success. He has raised the policy implications of evidence that individuals from underprivileged backgrounds are less likely to develop 'character' skills than their more affluent peers, and the prospects for redressing these inequalities. The information in these reports and talks provides a major contextual setting with which to explore the formation of character in 14 -16 year olds.

The area where this research project on values and dispositions of character took place is in East Birmingham and bordered on the north of the M6 corridor. The area is diverse including a predominantly Asian inner-city area and a mostly white area on the city's eastern boundary. The neighbourhood is surrounded by major trunk roads and is often characterised as feeling like an island. There is a mix of modern housing and light industrial businesses. There is no strong all-inclusive sense of community, and population mobility is high. There are also few amenities for the inhabitants. The area is one of the most deprived in the West Midlands with high levels of social and economic deprivation. Rates of educational attainment at all age levels are below the average for the city of Birmingham and are well below the national average.

Despite the lack of amenities and services and the disparate nature of the population, small pockets of strong communities do exist, particularly in the well-established Asian community. Young people in the Asian districts are generally optimistic about their futures, and there is no collective sense that they might be held back by their location. Parents here are ambitious and optimistic about their children's futures. Their aspirations for their children are often centred on responsibility to the family. Parents' aspirations for their sons tend to revolve around jobs that would allow them to financially support their families. Fathers perceive themselves to be strong influences, and the local Mosque provides educational support for the local community (Cabinet Study, 2008).

Our report should be read in conjunction with *Young Participation in Higher Education (Hodge Hill)* which was commissioned by HEFCE and undertaken by researchers from the School of Education in the University of Birmingham in 2006. It can be obtained from the HEFCE website and the authors of this report were Sandra Cooke, Patricia Mannion and Paul Warmington.

## 2 Study Design and Method

The construct of character is a complex one, about which there is little consensus. The notions of character held by young people as they grow up are even more difficult to define. Furthermore during mid-adolescence young people undergo complicated development which exacerbates this.

The study is a multi-site case study which uses mixed methods to explore the ways in which these young people understand the concept of what it is to be a good person. This approach emphasises the importance of gathering data based on the perspectives and experiences of participants – school students aged between 14 and 16 and a sub-group of teachers. Investigation was carried out into how, in a local educational setting, individuals make sense of that setting, and a shared social reality (Gall, Gall and Borg, 2007). The principal field researcher was embedded in the research sites. Informal observations have clearly influenced the interpretation of data but are not themselves taken as evidence in this report. Rather than the project team's assumptions of the nature of what constitute values or good character, the research elicited participants' meanings and the social construction of values and good character in and out of school.

The main research concerns are:

- 1) What do these young people understand and say about character and values?
- 2) To what extent is it true that the local environment and the particular school context influence character development?
- 3) Is there a relationship between socio-economic status and positive character development?

The study sought to explore the qualities of character and values espoused by participating students, and to explore the ways in which they see these values as shaped, cultivated or even negated by their teachers, mentors, parents, peers and by prevalent societal factors. For many students these will be the values with which they leave school. The study also sought to find out the type of person that these young people aspire to become.

In outline the study was undertaken in four sequential phases:

1. The first phase involved three interviews with nine groups of six Year 10 students, two groups in each of three schools and one in each of the others. The interview questions were designed to collect data relevant to all the research questions. In the event, this phase was supplemented by an interview with eleven students in each of two schools, aimed at validating the initial findings.
2. The second phase involved the design and construction of a 62-item questionnaire chiefly aimed at a statistical exploration of the issues covered in the group interviews, with a few additional items exploring citizenship, religious influences and community involvement. Responses were subjected to exploratory factor analysis. In preparation for phase four, responses were not anonymous and this

may have affected the nature of the responses. A factor analytic study was carried out using SPSS.

3. In the third phase the fieldwork continued in the form of four interviews with a single group of eleven students in each of two schools. Questions were aimed at clarifying provisional interpretations of data in the group interviews in the first phase. In-depth individual interviews with five students, now in Year 11, from each of the six schools, with the interviewees selected with a view to clarifying responses to the first questionnaire. Students were selected whose answers indicated either a strong agreement or strong disagreement with some of the key statements in the phase two questionnaire.
4. The fourth and final phase of the project was a second questionnaire of 69 items exploring views that had been expressed strongly in earlier phases and the extent to which they were shared in the general school population. Responses were also subjected to exploratory factor analysis.

Participants were selected for interview with a view to working with the broadest range of students including academic students, sports-oriented students, vocational/practical students, students from different ethnic groups, and students who have encountered barriers or have struggled against varied disadvantages.

In phases two and four a factor analytic study was carried out using SPSS.

### Sample

The opportunity arose to study the whole 14-16 population of the six schools in one locality. The local population, and therefore the sample, was far from homogeneously spread across the area. The electoral wards which define the locality were not typical either of the country or of the city as a whole. This can be seen by inspecting census data for the wards. However, the high level of social and economic deprivation and the small number of young people proceeding to further or higher education provided a useful balance for the higher achieving participants in the post-16 study and the less deprived population of the primary-secondary transition study.

The socio-economic profile of The Hodge Hill Constituency is one of high levels of social and economic deprivation. There is an uneven age distribution, with one of the four electoral wards having a notably high proportion of under-16 year olds. The working age population of the constituency is 8% lower than Birmingham as a whole, and 10% lower than the national figure.

### Population by Age (2001 Census)

Age	Ward A	Ward B	Ward C	Ward D	B'ham
<b>Under 16</b>	30.7%	23.5%	24.0%	33.4%	23.0%
<b>16-59</b>	53.7%	52.8%	55.4%	53.2%	62.0%
<b>Over 60</b>	15.6%	23.7%	20.6%	13.3%	14.5%

\* Source Office of National Statistics Online, <http://www.neighbourhood.statistics.gov.uk/dissemination/>

The black and minority ethnic population was unevenly distributed across the wards. In Ward A 57% of the population identify themselves as of black and minority ethnic (BME) origin (with 41.5% describing themselves as of being of Pakistani origin). In Birmingham as a whole there is a 29.6% BME population while 92.1% of the population in Ward B is white, which is closer to the national figure.

### Population by Ethnicity (2001 Census)

	Ward A	Ward B	Ward C	Ward D	B'ham
White	43.0%	92.1%	86.1%	28.9%	70.4%
Minority ethnic	57.0%	7.9%	13.9%	71.2%	29.6%
Mixed	3.0%	3.0%	3.0%	2.8%	3.0%
Indian	1.7%	0.6%	1.4%	3.1%	4.0%
Pakistani	41.5%	0.7%	4.5%	50.5%	11.0%
Bangladeshi	3.4%	0.2%	0.3%	6.2%	2.0%
Other Asian	1.6%	0.1%	0.2%	2.4%	1.0%
Black Caribbean	4.1%	3.0%	3.5%	3.6%	5.0%
Black African	0.4%	0.2%	0.2%	0.8%	0.6%
Other Black	0.4%	0.5%	0.2%	0.5%	0.6%
Chinese/Other	0.8%	0.2%	2.6%	1.2%	1.0%

\* Source Office of National Statistics Online, <http://www.neighbourhood.statistics.gov.uk/dissemination/>

A high proportion of households are in the socio-economic classes 6-8. For example, 25.9% of working age residents in Ward A have never worked or are long term unemployed.

### Socio-economic Status of Hodge Hill Constituency Residents (~Household Reference Persons) aged 16-74, Percentages % (2001 Census)

	Ward A	Ward B	Ward C	Ward D	B'ham
<b>1. Large employer and higher managerial occupations</b>	1.0%	1.4%	1.7%	1.0%	2.2%
<b>2. Higher professional occupations</b>	1.3%	1.3%	2.3%	1.9%	4.2%
<b>3. Lower managerial &amp; professional occupations</b>	5.9%	10.8%	12.6%	7.2%	14.7%
<b>4. Intermediate occupations</b>	4.8%	8.6%	9.5%	5.4%	8.5%
<b>5. Small employers and own account workers</b>	4.4%	3.7%	4.6%	5.3%	4.8%
<b>6. Lower supervisory and technical occupations</b>	4.9%	9.1%	8.5%	5.0%	6.5%
<b>7. Semi-routine occupations</b>	13.7%	17.0%	15.4%	13.1%	12.7%
<b>8. Routine occupations</b>	10.9%	14.2%	12.5%	10.3%	9.5%
<b>9. Never worked or long term unemployed</b>	25.9%	7.4%	7.9%	22.5%	9.3%
<b>10. Full time students</b>	10.5%	4.4%	5.6%	11.6%	10.1%
<b>11. Not classified</b>	16.8%	22.3%	19.4%	16.7%	17.5%

\* Source Office of National Statistics Online, <http://www.neighbourhood.statistics.gov.uk/dissemination/>

Quality of housing presents other problems. A high proportion of families live in social housing; many live in overcrowded housing while 38% of households in Ward A lack central heating.

There are high levels of teenage pregnancy – with one ward recording over twice the national average.

It should also be stressed that the area also enjoys a number of strengths that have been highlighted within local community plans. These include the rich ethnic and cultural diversity, the youthful profile of the population, and the location itself, surrounded as it is by economic opportunity and upcoming development initiatives. There is now significant inward investment as well as regeneration projects. In addition to this, the geographical environment is made up of large green spaces, including green belt land.

Levels of educational attainment are below the national average and consultation exercises have shown concern amongst residents and agencies alike about a range of ‘quality of life’ indicators. The local Youth Conference organized by Liam Byrne MP in 2005 reported high levels of anxiety among young people about crime and vandalism, drug dealing, gang culture, pollution and litter. The same report identifies a lack of affordable, local facilities for young people, and the resultant inability for them to engage in constructive activities, which hampers their self-development.

Another survey into young people’s attitudes and experiences reported that 37% felt that the area was unsafe, citing anti-social behaviour and drugs as being the biggest menaces (Cooke, 2005). The high levels of concern identified by Cooke about anti-social behaviour suggest a degree of disengagement amongst some sections of the community, and the breakdown of trust, both within communities and between communities and the agencies by which they are served. This might well hinder the potential regeneration of communities. Nevertheless, Cooke also reported that 84% of respondents said that they were likely to, or were definitely intending to, go on to Higher Education.

### **Schools**

Local secondary schools have been through challenging times and several of them have been in special measures. By 2009 all were out of special measures. However, local and council wisdom suggests that some schools just outside the area boundary are perceived as being of a much higher standard than the local Birmingham secondary schools. Even in the few cases where this is not actually true, the decline in the reputation of Birmingham schools in this area has proved very difficult to overcome and the confidence of families is taking a long time to restore. The effect on the morale of staff and students attached to a school deemed to be ‘failing’ can be devastating. Such a situation leads to high staff turnover and loss of confidence by students and their families. These facts often result in even lower achievement, poor behaviour and low attendance. Even with new and effective leadership, recruitment of new staff, and improvements to buildings and equipment, the process of rebuilding is very slow.

A number of features about local schools should be noted. According to OFSTED reports, all schools in the area have very high proportions of students eligible for free

school meals. All schools have high proportions of students using English as a second language. Only three of the six schools in the area have post-16 provision. Teachers in the study referred to this scarcity of sixth form provision as a significant barrier. The numbers of students moving into the selective school system from this area are lower than the general Birmingham population (8% of students attend selective schools in Birmingham, against 3% from the Hodge Hill Constituency). Those that do attend selective schools are mainly of Pakistani origin (68%).

At least 30% of students attend schools outside the area. These students impact on local schools by ‘removing’ some children of educationally ‘aspirant’ families. Primary schools in the area record high levels of mobility, indicating that some sections of the population are transient. Secondary school attendance records also show high levels of authorised absence.

Pupil achievement at Key Stage 2 is slightly lower than the national average, but not hugely so. Average performance is 1 or 2 points lower than Birmingham LEA averages. However, at Key Stage 3 the gap becomes more marked: up to 3.6 points down on LEA averages. The LEA has suggested that this fall may be, in part, because of low levels of proficiency in English. In 2005 the national average in England for achievement of Level 5 or above at Key Stage 3 in English was 74%. By contrast, in local schools attainment at Key Stage 3 ranged from 46% to 64%. In Science the national average achievement was 70%, while locally it ranged from 39% to 66%. In Mathematics, the national average achievement was 74%; locally the range was from 49% to 66%.

The original HEFCE *Young Participation* Report was based on data from 2002. In 2002 secondary schools in Hodge Hill showed low performance in pupil achievement at Key Stage 4. The national average for students achieving five A\* - C and equivalent was 51.6%. Schools in the area ranged from 13% to 44% (average 27.5%). This has shifted somewhat, so that in 2005, the national average was 56.3% and schools in the Hodge Hill Constituency ranged from 25% to 53% (average 39.17%).

Pupil achievement was not the same at each school, as can be seen from the following table:

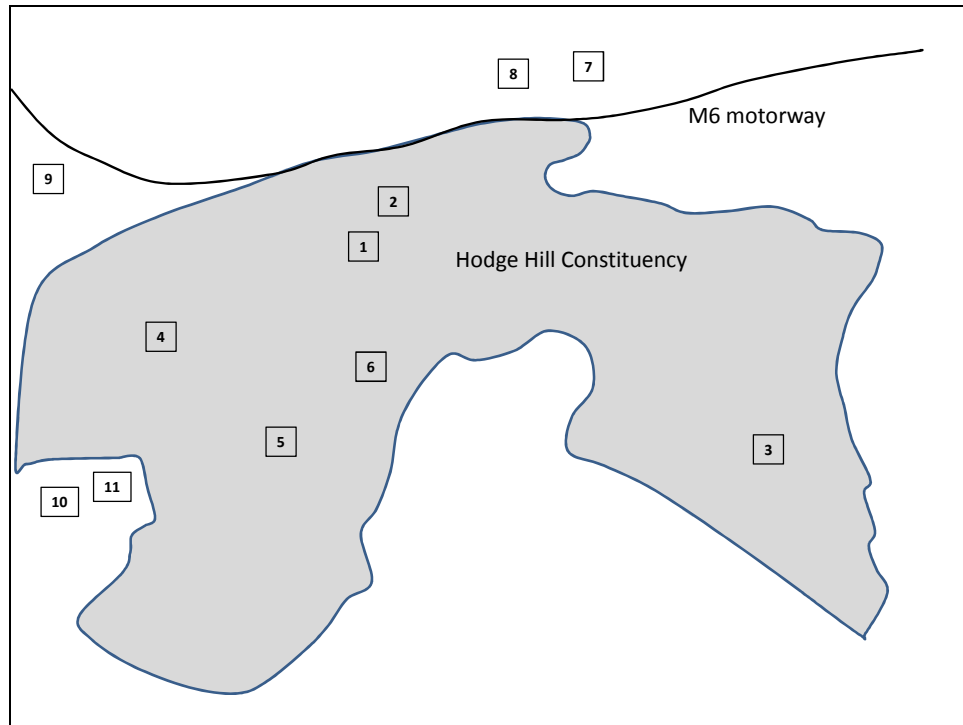
**Generalised GCSE performance of local schools at GCSE stage 2006-2008**

	5 or more grades at A*-C incl. English and Maths Percentage			Any 5 or more grades at A*-C excl. English and Maths Percentage		
	2006	2007	2008	2006	2007	2008
School A	33	26	40	60	64	76
School B	20	24	20	50	50	59
School C	41	38	52	46	54	64
School D	23	33	30	31	38	54
School E	34	46	41	49	59	64
School F	17	17	23	64	75	81

\* Source DCSF Secondary School (GCSE and equivalent) Achievement and Attainment Tables  
[http://www.dcsf.gov.uk/performance/tables/schools\\_08.shtml](http://www.dcsf.gov.uk/performance/tables/schools_08.shtml);  
[http://www.dcsf.gov.uk/performance/tables/schools\\_07.shtml](http://www.dcsf.gov.uk/performance/tables/schools_07.shtml);  
[http://www.dcsf.gov.uk/performance/tables/schools\\_06.shtml](http://www.dcsf.gov.uk/performance/tables/schools_06.shtml)



## Map of Hodge Hill Constituency Birmingham Secondary Schools and Outlying Schools



### Hodge Hill Schools

- 1—Hodge Hill School
- 2—Hodge Hill School for Girls
- 3—International School and Community College
- 4—Park View School
- 5—Saltley School and Community College
- 6—Washwood Heath Technology College

### Outlying Schools

- 7—Sutton Coldfield Grammar School for Girls
- 8—Bishop Walsh Roman Catholic School
- 9—King Edward VI Grammar School for Boys
- 10—Bordesley Green School for Girls
- 11—Al Hijrah Muslim faith school

In the Hodge Hill Constituency 30% of students attend schools outside of the constituency borders. Five of the closest schools (marked on the map) not only have higher levels of recorded academic performance, but offer parents in the Hodge Hill Constituency choices in regard to a Muslim or Catholic school, two selective grammar schools and a single sex girls' school. All of these schools are attractive to many parents in the Constituency.

### **3 Phase One Group Interviews 1**

The research began with a series of group interviews with Year 10 students designed to explore the issues raised in Research Questions 1 and 2. The second purpose was to provide richer data that would inform the questionnaire in phase two. The interview schedule was designed, after discussion within the research team and in relation to the literature and the first study in Bristol. The decision was taken to use the term ‘values’ as a proxy for ‘character’, because ‘character’ is not a term used in English schools. All interviews were recorded on digital audio equipment and then transcribed. Each group interview consisted of 25 minutes of highly structured questions from the researcher and discussion by the students, followed by ten minutes in which the students were offered an opportunity, but not coerced, to write their thoughts down for the researcher. The data was categorised and synthesised under the questions asked and then a descriptive account of the findings was produced. The findings were scrutinised by the research team.

The purpose of this phase of the research was to collect data that would explore how students defined good character and to discover what values they held. It was also important to discover where the students saw their particular character traits emanating from, and what sources influenced their core selves. Character was discussed not only in terms of what values they held, but also what action they took. Clearly, conclusions drawn about their actions need to take account of problems associated with self-reporting and with self-presentation within a group context. In the groups the students talked about ‘values’ and ‘character’ rather than the unfamiliar concept of ‘virtues’.

#### **Findings**

##### **1. What role models can you think of that you look up to?**

The aim of this question was to ascertain what students thought were desirable characteristics without suggesting to them what a good character was or whether goodness mattered at all. There was a wide range of answers, though most attested to either or both parents being persons to whom respondents looked up. This appeared to be something that individuals actually did think rather than group compliance since they were quite prepared to disagree with each other. For example, some students gave cousins and grandparents as role models but others disagreed. It seems therefore that there was a real consensus about parents. Nine students mentioned particular footballers, David Beckham, Ryan Giggs and Michael Essien amongst others. Male group members often supported these suggestions, but no girls commented.

Businessmen who ‘started from nothing’ were a minority response: only five of the fifty-four students spontaneously mentioned them. Specific mention was made of Alan Sugar, Richard Branson and Bill Gates. These suggestions did not receive support from the rest of the group.

Below is a list of the role models that were written down by the students. Numbers in brackets refer to frequency of mention

Mother (22)  
Father (13)  
Nelson Mandela (8)  
David Beckham (7)  
Martin Luther King (3)  
Gandhi (2)  
Bill Gates (2)  
Sir Alan Sugar (2)  
Richard Branson (1)  
Mary Seacole (1)  
Ryan Giggs (1)  
Michael Essien (1)  
and, the 'Prophet' (1).

## **2. Growing up where you live, what makes a successful person?**

This prompt was intended to elicit notions of success without directly comparing it with the ideal good character. This question allowed students to begin talking about the area in which they live. Three main responses emerged. Working hard and the relation of desire and hard work in tandem was the main general response (20 students). Seventeen students said the ability to get on with people would make a successful person where they lived.

A related response was the need to blend in with the group (13 students). Students appeared to mean that adopting a low profile in difficult surroundings would equate to being a successful person in those surroundings. Seven students thought that looking good and wearing the right clothes indicated success, while two students mentioned having the right car. These responses appeared straightforward and open.

## **3. In your eyes what do you think are the qualities that might make a good rather than a successful person?**

This item addressing good character rather than a successful one explicitly aimed to draw out contrasts between goodness and success. The most important result was that students had great difficulty in articulating this contrast. Phrases such as *'I don't get it'* and *'what are you talking about'* were common in student responses.

Coherent responses included the ability to socialise, intelligence and loyalty. There were many and varied responses to this question. Those most cited were, in order, socialising (16), intelligence (12), loyalty (9), friendliness (8), caring (8), keeping a low profile (7) and respect (6).

**4. If a person is honest what might they be thinking, ie. if they see a wallet on the pavement, what might they think?**

The majority of students said they would return the wallet. This could be interpreted as giving the socially acceptable answer, but this does not appear to be what was happening. One or two students in each group even said they would either 'just' take the money or the entire wallet. Some students said they would feel sad for the victim or feel proud of a good act. Students felt able to talk easily about pocketing the wallet, *'I would take the money and dash the wallet'*, which tends to indicate a strong feeling that one had a moral right to be dishonest in this kind of instance. This appeared to be what individuals actually thought rather than group compliance since they were prepared to debate and disagree with each other.

**5. In the classroom how can you tell when a teacher is being fair? How do you tell or recognise fairness in people?**

Respondents recognised fairness in teachers as consistency, consistent behaviour, followed by watching and determining in teacher actions a willingness to listen, a positive attitude and an ability to provide a sense of security. Students talked about recognising fairness as sensing *'a kind of atmosphere'* generated around the teacher. Many students found it difficult to articulate any response. Many responses were anecdotal, but there was general agreement in answers to this question.

**6. What do you think a citizen is? How do you understand citizenship?**

Students saw a citizen simply *'as a person in the community'*. Some thought it is about law, morals, care and responsibility. They saw citizenship contributing to society but were uninterested in the subject with some saying there is no real sense of community. Descriptions and definitions of a citizen were rudimentary at best with barely a single student managing a coherent response. The Bristol study noted that kindness, care, fairness, trustworthiness and respect were central to having a good character but none of these character qualities were mentioned in this study in relation to being a citizen.

**7. What do you think of your neighbours?**

The intention was to get students to say more about the community and the impact it has on them and their character. Responses came easily and were passionate and genuine. Students alluded to cases of loud music and aspects of the behaviour of chaotic neighbours as exhibiting anti-social behaviour, ie. *'There are these Chinese people who do Karaoke and it's so loud.'* Examples of good interacting neighbours were fewer, - *'Mine are nice. They are old people'*.

### **8. Do you behave differently with different people?**

Most students (35) attested to changing their behaviour in order to adapt to changing circumstances, eg. *'You couldn't talk the same to everyone, you have to adapt'*. Interestingly in one school no student said he or she would change behaviour, *'I wouldn't change for anybody. No way'*.

### **9. What sort of qualities/values would you say you have as a person?**

This question aimed to elicit ideas about student self-image. Many qualities were given but only closing house doors, academic cleverness, loss of control (lack of anger management) and sarcasm occur twice or more. Students avoided this question. They appeared to feel unable to be honest about having either positive or negative qualities. The answers may be subject to the unreliability of self-report and the reluctance to self-present.

### **10. Can you think of moments when you feel that you should behave in a certain way but you behave in another way?**

The question was asked in order to uncover possible inhibitors to good behaviour. Participants regularly cited peer pressure, fear of rejection of offers to help, a feeling that old people dislike youth, the intervention of others, that people should look after themselves. There were also those who adduced fear of arrest and implication in an incident *'cos they might make a fingerprint of you touching her and the police will then arrest you'*, *'yeah, you'll become number one suspect'*. The responses appeared to be thoughtful, uncomplicated and genuine in nature.

### **11. If you do a good act what do you think are the main reasons for it?**

We wanted to find out the motivations for good behaviour, whether it was because of reward, an inculcated automatic response or a felt impulse to assist others. Students said that the main reasons for doing a good act were it was the right thing to do (17), empathy with the person (14), sympathy for the helped (9), hope of reward (9), to feel a sense of pride (8), to have good feelings (6), to be blessed by God (2), instinct (2).

### **12. What has been the most positive moment for you in this school?**

This question was used as a gauge of positive feelings in an inner city school environment. These were, in order of frequency, Academic Achievement, Awards and Formal Recognition, Sports Achievement, Outward Bound Education and trips offsite.

**13. What do you have to be (sorts of qualities) to be good or bad in this school?**

The most cited were Work Hard (16), then Be Focussed (10). Listening (8) and Cooperating (7) were next, followed by Communication Skills (7). Next were Respecting Others (6) and then Being Independent (6) and Sociable (5). Students only mentioned 'good' qualities.

**14. Do you think teachers show you or teach you how to be a good character?**

This question was asked in order to understand in what ways students believed that a teacher demonstrates character or instructs students to develop their characters, if at all. Many responses were positive. Many students pointed to the example of teachers who insisted on uniform and self-presentation (13). Others were admired for their capacity to motivate and encourage a love of what you do (7), to inspire Commitment (6) and Punctuality (5). Some felt that teachers didn't address character at all (10). The question was answered with some enthusiasm and without complication.

**15. What are the pressures in the world that might force you to overlook good values?**

This was a direct approach to ascertaining any perceived block to positive character development. The main pressures are 'Peer Pressure' and 'Exams'. The word 'Stress' was used in many instances. Some students confessed to often spending significant amounts of time on the web or computer games.

**16. How secure and happy do you feel in your local environment?**

This question was asked to assess the impact of physical security on character. There were only two positive comments on being happy and two students who said they liked school. Most responses concerned physical threats (25), distrust of others (18), and vulnerability of females (9). There was no doubt here answers were not masked or ambivalent.

The findings from the interviews with the young people led in part to the formulation of the first questionnaire. Questions were also carried forward from the Bristol report. For example, the categories used in Question 1 of the phase two questionnaire were partly derived from responses to Question 1 in the interviews, and siblings, teachers and friends were included from the Bristol report.

## **4 Phase Two Questionnaire One Analysis**

### **Introduction**

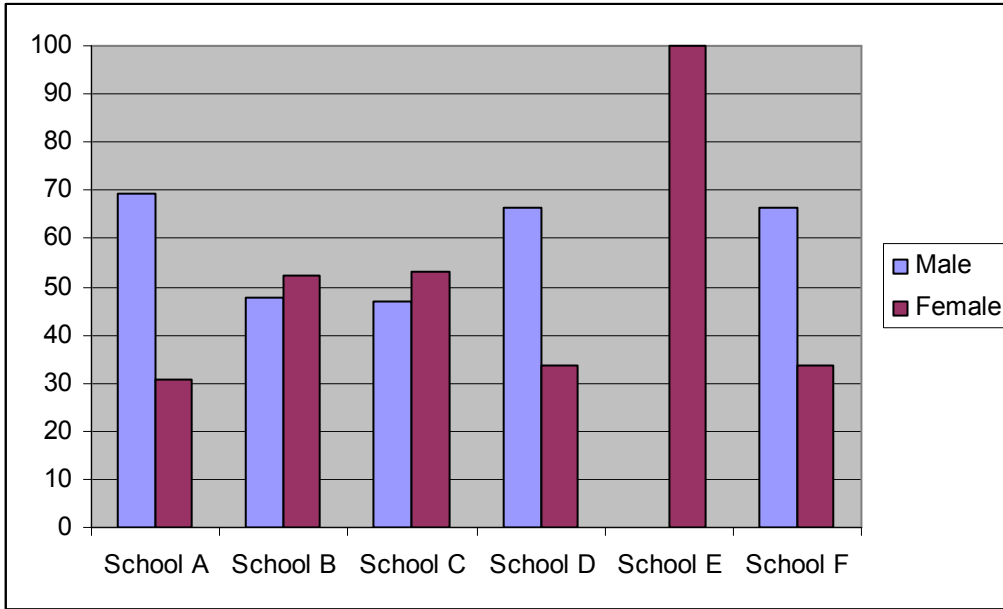
This section outlines the purpose, the basic rationale and the results of the first questionnaire. The themes from the earlier group interviews were extended into the questionnaire and developed directly out of the data. A number of questions that did not arise from the group interviews were added to the questionnaire. A total of 62 questions were piloted, some of which were answered with a class of Year 10 students to test the efficacy of the questions. Items for this questionnaire were derived from three sources; the Bristol report; the group interviews; and the theoretical developments within the research team and across the programme as a whole. The questionnaire comprised six demographic questions and 54 items which were answered on a Likert-type scale from 1-5, with 1 being 'strongly agree' and 5 'strongly disagree'. Data was collected and entered into an SPSS package for statistical analysis.

The purpose of the questionnaire was to confirm findings from the initial rich data arising from the group interviews and extend those findings. Furthermore the questionnaire provides quantitative data for the statistical analysis that reveals underlying themes and relationship. This data can also be compared with additional data on study intentions, progression and key demographic variables.

The questionnaires were administered in two ways. Two schools used the school hall so that the entire Year 10 cohort could complete the questionnaire under exam conditions. The remaining four schools disseminated the questionnaires to form groups to complete in silence. The researcher, form teacher and Head of Year were present at all the administrations. 75% of the cohort completed and returned questionnaires.

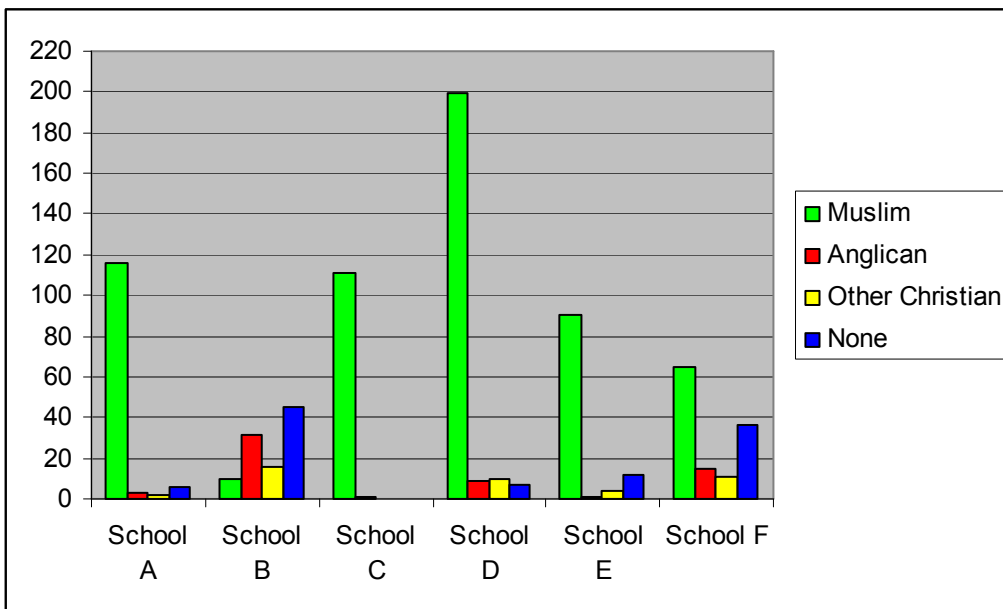
### **Questionnaire One Characteristics of the sample**

In this section, characteristics of the sample are presented using descriptive statistics.



Sample by School and Sex

	Male		Female		Total
	Number	Percent	Number	Percent	
School A	91	69.5	40	30.5	131
School B	49	47.6	54	52.4	103
School C	53	46.9	60	53.1	113
School D	152	66.4	77	33.6	229
School E	0	0.0	109	100.0	109
School F	87	66.4	44	33.6	131
<b>Total</b>	<b>432</b>	<b>52.9</b>	<b>384</b>	<b>47.1</b>	<b>816</b>

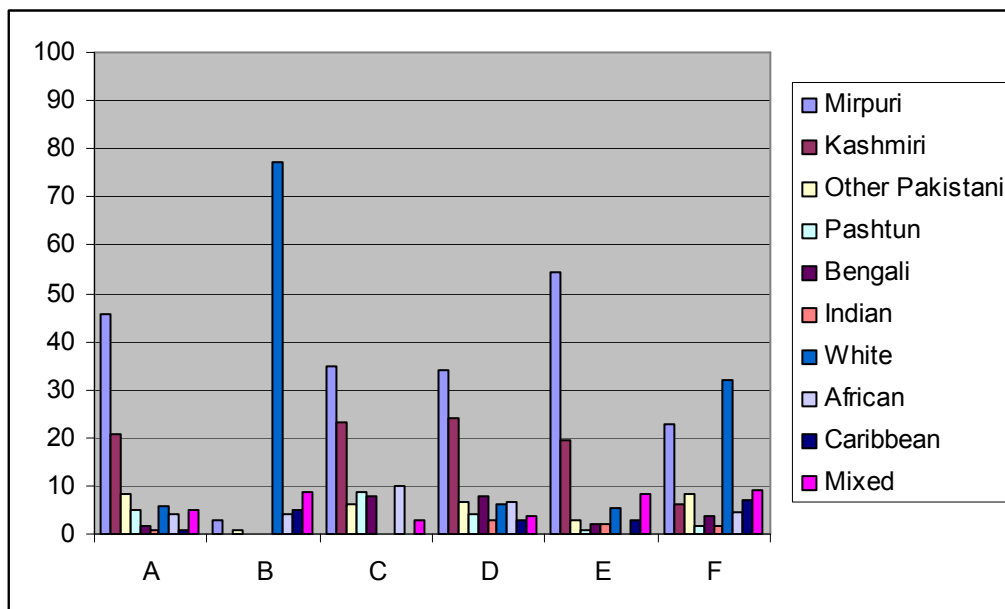




**Sample by School and Religion**

	<b>Muslim</b>	<b>Anglican</b>	<b>Other Christian</b>	<b>None</b>
<b>School A</b>	116	3	2	6
<b>School B</b>	10	31	16	45
<b>School C</b>	111	1	0	0
<b>School D</b>	199	9	10	7
<b>School E</b>	90	1	4	12
<b>School F</b>	65	15	11	36
<b>Total</b>	591	60	43	106

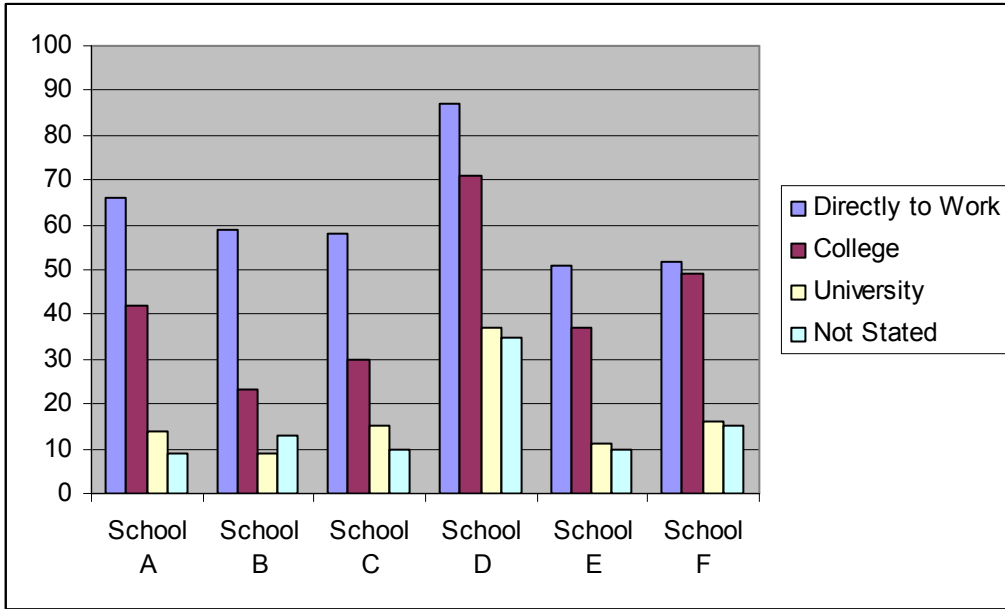
As can be seen in the table above, most respondents are Muslim (73%), with 13% Christian and 13% with no religion. The Other Christian group here includes only a small number of Roman Catholics, since many local Catholic students attend Catholic schools outside the area. This may well give an unrepresentative picture of the attitude of Christian youths in the community at large.



Sample by School and Ethnicity (percentage)

	Mirpuri	Kashmiri	Other Pakistani	Pashtun	Bengali	Indian	White	African	Caribbean	Mixed
<b>A</b>	45.5	20.7	8.3	5	1.7	0.8	5.8	4.1	0.8	5
<b>B</b>	3	1					77.2	4	5	8.9
<b>C</b>	34.8	23.2	6.3	8.9	8			9.8		2.7
<b>D</b>	33.9	24.1	6.7	4	8	2.7	6.3	6.7	3.1	3.6
<b>E</b>	54.2	19.6	2.8	0.9	1.9	1.9	5.6		2.8	8.4
<b>F</b>	22.9	6.1	8.4	1.5	3.8	1.5	32.1	4.6	6.9	9.2
	32.8	16.8	5.9	3.5	4.5	1.4	18.5	5.2	3.1	5.9

As can be seen in the table above, white students are very much over-represented in School B but their numbers are very low in schools A, D and E.



**Sample by School and Final Level of Parental Education**

	<b>Directly to Work</b>	<b>College</b>	<b>University</b>	<b>Not Stated</b>	<b>Total</b>
<b>School A</b>	66	42	14	9	131
<b>School B</b>	59	23	9	13	104
<b>School C</b>	58	30	15	10	113
<b>School D</b>	87	71	37	35	230
<b>School E</b>	51	37	11	10	109
<b>School F</b>	52	49	16	15	132
<b>Total</b>	373	252	102	92	819

As can be seen from the table above School D has by far the highest frequency of graduate parents while School B has a very low number of graduate parents.

The table above shows that this is a very ethnically and religiously mixed population which is balanced in terms of sex with only a small percentage of parents reported as having a university level education.

## Overview of Questionnaire Findings

The descriptive statistics for the 54 questions are presented in Appendix 4. What follows is a list of six items with which there was most agreement and four items with which there was least agreement.

Items with which there was most agreement were:

- Q.11 *I like it when people are honest with me* (91%)
- Q.16 *I am usually trustworthy* (89%)
- Q. 31 *I try to be fair and respectful to other people* (86%)
- Q.49 *I am ambitious to do well in my exams* (84%)
- Q.1a *My mother influences my attitude to life* (83%)
- Q. 4 *I am usually truthful and honest* (82%)

Items with which there was least agreement were:

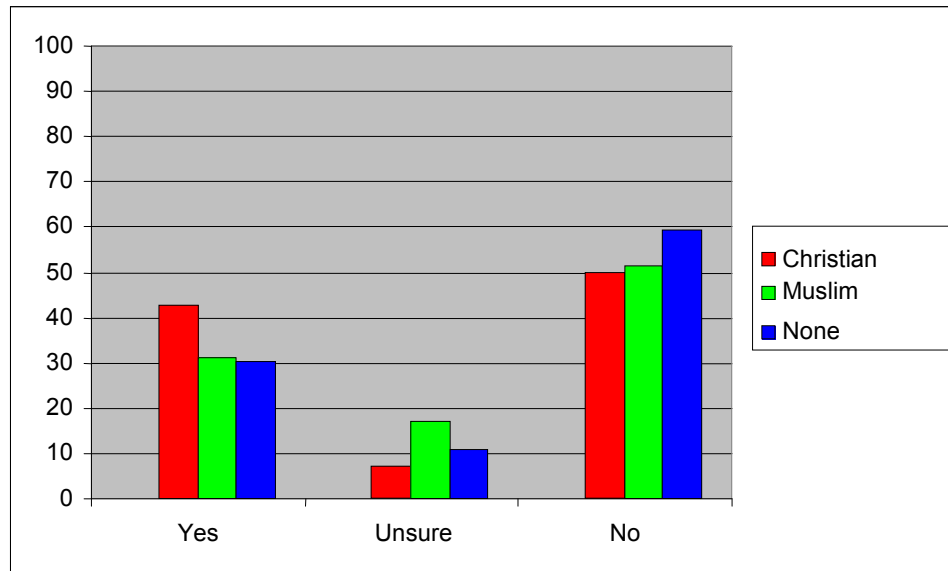
- Q.1i *People in the media influence my attitude to life* (23%)
- Q.1h *Community leaders influence my attitude to life* (25%)
- Q.13 *I take part in school run community projects* (28%)
- Q.24 *I help out in my community* (30%)

## Identification of influential background variables

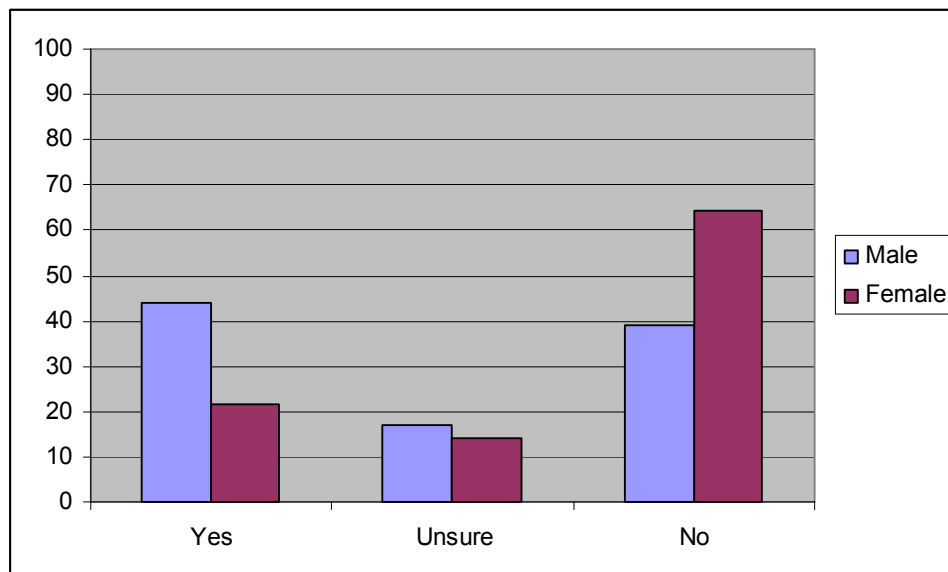
In order to identify variables from the data set which were potentially influential over responses to individual questions, an ordinal logistic regression model was estimated for each item. All background data (demographic, study intentions, parental education, school subject options and future study intentions and school) were tried for each item. In all cases most variables proved to have no explanatory value. Only those which could not be ignored without reducing the accuracy of the model were considered for presentation below. In many cases, but by no means all, religion proved to be the most influential variable.

The following graphs and tables demonstrate for a few questions some of the most prominent variables from the ordinal regression analysis. The responses to the questionnaire are collapsed into three responses (yes = agree and strongly agree. Unsure = neither agree nor disagree. No = disagree and strongly disagree). The items are presented in relation to the variable which is significant to it. For illustrative purposes, qualitative data from phase one is included after each item.

**Question 28 I am a member of a club or community organisation outside of school**



Club Member	Religion						Total	
	Christian		Muslim		None		N	%
	N	%	N	%	N	%		
<b>Yes</b>	24	42.9	181	31.1	31	30.1	259	33.0
<b>Unsure</b>	4	7.1	98	17.1	11	10.7	123	15.7
<b>No</b>	28	50.0	298	51.6	61	59.2	403	51.3



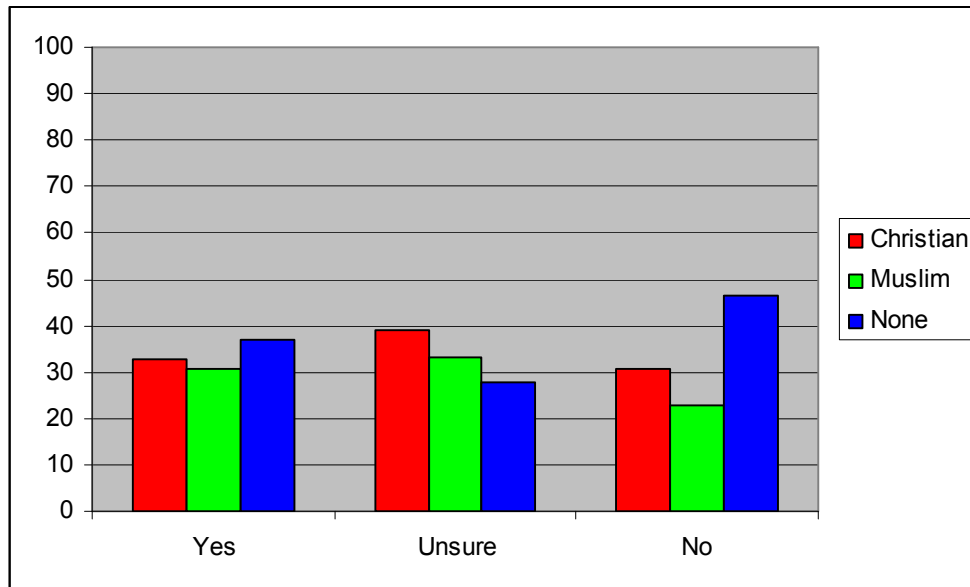
Club Member	Sex					
	Male		Female		Total	
	N	%	N	%	N	%
Yes	183	43.9	81	21.5	264	33.3
Unsure	71	17.0	53	14.1	124	15.6
No	163	39.1	242	64.4	405	51.1

The majority of girls were not members of any clubs. Boys, students claiming to be members of the Church of England and those with higher parental levels of education were more positive in response to this item.

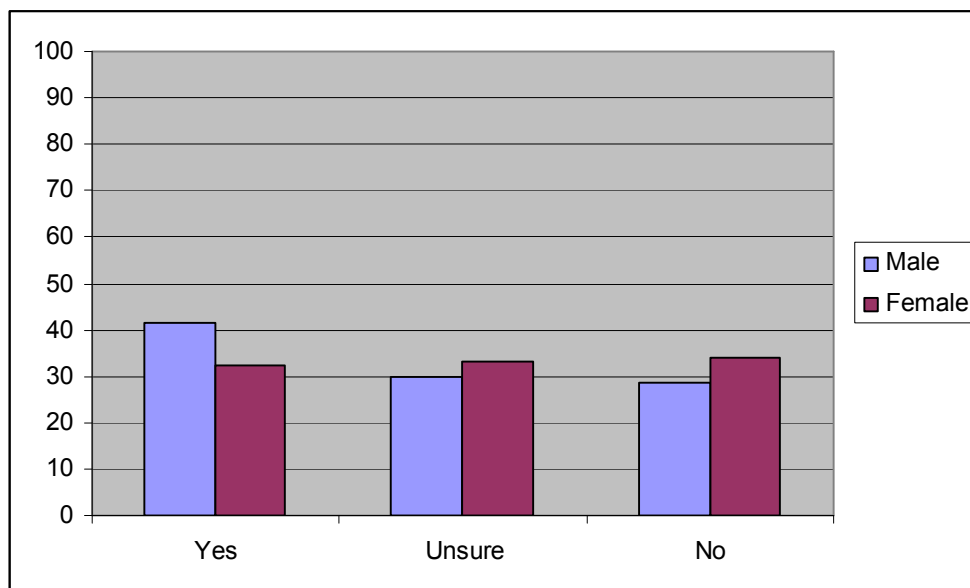
*'Yeah I go to swimming club at the leisure centre. It's fun and I feel as if I'm doing something, getting on somehow. It's pretty much the only club there is around where I live.'*

*'If I was the Prime Minister I would put in a community centre 'cos there's nothing here.'*

**Question 44 My local neighbourhood influences how I behave**



Neighbourhood Influence	Religion						Total	
	Christian		Muslim		None		N	%
	N	%	N	%	N	%		
Yes	31	32.6	225	39.1	31	30.7	289	37.1
Unsure	29	30.5	192	33.3	23	22.8	247	31.7
No	35	36.9	159	27.6	47	46.5	244	31.2



Neighbourhood Influence	Sex					
	Male		Female		Total	
	N	%	N	%	N	%
<b>Yes</b>	172	41.5	121	32.4	293	37.2
<b>Unsure</b>	123	29.7	125	33.4	248	31.5
<b>No</b>	119	28.7	128	34.2	247	31.3

Boys were more likely than girls to agree. Muslims were least likely and those with no religion most likely to disagree strongly.

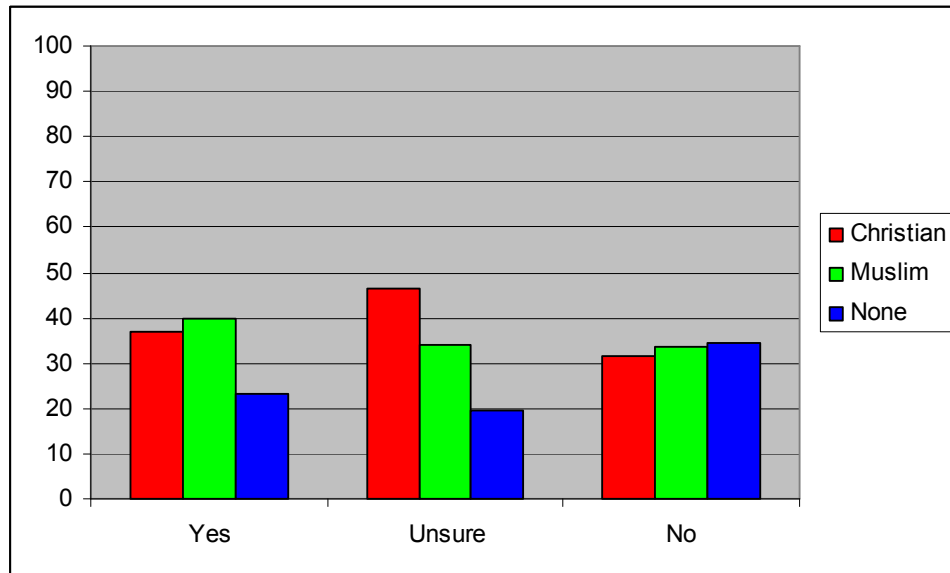
*'It does influence me. You just reject the bad bits. Other parts are good, there are some good people where I live, you know people who eat with us and bring their family round.'*

*'I wouldn't help no one unless I knew 'em.'*

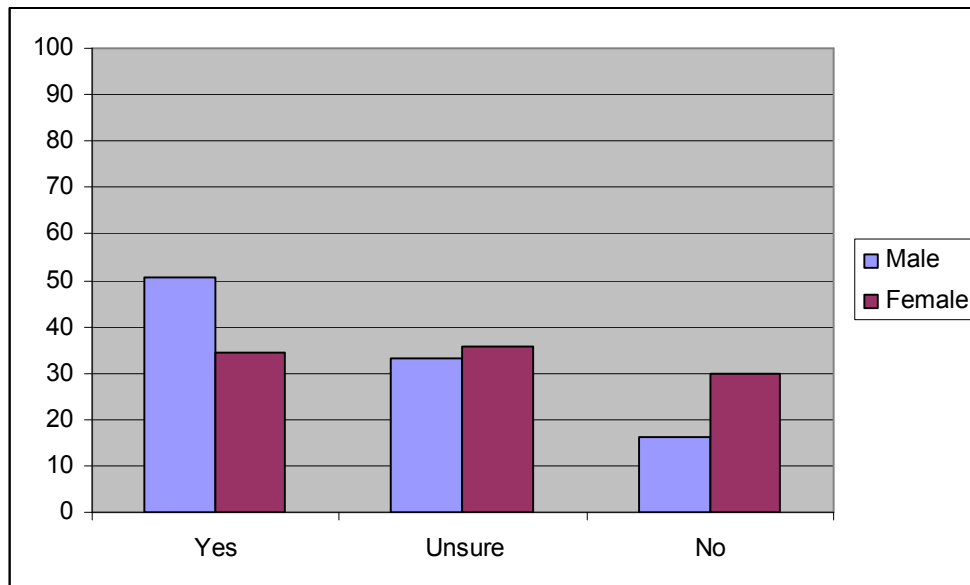
*'It doesn't influence me. I don't let it. Too many nasty things go on. I won't let it touch me.'*



**Question 36 I prefer to fit in with the views of others**



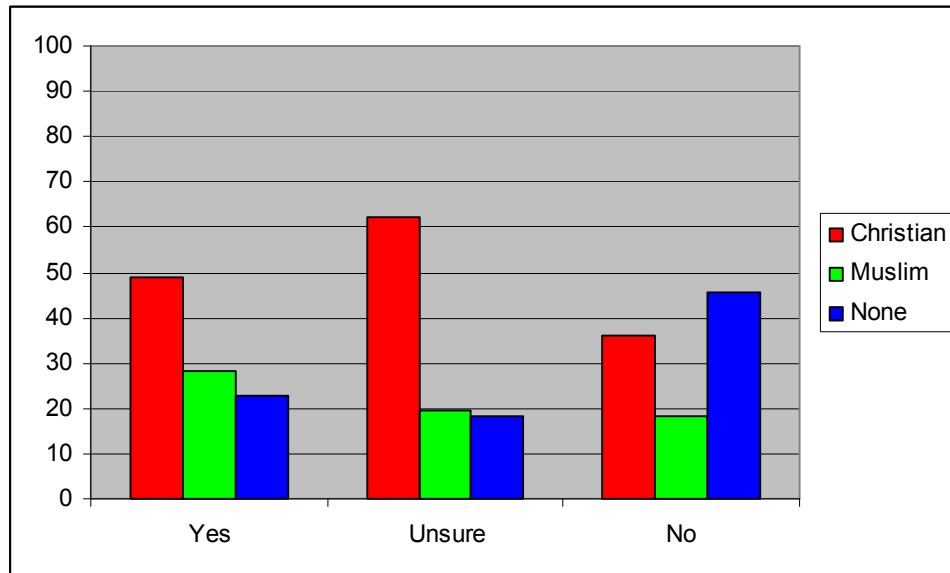
Fit in with Others	Religion						Total	
	Christian		Muslim		None		N	%
	N	%	N	%	N	%		
<b>Yes</b>	35	36.8	267	46.6	32	31.7	336	43.2
<b>Unsure</b>	38	40.0	194	33.9	34	33.7	269	34.7
<b>No</b>	22	23.2	112	19.5	35	34.6	172	22.1



<b>Fit in with Others</b>	<b>Sex</b>					
	<b>Male</b>		<b>Female</b>		<b>Total</b>	
	<b>N</b>	<b>%</b>	<b>N</b>	<b>%</b>	<b>N</b>	<b>%</b>
<b>Yes</b>	208	<i>50.6</i>	129	<i>34.5</i>	337	<i>42.9</i>
<b>Unsure</b>	136	<i>33.1</i>	134	<i>35.8</i>	270	<i>34.4</i>
<b>No</b>	67	<i>16.3</i>	111	<i>29.7</i>	178	<i>22.7</i>

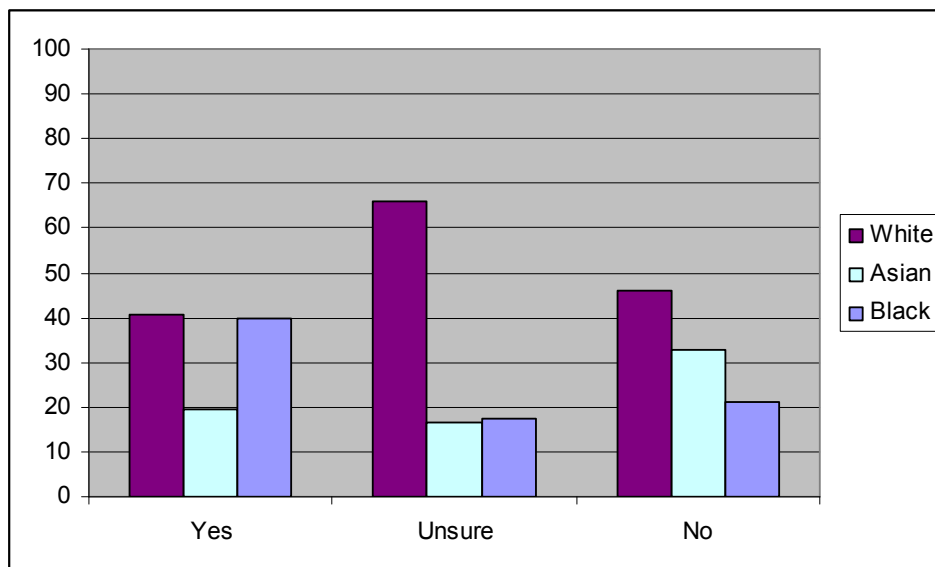
Boys were far more likely to agree than girls. Those stating they had no religion were the most likely to disagree strongly.

**Question 27 If I could vote I would**



Voting	Religion						Total	
	Christian		Muslim		None		N	%
	N	%	N	%	N	%		
<b>Yes</b>	47	49.0	362	62.3	37	35.9	451	57.2
<b>Unsure</b>	27	28.1	112	19.3	19	18.4	159	20.2
<b>No</b>	22	22.9	107	18.4	47	45.7	178	22.6

Those with no religion were least likely to say they would vote if they could.



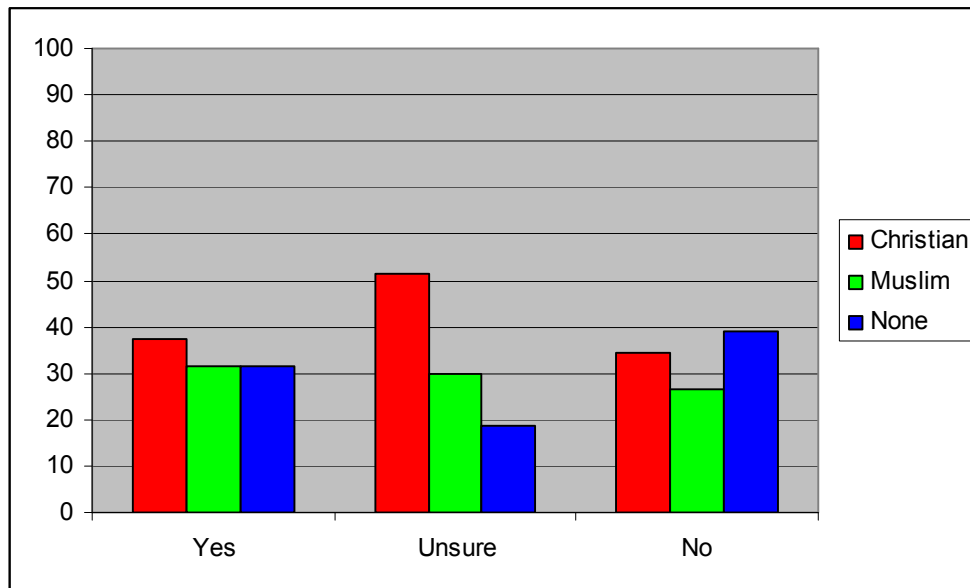
Voting	Ethnicity					
	White		Asian		Black	
	N	%	N	%	N	%
<b>Yes</b>	58	40.6	264	66	28	45.9
<b>Unsure</b>	28	19.6	66	16.5	20	32.8
<b>No</b>	57	39.9	70	17.5	13	21.3

Agreement was most common among Asian students and least common amongst white students. During phase one interviews large group of white students were vehemently negative about voting.

*'I would vote so you can put the right man in. I don't know why a lot of people don't vote. They obviously think that politicians are out for themselves or won't do anything for the community; it's something like that.'*

*'No I wouldn't what's the point? Nothing ever happens whoever you vote for.'*

### Question 43 Citizenship is a useful subject in my school



Citizenship Important	Religion						Total	
	Christian		Muslim		None		N	%
	N	%	N	%	N	%		
Yes	32	37.2	267	51.4	36	34.3	338	47.1
Unsure	27	31.4	155	29.9	28	26.7	213	29.7
No	27	31.4	97	18.7	41	39.0	166	23.2

The Muslim group is most positive about citizenship as a subject. Those claiming to be members of the Church of England and especially those stating they had no religion were least positive.

*'It's not really classed as a lesson. It's kind of chill-out time. It's a kind of nothing.'*

In summary, the data in this section suggests that for individual items there are a number of influential variables. However it would be wrong to draw overall conclusions about the importance of any one of those variables without looking holistically at responses to the whole questionnaire. Accordingly in the next chapter an exploratory factor analysis is reported.

Religion appears to be an influential variable in this data: refer to p80 of the report.

## 5 Factor Analysis One

Factor analysis is capable of revealing coherent underlying themes coming from participants, but it is also capable of doing no more than revealing the structure of the questionnaire. Care was taken to avoid over interpretation of results that were simply the consequence of questionnaire structure. Where necessary, interpretations were subjected to expert external checking.

This is a sound means of establishing any underlying themes or factors in the data that could be understood as relevant to character formation or attitudes to virtues and values. Factor analysis was conducted in three ways, partly to discover which way was the most informative and partly to leave scope for comparing questionnaire results here with results from other *Learning for Life* questionnaires. In the case of the phase two questionnaire, the most informative approach was Principal Components Analysis, which is reported below. For the phase five questionnaire the most informative approach was a cluster analysis based on preliminary calculations for a traditional factor analysis. Both approaches are explained more fully in the appropriate sections.

Just as it is inappropriate and potentially very misleading to draw conclusions from looking at a single student characteristic (say, gender) without considering the influence of all others, so it is undesirable to make too much of individual questions. This is especially the case when a questionnaire deals with issues as subtle as values and character. Unless fully supported by evidence from more probing approaches, researchers' interpretations of responses to a particular question can be very wide of the mark. Such 'chance' misinterpretations may 'average out' when groups of questions are taken together. The most informative results can be expected when suitable groups of questions are looked at in the light of all student characteristics.

There are a number of ways of approaching factor analysis for a questionnaire such as this. Principal Components Analysis (PCA) combines questions in a way that reveals differences between respondents. Each component emphasises a set of questions that are answered (a) very differently by different students and (b) very similarly to other questions in the set. The results can be difficult to interpret and it is common to 'rotate' the components to give factors that distinguish more clearly between questions that are emphasised and questions that are not. In the present case rotation proved to be unhelpful, partly because there were still a large number of grey areas and partly because the grouping of questions seemed largely to reflect the topics that had been inserted into the questionnaire rather than to reveal anything about the students.

The simplest form of PCA is reported here, more sophisticated approaches being more difficult to present in a standardised way and (in the present case) not leading to any difference in results.

### *Principal Component One – general positiveness*

As is frequently the case the main differences between respondents were largely a matter of how positive they were across all questions. The degree of emphasis placed on each question can be seen from the component loadings shown in Appendix 8a. Questions indicating a positive self-image and pro-social attitudes are especially important in Principal Component One (PC1). Those with the higher loadings contribute more to the differences between students.

In general the overall positiveness factor is of little interest and requires no detailed interpretation. Its chief contribution to interpretation is to allow more subtle differences to be detected once general positiveness has been discounted. In looking for the subtleties, a student who *Strongly Agrees* with most questions but only *Agrees* with a particular question needs to be seen as less ‘positive’ on the particular point than someone who usually *Disagrees* but on this particular questions *Neither Agrees nor Disagrees*. It needs to be born in mind that on average Muslim students scored relatively high on PC1 (see Appendix 8a); so when, later in the analysis, they tend towards positive responses to some questions and negative to others, it is usually the case that their ‘negative’ responses are comparable with the ‘positive’ responses of other students.

### *Principal Component Two – family, school and community versus self-concept*

The second Principal Component (PC2) looks beyond general positiveness to find the next major differences between students. This takes the form of a contrast between those who favour one group of questions relative to another and those who favour the other relative to the one. These groups can be identified from the component loadings in Appendix 8b as those with high positive values and those with high negative values. (There is no real-world significance in which group is positive and which negative only in the fact that they are contrasted matters).

In this survey the contrast was between on the one hand those who gave relatively more positive responses to questions about engagement with the family, school and community:

*I help out in my community*  
*Community Leaders have an influence on my attitude towards life*  
*My school gets us to discuss local community issues*  
*My local neighbourhood influences how I behave*  
*People in Media have an influence on my attitude towards life*  
*I take part in school run community projects*  
*I have found school trips/residential trips make me a better person*  
*I am a member of a club or community organisation outside school*  
*Citizenship is a useful subject in my school*  
*I think the newspapers change my view of the world*  
*Other family members have an influence on my attitude towards life*  
*To be successful where I live you have to fit in*  
*I would like more time in school to discuss my ideas and learn about myself*  
*I prefer to fit in with the views of others*  
*A good person is intelligent*  
*My teachers help me to think about being a good person*

and on the other hand those who responded relatively more positively to questions about self perception:

*I like it when people are honest with me*

*I am usually trustworthy*

*I am a loyal person*

*I am usually truthful and honest*

*I am ambitious to do well in my exams*

*I try to be fair and respectful to other people*

*I have a strong sense of what is right and wrong*

*Life in school can be stressful*

*I respect successful people more if they have started from nothing*

*A good person is sociable and friendly*

Muslim students and male students were more positive about the community-focused questions than the self-focused items (see Appendix 8b).

This and subsequent PCs were presented to an independent Muslim consultant, a young doctor and a second-generation immigrant to England. After having the scoring for each PC explained he was asked whether he would expect Muslims on average to score higher or lower than others and to give some reason for his decision. In each case his decision correctly reflected the responses from young people in Birmingham and his reasons (without prompting) confirmed the provisional interpretation within the research team. Other adult informants gave less formal confirmation.

The consultant correctly suggested that Muslim students would favour the first group of questions because ‘Islam is all about social justice’. ‘Religion comes first, then family.’

### *Principal Component Three – family and school versus success and pragmatism*

The third component (PC3) looks beyond general positiveness and what appears to be a community or personal bias to find less easily observable differences.

PC3 (see Appendix 8c) contrasts those relatively more positive about questions on school and family:

*Teachers have an influence on my attitude towards life*

*I take part in school run community projects*

*I try to think about other people’s feelings*

*My teachers treat me with respect*

*Grandparents have an influence on my attitude towards life*

*I am usually truthful and honest*

*Mother has an influence on my attitude towards life*

*Siblings have an influence on my attitude towards life*

*I talk with my parents about my life and my future*

*I am usually trustworthy*

*I try to be fair and respectful to other people*

*My school gets us to discuss local community issues*

*I have found school trips/residential trips make me a better person*

*Father has an influence on my attitude towards life*



with those relatively more positive about success and pragmatism:

*I prefer to fit in with the views of others  
To be successful where I live you have to fit in  
Telling the truth isn't a good idea if it gets people into trouble  
A good person is intelligent  
Earning a good income is my main aim in life  
I think television influences my view of life  
It is important that my friends approve of me  
Subject without a qualification are not taken seriously by students  
I would like more help from my teachers*

Male students and Murpuri student responded relatively more positively to the first group of questions (see Appendix 8c).

The consultant's view was that Muslims would show a preference for the second group of questions; 'Fitting in with people is important, but only if people respect your identity'; 'Immigrants are to respect local laws, not striving to fit in, but accommodating them as far as is comfortable'; 'Adults might say fitting in was important, because they might interpret this as fitting into an Islamic community'. On the other hand, 'respect for elders or people in positions of influence and thinking of other people's feelings is very Islamic'.

*Principal Component Four – personal responsibility versus being influenced by others*

In interpreting PC4 it is important to remember that the very subtle distinction it describes is one that only appears after each student's general positiveness, bias towards engagement or self image and bias towards family and school or success and pragmatism have been taken in to account.

The contrast in PC4 (see Appendix 8d) is between those who are relatively more positive about the elements of Question 1 and the influence of:

*Grandparents  
Other Family  
Mother  
Friends  
Siblings  
Father  
Community Leaders*

and those who are relatively more positive about a group of questions mostly relating to taking personal responsibility:

*I would like more time in school to discuss my ideas and learn about myself  
I spend time thinking carefully about my actions  
Citizenship is a useful subject in my school  
My teachers treat me with respect  
I try to think about other people's feelings  
I have a strong sense of what is right and wrong*

*If I could vote I would  
I have found school trips/residential trips make me a better person  
My values are influenced by my faith  
I take part in school run community projects  
I go on school trips and school residential trips  
I try to be fair and respectful to other people  
I help out in my community  
My teachers help me to think about being a good person  
Even though the truth may hurt I think it is important to hear it*

Muslim students were relatively more positive about the second group of questions (see Appendix 8d), which may seem paradoxical. The implication seems to be that whilst positive about community and family, there is a slight tendency among these students for Muslims to see character as something to which they have to make a positive contribution.

The consultant did not consider either group of questions as more likely to attract a positive response from Muslims and guessed that there would be a balance, but suggested that they might show a relative bias towards individual responsibility when compared with others who might be biased away from this.

## **6 Phase Three Group Interviews 2 and Individual Interviews**

### **Sampling and Methods**

Preliminary analysis of the phase two questionnaire data had revealed that some students' responses were polarised on certain issues, demanding further exploration and clarification. The responses were categorised thematically in order to assist the development of a group interview schedule (see later in this section). A sample of 44 students from 2 of the schools was randomly selected and invited to take part in discussion groups. Each group consisted of 11 students (who had progressed to Year 11). Discussions, which were led by a researcher and were recorded, lasted 45 minutes. There followed fifteen minutes allocated to a writing task in which the students independently recorded their reflections on the issues raised in the discussion. In the phase one discussions, it was noted that some of the students had appeared reluctant to comment openly in front of their peers. The writing task was intended to offer the students an opportunity to comment in a more confidential and individualised manner than the open discussions permitted.

Subsequently, a second group of 30 students from all six schools was randomly selected from those whose responses had been the most polarised on some (but not all) of the phase two questionnaire questions. Each member of this group, which included male and female students from a range of ethnic backgrounds, was invited to take part in a one-to-one interview with a researcher. The interviews were tape-recorded and each lasted for approximately 20 minutes. The researcher highlighted the polarised ways in which some students had responded to the questionnaire. Using a series of probes, students were invited to reflect on the findings and on their own responses, and to talk about the reasons why they had responded in a strongly positive or negative way.

In both the group discussions and the individual interviews the students were assured that their participation was voluntary and that they could 'opt out' during any stage of the process, but none did. All agreed to the use of their verbal and written contributions as part of the research evidence.

The tape recordings of the discussions and interviews were transcribed. The recordings themselves, the transcripts and the students' written reflections provided a valuable source of rich evidence that served two purposes. Firstly, the evidence gathered allowed for explorations (involving students whose views were and were not polarised) of the possible reasons why some of the students had responded as they did and why others' views had been less strongly positive or negative on specific issues. Secondly, it enabled the research team to develop a questionnaire for phase four, which included items directly derived from some of these students' statements, employing language they had used in the discussions.

The following individual issues, drawn from the first questionnaire, were discussed in the group interviews. These themes were identified for discussion in phase one. These were designed to generate new categories/ themes for the next questionnaire. Discussions in this series of interviews centered on students' feelings on community and environment (and environmental pressures), on politics, religion and fairness, on trust, happiness, on

their future plans, on good character and the factors they thought inhibited character development and on national pride and Britishness. Given the interesting data from the first questionnaire on the influence of neighbours, on a general desire to fit in with the views of others and on the lack of interest in voting, it became essential, in an inner-city study, that questions were often related to student experience of their surroundings.

The spread of data in the first questionnaire responses (shown in the preceding section) suggested certain dispositions in the students. These dispositions pointed to the nature of the physical environment experienced by students. A deprived locality with high unemployment, low inward investment and a high level of immigration are likely to have a strong effect on attitudes and, in the longer term, on character formation.

### **Analysis of Evidence**

In line with the exploratory nature of the project, the research team employed an inductive approach when analysing the evidence. The team extrapolated meaning from specific observations made by the primary researcher on interactions that had happened within both sets of interviews in this phase. A section taken from a discussion in this phase is presented below to demonstrate the semi-structured nature of the interaction and to show how we drew inferences from it.

*Researcher (R): So why do you think there was a reluctance to vote in Hodge Hill?*

*Students A: Well they are obviously not bothered.*

*R: Can you say more?*

*A: They think there is no point. When they look around them they might think well, look at this place, it's in a mess. What difference is putting a bit of paper in a box gonna make?*

*R: Do you think many students feel like this?*

*A: I reckon plenty do. I mean there's not much to do round here.*

*C: It's as if you are here but nobody cares about you or the area. It's as if you've been forgotten about.*

*D: Politicians talk a lot but nothing ever happens here. They should come down here and see how it is in the real world. They live in some posh part but they should come down here and see how we live.*

*B: Yeah they are just making a career for themselves but they don't really care.*

*R: So if a politician says that money is being spent in the area what do you think?*

*E: Most people will think it's rubbish since nothing ever changes.*

*A: One boy I know, he's Asian like me. He has to walk past this BNP person who shouts out the window at him and he says there is no point in voting 'cos it won't stop that from happening to him every day.*

In terms of the degree of inference exercised by the research team both manifest content (low inference) and latent content (high inference) were used. The extract above, taken from a discussion around the prospect of voting, reveals student perceptions of their fellow students as being indifferent to voting, 'what difference is putting a bit of paper in a box gonna make?' The extract also reveals more general signs of indifference, 'R: Do you think many students feel like this? A: I reckon plenty do. I mean there's not much to do round here', as well as data on students' perception of the community and of what it lacks. It also indicates that students are apathetic about the political process and that they

feel isolated and forgotten about, *'it's as if you are here but nobody cares about you or the area'*. There is also evidence of distrust of the political process and of politicians, *'yeah they are just making a career for themselves but they don't really care'*. The students do not see politicians as being their representatives endowed with a caring side or an integrity that they can believe in. There is also a latent sense (high inference) that students feel acted upon, rather than acting themselves. For example, there is no sense of positivity or students' active interest in community arrangements.

Using the data from this research phase the team identified key words and phrases that described students' experiences and feelings in relation to the issues raised. For example, the word 'bored' was commonly used. This conveys a lack of ambition, and reinforces the sense that the student expected to be acted upon rather than generating his or her own interests. We used these key words and phrases to identify what was most important to the students, and to construct questions in the subsequent phase.

The documents used in the analysis and described above were reliability-checked for accuracy as part of the research process.

## **The Findings**

Presented below are the findings in summary that emerged from the group discussions and individual interviews. The findings are drawn from the transcripts of the discussions and from student written responses and reflections.

### **1. Likelihood of voting**

**Many students in the Hodge Hill area said they would not bother voting even if they could. What does this tell us about the way they feel? And why do they feel that way?**

This question, asked as a result of an indifference to voting identified in the first questionnaire, revealed that many students felt *'forgotten'* in the political process. Many said that politicians did not *'live in the real world'* or understand what it was like in their community. Several pupils commented that it was as if no one cared about them or their way of life, so they did not see why they should vote. One student reported that a student he knew, a victim of racism, would vote if voting stopped racism, but since voting didn't ever change anything that student would never vote.

A question about student perceptions of politics had already been asked in the preceding questionnaire so was not asked again. The research team was interested in the notion of student indifference and perceived powerlessness and these were taken forward into the next research phase.

## **2. Care about neighbours**

**Quite a few people said they didn't know or really care much about their neighbours. Why is this and how could we change it?**

This question followed up on the questions about neighbours in the first questionnaire. In these discussions a majority of students said their neighbours were either distant or troublesome. Individual students said that their neighbours were often disinterested, careless, thoughtless or did not share the same standards. There were some neighbours who were seen positively, particularly older neighbours, who were both respectful and longstanding. Muslim students tended to get on better with their neighbours, for example one student spoke of kind neighbours, *'who brought round food for a meal'*.

This inquiry led to questions about citizenship in the following questionnaire.

## **3. Influence of neighbourhood**

**Think about your local neighbourhood. Many people said that their neighbourhood wouldn't influence their behaviour. Why would they say that? Does your neighbourhood affect your behaviour?**

These questions were aimed at further exploring the features of the neighbourhood that students lived in and how they might impact on good character. One response was that if you didn't acknowledge the reality of the neighbourhood around, you were somehow in denial and therefore deluding yourself: *'well it's stupid isn't it? I mean of course they are kidding themselves that they are not being influenced. Of course they are'*.

A significant group of students said that it was important to be influenced by their neighbourhood, especially since it was so challenging. They concluded that not to be influenced *'would be strange'*. Overall the neighbourhood was seen negatively. One student said that there was very little in their environment to occupy students after the age of 11.

These questions led to questions about society and character in the following questionnaire

## **4. The effect of community and environment**

**In what ways does your community and environment affect you? And how do you affect it?**

These interviews revealed a strong sense of Islamic solidarity within the community. There was also a strong concern expressed by the Muslim students that stereotypes of Asians were widespread, *'it's on YouTube innit? They are always saying things about us, making stuff up'*.

Most students said that they wanted to be good, despite living in a neighbourhood with a high level of economic and social problems. However, students said that there wasn't

much trust in the community and several wanted to work hard in order to leave the Hodge Hill area. Most said there was little to do in East Birmingham. For them government appeared detached from what happened in the real world of their community.

This inquiry led to questions about trust, values and race in the following questionnaire.

### **5. Desire to 'fit in'**

**People with no religion are least likely to want to fit in with others. Does that make sense to you and why?**

Students were asked if they could understand why not having a religion often resulted in being less involved in the community. One student said that such individuals did not feel '*part of anything*' and would therefore not make much effort with others. Several students appeared challenged by this question and remained silent.

This question was not used in the next questionnaire.

### **6. Perceptions of justice and fairness**

**The majority of students said that if they saw an act of unfairness they would do something about it. How important is justice and fairness to you and why? Does life seem fair to you? Why? Why not? Does life in Britain seem fair to you?**

Many students thought Britain an unfair place, but there was a minority who thought it was a fair place. One student said that government investment in the neighbourhood seemed to be minimal, especially compared to some places in London (Camden) where more seemed to be invested. Other students agreed that more investment would make young people happier. It was noted that Camden in London had schemes to assist '*poor kids who wanted to do stuff at sports centres and that*' but that such schemes were completely absent in their part of Birmingham. All students were in agreement here.

Muslim students tended to think that Britain was fairer, one remarked that '*it's what you make of it innit? Seems fair to me*' suggesting that they had a higher level of self control than other groups. Non-Muslim students were more critical of Britain, commenting that it had done little for them.

A version of these questions appeared in the second questionnaire.

### **7. Dealing with unfairness**

**If life is unfair to you, for whatever reason, how do you deal with it? (What do you think to get you through?)**

There was not a wholesale consensus on this question. Several students said that they would reflect on what had happened to them and work to improve the situation, '*you have to sit down and think about things a bit*'. However there was agreement that '*a lot of*

*other students won't be able to do that'* and would need extra support to overcome obstacles that seemed unfair, carry on in school and perform well.

The data collected informed questions on fairness in the following questionnaire.

## **8. Perceptions of Britain**

**Hundreds of students said they had good values and were good people. Does Britain have good values? Is it a good and fair place?**

Many students voiced agreement that they wanted the police to intervene more in the community to make it a safer place. A majority said or agreed that theirs was a community that was increasingly only about selfish individual interest. School, they said, demonstrated some moral values here and there, *'we have assemblies where they tell us to work hard and wear school uniform,'* but one student said that although the school cared somewhat, it needed kinder, more caring teachers.

Questions on values and Britishness were asked in the following questionnaire.

## **9. Levels of trust**

**The Bible says 'trust in the Lord with all your heart' (Proverbs Ch3 v 5-6). The Qu'ran says 'whoever trusts in God will find him sufficient' (Holy Quran, Ch65 v3). If you don't have a belief do you have an issue/problem with trust? What trust do we have?**

Trust emerged as a theme from the first questionnaire. Many students said they did not trust people easily. Pakistani students displayed far more trust of their teachers than the other groups. Nearly all students across the board voiced a lack of trust of the police and politicians. Muslim students said they trusted the police more, but all students complained about being stopped for no real reason by the police. The students answered this question enthusiastically by talking at length and insisting each of their opinions was heard.

In terms of the quality of trust, just over a third said that they trusted people around them, a third said that they had no trust outside of the family, and just under a third said that they had both some trust of people and no trust.

Questions about trust were asked in the following questionnaire.

## **10. Levels of happiness and optimism**

**How happy and optimistic are you? Very much/quite/not much/not at all. Give reasons for your answer.**

Only five of the students said that they were particularly optimistic when asked directly, and four claimed to be pessimistic, but the majority (13) said that they tended towards being pessimistic. There were many shrugs and several attestations that there was *'not*



*much to be optimistic about*, but if things changed that would be good. All students who expressed a view said that they couldn't envisage change when asked.

A version of this question was retained in the questionnaire that followed.

### **11. Plans for the next ten years**

**We asked everyone if they had a strong sense of what they would like to be doing in ten years' time. A lot of people said they didn't know. What does this tell you about them and why don't they have an idea?**

Students did not respond easily to the question. Students appeared genuinely confounded by this. The majority answered that they simply didn't know. One wanted to be a lawyer, one a soldier and another a footballer, with the others noncommittal.

This question was not included in questionnaire two.

### **12. View of the future**

**How do you see your future? What do you expect from it? Is education part of that future? Why/why not?**

All students said that they saw education as playing a part in their future. They said that going to college was the way forward in order to do well and both groups accepted this as correct. All of the students said that they expected to go on to 'A' levels. Academic success was a general target. Students expressed little vision of what they would do at University or what occupation they would pursue.

There may have been self-censoring on this question since owning up to certain ambitions may have had implications for their personal self-presentation to the group. Some responses may have been withheld. Education was seen as important and the destination of choice for students in the short-term.

This question was retained for the questionnaire.

### **13. Qualities needed for the 21<sup>st</sup> century**

**What qualities do you need to succeed in the 21<sup>st</sup> century?**

Hard work came top (18) with nearly all students mentioning it. Being a good communicator (14) was agreed to be the next most important quality. After these came: kindness (12), caring (12), motivation (11), getting on with people (11) and being a good person (9). Trust (8), Leadership (7), Love (7), Communication (6) Respect (4) and Kindness (4) were also mentioned. Thinking about Others (3), Selflessness (3), Independence (3) and Passion (3) were the next most frequent qualities.

A question derived from these responses was used in the next phase questionnaire.

#### **14. Perceptions of Britishness**

##### **What does being British mean to you? Can you have pride in being British?**

Being British meant many things to students. Tea, fish and chips, playing football and 'speaking in a posh way' were some answers to the question. Some said that being British didn't really mean much at all, *'dunno nothing much'*. Muslim students said that they were quite proud of Britain, and in particular its education system, the National Health Service and the levels of societal organisation. One student said they were not happy about the treatment of Muslims overseas by British forces. Several other Muslims students agreed with the statement, with the others expressing no strong views on this issue. One Muslim said that *'the colours of the Union Jack flag don't represent the people who lived in Britain'*.

This question gave rise to a number of related questions in the next phase questionnaire.

#### **15. Pride in the West Midlands**

##### **Can you have pride in being from the West Midlands?**

Many students were proud of Birmingham, saying that it was largely a good city with a big city feel but without the *'craziness'* of London. No mention was made of the West Midlands directly, which suggested that students actually had little experience of it as a larger geographical area. Individual students stated Birmingham's football clubs and the Bull Ring as a source of pride.

No student in either group said they were proud of their own area of East Birmingham, and there were many responses to the contrary.

Since character and citizenship are closely related this question was included in the next phase questionnaire.

#### **16. Understanding of school approach to character**

##### **What are the incentives in your school for being a successful human being?**

Some students did not respond to this question at all well and were clearly self-conscious. They did not answer directly, looked at each other and shrugged. They were worried perhaps about issues of self-presentation. According to the responses that were given there was no organised scheme in any school to encourage character development. One student said that assemblies touched on the subject but they focused on the dangers of drugs, sexual health and other PSHE related topics.

Although this question wasn't used in the next phase questionnaire it gave rise to other important questions.

## **17. Perceptions of student responsibility**

### **How responsible do you think your fellow students are?**

Students overwhelmingly said that other students were not responsible for their own progression in life at Key Stage 4. Many students also said that, by and large, other students were not very responsible. Some talked about parents not being responsible enough, *'some parents don't care. You can see it in how their kids behave'*.

A question was derived directly from this key response concerning responsibility as a character quality and used in questionnaire two.

## **18. National Pride and being British**

### **What does being British mean to you? Can you have pride in being British?**

One student described Britishness as drinking tea and eating certain foods and another said that it was enjoying a good measure of sporting success. Individual students said that shared equality and rights were British values, but a significant group of other students said they *'shared nothing in being British'*. A few students said that traditions were important in the British way of life, but racism was also mentioned on several occasions as a factor of Britishness.

Many students said that they were not proud of Birmingham. Several students identified the ghettoisation of communities as a feature of the city. However, some students did think Birmingham was a calmer and less congested city than London. Football and fish and chips were identified as cultural elements to be proud of in Birmingham. However, some students commented that there was *'nothing happening'* in the city. Many students said that they were proud of Britain and its superior services (NHS) and others said that they thought that it was a great nation with a good multicultural population. Several group members though said that Britain had too many problems and that their ethnic identity excludes them from feeling British.

The questions around the subject of pride and Britishness appeared in the following questionnaire.

## **Individual Student Interviews**

The second part of phase three involved individual interviews. Five students from each of the six schools were interviewed separately with thirty individual interviews conducted in total. Each interview lasted for twenty minutes.

The student sample that participated in the individual student interviews was selected, with their consent, as a result of their responses to questionnaire one. The students in the sample had expressed the strongest views in questionnaire one. The rationale in the individual interviews was to investigate what lay behind these strong feelings and what the factors were that influenced them. Therefore, each student was asked to justify his or her previous responses. The issues discussed in each individual interview were particular to each student. Each student had to respond to a number of prompts based around their initial responses. The questions asked were not uniform across the sample.

Students came from all six schools and came from a range of backgrounds.

The individual student interviews were semi-structured. The intention was to listen, as far as was possible, to the voices of the students, rather than to impose on them a language or a set of values, which would have led to a predetermined outcome.

Data was collected on students' feelings on neighbourhood, aspirations, Islam, political engagement, school, family, pride, trust and character. The method used was individual interviews, which were recorded. The semi-structured interviews used the responses to questionnaire one as prompts for further elaboration and discussion. Each interview was 20 minutes long.

Each student that was called up as a result of the questionnaire process participated voluntarily.

Following the collection of the data the research team carried out a content analysis to the data transcripts. As previously, the data was recorded, transcribed and analysed thematically. Below is a brief analysis of the interviews.

### **Neighbourhood**

The students were asked about their local neighbourhood and whether it affected their behaviour. All students stated that they were anxious about the security of their neighbourhoods (see sample below). The majority of students mentioned neighbourhood crime levels. Muggings, fighting, gangs and drug dealing were also mentioned on several occasions.

*Researcher (R): tell me about your neighbourhood*

*S1: It's full of crime.*

*R: Can you say a bit more?*

*S1: Someone'll get stabbed, every single day. They are routine.*

*R: Why do you think this happens?*

*S1: People are making a living from razing people and jacking them. Cos they ain't like ready for a job.*

*R: What's 'razing'?*

*S1: Yeah it's called razing when you rob someone. You take things away from people for drugs. 'Cos you got no money innit? So you take money for drugs. Even stealing recycling bins.*

The majority of students expressed a desire for a secure, quiet, clean, ordered environment to live in. Although a small minority of students did not comment on the issue of greater security and order, there was no actual dissent on this matter.

When asked about whether they helped out in the community the majority of students stated that there were no opportunities to work in the community, either within or outside school. Several students observed that there were few clubs or community organizations and that where they did exist, students didn't attend them.

The issue of the community led to questions based on it in the following questionnaire.

### **Aspirations**

When asked what they wanted to do in the future responses were varied. Most students demonstrated a high level of ambition (builders, doctors, lawyers, business people and members of the army were mentioned as future careers, as was a desire to go to university). The minority had no idea what they wanted to do. There was commonality in one area. Nearly all students rated earning an income as their main aim in life.

This issue informed further related questions in the following questionnaire.

### **Islam**

The majority of Muslim students stated that Islam was misrepresented in the press. Around half thought that adherence to Islam was lapsing among some other students. Half the students who responded to this theme said that it was incompatible with the British way of life.

The issue of misrepresentation led to a question based on it in the following questionnaire.

### **Political Engagement**

Most students who expressed a view said that they did not trust politicians and several expressed unhappiness with government, *'I hate Gordon Brown'*, *'useless, they never change a thing'*. Some students didn't understand the concept of politics at all, *'I don't really know what that means'*, *'I'm too young to know about that'* and did not articulate views about it.

## **School**

Most students enjoyed school. However, several commented that teachers rarely had time to talk to them individually. Some stated that their teacher had shown real effort and care by pushing them to succeed.

According to the majority character education was non-existent in schools. Some students said that school trips were good for developing character, and a small number of students said that school trips were pointless, *'what's the point of that?'*

Students mentioned a lot of fighting both on school premises and also outside of school.

The issue of violence led to a question based around it in the following questionnaire.

## **Family**

The subject of family troubles often came up unprompted. Several students mentioned family troubles within a large number of local families. Several students did not live with or get on with their parents. There was also one mention of others' parents being benefit dependent and actively boasting about it in the community, *'my mum's friend says about how she lives like a queen off the social'*.

The issue of parental responsibility appeared in the following questionnaire.

## **Pride**

When asked about whether they were proud of Birmingham, some students were proud of Birmingham, but none expressed pride in East Birmingham. Many students said that they would leave Birmingham if they could. When asked, many students said they were proud to be British.

When asked whether they thought that the area was split into racial groups, the majority of students agreed, *'that's about right'*. No students actively disagreed.

Pride appeared as a question area in the following questionnaire.

## **Trust**

When asked whether students trusted other people, the majority stated a distrust of people at large, with several saying that they would rather keep their lives private from people since they did not know what others would do with their information, *'I would rather be private because you don't know what people are gonna do with things you tell them'*.

Some students trusted a small number of their teachers, whilst the police and politicians were barely trusted at all.

When asked what their neighbours were like, and whether they got on with them, the majority of students spoke about a lack of shared standards between neighbours. Most students said neighbours caused high levels of friction and frustration.

When asked about the role of newspapers in their outlook, most students said that newspapers were not to be trusted. Two students said that newspapers were just businesses that sensationalised stories for profit, *'most of what they write is rubbish. It's there to sell the paper'*.

There was a high level of guardedness in the actual interviews themselves about personal details and feelings. There was often a reluctance to expand, manifested by shrugging, fidgeting and saying "I dunno" a lot.

Trust appeared as a question area in the following questionnaire.

### **Character**

The following observations are distilled from the many questions we asked about character, see Appendix 5.

Many students had a level of aspiration in terms of getting on in life. However, when prompted to elaborate on how they would achieve their goals *'R: do you know how you will get there?'* a few admitted that they did not have an idea of the practical steps they would need in order to achieve what they set out for themselves, *'there's no one to sit down with and work it out. You are supposed to have a tick list'*.

Many students stated that did not wish for help, they said that they did not want people to interfere. A significant number of students admitted not really talking to other people much.

This infers that they were unlikely to trust others and would rather go about their own private activities rather than join clubs, meet with others, enjoy school trips or learn new things and have new experiences.

Questions of character appeared throughout the following questionnaire.

## **7 Phase Four Questionnaire Two Analysis**

### **Introduction**

This section outlines the purpose, basic rationale and the findings from the second questionnaire process of the research programme. In this final phase of the research, data from phase three was employed to inform the construction of a second questionnaire. The 69 questions in this questionnaire were either new, or developments of previous questions, providing further quantitative data for analysis. Building on accumulated data within this case study, the questionnaire was specifically tailored for this sample of students, now in

Year 11. Much of the wording used in the questions was directly derived from the student language. The themes from the phase three group interviews and individual interviews were extended into the second questionnaire. To illuminate interpretation of the item on siblings in the first questionnaire, a question on the number of siblings was included in phase four.

The purpose of questionnaire two was to confirm the rich data arising from the group interviews and to extend those findings. Furthermore, questionnaire two provides quantitative data for the statistical analysis that reveals underlying themes and relationships. This data can also be compared to additional collected data on student achievement, study intentions, progression and other key demographic variables.

The findings were arranged in the same pattern as questionnaire one, so that items of high levels of consensus appear first followed by findings where there has been a spread of data with some students agreeing, some disagreeing and others uncertain. All this follows the contextual data from the sample, which appears below in graphic and tabular form with a short commentary and supporting quotations from the students.

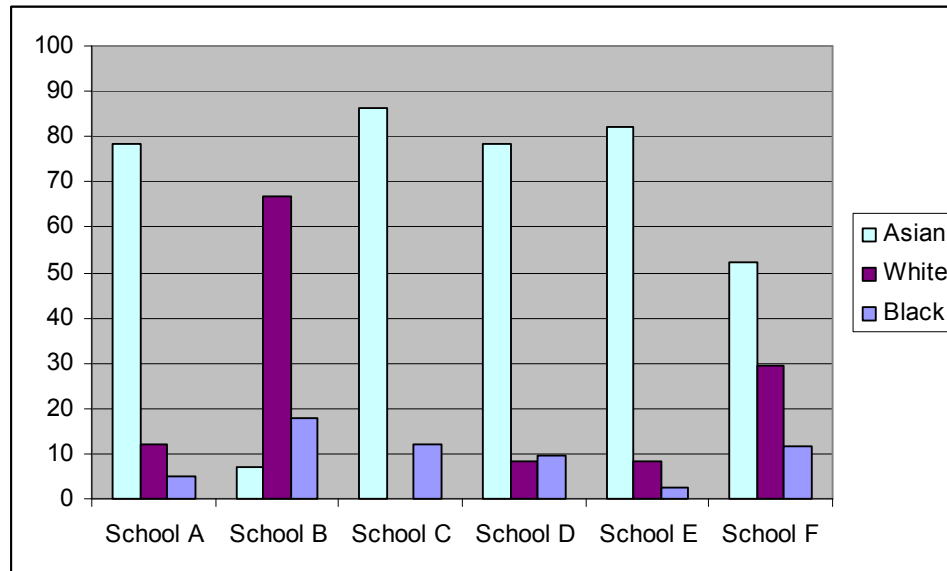
The process for administering the questionnaire was identical to that used in phase two. 94% of the Year 11 cohort in these schools completed a response rate to questionnaire two.

There were a total of 64 items off which 57 were responded to on a Likert Scale and 7 demographic questions which were answered by category.



## Questionnaire Two Characterisation of the Sample

The following graphs and tables demonstrate some of the most prominent variables from the ordinal regression analysis. The responses to the questionnaire are collapsed into three responses (yes = agree and strongly agree. Unsure = neither agree nor disagree. No = disagree and strongly disagree). The items are presented in relation to the variable which is significant to it. For illustrative purposes, qualitative data from phase one is included after each item.



### 1. Ethnicity in Schools Sampled by Ethnicity and Schools

Ethnicity in schools	Ethnicity					
	Asian		White		Black	
	N	%	N	%	N	%
<b>School A</b>	139	78.5	21	11.9	9	5.1
<b>School B</b>	9	6.9	87	66.9	23	17.7
<b>School C</b>	101	86.3	0	0	14	12
<b>School D</b>	185	78.4	19	8.1	23	9.7
<b>School E</b>	100	82	10	8.2	3	2.5
<b>School F</b>	108	52.2	61	29.5	24	11.6
<b>Total</b>	643	63.4	198	19.5	96	9.5

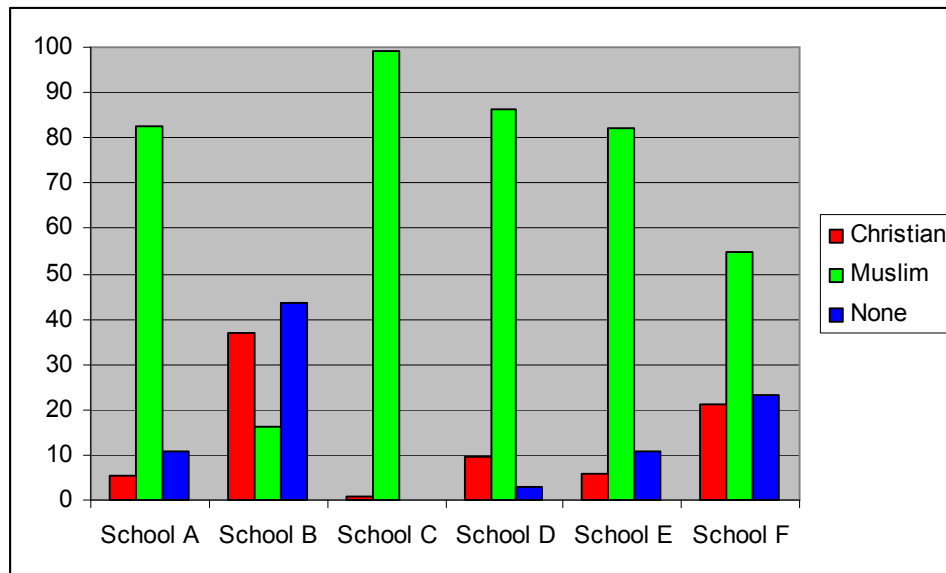
Asians made up just under two thirds of the research sample with white students accounting for just under 20% and black students at 9%. 25 students did not give their

ethnicity. Five of the schools in the sample have Asian as the dominant ethnicity with one school a majority indigenous white school and yet another with no white students at all.

*'England's made up of white people but you don't really see any round here.'*

*'I'm not being funny but it's an Asian area. I don't really go round there. People stare at you.'*

## 2. Sample by Religion in Schools



Religions in schools	Religion					
	Christian		Muslim		None	
	N	%	N	%	N	%
<b>School A</b>	10	5.6	147	82.6	19	10.7
<b>School B</b>	44	37	19	16	52	43.7
<b>School C</b>	1	0.9	115	99.1	0	0
<b>School D</b>	22	9.4	203	86.4	7	3
<b>School E</b>	7	5.7	101	82.1	13	10.6
<b>School F</b>	44	21	115	54.8	49	23.2
<b>Total</b>	128	12.6	700	69.1	140	13.8

Islam is the predominant religion in the research sample at 69% while 13% were Christian and 14% had no religion. 33 students did not give information about their religion. Most schools are majority Muslim except School B, which is a suburban school rather than an inner city school.

*'I go to mosque five times a week. I never miss it. It's very important to me.'*

*'I only go to church for weddings and funerals. My mum used to be a Catholic but she doesn't really go to church now.'*

## Overview of Questionnaire Findings

The descriptive statistics for the 54 questions are presented in Appendix 7. What follows is a list of six items with which there was most agreement and four items with which there was least agreement.

Items producing the most agreement were

- Q.26 *Education is vital to progression in life* (85%)
- Q.14 *I value my friends very much* (85%)
- Q.15 *Good manners are important* (85%)
- Q.16 *I can accept those with a different religion* (84%)
- Q.57d *My mother influences my attitude to life* (83%)
- Q.19 *I am usually truthful and honest* (82%)
- Q.57e *Honesty is important to me* (81%)
- Q.21 *My religious group is often seen negatively* (81%)

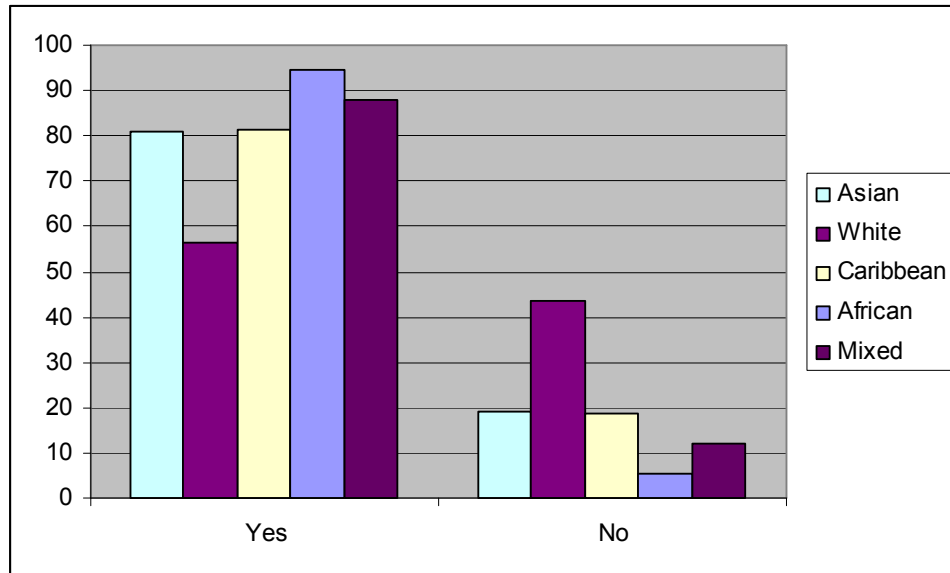
Items producing the least agreement were

- Q.4 *People outside my area do not understand me* (16%)
- Q.9d *I trust politicians* (17%)
- Q.25 *I don't feel British* (18%)
- Q.37 *Pupils here resolve conflict without fighting or threats* (20%)
- Q.27 *I am not responsible for my own educational achievements* (20%)

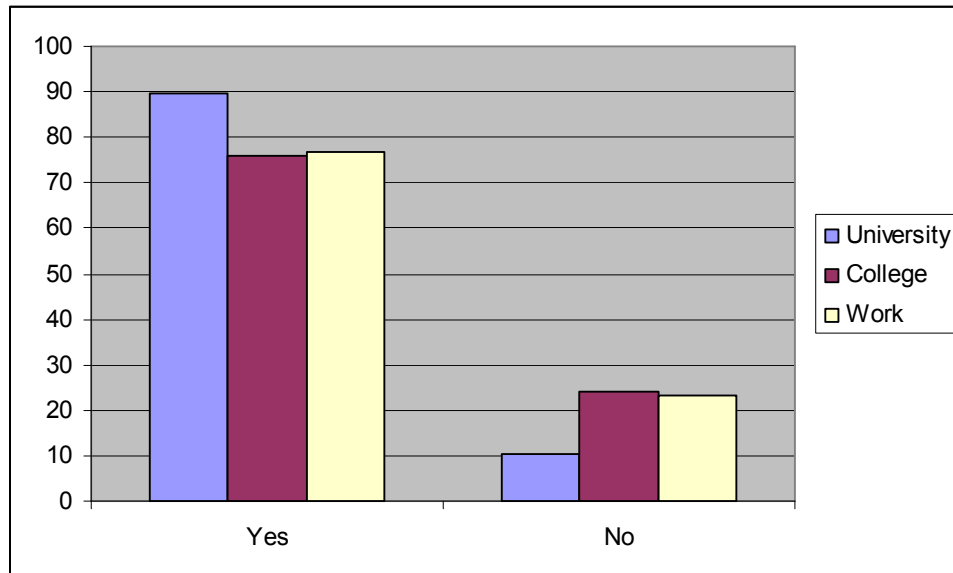
## Identifying influential variables

In order to identify variables from the data set which were potentially influential an ordinal logistic regression model was estimated for each item. All background data (demographic, study intentions, parental education, school subject options and future study intentions and school) were tried for each item. In all cases most variables proved to have no explanatory value. Only those which could not be ignored without reducing the accuracy of the model were considered for presentation below.

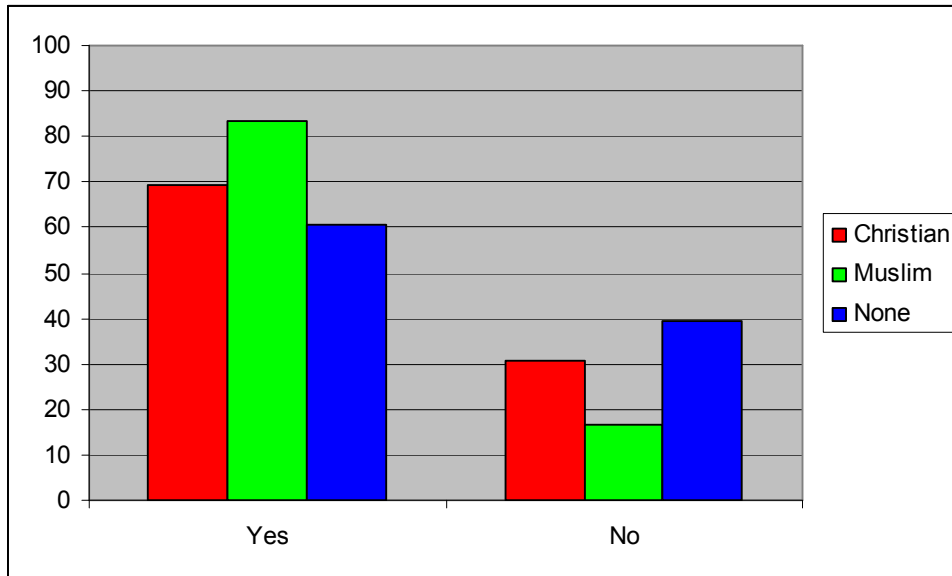
### 3. Students' Ambition to Attend University by Ethnicity



University	Asian		White		Caribbean		African		Mixed	
	N	%	N	%	N	%	N	%	N	%
Yes	447	80.8	106	56.4	26	81.3	55	94.8	43	87.8
No	106	19.2	82	43.6	6	18.8	3	5.2	6	12.2



Parents' Education	University		College		Work		Total	
	N	%	N	%	N	%	N	%
Yes	122	89.7	208	75.9	354	76.8	684	78.5
No	14	10.3	66	24.1	107	23.2	187	21.5



Parents' Education	Christian		Muslim		None		Total	
	N	%	N	%	N	%	N	%
Yes	85	69.1	564	83.2	81	60.4	739	78.0
No	38	30.9	114	16.8	53	39.6	209	22.0

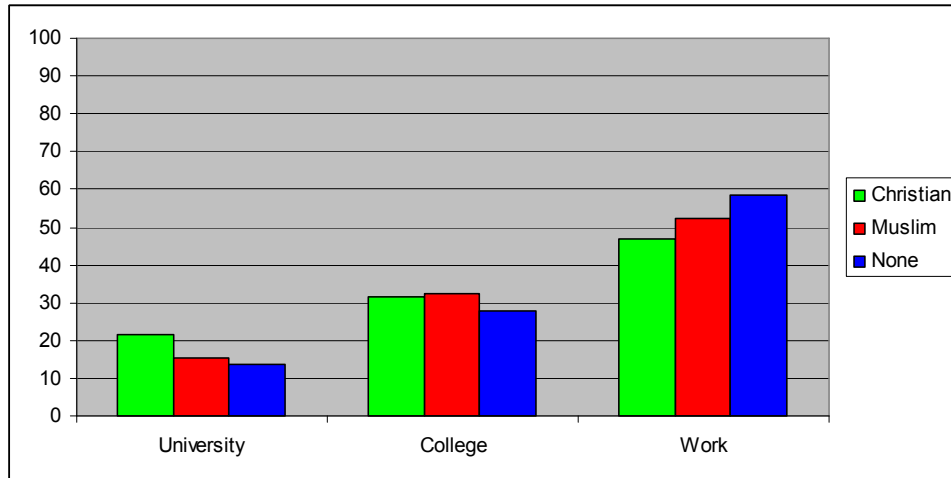
There were generally high proportions of students wishing to go to university

African students and those of mixed ethnicity, those whose parents had attended university, Muslim students and those who saw themselves as British or European were more likely to express such a wish.

*'It comes from my mum and dad. He really wants me to do well and like he never had the opportunity, the way I'm having it, and he tries to back me up as much as possible.'*

*'I've got two views. One is be successful, get a good degree. The other is move to London.'*

#### 4. Post-Secondary Destination of Parents as Reported by Students



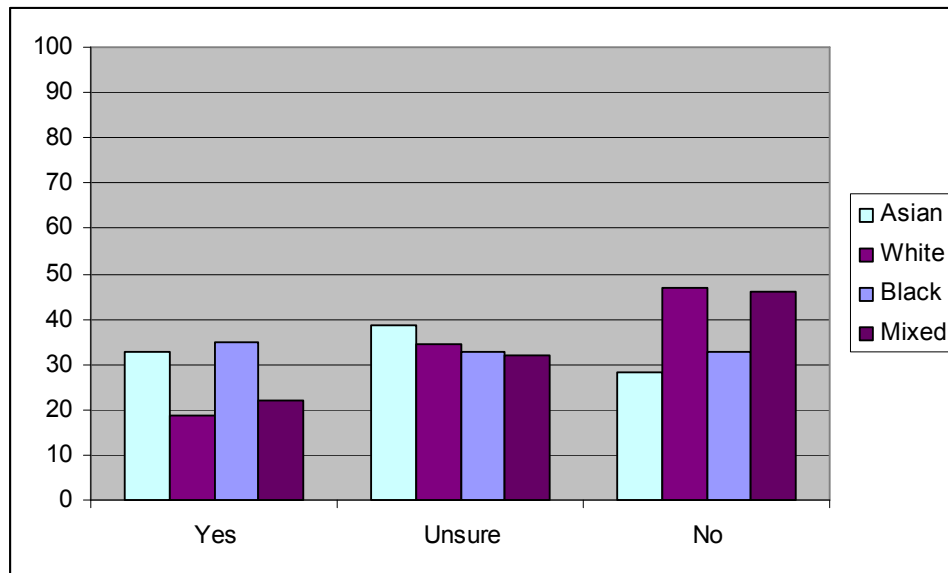
	Religion					
	Christian		Muslim		None	
	N	%	N	%	N	%
<b>University</b>	25	21.4	96	15.4	17	13.6
<b>College</b>	37	31.6	201	32.2	35	28
<b>Work</b>	55	47	328	52.4	73	58.4

White and Pakistani students, Muslim students and those who saw themselves as British of Other Nationality were less likely to report higher levels of parental education. Only children and African students were more likely.

*'My mum didn't go to college or anything but she's taking part-time accountancy exams at night and really going for it and she inspires me to do something good with my life too.'*

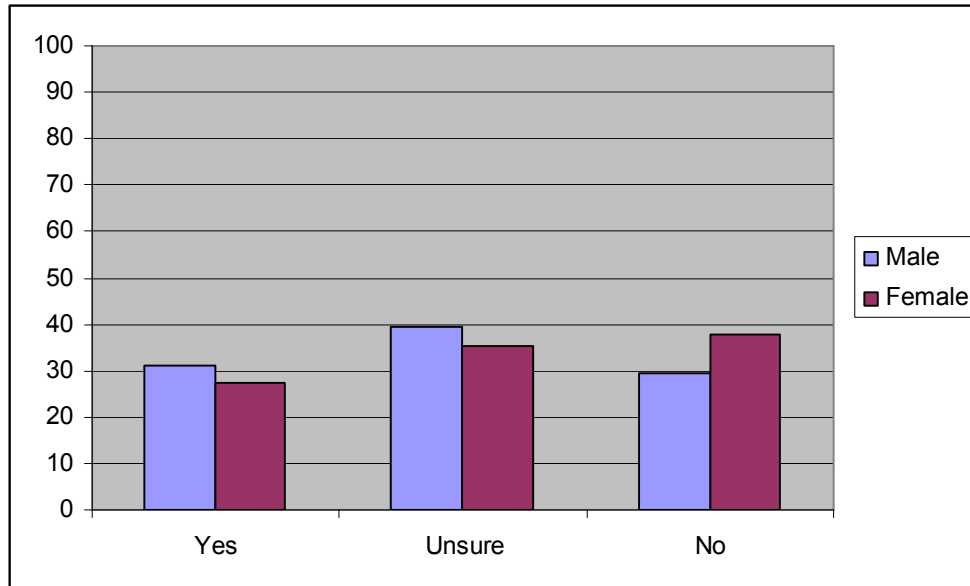
### Question 1 I volunteer and help in the community

White students were less likely to give positive responses to this question. Male students and those wishing to attend university were more likely to do so.



	Asian		White		Black		Mixed	
	N	%	N	%	N	%	N	%
<b>Yes</b>	184	32.9	36	18.6	31	34.8	11	22
<b>Unsure</b>	216	38.6	67	34.5	29	32.6	16	32
<b>No</b>	159	28.4	91	46.9	29	32.6	23	46



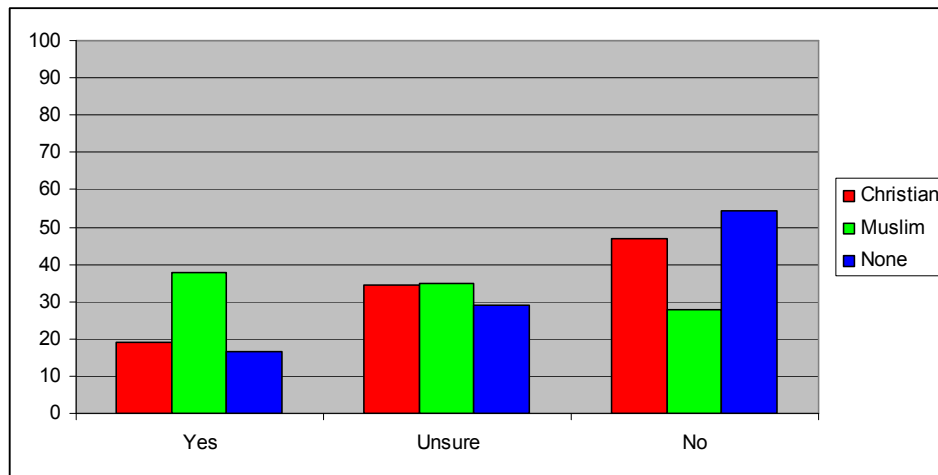


	Male		Female		Total	
	N	%	N	%	N	%
<b>Yes</b>	154	31.0	128	27.2	282	29.1
<b>Unsure</b>	196	39.4	166	35.2	362	37.4
<b>No</b>	147	29.6	177	37.6	324	33.5

*'You wouldn't help because you are wasting your time. You get nothing out of it.'*

*'There's nothing to help out about, there's no chance to help out in the community and no one gives you a chance round here. No one's got any money.'*

### Question 5 Everyone in my community shares the same standards

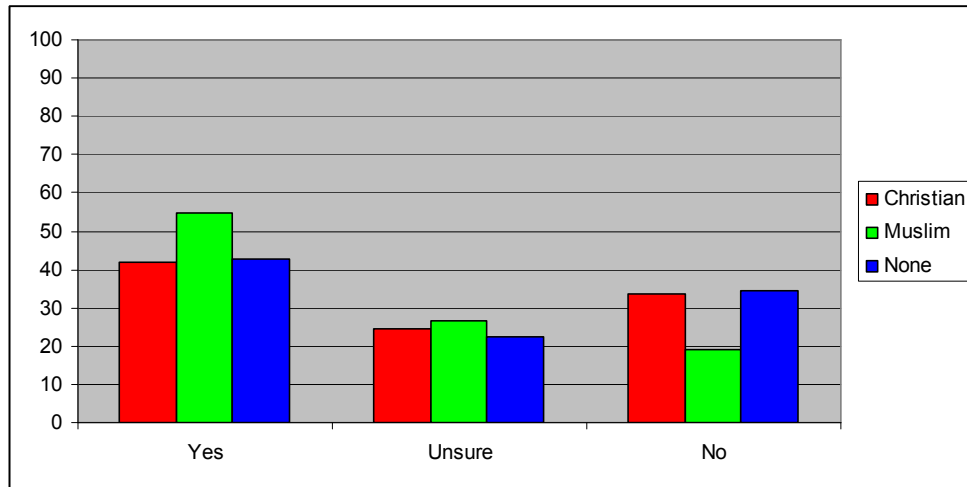


	Religion						Total	
	Christian		Muslim		None		N	%
	N	%	N	%	N	%	N	%
<b>Yes</b>	23	18.9	257	37.6	22	16.8	307	32.5
<b>Unsure</b>	42	34.4	236	34.7	38	29	318	33.5
<b>No</b>	57	46.7	188	27.7	71	54.2	323	34.1

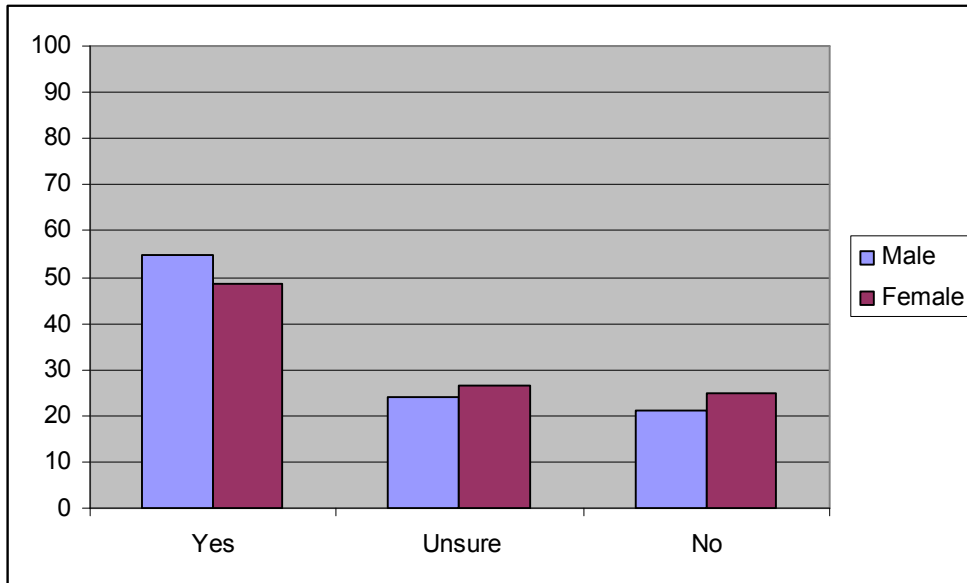
Opinions were fairly evenly divided on whether everyone in the community shared the same values. Those reporting that their parents had no college or university education were more likely to disagree. Muslim students agreed far more (38%) than the other groups. It is important to note an ambiguity in the question, which can be taken to refer to the whole local population or to the Muslim community.

*'My neighbours play Polish Music. It's manky music man. They play loud music so I play mine loud too.'*

**Question 8 I generally trust people around me**



	Religion						Total	
	Christian		Muslim		None		N	%
<b>Yes</b>	51	41.8	375	54.7	57	42.8	491	51.3
<b>Unsure</b>	30	24.6	181	26.4	30	22.6	246	25.7
<b>No</b>	41	33.6	129	18.9	46	34.6	219	22.9



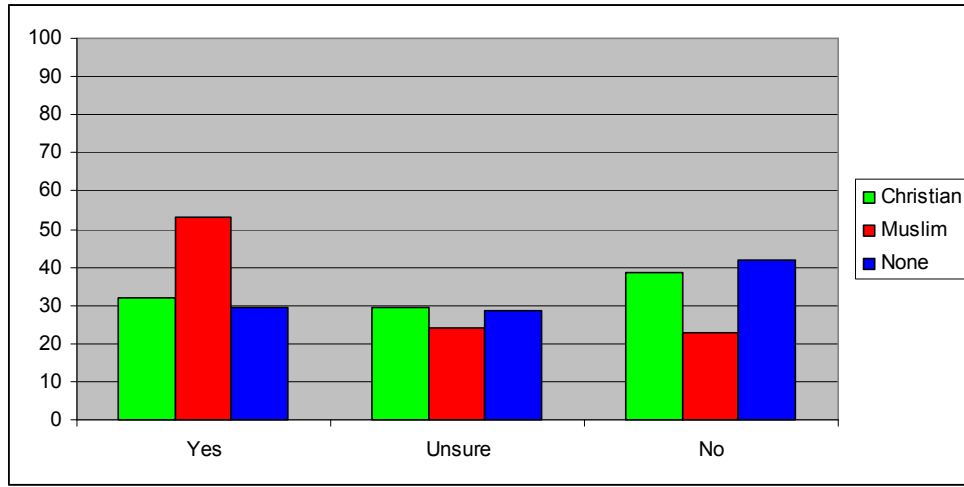
	Male		Female		Total	
	N	%	N	%	N	%
<b>Yes</b>	271	54.9	229	48.5	500	51.8
<b>Unsure</b>	119	24.1	125	26.5	244	25.3
<b>No</b>	104	21.2	118	25.0	222	23.0

A slight majority of students agreed that they trusted those around them. Muslim students and boys were likely to give more positive responses and those whose parents had attended university less positive responses. Muslim students had about half the rate of disagreement shown by other students.

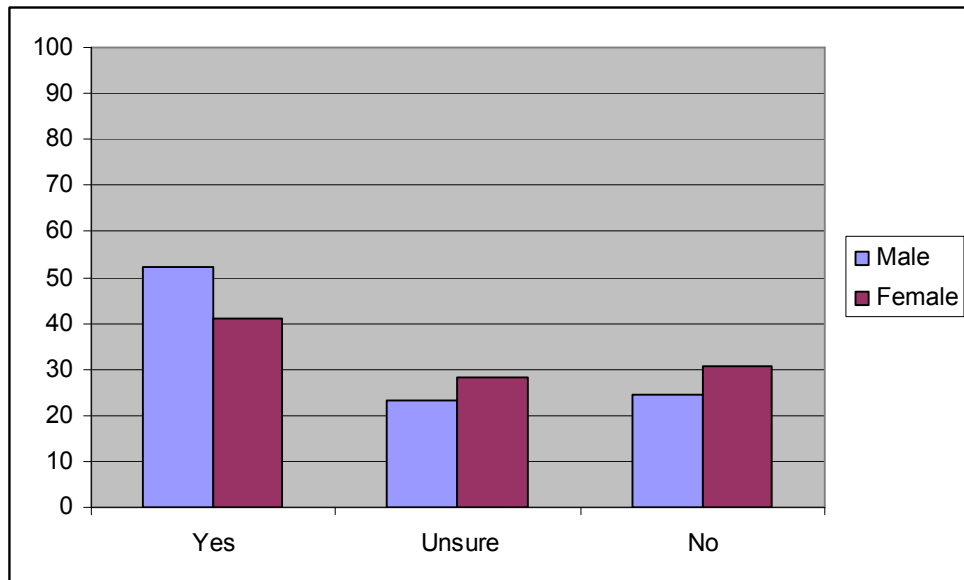
*'There are 10 to 15% of people that are good and then the rest.'*

*'Well you can trust people and I guess it's cool when you can but a lot of the time it's not possible, not round here anyway.'*

**Question 9b I trust the following people: my neighbours**



	Religion						Total	
	Christian		Muslim		None		N	%
<b>Yes</b>	39	32	360	53.2	40	29.4	446	46.9
<b>Unsure</b>	36	29.5	163	24.1	39	28.7	242	25.5
<b>No</b>	47	38.5	154	22.7	57	41.9	260	27.6

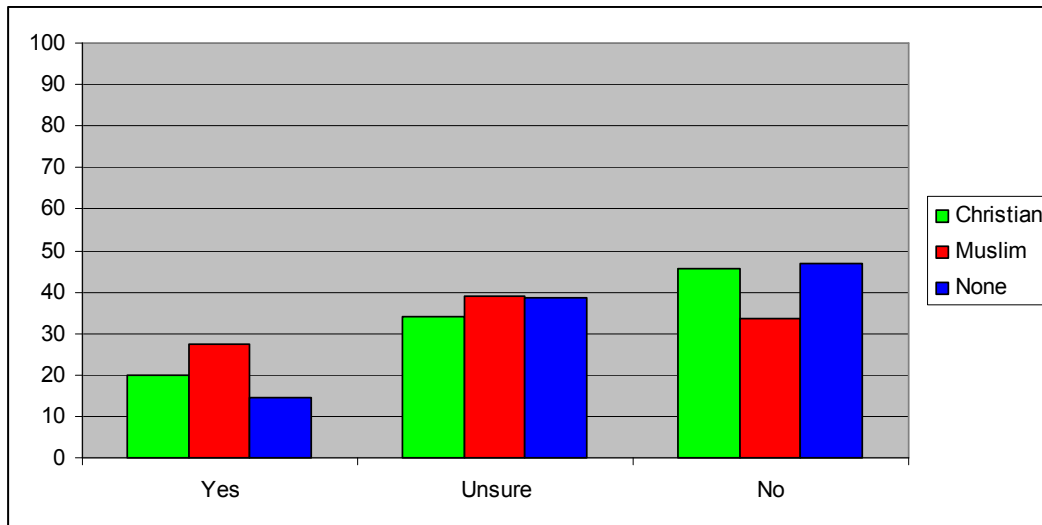


	Male		Female		Total	
	N	%	N	%	N	%
<b>Yes</b>	258	52.3	192	41.1	446	46.9
<b>Unsure</b>	115	23.3	131	28.1	242	25.5
<b>No</b>	120	24.4	144	30.9	260	27.6

Muslim students, Caribbean students, male students and those whose parents had attended college were more likely to agree with the statement. Students with mixed ethnic background were less likely.

*'It depends on what neighbours you have. If damage is being done, some just look over and then go back to their own house.'*

**Question 9e I trust society**

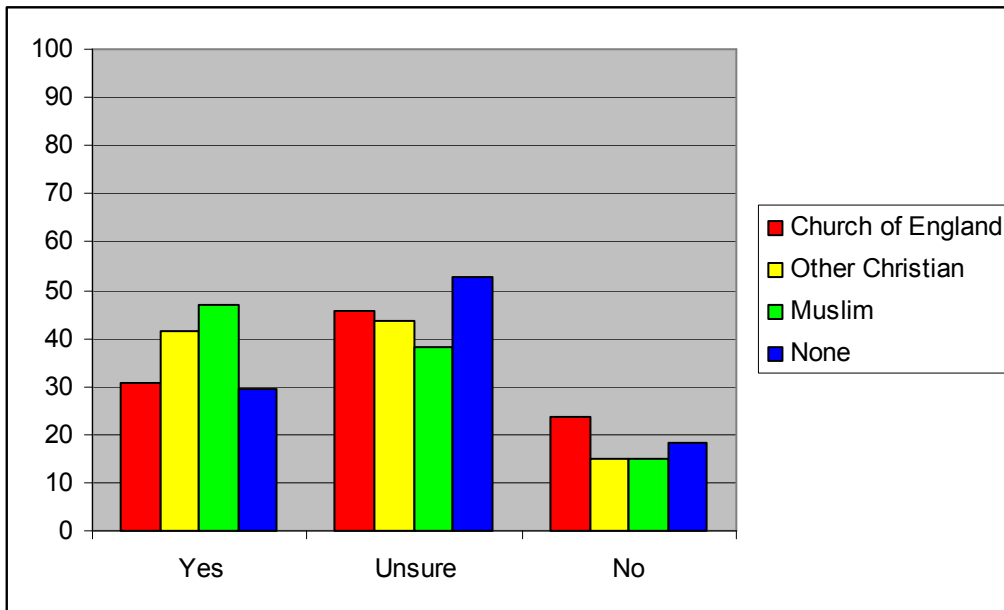


	<b>Religion</b>							
	<b>Christian</b>		<b>Muslim</b>		<b>None</b>		<b>Total</b>	
	<b>N</b>	<b>%</b>	<b>N</b>	<b>%</b>	<b>N</b>	<b>%</b>	<b>N</b>	<b>%</b>
<b>Yes</b>	24	20	183	27.4	19	14.4	19	14.4
<b>Unsure</b>	41	34.2	261	39	51	38.6	51	38.6
<b>No</b>	55	45.8	225	33.6	62	47	62	47

Caribbean students, Muslim students and those whose parents had attended college were likely to give more positive responses to this question. Those who saw themselves as European were likely to give less positive responses.

*If you go to a job interview, they'll ask you where you go to school. If you say Saltley they'll say blah, blah. They want to see you go to posh school.'*

**Question 13 I would like to see character training as part of my school experience**



	Religion									
	Church of England		Other Christian		Muslim		None		Total	
	N	%	N	%	N	%	N	%	N	%
<b>Yes</b>	22	30.6	22	41.5	314	46.8	39	29.3	404	33.0
<b>Unsure</b>	33	45.8	23	43.4	257	38.2	70	52.6	387	41.1
<b>No</b>	17	23.6	8	15.0	100	15	24	18.1	150	15.9

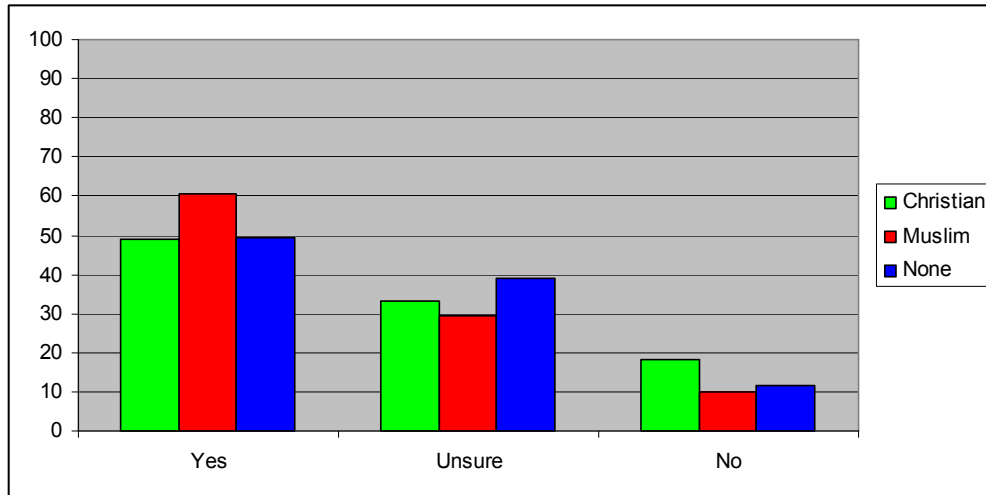
Church of England students and those who said they had no religious faith, as well as those who saw themselves as European, were likely to give less positive answers.

*'I don't see why not. Anything helps long as teachers don't go on.'*

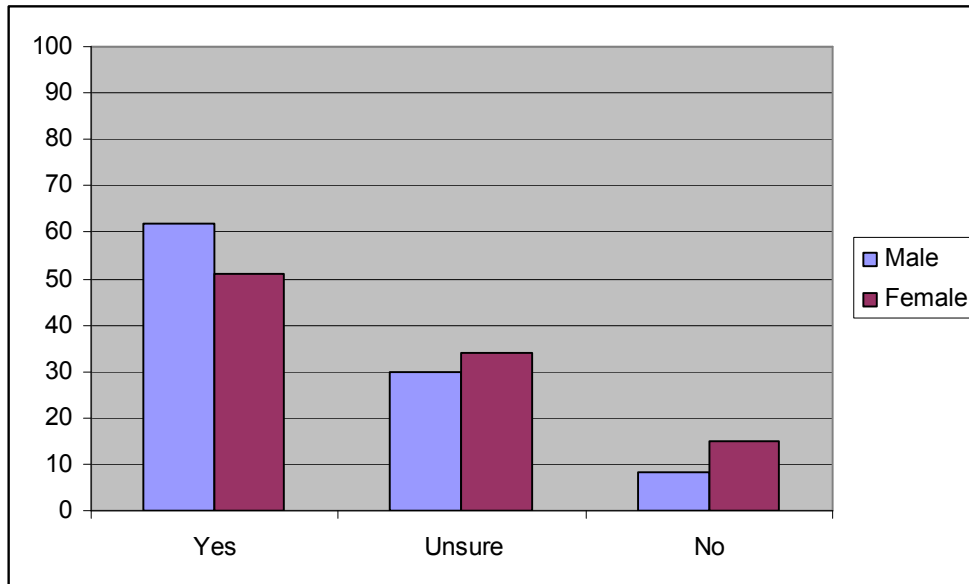
*'I don't know what it would be but I would do it if we got treated like adults.'*



**Question 31 School could do more to build my character**



	Religion						Total	
	Christian		Muslim		None		N	%
<b>Yes</b>	N	%	N	%	N	%	N	%
	59	48.8	416	60.4	64	49.2	545	56.6
<b>Unsure</b>	40	33.1	204	29.6	51	39.2	307	31.8
<b>No</b>	22	18.1	69	10	15	11.6	112	11.7



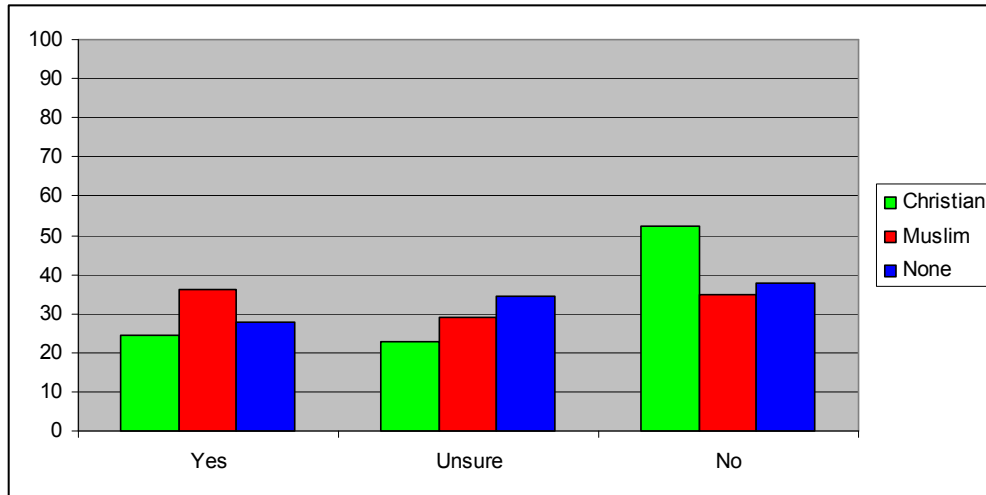
	Male		Female		Total	
	N	%	N	%	N	%
<b>Yes</b>	306	61.9	239	51.0	545	56.6
<b>Unsure</b>	147	29.7	160	34.1	307	31.8
<b>No</b>	42	8.5	70	14.9	112	11.7

Male students, Muslim students and those whose parents attended university were likely to give more positive responses. Those who saw themselves as European were likely to be less positive.

*'A lot of teachers just come for the money. They're not really interested in helping you like that.'*

*'Yeah I'd be interested in it.'*

**Question 36 Students here are willing to share with others, even if they are not friends**



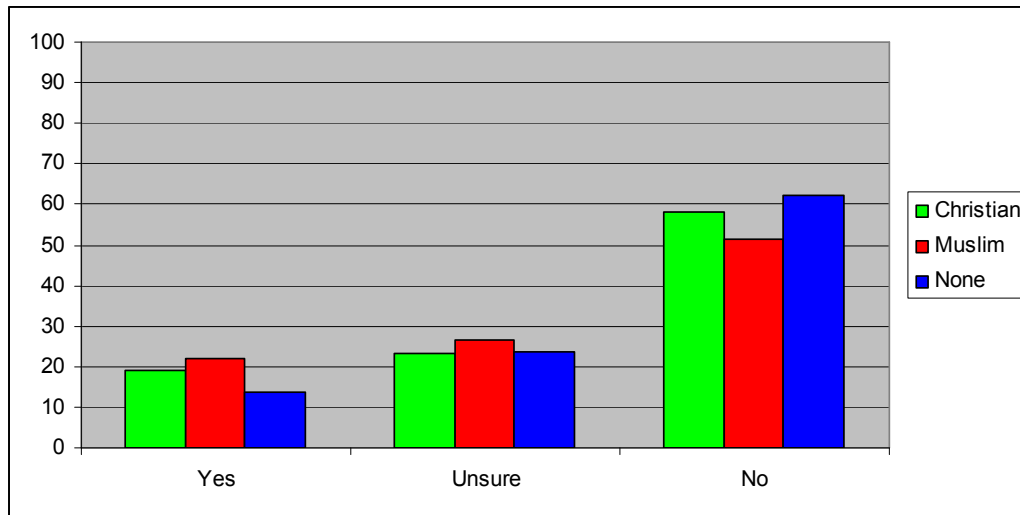
	Religion						Total	
	Christian		Muslim		None		N	%
	N	%	N	%	N	%	N	%
<b>Yes</b>	30	24.6	248	36.1	36	27.7	318	33.3
<b>Unsure</b>	28	23	199	29	45	34.6	281	29.4
<b>No</b>	64	52.4	240	34.9	49	37.7	356	37.2

Opinions were evenly balance on this issue. Christian students and those with more siblings were likely to give less positive responses to this question.

*'No way people would do stuff like that here! People would just jump on you man.'*

*'Well my friend lends me CDs and let's me use her mobile sometimes'*

**Question 37 Students here resolve their conflict without fighting or threats**



	Religion						Total	
	Christian		Muslim		None			
	N	%	N	%	N	%	N	%
<b>Yes</b>	23	19.0	150	22.1	18	13.8	195	20.6
<b>Unsure</b>	28	23.1	181	26.6	31	23.8	245	25.9
<b>No</b>	70	57.9	349	51.3	81	62.4	507	53.5

Levels of agreement are low in relation to student conflict resolution. Muslim students were more likely to agree and those wishing to go to university less likely to agree.

*'There's a lot of fighting in school and you can't always move into a good area ... so you have to keep yourself to yourself.'*

*'There's always something kicking off in this school. It's hard to get on with things. You have to keep your head down.'*

## 8 Factor Analysis Two

It was clear in the analysis of questionnaire one that questions listed as important in a principal component can include things that do not fit easily into any general interpretation. Nor does ‘rotation’ necessarily produce results that are readily intelligible. Since in comparison with the first questionnaire the second was more influenced by comments made during interviews and less influenced by prior interests of the research team, the data was much less ‘tidy’ and previously used methods of analysis were less successful. A more effective approach was devised here for identifying main themes or structures in the data. The following paragraph outlines the technical procedure used to arrive at clusters of variables.

In technical terms, PCA was used to locate each question within and abstract multi-dimensional space, using component loadings as Euclidean co-ordinates. A simple cluster analysis was then used to find a structure for the questions. In less technical terms, the analysis aimed, as far as possible, to show which questions were most closely associated with which, but also to show how each of these small groups of questions was related to others.

Nine clusters of questions emerged. Three items *English* and *European* nationality and *Q3 Nothing really changes where I live* were not closely associated with anything else and do not appear in this analysis. Clusters are presented in order of appearance in the SPSS output. This has no particular significance.

Clusters 1 to 4 and Clusters 5 to 8 form two groups with relatively close internal relationships. Cluster 9 and Cluster 10 are isolated.

### *Cluster 1*

The first cluster (see Appendix 8e) contains two main subgroups. The first deals with religion and ethnic background. The three questions on religion were especially closely related.

- Q19d I am taught how to have good character by my religion.*
- Q22 Religion is very important in my life.*
- Q23 Religion helps me be a better person.*
- Q21 I am proud of my ethnic background.*

The second might be seen as dealing indirectly with the same issues.

- Q46 Getting married is important.*
- Q48 I sometimes give to charity.*
- Q50 I would like to see more black and Asian MPs in Parliament.*

A final item is not more closely associated with either one of these two subgroups, but is clearly part of the first cluster. Note that this item is reversed. A high score indicates disagreement.

*Q47 There is nothing wrong with sex before marriage.*

This indicates that belief in the importance of marriage was not the same thing as seeing something wrong in sex before marriage.

White or mixed ethnic background students tended to be less positive generally about this cluster as a whole. Church of England, Other Christian, Muslim and respondents with Other Religion tended to be more positive. There were differences between schools, but these did not materially affect the model.

Students seeing themselves as having Other Nationality were more inclined towards getting married, giving to charity and having black and Asian MPs, and female and Muslim students tended in the opposite direction.

### *Cluster 2*

The second cluster (see Appendix 8f) consists entirely of the parts of Question 57, asking about the importance of six virtues. Although these fell into two groups, they were all very closely related.

*Q57a Tolerance*

*Q57f Courtesy*

*Q57b Justice*

*Q57c Loyalty*

*Q57d Trust*

*Q57e Honesty*

Female and Muslim students and those who hoped to go to university tended to be more positive generally about this cluster as a whole. Only children and those whose parents went to college tended to be less positive.

There was some evidence, though not very strong, that males tended towards tolerance and females towards trust. Note that the estimation for this model is not very robust.

### *Cluster 3*

The third cluster (see Appendix 8g) consists of two subgroups and a single question that is not more closely related to one than the other, but is clearly part of this cluster.

*Q14 I value my friends very much.*

*Q18 I think having character is important.*

*Q19a I am taught how to have good character at home.*

*Q26 Education is vital to progression in life.*

*Q15 Good manners are important.*

*Q16 I can accept those with a different religion.*

*Q17 I can accept those with a different sexuality.*

*Q28 I speak up when I see someone being bullied.*

One group of questions clearly relates to openness to others, empathy, and suchlike concepts. The other group is a rather mixed bag and its close relation to openness and empathy is interesting, but difficult to interpret.

This cluster is closely associated with Cluster 2. Students who strongly believed in the importance of the virtues tended to be very positive about these questions. Female and Muslim students and those who wished to go to university tended to be more positive generally about this cluster as a whole. Only children tended to be less positive. Differences between schools did not materially affect this model.

Female students and those expected to go to university tended towards openness and empathy. Those with no religion, those whose parents attended college and those who saw themselves with Other Nationality tended in the other direction.

#### *Cluster 4*

The fourth cluster (see Appendix 8h) is fairly loosely structured with six questions relating to conformity to standards. The second dimension appears to contrast personal conformity with rules on the one hand and making others conform on the other.

*Q29 I cheat sometimes on a test or in homework.\**

*Q30 I admit when I make a mistake.*

*Q39 Pupils should not spread rumours or gossip.*

*Q41 I always obey the law.*

*Q52 The police should do more in my community.*

*Q55 If I were Prime Minister I would clean up my local neighbourhood.*

Female respondents and those wishing to go to university gave more generally positive responses. Only children, Caribbean students and those of mixed ethnic background tended to be less positive. Differences between schools accounted for the effect of intention to go to college but otherwise had no substantial influence on the model.

Indian respondents and those hoping to go to university tended towards conforming themselves.

All the above clusters form a group distinct from what follows. For the most part Clusters 1 to 4 can be seen as relating to the character itself and related concepts, whereas what follows gives students' judgment upon school and society.

#### *Cluster 5*

The fifth cluster (see Appendix 8i) contains three subgroups and one anomalous question. This may well be a random effect.

- Q36 Pupils here are willing to share with others, even if they are not friends.*
- Q37 Pupils here resolve conflict without fighting or threats.*
- Q56 The content of internet websites and online gaming can be dangerous to my own personal moral standards.*
- Q32 Teachers ask me my opinion.*
- Q33 Teachers listen carefully to my explanation of why I disagree with them.*
- Q34 Teachers explain the reasons for a rule or punishment.*
- Q35 Teachers teach me how to make decisions about moral issues or problems in life.*
- Q19b I am taught how to have good character at school.*
- Q19c I am taught how to have good character in the community.*

For the most part these questions are related to the moral ethos of the school. One group of questions focuses on teachers another on students. Whether students thought they were taught to have good character at school was less closely related to their estimate of the moral ethos of the school, but very closely related to whether they thought they were taught to have good character in the community. Concern about the dangers of the internet is not conceptually connected with the other questions in the cluster; so it is interesting to see that a high estimation of the moral ethos of school is in fact associated with this concern.

There is little difference between judgments given on students and those on teachers; but this evidence is insufficient by itself to support a view that teachers who take students seriously lead to students with pro-social behaviours.

Pakistani (not Pathan), White, Caribbean and those mixed ethnic background, those whose parents went straight to work and only children gave generally less positive responses.

#### *Cluster 6*

Cluster 6 (see Appendix 8j) contains only three questions, which might be expected to be more closely associated with some of the questions in Cluster 9 below. However, the responses clearly place Cluster 6 in a group with Clusters 5, 7 and 8. One thing these questions do have in common is that responses to them are particularly difficult to interpret.

Claiming to understand the British way of life was closely associated with regarding Britain as a moral country. Seeing society as favouring individualism is more closely associated with these two than with any other questions.

- Q42 Society encourages us to be individuals rather than citizens.*
- Q45 I understand the British way of life.*
- Q49 Britain is a moral country.*



Female students and those with no religion gave generally less positive responses.

Female and Indian students and those whose parents attended university tended towards the question on society rather than the two questions on Britishness.

#### *Cluster 7*

This cluster (see Appendix 8k) consists entirely of the parts of Question 9, asking about whom respondents trust.

- Q9a I trust my teachers.*
- Q9b I trust my neighbours.*
- Q9c I trust the police.*
- Q9d I trust politicians.*
- Q9e I trust society.*

The second dimension could be seen as contrasting relative emphasis on trusting people close to students (teachers and neighbours) with relative emphasis on more distant people.

Muslim and Indian students, those expecting to go to university and those whose parents attended college gave generally more positive responses. Those with mixed ethnic background were less positive.

Female students and those of no religion tended towards more distant people and those expecting to go to university tended towards people who are closer. Differences between schools accounted for the effect of religion.

#### *Cluster 8*

Cluster 8 (see Appendix 8l) consists of two closely related pairs of questions and two more loosely related items. All relate to a judgment upon the community context in which students lived their lives.

- Q7 I am happy most of the time.*
- Q8 I generally trust people around me.*
  
- Q12 I have pride in Britain*
- Q6 I am proud of the West Midlands.*
  
- Q5 Everyone in my community shares the same standards.*
  
- Q2 Life in East Birmingham is fair to me.*

The second dimension seems to show a contrast between those with a relative bias towards a positive personal outlook and those with a relative bias towards positiveness about the community.

White and Caribbean students, those of mixed ethnic background, those who claimed Other Nationality and only children gave generally less positive responses. Those whose parents attended college and those who wished to go to university were more positive.

Students with no religion tended towards a personal positive outlook while female students and those who saw themselves as British tended towards regarding society positively.

*Clusters 9 and 10*

These two clusters were isolated from cluster 1 to 8. The first seems to consist of those questions that were posed in negative terms.

- Q51 I wish Britain didn't copy the American way of life.\**
- Q27 I am not responsible for my own educational achievements.\**
- Q10 There's not really that much to be optimistic about.\**
- Q11 Being good doesn't make any difference to the community.\**
- Q43 Society isn't that important.\**
- Q44 Being British doesn't actually mean anything to me.\**
- Q25 I don't feel British.\**

The second consists of four questions that did not fit into any previous cluster.

*British nationality*

- Q40 I experience bullying and violence in my school or local area.*
- Q54 I'd rather be free to play loud music than have the right to peace and quiet.*
- Q38 Pupils here do not care if their friends cheat.*

The interest here lies solely in the fact that, for example, Question 38 did not fit into Cluster 5 where judgment was given on the character of students and Question 54 did not fit into Cluster 4 on conformity to social rules.

The overall structure in students' thinking (that is in the main dimensions along which they differed) is shown in the table below. Individual students have positions within this structure, with their views on one topic relatively independent of their views on others. The questions omitted from this analysis and those in the uninterpretable Cluster 10 may point towards complexity beyond that shown in the table. What is seen here must be taken along with the complexity found in the analysis of the first questionnaire. The way in which the young people of Hodge Hill think about character and about society demonstrates a degree of subtlety.

	<b>Main Clusters</b>	<b>Sub-clusters</b>
Views on virtue, character, etc	Religion	Religion Related moral issues
	Virtues	Other-directed Personal reliability
	Openness and Empathy	
	Rules and Standards	Personal conformity

		Imposing conformity
Judgment on society	School	Teachers Students Teaching good character
	Britain	Positive way of life Individualism
	Trust	People close People distant
	Local Community	Personal positiveness Community

## **The influence of Religion**

This study has not been directed at investigating any special role of religion in young people's thoughts about character. Religion was considered only as one among a number of potential explanatory variables in the quantitative parts of the study. However, religion has pushed itself forward as very influential.

Religion was seen to be important in two ways. Firstly, in the qualitative phases of the study young people often made spontaneous references to religion when talking about character, showing that they thought it was important. Secondly, in the factor analysis religion was frequently one of the variables that proved to have explanatory value. Distinct, though sometimes very subtle, differences were found in the structure of responses from different religious groups. Muslim pupils stood out as being especially distinctive. Pupils espousing other non-Christian religions were sometimes even more distinctive; but due to their small numbers little can be deduced from this. Similarly, the number of Roman Catholics is too small to support any analysis of their views (this is largely because most of those living in the area attend Catholic schools outside it and outside the study). Church of England, other Christians and even those who claimed no religious faith sometimes stood out.

Any discussion of why religion proved important in these two ways would involve speculation beyond the scope of this report.

## 9 Student Destinations 2008-2009

6 <sup>th</sup> Form	FE College	Working	Unknown	Other
26%	61%	5%	7%	1%

Overall progression to Further Education in the Hodge Hill Constituency is 87%.

### Progression to Higher Education Hodge Hill Constituency 1999-2006

1999	2006	Difference
17%	23%	6%

Full time entrants to Higher Education aged 18 to 20 from the Hodge Hill constituency have risen (an average of 10 students more per year). It should be noted that up to 30% of the students living in the constituency attended schools other than the six schools in this sample.

In 1998 there were only 4,604 UK students from unskilled family backgrounds accepted for degree courses out of a total of 272,340 - 1.69% of the total entry. Non-participation in Higher Education follows non-participation in school. The period in Further Education appears to be a critical time for students in Hodge Hill. In this study the proportion of students aged 16 intending to go on to university exceeds the proportion of 18 year olds who in the past have actually done so.

Universities have actively urged working class pupils and ethnic minorities to enter their institutions in recent years, through summer schools, campus visits and by developing partnerships with schools and colleges. The participation of Hodge Hill schools in summer schools and partnerships with higher education institutions is extremely limited. Despite the Widening Access and Increasing Participation agenda, access to education still remains remarkably unequal across social classes.

Nationally at ages 16, 17 and then 18+, there is a greater falling away from education by pupils from the lower social groups. The attrition rate in one Hodge Hill school is significant: 15-20 students remained in Year 13 from an initial 100+ on roll. If that is so, then it may indicate that their experience of social, educational and economic inequalities make it less likely that these students will develop the character traits that will equip them for success in future life. Most students end their education with level 2 qualifications. If these issues were addressed, and students from lower social groups were to stay on in greater numbers and achieve the level 3 qualifications required for Higher Education, then participation would be increased. Students also attend courses to claim the Educational Maintenance Allowance grants (between £10-30 per week), a good source of income for low income families and this is a primary factor for course attendance.

The students in Hodge Hill appear to lack a mental map of how to progress to Higher Education. While the students in Hodge Hill have high aspirations they seem to be unable to navigate a route through success within the educational system as it currently exists.

## **10 Appendices**

### **Appendix 1 – School Profiles**

#### **School A Profile**

The DCSF achievement tables had the school with 26% of students achieving 5 A\*-C grades including English and Mathematics against the national average of 46%. The 5 A\*-C category had the school at 64% as against the national average of 61%.

The school places an emphasis on moral values and positive character development. Posters and visual materials around the school reinforce the school's character-building ethos.

#### **Mission statement/Aims**

'Our aim is for young people to learn in an orderly, caring community to achieve individual success. Our pupils want to succeed. Dedicated, experienced staff plus superb facilities give every pupil the opportunity to aim high.'

#### **Sixth Form**

There is no sixth form provision at Park View.

#### **School B Profile**

The DCSF achievement tables (2007) had the school with 24% of pupils achieving 5 A\*-C grades including English and Mathematics against the national average of 46%. In the 5 A\*-C category had the school at 50% as against the national average of 61%.

#### **Mission statement/Aims**

Our school will be an exciting, well ordered and caring learning community, where all pupils and staff work together to discover and develop their talents and skills and where the learners of today become the leaders of tomorrow.' A central theme for the school is that of 'unlocking potential':

##### **'Unlocking Potential of our Pupils**

We develop a desire for lifelong learning and self-improvement. We celebrate achievement, excellence and progress.

##### **Unlocking Potential by our Curriculum**

We develop, for our pupils, a broad, balanced, personalised and inclusive curriculum, which delivers outstanding outcomes.

##### **Unlocking Potential by our Partnerships**

We build positive relationships between pupils and staff. We develop robust partnerships with parents, carers, business and the community.

##### **Unlocking Potential by our Environment**

We provide a safe, well ordered, caring and stimulating learning environment for all that is at the cutting edge of innovation.'

### **Sixth Form**

The Post 16 Centre is a specialist building on the main school site. Over 30% of all year 11 pupils stay on at the centre. The pupils are offered course at levels 1 to 3 in either vocational or the traditional A level route. DCSF tables show that the sixth form averages 40 pupils each for Year 12 and 13 based on figures for 2007. The average score per student was 435.8, which equates to two full A level grades of B and C.

### **School C Profile**

This is a small school with around 600 on roll. It has an Excellence in Cities Learning Centre with state of the art ICT provision. In terms of results the DCSF achievement tables had the school with 38% of pupils achieving 5 A\*-C grades including English and Mathematics against the national average of 46%. The 5 A\*-C category had the school at 54% as against the national average of 61%.

The school has been granted a determination lifting the requirement for broadly Christian worship for all pupils. This has been replaced by collective Islamic worship and a separate assembly for those children whose parents wish them to be withdrawn.

### **Mission statement/Aims**

‘We encourage high standards of social, moral and ethical behaviour with a continual emphasis on respect for all respect for the individual, respect for the learning environment and respect for the community.

‘We strive to give all pupils opportunities to enable them to develop as effective learners. We value the strengths of each young person and encourage and foster the acquisition of knowledge, understanding, skills and values relevant to the challenge of an ever-changing world. To support this commitment we emphasize the importance of promoting, celebrating and recognising achievement in all its many forms.

‘We believe in the concept of partnership; working together with parents, governors and the community to ensure that every child fully participates in school life—supporting the school in its vision of offering the very best in educational opportunities.’

**Sixth Form** There is no sixth form provision at Park View.

## **School D Profile**

The college is a large secondary school with over 1400 pupils between the ages of 11 and 18. The school is a diverse community with pupils and staff from many countries, cultures and backgrounds; one of the school's successes is the integration of these groups within the school community.

The DCSF achievement tables had the school with 33% of pupils achieving 5 A\*-C grades including English and Mathematics against the national average of 46%. The 5 A\*-C category had the school at 38% as against the national average of 61%.

### **Sixth Form**

The sixth form averages 56 pupils each for Year 12 and 13 based on figures for 2007. The average score per student was 389.3, which equates to two full A level grades of D and E.

## **School E Profile**

This is a small school with self-proclaimed strong community values. Ofsted describe the school's spiritual, moral, social and cultural development as outstanding. The school has a good record of academic achievement and a strong pupil voice (Youth Parliament and a Young Journalist Team). The DCSF achievement tables had the school with 46% of pupils achieving 5 A\*-C grades including English and Mathematics against the national average of 46%. The 5 A\*-C category had the school at 59% as against the national average of 61%.

Central to the ethos of the school is the *Every Child Matters* government initiative with aims for children listed as:

- Being healthy
- Staying safe
- Enjoying and achieving
- Making a positive contribution
- Achieving economic well-being.

### **Mission statement/Aims**

'As a small family school, we know and care for every child. We genuinely value and strive to enhance working partnerships with our families and our local community, knowing that in those partnerships lies our greatest strength and best hope of raising achievement and aspirations of all our children to ensure that we are really educating tomorrow's women today'.

### **Sixth Form**

There is no sixth form provision at this school.



## **School F Profile**

The DCSF achievement tables had the school with 17% of pupils achieving 5 A\*-C grades including English and Mathematics against the national average of 46%. The 5 A\*-C category had the school at 75% as against the national average of 61%.

### **Mission statement/Aims**

The Hodge Hill Sports and Enterprise College is an 11-16 co-educational school serving a wide area to the north and east of the centre of Birmingham. It is an 8-form entry school with approximately 1186 pupils on roll. In addition we run sixth form provision

The school serves a rich and diverse area with pupils coming from some 50 different feeder schools. Liaison with feeder schools is very strong and goes well beyond transfer arrangements. In many respects the school reflects the ethnic and cultural diversity of the City of Birmingham. Some 56% of pupils come from ethnic minority communities — this group is constituted of 46% from a broadly Asian background, 10% black/Afro-Caribbean backgrounds while a further 6% come from a dual heritage background. Its pupils span the range of socio-economic status, though significant proportions come from homes suffering some disadvantage. At present 30 % of pupils qualify for a free school meal.

### **Sixth Form**

The school launched Sixth Form provision in September 2006, on a franchise basis in partnership with Sutton College. There are no sixth form results available.

## Appendix 2 - Phase One Group Interview Schedule

### Week One

**Setting** Comfortable non-classroom, neutral space

**Materials** white flipchart paper (A3), markers, voice recorder

- Name badges and icebreaker
- Firstly welcome to you and thank you for coming to this group discussion. I want to remind you that what you say is strictly **confidential** and nothing will be traced back to you **individually**.
- So what we're going to do is look at the **characteristics** of the type of person that we may wish to develop, grow and change into, in short the type of person we wish to **become**.
- Part of this is to do with us having a set of **values** personal to you that may be good or bad, so what we will be discussing are what sorts of attitudes, dispositions and values people demonstrate in their behaviour.
- The importance of the project
- You are the teachers, and I am here to listen and learn
- *(If this is something you enjoy there will be further opportunities to contribute)*
- Any questions you want to ask me?
- Object as listening management tool

## Intro Qualities of Family and Role Models Specific to Local Area

**What are participants' definitions of good character and appropriate values for the 21<sup>st</sup> century?**

### **1. What role models can you think of that you look up to? They can be anyone.**

*If you can't think of anyone immediately work with the person next to you and tell them.*

What qualities have they shown in their actions?

What have they done that convinces you to look up to them?

### **2. Growing up where *you* live what makes a successful person? (Someone who has got it sorted).**

What sort of qualities do you think that successful person will have?

How easy or difficult is it do you think, to be this successful person in Hodge Hill? Explain/be specific. What problems does Hodge Hill present? Give examples behind views

### **3. In your eyes what do you think are the qualities that might make a good rather than a successful person? (eg. *friendly, caring, compassionate, loving, honesty, trustworthy, reliability, determination, confidence, good looking* etc).**

Is there a difference between the successful person and the good person?

What is that difference? Can you describe it?

## **Qualities of the Individual**

What feelings would they have (in their heart) when they find the wallet?

What in the behaviour or actions of a person shows you that they are, say, an *honest* ... person? Can you think of some examples?

- 4. Thinking about the situation of others is another character trait. What behaviour is shown when you are thinking about others? How might you be?**

*For example if a person has a facial disfigurement what behaviour would the empathetic person show as opposed to those who didn't have any empathy?*

What kind of thoughts would you have if you thought about others?

Could you say which, if any of these qualities could be regarded as 'good' or 'bad' or both? Could you say why? Please give examples.

- 5. In the classroom how can you tell when a teacher is being fair? ie. How do you tell or recognise fairness in people generally? What feeling do you have when people are fair towards you?**

## Week Two

<b>Citizenship</b>
--------------------

### Warmer

What is your favourite subject in school? Do you have Citizenship lessons in school? What do you make of them? What do you get out of these lessons? How are they helpful to you?

- 6. What do you think a citizen is? How do you understand it?**

How important is it, do you think, to understand your role as a local citizen?

Why does it matter?

Can you give examples of your behaviour as a local citizen? If there is no behaviour why is that?

- 7. What do you think of your neighbours?**

What kind of neighbours would you like?

How good a neighbour do you think you are?

- 8. Do you behave differently with different people ie. friends, teachers, shopkeepers etc?**

How do you think you behave differently?

Why do you behave differently?

<b>Self and Others</b>
------------------------

**9. What sort of qualities/values would you say you have as a person?  
(Positive/Negative? Both?)**

*Let's talk about a few of these qualities ...*

What people in your past have instilled these qualities?

**10. Can you think of moments when you feel that you should behave in a certain way but you behave in another way?**

*eg. an old lady has fallen on the pavement you think you should help her, you feel that you should help but you don't help*

Can you explain why this may be?

**11. If you do a good act, ie. *helping a mother get a baby buggy up some stairs or assisting a blind man across the road* what do you think are the main reasons for doing that good act?**

### Week Three

<b>How and in what ways do schools develop or inhibit character in 14-16 year olds?</b>
---

**12. What has been the best (most positive school) moment for you in this school?**

What has been the greatest moment (most rewarding) you have shared with someone else in the school?

How often have these positive moments occurred for you?

**13. What do you have to be (sorts of qualities) to be a good or bad student in this school?**

What do they mean to you?

**14. Do think teachers show you or teach how to be a good character? ie. Tell you the qualities etc?**

**What influences impede the formation of character and in what situations are character and personal values under pressure?**

**15. What are the pressures in the world that might force you to overlook your good values? ie. Money or lack of it, prestige (cool), the media.**

**17. How easy is it to control yourself so that you maximise your educational experience?**

**18. How secure and happy do you feel in your local environment?**

Think about the things you do in a day, in and out of school. What things bother and irritate you in that environment, ie. too many rules, school subjects and responsibilities, peer pressures etc. that could affect your mood and therefore your character?

**If there are things, what could these rules and pressures be?**

**How fair do these rules, responsibilities and pressures seem to you?**

**What importance do participants attach to education and a lifetime approach to learning?**

**19. How do you think having a good character will affect your learning and will it help you progress in life?**

**Appendix 3 - Phase Two Questionnaire One**

**learningforlife**  
*embracing core values*



**Questionnaire**

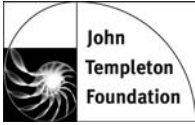
**This questionnaire will be anonymous. We will remove your name as soon as we have matched the questionnaire you do this year with the one you will do next year.**

**Name** \_\_\_\_\_

**Sex (Please circle) Male**

**Female**

**School** \_\_\_\_\_



**My Religion (Please circle one of the following)**

Church of England (Anglican)

Catholicism (Roman Catholic)

Other Christian (Methodist, Baptist, United Reformist)

Islam (Muslim)

Judaism (Jew)

Hinduism (Hindu)

Sikhism (Sikh)

Other (please state)

None

**My Ethnic Group (Please circle one of the following)**

Pakistani (Mirpuri)

Pakistani (Kashmiri)

Indian

White

Caribbean

African

Eastern European

Chinese

Mixed

If Other (please state).....



**My Parent or Guardian attended (Please circle one of the following)**

University

College

Went straight into work from school

**My Option Subjects are (Please circle all that apply)**

Geography

History

RE

Citizenship

Music

Art

French

Other (please state)

**What do you think you will do when you complete Year 11?**

Stay at school

Go to college

Find a job

**Do you think you will go to University?**

Yes

No

Don't know

## THE QUESTIONNAIRE

### ANSWERING THE QUESTIONS

Please put a circle around the response you choose. If you do not understand a question, do not answer it.

### KEY

1=strongly agree

2=agree

3=neither agree/disagree

4=disagree

5=strongly disagree

### SECTION ONE

1. *The following people have an influence on my attitude towards life*

<i>Mother (female carer/guardian)</i>	1	2	3	4	5
<i>Father (male carer/guardian)</i>	1	2	3	4	5
<i>Sisters/brothers</i>	1	2	3	4	5
<i>Grandparents</i>	1	2	3	4	5
<i>Other family</i>	1	2	3	4	5
<i>Friends</i>	1	2	3	4	5
<i>Teachers</i>	1	2	3	4	5
<i>Community leaders</i>	1	2	3	4	5
<i>People in the media</i>	1	2	3	4	5

2. *I respect successful people more if they have started from nothing*

3. *I have overcome problems in my life which have helped make me the person I am today*

## SECTION TWO

### KEY

1=strongly agree

2=agree

3=neither agree/disagree

4=disagree

5=strongly disagree

4.	<i>I am usually truthful and honest</i>	1	2	3	4	5
5.	<i>I go on school trips and school residential trips</i>	1	2	3	4	5
6.	<i>I have found school trips/residential trips have made me a better person</i>	1	2	3	4	5
7.	<i>I talk with my parents about my life and my future</i>	1	2	3	4	5
8.	<i>I try to think about other people's feelings</i>	1	2	3	4	5
9.	<i>There is sometimes a difference between what I actually do and what I want to do</i>	1	2	3	4	5
10.	<i>School is an enjoyable place to socialise</i>	1	2	3	4	5
11.	<i>I like it when people are honest with me</i>	1	2	3	4	5
12.	<i>It is important that my friends approve of me</i>	1	2	3	4	5
13.	<i>I take part in school-run community projects</i>	1	2	3	4	5
14.	<i>I am a loyal person</i>	1	2	3	4	5

### SECTION THREE

#### KEY

1=strongly agree

2=agree

3=neither agree/disagree

4=disagree

5=strongly disagree

- |     |   |   |   |   |   |   |
|-----|---|---|---|---|---|---|
| 15. | <i>To be successful where I live you have to work hard</i>                | 1 | 2 | 3 | 4 | 5 |
| 16. | <i>I am usually trustworthy</i>   | 1 | 2 | 3 | 4 | 5 |
| 17. | <i>Telling the truth isn't a good idea if it gets people into trouble</i> | 1 | 2 | 3 | 4 | 5 |
| 18. | <i>A good person is sociable and friendly</i>                             | 1 | 2 | 3 | 4 | 5 |
| 19. | <i>Earning a good income is my main aim in life</i>                       | 1 | 2 | 3 | 4 | 5 |
| 20. | <i>A good person is intelligent</i>                                       | 1 | 2 | 3 | 4 | 5 |
| 21. | <i>Being a good citizen is important</i>                                  | 1 | 2 | 3 | 4 | 5 |
| 22. | <i>I know most of my neighbours</i>                                       | 1 | 2 | 3 | 4 | 5 |
| 23. | <i>I am proud of what I have done in school</i>                           | 1 | 2 | 3 | 4 | 5 |
| 24. | <i>I help out in my community</i>   | 1 | 2 | 3 | 4 | 5 |
| 25. | <i>My school gets us to discuss local community issues</i>                | 1 | 2 | 3 | 4 | 5 |
| 26. | <i>I attend a place of worship</i>  | 1 | 2 | 3 | 4 | 5 |
| 27. | <i>If I could vote I would</i>  | 1 | 2 | 3 | 4 | 5 |
| 28. | <i>I am a member of a club or community organisation outside school</i>   | 1 | 2 | 3 | 4 | 5 |

## SECTION FOUR

### KEY

1=strongly agree

2=agree

3=neither agree/disagree

4=disagree

5=strongly disagree

- |     |   |   |   |   |   |   |
|-----|---|---|---|---|---|---|
| 29. | <i>My teachers help me to think about being a good person</i>         | 1 | 2 | 3 | 4 | 5 |
| 30. | <i>When I see an act of unfairness I try to do something about it</i> | 1 | 2 | 3 | 4 | 5 |
| 31. | <i>I try to be fair and respectful to other people</i>                | 1 | 2 | 3 | 4 | 5 |
| 32. | <i>I think the newspapers change my view of the world</i>             | 1 | 2 | 3 | 4 | 5 |
| 33. | <i>There is more to school than passing exams</i>                     | 1 | 2 | 3 | 4 | 5 |
| 34. | <i>I am usually kind, caring and loving with my family</i>            | 1 | 2 | 3 | 4 | 5 |
| 35. | <i>Life in school can be stressful</i>                                | 1 | 2 | 3 | 4 | 5 |
| 36. | <i>I prefer to fit in with the views of others</i>                    | 1 | 2 | 3 | 4 | 5 |
| 37. | <i>I would like more help from my teachers</i>                        | 1 | 2 | 3 | 4 | 5 |
| 38. | <i>A good person is loyal and caring</i>                              | 1 | 2 | 3 | 4 | 5 |
| 39. | <i>If you are careful you can stay out of trouble</i>                 | 1 | 2 | 3 | 4 | 5 |
| 40. | <i>My values are influenced by my faith</i>                           | 1 | 2 | 3 | 4 | 5 |

41. *I would like more time at school to discuss my ideas and learn about myself* 1 2 3 4 5

**SECTION FIVE**

42. *I know how to become a better person* 1 2 3 4 5

43. *Citizenship is a useful subject in my school* 1 2 3 4 5

44. *My local neighbourhood influences how I behave* 1 2 3 4 5

45. *Even though the truth may hurt I think it is important to hear it* 1 2 3 4 5

46. *I spend time thinking carefully about my actions* 1 2 3 4 5

47. *I have a strong sense of what is right and wrong* 1 2 3 4 5

48. *My teachers treat me with respect* 1 2 3 4 5

49. *I am ambitious to do well in my exams* 1 2 3 4 5

50. *To be successful where I live you have to fit in* 1 2 3 4 5

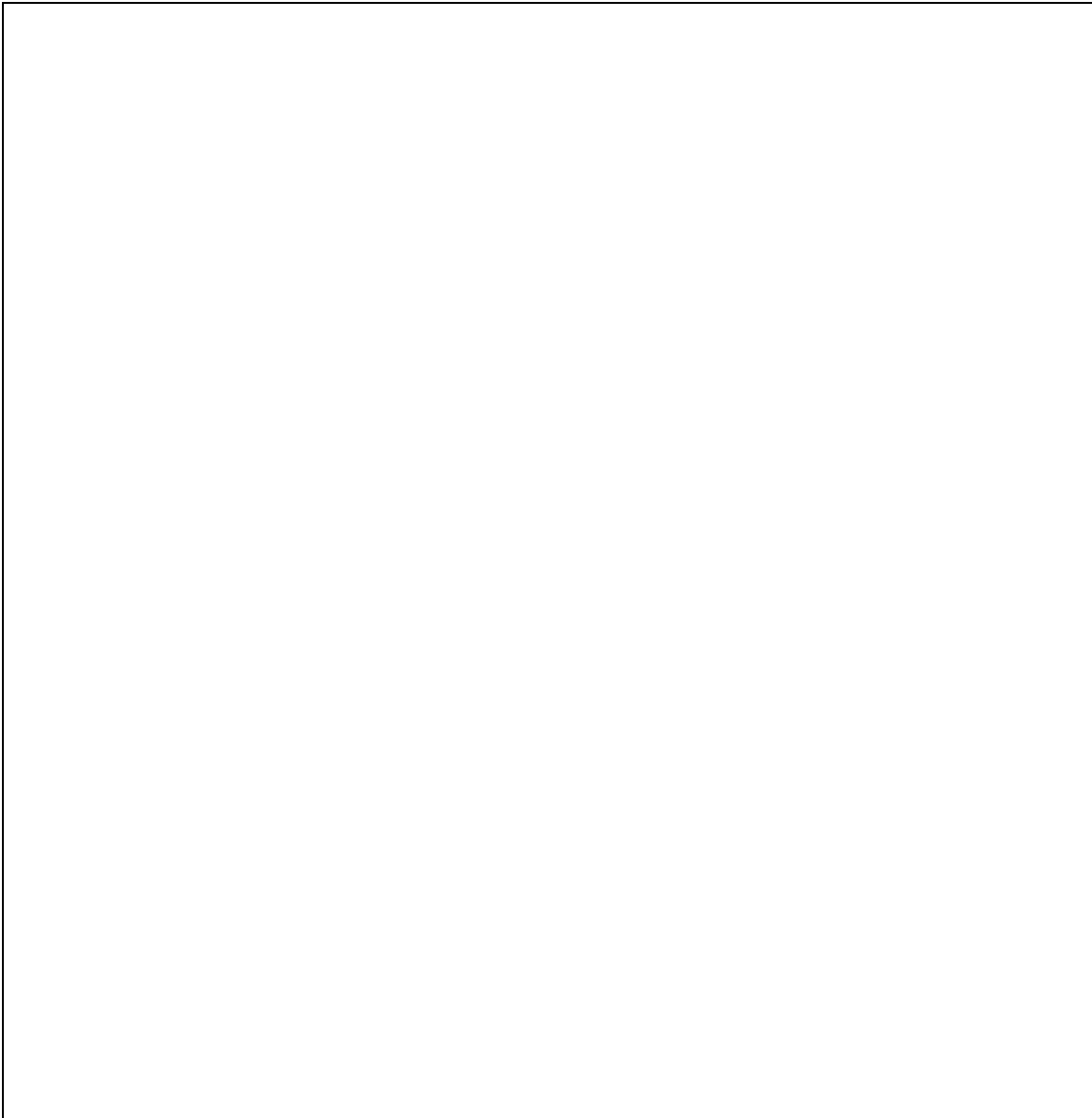
51. *Subjects without a qualification are not taken seriously by pupils* 1 2 3 4 5

52. *Having a good character will affect how I progress in life* 1 2 3 4 5

53. *I think television influences my view of life* 1 2 3 4 5

54. *I have a strong sense of what I would like to be doing in ten years time* 1 2 3 4 5

Please write any comments you have in the box below.

A large, empty rectangular box with a thin black border, intended for the respondent to write any comments or feedback.

Thank you for taking the time to complete this  
questionnaire

## Appendix 4 - Questionnaire One Summary of Responses

	Strongly agree		Agree		Neither agree/disagree		Disagree		Strongly Disagree		Missing		Mean	Std. Deviation	% agreeing
	N	%	N	%	N	%	N	%	N	%	N	%			
<b>Q1a</b>	487	59.5	196	23.9	47	5.7	17	2.1	34	4.2	38	4.6	1.6	1.0	83.4
<b>Q1b</b>	394	48.1	193	23.6	82	10.0	22	2.7	73	8.9	55	6.7	1.9	1.3	71.7
<b>Q1c</b>	208	25.4	264	32.2	149	18.2	71	8.7	66	8.1	61	7.4	2.4	1.2	57.6
<b>Q1d</b>	180	22.0	193	23.6	184	22.5	83	10.1	107	13.1	72	8.8	2.7	1.3	45.5
<b>Q1e</b>	142	17.3	205	25.0	222	27.1	91	11.1	99	12.1	60	7.3	2.7	1.3	42.4
<b>Q1f</b>	191	23.3	286	34.9	172	21.0	70	8.5	47	5.7	53	6.5	2.3	1.1	58.2
<b>Q1g</b>	224	27.4	235	28.7	169	20.6	75	9.2	66	8.1	50	6.1	2.4	1.2	56.0
<b>Q1h</b>	70	8.5	131	16.0	205	25.0	134	16.4	192	23.4	87	10.6	3.3	1.3	24.5
<b>Q1i!</b>	65	7.9	126	15.4	202	24.7	121	14.8	225	27.5	80	9.8	3.4	1.3	23.3
<b>Q2</b>	330	40.3	218	26.6	161	19.7	31	3.8	46	5.6	33	4.0	2.0	1.1	66.9
<b>Q3</b>	299	36.5	1	0.1	274	33.5	146	17.8	35	4.3	35	4.3	2.0	1.1	36.6
<b>Q4</b>	272	33.2	399	48.7	103	12.6	26	3.2	13	1.6	6	0.7	1.9	0.9	81.9
<b>Q5</b>	302	36.9	321	39.2	105	12.8	40	4.9	43	5.3	8	1.0	2.0	1.1	76.1
<b>Q6</b>	119	14.5	194	23.7	290	35.4	101	12.3	105	12.8	10	1.2	2.9	1.2	38.2
<b>Q7</b>	294	35.9	243	29.7	130	15.9	81	9.9	64	7.8	7	0.9	2.2	1.3	65.6
<b>Q8</b>	239	29.2	354	43.2	140	17.1	41	5.0	38	4.6	7	0.9	2.1	1.0	72.4
<b>Q9</b>	225	27.5	359	43.8	161	19.7	31	3.8	27	3.3	16	2.0	2.1	1.0	71.3
<b>Q10</b>	192	23.4	310	37.9	184	22.5	70	8.5	57	7.0	6	0.7	2.4	1.1	61.3
<b>Q11</b>	534	65.2	211	25.8	31	3.8	12	1.5	21	2.6	10	1.2	1.5	0.9	91.0
<b>Q12</b>	292	35.7	305	37.2	132	16.1	38	4.6	33	4.0	19	2.3	2.0	1.0	72.9
<b>Q13</b>	76	9.3	149	18.2	249	30.4	168	20.5	163	19.9	14	1.7	3.2	1.2	27.5
<b>Q14</b>	325	39.7	339	41.4	104	12.7	19	2.3	16	2.0	16	2.0	1.8	0.9	81.1
<b>Q15</b>	402	49.1	229	28.0	101	12.3	43	5.3	30	3.7	14	1.7	1.8	1.1	77.0
<b>Q16</b>	375	45.8	352	43.0	59	7.2	14	1.7	11	1.3	8	1.0	1.7	0.8	88.8
<b>Q17</b>	137	16.7	185	22.6	252	30.8	104	12.7	126	15.4	15	1.8	2.9	1.3	39.3
<b>Q18</b>	320	39.1	335	40.9	118	14.4	21	2.6	14	1.7	11	1.3	1.9	0.9	80.0
<b>Q19</b>	295	36.0	278	33.9	165	20.1	45	5.5	22	2.7	14	1.7	2.0	1.0	70.0
<b>Q20</b>	149	18.2	176	21.5	247	30.2	142	17.3	95	11.6	10	1.2	2.8	1.3	39.7
<b>Q21</b>	270	33.0	339	41.4	148	18.1	32	3.9	16	2.0	14	1.7	2.0	0.9	74.4
<b>Q22</b>	302	36.9	259	31.6	113	13.8	70	8.5	60	7.3	15	1.8	2.2	1.2	68.5
<b>Q23</b>	237	28.9	340	41.5	154	18.8	47	5.7	28	3.4	13	1.6	2.1	1.0	70.5
<b>Q24</b>	72	8.8	172	21.0	289	35.3	131	16.0	139	17.0	1	0.1	3.1	1.2	29.8
<b>Q25</b>	91	11.1	182	22.2	235	28.7	128	15.6	161	19.7	22	2.7	3.1	1.3	33.3
<b>Q26</b>	310	37.9	193	23.6	99	12.1	73	8.9	128	15.6	16	2.0	2.4	1.5	61.4
<b>Q27</b>	251	30.6	204	24.9	163	19.9	72	8.8	109	13.3	20	2.4	2.5	1.4	55.6
<b>Q28</b>	159	19.4	105	12.8	125	15.3	168	20.5	239	29.2	23	2.8	3.3	1.5	32.2
<b>Q29</b>	228	27.8	296	36.1	161	19.7	68	8.3	51	6.2	15	1.8	2.3	1.1	64.0
<b>Q30</b>	164	20.0	350	42.7	218	26.6	44	5.4	27	3.3	16	2.0	2.3	1.0	62.8
<b>Q31</b>	345	42.1	362	44.2	69	8.4	21	2.6	8	1.0	14	1.7	1.7	0.8	86.3
<b>Q32</b>	108	13.2	203	24.8	270	33.0	117	14.3	104	12.7	17	2.1	2.9	1.2	38.0



<b>Q33</b>	287	35.0	256	31.3	143	17.5	56	6.8	56	6.8	21	2.6	2.2	1.2	66.3
<b>Q34</b>	390	47.6	271	33.1	95	11.6	32	3.9	15	1.8	16	2.0	1.8	0.9	80.7
<b>Q35</b>	386	47.1	253	30.9	99	12.1	31	3.8	34	4.2	16	2.0	1.8	1.1	78.0
<b>Q36</b>	113	13.8	227	27.7	270	33.0	109	13.3	69	8.4	31	3.8	2.7	1.1	41.5
<b>Q37</b>	202	24.7	290	35.4	209	25.5	55	6.7	42	5.1	21	2.6	2.3	1.1	60.1
<b>Q38</b>	322	39.3	299	36.5	131	16.0	26	3.2	16	2.0	25	3.1	1.9	0.9	75.8
<b>Q39</b>	306	37.4	299	36.5	112	13.7	46	5.6	34	4.2	22	2.7	2.0	1.1	73.9
<b>Q40</b>	234	28.6	265	32.4	163	19.9	41	5.0	78	9.5	38	4.6	2.3	1.2	60.9
<b>Q41</b>	110	13.4	202	24.7	255	31.1	97	11.8	128	15.6	27	3.3	2.9	1.3	38.1
<b>Q42</b>	344	42.0	311	38.0	102	12.5	23	2.8	19	2.3	20	2.4	1.8	0.9	80.0
<b>Q43</b>	137	16.7	201	24.5	213	26.0	102	12.5	137	16.7	29	3.5	2.9	1.3	41.3
<b>Q44</b>	108	13.2	185	22.6	250	30.5	115	14.0	133	16.2	28	3.4	3.0	1.3	35.8
<b>Q45</b>	396	48.4	256	31.3	88	10.7	37	4.5	21	2.6	21	2.6	1.8	1.0	79.6
<b>Q46</b>	195	23.8	274	33.5	207	25.3	79	9.6	41	5.0	23	2.8	2.4	1.1	57.3
<b>Q47</b>	326	39.8	333	40.7	97	11.8	25	3.1	18	2.2	20	2.4	1.8	0.9	80.5
<b>Q48</b>	236	28.8	264	32.2	173	21.1	68	8.3	56	6.8	1	0.1	2.3	1.2	61.1
<b>Q49</b>	447	54.6	241	29.4	76	9.3	16	2.0	16	2.0	23	2.8	1.6	0.9	84.0
<b>Q50</b>	175	21.4	179	21.9	228	27.8	111	13.6	94	11.5	32	3.9	2.7	1.3	43.2
<b>Q51</b>	244	29.8	262	32.0	184	22.5	60	7.3	32	3.9	1	0.1	2.2	1.1	61.8
<b>Q52</b>	380	46.4	284	34.7	81	9.9	28	3.4	14	1.7	32	3.9	1.7	0.9	81.1
<b>Q53</b>	169	20.6	222	27.1	232	28.3	92	11.2	76	9.3	28	3.4	2.6	1.2	47.7
<b>Q54</b>	333	40.7	183	22.3	172	21.0	69	8.4	39	4.8	23	2.8	2.1	1.2	63.0

**\* The wording of these questions means that agreement is not necessarily a favourable response**



## **Appendix 5 - Phase Three Group Interviews Schedule**

### **Week one Community and Environment**

1. Many students in the Hodge Hill area said they would not bother voting even if they could. What does this tell us about the way they feel? And why do they feel that way?
2. Quite a few people said they didn't know or really care much about their neighbours. Why is this and how could we change that?
3. Think about your local neighbourhood. Quite a large group of people said that their neighbourhood wouldn't influence their behaviour. Why would they say that do you think? Does your neighbourhood affect your behaviour?

#### **Written Task/Reflection (10-15 mins)**

**In what ways does your community and environment affect you? And how do you affect it? (What do you do?)**

### **Week Two Religion and Fairness**

4. People with no religion though were least likely to want to fit in with others. Does that make sense to you? And why? Is it healthy?
5. 707 students said that if they saw an act of unfairness they would do something about it. How important is justice and fairness to you and why? Does life seem fair to you? Why? Why not? Does life in Britain seem fair to you?
6. If life is unfair to you, for whatever reason, how do you deal with it? (What do you think to get you through?)

#### **Task/Reflection (10-15 mins)**

**Hundreds of students said they had good values & were good people. Does Britain have good values? Is it a good & fair place?**

### **Week Three Trust, Happiness, and Optimism**

7. The Bible says trust in the Lord with all your heart (Proverbs Ch3 v 5-6). The Qu'ran says 'whoever trusts in God will find him sufficient' (Holy Qu'ran, Ch65 v3). If you don't believe do you have an issue/problem with trust? What trust do we have, don't we have in the world?
8. How happy and optimistic are you? Very much/quite/not much/not at all. Give reasons for your answer.

**Task/Reflection (10-15 mins)**

- **Do you ‘trust’ the world and feel secure? Please say why or why not.**
- **How happy and optimistic do you feel? Give your reasons.**

9. We asked everyone if they had a strong sense of what they would like to be doing in 10 years time. A lot of people said they didn't know. What does this tell you about them and why don't they have an idea?

10. How do you see your future? What do you expect from it? Is education part of that future? Why/why not?

11. What qualities do you need to succeed in the 21<sup>st</sup> century?

**Task/Reflection (10-15 mins)**

**Try to be open here: What qualities would help you in the future? How do you see your own future?**

**Week Four Miscellaneous**

12. What does being British mean to you? Can you have pride in being British?

13. Can you have pride in being from the West Midlands?

14. What are the incentives in your school for being a successful human being?

15. How responsible do you think your fellow students are?

**Task/Reflection(10-15 mins)**

**Answer each of the questions above**

**Appendix 6 - Phase Four Questionnaire Two**

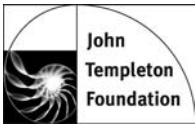


**Questionnaire**

**Sex (Please circle) Male**

**Female**

**School** \_\_\_\_\_



**My Ethnic Group (Please circle one of the following)**

- a. Pakistani
- b. Pakistani (Patan)
- c. Indian
- d. White
- e. Caribbean
- f. African
- g. Eastern European
- h. Chinese
- i. Mixed    If Other (please state).....

**I see myself as (Please circle all that apply)**

- a. English    Yes/No
- b. British    Yes/No
- c. Both       Yes/No
- d. European Yes/No
- e. Other       Yes/No

**My Religion (Please circle one of the following)**

- a. Church of England (Anglican)
- b. Catholicism (Roman Catholic)
- c. Other Christian (Methodist, Baptist, United Reformist)
- d. Judaism

- e. Islam
- f. Hinduism
- g. Sikhism
- h. Buddhism
- i. None
- j. Other      If Other (please state).....

**My Parent or Guardian attended (Please circle one of the following)**

University

College

Went straight into work from school

**How many brother and sisters do you have? (Please circle one of the following)**

- a. 1 brother or sister
- b. 2 brothers or sisters
- c. 3 brothers or sisters
- d. 4 brothers and sisters
- e. Over 4 brothers and sisters
- f. No brothers or sisters

**Do you want to go to University? (Please circle one of the following)**

Yes

No

Please put a circle around the response you choose. If you do not understand a question, ask the teacher to explain.

## KEY

1=strongly agree

2=agree

3=neither agree/disagree

4=disagree

5=strongly disagree

## Community

- |  |   |   |   |   |   |
|--|---|---|---|---|---|
| 1. <i>I volunteer and help in the community</i>              | 1 | 2 | 3 | 4 | 5 |
| 2. <i>Life in East Birmingham is fair to me</i>              | 1 | 2 | 3 | 4 | 5 |
| 3. <i>Nothing really changes where I live</i>                | 1 | 2 | 3 | 4 | 5 |
| 4. <i>People outside my area do not understand me</i>        | 1 | 2 | 3 | 4 | 5 |
| 5. <i>Everyone in my community shares the same standards</i> | 1 | 2 | 3 | 4 | 5 |

## Values/Virtues

- |  |   |   |   |   |   |
|--|---|---|---|---|---|
| 6. <i>I am proud of the West Midlands</i>                          | 1 | 2 | 3 | 4 | 5 |
| 7. <i>I am happy most of the time</i>                              | 1 | 2 | 3 | 4 | 5 |
| 8. <i>I generally trust people around me</i>                       | 1 | 2 | 3 | 4 | 5 |
| 9. <i>I trust the following people</i>                             |   |   |   |   |   |
| a. <i>my teachers</i>  | 1 | 2 | 3 | 4 | 5 |
| b. <i>my neighbours</i>  | 1 | 2 | 3 | 4 | 5 |
| c. <i>the police</i>   | 1 | 2 | 3 | 4 | 5 |
| d. <i>politicians</i>  | 1 | 2 | 3 | 4 | 5 |
| e. <i>I trust society</i>  | 1 | 2 | 3 | 4 | 5 |
| 10. <i>There's not really that much to be optimistic about</i>     | 1 | 2 | 3 | 4 | 5 |
| 11. <i>Being good doesn't make any difference to the community</i> | 1 | 2 | 3 | 4 | 5 |
| 12. <i>I have pride in Britain</i>                                 | 1 | 2 | 3 | 4 | 5 |



13. <i>I would like to see Character training as part of my school experience</i>	1	2	3	4	5
14. <i>I value my friends very much</i>	1	2	3	4	5
15. <i>Good manners are important</i>	1	2	3	4	5
16. <i>I can accept those with a different religion</i>	1	2	3	4	5
17. <i>I can accept those with a different sexuality</i>	1	2	3	4	5
18. <i>To have character is to have a set of qualities that make you into a rounded person. Now please rate the following statement</i>					
<i>I think having character is important</i>	1	2	3	4	5
19. <i>I am taught how to have a good character</i>					
a. <i>At home</i>	1	2	3	4	5
b. <i>At school</i>	1	2	3	4	5
c. <i>In the community</i>	1	2	3	4	5
d. <i>By my religion</i>	1	2	3	4	5

### **Religion and Race**

20. <i>My religious group is often seen negatively</i>	1	2	3	4	5
21. <i>I am proud of my ethnic background</i>	1	2	3	4	5
22. <i>Religion is very important in my life</i>	1	2	3	4	5
23. <i>Religion helps me be a better person</i>	1	2	3	4	5
24. <i>Birmingham is segregated by racial group</i>	1	2	3	4	5
25. <i>I don't feel British</i>	1	2	3	4	5

### **School and Education**

26. <i>Education is vital to progression in life</i>	1	2	3	4	5
27. <i>I am not responsible for my own educational achievements</i>	1	2	3	4	5
28. <i>I speak up when I see someone being bullied</i>	1	2	3	4	5

29. <i>I cheat sometimes on a test or in homework</i>	1	2	3	4	5
30. <i>I admit when I make a mistake</i>	1	2	3	4	5
31. <i>School could do more to build my character</i>	1	2	3	4	5
32. <i>Teachers ask me my opinion</i>	1	2	3	4	5
33. <i>Teachers listen carefully to my explanation of why I disagree with them</i>	1	2	3	4	5
34. <i>Teachers explain the reasons for a rule or punishment</i>	1	2	3	4	5
35. <i>Teachers teach me how to make decisions about moral issues or problems in life</i>	1	2	3	4	5
36. <i>Pupils here are willing to share with others, even if they are not friends</i>	1	2	3	4	5
37. <i>Pupils here resolve conflict without fighting or threats</i>	1	2	3	4	5
38. <i>Pupils here do not care if their friends cheat</i>	1	2	3	4	5
39. <i>Pupils should not spread rumours or gossip</i>	1	2	3	4	5

### **Risk Behaviour**

40. <i>I experience bullying and violence in my school or local area</i>	1	2	3	4	5
41. <i>I always obey the law</i>	1	2	3	4	5

### **Society and Citizenship**

42. <i>Society encourages us to be individuals rather than citizens</i>	1	2	3	4	5
43. <i>Society isn't that important</i>	1	2	3	4	5
44. <i>Being British doesn't actually mean anything to me</i>	1	2	3	4	5
45. <i>I understand the British way of life</i>	1	2	3	4	5

46. <i>Getting married is important</i>	1	2	3	4	5
47. <i>There is nothing wrong with sex before marriage</i>	1	2	3	4	5
48. <i>I sometimes give to charity</i>	1	2	3	4	5
49. <i>Britain is a moral country</i>	1	2	3	4	5
50. <i>I would like to see more black and Asian MPs in Parliament</i>	1	2	3	4	5
51. <i>I wish Britain didn't copy the American way of life</i>	1	2	3	4	5
52. <i>The police should do more in my community</i>	1	2	3	4	5
53. <i>Parents need to be more responsible and teach good values</i>	1	2	3	4	5
54. <i>I'd rather be free to play loud music than have the right to peace and quiet</i>	1	2	3	4	5
55. <i>If I were Prime Minister I would clean up my local neighbourhood</i>	1	2	3	4	5

### **The Media**

56. <i>The content of internet websites and online gaming can be dangerous to my own personal moral standards</i>	1	2	3	4	5
57. <i>Please indicate whether you think the following are important to you</i>					
a. <i>Tolerance</i>	1	2	3	4	5
b. <i>Justice</i>	1	2	3	4	5
c. <i>Loyalty</i>	1	2	3	4	5
d. <i>Trust</i>	1	2	3	4	5
e. <i>Honesty</i>	1	2	3	4	5
f. <i>Courtesy</i>	1	2	3	4	5

Thank you for taking the time to complete this questionnaire

## Appendix 7 - Questionnaire Two Summary of Responses

	Strongly agree		Agree		Neither agree/disagree		Disagree		Strongly Disagree		Missing		Mean	Std. Deviation	% agreeing
	N	%	N	%	N	%	N	%	N	%	N	%			
<b>Q1</b>	84	8.3	201	19.8	365	36.0	161	15.9	170	16.7	34	3.3	3.1	1.2	28.1
<b>Q2</b>	443	43.6	339	33.4	176	17.3					57	5.6	1.7	0.8	77.0
<b>Q3</b>	198	19.5	358	35.3	239	23.5	115	11.3	72	7.1	33	3.3	2.5	1.2	54.8
<b>Q4*</b>	78	7.7	79	7.8	297	29.3	259	25.5	262	25.8	40	3.9	3.6	1.2	15.5
<b>Q5</b>	105	10.3	207	20.4	326	32.1	163	16.1	169	16.7	45	4.4	3.1	1.2	30.7
<b>Q6</b>	235	23.2	299	29.5	289	28.5	89	8.8	73	7.2	30	3.0	2.5	1.2	52.7
<b>Q7</b>	265	26.1	419	41.3	190	18.7	80	7.9	33	3.3	28	2.8	2.2	1.0	67.4
<b>Q8</b>	138	13.6	368	36.3	248	24.4	135	13.3	91	9.0	35	3.4	2.7	1.2	49.9
<b>Q9a</b>	245	24.1	352	34.7	204	20.1	88	8.7	99	9.8	27	2.7	2.4	1.2	58.8
<b>Q9b</b>	138	13.6	316	31.1	250	24.6	136	13.4	133	13.1	42	4.1	2.8	1.2	44.7
<b>Q9c</b>	184	18.1	240	23.6	229	22.6	109	10.7	204	20.1	49	4.8	2.9	1.4	41.7
<b>Q9d</b>	37	3.6	131	12.9	306	30.1	195	19.2	288	28.4	58	5.7	3.6	1.2	16.5
<b>Q9e</b>	56	5.5	181	17.8	366	36.1	166	16.4	190	18.7	56	5.5	3.3	1.1	23.3
<b>Q10*</b>	61	6.0	195	19.2	487	48.0	116	11.4	100	9.9	56	5.5	3.0	1.0	25.2
<b>Q11*</b>	126	12.4	195	19.2	259	25.5	246	24.2	154	15.2	35	3.4	3.1	1.3	31.6
<b>Q12</b>	159	15.7	303	29.9	334	32.9	91	9.0	80	7.9	48	4.7	2.6	1.1	45.6
<b>Q13</b>	127	12.5	287	28.3	396	39.0	88	8.7	66	6.5	51	5.0	2.7	1.0	40.8
<b>Q14</b>	529	52.1	338	33.3	93	9.2	13	1.3	18	1.8	24	2.4	1.6	0.8	85.4
<b>Q15</b>	556	54.8	305	30.0	80	7.9	26	2.6	22	2.2	26	2.6	1.6	0.9	84.8
<b>Q16</b>	586	57.7	263	25.9	86	8.5	25	2.5	26	2.6	29	2.9	1.6	0.9	83.6
<b>Q17</b>	496	48.9	234	23.1	126	12.4	44	4.3	76	7.5	39	3.8	1.9	1.2	72.0
<b>Q18</b>	437	43.1	348	34.3	123	12.1	22	2.2	20	2.0	65	6.4	1.8	0.9	77.4
<b>Q19a</b>	583	57.4	253	24.9	86	8.5	22	2.2	33	3.3	38	3.7	1.6	1.0	82.3

## Appendix 7 - Questionnaire Two Summary of Responses (cont.)

	Strongly agree		Agree		Neither agree/disagree		Disagree		Strongly Disagree		Missing		Mean	Std. Deviation	% agreeing
	N	%	N	%	N	%	N	%	N	%	N	%			
<b>Q19b</b>	278	27.4	398	39.2	177	17.4	54	5.3	51	5.0	57	5.6	2.2	1.1	66.6
<b>Q19c</b>	171	16.8	232	22.9	307	30.2	129	12.7	107	10.5	69	6.8	2.8	1.2	39.7
<b>Q19d</b>	579	57.0	143	14.1	100	9.9	43	4.2	90	8.9	60	5.9	1.9	1.3	71.1
<b>Q20*</b>	190	18.7	196	19.3	260	25.6	111	10.9	185	18.2	73	7.2	2.9	1.4	38.0
<b>Q21</b>	642	63.3	178	17.5	97	9.6	13	1.3	36	3.5	49	4.8	1.6	1.0	80.8
<b>Q22</b>	579	57.0	139	13.7	108	10.6	38	3.7	105	10.3	46	4.5	1.9	1.4	70.7
<b>Q23</b>	559	55.1	149	14.7	111	10.9	49	4.8	94	9.3	53	5.2	1.9	1.3	69.8
<b>Q24*</b>	559	54.1	149	14.4	111	10.7	49	4.7	94	9.1	71	6.9	2.8	1.2	68.5
<b>Q25*</b>	93	9.2	93	9.2	313	30.8	196	19.3	264	26.0	56	5.5	3.5	1.3	18.4
<b>Q26</b>	655	64.5	212	20.9	70	6.9	11	1.1	29	2.9	38	3.7	1.5	0.9	85.4
<b>Q27*</b>	109	10.7	91	9.0	173	17.0	242	23.8	361	35.6	39	3.8	3.7	1.3	19.7
<b>Q28</b>	231	22.8	307	30.2	308	30.3	87	8.6	44	4.3	38	3.7	2.4	1.1	53.0
<b>Q29*</b>	82	8.1	126	12.4	206	20.3	201	19.8	360	35.5	40	3.9	3.6	1.3	20.5
<b>Q30</b>	250	24.6	475	46.8	183	18.0	31	3.1	45	4.4	31	3.1	2.1	1.0	71.4
<b>Q31</b>	215	21.2	338	33.3	310	30.5	70	6.9	44	4.3	38	3.7	2.4	1.0	54.5
<b>Q32</b>	161	15.9	332	32.7	260	25.6	107	10.5	118	11.6	37	3.6	2.7	1.2	48.6
<b>Q33</b>	174	17.0	317	30.9	225	22.0	133	13.0	130	12.7	46	4.5	3.0	1.3	47.9
<b>Q34</b>	146	14.5	296	29.3	302	29.9	131	13.0	99	9.8	36	3.6	2.7	1.3	43.8
<b>Q35</b>	146	14.4	296	29.2	302	29.8	131	12.9	99	9.8	41	4.0	2.7	1.2	43.6
<b>Q36</b>	98	9.7	223	22.0	289	28.5	179	17.6	188	18.5	38	3.7	3.1	1.3	31.7
<b>Q37</b>	66	6.5	133	13.1	249	24.5	188	18.5	333	32.8	46	4.5	3.6	1.3	19.6
<b>Q38*</b>	162	16.0	231	22.8	305	30.0	155	15.3	115	11.3	47	4.6	2.8	1.2	38.8

## Appendix 7 - Questionnaire Two Summary of Responses (cont.)

	Strongly agree		Agree		Neither agree/disagree		Disagree		Strongly Disagree		Missing		Mean	Std. Deviation	% agreeing
	N	%	N	%	N	%	N	%	N	%	N	%			
<b>Q39</b>	459	45.2	226	22.3	156	15.4	44	4.3	80	7.9	50	4.9	2.0	1.3	67.5
<b>Q40*</b>	154	15.2	148	14.6	224	22.1	169	16.7	274	27.0	46	4.5	3.3	1.4	29.8
<b>Q41</b>	224	22.1	283	27.9	296	29.2	86	8.5	80	7.9	46	4.5	2.5	1.2	50.0
<b>Q42*</b>	83	8.2	235	23.2	478	47.1	86	8.5	71	7.0	62	6.1	2.8	1.0	31.4
<b>Q43*</b>	62	6.1	151	14.9	339	33.4	258	25.4	148	14.6	57	5.6	3.3	1.1	21.0
<b>Q44*</b>	122	12.0	153	15.1	292	28.8	219	21.6	175	17.2	54	5.3	3.2	1.3	27.1
<b>Q45</b>	252	24.8	365	36.0	250	24.6	47	4.6	53	5.2	48	4.7	2.3	1.1	60.8
<b>Q46</b>	301	29.7	261	25.7	219	21.6	91	9.0	95	9.4	48	4.7	2.4	1.3	55.4
<b>Q47</b>	237	23.3	104	10.2	204	20.1	114	11.2	306	30.1	50	4.9	3.2	1.6	33.5
<b>Q48</b>	343	33.8	356	35.1	156	15.4	58	5.7	50	4.9	52	5.1	2.1	1.1	68.9
<b>Q49</b>	126	12.4	239	23.5	442	43.5	62	6.1	82	8.1	64	6.3	2.7	1.1	35.9
<b>Q50</b>	392	38.6	219	21.6	234	23.1	54	5.3	62	6.1	54	5.3	2.1	1.2	60.2
<b>Q51*</b>	322	31.7	181	17.8	309	30.4	67	6.6	78	7.7	58	5.7	2.4	1.2	49.5
<b>Q52*</b>	360	35.5	270	26.6	214	21.1	44	4.3	64	6.3	63	6.2	2.1	1.2	62.1
<b>Q53</b>	296	29.2	245	24.1	258	25.4	76	7.5	73	7.2	67	6.6	2.4	1.2	53.3
<b>Q54</b>	244	24.0	177	17.4	287	28.3	126	12.4	122	12.0	59	5.8	2.7	1.3	41.4
<b>Q55</b>	379	37.3	274	27.0	197	19.4	47	4.6	59	5.8	59	5.8	2.1	1.2	64.3
<b>Q56</b>	171	16.8	218	21.5	290	28.6	120	11.8	143	14.1	73	7.2	2.8	1.3	38.3
<b>Q57a</b>	386	38.0	347	34.2	156	15.4	20	2.0	31	3.1	75	7.4	1.9	1.0	72.2
<b>Q57b</b>	513	50.5	256	25.2	126	12.4	21	2.1	24	2.4	75	7.4	1.7	1.0	75.7
<b>Q57c</b>	550	54.2	251	24.7	100	9.9	15	1.5	23	2.3	76	7.5	1.6	0.9	78.9
<b>Q57d</b>	674	66.4	171	16.8	62	6.1	20	2.0	21	2.1	67	6.6	1.5	0.9	83.2
<b>Q57e</b>	632	62.3	194	19.1	71	7.0	14	1.4	33	3.3	71	7.0	1.5	1.0	81.4
<b>Q57f</b>	410	40.4	317	31.2	149	14.7	24	2.4	36	3.5	79	7.8	1.9	1.0	71.6

**\* The wording of these questions means that agreement is not necessarily a favourable response.**

## Appendix 8 - Factor Analysis 1 and 2

### Appendix 8a Questionnaire One Principal Component One

Eigenvalue 12.5

#### Component Loadings

Item	Component Loading
Mother	0.48
Father	0.44
Siblings	0.45
Grandparents	0.30
Other Family	0.33
Friends	0.38
Teachers	0.47
Community Leaders	0.36
People in Media	0.23
I respect successful people more if they have started from nothing	0.33
I am usually truthful and honest	0.57
I go on school trips and school residential trips.	0.52
I have found school trips/residential trips make me a better person.	0.46
I talk with my parents about my life and my future.	0.54
I try to think about other people's feelings.	0.47
There is sometimes a difference between what I actually do and what I want to do.	0.37
School is an enjoyable place to socialise	0.50
I like it when people are honest with me	0.53
It is important that my friends approve of me.	0.44
I take part in school run community projects	0.33
I am a loyal person	0.56
To be successful where I live you have to work hard	0.47
I am usually trustworthy	0.56
Telling the truth isn't a good idea if it gets people into trouble.	0.01
A good person is sociable and friendly	0.53
Earning a good income is my main aim in life	0.20
A good person is intelligent	0.30
Being a good citizen is important	0.65
I know most of my neighbours	0.43
I am proud of what I have done in school	0.58
I help out in my community	0.41
My school gets us to discuss local community issues	0.38
I attend a place of worship	0.47

<b>Item</b>	<b>Component Loading</b>
If I could vote I would	0.45
II am a member of a club or community organisation outside school	0.28
My teachers help me to think about being a good person	0.51
When I see an act of unfairness I try to do something about it.	0.51
I try to be fair and respectful to other people	0.66
I think the newspapers change my view of the world	0.35
There is more to school than passing exams	0.33
I am usually kind, caring and loving with my family	0.62
Life in school can be stressful	0.34
I prefer to fit in with the views of others.	0.32
I would like more help form my teachers	0.39
A good person is loyal and caring	0.55
If you are careful you can stay out of trouble	0.46
My values are influenced by my faith	0.48
I know how to become a better person	0.65
Citizenship is a useful subject in my school	0.43
My local neighbourhood influences how I behave	0.34
Even though the truth may hurt I think it is important to hear it	0.47
I spend time thinking carefully about my actions	0.47
I have a strong sense of what is right and wrong	0.52
My teachers treat me with respect	0.50
I am ambitious to do well in my exams	0.54
To be successful where I live you have to fit in	0.28
Subject without a qualification are not taken seriously by students	0.29
Having a good character will affect how I progress in life	0.55
I thin television influences my view of life	0.23
I have a strong sense of what I would like to be doing in ten years time	0.40

### **Parameters in the best linear regression model**

<b>Parameter</b>	<b>B</b>	<b>Std. Error</b>	<b>Hypothesis Test</b>		
			<b>Wald Chi-Square</b>	<b>df</b>	<b>Sig.</b>
<b>Intercept</b>	.07	.07	1.0	1	.326
<b>Muslim students</b>	-.51	.11	22.8	1	.000
<b>Male students</b>	-.31	.09	12.1	1	.000

### **Scores on PC 1**

	<b>Muslims</b>	<b>Others</b>
<b>Mean</b>	0.10	-0.31
<b>Minimum</b>	-4.61	-2.51
<b>Maximum</b>	2.32	1.59

Higher scores indicate more positive responses to the questionnaire generally.



## Appendix 8b: Questionnaire One Principal Component Two

Eigenvalue 4.4

### Component Loadings

Item	Component Loading
Mother	-0.25
Father	-0.07
Siblings	0.13
Grandparents	0.18
Other Family	0.32
Friends	0.16
Teachers	0.19
Community Leaders	0.53
People in Media	0.42
I respect successful people more if they have started from nothing	-0.25
I am usually truthful and honest	-0.39
I go on school trips and school residential trips.	-0.07
I have found school trips/residential trips make me a better person.	0.38
I talk with my parents about my life and my future.	-0.02
I try to think about other people's feelings.	-0.13
There is sometimes a difference between what I actually do and what I want to do.	-0.13
School is an enjoyable place to socialise	0.09
I like it when people are honest with me	-0.46
It is important that my friends approve of me.	0.01
I take part in school run community projects	0.42
I am a loyal person	-0.43
To be successful where I live you have to work hard	-0.16
I am usually trustworthy	-0.46
Telling the truth isn't a good idea if it gets people into trouble.	0.04
A good person is sociable and friendly	-0.23
Earning a good income is my main aim in life	-0.20
A good person is intelligent	0.28
Being a good citizen is important	-0.06
I know most of my neighbours	0.10
I am proud of what I have done in school	-0.08
I help out in my community	0.53
My school gets us to discuss local community issues	0.52
I attend a place of worship	0.25

Item	Component Loading
If I could vote I would	0.12
II am a member of a club or community organisation outside school	0.35
My teachers help me to think about being a good person	0.27
When I see an act of unfairness I try to do something about it.	0.08
I try to be fair and respectful to other people	-0.30
I think the newspapers change my view of the world	0.33
There is more to school than passing exams	-0.02
I am usually kind, caring and loving with my family	-0.19
Life in school can be stressful	-0.26
I prefer to fit in with the views of others.	0.29
I would like more help form my teachers	0.03
A good person is loyal and caring	-0.22
If you are careful you can stay out of trouble	-0.01
My values are influenced by my faith	0.23
I know how to become a better person	-0.15
Citizenship is a useful subject in my school	0.34
My local neighbourhood influences how I behave	0.43
Even though the truth may hurt I think it is important to hear it	-0.22
I spend time thinking carefully about my actions	0.13
I have a strong sense of what is right and wrong	-0.26
My teachers treat me with respect	0.13
I am ambitious to do well in my exams	-0.36
To be successful where I live you have to fit in	0.31
Subject without a qualification are not taken seriously by students	-0.11
Having a good character will affect how I progress in life	-0.22
I thin television influences my view of life	0.18
I have a strong sense of what I would like to be doing in ten years time	-0.05

### Parameters in the best linear regression model

Parameter	B	Std. Error	Hypothesis Test		
			Wald Chi-Square	df	Sig.
<b>Intercept</b>	.07	.07	1.0	1	.326
<b>Islam</b>	-.51	.11	22.8	1	.000
<b>Male</b>	-.31	.09	12.1	1	.000

### Scores on PC2

	Muslims	Others	Male	Female
<b>Mean</b>	0.12	-0.41	0.18	-0.18
<b>Minimum</b>	-2.03	-2.82	-2.67	-2.82
<b>Maximum</b>	4.95	4.48	4.95	4.48

Positive values indicate a relative school, family and community bias.

## Appendix 8c: Questionnaire One Principal Component Three

Eigenvalue 2.5

### Component Loadings

Item	Component Loading
Mother	-0.20
Father	-0.15
Siblings	-0.19
Grandparents	-0.21
Other Family	-0.12
Friends	-0.07
Teachers	-0.28
Community Leaders	-0.12
People in Media	-0.02
I respect successful people more if they have started from nothing	0.13
I am usually truthful and honest	-0.20
I go on school trips and school residential trips.	-0.10
I have found school trips/residential trips make me a better person.	-0.15
I talk with my parents about my life and my future.	-0.19
I try to think about other people's feelings.	-0.26
There is sometimes a difference between what I actually do and what I want to do.	0.10
School is an enjoyable place to socialise	-0.11
I like it when people are honest with me	0.05
It is important that my friends approve of me.	0.35
I take part in school run community projects	-0.28
I am a loyal person	-0.09
To be successful where I live you have to work hard	0.05
I am usually trustworthy	-0.18
Telling the truth isn't a good idea if it gets people into trouble.	0.43
A good person is sociable and friendly	0.23
Earning a good income is my main aim in life	0.40
A good person is intelligent	0.41
Being a good citizen is important	0.07
I know most of my neighbours	0.05
I am proud of what I have done in school	-0.10
I help out in my community	-0.13
My school gets us to discuss local community issues	-0.16
I attend a place of worship	0.15
If I could vote I would	0.06
I am a member of a club or community organisation outside school	-0.10
My teachers help me to think about being a good person	-0.11

Item	Component Loading
When I see an act of unfairness I try to do something about it.	-0.02
I try to be fair and respectful to other people	-0.17
I think the newspapers change my view of the world	0.15
There is more to school than passing exams	0.17
I am usually kind, caring and loving with my family	-0.08
Life in school can be stressful	0.15
I prefer to fit in with the views of others.	0.49
I would like more help form my teachers	0.29
A good person is loyal and caring	0.14
If you are careful you can stay out of trouble	0.17
My values are influenced by my faith	0.07
I know how to become a better person	0.13
Citizenship is a useful subject in my school	-0.10
My local neighbourhood influences how I behave	0.21
Even though the truth may hurt I think it is important to hear it	-0.04
I spend time thinking carefully about my actions	-0.01
I have a strong sense of what is right and wrong	-0.01
My teachers treat me with respect	-0.24
I am ambitious to do well in my exams	0.09
To be successful where I live you have to fit in	0.45
Subject without a qualification are not taken seriously by students	0.34
Having a good character will affect how I progress in life	0.11
I thin television influences my view of life	0.36
I have a strong sense of what I would like to be doing in ten years time	-0.02

### Parameters in the best linear regression model

Parameter	B	Std. Error	Hypothesis Test		
			Wald Chi-Square	df	Sig.
<b>Intercept</b>	1.28	.57	5.1	1	.024
<b>Male</b>	-.45	.09	27.3	1	.000
<b>Murpuri</b>	-.31	.09	12.0	1	.001
<b>Other Faith</b>	-1.28	.56	5.2	1	.022

Note that Other Faith students do not figure in the main text, because their small numbers would make it misleading to suggest that their religion was an important issue.

### Scores on PC3

	Murpuri	Others	Female	Male
<b>Mean</b>	0.18	-0.09	-0.21	0.21
<b>Minimum</b>	-2.12	-2.52	-2.46	-2.52
<b>Maximum</b>	3.65	3.56	3.14	3.65

Positive scores indicate a relative bias to success and pragmatism.

## Appendix 8d: Questionnaire One Principal Component Four

Eigenvalue 2.2

### Component Loadings

Item	Component Loading
Mother	0.51
Father	0.35
Siblings	0.38
Grandparents	0.56
Other Family	0.52
Friends	0.42
Teachers	0.21
Community Leaders	0.26
People in Media	0.23
I respect successful people more if they have started from nothing	0.19
I am usually truthful and honest	-0.07
I go on school trips and school residential trips.	-0.16
I have found school trips/residential trips make me a better person.	-0.17
I talk with my parents about my life and my future.	0.05
I try to think about other people's feelings.	-0.20
There is sometimes a difference between what I actually do and what I want to do.	0.05
School is an enjoyable place to socialise	-0.06
I like it when people are honest with me	0.00
It is important that my friends approve of me.	0.10
I take part in school run community projects	-0.16
I am a loyal person	-0.03
To be successful where I live you have to work hard	0.00
I am usually trustworthy	-0.01
Telling the truth isn't a good idea if it gets people into trouble.	0.19
A good person is sociable and friendly	0.10
Earning a good income is my main aim in life	0.24
A good person is intelligent	0.11
Being a good citizen is important	-0.07
I know most of my neighbours	0.03
I am proud of what I have done in school	-0.08
I help out in my community	-0.13
My school gets us to discuss local community issues	-0.10
I attend a place of worship	-0.07

<b>Item</b>	<b>Component Loading</b>
If I could vote I would	-0.17
II am a member of a club or community organisation outside school	-0.10
My teachers help me to think about being a good person	-0.13
When I see an act of unfairness I try to do something about it.	-0.08
I try to be fair and respectful to other people	-0.15
I think the newspapers change my view of the world	-0.07
There is more to school than passing exams	0.00
I am usually kind, caring and loving with my family	0.04
Life in school can be stressful	0.03
I prefer to fit in with the views of others.	0.04
I would like more help form my teachers	-0.10
A good person is loyal and caring	-0.08
If you are careful you can stay out of trouble	-0.05
My values are influenced by my faith	-0.16
I know how to become a better person	0.03
Citizenship is a useful subject in my school	-0.21
My local neighbourhood influences how I behave	0.01
Even though the truth may hurt I think it is important to hear it	-0.12
I spend time thinking carefully about my actions	-0.24
I have a strong sense of what is right and wrong	-0.19
My teachers treat me with respect	-0.21
I am ambitious to do well in my exams	-0.08
To be successful where I live you have to fit in	0.02
Subject without a qualification are not taken seriously by students	0.00
Having a good character will affect how I progress in life	0.01
I thin television influences my view of life	-0.04
I have a strong sense of what I would like to be doing in ten years time	-0.01

#### **Parameters in the best linear regression model**

<b>Parameter</b>	<b>B</b>	<b>Std. Error</b>	<b>Hypothesis Test</b>		
			<b>Wald Chi-Square</b>	<b>df</b>	<b>Sig.</b>
<b>Intercept</b>	.11	.05	5.1	1	.023
<b>Islam</b>	.42	.11	15.6	1	.000

#### **Scores on PC4**

	<b>Muslim students</b>	<b>Others</b>
<b>Mean</b>	-0.10	0.33
<b>Minimum</b>	-4.37	-2.29
<b>Maximum</b>	2.81	2.53

Positive scores indicate a bias towards the influence of others.

## Appendix 8e: Questionnaire 2 Two Cluster 1

*Q19d I am taught how to have good character by my religion.*

*Q22 Religion is very important in my life.*

*Q23 Religion helps me be a better person.*

*Q21 I am proud of my ethnic background.*

*Q46 Getting married is important.*

*Q48 I sometimes give to charity.*

*Q50 I would like to see more black and Asian MPs in Parliament.*

*Q47 There is nothing wrong with sex before marriage.*

### Pearson Correlations

	<i>Q19d</i>	<i>Q22</i>	<i>Q23</i>	<i>Q21</i>	<i>Q46</i>	<i>Q48</i>	<i>Q50</i>
<i>Q22</i>	0.78						
<i>Q23</i>	0.78	0.89					
<i>Q21</i>	0.44	0.52	0.47				
<i>Q46</i>	0.36	0.37	0.38	0.18			
<i>Q48</i>	0.37	0.36	0.35	0.25	0.31		
<i>Q50</i>	0.40	0.40	0.38	0.35	0.24	0.34	
<i>Q47</i>	-0.34	-0.38	-0.38	-0.19	-0.15	-0.17	-0.06

### Categorical Principal Components Analysis

**Cronbach's alpha for transformed variables (Dimension 1) 0.84**

### Component Loadings

	<i>Dimension 1</i>	<i>Dimension 2</i>
<i>Q19d</i>	.884	-.165
<i>Q22</i>	.927	-.197
<i>Q23</i>	.910	-.200
<i>Q21</i>	.634	-.054
<i>Q46</i>	.481	.533
<i>Q48</i>	.507	.520
<i>Q50</i>	.539	.489
<i>Q47</i>	-.421	.567

**Table of parameters in best linear regression model for Dimension 1**

Parameter	B	Std. Error	Hypothesis Test		
			Wald Chi-Square	df	Sig.
Intercept	-0.85	0.21	108.4	1	.000
C of E	0.28	0.16	2.9	1	.084
Other Christian	0.54	0.19	8.2	1	.004
Muslim	1.32	0.18	54.2	1	.00
Other Religion	1.36	0.37	13.5	1	.000
White	-0.73	0.18	17.1	1	.000
Mixed ethnic background	-0.56	0.19	8.9	1	.003

**Parameters in best linear regression model for Dimension 2**

Parameter	B	Std. Error	Hypothesis Test		
			Wald Chi-Square	df	Sig.
Intercept	0.57	0.11	1.0	1	.322
Female	-0.39	0.07	30.3	1	.000
Other Nationality	0.20	0.11	3.4	1	.064
Muslim	-0.49	0.08	38.2	1	.000



## Appendix 8f: Questionnaire Two Cluster 2

*Q57a* Tolerance.

*Q57f* Courtesy.

*Q57b* Justice.

*Q57c* Loyalty.

*Q57d* Trust.

*Q57e* Honesty.

### Pearson Correlations

	<i>Q57a</i>	<i>Q57f</i>	<i>Q57b</i>	<i>Q57c</i>	<i>Q57d</i>
<i>Q57f</i>	0.62				
<i>Q57b</i>	0.60	0.62			
<i>Q57c</i>	0.53	0.59	0.66		
<i>Q57d</i>	0.46	0.59	0.62	0.69	
<i>Q57e</i>	0.47	0.60	0.62	0.70	0.75

### Categorical Principal Components Analysis

**Cronbach's alpha for transformed variables (Dimension 1) 0.91**

### Component Loadings.

	<i>Dimension 1</i>	<i>Dimension 2</i>
<i>Q57a</i>	.730	.569
<i>Q57f</i>	.819	.331
<i>Q57b</i>	.848	.120
<i>Q57c</i>	.845	-.215
<i>Q57d</i>	.840	-.377
<i>Q57e</i>	.850	-.340

### Parameters in best linear regression model for Dimension 1

Parameter	B	Std. Error	Hypothesis Test		
			Wald Chi-Square	df	Sig.
<b>Intercept</b>	-0.45	.22	3.1	1	.079
<b>Female</b>	0.19	0.66	8.2	1	.004
<b>Only child</b>	-0.61	0.22	7.8	1	.005
<b>Muslim</b>	0.30	0.08	15.6	1	.000
<b>Parents at College</b>	-0.16	0.07	5.1	1	.024
<b>University ambition</b>	0.34	0.08	16.7	1	.000

## Appendix 8g: Questionnaire Two Cluster 3

- Q14 I value my friends very much.*  
*Q18 I think having character is important.*  
*Q19a I am taught how to have good character at home.*  
*Q26 Education is vital to progression in life.*
- Q15 Good manners are important.*  
*Q16 I can accept those with a different religion.*  
*Q17 I can accept those with a different sexuality.*
- Q28 I speak up when I see someone being bullied.*

### Pearson Correlations

	<i>Q14</i>	<i>Q18</i>	<i>Q19a</i>	<i>Q26</i>	<i>Q15</i>	<i>Q16</i>	<i>Q17</i>
<i>Q18</i>	0.45						
<i>Q19a</i>	0.41	0.52					
<i>Q26</i>	0.37	0.48	0.51				
<i>Q15</i>	0.44	0.45	0.43	0.39			
<i>Q16</i>	0.40	0.45	0.45	0.38	0.53		
<i>Q17</i>	0.30	0.29	0.25	0.24	0.30	0.41	
<i>Q28</i>	0.29	0.32	0.26	0.28	0.30	0.24	0.19

### Categorical Principal Components Analysis

**Cronbach's alpha for transformed variables (Dimension 1) .85**

### Component Loadings.

	<i>Dimension 1</i>	<i>Dimension 2</i>
<i>Q14</i>	.815	-.099
<i>Q18</i>	.865	-.267
<i>Q19a</i>	.801	-.247
<i>Q26</i>	.715	-.409
<i>Q15</i>	.681	.348
<i>Q16</i>	.656	.538
<i>Q17</i>	.437	.650
<i>Q28</i>	.505	-.141

### Parameters in best linear regression model for Dimension 1

Parameter	B	Std. Error	Hypothesis Test		
			Wald Chi-Square	df	Sig.
<b>Intercept</b>	-0.50	0.24	2.2	1	.141
<b>Female</b>	0.19	0.07	7.5	1	.006
<b>Only child</b>	-0.65	0.24	7.3	1	.007
<b>Muslim</b>	0.30	0.08	13.5	1	.000
<b>University ambition</b>	0.31	0.09	11.6	1	.001

**Parameters in best linear regression model for Dimension 2**

Parameter	B	Std. Error	Hypothesis Test		
			Wald Chi-Square	df	Sig.
Intercept	-0.14	0.16	7.4	1	.006
Female	0.32	0.07	20.2	1	.000
Other Nationality	-0.29	0.11	7.0	1	.008
No religion	-0.32	0.10	9.0	1	.003
Parents at College	-0.17	0.08	5.0	1	.025
University ambition	0.16	0.09	3.3	1	.070

## Appendix 8h: Questionnaire Two Cluster 4

- Q29 I cheat sometimes on a test or in homework.\**  
*Q30 I admit when I make a mistake.*  
*Q39 Pupils should not spread rumours or gossip.*  
*Q41 I always obey the law.*  
*Q52 The police should do more in my community.*  
*Q55 If I were Prime Minister I would clean up my local neighbourhood.*

### Pearson Correlations

	<i>Q29</i>	<i>Q30</i>	<i>Q39</i>	<i>Q41</i>	<i>Q52</i>
<i>Q30</i>	-.149				
<i>Q39</i>	-.134	.185			
<i>Q41</i>	-.252	.215	.236		
<i>Q52</i>	-.111	.208	.179	.211	
<i>Q55</i>	-.068	.255	.242	.169	.298

### Categorical Principal Components Analysis

Cronbach's alpha for transformed variables (Dimension 1) .64

### Component Loadings.

	<i>Dimension 1</i>	<i>Dimension 2</i>
<i>Q29</i>	-.452	.804
<i>Q30</i>	.719	.243
<i>Q39</i>	.562	-.019
<i>Q41</i>	.624	-.324
<i>Q52</i>	.603	.182
<i>Q55</i>	.597	.488

### Parameters in best linear regression model for Dimension 1

Parameter	B	Std. Error	Hypothesis Test		
			Wald Chi-Square	df	Sig.
Intercept	-0.20	0.35	14.0	1	.000
Female	0.17	0.07	5.60	1	0.18
Only child	-.068	0.24	8.1	1	.004
Caribbean	-0.42	0.21	4.2	1	.039
Mixed ethnic background	-0.40	0.16	6.6	1	.010
University ambition	0.23	0.09	7.3	1	.007

## Appendix 8i: Questionnaire Two Cluster 5

*Q36 Pupils here are willing to share with others, even if they are not friends.*

*Q37 Pupils here resolve conflict without fighting or threats.*

*Q56 The content of internet websites and online gaming can be dangerous to my own personal moral standards.*

*Q32 Teachers ask me my opinion.*

*Q33 Teachers listen carefully to my explanation of why I disagree with them.*

*Q34 Teachers explain the reasons for a rule or punishment.*

*Q35 Teachers teach me how to make decisions about moral issues or problems in life.*

*Q19b I am taught how to have good character at school.*

*Q19c I am taught how to have good character in the community.*

### Pearson Correlations

	<i>Q36</i>	<i>Q37</i>	<i>Q56</i>	<i>Q32</i>	<i>Q33</i>	<i>Q34</i>	<i>Q35</i>	<i>Q19b</i>
<i>Q37</i>	.436							
<i>Q56</i>	.190	.242						
<i>Q32</i>	.300	.254	.241					
<i>Q33</i>	.297	.288	.240	.582				
<i>Q34</i>	.306	.281	.221	.463	.563			
<i>Q35</i>	.360	.289	.178	.473	.528	.568		
<i>Q19b</i>	.178	.170	.196	.360	.290	.338	.371	
<i>Q19c</i>	.231	.201	.176	.236	.248	.239	.265	.478

### Categorical Principal Components Analysis

**Cronbach's alpha for transformed variables (Dimension 1) .81**

#### Component Loadings.

	<i>Dimension 1</i>	<i>Dimension 2</i>
<i>Q36</i>	.590	-.212
<i>Q37</i>	.561	-.222
<i>Q56</i>	.420	-.041
<i>Q32</i>	.738	-.151
<i>Q33</i>	.781	-.220
<i>Q34</i>	.767	-.136
<i>Q35</i>	.750	-.071
<i>Q19b</i>	.528	.748
<i>Q19c</i>	.403	.770

**Parameters in best linear regression model for Dimension 1**

<b>Parameter</b>	<b>B</b>	<b>Std. Error</b>	<b>Hypothesis Test</b>		
			<b>Wald Chi-Square</b>	<b>df</b>	<b>Sig.</b>
<b>Intercept</b>	0.34	0.44	33.0	1	.000
<b>Only child</b>	-0.60	0.24	6.2	1	.013
<b>Pakistani</b>	-0.20	0.09	4.6	1	.032
<b>White</b>	-0.50	0.11	19.1	1	.000
<b>Caribbean</b>	-0.52	0.22	6.1	1	0.13
<b>Mixed ethnic background</b>	-0.80	0.17	21.3	1	.000
<b>Parents to work</b>	-0.22	0.10	4.6	1	.032

## Appendix 8j: Questionnaire Two Cluster 6

*Q42 Society encourages us to be individuals rather than citizens.*

*Q45 I understand the British way of life.*

*Q49 Britain is a moral country.*

### Pearson Correlations

	<i>Q42</i>	<i>Q45</i>
<i>Q45</i>	.229	
<i>Q49</i>	.182	.309

### Categorical Principal Components Analysis

**Cronbach's alpha for transformed variables (Dimension 1) .47**

### Component Loadings.

	<i>Dimension 1</i>	<i>Dimension 2</i>
<i>Q42</i>	.462	.896
<i>Q45</i>	.793	-.272
<i>Q49</i>	.785	-.253

### Parameters in best linear regression model for Dimension 1

Parameter	B	Std. Error	Hypothesis Test		
			Wald Chi-Square	df	Sig.
<b>Intercept</b>	0.19	0.10	14.5	1	.000
<b>Female</b>	-0.27	0.07	14.5	1	.000
<b>No religion</b>	-0.30	0.10	8.4	1	.004

### Parameters in best linear regression model for Dimension 2

Parameter	B	Std. Error	Hypothesis Test		
			Wald Chi-Square	df	Sig.
<b>Intercept</b>	-0.17	0.32	5.6	1	.018
<b>Female</b>	0.20	0.07	7.9	1	.005
<b>Indian</b>	0.57	0.32	3.2	1	.076
<b>Parents at University</b>	0.16	0.07	5.0	1	0.25

## Appendix 8k: Questionnaire Two Cluster 7

- Q9a* I trust my teachers.  
*Q9b* I trust my neighbours.  
*Q9c* I trust the police.  
*Q9d* I trust politicians.  
*Q9e* I trust society.

### Pearson Correlations

	<i>Q9a</i>	<i>Q9b</i>	<i>Q9c</i>	<i>Q9d</i>
<i>Q9b</i>	.439			
<i>Q9c</i>	.528	.309		
<i>Q9d</i>	.348	.379	.537	
<i>Q9e</i>	.381	.387	.475	.594

### Categorical Principal Components Analysis

**Cronbach's alpha for transformed variables (Dimension 1) .81**

### Component Loadings

	<i>Dimension 1</i>	<i>Dimension 2</i>
<i>Q9a</i>	.671	.468
<i>Q9b</i>	.775	-.411
<i>Q9c</i>	.771	-.355
<i>Q9d</i>	.740	.528
<i>Q9e</i>	.792	-.140

### Parameters in best linear regression model for Dimension 1

Parameter	B	Std. Error	Hypothesis Test		
			Wald Chi-Square	df	Sig.
<b>Intercept</b>	-0.33	0.37	1.6	1	0.209
<b>Muslim</b>	0.26	0.08	9.6	1	.002
<b>Indian</b>	0.61	0.32	3.7	1	.056
<b>Mixed Ethnic Background</b>	-0.44	0.16	7.4	1	.007
<b>Parents at college</b>	0.20	0.08	6.8	1	.009
<b>University ambition</b>	0.16	0.09	3.2	1	.073

### Parameters in best linear regression model for Dimension 2

Parameter	B	Std. Error	Hypothesis Test		
			Wald Chi-Square	df	Sig.
<b>Intercept</b>	-0.07	0.10	3.3	1	0.68
<b>Female</b>	-0.22	0.07	9.4	1	.002
<b>No religion</b>	-0.17	0.10	2.8	1	.093
<b>University Ambition</b>	0.27	0.09	9.0	1	.003



## Appendix 8I: Questionnaire Two Cluster 8

- Q7 I am happy most of the time.*  
*Q8 I generally trust people around me.*  
  
*Q12 I have pride in Britain*  
*Q6 I am proud of the West Midlands.*  
  
*Q5 Everyone in my community shares the same standards.*  
  
*Q2 Life in East Birmingham is fair to me.*

### Pearson Correlations

	<i>Q7</i>	<i>Q8</i>	<i>Q12</i>	<i>Q6</i>	<i>Q5</i>
<i>Q8</i>	.413				
<i>Q12</i>	.288	.251			
<i>Q6</i>	.378	.306	.382		
<i>Q5</i>	.200	.241	.252	.292	
<i>Q2</i>	.264	.235	.291	.319	.230

### Categorical Principal Components Analysis

**Cronbach's alpha for transformed variables (Dimension 1) .71**

### Component Loadings

	<i>Dimension 1</i>	<i>Dimension 2</i>
<i>Q7</i>	.669	.531
<i>Q8</i>	.628	.519
<i>Q12</i>	.649	-.310
<i>Q6</i>	.721	-.054
<i>Q5</i>	.525	-.518
<i>Q2</i>	.619	-.273

### Parameters in best linear regression model for Dimension 1

Parameter	B	Std. Error	Hypothesis Test		
			Wald Chi-Square	df	Sig.
<b>Intercept</b>	-0.02	0.39	27.0	1	.000
<b>Only child</b>	-0.43	0.24	3.2	1	.007
<b>Other Nationality</b>	-0.30	0.11	7.3	1	.007
<b>White</b>	-0.58	0.09	37.7	1	.000
<b>Caribbean</b>	-0.54	0.21	6.7	1	.010
<b>Mixed Ethnic Background</b>	-0.59	0.16	13.7	1	.000
<b>Parents at college</b>	0.22	0.08	8.5	1	.004
<b>University ambition</b>	0.23	0.09	6.4	1	.011

**Parameters in best linear regression model for Dimension 2**

Parameter	B	Std. Error	Hypothesis Test		
			Wald Chi-Square	df	Sig.
<b>Intercept</b>	0.15	0.10	6.0	1	.014
<b>Female</b>	-0.14	0.07	3.9	1	.048
<b>No religion</b>	0.42	0.10	17.3	1	.000
<b>British</b>	0.19	0.09	4.4	1	.037

## Appendix 9: Research and Development in Hodge Hill Constituency

A key objective of the *Learning for Life* project is to make a contribution to the development of pedagogy for the integration of character formation in the core curriculum, learning and ethos in schools.

The contrast between students' positive self perception of care and consideration and relative lack of community action has prompted interest in exploring ways secondary schools can provide a structured educational programme to support young people's civic engagement.

The partnership with School A has been successful in developing and piloting an innovative service learning programme. The '*Learning for Life* Leadership programme' supported a group of twelve Year 10 students in leading change within their community and putting their civic aspirations into action.

The programme consists of four elements:

- 1) Student voice and consultation – exercises and activities to identify participants own notions of community, issues of concern and civic responsibility as starting points for future civic action and learning.
- 2) Social Capital Development – exercises and activities to build stronger bonds among participants raising a sense of trust and support. Building bridges with other community members and agents of change, creating crosscutting ties.
- 3) Critical Literacy – the use of Open Space for Dialogue and Enquiry. Supporting young people to think through community issues, examine their own assumptions and appreciate different perspectives on these issues.
- 4) Collaborative Service Learning – project management and enterprise tasks to support young people leading their own community action project.

Interim findings from piloting this programme have identified the impact of character education in helping young people to be:

- able and willing to contribute to the well-being of their communities
- well motivated and ambitious and able to take responsibility for their own actions
- able and willing to work as part of a team
- self aware of their own individual capacity to be an active citizen.

*Learning for Life* has been working alongside young people and teachers in Hodge Hill to develop a series of teaching and learning materials that cover various aspects of character education. The intention has been to build on the research findings to give a practical response to the challenge of developing character in young people. *Learning for Life* ran a series of workshops in Hodge Hill which encouraged young people from the constituency to consider what character education means to them and why having values and virtues matter. The young people were then challenged to co-develop and co-design a series of resources. To date the following teaching and learning materials have been created:

**Character First Guide** Many of the young people felt that they were under pressure to do well academically at school, but they were given little credit for being a person of good character. They expressed a concern that they might not get the jobs they wanted in the future as they did not have high enough grades. As a response the students helped create a guide for young people to show that employers were looking to recruit people with academic skills, but also people with character. The students selected seven virtues that they thought young people should possess to be good employees and each of these was explained in the guide.

**The Value-Able Teaching Pack** The young people who attended the workshops felt that they had never been taught about values in school. As a response the students co-developed a set of teaching activities that would enable other students to discover what values are and why they are important. The students were very keen that the lessons were interactive and engaging and that they encouraged debate and discussion.

**Character-Building Teaching Pack** Many of the young people who attended the workshops were worried about their lives after they left school. They felt they had developed a character to survive school, but were unsure if they had developed a character to thrive in an environment where there would be less structure and guidance. They suggested creating a teaching resource that explored the character required to be a successful member of society as well as a successful employee. The resources encourages young people to think about who they are and who they want to be, and to think about what character they will need to be successful as individuals as well as successful members of a society.

Other resources that have been suggested by the young people in Hodge Hill and are currently under development are '**Character and University writing a successful UCAS application**' and '**Character and Volunteering developing yourself while helping others**'.

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