

**Teaching and Learning about Citizenship Issues through
English**

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Author's Declaration

The following material, previously used by the author, is incorporated into this thesis.

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1991 Conceptualisations and characterisation of citizenship :

a working paper University of York

Teaching about a citizenship issue through literature in

Citizenship vol.2/no.1 Citizenship Foundation

1993 Reteaching Animal Farm in a post-Communist world in

Citizenship vol.3/no.1

Reteaching Roll of Thunder alongside poetry by Black

American women in Multicultural teaching vol.11/no.2

1994 Human Rights and Citizenship : useful concepts and

tools for novice teachers in Educational Review vol.46/no.2

Abstract

The thesis considers the possibilities and problems involved in teaching and learning about citizenship issues through English. It presents and analyses the claims made for English as a form of Social Study. It discusses the nature of modern citizenship and defines citizenship foci which are then used to investigate how literary texts can lead to the development of citizenship knowledge, attitudes and skills. On the basis of research undertaken in two mixed comprehensives in the English Midlands, conclusions are drawn concerning effective teaching strategies and those variables which can affect citizenship learning. The texts are organised into five foci: Racism, Alternative Visions of Society, Insiders, Outsiders and Society, Human Rights and Northern Ireland. Recommendations are made for individual teachers, schools, the English teaching community and those who formulate policy.

Introduction

English And Education for Citizenship : The Context

In the late 1980s and the early 1990s citizenship enjoyed a renaissance in the United Kingdom's political and educational journals, in newspapers and in the media. It became much discussed and numerous news articles addressed citizenship in general, active citizenship and education for citizenship (see Smith, 1991). In educational circles, the key developments involved a consultative conference linked to the work of the Speaker's Commission and the publication of the National Curriculum Council's (1990) Curriculum Guidance Eight: Education for Citizenship. Retrospectively, the significant and, at the time, surprising element of the Northampton Consultative Conference was the presence of educators, voluntary workers, politicians, teachers and even company executives who all believed that citizenship might offer something to them or to their company, client group or to their students. The politicians seemed to be there because they thought that students did not know enough about politics and were not sufficiently community-minded. Issue-based educators were there wondering if citizenship offered a new umbrella, political educators were there wondering how citizenship was going to be construed and Barclaycard were hoping to promote the responsible use of credit cards. Be the above a slight caricature, there was a definite sense that citizenship was the likely new home for social and political

education, for all sorts of voluntary endeavour and even for learning how to survive in a consumer society.

The publication of the report of the Speaker's Commission, Encouraging Citizenship, confirmed an all encompassing and yet rather vague formulation of citizenship. Curriculum Guidance Eight: Education for Citizenship proved a thin document which will be discussed in greater detail below but essentially is a vague and unprescriptive text offering an original and unwieldy definition of citizenship and of citizenship's place in the structure of the National Curriculum.

For all the ambiguity and ambivalence of citizenship, it did in 1990 and 1991 in particular, appear to be the curricular niche for social and political education and some of the concerns raised in Curriculum Guidance Eight seemed eminently worthy of serious study. For example, educators were explicitly encouraged to explore racial discrimination and to teach about ethnic diversity. Treating the NCC-sponsored text as a document of permission, the researcher was keen to explore how English might contribute to the delivery of education for citizenship. While not unquestioningly accepting the document's framework, it was decided to conduct a pilot study investigating how particular texts could be studied in relation to some of the NCC-identified Areas of Study while the necessary theorising about the nature of citizenship and about frameworks for citizenship educators was undertaken. Thus, work on teaching Mildred D. Taylor's Roll of Thunder, Hear my Cry tackling racism in 1930s' Mississippi

began as racism was clearly an undisputed key citizenship issue. Similarly, the teaching of George Orwell's Animal Farm with its multi-faceted relevance to citizenship concerns was researched whilst the theoretical groundwork proceeded. The subsequent literature search on citizenship revealed a historical and contemporary diversity of citizenships with little real consensus. The key models and theories are discussed below in the chapter which addresses the literature of citizenship.

Returning to the English element of the study, it will later become clear that English has long seen itself as an effective vehicle for Social Study and its theoretical, and often ideological literature will be seen regularly and forcefully to make claims to this effect. Following a study of English's potential and actual contribution to Human Rights Education (Spurgeon,1987), the researcher was keen to do some work in the classroom to establish what type of political learning actually occurs. There is remarkably little published or unpublished work in this field. With the NCC's approach to cross-curricular themes implying some faith in an infusion model (Stradling,1987), it seemed interesting to attempt to evaluate what messages students take in when citizenship is delivered through English. The actual teaching methods used are described in the research methodology chapter.

The primary research question thus was how English could contribute to education for citizenship. The focus was on the researcher's own secondary school students' responses to

literary texts. Having studied the literature of political education, it was appreciated that the manner in which a subject is taught can be as important as or more important than content, so active teaching methods were adopted where possible. Responding to the claims made by English, it was decided to investigate the setting of tasks which, theoretically, gave students the opportunity to empathise and generally to respond creatively to the problems of those denied full citizenship. Thus the study considers elements of English's modern methodology with its move away from traditional comprehension type tasks to a more varied writing diet concerned with writing for specific and, where possible, real audiences. Teaching methods and learning outcomes are the study's twin foci. The figures below detail some of the research questions raised by carefully selected texts and some of the major learning outcomes. They also give some indication of the types of citizenship knowledge, citizenship skills or citizenship attitudes which particular texts raised during the first year of the research. Figure One gives a concise summary, while Figure Two focuses specifically on citizenship issues. The figures hint at some of the related research questions which were variously posed and answered. For example, during the first year of the research, it was interesting to see intimations of students' levels of political and historical knowledge emerge. Similarly, the attitudes of teenagers to the police were also noted. Teenagers' perceptions of what books should be on English syllabi was a further focus of the study. Issues such as the most practical policies and procedures for

tackling racism emerge tangentially, as do some of the key cruxes of moral education. To pursue the research it has been necessary to follow four main literatures: the literature of citizenship, the literature of English teaching and those of research methods and educational legislation and reform. During the research there have been marked changes in all these fields with corresponding implications for the study. After an initial flourish, education for citizenship for both the Department for Education and the publishers seems to have been consigned, possibly temporarily, to the back burner. Citizenship continues to be a popular publishing area but the Citizen's Charter has a consumerist focus and, with the re-election of the Conservatives in 1992, its particular brand of citizenship is not contested as frequently or vociferously as before. English has seen many changes with the September 1990 introduction of Key Stage Three English and the September 1992 introduction of Key Stage Four English with the accompanying revision of the GCSE National Criteria. The proposed National Curriculum changes for English have had implications for both the process and content of the subject which will be further explored in the study proper.

The research's chosen action research methodology facilitated the revision of the research questions and the research time table to take account of the researcher's change of school at the end of the 1990-1991 academic year, the introduction of Key Stage Three to Year Eight (1991-92) and the revised GCSE syllabi (1992-94). The classroom research took place over four academic years (1990-1994) with data collection and

preliminary analysis in the first three years. The fourth year saw final analysis followed by further curriculum development taking account of the earlier findings and new curricular demands. Fuller descriptions of the literature of citizenship, the literature of education for citizenship, the literature of English as Social Study and of the research methodology follow.

Citizenship

The purpose of this chapter is to link the historical literature of Citizenship with recent developments in the field of Education for Citizenship. A framework for educators is proposed and explained. The chapter concludes by trying to locate Education for Citizenship historically and asking if it has a future with such a name. The rapid changes in politics and education are seen to have produced a markedly different political and educational landscape to that in place in 1989 when this project was conceived. The chapter which follows will discuss the historical and contemporary relationship between English and Social Studies including citizenship.

The literature of citizenship is large and diverse. The key historical texts are easily mapped. Heater (1990) and others have traced the evolution of ideas from Aristotle through the French Revolution to our present time. Notions of modern British citizenship are rooted both in these ancient, medieval and modern historical concepts and in the lived experience of post-1945 British society. This discussion will focus largely on the nature of modern British citizenship, although obviously it will be informed by the various historical precedents and traditions. Since the Second World War a plethora of academics, politicians, educators, religious and community leaders have produced definitions of citizenship. These definitions vary in quality, quantity and register. They have been expressed in books,

articles and political speeches and obviously reflect the preoccupations and predilections of their authors. The last two years have seen a burgeoning of the literature particularly in the form of newspaper and magazine articles. High profile politicians and media figures have discovered or re-discovered citizenship. Prince Charles and the voluntary sector have also been much to the fore, and educators from the fields of social and political education have seen opportunities heralded by the National Curriculum Council's promotion of citizenship as a cross-curricular theme. From this spectrum of opinion and interest a variety of conceptions of the meaning of modern citizenship and its practice and practices has thus emerged.

Before exploring substantive differences in principle and tone we can summarise those aspects of citizenship about which there is a consensus of opinion. Generally it is agreed that being a citizen is a good thing and that schools should aim to produce good citizens. Whilst few would deny that schools already perform a vital socialising role, many would contest that schools could produce better citizens than some of those who leave our establishments at the present time. Be it due to the apparently ever worsening crime figures, a response to the individualistic ethos of the 1980s epitomised by the yuppie, politicians' frustration at mass political ignorance, a desire to supplement public sector provision with voluntarism or a formalisation of much social and political educational practice in schools, citizenship has gained a high profile with politicians of all complexions wanting more and better citizenship. In response

to the high profile, perhaps on account of its perceived desirability, schools have discovered that they "do it" in all sorts of ways with many claiming that they have explicit policies. (Fogelman,1990) Citizenship, with its responsibilities and rights, has struck a chord with many of those who had their suspicions about political literacy and concepts like World Studies and Human Rights Education where the respective stresses were allegedly more on the underprivileged and on rights rather than responsibilities. Citizenship as a term has the ambiguity to make it acceptable to some Marxists, to Liberal Capitalists, to Social Democrats, Socialists and largely to the Greens. Its agreed dual focus - the citizen's rights and the citizen's responsibilities - facilitates more compromises than do the "issue educations" such as Peace Education, Human Rights Education and World Studies.

The exact nature of the modern British citizen's rights and responsibilities is the question at the heart of much of the theoretical debate. Much of the contemporary debate is informed by the existence of different histories of citizenship. For example, the ubiquitously mentioned authority, T.H.Marshall, has seen his writings interpreted from a variety of differing perspectives. A key issue in relation to Marshall (1963), is the degree to which one sees citizenship rights as having been realised by struggle or as having been bestowed on the grounds of expediency by the powerful. As the commentators move further to the left of the political spectrum, so the claims made on behalf of the struggle factor increase. As they move to the

right, the generosity of the powerful is highlighted and the influence of struggle is either understressed or ignored. Political historians, of course, have their own galleries of significant figures in the development of citizenship which reflect and embellish their own ideologies. It is, again, ideology which tends to inform commentators' attitudes to the influence of markets on citizenship. For some, market forces create a demand for more citizenship rights. For others, citizenship rights are needed for the effective working of market forces. Another major debate in the citizenship arena is the role of the law in relation to citizenship. Charter 88 and many others argue for the wholesale codification of citizenship rights in the legal system. Many traditionalists oppose this by contending that the absence of a British Constitution is no real impediment to the realisation of rights.

Having lightly sketched some of the key issues, the time has come to address the major conceptions of modern British Citizenship more closely. For T.H.Marshall (1963), citizenship represents the historical achievement and celebration of civil, political and social rights. Citizenship, for Marshall, is a complex synthesis of these three categories of rights. While many concur with the soundness of Marshall's trilogy, the precise nature of the relationship between the categories of rights has been the cause of much debate. For Dahrendorf (1988), "civil rights are the sine qua non of modern citizenship." Giddens (1982), laments the exclusion of economic rights from the modern citizenship equation.

The right to vote periodically, to elect members of parliamentary and local governing bodies does not extend to the sphere of production, to work. (p.174)

Both Barbalet (1988) and Giddens have pointed out how the 1980s' critiques of the welfare state have rather altered conceptions of industrial/economic citizenship rights whereas Marshall's work assumed an unchallenged, perpetual welfare state.

The duty face of the citizenship coin has witnessed as much debate as the rights face. Morris Janowitz (1983) argues that ideas of mutual obligation fashioned the Anglo-American conception of the democratic citizen. According to him, many advocates of citizenship have over-emphasized rights at the expense of responsibilities. Janowitz's package of training for citizenship includes patriotism and loyalty, obedience to the laws, respect for officials and government and ordinary honesty in social relations.

The relationship between the citizen and the state is a further key issue. For Held (1989), "the state and civil society must become the condition for each other's democratisation." (p.168) A Marxist perspective is expounded by Von Gunsteren (1978):

The state itself is a class phenomenon
...the idea that people can be emancipated
by acting as citizens in the framework of
the state is an illusion. (p.23)

Von Gunsteren attacks the predominantly liberal notion of "voluntarist utilitarianism" which, in his opinion, can involve the

exclusion of major issues and decisions and the glorification of relatively minor issues and actions. This message and its tone is epitomised by the passage below:

They are about the citizen's beliefs and attitudes, about loyalty and socialisation, not about the influence of citizen action on major policies ... They focus on, and glorify direct democracy (of the neighbourhood action type) while virtually ignoring wider networks of dependency and dominance within which individuals, including neighbours, have to act in a modern state.
(p.26)

For Von Gunsteren, the citizen needs control of her/his own life and this includes the skills with which to get the best from welfare professionals.

What the clients of the welfare state need in order to function as citizens are strategies to combat and cope with bureaucracy and professionalism.(p.29)

Many writers have identified the fact that the desire to participate is a variable rather than a constant. Kelly (1979) explains:

Through the practice of democratic social relations in places of work ... people gain the confidence, knowledge and perspectives that enable them to be effective citizens at the national levels. They become imbued with citizenship attributes.(p.967)

The complexity of the relationship between citizenship and the nation state has concerned many writers. If you type in citizenship on many a database you find references to a series of disadvantaged groups who do not enjoy the rights, be they civil and political or social and economic, enjoyed by the

majority. According to Dahrendorf (1988), the national legal system leads to the existence of a common citizenship.

Citizenship and the law are inseparable and the only law we know is national.(p.199)

For Hammer (1990) it involves the right of residence and of diplomatic protection when abroad. This is linked with loyalty to the state and with, Hammer argues, the duty to be prepared to die in its defence. For Janowitz too,

Citizenship ..involves nationalism and patriotism but does not mean xenophobia or militarism.(p.8)

For other writers it is the unifying influence of a common political culture that leads to a common citizenship. Specifying the United States, Walzer (1974) writes:

Today, society, religion and culture are pluralist in form; there is no common life outside the area, and there is less and less spontaneous patriotism. The only thing we can share is the republic itself, the business of government. Only if we actually do share that are we fellow citizens.(p.608)

The meaning to, and different experience of, citizenship to social class groups has caused much ink to flow. In Marshall's opinion, the development of citizenship rights helped to counter balance the inequalities inherent in modern capitalism.

Subsequent writers have questioned his reasoning. Marshall assigns the development of civic rights to the eighteenth century, of political rights to the nineteenth century and of social rights to the twentieth century. Barbalet puts greater emphasis on the receipt of rights as a result of struggle. The

contradiction between rights language and market forces has recently been expressed by Hindess (1987):

Citizenship poses a problem for a market economy as a result of the principled equality of rights in the political sphere and the unprincipled inequalities of the market. (p.60)

In a sense though, this was Marshall's point. He saw a type of creative tension where citizenship rights of all kinds could act as a form of insurance against the vagaries of the market. As Marshall succinctly puts it:

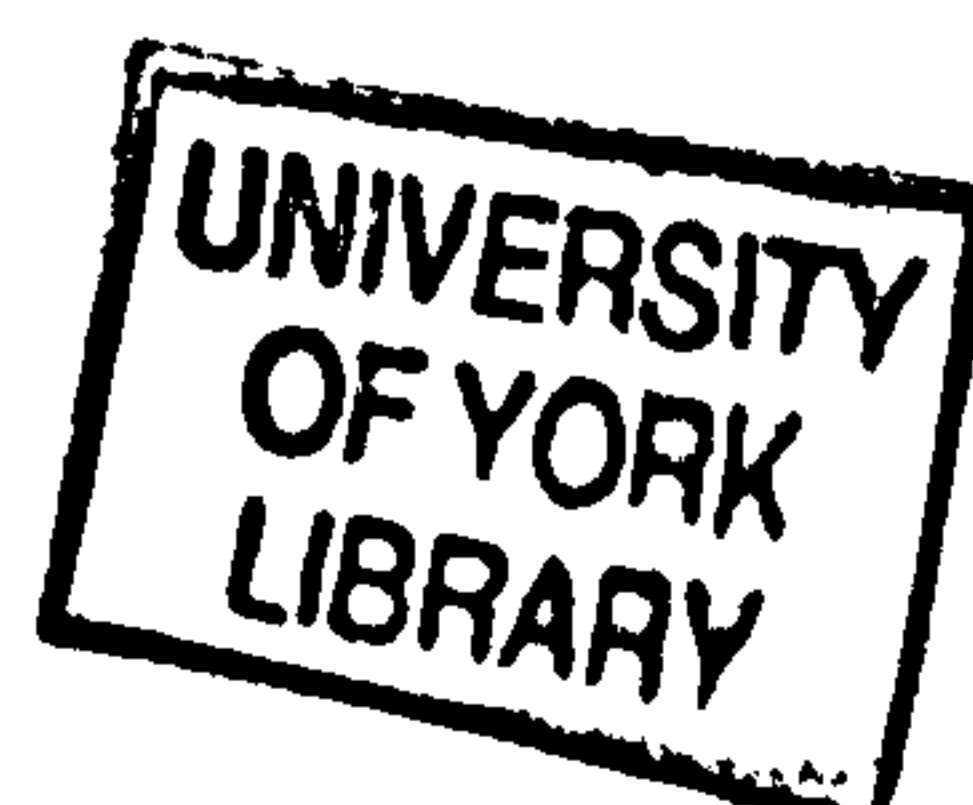
Citizenship has itself become, in certain respects, the architect of legitimate social inequality.

To sum up, we may distinguish some of the major positions and some of the major cruxes. For some members of the New Right, citizenship implies only civil and political rights. Social Liberals and social democrats see liberty as requiring resources thus requiring positive government social policies. For most Marxists, citizenship has become too much of a consensual value which, while apparently promoting unity, in reality disguises class conflict and inequality. For the less politically or ideologically partisan, citizenship may be seen as being constituted more by a common culture and social identity than by the possession of rights or resources.

Essentially, there is scant possibility of a truly consensual definition as each main conception of modern citizenship is underwritten by a different world view. There is common ground between aspects of the different theories but the disputes

about equality of opportunity and outcome will continue. Each definition tends to exclude a certain group or groups. Liberals tend to exclude the illiberal, minorities may be excluded or marginalised by the common culture theorists, economic and social casualties may fall by the way side in a New Right/Classical Liberal scenario. Those working in the educational sphere have the task of reaching compromises which placate most of the key theorists.

Before looking at the nature of the two major educational policy documents produced to date, it is helpful to remind ourselves of their genesis. The Speaker's Commission on Citizenship seems to be the offspring of a much felt concern in Westminster regarding young people's attitudes to government, authority and the law and about the need to record, systemise and enhance the voluntarist aspects of citizenship. The composition of the Commission bears witness to the very many charities and community groups seen to be part of the unpaid workforce of citizens. Possibly owing to its Westminster inception the Commission's Report involves many points of historical reference. Weatherill (p.V) in his prefatory comments refers us back to the Magna Carta of 1215 and generally there is a celebration of British constitutional history. In terms of modern citizenship, the Commission generally concurs with the key elements of T.H.Marshall's thesis. Influenced in their deliberations by Dahrendorf (see p.7) they accept the inclusion of social rights as a legitimate facet of citizenship. The most lasting impression the report gives is that produced by their



heightened awareness of the voluntarist aspect of citizenship which is stressed at every opportunity. School is seen as a means of informing students of the voluntary sector and of giving them experience of community work. While the report is interesting and draws the reader's attention to the impressive work of so many organisations, it produces very much an all inclusive recipe. Many of the ingredients are impressive in their own right but then get rather lost in pages of random and unsequenced recommendations. It obviously proved easier not to offend any participant by leaving out their cause or favoured concern than engaging in a rigorous editing process.

Many of the Commission's suggestions concern the whole community rather than just schools. This said, they offer this task to those involved in compulsory education:

Young people should leave the school with some confidence in their ability to participate in their society, to resolve conflict and, if they oppose a course of action, to express that opposition fairly, effectively and peacefully. (p.37)

In their conclusion, the Commission makes two pertinent observations which some would argue could be applied to improving the structure of schools for both teachers and students. A participative process is called for:

... society is in general best organised through participation and mutual education, both in terms of efficiency and in terms of eventual outcome... Secondly ... citizenship is not only about formal rights, but also about the every day participation in our society; and not only about our own rights, but also about the rights of others. (p.42)

In the case of the National Curriculum Council's Citizenship working party, they were told that theirs was one of five cross-curricular themes which would, in theory, complement the prescribed core and foundation subjects and the cross-curricular dimensions. Their brief was thus to address citizenship within the parameters of the National Curriculum and to do it in a particular way within the favoured strategy of cross-curricularity. In a similar way to the Commission's report, the NCC's group's references remind us of their paymasters/sponsors. Its range of historical and educational reference is extremely limited. Of its twenty-one references, only four pre-date 1986 and the great majority of the references are to the NCC's own publications or to various pieces of legislation from the last few years. Ignoring the intricacies of the theoretical debates, the NCC's team developed some fairly broad guidelines which, at times, seem deliberately ambiguous or ambivalent in their scope and advice. Given their brief, it is not surprising that they found it easier to define a process for effective citizenship education than to produce a logical and defensible content. The content question was, of course, complicated by the fact that for several decades citizenship has been taught through what the NCC describes as "time-honoured ways - civics, political education, the personal and social life of the school." (p.1) Its self-styled "framework for curriculum debate" is acknowledged to be informed by a vast range of individuals, corporate bodies and political groupings which, once again, accounts for its lack of a coherent theory.

It emphasises the place of the school in the community and the important role of parents, governors, members of the community, religious groups, voluntary bodies, local and national government, local services, industry, commerce and many others. (p.7)

The objectives they propose require close scrutiny. The knowledge objectives comprise the nature of community, roles and relationships in a democratic society and the nature and basis of duties, responsibilities and rights. For skills, we are only offered citizenship exemplars of cross-curricular skills. When it comes to attitudes, we are offered a value package some of which, no-one could object to, others of which are more open to debate. For example, who could dispute the desire to encourage an enterprising and persistent approach to tasks and challenges or a sense of fair play or a constructive interest in community affairs. Some of the desired attitudes are rather like the Programme for Political Education's procedural values such as "respect for rational argument" and "respect for different ways of life, beliefs, opinions and ideas." The main parameters within which these attitudes are to be fostered may be taken to be an appreciation of the paramount importance of democratic decision-making and "a willingness to respect the legitimate interests of others." Many of the proponents of the "issue educations" of the 1970s and 1980s will be pleased to also see the inclusion of "an active concern for human rights" and "respect for non-violent ways of resolving conflict." Essentially then, we have a value package aimed at encouraging the valuing of democracy, a respect for law and an acknowledgement of a place for pluralism and

human rights. The moral codes and values section identifies citizenship issues as a good basis for the discussion of moral education questions.

The NCC has a more considered approach when it comes to an appropriate process for citizenship education. Presumably drawing on research into political education and school effectiveness, the report highlights the importance of school ethos. Highlighted positive aspects of a school ethos cited include the promotion of equal opportunities, close working relationships, students taking responsibility for their own learning and the use of active learning strategies. Combined with these ideas are the encouragement of residential experiences, community service and links with the outside world. A similarly coherent concept is the proposed development of whole school policies. The need to avoid fragmentation of provision is noted as is the possibility of infusion into the core and foundation subjects. Recognising again the lessons drawn from social and political education to date, it emphasizes the need to use the students' own experiences to provide the starting point for education for citizenship. The significant effect of a school's chosen pastoral system on the development of students' attitudes towards duties, responsibilities and rights is alluded to.

It is in the area of citizenship content that the NCC's proposals are revealed to be of rather random construction. The NCC proposes eight components. Three of the components supposedly explore broad areas, namely the Nature of Community,

Roles and Relationships in a Pluralist Society and the Duties, Responsibilities and Rights of Being a Citizen. The remaining five supposedly consider specific, every day contexts for citizenship in the present and future lives of students. These proposed contexts are the Family; Democracy in Action; the Citizen and the Law; Work, Employment and Leisure and Public Services. Noting the components' interrelatedness, the NCC, despite its warnings, does consider the elements discretely. In so doing, their arbitrary nature is exposed. It is virtually impossible to meaningfully separate the Nature of Community from Roles and Relationships in a Democratic Society or to distinguish Roles and Relationships from Duties, Responsibilities and Rights. An alternative scheme might have focussed on civil and political citizenship, industrial/economic citizenship, social citizenship and even on the voluntarist aspect of citizenship. This said, the eight components are not without use and, in fact, several of them legitimate the study of topics of which many social and political educators have fought shy. In many senses, the eight components address extensively the social and cultural aspects of citizenship- notably in the Pluralist Society component and in the every day contexts with the particular range of issues under the Family umbrella. Similarly, civil and political citizenship are considered in some depth. The suggested treatment of most of the main elements is scrupulously balanced and thus offers teachers some ready-made issues and opinions to consider. As such, the NCC has proposed some working definitions of aspects of citizenship rather than an indisputable

definition of citizenship per se. It has moved towards establishing some parameters within which citizenship may be discussed and provides teachers with some justification for addressing issues which are often of a sensitive and controversial nature. Secondly, in its absence of a historical tradition, and indeed of an obvious pedigree, it offers itself to a potentially wider constituency than a more obviously partisan document. Admittedly to some, it may over-emphasize the voluntarist aspects of citizenship, but it does, in its public services component, indicate the variety of providers of services - public, private and voluntary - and the differing public perceptions of the rights and wrongs of varied provision.

It is now time to raise the question of what useful alternative frameworks educators can construct for making sense of citizenship both to themselves and their students. The more that is said at conferences and on the grapevine about Curriculum Guidance Eight the more it appears that its conceptual vagueness was deliberate and that it was designed to be differently interpreted by different readerships. For the teacher of political education it could be a document of permission, for a Conservative politician it could show a commendable emphasis on responsibilities and voluntary work. However, as a practising teacher, one cannot but notice the difference between the unambiguity of say National Curriculum attainment targets in English and the ambiguity and ambivalence of the slim, non-statutory and far from widely available Curriculum Guidance Eight. On the one hand teachers

are now legally bound to teach, assess and report the National Curriculum Core subjects in a tightly-defined manner, on the other, if they have the time, they are being encouraged to take what they want from the deliberately unprescriptive and generally unexemplified pages of the little grey book. The National Curriculum Council's three broad areas, namely the Nature of Community, Roles and Relationships in a Pluralist Society and the Duties, Responsibilities and Rights of Being a Citizen are so interlinked that it is possible to transfer almost everything put under one heading to another of the categories. This notion is more fully explored in Spurgeon (1991) Conceptualisations and Characterisations of Citizenship. The five components of citizenship which relate to "specific, everyday contexts" for citizenship are hardly more helpful. However, two of the five do reveal possible links with the Government's wider political agenda. For example, the Family component is far more than the Programme for Political Education's "politics of family life" notion, it is education for socially cohesive nuclear family units. Secondly, it is possible to link the Public Services' dimension to documents such as the Citizen's Charter and the much trumpeted Parent's Charter which in the government's own words seek to ensure "standards of service", "the delivery of quality", "checking progress" and "complaints and redress". These concerns have moved us far from teaching students about human rights or the politics of citizenship in what was the Union of Soviet Socialist Republics. So, elements of the five specific contexts, it could be argued, direct the teacher towards some of

the less political dimensions of citizenship in the worlds of family life and over-coned motorways. Additionally, the document perhaps not surprisingly given its remit to elaborate aspects of a national curriculum, shows little awareness of European or global citizenships.

A framework for Education for Citizenship will necessarily be different and probably less conceptually precise than a framework that a political or social scientist might offer. The framework overleaf seeks to reflect both the classic political conceptions of citizenship and what politicians now wish educators to offer under the banner of citizenship. There are four major categories which represent areas of citizenship, some of which are timeless, others being more a product of different historical/political periods.

CITIZENSHIP: A FRAMEWORK FOR EDUCATORS

| | | | |
|-----------------------------|--|--|---|
| CITIZENSHIP AS STATUS | CITIZENSHIP AS VOLUNTARY ACTIVITY | CITIZENSHIP AS POLITICAL ACTIVITY | CITIZENSHIP AS SOCIAL,ECONOMIC AND INDUSTRIAL RIGHTS |
|-----------------------------|--|--|---|

(See Figure Three and Four for more detail)

Perhaps the two classic categories which are of course closely related, concern citizenship as legally defined status and the notion of citizenship as broadly defined political activity or indeed inactivity. Added to these are what the political left and centre would argue are concomitant and often enforceable social, economic and industrial rights which are frequently needed before one can enjoy citizenship as status or

engage in political activity. The fourth element, citizenship as voluntary activity, involves educators trying to produce not only citizens, but "good citizens" who will voluntarily help those whose interests are not necessarily protected by legislation or indeed by local or national government charters. This involves the idea of active citizenship which is informed by an essentially benevolent view of human nature and of a scepticism about governments' abilities to cater for and legislate for all aspects of their citizens' welfare.

Following some discussion it was decided that a clearer framework could be produced.(Figure 5) The second version simplifies citizenship into three main areas: Citizenship as Moral Enterprise, Citizenship as Status and Citizenship as Rights. The Aristotelian tradition is that of Citizenship as moral enterprise. The Roman notion focusses on Citizenship as status. T.H.Marshall's work is recognised in the third area, Citizenship as Rights.

The relationship between these frameworks and the teaching of English with a view to promoting education for citizenship is the focus of the next chapter and indeed of the chapters where the classroom based work is described.

During the course of the research the status and prominence of the language of citizenship in both national politics and in educational contexts has changed. In the 1990-1992 period there were great debates in politics and in the educational field there was much interest in cross-curricular

themes. Various centres and projects were set up or proudly or expediently renamed using a citizenship banner. From 1992 and increasingly in 1993 and 1994 cross-curricular themes have somewhat died a death with no new government sponsored publications. The NCC under David Pascall became interested in spiritual and moral development and in 1993 OFSTED extended this to spiritual, moral, social and cultural development. Many of the organisations mentioned above now promote their activities under the new headings displaying the pragmatism developed by vanguard educators over the last decades. It will be argued that the type of learning investigated in this study can similarly fit under either banner although it was initially conceived of in terms of citizenship. The constantly changing language deployed by political educators mirrors the breathtaking changes witnessed by those involved in teaching and learning from 1989 to 1994.

To further clarify these recent developments we need to consider the language of NCC and OFSTED documents. In 1993, David Pascall in his Foreword to Spiritual and Moral Development describes these dimensions of education as vital underpinnings of school life and as providing a foundation for adulthood and "our society in the future". In the moral development section of the document we note many similarities with the earlier citizenship documents. Key elements include:

The will to behave morally as a point of principle

Knowledge of the codes and conventions of conduct agreed by society

The ability to make judgements on moral issues

Many of the list of qualities recommended as typifying a morally educated school leaver resemble paragraphs in Curriculum Guidance Eight . According to the NCC, the morally educated:

distinguish between right and wrong

articulate their own attitudes and values

take responsibility for their own actions

recognise the moral dimension to situations

develop a set of socially acceptable values and principles

recognise that their values and attitudes may have to change over time

The document stresses that the ability to make responsible and reasoned judgements should be developed through all subjects of the curriculum.(p6) This could be the new face of citizenship. It could be argued that what we are seeing is a further depoliticisation of citizenship.

English as Social Study

The purpose of this chapter in relation to the thesis is to consider the teaching of English as a Social Study, to explore the relationship between English and Politics and that between English and Citizenship.

In order fully to understand the current situation we need to re-trace elements of English's history as a school subject. It is found that English has had a strong socio-political character since its first appearance in the curriculum. It will be seen that while fashions and governments have changed, English has retained a powerful ideology and a persistent belief in its own importance. It will be suggested that English is to a degree a politicised subject. It will be further suggested that since the New Right declared the alleged politicisation of English in 1986, it is government policies which have in fact contributed to the politicisation of the subject teaching culture and to the now regular skirmishes between politicians and teachers over texts, coursework, Standard English and assessment issues. It will be argued that the teachers have largely won the battle owing to broadly held beliefs in coursework, teacher assessment and opposition to prescription, regulation and over-bureaucratic procedures.

Recent publications from the NCC and OFSTED will be seen to provide justification along with the NCC's Curriculum Guidance Eight: Education for Citizenship to those teachers who wish to

use texts to raise citizenship issues. It will be argued that the interest of the NCC's David Pascall and that of John Patten in spiritual and moral issues has led to the publication of documents advocating the cross-curricular coverage of such issues. Texts such as NCC's Spiritual and Moral Development: a Discussion paper and OFSTED's Spiritual, Moral, Social and Cultural Development have thereby legitimized the work already done in these fields by English's missionaries, although they are often of a different political and religious hue from that of NCC's 1993 Chairman and The Secretary of State.

Many of English's initial aims were naturally influenced by traditional conceptions of literature. The pioneers of English teaching such as Matthew Arnold belong to a tradition which held that an acquaintance with literature contributed to a person's moral education. Watson (1962) writes:

Most English critics before Arnold and Ruskin assumed that all good poetry is morally edifying, and that as Johnson had insisted in his Preface to Shakespeare 'it is always the writer's duty to make the world better'. (p.217)

Shelley's (1821) A Defence of Poetry profoundly influenced the development of English's powerful and assertive ideology. For Shelley, poets were the unacknowledged legislators of the world. Literature's power lay in its ability to promote empathy and is seen as inextricably bound to the moral and political condition of the world:

But it exceeds all imagination to conceive what would have been the moral condition of the world if Dante, Petrarch,

Boccaccio, Chaucer, Shakespeare, ..., Milton,
.... had never existed.

In the same vein, for Matthew Arnold too, good poetry formed soul and character. Arnold's central importance in early English education is beyond dispute. He made no bones about his perception of the centrality of literature in guiding school pupils towards 'high and noble principles'.

(Poetry) tends to beget a love of beauty, of truth, in alliance together; it suggests, however indirectly, high and noble principles in action hence its extreme importance to all of us ...

In his Reports on Elementary Schools 1852-1882 he describes literature as the greatest power available in education. (p.106)

In the twentieth century, this faith in the power of literature to improve and inspire an educated nation is again apparent. English is seen as offering key elements of a training for good citizenship. The influence of Arnold's thought and language can be seen in F.R. Leavis and Denys Thompson's Culture and Environment (1933). What Baldick (1983) has termed English's 'social mission' is apparent in the quotations below:

... we cannot ... leave the citizen to be formed unconsciously by the environment he must be trained to discriminate and resist. (p.5)

.... we must educate positively for humane living.(p.5)

Some of this echoes Sampson's (1925) English for the English. For Sampson, English literature was the humane centre

of the curriculum which could provide both practical skills and moral attributes

By means of their own language and literature we can begin to educate (the pupils) in humane qualities - in breadth of view, in depth of thought, in clearness, accuracy and force of expression. (p.112)

The centrality of F.R.Leavis from the 1930s onwards is undisputed. His various works were extremely influential and a number of scholarly studies (Mulhern, 1979, Ball, 1982, Baldick, 1983, Batsleer, 1985, Doyle, 1989) have discussed the extent and significance of the diffusion of Leavis's message. Ball (1982) has even gone to the length of showing the geographical spread of Leavis's ideas and disciples into various universities and colleges.

In the literature there is a lively and ongoing debate concerning the overt and covert agenda set by Leavis. The differing interpretations of what Leavisite English teaching actually stood for are symbolic of the historical and current tensions within English's complex ideology. If we initially consider the critiques of Leavis' version of English we can begin to see how the politics of English in general, and English's potential contribution to the study of society in particular, are disputed areas. Baldick concludes his thorough study The Social Mission of English Criticism 1848-1932 (1983) with the following assertion:

The title of 'criticism' was usurped by a literary discourse whose entire attitude was at heart uncritical. Criticism in its most important and its most vital sense had been gutted and turned into its very opposite: an ideology. (p234)

This was also Mulhern's (1979) verdict:

'Literary criticism' as it is mainly practised in England is in reality the focal activity of a discourse whose foremost cultural function is the repression of politics. (p.331)

Batsleer et al (1985) went even further in their caricature of Leavis, his predecessors and followers:

Literature and revolution, wrote Trotsky. Literature or revolution warned Newbolt, Sampson, even Leavis (p.23)

....literature, with its faithful amanuensis 'criticism', undoubtedly embodies and transmits the social aesthetic values of white, male bourgeois society, values whose protestations of disinterestedness have scarcely bothered to conceal the ugliness and exploitation that lie close at hand...(p.37)

New Left representations of Leavis' thought have been taken up by the New Right. Scruton (1985) described Leavis as the greatest conservative twentieth century voice in the 'unique' British tradition of 'social and literary criticism, which can justly claim to be one of the most important intellectual achievements of modern England.' (p.55) Leavis certainly did not see himself as a conservative voice and an essay re-printed in 1986 re-articulates his perception of English as a Social Study be it not a study from a particular and pre-determined political perspective. The desire to question social norms, to study the media and to resist indoctrination is clearly stated.

Whether or not we are 'playing the capitalist game' should soon be apparent, for a serious effort in education involves the fostering of a critical attitude towards civilization as it is. Perhaps there

will be no great public outcry when it is proposed to introduce into schools a training in resistance to publicity and in criticism of newspapers - for this is the least opposable way of presenting the start to a real modern education. Yet the inevitable implications, accompaniments and consequences of such a training hardly need illustrating.

The teaching profession is peculiarly in a position to do revolutionary things
(pp.52-53)

Mathieson (1975) and Ball (1982) have recorded the permeation of Leavis' message with perhaps the key tenet of faith being that, in Leavis' own words, 'the judgements the literary critic is concerned with are judgements about life'.(p.97)

This twentieth century re-statement of a high moral purpose has been repeatedly emphasized in the work of Leavis' followers. Inglis (1969) called for a militancy against all that is hateful in contemporaneity (p.186). Abbs (1976,1982) called for an existential politics of English. Even those not in the Liberal Humanist camp acknowledged its sway. Stubbs (1986) having discussed the attempts of the Sociolinguistic School (see also Mathieson, 1975) to capture some of English's missionary territory commented:

....there is still a fairly widespread view within English teaching that it is only or predominantly English literature which can raise with pupils fundamental ethical, social and political questions, and can contribute to the moral development of pupils. (p.64)

One of the few detailed research studies highlighted the particular political nature of a typically Leavisite approach to social and political issues. Barnes, Barnes and Clarke (1984)

suggest that while political issues are addressed they are viewed from an individualistic base.

....the preconceptions of a literary criticism still (in schools at least) deeply influenced by the Leavis tradition have led to an ethical interpretation of the English teacher's responsibilities. In essence this is the culmination of romantic individualism, the cultivation of vision as a private achievement as if separated from the social contexts which nurture it ... (For the teachers) English must be 'committed' - but committed to values of the private domain not to public political values. (pp.387-388)

Reviewing the journals, text book lists and examination syllabi of the past twenty years does not give an altogether clear idea of the extent to which English, in practice, has been a form of Social Study. Some would say that English at times has been almost a form of Social Study as social pathology. In theory, many set books on 'O' Level and, in particular, on C.S.E. syllabi have addressed social and political issues and over the years a number of teaching anthologies have used social categories as an organising principle. (See for example Daniel's 1965 Approaches) Projects such as the Penguin English Project are typical of publications which often tended to focus more on society's victims than on its successes. One volume was actually called The Receiving End. Much material devised for GCSE coursebooks and indeed for the new Key Stage Three and Four programmes of study tends to gravitate around controversial issues. This said, at times the choice of such material is likely to result more from a desire to provoke a response from students by presenting stimulus material than to impose a

political and social education through the back door. Also, as mentioned by Barnes, Barnes and Clarke (1984) above, the focus may not be explicitly political.

In the English teaching journals and in guides for teachers of English there has been much debate about the type of thematic approach to the subject which may lead to the raising of issues. Mathieson (1975), thinking in particular about some of the schemes used in the 1960s and early 1970s, questioned English's perceived move away from largely literature based study into the realms of sociology and politics.

There will almost certainly be some depressing days when pupils are not interested in Hiroshima, race riots or sexual deviancy, days on which teachers will ask themselves some disturbing and unprofitable questions. Perhaps these are, in fact, boring subjects? (p.223)

Abbs (1982) lamented the alleged spread of Social Studies type English. Referring to Harold Rosen, Labov and Chris Searle he discerned a compulsive identification of English with the oppressed members of society (pp.20-23). He saw English as being abused, twisted and betrayed. From high imaginative art English was being turned into quick ideological stimulus (p.23). Whitehead (1976) saw English as beginning to 'use' literature.

Increasingly literature has been 'used' - 'used' to propagate a social or political message (as in the vogue for 'teaching', sometimes at unsuitably immature levels, such 'moral fables' as Lord of the Flies or Animal Farm or Walkabout)... (p.11)

The above writers are all former teachers whereas more recently critiques have come increasingly from New Right writers beyond the classroom who have latched on to the alleged agenda of English teachers. Alan Barcan (1986) described English as having become in some schools a 'ragbag of social topics, a substitute sociology' (p.42). Frank Palmer talked of the 'reduction of literature to social usefulness'(p.53).

Yet again it must be emphasized that much of the debate exists largely at a rhetorical level. The arguments lack evidence derived from actual practice. Nevertheless, it does seem that we can identify a definite polarisation of views in the 1980s with the political Left, in particular, being more explicit in its statements and its formulation of its agenda than the, at times, rather ambivalent calls to action of Leavis and the Liberal Humanists. Anti-racist and anti-sexist initiatives tended to lead to the distillation of English's ideologies into more definite camps. For Richard Knott (1985), in the appropriately titled The English Department in a Changing World, anti-racism and anti-sexism were part of an English teacher's responsibilities.

We are responsible for helping to develop within pupils the ability to participate sympathetically and constructively in society. This must involve an understanding of political, social and ethical issues
...(p.3)

So far, this is in the tradition which this chapter has charted but later the new agenda emerges.

An English department whose work and influence do not reflect the black experience in a multicultural society

denies children the chance to understand, share and explore the shifting world outside school. A diet of fiction and poetry that reflects only part of that world - white, middle class images in the mirror is not enough ...(p.39)

NATE's Alice in Genderland (1985) which analysed the number of female characters in literature taught in schools and the way in which they are presented has attracted particularly fierce criticism. Roger Knight (1986) complained that it handed the subject over to the department of Social Engineering (p.67). Palmer (1986) saw English as 'reeling from the Eagletonised reduction of literature to contemporary political statement' and further attacked those who proclaim that English should promote 'positive self-images'. Scruton et al (1985) saw English as a traditional subject often found now in a politicised form and cites the ideas of Chris Searle as evidence. Searle's various writings (1973,1975,1985) involve a Marxist analysis of schooling and a definite agenda which unashamedly and explicitly connects the local, the national and international. Quoted in Scruton, Ellis-Jones and O'Keefe (1985), Searle's English is very much a Social Study of a radical nature which, for all its obviously Marxist leanings, echoes Leavis in its rhetorical fervour and its concern with the condition of the world and the perceived abuses of media power.

I speak as an English teacher, and my task as such is to find literature which puts the reality of the people of El Salvador, or wherever we are dealing with, in front of children. I can recommend a number of things that are very useful for dealing with the question of violence and the contradictions between fascist violence,

the commercial manipulation of fantasy violence, and the righteousness of revolutionary violence against fascist and imperialist tyranny. (p.8)

Scruton et al (1985) suggest that once English has been turned in this direction, all literary criteria in the choice of texts are given second place. (p.8)

The assault on English's perceived politicisation and its alleged new orthodoxy continued in Marenbon's (1987) English Our English. Marenbon defined the new orthodoxy whose principal tenets in fact reflect English's increased respect for students' own language and knowledge which followed the Sociolinguistic developments of the 1960s and 1970s. However, he also points to the notion that English is not just a subject. In general, he agrees that English's 'new orthodoxy' is also subscribed to not only by teachers but HMI, the examination boards and the Assessment of Performance Unit. Marenbon complains:

Ministers of government, preoccupied with the external politics of education, have repeatedly been defeated in the more important internal politics of what is taught and how: defeated by an enemy they do not recognise, in a battle they do not know they are fighting. (p.40)

In the same, pre-National Curriculum era, the Chair of NATE could confidently articulate the politics of English's various ideologies. Pointing to Leavisite, Personal Growth (Dixon,1967) and Cultural Analysis paradigms, Henrietta Dombey describes an English for participatory and critical citizenship.

Whether we take a Leavisite stance on the civilizing value of literature, see English

as primarily concerned with personal growth or treat both language and literature as cultural phenomena through which the structures of society can be explored, we are clearly not in the business of teaching our pupils to be obedient workers, docile citizens and eager consumers. (p.61)

The reforms of education culminating in the National Curriculum saw English, at least in theory, entering a new phase. What was to be taught became statutory. How it was to be done was left to the teachers. The actual National Curriculum Order (March 1990) followed the work of the Kingman Committee (1988) on the teaching of English language and the committee chaired by C.B.Cox which produced English for ages 5 to 11 (December 1988) and English for ages 5 to 16 (June 1989). Looking back to Marenbon's predictions it seems that in many ways he was correct in predicting what would emerge.

In English, at least, there is every danger that a national curriculum....will succeed only in enforcing principles and practices which its political proponents would be the first to repudiate, if they understood their basis and implications. (p.10)

English Magazine No. 20 in the Summer of 1988 saw little to worry its generally politically Left readership in the government commissioned Kingman report apart from its failure to mention social class. The subsequent issue, English Magazine No. 21 congratulates Cox for recognising and publicising their favoured Cultural Analysis model of English. C.B.Cox, now writing as Brian Cox, did not produce what might have been expected from a former Black Paper writer. With his committee, as revealed in his account of the project Cox on Cox (1989), who took their brief

seriously, he collected copious evidence and sought out good practice. Some key sections of English for Ages 5 to 16 unashamedly encourage teachers to pursue aspects of English as Social Study.

7.3 Students will encounter and come to understand a wide range of feelings and relationships by entering vicariously the worlds of others....

7.4 The concept of range extends also and very importantly to social and cultural diversity... Critical thinking about existing stereotypes and values can be stimulated by studying literature which expresses alternative points of view.

7.15 Pupils should encounter and find pleasure in literary works written in English - particularly new works - from different parts of the world.

Cox also argues against stereotyping and for equal opportunities. In response to some of the allegedly right wing inspired unfavourable coverage of the report in the National media, Cox felt bound to justify his committee's work in Cox on Cox. In the book there is an even more emphatic defence of the use of literature in English for both good literary and social reasons which is very different from some right wing views of an ideal English literary canon comprising the work of dead, white Anglo-Saxon males.

It is widely recognised that the most dynamic English today is often found outside England: from Saul Bellow, Alice Walker and Toni Morrison from the United States, Anita Desai from India, Nadine Gordimer from South Africa, V.S. Naipaul from Trinidad, Chinua Achebe from Nigeria, for example. All pupils need to be aware of the richness of experience offered by writing in English from different countries, so

that they may be introduced to the ideas and feelings of countries different from their own, and so we shall help the cause of racial tolerance. In Britain today our multicultural society must be taken into account by anyone establishing texts for a national curriculum.

For Burgess (1989) writing in English in Education 23/3

The Cox Committee has done quite well in resisting pressures to destroy the heart of post-war English teaching. (p.11)

Iles (1989), reviewing in the same edition, describes the average English teacher post-Cox as

still idealistic, still enthusiastic, indefatigable, honest and refreshingly stable. (pp.62/63)

For others though, the changes brought by the National Curriculum made it less welcome. For Ken Jones, writing in English Magazine 25 it means little more than the restoration of conservative values in its alleged failure to recognise social class and in its perpetration of a model of social progression through the assumption of middle class values as symbolised by Standard English.

It maintains a resolute blankness towards the cultures of school students and of the communities in which they live ... (p.4)

Totality... for Cox... is related not to global power relationships but to national traditions, national identity and national unity. In the framework of his report, individuals are empowered by being given access, via Standard English and Knowledge of literary tradition, to a national culture. Thus, for 'Cox', 'entitlement' is thoroughly entwined with acculturation. (p.7)

For teachers such as Geoff Barton, writing in the largely Liberal Humanist inspired, Use of English in the Autumn of 1990:

A century's tradition, in which the English teacher was the central figure in a liberal education has died. (p.41)

David Holbrook, in the same journal argues that their creed still must be propagated, National Curriculum or no.

Peter Ackroyd writing in The Times declared that no student was ever made more sensitive or moral by reading literature. Such views fly in the face of post-Kantian philosophy like that of Susanne Langer, which finds symbolism a primary need and the basis of all thought, and of the numerous records of those who have applied creative cultural experiences to their lives, from John Stuart Mill to Marion Milner. (p.77)

The National Association for the Teaching of English's generally warm reception of the National Curriculum prompted a polemical attack from the Left in the form of an article entitled 'NATE and the politics of English' by Nick Peim (1990).

NATE's preferred vision of English remains thoroughly liberal and stands for values which are culturally and theoretically highly questionable. (p.20)

Call it orthodox English teaching or call it Thatcherism: ideologically it amounts to the same thing. (p.30)

There are obvious ironies here. The Conservative Right attacked Cox as being too liberal. Cox then justified his avowedly consensual and 'good practice' based model. NATE generally welcomed Cox's work but then had to face criticism for allegedly being at one with Thatcherism.

For further writers, the attempt to create a National Curriculum for English, in itself revealed the complexities of a subject which had long lost a real sense of its objectives. Chris Davies (1991) is extending elements of Mathieson's thesis in The Preachers of Culture:

.... now the arbitrariness of English has been made official, statutory, we must start to face up to the fact that it is untenable. It always was, I think. English teachers were always faced with an appalling schizophrenic task. (p.28)

It all comes down, in the end, to the problem of English trying to take on too much. (p.29)

Davies is not alone in trying to chart a feasible future course for English. Cox himself outlined five views of the subject arguing that they could happily co-exist. It is worth considering this section of English for ages 5-16 in great detail as for some it represents the ideological battleground.

2.20 It is possible to identify within the English teaching profession a number of different views of the subject. We list them here, though we stress that they are not the only possible views, they are not sharply distinguishable, and they are certainly not mutually exclusive.

2.21 A "personal growth" view focuses on the child: it emphasizes the relationship between language and learning in the individual child, and the role of literature in developing children's imaginative and aesthetic lives.

2.22 A "cross-curricular" view focuses on the school: it emphasizes that all teachers (of English and of other subjects) have a responsibility to help children with the language demands of different subjects on the school curriculum: otherwise areas of the curriculum may be closed to them. In

England, English is different from other school subjects, in that it is both a subject and a medium of instruction for other subjects.

2.23 An "adult needs" view focuses on communication outside the school: it emphasizes the responsibility of English teachers to prepare children for the language demands of adult life, including the workplace, in a fast-changing world. Children need to learn to deal with the day-to-day demands of spoken language and of print; they also need to be able to write clearly, appropriately and effectively.

2.24 A "cultural heritage" view emphasizes the responsibility of schools to lead children to an appreciation of those works of literature that have been widely regarded as amongst the finest in the language.

2.25 A "cultural analysis" view emphasizes the role of English in helping children towards a critical understanding of the world and cultural environment in which they live. Children should know about the processes by which meanings are conveyed, and about the ways in which print and other media carry values.

As with most recent publications from the NCC, the SCAA and the DES/DFE there are very few references showing the sources of the ideas but it does not take much thought to identify the main luminaries responsible for each view. The Personal Growth view is to be seen as that conception of English inspired by books such as John Dixon's (1967) Growth through English and the works of David Holbrook. The Cross-Curricular view as expressed by Cox is that articulated in A Language for Life (Bullock, 1975). The Cultural Heritage view is an essentially conservative, literary paradigm. It is Cox's description of the emerging

Cultural Analysis model which has certainly pleased many of those who see English as an arena for Social Study. For example, Jay Snow in 'On the Subject of English' in English in Education Autumn 1991 sees the teaching of novels about Black communities as a means of providing students with insights into political worlds.

Work with novels like Roll of Thunder and The Color Purple has become well-established as a means of questioning what Eagleton calls the 'cultural arm of colonialism'. (p.22)

Marxist Eagleton (1991), now a professor at Oxford, re-articulates his message claiming that English, since its toppling of Classical Studies, has had a radical purpose and now only its tools of analysis are different.

Our latest theoretical categories of class, race and gender are merely catching up belatedly with the historical factors which brought the subject itself into being.... English Studies appeared on the scene as a form of critical deconstruction - as the enemy within - and what we on the left seek to do is to return to that moment and stay faithful to it in fresh ways. (p.9)

Stokes and Warren (1991) also favour the emerging 'literacy through literature' approach. In the quotation below we note the change in emphasis with an effective reduction in the status and prestige of literature and an increased premium being placed on developing a kind of literacy prone to challenge the status quo.

'Literary Criticism' thereby gives way to 'critical literacy' and literature loses its automatic right to a capital letter in order to regain its history. (p.47)

Doubts do persist on the left. Peim (1991) argues that his critical issues of race, class and gender are still in fact marginalised and that conservative values still dominate English's ideological constitution and its practice.

In 1992 the New Right critique of Cox's National Curriculum led to pressure on the Department For Education to reconsider the nature of English teaching and assessment. The warnings from the Social Affairs Unit, the Centre for Policy Studies, assorted academics and, latterly, advice from the NCC (July 1992) led to the decision to re-consider the order. A steady stream of articles in newspapers such as The Sunday Times "exposed" the alleged 'influence of ultra-liberal veterans of the 1960s'. Martin Turner (1992), in an article entitled 'Bell-bottomed reactionaries postpone a school revolution'. (Sunday Times 5/7/92 p.6), criticises Cox for not prescribing a list of authors. According to Turner, 'the principles of a socialist elite are now openly referred to as the 'norms' of English teaching'. John Patten (TES 17/7/92 p.15) has commented that the 'teaching of English should not be about a voyage of self-discovery for children' and we seem to be moving towards an "adult needs" view of English with a greater focus on basic skills.

The period from mid-1992 until the submission of this thesis has seen continuous debate over English in the National Curriculum. March 1993 saw the Curriculum Council for Wales' more restrained response to the 1988 English curriculum than the NCC's 1992 case for revision. April 1993 saw a new version of

English for ages 5-16 containing the Secretary of State's revised proposals. September 1993 saw the publication of the National Curriculum Council's Consultation Report. English in the National Curriculum. This of course was followed by Dearing and by the SCCA's (May 1994) English in the National Curriculum. While all these documents have provoked debate in English departments, at NATE meetings and in the educational and quality press they have only been documents. The curriculum taught has been the 1988 model throughout the period of this research with Shakespeare and a hint of pre-twentieth century literature being its only element of textual prescription. English teachers have become used to responding to new proposals, filling in questionnaires and at times defining their future battlegrounds while still implementing the generally highly regarded and intrinsically flexible original order. Despite all the threats to teacher autonomy most English teachers at Key Stage Three can and do still teach to their own enthusiasms. The only significant change in some departments has been the teaching but not examining of Shakespeare in Key Stage Three. Many schools while teaching the required Shakespearean texts have largely taught their normal programmes for the rest of the year. The risible 1993 Anthology had the effect of making an already self-confident subject teaching culture even surer of its own ability to design schemes of work for its own students. This explains the reluctance of English's teachers to submit to even the loosest of canons. While many of practising teachers' favourites are on the proposed lists it is the principle of restricting and

directing choice which seems to grate along with some of the more far-fetched and student-unfriendly texts. At the time of writing we are at the end of another consultation and many teachers who completely boycotted the 1993 SATs have discovered that their students are hardly well-suited to the 1994 style SATs. Again this is likely to render the English teaching community determined to resist prescription.

It is at Key Stage Four that curricula if not necessarily the books studied have markedly changed. The 1992-1994 GCSE / Key Stage Four syllabi which have been revised owing to the introduction of the National Curriculum and the decision to reduce the percentage of coursework hardly mark a return to the "Golden Age" before the alleged politicisation of the subject and the alleged ditching of basic skills. Many of these 'new' syllabi are organised more around social themes than literary concepts. Some stimulating units are suggested which provide excellent opportunities for the would-be teacher of Social Studies. In the Northern Examination and Assessment Board's Literature (1992-1994) syllabus teachers are asked to compare James Watson's depiction of the abuse of human rights in Chile in the years of the Junta with the reality in an area of study entitled Fact or Fiction. Many boards propose an Individual and Society unit and work based on Images of War. The University of London Examinations and Assessment Council (ULEAC) has a unit focussing mainly on American Women Writers with a focus on the experience of racism. Other units have a definite social flavour with titles such as Outsiders, Literature and Environment, and

The Experience of School. There is also generally scope for teachers to devise units of their own choosing. So set books and reductions in coursework do not necessarily signal the death-knell of English as Social Study. In fact, ironically, the move away from the almost totally free choice offered by some pre-National Curriculum English syllabi may lead to teachers exploring controversial issues more systematically. Incidentally, these syllabi have been approved by SEAC as they comply with the revised criteria for the GCSE. Thus despite attempts to prescribe the curriculum, English teachers retain a considerable degree of freedom and it would be possible if not educationally defensible, to teach solely those texts which raise social issues. Unsurprisingly these organising themes have led to examination questions which at times see literature more as social study than as a focus for aesthetic appreciation. A question on M.D.Taylor's Roll of Thunder in the May 1994 NEAB examination asks the students to discuss the novel in terms of justice and injustice.

The syllabi are also notably multicultural and the names that keep appearing are very different from the canon as prescribed by Marenbon (1987 p.36). For example, Marenbon recommends 23 writers for 14 year olds all of whom are pre-twentieth century and only two of whom are women. All twenty three are English. Contrastingly, the Boards recommend a truly international blend of writers ranging from the likes of Albert Camus, through Anita Desai, Miroslav Holub, Harper Lee, V.S.Naipaul, Alan Paton, Hans Peter Richter, Alexander

Solzhenitsyn to Wole Soyinka and Alice Walker. Many of these authors are by no means easy options and while many of the texts do raise citizenship issues, it is undoubtedly their literary quality that led to their inclusion. Implicit in such a choice of texts is an echoing of Sampson's belief that 'by means of... language and literature we can begin to educate them in humane qualities - in breadth of view, in depth of thought, in clearness, accuracy and force of expression'. (p.112)

It seems appropriate at this point to consider some very recent high level contributions to the debate. Ofsted (1994) revealingly comment that the National Curriculum subject programmes of study are under-developed in relation to moral challenges and issues partly "because of fears about the risk of distortion, bias and subjectivity." They go on to make an important statement which could be seen as a "moralisation" if not a politicisation of the curriculum.

...schools surely ought to be exploring moral implications of the subject-matter of the curriculum, and encouraging pupils to develop a personal view on the ethical issues raised by science, technology, medicine, literature, history or any other subject. p.13

The paper goes on to recommend the development of personal moral views in response to issues such as the individual and the community - rights, duties and responsibilities; war and peace; human rights; exploitation and aid; medical ethics; environmental issues; equal opportunities (sex, race, disability, class). So we

see the government and its agents partaking in some of the very politicisation which disturbed the New Right from the mid-1980s.

We conclude this section with a few caveats. The literature review has unearthed many rhetorical encouragements to develop the Social Study dimension of English. It has also shown that plenty of scope has existed and does exist in terms of the texts available for study. What is less clear is what sort of learning actually goes on in classrooms. Activists of Left and Right make claims and counter claims but virtually no research has tried to determine what political messages students actually take from their English lessons. In the words of Mathieson, are controversial issues in fact boring subjects or are they, as in the minds of many practising teachers today, one way to keep students actually listening ? An in-depth sociological study of an English's Department's ideology and practice (St.John Brooks, 1980, 1983) found that the medium of radical, preaching English teachers contradicted their message. This said, the sea-change in the actual practices of English teaching particularly in Years 7-11 since the 1950s with the development of more democratic forms of teaching and learning has meant that English's hidden curriculum has tended to be as important as or more important than changes in actual courses, set books and examinations. John Dixon (1991) in A Schooling in English is one of those who see great significance in what, E.P.Clark (1971) twenty years before had described as 'a revolution in social relations in the English classroom'. The fact that, initially, speaking and listening was given one third of the weighting for the National Curriculum

assessments is further proof of the subject's granting of greater status to the opinions of its students and voluntarily reducing the degree of pupils' dependence on their teachers.

The journals have recently started to show signs of a desire to explore both the problems and possibilities involved in English as Social Study. Julian Souter writing in Multicultural Teaching 9/2 Spring 1991 describes his attempt to tackle racism through literature and uses students' work as his data. Michael Williams, in his article 'Killing Mocking Birds: White Myth/Black History' in English in Education Spring 1990 presents data showing student responses to Harper Lee's text. Larter and Holley (1988) have described their experiments with Smucker's (1977) novel about the underground railroad for Black slaves from the southern United States to Canada.

So there are signs that researched practice is beginning to emerge. When the research undertaken for this study of teaching about citizenship through English is described, more of the relevant political education research data, such as it is, will be alluded to. This chapter's purpose has been to show that a literature of exhortation exists and that Political, Social and Moral Education through literature exists in the minds of many political and educational activists. What students make of the issues is the focus of the main study.

The Research Methodology

The selection of research methods generally involves a degree of compromise between the ideal and the practical. In the field of Social and Political education researchers have often experienced problems in finding actual practice to study. This researcher (Spurgeon, 1987) when investigating Human Rights Education found little practice as did Green (1986) when researching Peace Education. Many writers have engaged in rhetorical battles in the broad field of Political Education without detailed reference to named schools and actual teachers. Scruton (1985) managed to find some supposedly radical teacher trainers but few actual school-based examples of practice. With the few quantitative studies of Political Education provision (Stradling and Noctor, 1981) and Citizenship Education provision (Fogelman, 1991) schools have tended to reply that they "do it" but in the case of the Fogelman study, virtually anything was seen as part of citizenship education. For example, when catering help for a voluntary or statutory service counts as citizenship, it is clear that the figures are not very helpful in terms of revealing coverage of the political elements of citizenship.

This study is in contrast to quantitative surveys in that it seeks to present a detailed picture of a well-defined research project undertaken within the teaching of a single core National Curriculum subject in two schools in the English Midlands. Having

discovered a substantial theoretical literature linking the teaching of English and Political Education, the researcher was keen to explore the possibilities English offers to the would-be teacher of citizenship.

With a nearly full timetable in an 11-16 mixed comprehensive (1990-1991) and then a 12-16 mixed comprehensive (1991-) it was clear that the obvious practical focus for the research was in the context of Key Stage Three and Key Stage Four statutory National Curriculum English. With the frantic pace of educational change it seemed most sensible and efficient to research the responses of my own teaching groups to texts which we could study as part of the Midland Examining Group GCSE syllabi.

With the research aiming to build on the literature's revelation of a theory of teaching about political issues through English, an opportunity to test students' responses to texts in practice was welcomed. The researcher's previous study had highlighted the faith of some teachers and teacher trainers in English as a means of social, political and moral education. This project aims to provide a picture of how students, as individuals and in groups, respond to particular issues as they emerge from texts with an established bearing upon citizenship concerns.

Given the students, the next question to arise was the precise nature of the qualitative research methods to be used. Teachers of English, and indeed of other subjects, are asked to contribute to the delivery of cross-curricular themes while by

law they must deliver Key Stage Three and Key Stage Four English. This said, the Key Stage Three programmes of study and the Key Stage Four/GCSE syllabi are sufficiently broad to encompass the particular literature and language teaching enthusiasms of most teachers of English. In fact, given the National Curriculum Council's (1990) broad definition of Citizenship, there are not too many books in English stock-cupboards which fail to raise some citizenship issues. In choosing texts to study for the purpose of the research, care was taken to ensure that they met key citizenship and literary criteria (see Figures 6 and 7). They were texts already there waiting to be used rather than especially ordered or borrowed.(See Figure 8) This was a deliberate strategy aimed at assessing what a subject teaching area could contribute to citizenship without any extra budgetary provision. It was decided to focus on the contribution of literary texts rather than on the broader area of English in general for two reasons: first, because the ideology of literature teaching, as outlined in the chapter which describes English as a social study, is so powerful and second, to prevent the study from becoming unwieldy.

An action research model seemed the most appropriate approach considering the research questions, the time and resources available for the project and the ongoing development of the fields of Citizenship Education and the teaching of English. Its appropriateness may be identified in a variety of respects. Firstly, it recognises and values the notion of the

reflective teacher-researcher adapting practice in the light of experience. Secondly, it allows both involvement and detachment with the researcher being both inside and outside the project. Thirdly, it recognises and encourages the reformulation of questions and the continuous updating of courses. The methodology's welcome flexibility is illustrated by the fact that the research could progress despite the researcher's change of school at the end of Year One of the research from a predominantly middle class school to another comprehensive with a greater number of socially deprived students located in a less affluent area. (See Figure 9)

Action Research, capitalised or not, is a disputed term which means different things to different people. It has been the subject of some heated conference papers and articles where researchers from different traditions belittle the research practices and policies of those with other paradigms. (See for example the collections edited by Hammersley, 1986, Burgess, 1989, Oja, 1985, Walford, 1991). To the disinterested outsider, the messianistic fervour of the differing schools of thought is surprising with the researchers' passion for their own research method often seeming greater than any interest in educational issues per se. To its critics (Shipman, 1985, Hopkins, 1985 cite them) action research which tends to take place in real schools with actual students is a rather dirty business which lacks the supposedly scientific rigour of studies carried out with data from schools but with the data being evaluated and processed at a remove from the busy atmosphere of schools with their myriad

social and educational interactions. The key concept which informed the development of the action research movement in the United States in the 1940s was the aim of linking research and action. Following the growing interest in the 1920s in group interaction and group processes and the emerging progressive movement, action research seemed to some, in the words of Hodgkinson (1957) "a direct and logical outcome of the progressive position". Teachers' work, views and strategies were given some academic credence which seemed a logical next step from progressivism's celebration of the child and his/her abilities and potential.

Cohen and Mannion (1985) describe the popularity of the movement in Britain in the 1960s and identify the importance of Schools Council projects such as the Humanities Curriculum Project. They comment that the movement had multifarious aims of a decidedly practical nature which were often embellished with ideological, even political counterpoints.

Some, for instance, saw it as a necessary corrective to the failure of official bodies to implement traditional research findings: others as a means of improving the quality of life. (pp 210-211)

Even in the different political climate of the last decade there are signs that the vestiges of a politics of action research remain and all advocates of action research recommend it as improving the quality of education if not necessarily the quality of life. (Hopkins, 1985, Carr and Kemmis, 1986, Brause and Mayher, 1991)

The implicit democracy of the notion of action research is recognised in Stenhouse's (1973) account of the Humanities Curriculum Project and in his paper 'What is action research?' (1979). For a useful, more recent definition we go to Carr and Kemmis (1986). We note the pre-occupation with both rationality and justice in their formulation.

Action research is simply a form of self-reflective enquiring undertaken by participants in social situations in order to improve the rationality and justice of their own practices, their understanding of these practices, and the situations in which the practices are carried out. (p. 162)

This formulation neatly summarises the type of research and the type of action which this project seeks to address. The man who was responsible for coining the term, Kurt Lewin, provides a good description of the situation pertaining at the start of an action research project.

Planning usually starts with something like a general idea. For one reason or another it seems desirable to reach a certain objective. Exactly how to circumscribe this objective and how to reach it is frequently not too clear. The first step, then, is to examine the idea carefully in the light of the means available. (quoted in Carr and Kemmis p. 162)

Essentially, Lewin recognised the importance of a flexible and adaptable methodology which aims to improve a practice, to improve practitioner understanding of the practice and finally to improve the situation in which the practice takes place. The National Curriculum Council's Curriculum Guidance Eight: Education for Citizenship (1990) with its broad definition of the field

provided a framework of a kind and suggested the importance of citizenship as part of a young person's entitlement. English lessons provided an existing curricular space and literary texts constituted an often asserted medium for social and political learning.

Having explained the general context we move on to the foci of the study. Following attempts to classify and re-classify some issues which fall under the citizenship banner, it was time to consider actual teaching strategies. This was done bearing in mind the Political Education research literature which points to the importance of the medium, which for there to be effective learning, must be consonant with the message. (Allen and Lister, 1977) At the outset, texts were chosen which clearly addressed issues with an undoubted and central citizenship concern. Care was taken not to impose issues following the advice of the teacher trainers surveyed with regard to Human Rights Education (Spurgeon, 1987). You cannot read texts such as M.D.Taylor's Roll of Thunder without racism emerging as an issue nor can you study S.E.Hinton's The Outsiders without discussing the law and our attitude to society and its explicit and implicit rules. When devising the schemes of work for the various modules, care was taken to ensure that the written work contained tasks which would provide some data for analysis. Additionally, data were generated by some of the oral tasks undertaken by the students.

The model of action research somewhat resembled that outlined by Kemmis (1981) with its sequence of planning, action,

observation and reflection. A study of Figure 10 overleaf representing Kemmis' model shows its spiral structure and its in-built flexibility.

Elliott (1981) believed that Kemmis' spiral did not allow for sufficient change to the 'initial' idea which later becomes the 'general' idea. He also suggested that there was more scope for analysis at all stages of the process. Thirdly, he suggested that as the implementation of an action step is not always easy, the researcher should not proceed to evaluate action until the extent of its implementation has been monitored. Elliott proposed a revised model reproduced in Figure 11. Elliott's clarification of the importance of revising the initial idea is of value and the 'reconnaissance' stage is of some use but overall his model lacks the simplicity of its predecessor. The same can be said of the work of Ebbutt (1983) which apparently comprises a series of successive cycles each incorporating the possibility for the feedback of information within and between cycles. Ebbutt's model is shown in Figure 12.

The key attraction of action research is its inherent flexibility and its concomitant recognition of the continuously changing circumstances in which research and practice tend to take place in schools. It goes some way to adapting to the implications of critiques of traditional educational research such as a recent polemical attack by Walford (1991). Its cycles and the facility to revise research questions and action

strategies, allow the action researcher an honesty and flexibility which a scientific paradigm may supposedly deny.

In practice, however, it is now widely recognised that the careful, objective, step-by-step model of the research process is actually a fraud and that, within natural science as well as within social science, the standard way in which research methods are taught and real research is written up for publication perpetuates what is in fact a myth of objectivity. The reality is very different. There are now several autobiographical accounts by scientists themselves and academic studies by sociologists of science that show that natural science research is frequently not carefully planned in advance and conducted according to set procedures, but often centres around compromises, short-cuts, hunches, and serendipitous occurrences (p. 1).

To return to this study's particular research methods it is time to consider how an actual text and its teaching was approached in the light of the framework. At the time when citizenship was enjoying particular media attention in the Autumn of 1990 and the Spring of 1991, I was teaching Roll of Thunder, Hear my Cry and Animal Farm to Year 10 and Year 11 all-ability GCSE groups. Both texts clearly dealt with citizenship issues with Roll of Thunder presenting a first-hand experience of racism and Animal Farm offering a fabular introduction to, and exploration of, political concepts, attitudes and skills. Already aware of the claims made for English as a vehicle for Political Education (Spurgeon 1987) I was sensitive to the opportunities for gathering some data to analyse, reflect on and use for the improvement of my practice. Animal Farm was a text mentioned by Whitebrook (1978) in her investigation of English's contribution to

political literacy and the growing popularity of Roll of Thunder was reflected by the publication of a teaching booklet on the novel by ILEA's English Centre. This said, while such texts had been previously identified as vehicles for political learning, no substantial study appeared to have been made of what message students actually took from the texts. Anecdotally, teachers have often claimed that students have taken a rather negative message from Animal Farm (see Wrigley, 1985) and that Roll of Thunder lets children empathise with the victims of structural racism (Snow, 1991). To investigate what students actually thought and learned, some written tasks were designed. These tasks neatly fulfilled the coursework requirements of the GCSE and helped to provide some initial data from which to begin the construction of a model of citizenship learning. With Roll of Thunder one of the assignments probed directly students' responses to questions of race in terms of both the novel and their life experience. The questions prompted lengthy and detailed explanations of their attitudes and their responses to characters in Mildred D. Taylor's novel. While the detail of their responses will not be considered at this juncture, the effectiveness of the novel in the promotion of discussion and reflection was clearly established. Some interesting racist and anti-racist viewpoints emerged. Some of these viewpoints which were expressed were apparently influenced by the reading of Roll of Thunder. The second aspect of the coursework involved the writing of a diary from the perspective of Little Man whose introduction to the practices of a racist society constitutes

the first section of the novel. This task gave the Middle England students the opportunity to write from the viewpoint of an initially innocent six-year-old who rapidly discovers the injustice of a society where citizenship was only effectively enjoyed by the Whites of 1930s Mississippi. These contrasting yet complementary tasks provided two different types of data and allowed students to explore their thoughts and feelings in different modes of writing. The structured questions produced some frank and revealing insights into students' own thought processes. The data were collected in the form of GCSE coursework essays which were then photocopied. While the analysis of the data and the subsequent writing up of the pilot study were time-consuming, the reward was a relatively in-depth profile of approximately 50 Middle England students' attitudes to race and citizenship. Knowing the hours it takes most students to produce coursework essays, these data represented the product of substantial and often significant thought from the students and was generally more reasoned than the type of response which may emerge in oral questioning. As students were asked to justify their reasoning they were not able to indulge in intellectual laziness or just say what they thought would please the teacher. Thus the data which emerged seemed to suggest a high degree of internal validity with a degree of triangulation being guaranteed by the two different approaches. (accepting Elliott's wide definition of triangulation) On re-teaching Roll of Thunder in the second year of the research, a further avenue of data collection was used whereby

straightforward questionnaires were also administered. This was undertaken both to encompass and act upon the findings of the first teaching/researching of the novel and to provide an additional simple and more concise form of data for comparative analysis. Another development involved the investigation of the Midland Industrial Fringe students' reactions to other texts written by Black American women. They were presented with some lively and challenging poetry by Maya Angelou, Alice Walker and Margaret Walker and we also listened to the music and lyrics of the popular singer, Tracy Chapman. With this task the questions were deliberately open and the students had the opportunity to forge their own arguments. Once again, a different type of data was generated which aided the triangulation process. The philosophy and methodology of action research thus affirmed the adaptation and hopefully the improvement both of the coursework tasks set and their efficacy as modes of data collection. A fuller discussion of the specific issues raised by the two exercises can be found in the respective papers but the spiral of plan, act, observe, reflect and revise seemed a sensible and effective methodology. The data generated revealed some opinions that imply the importance of education about race in the "White Highlands". Also, the study of the poetry of Black American women produced some interesting data gleaned from the mainly White, working class students whereas it appears that generally Black poets seem to be studied more in multiethnic schools (see Scafe's (1989) Teaching Black Literature).

The second text which is to be considered in relation to research methods is Animal Farm which is in some senses seen as one of the classic texts of English as Social Study. For a novel as frequently taught as Orwell's fable, there are understandably a great number of different teaching strategies. Many rather slavishly follow the historical parallels and at least anecdotally lead to rather bored and, at times, historically confused students. Wanting to experiment with one of the relatively modern approaches of English teaching, I decided to ask the students to write a moral fable about a political or social issue of their choice. In terms of both English and citizenship learning this proved an interesting and productive exercise with many students revealing both a depth of political knowledge and an ability to write effectively in a tightly defined genre requiring a high level of organisational skill. Again the respective papers detail the research but their overall import is that students can profitably explore issues close to them through a narrative. Building on the success of the fables, it was decided to introduce a further fictional task where students were asked to describe a pupil takeover of the school. This led to some lively and at times impassioned accounts of teacher pettiness and of the perceived injustice of schooling's structures. Data of a different character were thus generated and interesting comparisons could be made concerning students' differing views on the success or otherwise of a pupil-run school. Again in the second school on the Midland Industrial Fringe, there were revisions in the setting of assignments and

in the guidance given to students taking account of the findings of the initial study. Changed circumstances such as the different national and international news stories and the schools' different social class composition led to some markedly different fables. However, there were bases for comparison and the students' choice of topics tell us much about their interests and concerns.

A further innovation in the Midland Industrial Fringe School was the setting of an essay on the political skills of Snowball and Napoleon where they explored the novel specifically in terms of skills and were invited to make links with the contemporary political world. Some relevant, and many inappropriate, comparisons were made between Orwell's characters and present-day politicians. For some students there was a problem of inadequate political knowledge and others felt a perhaps understandable reluctance to compare Stalin and Trotsky in their fabular embodiments with the likes of John Major and Neil Kinnock. Although the focus was explicitly on skills, the students tended to see the task in terms of personalities.

Across the range of texts explored, there has been a concern to innovate with teaching methods to encourage citizenship learning. (See Figure 13) Albert Camus' The Outsider was studied with students engaged in the production of a video of the key scene in which the Arab is shot. This forced them to contemplate the motives of the narrator, Meursault, as he follows his own conscience's and body's dictates rather than

those exerted by a society which demands conformity. They discovered in The Outsider the concern raised by Aristotle about human beings' responsibilities to each other as social and political animals, in other words, his view of citizenship as moral enterprise.

Studying Joan Lingard's Across the Barricades students were asked to put themselves in the position of their peers in Northern Ireland and imagine what they would demand. They also had the opportunity to construct a board game revolving around life in the province. Both of these exercises seemed to suggest to many students that there were only a limited range of possibilities for the resolution of Ulster's troubles and that Ulster's youth deserve our concern and support. For many students, the information conveyed by the novel helped to increase their knowledge of what takes place in Northern Ireland giving them some insight into the religious and political tensions be it at a fairly straightforward level.

Following work on S.E.Hinton's The Outsiders students tried to produce their own diagrammatic classifications of insiders and outsiders working from a list of representative people but being able to add selections of their own. This was a complementary activity to some structured questions which probed students' responses to the disenfranchised group of American youths who are the Outsiders of the novel and film. In the case of the second school, the text also raised questions about students' attitudes to the law and its agents. A simple questionnaire was

distributed to obtain quantitative as well as qualitative data which arose from the essay questions. A creative piece of work involving the writing of a story entitled *The Outsider/Outsiders* allowed students to consider how and why some people choose to live differently or are made to live differently from the majority.

In general then, the research methods were chosen to offer a variety of perspectives on students' attitudes and their learning. Tasks have ranged from knowledge-oriented structured questions through more open ended questioning to creative tasks with an open remit. For every text which has been retaught there has been a re-appraisal of the module of work and a revision of the tasks set. In the second year of the research the introduction of short questionnaires proved a useful adjunct to the analysis of copious qualitative data in the form of written assignments. Additionally, the changing political circumstances on both national and international stages necessitated other adaptations of schemes of work. The 1992 introduction of new Key Stage Four/GCSE syllabi led to some further revision of schemes of work.

Any such small-scale action research project is necessarily limited by the context in which it takes place. One clear finding to emerge from work on Animal Farm, Roll of Thunder and Across the Barricades is the very limited political knowledge of a significant number of the students. In the case of all three of the texts mentioned above, their respective periods of history

had not been considered in either of the school's history lessons. This said, the research indicates that English can provide an introduction of a particular type to the citizenship concerns which they raise. Further, with the National Curriculum's emphasis on single subject teaching at least in terms of assessment, some of the earlier opportunities for collaborative cross-curricular work appear to be falling by the wayside in many schools. The non-statutory status of Curriculum Guidance Eight: Education for Citizenship clearly does not help in this respect. On the other hand, the apparent trend towards modularisation within subjects does mean that frequently teachers have access to a greater proportion of a year group than previously and can thus, if they so wish, ensure that citizenship or other cross-curricular themes receive some coverage. In the case of the Midland Industrial Fringe school this gave the opportunity for the administration of questionnaires to a virtually complete Year Ten cohort in the course of an academic year. A welcome by-product of this type of research with its focus largely on the written work of students is the increased marking time and attention their work tends to receive. Unlike some other forms of research which may draw researchers to university libraries, much of the key knowledge is in the students' coursework and merits close attention often providing insights into political education which have important messages for adults, politicians and non-politicians alike.

Now is the juncture at which to respond to some of the criticisms of action research as a methodology. Halsey (1971) observed that research values precision, control, replication and attempts to generalise from specific acts. Contrastingly, teaching is seen to be concerned with action and translating generalisations into specific acts. While there is some truth in this, political pressures in Britain have undoubtedly led to closer links between practitioners and researchers with educational research becoming more applied and teacher trainers tending to spend more time in schools. While teaching is still undoubtedly often a matter of action, are having to ensure the precise coverage of attainment targets and related schemes of work, if only to obey the law.

Winter (1982) argues that while the action research tradition has a methodology for the creation of data, it lacks a framework for the interpretation of that data. For Winter, the problem is how to conduct an interpretive analysis of restricted data, that is data which can make no claim to be generally representative. While Winter's point is well-made it is perhaps an unduly negative argument. While a study such as this one would not claim to be generally representative, that is not to say that its results cannot be rationally and productively interpreted. For example, the researcher teaches Year Ten and Year Eleven students for upwards of 200 hours in a school year and so thus has a fairly close knowledge of their ideas and attitudes. Therefore an in-depth action research study of these students can at least interpret these particular students' stated

attitudes in their own context and consider the degree to which it might be generalised to similar contexts. Further, the change of schools did reveal that while some attitudes and opinions were apparently context-specific, there were some tangible similarities between the two schools despite very different levels of academic achievement. There is certainly nothing to prevent some tentative hypothesizing based on actual research in schools. Surely, the important factor is the accurate contextual reporting of the nature of the study undertaken. At a time when many educational reforms are undertaken with no research basis, we should be wary of denying any possibly wider significance to small scale studies. Shulman, quoted in Ebbutt (1983) presents good arguments for the validity of classroom research by teachers where it meets the tenor of the majority of the criteria listed below.

1. arguments and evidence can be examined
2. it is not dependent solely on eloquence or surface plausibility
3. avoids sources of error where possible and discusses margin for possible errors in conclusion
4. it can be speculative, free-wheeling and inventive

A further factor which should be highlighted is teachers' involvement and daily participation in the rapid changes occurring in education. Given the current pace of change, classroom teachers have perhaps the best idea of what can be

achieved in practice in their subject in their schools. For example, in English, it is teachers who have decided how to "deliver" the statutory curriculum. Hopefully they do so with that concern for justice and rationality seen by Carr and Kemmis (1986) to underpin action research.

Much of the literature of action research emphasizes that it is often a collaborative process (Carr and Kemmis 1986, Holly and Whitehead 1984 and 1986, Oja and Smulyan 1989). The voluminous Classroom Action Research Network volumes such as those edited by Holly and Whitehead (1984,1986) demonstrate that teachers often work in groups either with fellow teachers or with lecturers in further or higher education. Many of the indications are that the collaboration is fruitful and that practitioners support each other. (See for example Vulliamy and Webb, 1992) While this study did not involve direct collaboration with school colleagues, it did lead to fellow members of the two schools' English departments expressing an interest either in the books being taught or in some of the findings of the study. In addition to departmental interest in the Middle England school, I was asked to give a talk to the staff on the issues my research had raised. The Headteacher asked me to give the talk just before I left which may or may not have significance. In the Midland Industrial Fringe School colleagues have asked to see working papers and have asked to borrow copies of individual texts such as Camus' The Outsider. Additionally, seeing a published article on Roll of Thunder led one of my younger colleagues to read the novel and subsequently teach it. Other

teachers have been aware of the work due to factors such as the Staff Development Deputy Head passing on working papers to colleagues such as a Drama/Media Studies teacher saying that it was her sort of 'political' thing. Another colleague, having seen me photocopying hundreds of sides of assignments, asked to see a paper which summarised some of the research's findings. A further colleague, on the Governors' sub-committee responsible for In-Service Training, having seen that after the school's acquisition of Grant Maintained Status there was money for INSET, began a part time MA and we have had frequent discussions about our studies' progress. Thus, having the interest of some colleagues and a degree of financial support from the school has made the research a less lonely and individualistic pursuit than can be the case where the researcher has little moral or financial support. Additionally, the support from the Citizenship Foundation in terms of an annual grant towards the higher degree tuition fees has been mentioned in the school's annual report and in reports to the governors.

Beyond the school contexts, the research findings were aired profitably in the context of the University of York's Education for Modern Citizenship Group and Education Research Group where the views of peers were obtained. A good example of the usefulness of peer review involved the Modern Citizenship Group's appreciation of a political fable written by one of the students in the Middle England School. The members of the group provided more objective valuations of the work than I, as the

student's teacher, could give. In general, the Modern Citizenship Group's response to students' work gave me renewed faith that the work was worth doing and that political learning was taking place. The particular nature of the students' insights will be seen in the chapters describing work with actual texts.

It would be wrong to under-emphasize the disciplines which the conduct of action research imposes on one's teaching. The process of doing the research in terms of planning lessons, recording student responses and carefully analysing data has certainly led to a more structured approach than is often found in the teaching of English. The perceived benefit of the process has been similar to that described by some LEA advisers (Vulliamy and Webb, 1992 p.45) in relation to teachers undertaking research on the University of York's Outstation programme. Certainly in my own institutions I have stressed to the Senior Management that the research's character improves rather than detracts from my classroom teaching. Of course, the real proof of a methodology's effectiveness or ineffectiveness is in the results it produces. The chapters which follow present the data and offer an analysis of their significance.

Citizenship Focus One: Racism

Introduction

The importance and complexity of teaching about racism needs to be re-stated. As has been mentioned above, Curriculum Guidance Eight: Education for Citizenship is a useful document of permission in that it recommends the study of race-related concerns in its A Pluralist Society section. It is worth quoting a passage from the guidance which supports the would-be teacher of race.

1 A democratic society is based on shared values and a variety of cultures and lifestyles can be maintained within the framework of its laws. This component helps pupils to appreciate that all citizens can and must be equal. It increases awareness of and works towards resolving some of the tensions and conflicts which occur between groups which perceive each other to be socially, racially, ethnically or culturally different. In this context it explores diversity, fairness and justice, cooperation and competition, prejudice and discrimination. (p.6)

Given this statement the writers of the guidance elaborate various areas of study which this study's chosen texts explore.

Britain as a multicultural, multiethnic, multifaith and multilingual society.

A study of history and culture from different perspectives.

The origins and effects of racial prejudice within British and other societies.

The existence of differences in perception and the ways in which these may be reconciled.

This is sufficient justification to allay the fears of the most circumspect headteacher or the most awkward parent.

Having found justification from not only the curriculum guidance but other educational legislation and documentation, we now move on to consider the more complex question of teaching strategies and learning outcomes. As will be pointed out in more detail below, there has often been an assumption in some quarters that the mere teaching of a "multicultural text" will necessarily lead to an anti-racist learning outcome. In particular, the use of texts from other cultures is often seen as a positive strategy without really contemplating students' starting points and where we should wish to leave them in terms of attitudes.

The teaching strategies adopted are described in detail in the individual sections on each text. The methods of data collection used were varied. Initially data were gathered in the form of students' detailed essay answers usually based around carefully structured questions. Subsequently, to augment this type of data some questionnaires were administered and data from conversations were recorded where appropriate. Generally with each reteaching of the novel as the students moved around

the schools' modular systems some small changes were made to enhance the students' experiences and improve their assignments.

Rather than pre-empt the discussion of results emerging from the teaching of particular books, I shall at this point merely raise some questions. Do certain canonised texts tend to produce anti-racist learning? Do we need to see racism from the point of view of the oppressed to appreciate its nature? Can students in the White Highlands empathise with ethnic minorities? Do we need to use a historical perspective or should we concentrate on the present day? Ought we to be teaching about racism or racisms? Do we need to choose texts which have an emphatic message or those which are more problematic? What emphases are of most value at Key Stage Three and which at Key Stage Four? What should the teacher do when faced with racist students or reluctant students of race?

The texts used were a deliberate mixture of different types of narrative and biography which directly or indirectly address race as defined above. In both schools Mildred D. Taylor's popular novel Roll of Thunder, Hear my Cry was studied by Key Stage Four students. As the research has progressed it has appeared increasingly likely that Taylor's name will feature in the proposed list of canonised authors when the revised English curriculum appears. Taylor's novel is largely autobiographical being based on the author's experience of racism in the structurally racist Mississippi of the 1930s. It is written from

the Black perspective, features positive role models of teenagers resisting oppression and does not stereotype all Whites as racist. Thus it meets most of the apparently logical demands for an ideal multicultural / anti-racist text. When the text was re-taught in the second school its study was supplemented and enhanced by a consideration of contemporary poetry from Black American women. Using lessons from the novel's first teaching it was decided to bring the issue of racism up-to-date and to show positive, assertive celebrations of ethnicity and womanhood.

The second text used with Key Stage Four students in the Midland Industrial Fringe School was Farrukh Dhondy's Come to Mecca . The main issues related to these short stories involve the messages different students may take from these provocative narratives set in inner-city London. Dhondy's stories are more morally ambiguous than those of Taylor and frequently pose questions without necessarily answering them. Also significant is their more contemporary setting and the recent exacerbation of racist violence in our society. It is felt that the research based on Come to Mecca suggests that teachers need to approach such texts with care not just assuming that anti-racist attitudes will emerge from a reading of the short stories. These points will be clarified in the detailed chapter on the researched teaching of this much reprinted collection.

The final novel poses further dilemmas for the would-be teacher of citizenship through literature. Barbara Smucker's Underground to Canada is an account of the so-called Underground Railway which moved slaves from the Deep South to freedom and relative prosperity in Canada. The novel offers positive role models of Black teenagers and shows how people of varied ethnicity helped the organisation. The story was taught to Key Stage Three students in the Midland Industrial Fringe School. However, having written a paper on the teaching of the text I was told by the editor of a journal that the text was now viewed by some as a White, Liberal account of the events and thus rather out of date. In my account of the teaching of Underground to Canada I shall discuss the messages students took from the text to respond to this type of critique. The different challenges of teaching younger students about racism will also be discussed. Links with other research studies will be mentioned.

Following the detailed explorations of the teaching and learning concerned with particular texts some conclusions and possibilities for future work will be discussed. The limited amount of existing work in the field will be considered as will the general lessons which we can take from these texts in terms of citizenship learning. The fact that school is but one part of the political socialisation process will be acknowledged as will the enthusiasm for fighting racism which the study of the books

generated in some students. One of the many satisfactions of literature teaching is of course when a book makes a particular, longlasting impact on a student. For example, one of the most disaffected female students in the Midland Industrial Fringe School came back into school, having officially left, to borrow the sequel to Roll of Thunder. While obviously it is hard to generalise, one cannot but be pleased when one feels that an author has really got through to a student and that this process will continue through that student's personal reading. This particular power of literary texts, it is submitted, is one of literature's key claims to a role in Education for Citizenship. How such enthusiasms develop is considered in the account of what students like and dislike in particular texts.

Citizenship Focus One : Racism

Teaching Mildred D Taylor's Roll of Thunder, Hear my cry

As has been mentioned in the chapter discussing English's relationship to citizenship, a study of English's ideology (Spurgeon,1987) revealed that English teachers believed that their subject could treat controversial issues effectively and offer particular insights. Within English's ideology, as has already been seen, there remains a firm belief that the study of literary texts offers particular empathetic insights. The earlier study also revealed that English teachers believed that a literature-based approach could offer an easier, safer approach to a controversial issue than, say, an uninformed discussion or a response to a contemporary issue based on students' own experiences.

A much vaunted text addressing the question of racism is Roll of Thunder, Hear my Cry. Mildred Taylor, a black American, describes the 1930s Mississippi of her childhood. Roll of Thunder is seen as a particularly commendable text in that it is written from the Black perspective and should therefore, theoretically, offer insights to readers who might not otherwise relate to the problems of the victims of racial discrimination. Given that one of the three broad areas of study recommended by Curriculum Guidance Eight is a Pluralist Society with subsections including the existence of differences in perception and the ways in which

these may be reconciled, the diversity of cultures in other societies, a study of history and culture from different perspectives and the origins and effects of racial prejudice in British and other societies, it seemed worth investigating the possible use of the text to promote learning about this aspect of citizenship. The intention was to note the students' reaction to the text with particular reference to the empathy question. Empathetic insights, it was thought would be particularly interesting as the school has a 98% white intake from its suburban/rural catchment. This said, the students are not unused to Black faces, for the city within whose boundaries almost fifty per cent of the children live, has an ethnic population of circa 20%.

As a number of authorities on multicultural / anti-racist issues have noted, it is often far more difficult to introduce such texts in the "White Highlands" than in multi-ethnic schools. Beginning to read the text with a Year Ten English group at the start of their GCSE course, little time was spent introducing the text. The strategy here was not to prejudice the students' opinions of the novel before they themselves had been exposed to the text itself. Additionally, this circumvented the need to respond to questions students sometimes raise when faced with such a text. "Why should we read novels about Black Americans?" is the sort of question best answered once students have had the opportunity to familiarise themselves with the novel's language and events and thus develop an informed opinion.

Before discussing the students' opinions of Roll of Thunder it is necessary to clarify the substance of the story. Essentially this involves an account of the life of the Logan family - a relatively affluent Black family who actually own their own piece of land and live in a fairly comfortable house of which they are proud. Taylor intentionally presents a positive image of the Logan family, who want to work hard for a reasonable living so that they do not have to relinquish their hard-earned land and return to share-cropping. The story is narrated by Cassie Logan, one of the children of Mr Logan, a farmer and, when necessary a railroad hand; and Mary Logan, a teacher at Great Faith Elementary School, the school for Black Children. From the start it becomes clear that Black and White receive very different treatment. The reader notes the differences which are skilfully drawn to their attention through the agency of Little Man, Cassie's youngest brother. Little Man, who begins the novel as an innocent proud Black child, gradually discovers that one's treatment often depends on the colour of one's skin. Despite the older children's desire to protect his innocence and their reluctance to explain to him how the Whites "keep the Blacks in their place", Clayton Chester - his real name - soon discovers that the Blacks walk to school whilst the Whites are bussed, the Blacks have a tatty understaffed school funded mainly by voluntary subscription whilst the Whites have a sparkling modern school in impressive and well-tended grounds.

The chosen written assignment to follow our study of the text gave the students the opportunity to express their views on racism and on Mildred D Taylor's perspective on relationships between the Black and White communities.

One of the structured questions they answered involved describing the strategies used by the Blacks when faced with discrimination. Most of the students appreciated that a variety of strategies were used and many of their answers exhibit sympathy for the Blacks' predicament.

Mrs Logan defied the school's order to teach White history to Blacks and instead taught the children their own Black history. Some Blacks go to the North to earn enough money to be as rich as the Whites. They dress in proper, smart expensive clothes and some like Uncle Hammer even own an expensive car of their own. Some Blacks shop in Vicksburg, so that they don't have to shop at White stores.
(Rowen)

Another student writes with sympathy and empathy.

Even Blacks who do nothing wrong except for being Black get burnt e.g. the Berry family. The Blacks respond by helping the families of persons who are the victims as if to say "We may be down, but we are not out." Blacks try to prove themselves equal by trying to get as rich as possible to outbuy the Whites e.g. the Silver Packard Uncle Packard owns, to be as successful as Whites, to own a large profitable farm or even to become a lawyer. (Alistair)

He is perfectly aware of the caveats though:

But these do not really make the Blacks closer to the Whites if they cannot go over a bridge without reversing to let the White over or go into a shop and be served first. (Alistair)

Another perspective is expressed below.

The Black response is that they should have more security, but in the end they will get them (the Whites) back, but until then they must say nothing, do nothing and just carry on with their lives. (Chantell)

Many students saw a definite message.

The message she is trying to put across is how hard it was for the Blacks to live a fairly good life.

It would be fairly hard if we were Blacks in a country that treated us like a lower form of human. I feel I do have a better understanding of racial problems now as this book has shown me how poorly the Blacks were treated by whites and also legally. (Paul)

Some students wrote as if the book was dealing with the USA of today. In a sense, with the persistence of racism, they were not incorrect to do so.

In the first thoughts I had, I didn't know what was going on but now, I understand what goes on in the Black community. (Lance)

Some answers were phrased in the language of oppression.

This book has helped me to understand racism better and to see it from the point of view of the oppressed rather than the oppressors. (Peter)

In viewing the novel quite a number of the students claimed that it had influenced their knowledge of and response to racial problems.

I think that I do now have a better understanding of racial problems, because before I read the book , I did not really know how some whites treated the Blacks or how the Blacks felt. (Rowen)

I feel it is a good book to study as it is relevant to racism in our lives today and from the story we can see that racism goes a long way back and it's really about time that it was stopped for good. I personally think that racism is the cruellest form of prejudice, as making someone feel lower than yourself for something they are born into is futile, ignorant and low. (Shee-Fun)

One student notes the significance of Uncle Hammer's presence and his success's implications for both Blacks and Whites.

...Uncle Hammer comes from the North and he has expensive clothes and a big car. He is the same as a very rich White person in the South. The message the book gives is not to judge people before you know them properly and treat people like equals, not to look down on them. (Julie)

It is interesting that some students saw the novel as exemplifying structural racism rather than individual incidents.

The racism was not on a scale of an individual Black and an individual White. It was all of the Whites against all of the Blacks and it was the law. It involved the whole structure of America. (Andy)

A very significant issue which emerged was the students' recognition of the limitation of an account written from one

perspective. Some students believed the account to be unrealistically one-sided.

I think the book would have been better if a few adults took the same side as the Blacks and if we saw how they would be treated by other Whites. I think that not every White would be racist towards Blacks, I wouldn't. I think there could have been a few more, unracist Whites. I think the book is more focused on Black insights rather than both and there are not many White characters that we know a lot about. (Chantell)

I would have thought that more information and better insights would have been given about the Whites and their views. (Joanna)

This story shows racial abuse very well, but tends to show the Whites as the culprits and the Blacks as the innocent people. In some cases this is wrong, because some whites do get on with Blacks and live together without the threatened violence and abuse. (Warren)

In the book there is an insight into both Black and White characters, but there is a bigger focus on Blacks than Whites as it is written in Black dialect and the story is set mainly around a Black family. (Andy)

Only a few students noticed that the characterisation was in fact more complex and differentiated.

In Roll of Thunder Blacks and Whites had individual and different reactions and values, not all the characters are portrayed unfavourably e.g. Jeremy, a White boy is trying to make friends with the Logan children despite the consequences he knows he'll have to face from the White children. Not all the Blacks are shown in a positive light, for instance T.J. is a Black boy who is mean and selfish. (Shee-Fun)

The final structured question probed the students' opinions on matters of race. A representative selection of comments is presented then analysis follows.

I have known Black children getting called names and hit nowadays, so it has not gone yet. (Chris)

Most Black people are nice to talk to. (Annette)

I have a lot of Black friends, who I enjoy being with, and I know that if anyone threw racist comments at them, I would react very strongly. (Chantell)

If a friend made a racist comment, I would probably ask them why they said it and correct them if I could. (Joanna)

I hate it when I hear people putting other people down for their own way of life or colour of their skin. (Claire)

I think that little coloured children, when they've been called a name (racist), they think to themselves "Why can't I be White?" or "Why do I have to be different to others?" (Adam)

I must admit that I was racist when I was younger. (Brett)

I disagree with racism. It's unnecessary and unfair. (Julie)

Let all Blacks and all Whites go to the same school together and have one big playing field with a big grass cutter, and all have new books. (Peter)

We note some honest and thoughtful personal responses which reflect my anecdotal impressions of the students involved. Some of the comments below illustrate that there are limits to their preparedness to resist racism.

I would object to racist comments in most cases, but not if the person had done something to me. (Chris)

I do not react very strongly to racism but I am slightly racist. I don't like the idea of killing people for their colour as I think it is bad. I wouldn't object if one of my friends made a racist remark as it is their own view that they are expressing. (Paul)

I would not respond to a racial comment so long as the person that the remark was against wasn't within earshot, but I know it is wrong. (Peter)

I would not object if a friend made a racist comment but I would not agree either as they are entitled to their own opinion and it's for them to decide. (Kelly)

I would object if a friend made an untrue racist comment, but if the comment was true I would agree with them. (Jenny)

Many of the students' comments and analyses require no elucidation. This said, some interesting issues may be seen to have emerged. Firstly, the collection of data in the form of written GCSE assignments ensures a 100% response rate. The careful structuring of the questions equipped students to address questions which they might not have chosen to consider in a discussion or debate. Additionally, the need to express oneself in writing can often lead to a more considered response than those made in the heat of a classroom debate. The quieter student, who might be too shy to express himself / herself in front of the whole class, is thus not excluded. Another advantage of such a form of data collection is the perceived

privacy / confidentiality of the written mode. Despite the current fashion for drafting and small group discussion of drafted work, many students still see their English assignments as essentially private and personal - at least until the point at which a draft is handed to a teacher for comment. This perception again leads to a genuinely personal response which teachers of English seek to cultivate. From the researcher's point of view, then, one can generally trust the written responses's authenticity whereas at times in class discussions and group work there is the suspicion that students may sometimes be seeking to please their peers. Many students who never said a word in lessons, admitted to racist views or indeed anti-racist views which , for whatever reason, remain unstated in the more public forum of the classroom. In terms of English's ideology this reveals students' perceptions of different audiences and different purposes.

Thinking of citizenship issues in particular, it is possible to identify some advantages and some disadvantages in the use of a literary text such as Roll of Thunder to address the issue of racism. The generally positive findings seem to be a confirmation of the value of empathy.

The book makes you feel you are there,
but can do nothing about it. (Kelly)

The book puts across how the Blacks felt
towards the Whites - the anger and misery
they experienced and she put across how
arrogant and proud the Whites were. (Jenny)

As expected, the novel afforded the White students an insight they had never previously had living in their middle class, virtually all-White suburbs and commuter villages. As such it seems that the book probably offers a better approach to racism than say a discussion of the distribution of housing and income in their city and county. Also the historical and geographical distance perhaps serves to take some of the heat out of the issue and can lead to a less partial and emotive treatment of the phenomenon of racism and racial inequality. Conversely, for some students, the historical nature of the book was ignored and forgotten as they wrote about the book and presumably thought about its context as if it were describing a current issue. The danger of this is that it may lead them to believe that all Blacks in the 1990s are unquestionably victims of racism and suffering educational and social deprivation. Taylor's stated intention was to offer some positive role models of Blacks fighting inequality, not just to seek to elicit potentially patronising White sympathy and concern. For Taylor, racism was and is soluble. The need to consider Roll of Thunder in relation to subsequent moves to greater racial equality is thus clear. The brave and valiant efforts of the Logan family can be seen as early steps on the way to greater equality and not just as examples of Blacks suffering at the hands of Whites. This is indeed why some teachers advocate the study of Roll of Thunder in preference to Harper Lee's To Kill a Mockingbird, where some would say the only apparent hope for the Blacks is the enlightened attitude of a minority of the White characters

in this story of the southern United States in the 1930s. Michael Williams writing in English in Education (Spring 1990) describes Roll of Thunder as refusing to compromise with White mythologies whilst To Kill a Mockingbird is seen as "heavily compromised."

Another positive aspect of the novel was Taylor's expertly characterised figure of Little Man. The students related particularly well to this proud six year old's passage from innocence to experience. Students wrote some excellent empathetic diary entries from his perspective. Little Man's experiences of the adult world's hypocrisy, deceit and complexity was something to which they could all relate. The complexities involved in socialisation through schooling and life in general came out very clearly in the students' diary entries. This currently popular mode of expression in the teaching of English offers students a different entry to the issues than a more traditional essay or set of questions. It also gave them the opportunity to experiment with Black dialect and with the particular clarity of younger children's self-expression.

To conclude this pilot study we must state the research's limitations. The most obvious factor that needs to be re-stated is the fact that the text was studied by two predominantly White, middle class groups of students. Secondly, the students in general bemoaned the lack of positive White characters. While often acknowledging that the story was based on Taylor's own

experiences these Middle England students felt that artistically and educationally, more portrayals of sympathetic Whites would have improved the book. They felt from their own experience and from their knowledge of their peers' opinions that there would have been more "good" Whites or at least that in terms of promoting racial harmony, Taylor should not have shown so many Whites as wholly bad or as merely indifferent to the Blacks' fate. Another interesting revelation was the fact that even having witnessed the suffering of the victims of racist abuse and racial discrimination, some of the students said that it still would not lead them to argue with friends who made racist comments. For some racism was not a problem which affected them or a problem they felt moved to do anything about. In some ways the pilot study confirmed latent suspicions that racism was a perennial problem which an individual's actions could not significantly affect.

Almost without realising it, one of the advocates of Roll of Thunder reveals its strengths and its weaknesses. For Williams (1990) it offers:

the direct and often unbearably painful
experience of white oppressiveness
superbly recorded by Black consciousness
in Roll of Thunder.

For some it is too direct and in its revelation of institutional racism it fails to personalise racism as in some other novels. Mockingbird presents us with some disreputable individuals of

whom we can disapprove. Roll of Thunder exposes a whole White society. For a GCSE student it is perhaps easier to identify and categorise racism on an individual rather than an institutional basis. On an individual basis one can change one's behaviour whereas the scenario presented in Roll of Thunder is of course far more complex and engrained.

Citizenship Focus One : Racism

Re-teaching Roll of Thunder alongside poetry by Black American Women

Having researched the teaching of Roll of Thunder in a mainly white school in an affluent area, my move to a comprehensive with a more socially diverse catchment necessitated a reconsideration of the scheme of work in the light of both the new students and my earlier findings. The new school (Midland Industrial Fringe) was again predominantly white but privileged middle class students were now in a minority rather than the majority they had been in the Middle England School. Sixteen per cent of the children received free school meals at the time of the research. Roll of Thunder is a long text, so reading the novel was interspersed with the study of poems by some of America's leading women writers such as Maya Angelou, Alice Walker and Margaret Walker. The intention was to present students with other Black voices, to enable them to see Roll of Thunder in a wider context and in relationship to black experiences of life in the last decade of the twentieth century. The poetry chosen was deliberately varied in its accessibility, structure and message.

In my first research on responses to the novel, students' opinions were gathered mainly through their essay responses. With hindsight, this proved rather time-consuming although the results were interesting and the students had the opportunity

to produce considered lengthy responses. This time, a concise questionnaire was designed to quantify some matters of fact and opinion before the students undertook their written assignments. The questionnaire was designed to complement rather than replace the greater detail of the explanations and insights derived from the analysis of essays.

The questionnaire is reproduced in Figures 14 and 15. The first half was designed to gather some information about students' knowledge of racial inequality and racism and their response to it. It was felt that this information might help to illuminate the written work they would produce later. It would also indicate whether their responses derived from knowledge and experience or from virtual ignorance of other cultures. It was perhaps slightly alarming that 70% of the students declared that they had never previously read any literature featuring Black characters. Even allowing for some forgetfulness, it is likely that over half the students had never encountered any Black literature.

Yet after reading Roll of Thunder, 44% of students expressed an interest in reading others. The majority (60%) stated that we should read about more people from other countries and cultures but a quarter of the pupils disagreed. There is a correspondence between this percentage and the number of students who declared that they were racist (22%) and that they would not be annoyed if a friend made a racist remark (24%).

The remaining questions probed the students' reaction to the initial chapters of the novel. The intention was to establish some notion of the students' reaction to Taylor's depiction of racism as an everyday phenomenon in the American South in the 1930s. Notably, 82% of the students expressed sorrow at the Black characters' experience of oppression and 72% believed that they did not stand up sufficiently for their rights. They did not think, however, that Taylor made all her White characters appear to be bad (58%).

Students were questioned about their perception of how children in the novel were treated at school. Approximately half the students (46%) were aware of the schooling inequalities prevailing at the time. After having read the first few chapters, the students were asked to speculate about racism in the United States in the 1990s. Three quarters (70%) felt that racism probably still exists in the southern states. Overall, the questionnaire produced some interesting data with some distinguishable patterns of response. Generally there were two clear categories of respondent - essentially the racist and the anti-racist - although some students' responses were more varied and others had difficulties with the questions and ticked the "Don't know" column.

The students' written work related to Roll of Thunder incorporated some elements of that set during the first teaching of the novel. The major task involved describing Little Man's emotional journey from innocence to experience. They were

encouraged to mention how he is mocked by the white children and their bus driver and how he is treated at school when he objects to being given a text book that is a cast-off from a white school. They were also asked to consider the different reactions to discrimination, as personified by the black schoolteachers, Miss Daisy Crocker and Mrs Logan (Little Man's mother). Miss Crocker believes that nothing is gained by resisting the white authorities whilst Mrs Logan is prepared to stand up for herself, her family and community.

Typically for GCSE English coursework, this generated a substantial pile of essays - they fill a Lever Arch file. Overall, unsurprisingly, the essays revealed the same general balance of opinion as the questionnaires discussed above. Most of the students understood Little Man's learning curve and described it accurately and compassionately. They used the text sensibly without copying out large chunks of it.

The three parts of the assignment produced effective writing in three different styles. The accounts of the events of the day presented no problems for the students. The second section where the students were invited to compare and contrast the teachers brought some lively writing. Nearly all the students argued that Mrs Logan's strategy was the appropriate response to racism. Some typical statements are reproduced below.

I don't think the Blacks should be grateful for the books. I certainly would not stand for it. (Hayley)

I think Mrs Logan is a great and brave lady. (Kelly)

In the back of Mrs Logan's mind there is a spark of hope that one day equality will be everywhere and by standing up for herself this spark will always be alight. (Andrea)

Miss Crocker makes herself think like whites saying that Blacks can't have privileges because of the colour of their skin. (Donna)

I totally agree with Mary Logan and think it is disgusting the way Black people are treated all over the world and not just in the book. (Samantha)

Some students presented wider and deeper analyses:

If the Blacks had listened to Mrs Logan their lives could have been a bit easier. People usually pick on minority groups, because they can be easily intimidated. If this was not the case, there might not have been such a reign of terror. The Blacks couldn't do much else about their situation. A rebellion would have been stamped out easily, but that doesn't mean that they had to accept it. The problem with not fearing the whites is that some people could get complacent or go over the top. For example, there could be retaliatory burning of houses which could make matters worse. (Matthew)

I think that Miss Crocker needs to be talked to because she is saying that she is ashamed to be black... they could get any old bus and run it for the black children, even get a watch team to look out for white people who intend to carry out burnings... They could really do a lot for themselves if they got themselves together and retaliated. (Rachel)

Miss Crocker had the traditional view that a lot of Blacks had then. She thinks that the treatment by whites is acceptable because she is so scared by what they might do if she spoke up against them. She therefore prefers to live without thinking or talking about them. (Jeremy)

The diary entry exercise also generated some pleasing narratives which showed empathy as well as appropriate writing styles. Below is a representative selection of extracts. The most impressive responses were from those students who embedded Little Man's determination and general strength in their prose.

I thought it would be fun, I thought it would be exciting... Maybe it was just one of those days. But it doesn't seem fair. I feel like an outcast. All these questions invading my mind yet I can never find the answers. (Andrea)

First day at school. Well apart from being splashed in mud, caned, shouted at, insulted and splashed in mud again, the day wasn't too bad ! A bus splashed me and the others. It was full of laughing white kids. a bit later on I found that they were going to a really posh looking school... Our school is a bit a of a dump with a cow for a lawnmower but I suppose it'll do. (Thomas)

The chat in the front of the book said that when the books got old and tatty they were given to "nigra kids". I was really, really mad...I have been disappointed with school so far and I get the feelin' I ain't gonna like it much.. (Samantha)

People seem to think that the White people are great for giving us those stupid books, but why can't we have our own... I'm going to do what Mama has told me to do and get a good education so that I can beat the white people. (Rachel)

I saw the White kids' bus coming and it didn't stop for us. It went straight by and splashed all my clothes. I got very dirty and upset. I can't stop wondering why they didn't stop for us and why did all the children on the bus laugh at me? (Elaine)

By the end of the school day, I had many things on my mind... Why did a Black man get burned by some Whites? What does death look like? Why did the bus splash me and

white children laugh at me? Why didn't the bus wait for me? Why did the white children have a nice white building and everything they needed, when we had old, scruffy buildings and second hand equipment...? I wish I knew. (Sarah)

When I got home, I realised how large and mysterious the world is. Many things had happened which made no sense to me at all. I shall maybe one day know all the answers. That is why I write, to remind me of my innocence and ignorance. (Jeremy)

Today I have learnt that not everywhere is like home. (Zeeshan)

Roll of Thunder exposed the students to a detailed depiction of structural racism and showed alternative ways of reacting to obvious and systematic discrimination. Some students were enlightened by the powerful evocation of the reality of racism. Others were unmoved by it despite realising that their teachers were keen to combat racism. Indeed one student, more than a month after revealing his racist tendencies during the reading of Roll of Thunder, asked me if I would have expected to see him beating up Blacks in the Los Angeles riots of 1992. Compared with the Middle England school where the earlier research was undertaken, fewer students expressed themselves in terms of racial superiority. They knew so little about Black communities that they had few terms of reference and the racist minority's views seemed to be based on second-hand opinions and ignorance of other cultures. Even the non-racist majority had little knowledge of ethnic minorities as individuals whereas approximately half the students in the Middle England school had Black friends or acquaintances from the city's teenage disco and

roller-skating venues. Another significant difference was the lack of reference to the material circumstances of Black communities. In the Middle England school's city, the ethnic minorities tended to live in relatively poor inner-city areas whereas in the school on the edge of the Midland Industrial fringe town, a large proportion of the students live on a large council estate so there is no easy link to be made between race and social status. The only time when most of the students would see significant numbers of people from ethnic minorities would be on their occasional shopping forays to the nearby Cathedral city.

Moving away from Roll of Thunder to the poetry, some interesting responses can be seen. It was hoped to offer through this genre a different, yet complementary insight into Black American experiences. In the reseacher's previous school many of the students' responded favourably to the vibrant, assertive and joyful poetry of Maya Angelou. Her celebration of confident femininity in 'Phenomenal Woman' had helped some female students feel more confident in themselves and their potential. It is also a good way of provoking discussion of female and male stereotypes. The essence of the poem is the celebration of woman by a protagonist who is neither "cute" nor "built like a fashion model". What the poem's persona does present can be a challenge to some of the attitudes of adolescent male students. Other poems by Alice Walker and Margaret Walker were chosen to accompany Angelou's songlike poetry. Alice Walker's poems are as direct and forceful as her prose writing. Margaret Walker's poems

from This is my Century are more difficult in that they are often replete with historical and geographical references which tend to be beyond the knowledge of many of the students.

A questionnaire (Figure 16 and 17) was administered at the end of the module to record the students' response to the poetry. Overall, opinions were very evenly distributed on all the questions except for virtual unanimity that there was enough work. A slightly greater number of respondents (23) preferred Roll of Thunder to the poetry (21). Almost half the students claimed to have enjoyed the poetry, particularly the female students. Pleasingly, the majority of the students claimed to have enjoyed the module. It emerged that before reading the book and the poems many of the students had not been aware of some of the suffering of Black Americans or of the discrimination they suffered and suffer.

The students' written assignments were long with the keenest students producing 3000-4000 word essays on the three poets' work. The best essays differentiated between the poets' styles and their messages.

Firstly, some responses to Maya Angelou's accessible verse will be considered. A popular poem was her celebration of her colour and culture in "Ain't that Bad!"

Angelou's attitude to her colour is that she is proud of what she is and is most proud of being black. She celebrates every day as it comes. She dances to the music, "doin' the funky chicken," drinks and generally has a good time... To prove that Black isn't all bad she mentions people who

have made it to the top... these include Stevie Wonder, Mohammed Ali, Andrew Young, Jessie Jackson and Leontyne Price. All these are appreciated by much of the human race. (Andrea)

The blacks were regarded as "bad" by the whites so Angelou highlights this in the poem. She then questions it by placing a question mark at the end of the sentence: "Now ain't that bad!" This shows that she disregards the Whites' opinions... The Blacks are "fine" because of their success, popularity and how they've risen above all the hatred shown to them by the Whites. (Matthew)

They don't have to be ashamed of their colour anymore, they can flaunt their blackness. Maya Angelou describes her lover in the poem as being "Black as the earth which has given birth / To nations and when all else is gone will abide". Although at first White people thought that Black people were bad... good things can come from bad. Maya puts it as "Bad as the storm that leaps raging from the heavens / Bringing the welcome rain. (Cheralyn)

A much-appreciated poem was the typically assertive "Still I rise":

... it shows the pointlessness of racism.. there are Whites trying to put the Blacks down and people like Maya just don't care. It just gives them strength to laugh longer and harder in the Whites' faces the next time they are discriminated against. (Suzanne)

"Rising" is continuing life and fighting the system. It could also be an inner strength of self-belief and confidence. The rising is compared to eternal events.. (Jeremy)

The first stanza of the poem is very powerful.

*You may write me down in history
with your bitter twisted lies.
You may tread me in the very dirt.*

But still like dust I rise.

Angelou is addressing the poem to White people. They (or we) are the "You" she refers to. She says that all through history propaganda like history and geography books contain "bitter twisted lies" that have been written about the blacks. (Matthew)

The poet says that the oppressors seem to hate her because she does not hang her head in shame for herself and her ancestors. (Thomas)

The passion and commitment of the poem struck a chord with the majority of the students who responded to Angelou's exhilarating assertiveness and self-confidence. Female students in particular enjoyed "Phenomenal Woman" which is a celebration of Maya Angelou, of Black women and of all women.

The impression we get of the American poet's character is that she is proud to be black and be the creed she is. She flaunts herself and makes the most of what she's got. She's calm, collected, a bit immodest but hey, why not ! (Andrea)

I think this poem tries to give women confidence. I like it because of this. (Elaine)

It shows that a belief in yourself is the greatest attribute that you can have. (Suzanne)

I think Angelou was the sort of black person who didn't want to obey the white hierarchy. She takes a look at her life and decides not to live in fear. She learns to love herself, and in turn love living. (Matthew)

Angelou's resolute determination not even to contemplate defeat endeared her to many students of both sexes, who admired her will to fight and to resist the labels and taunts of others.

The poetry of Margaret Walker proved more taxing for some of the students. Those who understood the poems did however appreciate their greater intellectual depth and wider range of geographical and historical reference. There was a good response to "For my People", a fusion of history and prophecy:

"For my People"... is an account of the history of the Black people's struggle to be acknowledged. Despite their treatment many people grew up to be fine men and women. (Cheralyn)

She is writing about all Black people in North America... She says their poverty is not only in one place but all over America. They have to live needing "bread, shoes and milk." (Elaine)

This was a very good poem. She talks of how things used to be, but not as bitterly as in some of the other poems. (Alison)

"For my People" is an inspirational poem.. it makes you realise just how widespread the problem of racism and inequality is, and then it inspires you to do something about it. (Suzanne)

Walker's vision in stanza ten is world peace with no hatred. She wants a new beginning, another world to be born where a "second generation full of courage issue forth." Only those who love freedom and would deny no-one their freedom should live on this earth. (Matthew)

Some students were familiar with the film of Alice Walker's "The Color Purple" but its "15" certificate meant that it could not legally be shown to Year Ten students. The students did have the opportunity to read some of Alice Walker's poetry. Her poems "In these Dissenting Times" and "Woman Work" were seen to have thematic links with Roll of Thunder. Many students pointed

to the role of mothers and grandmothers in offering their families moral and spiritual guidance.

These forebears would have had to fight against a double negative attitude against both blacks and women, causing them to be the lowest of the low - at least according to some people, who wished to keep an old unsuccessful system of government policy and convictions alive. (David)

Clearly, the students made informed, genuine personal responses to the poetry. We did not study the poems collectively. They were given out with some structured questions to suggest a loose essay framework and then the students proceeded at their own pace. About half the students hardly sought help. Many appreciated the relatively loose framework compared to the more precisely organised work on Taylor's novel. There were some heartening conclusions.

All of these poems are about the struggle of women, Black people and slaves, and the people that stop them in their aims and destroy their dreams. It was very interesting reading another person's view of life... (Alison)

All the women send out good images of Black people. All the women have one thing in common - they are all strong and good writers. (Elaine)

Through the poetry comes the real world instead of the pseudo one portrayed in history and geography books. (David)

The poems have changed my attitude to Blacks. (Lloyd)

They use their literature to put their points of view across and voice their opinions. This is a very effective way of rising above the opposition. After all, "the pen is mightier than the sword." (Matthew)

The combination of prose and poetry seems generally to have offered a multifaceted insight into the historical and contemporary experience of discrimination, without the potential risk of a slanging match when racism is discussed out of specific contexts and experiences. The literary approach certainly touched a chord for many of the students. They enjoyed the assertiveness of the writers and the "Black as (only) victim" scenario was avoided.

Citizenship Focus One : Racism

Barbara Smucker's Underground to Canada

Having discussed work with students at Key Stage Four relating to racism the focus now moves to Key Stage Three. The prevalence of racism in younger children has recently been a focus of work by Troyna and Hatcher and by Naidoo. Troyna and Hatcher's (1992) in-depth study of racism amongst upper primary children in mainly white schools contains some pertinent information and analysis. Of relevance to this study of Underground to Canada, Troyna and Hatcher note both the strength of racially egalitarian elements in the culture of upper primary children and the strength of anti-racist attitudes and behaviour. However, they found a great deal of racism too and their conclusions are also likely to be true of many secondary schools and do confirm the findings of the small-scale investigations described in this research project involving the use of literature to combat racism:

...our evidence demonstrates that racism in mainly white primary schools is more prevalent, more complex and more entrenched than many educationalists care to admit. (p.204)

Troyna and Hatcher advocate an anti-racist education which does not focus exclusively on race. The warning was heeded in the scheme of work for Smucker's novel which does not, in any case, present Blacks as the only victims and Whites as

exclusively malevolent. In the novel, the escaped slaves are not the only disadvantaged group and they constitute one of a number of groups with whom the reader can empathise. A wider awareness of the desirability of greater equality of opportunity was one of the desired learning outcomes and seems in accordance with Troyna and Hatcher's formulation of an effective anti-racist pedagogy:

Anti-racist education, when defined and put into operation in this inclusive way, should facilitate children's recognition that racist behaviour trades on and helps to reinforce much broader patterns of discrimination.
(p.204)

Bearing in mind the issues as outlined above, it is now time briefly to summarise the novel and consider what types of citizenship learning might result from the study of the text. The focus of the study will be the students' learning and their perceptions of the author's intentions in writing such a novel for young people.

Barbara Smucker's novel is a straightforward introduction to slavery in the Southern states of the USA and to the "underground railway" which delivered slaves to the relative paradise of Canada where Blacks were free, if still poor, and effectively segregated from White Canadians. As a writer, Smucker seems to try to be fair to all those depicted. While we see the cruelty of some plantation owners, others do not seem unconcerned with their workers' welfare. Not all the white citizens of the USA are presented as evil and on their journey to Canada, the children meet a succession of people of varied

ethnicity who assist runaways including a German-speaking family. Smucker's message seems to be that there is good in most, if not all people. While slavery and the oppression of the Blacks is undoubtedly the main theme of the book, the novel is not overtly didactic and can be read as an adventure story. Those who help the slaves are not glamorised and are seen to be human beings with concerns for their own families' safety as well as for the welfare of the quartet of escapees, Julilly, Liza, Adam and Lester.

The novel offers much relevant historical detail which is presented in a fictionalised form such as the advertisements for "prime field hands" and the subsequent buying of Virginian slaves by traders who had found a growing market in the cotton fields of Mississippi. Aspects of the geography of North America emerge as the journey of the children towards the the Canadian border is described. While it is made clear that the Quakers played an important, active part in the "railway", their religious beliefs are not discussed and there is no attempt to indoctrinate.

To introduce the novel, we had a discussion about the Slave Trade through which it became clear that my all-ability Year 8 and Year 9 students had little background knowledge of the period. An attempt was made to give a very simplified account of the Triangular Trade so that the students would have some idea of the general context when we began to read the first chapter which describes Jeb Hensen's "good" regime on his Virginia plantation.

Following the fulsome recommendations of Larter and Holly (1989) whose article describes a researched teaching of the text, it was decided to keep a reading log in which the pupils were to note their reactions to the events of the text. Arrangements were also made to liaise with the students' drama teacher who was prepared to link her work on characterisation with Underground to Canada.

The research described below is based on two all-ability Year Nine groups and one Year Eight group. The three groups undertook a nine-week module on the text experiencing a broadly similar range of activities and assignments. In addition to qualitative data gathered in the form of essays, documentaries, diagrams and poems, a brief, ten point questionnaire was administered at the end of the module to offer a small scale quantitative perspective. A cursory look at the questions reveals that they address a variety of issues ranging from knowledge-related questions to those probing attitudes and values. The mixture was deliberate as I did not want the students to identify what they might have believed to be "correct" answers. (Figures 18,19,20,21)

To begin with the most categorical responses, it is worth recording that the Year Nine students did note the positive image of Blacks presented with the overwhelming majority of the pupils believing the Blacks to be brave. Similarly, the work of the Quaker Abolitionist, Alexander Ross, met with their approval. A hardcore of approximately ten per cent, differed from the

majority's viewpoint. Related figures are perhaps those pertaining to equal treatment with the enthusiasm for equal treatment corresponding to the Upper Primary attitudes identified by Troyna and Hatcher. The students' ignorance of this historical period is further proof that English teachers are often approaching citizenship issues that have not been covered elsewhere and thus where some introductory work may be called for. A recognition of the often dire conditions experienced on the plantations is evidenced by the fact that 79% of the Year Nine students said that they would have tried to escape.

Of the more disputed questions, it is interesting to note that one third of the students believed that there were not any "good" people who kept slaves. This opinion flies in the face of the evidence of the book where the first plantation owner was relatively benevolent - although it must be stated that the manner in which he sold the slaves led to their separation from other members of their families. Possibly, some of these students were exercising a moral judgment about the perceived immorality of enslaving a fellow human being. Again on a question of values and attitudes, it is significant that 44% of the students felt guilty about the historical fact of slavery. Children's tendency to feel such guilt, often about matters beyond their immediate sphere of influence, was noted also by Cunningham (1986) in his work on Human Rights. A strong sense of appropriateness and inappropriateness also manifests itself in the response to the book's use of "Nigger". Despite having read Smucker's justification for the contextual use of the term, 36%

of the respondents felt that it should not be allowed. This probably acknowledged the tendency of some of their peer group then to misuse the term citing the text as offering a justification. The question about the text in relation to attitudes to Black people was included with no great scientific intent. It obviously does not seek to measure what attitudes changed from and what they changed to. However, the 27% figure relating to an attitudinal change is an interesting response which implies that books can change attitudes, as indeed the earlier work on Roll of Thunder had intimated. It was pleasing to note that 65% of students enjoyed the novel. Obviously, this could be incidental to the theme and the book is notable for its positive role models of both teenage boys and teenage girls. The book is overwhelmingly a very moralistic text and it is thus somewhat reassuring to see that two thirds of the readers responded in a favourable manner apparently liking the medium and the message.

Comparing the Year Eight responses with the Year Nine answers, we note a significantly higher number of "Don't know" answers. Overall, there are many similarities with particularly close figures for enjoyment of the novel and attitudes to the Black children. Stronger responses from the younger students are notable on the equality question, the guilt question, the response to "Nigger", and the unwillingness to acknowledge a possible relationship between "goodness" and the keeping of slaves. This noticeably stronger reaction is possibly also

indicated by the number of students claiming to have changed the way they think about Black people.

A consideration of the qualitative data can help to illuminate some of the statistics. A popular activity was the production of the slavery / plantation acrostic. The selection presented below, offers us insights into the students' thinking. We note that the first students seek to explain the nature of slavery and the work conditions of the enslaved.

Slaves

Long working hours

At work

Violent slave-masters

Every slave overworked

Rich people have slaves

Year after year they worked.

(Anon)

Slaves were treated badly

Lots of slaves were whipped

Also they picked lots of cotton

Very many slaves were scared and

Eager to run away

Rich people owned the slaves

You don't know how lucky you really are.

(Scott)

Slaves are poor

Losing their parents when they were young
Alone with no-one to talk to
Very small babies
Everyone works hard
Rain falls hard
Year after year they work hard.
(Steven)

Some of the most interesting opinions emerged during an assessed review of the novel conducted under test conditions at the end of the module. The students were given a basic framework and those questions which pertain to this research focused on their reaction to the novel and their understanding of the author's intentions.

I think the message is that Blacks are human. They are like us, so treat them like you would treat us. (Jamie)

I think the author's intentions were to show the actual way in which people were treated in that specific period. The author's decision was probably prompted by Martin Luther King. He tried to show Black people that they were human too. (Thomas)

I have also learned that, although helping slaves could mean death or imprisonment, many people were still able or willing to help. (Thomas)

I think the railway was a good idea because it helped lots of people to freedom. It was strange because Black and White people worked together. This shows that Black and White people can work and live their lives together. (Sian)

..it learns (sic) people not to be prejudiced. It learns me that Black people are just as good as White people. (Jamie)

The intentions of the author were to get it through to white people that they must help. This world must be fair and there must not be any ill-treated people...(Laura)

The book was good but the way they were treated was bad. (Kizzie)

You could really feel some of the pain Julilly and Lisa were going through. (Michelle)

The author's intentions were to stop racism and any kind of bullying against Black people. She wanted everyone to know what was going on in America back then and to stop slavery if it is going on now. (Neil)

I enjoyed it because it had a few white characters and the rest black, helping the slaves to escape to Canada so that they could live like a normal person would live. (Neil)

To conclude then, there was generally evidence of some positive learning outcomes. Some of the quotations above illustrate students coming to terms with racial prejudice and developing a better awareness of Black and White history. Remembering the recommendations of Curriculum Guidance Eight : Education for Citizenship, the teaching of the text can be seen to have provided insights into history and culture from different perspectives, to have dealt tangentially with the origins and effects of racism in British and other societies and to have offered an example of how differences of perception between different groups can be reconciled. However, there are some rather worrying trends such as historical ignorance, worrying feelings of guilt and some resistance among a few

possibly racist pupils to the work of the likes of Alexander Ross, the Quaker Abolitionist and indirectly to like-minded supporters of racial equality today. In the lower years of a Secondary school, it is notable that many of the anti-racist ideas which Troyna and Hatcher identified as the majority viewpoint in all-White primary schools persist. However, the hardening of attitudes to some ethnic minorities in this country may possibly be beginning to manifest itself in Year Nine before emerging as a more explicitly racist ideology in the minds of a significant minority of students by Years Ten and Eleven as described in the papers by Souter (1991) and the research in this project on Roll of Thunder and Come to Mecca. Underground to Canada can go some way to providing the type of inclusive anti-racism linking a variety of cultures called for by Sarup (1991):

Teachers must participate in the creation of a new anti-racist curriculum that is global, relevant and up-to-date.

Citizenship Focus One : Racism

Teaching Farrukh Dhondy to Year Eleven

Experiences teaching relatively straightforward descriptions of Black history and racism via Roll of Thunder and Underground to Canada have been seen to indicate that mainly white students can achieve new insights into different cultures. Many students derived empathetic experience of prejudice and racism and abandoned or moderated previously racist views. In both the texts mentioned above there is little or no moral ambiguity. In Taylor's (1987) Roll of Thunder we see the world through the eyes of the appealing narrator, Cassie Logan. In Smucker's Underground to Canada (1977) our sympathies are with the escaped slaves.

Encouraged by these findings, it was decided to investigate students' responses to some more ambivalent texts set in the cities of England. Farrukh Dhondy's stories seem less overtly didactic than those of the writers above and the "messages" such stories give are far from clear. Comparisons will be made between students' responses to these distinctly different types of narrative, focusing both on students' apparent social and political learning and on their enjoyment of the respective texts.

This research is in the field advocated by Emrys Evans (1992) in Reading against Racism. Many of the points made by

Evans in the passage below pertain in different degrees to the students and the texts considered in this study.

Literary texts themselves can contain references to race, as to gender, class, attitudes to the environment and many other controversial issues. These references may be neutral, inflammatory, sceptical or healing. How readers meet these attitudes depends on their experience of literary reading, and part of that experience will be the way they have encountered literature at school.....Entirely uneducated readers are likely to meet the text naively, failing to distinguish opinion from fact, insensitive to irony, satire and ambiguity, and ready to be swayed by any presuppositions the text seems to offer. Readers educated in the ways we try to propose here will bring varying degrees of scepticism and sophistication to bear on their reading, so that in the end their own personal experience, whether of the world or of books, can help them to analyse, question and interrogate the text. (p.3)

The degree to which the students fall into the "educated" or "uneducated" bands will emerge as the project is described. What I would add to Evans' points above is that textual difficulty can be as significant a variable as strategies employed to produce sophisticated readings. A relatively "uneducated reader" may derive anti-racist meanings from a straightforward text but not from a text which employs irony, ambiguity or seems to display few moral judgments either of an implicit or explicit nature. I would also add that teachers always strive to encourage "educated readings" but we do not always succeed. Students' other non-reading experiences and the opinions of their friends, family or newspaper may often outweigh

their experiences of texts in forming opinions and influencing attitudes.

Farrukh Dhondy's (1978) Come to Mecca has proved a popular collection of short stories which deals primarily with teenagers growing up in multicultural, inner-city London. The Collins paperback edition has reached its eighth imprint and the book has been set by various examining groups for GCSE / Key Stage Four Syllabi. The stories feature Black, White and Asian characters and there is a good mixture of male and female characters. The stories are quite complex and raise many issues. They are carefully crafted and re-reading always seems to reveal additional meanings and interpretations. The narratives are short averaging twenty sides in length and take about one hour to read in class.

Two particularly good stories were chosen for three groups of Year Eleven students who are in the GCSE F-C range of ability. Two of the groups comprised the lowest ability groups in Year Eleven, the third group being made up of students retaking their English examination following disappointing results in November.

The first story Two Kinda Truth is a clever tale in which a liberal English teacher encounters some difficult Black students, firstly on teaching practice and then as an established teacher. Wordsy experiences a torrid teaching practice and one day tries to leave the room via a locked classroom window having had too much to drink. His pupils protect him by not "grassing him up."

When he returns as a teacher he has confidence and develops reasonable relationships with his students. Bonny, a West Indian student, holds him in particular esteem on account of Wordsy's enthusiasm for poetry. He sees Wordsy as a "wordsmith" and becomes a keen student.

Wordsy runs after school poetry sessions helped on their way by glasses of sherry. At one such session, the pivotal incident of the story occurs. The supposedly Liberal teacher dismisses Bonny's poetry of Black liberation as sloganising and asserts his own belief that poetry explores essential truths. Wordsy frequently quotes canonical poets such as Wordsworth, Keats and T.S.Eliot. Bonny is hurt by what he perceives to be a judgmental attitude, becomes disaffected and leaves school. Before leaving he conveys his belief that there are two kinds of truth. He seems to assert that truth depends on background and viewpoint and obviously has a different view of the world from that of his teacher. Subsequently, through the narrator we learn that Bonny frequents West Indian clubs and organisations and receives an Arts Council grant to write the very type of "Sloganised poetry" bemoaned by Wordsy. Bonny's final comment is there is only one type of truth and that is what the masses like. Effectively then we see that Bonny and Wordsy end up at opposite ends of the spectrum despite their common enthusiasm for poetry. Wordsy's former student becomes a symbol of sloganised and popular poetry with little depth which is funded by the taxpayer whilst Wordsy's own, more academic verse receives no funding.

The story is not, it must be emphasized, just a story about a Black student and a White teacher. It is more a story about different cultures and the different truths which they believe in. Wordsy's goal seems to be to foster a love of poetry. Bonny's achievement is to translate his own facility with words into cash in the form of grants. Wordsy's cultural politics are in an Arnoldian "Preacher of Culture" vein (Mathieson 1975); Bonny makes a living writing about his own culture and its problems and aspirations.

The story is about personal relationships and particularly about teacher / pupil relationships. As such, it can be appreciated by students beyond just the particular inner-city milieu described in Dhondy's story. It is about the power of students to make or unmake a teacher; it also stresses teachers' reciprocal responsibilities to their students.

Salt on a snake's tail is a very complex story in terms of layers of meaning and layers of imagery. It essentially involves four or five key characters and two groups of people. The central characters are a Bengali parent, Mr Miah, his militant son Khalil, his less militant son Jolil, Jolil's West Indian friend, Errol, and a group of racist, "rubbish" working class Whites. Other significant characters who play key roles in the events of the narrative include a racist shopkeeper and a teacher who is intent on revealing Kung Fu as a cinematic fraud.

The central figures are well characterised and are designed to be representative of their social groupings. Mr Miah is a

traditionalist who is keen on the Koran and appears determined to ignore the obviously prevalent and persistent racism suffered at the hands of the "rubbish Whites" who live in the vicinity. However, this is no simple fable, for Miah himself is blatantly racist when talking about the Afro-Caribbean community and those of Chinese extraction. His younger son, Jolil, has been to the local school with the local whites and is accustomed to racism. While greatly hurt by it, he feels that he understands the mentality of the racists and has devised some strategies for dealing with it. Along with his Black friend, Errol, he is hoping that his proficiency in Kung Fu may render him less vulnerable. His brother Khalil is part of a militant Bengali group hoping to meet force with force and displaying no respect for their more peacefully inclined community elders. Mr Miah himself is not impressed by the rhetoric and actions of these youths whom he regards with a contempt equivalent to that in which he holds the "rubbish whites".

Throughout the story we are presented with different world views. Mr Miah's language is infused with rural, particularly Bengali images and figures of speech. The "rubbish Whites" have their own vocabulary of racist abuse which defines their world. Mr Miah's area is named "Paki Land" by these working class Whites. Jolil's language and terms of reference are somewhere in between the two extremes, reflecting his existence in a type of cultural limbo.

Two journeys made by father and son are pivotal to the story. During the first journey the Miah encounter racial abuse which Mr Miah ignores, as he does the patronising attitude of a White shopkeeper who directs him to cheap chairs. When challenged by his son about his lack of action he comments that he did not spit in disgust because his throat was dry. Jolil is disappointed by his father's apparently spineless behaviour and is ashamed that his father does not respond positively to threats and insults. On the second journey Jolil's father does spit when insulted, a fight ensues and the incident closes with Mr Miah stabbing one of the White aggressors with his tailoring scissors. Acting in accordance with the Bengali proverb earlier quoted by Mr Miah, putting salt on a snake's tail when it persists leads to an effective and terminal solution. The apparently ineffectual and cowardly father with powerful rhetoric at home but little evidence of practical action, becomes an avenger who not only kills his tormentor but proceeds to conceal his crime.

A questionnaire (Figures 23 and 24) was devised to produce indications of the students' overall response to these stories which were set in a milieu very different from the rest of the fiction which they had studied during their GCSE course. Before looking at the data it should be re-emphasized that we are considering students in the F-C ability range in their final weeks at school. In other words, these are White students about to leave education in most cases for life in adult British Society having had their 15000 hours of compulsory schooling.

The questions were a deliberate mixture of specific textual queries and general, broad investigations of attitudes and values. To deal firstly with Two Kinda Truth it is interesting that opinions were split very evenly on a number of key questions. For example, half the students accepted Bonny's analysis that truth is what the masses like. Enjoyment of the text also split the respondents evenly.

Other questions revealed clear majority and minority views. Twenty two students felt that Dhondy told a good story as opposed to twelve who did not rate his narratives highly. Interestingly, only ten out of thirty seven respondents said that great poetry tells truths, which is of course the viewpoint expressed by Wordsy. Students then, towards the end of their compulsory schooling have not taken on one of the key tenets of many of those who subscribe to a "literary heritage" model of English.

The two remaining questions sought to establish how students felt about the relationship between Wordsy and Bonny which is the pivot of the story. Perhaps unsurprisingly it was generally felt that there was wrong on both the side of the Black student and the White teacher. It seems that the students felt that both of the key characters had not given each other a fair hearing and/or a second chance. Their failure to construct a long-lasting relationship seems to be not a matter of race but a failure of communication stemming from a failure to listen to and debate the other's truth.

The questions on the second story, Salt on a Snake's Tail were designed to test the students' comprehension of aspects of the story and to glean their opinions on key issues. It was felt necessary to test the degree to which students understood the story in order to establish the foundations upon which their opinions were based. The difficulty of the story for these students was shown by some of their responses. For example, one third of the respondents were wrong in saying that Khalil did not believe in violence. Five of the respondents either had not read the story carefully or had simply misunderstood it to suggest that the Miahs did not suffer from racial abuse. Similarly the eleven respondents who claim that Jolil did not think that his Dad gave in too easily were obviously in possession of a fundamentally flawed knowledge of the story.

The final three questions produced some interesting data. Possibly predictably, only eleven out of forty respondents believed that the story was likely to produce better relationships between ethnic groups. Certainly in a virtually all-White school it would have been slightly surprising if this had been seen to promote racial harmony. Twenty-three students believed that such a story could worsen relationships. Just under a quarter of the students declared themselves to be racist with two thirds claiming not to be racist. This said, more than half of the students had at some point used racial abuse.

Some interesting issues arise from these data. Firstly, the context of the school and the students needs to be re-stated.

Identical sentiments might well not have been found had Dhondy's tale been studied in an inner-city multiracial comprehensive school. Secondly, the data confirm one's latent suspicions that not all so-called multicultural texts are always necessarily likely to transmit an anti-racist message. Dhondy's tales with their unexpected twists provoked a tangibly different response to that experienced with more straightforward indictments of racism such as Taylor's Roll of Thunder . Possibly the setting of the stories in an inner-city English context made the stories seem closer to home and thus possibly more threatening and immediate and challengingly ambiguous. Racism in Dhondy's texts is a far from simple issue and there are no easy answers to problems of racial tension in his narratives. Conflict is often the stories' focus and this serves to concentrate students' minds on whose side they would be on in the milieu described. Dhondy's apparent intent to shock, surprise and challenge seems to have worked.

In addition to the questionnaire data, material for analysis was provided by students' answers to some structured questions on the stories. These written GCSE assignments were designed to assess students' knowledge and comprehension of the story and their attitudes to the issues raised by the narrative. The students' thought processes are revealed by some of their answers. Below a student in describing the attitudes of the "rubbish Whites" also seems to suggest that he is, to a degree, sympathetic to their reasoning.

The Bengali population all live in a block of derelict flats in the East End of London. The flats they stay in aren't owned or rented by them. They are squatting. This is one of the main reasons why the White majority have such a large hatred for them. They might like them more if they actually paid their way instead of sponging off this country. (Wayne)

Nevertheless, he goes on to show greater sympathy for the Miahs and the other Bengali families although his description of the discrimination as faint is obviously an understatement.

The White people in the area called the derelict flats "Paki land". This was a faint attempt to try to discriminate against the Bengali people. Even the statement "Pakiland" showed how stupid the people were. Pakistan is around five hundred miles from Bangladesh. (Wayne)

A further student speculates about Dhondy's intentions. Mark sees a difference between the country's rhetoric and the reality.

Dhondy tries to describe the way in which immigrants are treated in this country, a country which is supposed to be a caring nation, one that welcomes other cultures into our fold. (Mark)

For Mark then, Dhondy had a definite agenda which seems to involve a realistic portrayal of a society in which racial tension exists. Mark is not unaware that Mr Miah is able to stereotype individuals as are those who insult him.

Though only seeing one side of the White majority makes Mr Miah think that all Whites are the same.(Mark)

Many students commented on the Whites stereotyping the Bengalis. In the story it is assumed that they can only afford cheap and garish furniture.

White people seem to stereotype the Bengalis as poor. (Abigail)

The differences between the attitudes of the different generations of Bengali families were clearly identified as were the differences between Jolil and his more militant brother, Khalil.

Khalil has different ideas about the Whites....Try to fight them, be as hard as them and they won't come back...(Mark)

Overall response to the stories was generally positive and there were some interesting comments by way of conclusion.

One student chose to make a general observation on racism in society.

When you see someone struggling or in need of help, most normal people would voluntarily lend a hand. However when it comes to it many White people don't help people from different cultures. (Mark)

Many students pointed out that the text might raise awareness.

The story was very good. It brought up many interesting points about racism. I would recommend the book for other children to read, so as to show them the trouble between Whites and Asians, to get them thinking about racism so they would be able to do something about it. (Matthew)

The fact that racism is often far more than a theoretical or abstract issue was recognised by some students who saw the immediacy of the challenge to the Miahs' liberty and security.

The story shocked me in a way because I did not expect Jolil's father to stab the White youth. In the story, Jolil's father's character is that of a man who is more a man of words than a man of action. But in the situation which he was in, action was needed more than words. (Stuart)

So the essay data provides some evidence to support certain of the inferences drawn from the questionnaire. Actually, in the case of this text, the questionnaire is more helpful overall in conveying the general nature of the students' responses to the text. Possibly with the academic ability of these students being from average to below average, one would not expect the degree of articulacy which came from higher ability students responses to Roll of Thunder. In spite of this, many points were made clearly and forcefully.

To conclude, then, although the students did not all take an anti-racist message from the text, their understanding of the complexity of racism or racisms may have increased. In Evans's formulation they did not all prove to be "educated readers". The

cultivation of "educated readers" is a long-term enterprise as Evans points out.

For reading to play an effective part in increasing knowledge and awareness and so reducing the tensions which racism now causes, the process must be given time to run deep and permeate consciousness fully.

Citizenship Focus One : Racism

Some Conclusions

During the course of this research there have been repeated calls to address the history of racial problems and to focus on racism in British, European and world society. This study has offered four small-scale case-studies of the learning outcomes arising from carefully structured schemes of work relating to texts frequently taught in British schools.

It has been shown that teachers have received encouragement to consider racism through literary and other means but that they have not often received advice on the potential pitfalls. Government recommendations in particular have recognised the importance of a multicultural element in literature but have been notably silent when it comes to teaching strategies and anticipated learning outcomes. The importance of maintaining our supposedly pluralistic society is stated in Curriculum Guidance Eight : Education for Citizenship . but at times it seems to be assumed that merely covering certain ground will result in the development of good, anti-racist, tolerant citizens.

Let us consider some of the positive developments before returning to the problems. Certain consequences of recent publications and legislation do offer teachers good reasons to teach about race through literature. The plethora of curriculum documents concerned with English in the last five years all

contain some, albeit not always considerable, mention of multicultural texts. The OFSTED inspection framework with its concern for spiritual, moral, social and cultural development offers further support for the would-be teacher of literature. Many of the 1992-1994 GCSE syllabi offered areas of study which linked in well to issues of race and ethnicity. In some conservative schools which may traditionally have avoided controversial issues, it is now harder to avoid dealing explicitly with race, equal opportunities and with other related social and political concerns. Anecdotally, Senior Managers seem to be encouraging departments to have policies on multicultural education and equal opportunities ready for the visitation from Ofsted. To satisfy Ofsted, of course there has to be more than a paper policy and some departments have opportunely used these factors to obtain money for up-to-date texts.

Moving on to consider learning outcomes, we begin with Roll of Thunder which was taught in the 1990-1991 academic year at the Middle England School. The generally positive findings from the written work suggest the value of empathy. The story afforded the white students an insight they had never previously had living in their middle class, virtually all-white suburbs and villages. The often insightful and responsive comments of the students suggest the efficacy of such an approach either by itself or in tandem with, say, a historical approach. It was felt at the time that such a teaching strategy would be more effective than, for example, a discussion of the distribution of housing and income in their city and county. It also seemed to

take some of the heat out of the issue given the geographical and historical distance. In general, the students responded positively to the Logan family's determination to overcome the prejudice and discrimination they faced by hard work and intelligence. The more able students also took from the novel an awareness of how a structurally racist society works.

In spite of this, not all of the findings were encouraging. Some students failed to register that the novel was set in the Mississippi of the 1930s and wrote about it as if it were happening now. Apart from this being a rather worrying failure in understanding it could also lead to students having an inexact picture of racism in today's society. Taylor expressly wrote the novel so that today's children - Black and White - would have an understanding of Black history. In this context, the actions of the Logan family can be seen as early steps on the road to greater equality and not just as examples of Blacks suffering at the hands of Whites.

The two groups of students who studied the novel also generally considered that there was a historical and narrative mistake in the novel. They bemoaned the lack of positive White characters. Despite acknowledging that the story was based on Taylor's own experiences, these Middle England students felt that educationally and artistically, more portrayals of sympathetic whites would have improved the book. They felt from their own life experience that there would have been more good Whites. An interesting point emerges here about the purpose of fiction and

the relationship between fact and fiction. It is almost as if the majority of the students were prepared to accept Taylor's basic representation of events in return for a partial toning down of White responsibility. Secondly, we note that the students see a novel as offering a particular kind of truth which may transcend remembered biographical details reproduced and somewhat reworked by an author.

A further point relates to the difficulties for some students in distinguishing between different orders of racism. The confusion discussed above implies, in a sense that many students had not taken on board the fact that it was the very social structures of the time which brought about many of the problems rather than individual acts of racism. The majority of GCSE students would probably have found it easier to identify racism on an individual rather than an institutional basis. The novel's most effective passages for teenage readers are probably the trials and tribulations of Little Man and the personal battle between Cassie and Lillian Jean Simms. Racism as the personal struggle between good and evil is more accessible and possibly more immediately emotive than the systematic discrimination against a group in a structurally racist society.

The reteaching of Roll of Thunder alongside a consideration of poetry by Black American women in the Midland Industrial Fringe School produced copious quantities of prose for analysis in addition to questionnaire data. To re-emphasize some of the key findings from the quantitative study, it was notable that

70% of the students had never read any literature featuring Black characters. The majority of the students, 60%, possibly owing to the previous figure, felt that they should read more about people from other countries and cultures. As in the previous more Middle Class school there was a significant minority of students who admitted to being racist. In the Midland Industrial Fringe School this percentage was a disturbingly high 22% which was more than double my estimate in the previous school where no quantitative data had been collected. There was a correspondence between the number of students who declared that they were racist (22%) and those who said that they would not be annoyed if a friend made a racist remark (24%). As regards students' starting points in terms of history it was notable that less than half the students (46%) were aware of the schooling inequalities prevailing at the time.

Despite the number of explicitly racist students in this predominantly working class school, fewer students framed their arguments in terms of racial superiority. From discussion with them it emerged that they knew so little about about Black communities that they had few terms of reference and the racist minority's views seemed to be based on second-hand opinions and ignorance of other cultures. They generally did not make any explicit links between race and social status unlike some of the Middle England students who associated ethnic minority groups with the poorer areas of their city.

The introduction of the poetry served to bring a more contemporary focus as intended. Empathy for the sufferings of the poets was recorded as was admiration for their resilience and commitment. The contextualising of Black history offered by Roll of Thunder gave the students a necessary insight to where the Black American women were coming from geographically and emotionally. It is notable that several students also appreciated the literary qualities of the poems we studied by Maya Angelou, Alice Walker and Margaret Walker.

The teaching of short stories from Come to Mecca produced some of the most interesting data in the whole study. Firstly, it needs to be recalled that only eleven out of forty students felt that the stories would improve race relations. While not altogether surprising given the nature of the stories and Dhondy's determination to show racisms of various types, this has implications for those who would teach Dhondy as "the multicultural text". It suggests that the geographical context of the school and the social composition of the students need to be appraised before boldly launching into a reading of the text. Secondly, the setting of the stories in an inner-city English context made the stories seem closer to home and thus possibly more threatening, immediate and challengingly ambiguous. The safety of geographical and historical distance has been removed and for some predominantly White, working class students this is an incitement to the expression of racist views. While one wishes to commend Dhondy for alerting us to racism between different minority communities, it is possible that some White students

might see this as making their own racism seem more normal and socially acceptable. So the would-be race educator is faced with some difficult questions and some key dilemmas. Teachers want their students to learn about racism on more than a simplistic plane but they have to work hard to establish effective strategies to produce anti-racist learning outcomes from texts such as those of Dhondy. It seems vital to try to establish students' starting points before devising a scheme of work and subsequently monitoring attitudes to ensure that racist attitudes are not merely reinforced or tensions exacerbated. It is also important to avoid stereotyping of the different communities. Dhondy also raises questions about whether we really do have a pluralistic society and implicitly challenges some of the assumptions of the political centre which inform Curriculum Guidance Eight : Education for Citizenship. So overall, compared to Roll of Thunder Dhondy's text is far more problematic and challenging for both teacher and student. Literature has been seen to be a powerful agent which can work for or against racism.

Having considered texts at Key Stage Four we now move onto a novel used generally with students from Years Eight and Nine. The questionnaire data relating to Underground to Canada reveal a hardcore of approximately ten per cent who admit to racist views. These data correspond to the type of statistics produced by Troyna and Hatcher (1992). These students were resolutely racist despite having experienced a novel which shows all the groups described in a generally favourably light. The escaped

slaves are helped by Whites, Blacks and even ethnic Germans in a remote corner of the Appalachians. The great majority of the students approved of the bravery of both the slaves and their accomplices.

As has been mentioned with other texts, there were some students who disbelieved some of the episodes of the novel. For example, a third believed that there were not any good people who kept slaves. Again on a point of values and attitudes it is interesting that 44% of the students felt guilty about the historical fact of slavery. Children's tendency to feel such guilt, often about matters beyond their immediate sphere of influence, was also noted by Cunningham (1986) in his investigation of students' attitudes to human rights. Again reinforcing earlier observations about students' perceptions of what should or should not be in a novel, we recall that 36% of students felt that Smucker should not have used the term "Nigger" in the novel despite its historical currency.

Other key statistics include the 65% of students who enjoyed the novel. Given that it is a fairly overtly moralistic text this is an encouraging finding for those who wish texts to produce morally upright citizens. Children certainly do not seem in general to object to studying books which are transparently concerned with right and wrong. The qualitative aspect of the research on Smucker's novel shows many students coming to terms with racial prejudice and developing a greater awareness of Black and White history.

To conclude these comments on Underground to Canada we should note the overall balance of learning. The teaching of the novel can be seen to have provided some insights into history and culture from different perspectives as stipulated by the curriculum guidance. Also, it tangentially relates to the similarly mentioned origins and effects of racism in British and other societies. However also revealed are worrying findings about historical ignorance, students' guilt and some resistance among even these relatively young students to the work of the likes of Alexander Ross - the Quaker Abolitionist - and indirectly to like-minded supporters of racial equality today. In the lower years of this largely White, working class secondary school, it is notable that many of the anti-racist ideas which Troyna and Hatcher (1992) found in the majority of upper primary pupils persist. However, the hardening of attitudes to some ethnic minorities in this country seems to begin to manifest itself in Years 8 and 9 before emerging as a more explicitly racist ideology in the minds of some Year Ten and Eleven students. Continuing to work on effective strategies for teaching such texts at Key Stage Three seems an obvious and productive area for future work.

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ALTERNATIVE VISIONS OF SOCIETY

Citizenship Focus Two : Alternative visions of Society

Introduction

Curriculum Guidance Eight : Education for Citizenship refers to visions of society and the nature of community in a variety of contexts. A close study of the document's eight essential components of citizenship reveals that each one of the components is addressed in some form by the two literary texts which are the focus of this aspect of the study. Either directly or indirectly, Brother in the Land and Animal Farm pertain to the three broad areas defined in the document and to the five specific, everyday contexts for citizenship. The nature of these relationships will be brought out as the individual texts are discussed.

To contextualise the work it is necessary to make some introductory comments. George Orwell's Animal Farm is a classic text and unsurprisingly figures on the proposed reading list for National Curriculum English (DFE,1994). A complementary novel for exploring the nature of society is Robert Swindells' Brother in the Land. Swindells' award-winning novel involves a controversial depiction of a possible post-nuclear future. The purpose of choosing these texts as citizenship texts was to explore how they could focus students' minds on past, present and future societies.

The use of literature as a vehicle to explore these issues is of particular significance in a time where geography and

history are threatened for curricular space and time. Now that history post-Dearing is confirmed as optional at Key Stage Four, English teachers would be wrong to assume that all students come to their lessons with a core of political knowledge. Even given students with a fair degree of political ignorance, it will be argued that literary texts can offer a helpful and accessible introduction to key concepts and terms. Both novels are in lively, accessible prose with effective characterisation and fast moving plots. As such, they capture students' attention and introduce them to political leadership, political parties, censorship and propaganda through plot events. In the case of both books, it is best to allow the narrative to do the initial teaching before intervening to explain or confirm students' developing awareness of concepts. In Animal Farm, we quickly see how the animals organise themselves politically and how different models of leadership emerge. In Brother in the Land, we witness two competing models emerge, one essentially communitarian, the other totalitarian and oppressive. Opponents and supporters of the competing political models articulate their positions clearly so students are generally in little doubt about the characteristics of say a totalitarian regime. More subtle concepts such as propaganda are generally not beyond the grasp of the majority of the students.

With these texts a variety of approaches to teaching and learning was used. In addition to the deployment of structured questions to ascertain students' knowledge and attitudes, a range of creative and imaginative tasks was used. The genre of

narrative was considered a good vehicle for students' own explorations of political concepts and personalities offering them scope to invent, adapt and reflect. The written assignments which will be discussed in more detail below, challenge the students to emulate the authors' boldness in creating and peopling a political world and analysing the motives of its leaders.

Having researched the teaching and learning of Animal Farm in the Middle England School, certain lessons were learnt which informed the structuring of the work and data collection in the second school. Firstly, a formidable quantity of written data was collected in the form of essays and narratives. In the Midland Industrial Fringe School data were collected from both written work and from questionnaires which were administered. Similarly in the case of Brother in the Land data were collected by two means to provide qualitative and quantitative perspectives. In general, the questionnaire data confirmed the impressions one obtained of general trends through the close examination of the written work. Frequently the essays explained the reasoning which informed the students' questionnaire answers.

The research on Animal Farm in the second school was of particular interest in terms of what it suggested about the relationship of political attitudes to social class and academic achievement. While I shall not anticipate the results described in the chapter, suffice to say that very definite patterns seemed to emerge. A task where the students had to imagine and

describe a student-run school revealed some key insights into the students' perceptions of themselves and their school. The creative task seemed to be a good forum for an exploration of attitudes and opinions.

As has been mentioned, throughout the researched teaching of the novels there was a focus on the relationship between the novels' possible futures and the political present. Students were encouraged to look for links which were manifold due to the unfolding events in the USSR, in Iraq and latterly in the former Yugoslavia. Related to this attention was paid to students' perceptions of human nature. Both novels raise fundamental questions about basic human instincts showing good and evil characters. Both novelists implicitly invite the reader to join the good and scorn the evil even when the evil offer apparent inducements such as food, shelter and protection. As such, they challenge students to develop and refine their personal moral codes as recommended by Curriculum Guidance Eight : Education for Citizenship .

Novels such as Brother in the Land and Animal Farm have generated some heated debate in the educational press largely on account of their perceived message. English teachers and even political journalists have lauded or lamented perceived political messages. At the rhetorical level, writers seem in no doubt that students will take the novelists' hidden or not so hidden agendas on board. The discussion of learning outcomes reveals that students come to texts with some preconceived

opinions on issues such as nuclear war and disarmament being far from empty vessels. This said, it is seen that persuasively put cases can influence their thinking too. As with all the chosen citizenship foci in this study, what emerges is a more complex picture of students' attitudes than ideologues of the Right or the Left might suggest. (e.g. Scruton's 1985 attack on politicised English teaching and its likely effect on students)

As with all the texts considered in this study, it is felt that a well-chosen array of teaching methods can complement the power of the authors' texts and even at times challenge the political perspectives which seem to be presented.

Citizenship Focus Two : Alternative Visions of Society

Teaching Animal Farm in Middle England

Animal Farm, despite the changing face of Communist Europe in 1990-1991 when this research began, remained a much studied text. Orwell's exploration of the theory and practice of totalitarianism and his exposure of corrupt feudal systems figured and figures in many programmes of study for GCSE students. The novel's brevity, conciseness and Orwell's careful use of language render it a good vehicle both for the exploration of social and political concepts and for detailed language study.

In terms of its relevance to citizenship issues one could plot its coverage of issues which are central to the National Curriculum Council's conception of citizenship. (NCC, 1990) As in the case of so many texts studied within the English classroom, it is an intensely and self-consciously moral text. Its fabular structure deliberately offers moral lessons. For example, there is no ambiguity about Farmer Jones' corruption and the oppression of the animals. Even the most ardent advocate of animal rights could not take exception to the representation of the human / animal relationship. Some things are right, some are wrong. Fair pay should be given for work. The weak should be looked after. The strong should not abuse their power. Orwell's moral certainties are, in general, those outlined in the NCC's documentation (see Curriculum Guidance Eight , p.4). In this

respect, it is a typically English text. There is none of the moral ambiguity that we find in much twentieth century French literature, for example in the oeuvre of Jean-Paul Sartre, or that of Albert Camus.

The first major question involves the text's contribution to Education for Citizenship. What can it offer and how? Considering briefly the NCC's eight essential components we can quickly identify linkages. Particularly pertinent to Animal Farm are the three broad areas being the Nature of Community, Roles and Relationships in a Pluralist Society and the Duties, Responsibilities and Rights of being a Citizen. Focussing on the Community component, we note the novel's representation of the economic, social and political structure of groups and communities. We see how different roles are or should be accompanied by a variety of duties, responsibilities and rights. We note sources of authority and see how some individuals seek to influence the populace. Orwell's fable is a worked example of the difficulties of reconciling individual, group and community needs, it highlights both the potential benefits and disadvantages of group membership for the individual and it brings home how individual actions have consequences for other people. By default, Animal Farm suggests the desirability of a pluralist society. In its portrayal of the potential fallibility of totalitarian forms of government it hints that a pluralistic democracy is the only model likely to succeed. Similarly, Animal Farm forces the reader to recognise the importance of protecting the rights of the citizen. It shows how most of the

animals were progressively denied their rights, it exposes the corruption where there is no real equality of opportunity and it explores the balance in all our actions between individual freedom and social constraint.

Given the limited time span available to study the novel due to the coursework pressure involved in studying both GCSE English and English Literature in three hours a week, it was decided to read the novel in lessons and then produce two written assignments relating to the texts and to the cartoon video. The first assignment consisted of structured questions probing the students' opinions as to Orwell's authorial intentions. The second assignment offered students the opportunity to produce an animal fable of their own addressing a political or social issue. It was thought that Animal Farm might inspire some students to develop their own political views and analyses and offer them the opportunity to engage in some novel characterisation.

In general, the students in this Year 10 group reacted with maturity and some political sophistication. In the main, their answers showed a good working knowledge of the text and an ability to look beyond the fable to the wider issues which had been mentioned but briefly when introducing the novel.

Firstly, it was pleasing to note that the students had grasped some of the analogies with the Russian Revolution and all of them saw that Orwell hinted very strongly that there had to be a revolution.

I think Orwell would agree that revolution is sometimes necessary like at the beginning Jones was always drunk and mistreating the animals and so they had to do something about it. So they rebelled against Jones which corresponds to the Bolshevik Rebellion of 1917 led by Lenin. (Shee Fun)

George Orwell is telling us that a revolution is sometimes necessary because at the start of the book Mr Jones the farmer treated the animals badly. He hardly fed them and made them work hard so a revolution was necessary in this case. (Jenny)

The way George Orwell wrote Animal Farm it shows us that it was essential there should be a change on the farm. This was why there was a revolution. The animals would have been living together now if they had all co-operated. (Warren)

So then, it is clear that the students correctly perceived Orwell's key position and indeed agreed with the animals' initial actions in overthrowing Jones. Not one student stood up for Jones, or adopted a pacifist stance or argued for an attempt at mediation with Jones. Given the political conservatism of the students' parents and indeed that of the majority of the students, it was interesting to note that in the particular scenario outlined in the fable they could not but agree with Orwell.

The next structured question probed a related issue - whether Orwell thought revolutions could work. Such a question led students both to interpret the writer's views and, in many cases, to offer their own opinions. A great many students focussed on the question of leaders, leadership and their

motivation. In answering the question the students often gave their views not only on politics but on human nature.

I think Orwell would also agree that communism could work if there was proper leadership whose main interest is for the people and not for themselves.
(Shee Fun)

For another student, revolutions are possible as long as they are followed by teamwork. For a further student, you need well-intentioned leaders:

In old Major's dream he wanted the animals to be united and never have to go short. I don't think it's impossible for it to become true. It just depends on the people involved and why they do it. Not all people are out for themselves, you can't give everyone a bad name. If you really are a good person you will think of other people's best interests as well as your own. (Sara)

Leaders' failings were also mentioned.

Orwell was showing, about all dictatorships that they can go wrong and don't always carry out their promises. (Kelly)

The students were asked to speculate whether Orwell was specifically addressing post-revolutionary Russia or whether he had a larger purpose. The novel's particular genre is seen to provide some clues.

Orwell did not mean us to think it referred only to the Russian Revolution. We can tell this by the pure fact that he used animals in the place of humans. He could have just as easily written an account of the Russian Revolution but instead he wrote it as a kind of parable or moral tale. (Shee Fun)

Other students believed Orwell was attacking communism or more generally totalitarianism as a whole. One student (Kelly), mentioning the novel Nineteen Eighty Four too, believed the switch from 1948 to the 1984 of the title was further proof that Orwell's business was as much prophetic as commentary on the contemporaneous political scene. Another (Warren) saw Orwell to be warning of the dangers of international socialism. A modern day parallel pointing to the timelessness and indeed timeliness of Orwell's narrative was drawn by another student:

Unfortunately dictatorships are continuously arising throughout the world, for example Saddam Hussein at present in Iraq. It would seem that most people are just content to carry on their normal lives. (Peter)

One boy sees the text to be firstly warning us about what can go wrong with revolutions and then revealing the problems with totalitarian regimes:

The book says that all dictatorships can work but once the novelty has worn off they will be objected to and have their leadership challenged. After this, the dictator will change his or her ways to stop objections. (Paul)

The student below probably gets slightly closer to Orwell's intentions:

The book is really telling people to be wary of dictatorship and showing how a dictatorship can reduce a country's wealth so all the people are poor while they are rich. Napoleon oppresses the other animals using his team of dogs, he keeps the people under control and stops them from realising they are no better than they were before. It is part of human nature to want power or to want others to look

up to us but not everybody went to the extent that Napoleon did. (Helen)

Having presented some of the students' opinions one finds it interesting to note the diversity of the students' reaction. With English's subject teaching culture not promoting the idea of correct answers / correct responses we see the students' readiness to give their own opinions with some of them displaying the independence of thought on social and moral issues called for by the National Curriculum Council. As we consider the responses to the other questions, we notice the students' reflectiveness about not only the novel but their own life experience. Having recorded the commandments and how they were altered, the students were asked to give their views on equality and on the often related question of rights. This contributes to the development of a personal moral code as advocated by the NCC and also promotes the exploration of values and beliefs. The quotation below reveals a student reflecting on difficult moral dilemmas prompted by one of the key notions of the fable:

There had also been a rule which declared all animals to be equal which had later been changed to all animals are equal but some are 'more equal than others'. This could be used to describe the human status of equality. I think that all people should be equal in that they have the same rights. There really is no such thing as people being more or less equal. Equality is a line which cannot be marked above or below. Above or below is not equal. I think this could be a point Orwell was trying to express. (Ruth)

She can see the theory of equality as a good idea whilst being aware of an unequal distribution of food and material resources:

In an ideal world, all people are equal but this is not true. All people are equal but some are more equal than others. People in Ethiopia and Romania do not have the same rights and are not as equal as the people of the United Kingdom. We take food and money for granted but Ethiopians think food is a luxury. People can have equal political rights, like the right to vote but people do not have food and water shared between them equally. (Ruth)

While some of the students obviously failed to grasp the irony of the "some are more equal than others" paradox, they see its truth in revealing the different political and social and economic starting points of different people.

Some of the students argue for equality of opportunity rather than equality of outcome. I think that all people are equal in the opportunities that they can get but I think that a managing director should get more money than a cleaner because the managing director's job is a lot more complex than cleaning a floor. (Jenny)

The majority of the students agreed in theory to the notion of equality but recognised that, in practice, equality was rarely achieved. For one (Rowen), Orwell gives us a case study of a group succumbing to greed and power. For another (Claire), it is people like Saddam Hussein who perpetrate inequality. According to a third (Johanna) whilst we have both millionaires and the starving and the homeless, she has to admit reluctantly to the reality of inequality. Students such as the one quoted below

managed to see equality in terms other than the exclusively material, stating:

I think that all people are equal because nobody can say that they are better than anyone else because you cannot prove it.
(Julie)

Education may alternatively be viewed as the decisive factor in inequality:

I think that the statement all people are equal but some are more equal than others is true as in many places in the world education is not as good as it could be so there are always less clever people which results in less in these places. (Paul)

According to one girl we would all be more equal if we all really were in the same boat or if we did not set up barriers:

I think that all people are equal because even though some people are clever and others are thick and some of us are rich and some of us are poor, if everybody was put in the same position we would treat each other as equal but as it is rich, clever people look down on poor, thick people. Really we all started off the same and we have made some people more fortunate by our own doing. (Helen)

A further question challenged students to suggest means of avoiding a repetition of the events of the novel. Some of the responses show students asking for political education:

We can protect ourselves from the likes of Napoleon (Stalin) and Squealer (Public Relations) by educating ourselves politically - exercising our rights and voting for those who will genuinely help us to work towards a system of more or less giving the people what they want. We can educate ourselves so we aren't fooled by

long fancy words which twist the truth of selfishness into something which we believe helps ourselves. (Helen)

Others believe that we have in a sense already assimilated an anti-communist political education:

We can protect ourselves by being grateful for what we have. I don't think it could happen again because too many people would rebel against the idea of having the same pay and the same clothes. They would also want their freedom of speech and their right to vote. (Jenny)

Many students advocate caution when listening to politicians and standing up for one's rights and one's own beliefs. A similar number see tendencies in all of us to relish power and its seductions. This position is advocated below:

I think there's a little bit of Napoleon in us all, we dream about such great power and when we eventually get it we want more and more. This is when our greed will take over and we will fight to get more power. (Warren)

The final question investigated the students' perception of the novel's tone and tenor. The majority of the students found it both cheerful and at times depressing. Generally they saw the start of the story as essentially cheerful and heartening but found subsequent events depressing. One of the most perceptive explanations of this conclusion is reproduced below:

I find the book a bitter book and although it is on animals and things that couldn't really happen it is based on fact. Also I find it a bit depressing as it shows all the way through heartache for the animals (Communist followers) and if the heartache was not from the farmer it was from their own kind. I think that you should be able

to read a book like this though as it shows you other people's way of life and how never to trust people as in Boxer's case as he put his life's work into the windmill and all his thanks was to have his leader turn his back on him when he needed him most. (Sara)

It is the suffering of the innocent that made it depressing for a number of students :

It is a bitter book because it doesn't hide the truth... If the book had continued, I think it would have shown a kind of small war between the pigs and the men with the other animals in between. These are the ones who would suffer the most. (Kelly)

Another view offers a warning to those who believe political education can be both stimulating and even occasionally amusing:

It is not a funny book as it is based on politics so therefore it is fairly bitter. It is a depressing book as there are so many deaths and these can be related to the Russia of that period. (Paul)

The second approach to the novel was designed to offer an opportunity for students to write creatively using fiction as a means of exploring political theories, issues or personalities. They were offered a free choice of issue / event / scenario but were alerted to stories in the news at the time such as the contest for the leadership of the Conservative Party and the apparently imminent war in the Gulf. The students were encouraged to explore issues of personal interest if none of the major domestic or international questions appealed to them.

The majority of the students opted for the Tory Party leadership which produced work of varying quality and revealed a

truly comprehensive range of political understanding and analysis. The second largest group focussed their fable around the then developing crisis in the Gulf. Other fables, most of which were exceptionally effective addressed the Falklands War, football hooliganism, fur farming, animal cruelty, First World / Third World relations and the professionals and volunteers involved in treating patients with terminal cancers.

To start with the Tory party leadership, we shall consider some of the entertaining, if not necessarily accurate, treatments of what was a major media event that did seem to interest the electorate and indeed was a topic of conversation in the school with its predominantly Conservative voting parents and Labour/Liberal Democrat voting teachers.

The chosen characters in the fable considered below are entertaining rather than apposite. Doris the Donkey is Mrs Thatcher, John Major is Harold the Horse, Michael Heseltine is represented by Percy the Pig and Douglas Hurd is Harry the Hog. Here is a sample of the fable which possibly displays an understanding of the former Prime Minister's style:

They had a leader who used to make all the decisions about what each animal did each day and each week. (Lance)

The fable then became rather confused. On the same theme another began with the blonde haired lion dreaming of overthrowing the tigress, Mrs Thatcher, Kinnock is the laughing hyena and John Major a monkey. Julie's concluding paragraph is

rather perceptive. You also need to know that Heseltine is the lion and Hurd, the water buffalo:

Because of the friendship shown by the lion and the buffalo to him, the monkey decided to ask both the lion and the buffalo to help him with his decisions about running the jungle, but the monkey did not want any female animals helping with the decisions about running the jungle. The monkey started to make changes and promised that it would be a fair jungle for all the animals. The monkey also wanted to be more friendly with animals from other jungles. (Julie)

A third is politically astute.

Heseltine, Tarz, is one of a pack of wolves. He went around all of the pack and did small favours for the other wolves... He thought this way he would stand a better chance of becoming the leader. (Rowen)

Thatcher is Blue Slate. I shall now quote the story to illustrate the student's grasp of political detail, the well-conceived names and, in general, the enjoyment of writing that comes through clearly. We note too the references to the European leaders and to the role of Sir Geoffrey Howe. Hurd is Flock "getting old and losing his teeth" and John Major is Minor, Blue Slate's little pet, not very strong and more sly than clever. Sir Geoffrey is Whye, a play on words:

ANIMAL FABLE

THE FIGHT FOR LEADERSHIP

The fight was now over, Ivor the Red was defeated and Blue Slate the victorious once again.

The land of Hoam was governed by the wolves, and the fight decided who the leader was going to be. Blue Slate was a wily old female and had been leader of the packs for longer than anyone could remember. But now and then a challenger came up and tried to deprive her of her leadership.

In Blue Slate's pack there was one wolf who was one of the most powerful but he did not belong to the council. Even so he wanted to be leader of the pack and his name was Tarz. He went around all of the pack and did small favours for the other wolves to try and make a friendship with them. He thought this way he would stand a better chance of becoming the leader of a pack.

There were two others who also wanted to be the leader but did not make their ambitions known because they were frightened of Blue Slate. The first was Flock but he was getting old and losing his teeth. The younger members of the pack thought he was very sensible but not very exciting. The second was Minor. He was Blue Slate's little pet, not very strong and more sly than clever. However he still wanted to be the leader one day. Whye was an old and trusted friend of all the pack. He was liked by many and could be relied upon to support his leader at all times. There was to be a meeting of all the chiefs of the packs across the water. The chiefs each took their closest friends and Flock, Minor and Whye went with Blue Slate.

She went to talk to the other leaders about increasing the hunting territories as their population was increasing and there was not enough food to go round. While they were there Blue Slate upset all the pack leaders, calling them names and laughing at their ideas.

When Blue Slate and her chieftains returned she told everybody that the other pack leaders were wrong about not increasing the hunting territories because it would mean losing most of their power.

She insisted that she was always right in everything she said.

By this stage Tarz was looking for the right moment to challenge Blue Slate and he felt that the time was getting very close.

Whye, the old and trusted friend of Blue Slate then shocked everyone, by saying at a pack meeting that Blue Slate was making everyone angry, but worst of all that she was wrong. He explained that she was wrong in almost every way and that he would not help her any more.

Tarz then saw his chance to challenge for the leadership and so the fight took place, but to the amazement of everyone, Blue Slate did not win, in fact for the first time ever it was a stalemate. The fight had weakened both Blue Slate and Tarz, so much so, that it would almost be impossible for either to lead the pack. Blue Slate realised this and dropped out but Tarz would not be defeated that easily and so carried on trying for the leadership.

Two new members of Blue Slate's council challenged Tarz, they were Flock and Minor. If Tarz hadn't been injured in the fight for leadership he would have easily beaten the new challengers. But Flock because of his age, was not strong enough to hurt anyone and therefore Minor became leader of the pack. (Rowen)

The most conceptually difficult fable is an exploration of urbanisation and the various interest groups. Below is the preface which outlines the fable's main concerns:

'Forest a la mode' is about two groups of animals who live different lives. One group is traditional and acts in a normal animal fashion and another is an industrialised sector.

It represents humans as they urbanise much arable and rural land. It shows the after effects of careless waste dumping and the results of pollution.

Charger the Rhinoceros represents a high-handed business man, who sets others to work but is himself quite lazy.

Ponder the rabbit, is on the 'otherside' he represents the quieter country folk, although he doesn't protest actively he knows Charger is making a mistake and that he must learn from it.

All the other animals represent members of the public. Not all the same animals have the same opinions e.g. there are rabbits on both sides; traditional side of forest; there is Ponder, Industrialised side of forest; Sage and Pundit. This represents individualism and each species of animal is rather like a race, but each individual has their own ideas. (Shee Fun)

Overall then, we can note a degree of complementarity in the two approaches. The structured questions probed the students' knowledge of political concepts and elicited some of their opinions and attitudes. The fable offered the opportunity for greater creativity and the opportunity to comment on an issue of felt concern. It permitted those interested in domestic politics to give a reaction to highly topical issues without accusations of teacher-led political education.

Citizenship Focus Two : Alternative Visions of Society

Reteaching Animal Farm in a post-Communist Europe

Returning to the novel in Spring 1992, one year after the initial teaching/researching of the novel, I could not but be affected in my approach to the text by the changes which had taken place in the former USSR.

The reteaching of the novel involved five groups of GCSE students, four from Year Ten and the other from Year Eleven. Having carefully monitored the students' responses to the text in my previous school, I now decided to approach the text with some slightly different emphases and with some redesigned and revised coursework tasks. The most interesting work in the Middle England School had involved the writing of a fable which addressed a political, social or moral issue. In my new school on the Midland Industrial Fringe it was decided to follow up the earlier work by developing the creative element by the addition of two short written assignments. The first involved a prediction / continuation scenario which the students wrote having read the first chapter of the novel. The second additional task involved asking the students to describe a student takeover of the school and what might follow. Knowledge of the text and the students' responses to it were monitored by a supplementary assignment where students had to compare and contrast the political skills of Snowball and Napoleon. This literature assignment provided them with some detailed questions to guide

their thoughts and encouraged them to look for links with historical and contemporary figures.

Before reading the novel, a brainstorming session on Communism and Russian history with each of the groups, revealed that most of the students had little or no knowledge of either the history of Russia or Communism in theory and practice. They had a similarly limited understanding of totalitarian systems and the only dictators whom they could name were Hitler, Saddam Hussein and certain teachers. They were provided with a few key facts prior to our class reading of the novel, but the major burden of responsibility for imparting political information and concepts was left to the text. By the end of Chapter 1 the students had begun to absorb the key information and had a good idea about why oppressed people might rise up and challenge those in irresponsible authority.

In all, approximately one hundred and twenty students produced the required 300-400 word narratives. As can be imagined, this posed some data collection and recording dilemmas. In the first nine week Autumn term module, initial attempts were made to categorise the various outcomes identified by the students. Interesting differences were noted between the two Year Ten groups which were skewed towards the lower end of the ability range and the Year Eleven group who were generally of higher ability and maturity. In general, the Year Ten students produced more violent narratives. Their major storylines are

summarised below. Some of the pupils collaborated which helps to explain the congruency of many of the outlines listed below. Interestingly, the majority of these Year Ten scenarios were pessimistic.

Summary of 40 Year Ten Prediction/Continuation Scenarios

Autumn term 1991

Failure of farm due to lack of skills/expertise = Most popular

Failure of farm due to human-type behaviour

Men return to the animals' relief

Animals seek better farmer

Animals control and use Jones

Jones improves/reforms and thus the farm improves

A successful Animal farm

Jones' brother runs farm

Mrs Jones kills animals

Animals eat humans = Least popular storyline

The continuation scenarios furnished by a Year Eleven group are listed below.

Continuation/prediction scenarios Year Eleven

Autumn term 1991

Successful animal farm = Most popular storyline

Human comebacks

Humans invited back with conditions

Humans begged to come back

Revenge attacks by animals

Animals act badly (i.e. like Farmer Jones) = Least popular
storyline

The Year Eleven scenarios were complex and, at times, politically sophisticated. There were a significant number of narratives which predicted successful Animal Farms. Most interesting were the accounts where animals negotiated with Jones for better treatment and a generally more humane regime. There were a number of students who believed that the animals did need the humans and a few scenarios actually saw the Jones family being begged to return. The pent-up fury of the animals, due to their oppression, prompted some students to describe revenge attacks by the animals. The least popular scenario was an unsuccessful farm with the animals displaying bad behaviour equivalent to the actions of the drunken Farmer Jones. In general, there was some good writing in a variety of styles. For some students, the temptation to linger on the description of the human / animal conflict was too great and there was little description in such narratives. However, most of the narratives revealed an understanding of the causes of the rebellion and a genuine attempt to envisage a plausible sequence of events. It is significant that there were a good number of optimistic predictions from Year Eleven which demonstrated the students' belief in the ability of the animals to work collaboratively.

Having completed one assignment which required some textual knowledge we read more of the novel paying particular attention to Orwell's distinctive style. The students were then asked to write their own animal fables. Following a generally successful use of this approach in the Middle England School, similar instructions were issued with the added suggestion that the fable be short and snappy and prefaced by a list of characters. Some social and political issues were suggested and most students' interests were accommodated. Marked differences were noted between the essays of Years Ten and Eleven. Below, the Year Ten subjects are listed in order of popularity. Some other stories were written but they resisted categorisation through either confusion or partial characterisation - that is they were often stories rather than fables with students forgetting that they were writing in the genre of fable.

Year Ten Fables Autumn 1991

Most Popular

Drug abuse = Most popular storyline

Sexism

Gulf War

Cruelty to Animals

Hijacking

Co-operation between rivals

Distribution of resources = Least popular storyline

Some of the fables were not particularly moralistic with some students either ignoring or forgetting the instructions they were given and getting carried away with a story. Generally, the fables addressing sexism were the most clearly thought through. On the whole, the Year Eleven students displayed greater autonomy and originality. Very few themes/issues were chosen by more than one student. To illustrate their diversity, all the fables which were decipherable are listed below.

Year Eleven Fables Autumn 1991

- 3 Friendship
- 3 Sexism
- 2 Gulf War
- 1 World War Two
- 1 Rape
- 1 USSR break-up
- 1 Animal Testing
- 1 Hitler and genocide
- 1 Racism
- 1 Drug Abuse
- 1 Theft
- 1 Global Distribution of resources
- 1 Litter/Environmental Problems
- 1 Political Leadership Struggle

There was some effective storytelling and most students managed to keep to a fabular structure throughout although some students had some rather strange combinations of humans and animals, and of the real and the fantastic. What the exercise did reveal was the breadth of students' interests and their enthusiasm to tackle some quite complex issues. A number of students found it hard to explore beyond a farm scenario and were rather predictable in their choice of animals. The appropriateness of some of the chosen animals was occasionally questionable and, at times, a straightforward story might have produced a better written outcome. Nevertheless, one of the assignment's objectives was to focus students' minds on the genre of fable and the craft of storytelling in this written mode.

The assignment's third component involved the description of the takeover and running of a school by the pupils. Perhaps not surprisingly, there were some lively accounts of reasons for pupil rebellions. Generally, it was perceptions of teacher pettiness or over-reaction which prompted the revolts. Below is a summary of the Year Ten scenarios. An attempt has been made to summarise the main thrust of the stories in as few words as possible.

Year Ten Pupil School Scenarios

Autumn 1991

Chaos *7

Pupil school works well but closed by council *1
 Pupil school with drugs and sex *1
 Pupil school with no rules *1
 Pupil school with pupils teaching *1
 Pupil school which is a virtual waste of time *1
 Pupil school with a brutal regime *1
 Pupil school dominated by oldest pupils *1
 Pupil school runs successfully *1
 Pupil school with elected teachers *1
 Pupil school with effective pupil-directed learning *1
 Pupil school with students improving the fabric *1
 Pupil school recalls teachers *1
 Pupil school is forcefully re-taken by teachers *1
 Pupil school sees return of teachers with lower status *1

The Year Eleven accounts showed different emphases and preoccupations which are summarised below. As with the earlier narrative tasks, the year Eleven students produced more optimistic and positive scenarios as well as the predictable complaints about teachers and teaching styles.

Year Eleven Pupil School Scenarios

Autumn 1991

8 accounts saw the return of teachers:

- some involved forceful takeovers
- some saw invitations to return with new contracts, new rules, more mutual respect

6 accounts had pupils successfully running the school

3 accounts involved pupil take-overs and ensuing chaos

The key points to emerge from the Year Eleven accounts were a perception of bossy teachers treating young adults as children, pupils doubting their readiness to conform when in a school run by themselves, a desire for material improvements to the school fabric and some appreciation of the importance of teachers in areas such as the examination process and curricular structure.

In the second module the unit of work was taught to two further Year Ten groups. There was again a more pessimistic prevailing attitude than that which had been displayed by the older students.

Year Ten Module Two (1991/1992)

Prediction/Continuation scenarios

14 involved the animals arguing and basically failing

8 involved human take-overs by force

5 saw animals lacking the necessary management skills

5 saw relations of Farmer Jones taking over

4 depicted successful Animal Farms

4 saw the humans being recalled

1 saw the animals and humans engage in mutual destruction

Overall, these groups resisted the temptation merely to describe a bloodbath. They produced reasoned essays and displayed a fair level of human and political understanding.

As mentioned above, the second unit of work involved a comparison of the political skills of Snowball and Napoleon. The students were offered a fairly detailed essay structure which guided them towards the differing abilities and aptitudes of the novel's two main protagonists. They managed to organise their answers with appropriate references to the text but produced work which was solid rather than inspired. Very few students managed to draw parallels with the Russian Revolution or indeed with any of the totalitarian regimes to which their attention had been drawn. They grasped basic points such as the alteration of history and the use of force to subdue opponents, but missed out on some of the more subtle political nuances. The majority drew no distinction between short term and long term aims and generally lacked an informed perspective on the issues. Few linked Napoleon with Stalin or even mentioned words such as dictator in their essays. They also struggled to make worthwhile comparisons with the means and the ends of contemporary political figures. Where they did compare, some comparisons were amusing rather than pertinent and the question needs to be reworded to emphasize that it is political skills which are being considered rather than political personalities.

A selection of representative quotations will now be considered. Differing degrees of insight and sophistication are readily apparent. The first student opines honestly:

John Major shows himself as a neat, tidy and quiet man who cares for everybody. Some people like that in a politician but other people think that he is a bit of a wimp. Margaret Thatcher is completely different to John Major, she is very strong-minded and always thinks that she is right. I personally think that John Major is the better politician because he seems so honest in what he says and does and he's not too pushy. I might be a bit prejudiced towards Margaret Thatcher because nobody in my family likes her so I really say what they say...(Abigail)

I believe that George Orwell was telling us that politicians need to be able to lie. They need to lie about the other parties and make the public believe the lies. (Paul)

Politicians are born liars because most of the time they are trying to get votes. (John)

They must be quick and witty in Parliament. (Stephen)

Margaret Thatcher mellows her voice to make her sound more human, John Major tries to be more masterful. (Andrew)

Nowadays a politician could be anybody, just so long as they can read and write. (Andrew)

Napoleon represents Margaret Thatcher because he always got his own way just like her. (Andrew)

Snowball was like Mrs Thatcher, as Snowball had a vision of progress and so had Mrs Thatcher... Napoleon is more like Stalin as they both tell people what to do. (Brian)

Politicians have to be good speakers and good liars but have the ability to get away with it...(Adam)

They need to lie about the others parties,
and make the public believe the lies. (Paul)

John Major promotes a boring but caring
image. (Michelle)

They say they will improve different things
but when they get into power they don't do
anything. (Daniel)

We note some perceptive insights, some cynicism and some
common sense. Few students manage to develop reasoned
arguments although there are some brief, memorable comments.

Overall, the module offered a range of experiences to the
students and prompted them to address citizenship issues from a
variety of angles. When teaching a Year Ten Media Studies
group at the same juncture I was alarmed how students' own
political agendas had been defined, at least in part by
politicians. During the general election campaign of 1992
students who were two or three in 1978-1979 described the so-
called "Winter of Discontent" and other political landmarks
created and recreated by party political propaganda. Students
who have read Animal Farm or 1984 at least have been given an
awareness of how history is written and re-written and a
certain degree of scepticism is surely fostered by Orwell's
novels. This does not make Orwell's work "stale". It just
recognises that politicians may now use different propaganda and
different media but they are still politicians and we have to
study their wares carefully and critically.

Citizenship Focus Two : Alternative Visions of society

Brother in the Land and post-nuclear scenarios

Brother in the Land is a popular novel which presents a grim post-nuclear scenario. Swindells was determined to describe what he saw as the likely consequences of a nuclear bomb disrupting civilised society and creating new groupings and patterns of behaviour. The emergence of various social and anti-social groups is described. Chronologically, the novel looks both forward and back with some of the groups behaving in ways reminiscent of various historical periods. In terms of citizenship, the narrative is replete with issues. We are asked to consider the nature of law in a post-nuclear world, the individual's responsibilities, the treatment of the old, sick and disabled, social insiders and outsiders and generally whether citizenship would exist in a post-nuclear world.

The novel is notable for its appealing hero and heroine, Danny and Kim, with Kim being a particularly assertive character who brings the best out of Danny, the novel's teenage narrator. While several other fictional accounts of post-nuclear worlds exist, ranging from Nevil Shute's On the Beach to R.C. O'Brien's Z for Zachariah, Swindells' novel is notable for its exploration of the behaviour of various groups of survivors and their interactions. It considers individuals and groups and there is much human interest. Winifred Whitehead in her extensive survey, Old Lies Revisited : Young readers and the literature of war and

violence, describes the novel as one of the most powerful and realistic novels in this genre.

Having been alerted to the novel's existence when researching human rights, I was interested when I came across the ILEA English Centre's booklet which contains the initial critical response to this novel. The various reviewers' comments will be considered now in order to provide a context for the description and analysis of fifty Year Eleven students' response to Swindells' vision.

A Books for Keeps commentator makes some short but pertinent observations. While the reviewer is right to place the novel in an anti-war tradition, it is hard to imagine a realistic pro-nuclear war film.

Once it was fashionable to write evangelical novels for the young, now anti-war novels seem to be a paramount theme. This cannot but be seen as a good thing, though children will, as they always have, only take what they want from them.

The latter point is an interesting one which will be revisited when the students' opinions are considered. The New Zealand Listener makes an obvious but relevant point about the book's likely effect as a deterrent.

Brother in the Land by Robert Swindells portrays the grim, realistic breakdown of civilised society after the bomb. It's much grimmer than Lord of the Flies, for there's

no rescue, no hope, except that in such awareness lies the one and only deterrent.

Peter Hollindale identifies hope in the character and behaviour of the narrator.

Danny's unshakeable protective love for his young brother and his girlfriend, his indignant compassion, his sane, tenacious values, are civilised qualities. The author intends teenage readers to see these very qualities in Danny as a safeguard for their own endangered world.

The Times Literary Supplement is more dubious about the book's subtext.

...the story seems likely to appeal only to the converted...

It goes on to question the plausibility of Swindells' narrative and particularly doubts the abuse of power practised by the Commissioner.

Despite history's record that people were capable of extraordinary generosity in the Blitz and in the trenches, Swindells prophesies universal murder and pillage. Officials and soldiers emerge as brutally repressive, becoming feudal overlords who starve the other survivors into peasant status and force them to turn over the frozen earth bare-handed.

While there is an element of truth in this, we must not forget that feudal regimes existed, Auschwitz and Belsen happened as did the Warsaw ghetto and there is little doubt that war crimes

have occurred recently in Bosnia-Herzegovina. To remember the Blitz is to remember but one part of history. The bombing of London and of Dresden may have led to some acts of bravery but the incineration and death caused by the bombs should not be denied or obscured. Similarly while there was bravery and generosity in the trenches there was also shellshock, cowardice and plain fear. It should also be remembered that Swindells was describing a particularly unpleasant type of war that cannot be conducted by the conventional rules.

The novel was read in its entirety in class and proved a popular choice. As it is lengthy we did not undertake many related pieces of work apart from the students producing their own account of the results of a bomb in their environment. An outline of the assignment undertaken by the students is presented in Figure 25 . The page references and supplementary material provided to the students are presented in Figure 26.

Having outlined some reviewers' analyses of the novel it is interesting to compare their readings with those of fifty students from Year Eleven who generally are in the GCSE A-C ability range. A questionnaire (Figures 27 and 28) was administered at the end of the module and the results will be considered in their generality before moving to a close analysis of individual students' essays. The questionnaire was designed to be as unambiguous as possible in order to bring out some general points relating to the events in the narrative and

students' reading of these events. Many of the questions answer points touched upon by the press reviews.

Firstly, the questions relating specifically to the post-nuclear scenario will be considered. Despite the doubts of some reviewers, 65% of the students took Swindells' novel to be a realistic description of a post-nuclear world. Just over half (51%) of the students believed that the real message of the book was that such a world would not be worth living in. Again just over half of the students (52%) said that the book had made them worried about the number of nuclear weapons in the world. Some, of course, could have been worried before.

Questions exploring attitudes to the groups which emerged following the nuclear war revealed clear statements of students' responses to different ways of running a society. MASADA (The Movement to Arm Skiplay Against Dictatorial Authority) which runs a mini Welfare State in which the poor, sick and disabled are looked after, was seen by 78% of the respondents to be the best way of organising a community in such circumstances. The students had a far from idealistic view of human nature, though, with 61% of them believing that there would be a considerable number of survivors who would cannibalise or rob, rape and pillage others. Only 28% believed that Swindells had portrayed an unrealistically high number of selfish groupings. A very high percentage of students (87%) expressed a faith in democracy as the optimal model. Democracy as a safeguard and a caring,

sharing type society as a further safeguard seems to have a significant relationship to the students' feeling that most people are not in themselves basically good. Sixty-six per cent of students argued against basic goodness. Antagonism to the dictatorial style of Kershaw Farm, its Commissioner and its selfish abuse of power could well account for the students' general (60%) unreadiness to live in a more authoritarian society.

Overall then, we note a belief in the veracity of Swindells' vision, a distrust of power, the powerful and of individuals' unrestricted by societies with clear rules and expectations of social behaviour. A bleak view of humanity seems to emerge but this is tempered by a belief in political solutions to problems apparently seen to emerge from human nature. It is thus perhaps not too surprising that only 60% were shocked by the professional but distinctly unhumanitarian behaviour of the Swiss army who offer no succour to the survivors and merely question the people of MASADA about what had become of the Commissioner and his appointed regime. More detailed analysis of the students' vision emerges in their essays but it is felt that the questionnaire provides some valuable data.

To re-consider some of the reviewers' points at this stage we can say that there is some evidence of children only taking what they want from the novel in the sense that their own attitudes do come through clearly although there are signs of

the book itself provoking thought and reconsideration of values and attitudes. Secondly, there does seem to be a general perception that an awareness of the reality of a post-nuclear world could be a powerful deterrent. The opinions of the Times Literary Supplement's reviewer seem to be generally contradicted by the opinions of the students surveyed. While one might wish to find signs of the qualities embodied in Danny - as described by Peter Hollindale - the students generally display a pessimistic assessment of human actions and motivations.

A fuller and more particularised picture is provided by the data collected in the form of students' written essays. To recapitulate it will be remembered that two tasks were undertaken. The first was a prediction of the effects of a bomb on their area given the premiss that there would be some survivors. This was undertaken whilst we were reading the earlier chapters of the novel. The second was a detailed response to Swindells' vision of a post-nuclear world.

Most of the data mentioned below derive from the latter task. Students were given the option of using a detailed essay plan which sought to offer them a structure for a thoughtful analysis of the novel. This was done to avoid that retelling of the story which often occurs in the absence of a given structure. Essentially the students were asked to describe and comment upon the behaviour of the various groups of survivors.

They were encouraged to refer to the text to support their arguments. The assignment details are reproduced in Figure 28.

A thorough reading of the 300 sides of A4 reveals students making a good attempt to address the issues. Many pupils sought to weigh up Swindells' novel in the light of their own life experience and to picture where they would stand or fall in a post-nuclear world. Many also brought their knowledge of history and of current affairs to their responses. There are some honest and at times painful self-analyses.

Reactions to the behaviour of the group wielding power from Kershaw Farm are indicative of the nature of the students' writing. Some students described the Commissioner's behaviour and that of his acolytes in great detail, others analysed their motivation.

Swindells may be right about the government keeping supplies for themselves and removing certain types of people from a community. (Matthew)

It was right that a group like Kershaw Farm was appointed but the right people would have to be chosen. (Lloyd)

Basically Kershaw Farm is interested in the preservation of the powers and privileges that it has. (Thomas)

Kershaw Farm demonstrates grave misuse of power and they try to form a concentration camp instead of a democracy. (Jeremy)

Swindells has based his novel on human history, and I feel here he supports the theory that history repeats itself...I think that this sort of dictatorship would occur

because of man's natural passion for power...Swindells' vision of a local authority turning power-crazed and fascist is one I could see happening. (Rachael)

Perhaps Kershaw Farm was instructed by the pre-nuclear government to be very authoritarian and disciplinarian in order to obtain and preserve control. (Jonathan)

Several students pointed out the comparisons with feudal and fascist societies. One of the most able saw the feudal aim as the ultimate goal of the Commissioner and his soldiers.

Perhaps the final aim is a feudal system rather than total extermination. (David)

The rival grouping is, of course, MASADA and the majority of students saw MASADA as their natural home and identified with its more civilised values and its community spirit.

The quotations below are representative of the majority viewpoint.

MASADA was doing fine until the people at Kershaw Farm polluted the well..(Helen)

People smoked the Badgers out of their holes where they watched over their precious food. They often got shot for their selfishness. I think that they deserved this because if they had gone to MASADA and taken their food along too, they would have been looked after.(Rachel)

Branwell is a friendly old man who accepts everybody with few expectations. (Matthew)

Branwell accepted them because he believed in democracy and fair rights for everyone....(Zeeshan)

I would have joined MASADA as they built up a homely environment. (Lloyd)

I would choose MASADA as I believe in democracy and anti-fascism. (Claire)

Each person must help, work as a team. This is the point of Brother in the Land. (Mark)

Quite a number of students suggested that they had doubts about MASADA either in terms of its plausibility or its essential structure.

An organised society would not be possible in the aftermath of a nuclear bomb. (Andrea)

I don't think that there would be anything like MASADA on offer. (Cheralyn)

The idea of MASADA was fine in theory but it was all centred around hope for the future and the organisation being able to provide what was necessary. It worked as well, but once the reasons for its success were gone there was no way it could ever stay together. (Suzanne)

There are no places like MASADA now in this country so it would not work in the future. (Elaine)

I don't believe that the culture of the people, especially the inhabitants of a small town could be altered as such. (David)

Beyond reactions to the various groups' behaviour some interesting points were made about Swindell's vision. Only one student suggested that Swindell had a hidden agenda.

Swindell is trying to enrol members in his club against nuclear weapons. (Matthew)

The general feeling was that if anything Swindells' had underplayed the likely horror.

I think Swindells could have included more solid details, not because I am twisted but so that the reality of what a nuclear war could do to the planet could be brought to people's attention. (Rachael)

As to Swindells' intentions there are a range of views.

..it actually made me feel quite depressed..it made quite an impression on me. People need to be aware of the facts and reading Swindells' book is just the way to do it.. (Andrea)

Perhaps he also wished to make us notice just how close we were in the 1950s-1980s to a similar fate and also to make us glance over our shoulders at bureaucracy just to check... (David)

It could be his warning to us all that when human nature and compassion are abandoned, chaos is induced.. (Jeremy)

He wrote the book to give a more realistic insight into post-nuclear life, rather than the romantic image conjured up by many other novels...If his aim was to discourage people from being attracted to war, I think he has done a fine job... (Cheralyn)

I think the book could teach us something about how we in today's world lead our lives. (Suzanne)

Overall, there is an impressive range of opinions clearly stated and amply illustrated by textual references. Recalling the reviewers' comments there is perhaps less uniformity of response than many of the critics presumed. These young people emerge as

individuals just as the protagonists of Swindells' book display the ability to understand and respond to the conditions of their world. The students in general did not see the text as a piece of propaganda and did use their own life experience as a regular point of reference in their essays. I would suggest that there are some important citizenship lessons to be drawn from this research most notably in the area of students believing that democracy is a vital safeguard when faced with human greed and selfishness. Democracy as a pragmatic response to the potential misuse of arbitrary or unjust authority was a key notion which arose from both the questionnaire responses and the written assignments.

Alternative Visions of Society

Conclusions

The research linked to these two texts undoubtedly produced some fascinating data. For the more able students, the fable proved an interesting opportunity for students to explore an issue close to their own concerns. In the second school, the pupil school scenario revealed some interesting critiques of existing schooling practices. The topicality of Animal Farm was obvious with the development of events in the USSR and then the Commonwealth of Independent States.

Student responses to both novels indicated that while some approach texts with pre-ordained opinions and even political philosophies, others come with little or no knowledge. It has been suggested that most categories of pupils from the politically informed to the politically ignorant can learn from the study of such texts. The role of creative writing in this process has been highlighted.

Some of the barriers to political education have also been revealed. Making links between past and present politicians proved hard for some as did concepts such as propaganda for others. Some students were unable to look at politicians in terms of skills and saw them solely in terms of personalities.

Literature's ability to provoke contemplation of the human condition was evidenced by research on both texts. Students

ventured their opinions on matters of morality and innate goodness or evil.

It was also heartening to witness students' faith in democracy as a means of organising societies and curbing the ambitions of the corrupt and greedy. This said, many also displayed an awareness of some of the pitfalls of democratic institutions and the problems likely to confront Welfare-based societies such as that embodied by MASADA in Brother in the Land.

INSIDERS, OUTSIDERS AND SOCIETY

Citizenship Focus Three : Insiders, Outsiders and Society

Introduction

Debating what constitutes society is undoubtedly a key citizenship concern. Who belongs, who does not belong, who is made to feel welcome and who is not, are central issues. One of the best ways of assessing a society's values is to consider it in relation to those on its margins and those beyond its pale. This section of the thesis explores how two very different texts can help to furnish students with some perspectives on their own society and those of others.

The selected texts were deliberately chosen for their contrasting styles. The one, a celebrated European novel of international renown, the other, written by a seventeen year old from the United States. The one is a literary text written in a deliberately simple style, the other a popular story of immediate appeal to its intended teenage audience. Albert Camus' L'Etranger and S.E. Hinton's The Outsiders both offer us views of society from the perspectives of outsiders who are nevertheless not wholly antagonistic to all of the values and mores of their societies.

The chapters on the individual texts will detail precise and substantial coverage of citizenship issues. Additionally, the development of suitable teaching strategies will be discussed. Students were asked to consider their own behaviour in relation to that of the novels' protagonists and to assess how

sympathetic they were to the outsidersness felt by Hinton's teenage gang and Camus' existentialist narrator.

They were encouraged to consider the attractiveness of teenage rebellion against traditional values and behavioural norms. They were asked to consider the desirability or otherwise of being true to one's own thoughts and instincts. With L'Etranger the students produced a video in which they explored the motivations of the narrator through acting out the novel's pivotal scene. In the case of The Outsiders one of the tasks encouraged students to place given groups of people within or beyond society's boundaries.

Students were encouraged to investigate the degree to which many individuals display both social and anti-social behaviours. Many realised that categorisations - while important - can tend to generalise. Their usefulness was acknowledged. Throughout the study of the texts there was both a concern to direct students' thoughts to practices in other societies and to illuminate experiences from their own lives. In many senses, this section of the thesis overlaps with concerns similar to those explored in the Alternative Visions of Society section. The treatment of alienated groups also has some tangential links with the foci concerning human rights, racism and Northern Ireland.

It is suggested that literature offers a particularly good purchase on the issue of belonging to societies and assists students in the development of their own views and values.

Citizenship Focus Three : Insiders, Outsiders and Society

Teaching S.E.Hinton's The Outsiders in Middle England

One popular text taught in the past few years has been S.E. Hinton's depiction of teenage, urban 1950s Middle America (Oklahoma) in the novel and film called The Outsiders. Both the novel and film offer insights into a variety of citizenship issues. Using the framework afforded by the NCC'S Curriculum Guidance Eight : Education for Citizenship we can locate most of the issues under the aegis of two of the three broad areas, that is the Nature of Community and the Duties, Responsibilities and Rights of being a Citizen. Additionally, S.E.Hinton's text often fits into one of the NCC's Specific, Everyday contexts for Citizenship, namely the Citizen and the Law.

The detailed relevance of the text will emerge during the forthcoming account of the adopted programme of study and in the consideration of the students' written responses to the text. However, at this stage it is possible to point to some of the areas of study under the Community section of the NCC's framework. The economic, social and political structures of groups and communities are addressed as are sources of authority and influence, individual, group and community needs and the potential benefits and disadvantages of group membership for the individual. Equally importantly, it deals with the consequences of individuals' actions and the role of the individual within different types of community. By default, S.E.

Hinton's novel suggests the role of the family, education, religion, culture and social structures in maintaining social stability.

The second broad area which dovetails with The Outsiders is that entitled Being a Citizen. What the teenagers of the novel most lack seems to be a concept of citizenship involving duties, responsibilities and rights. However, as the story develops a definite sense of responsibility seems to emerge. Arguably, the major question the novel raises in relation to teenage life is the balance between individual freedom and social constraint as teenagers explore their individual and group identities. The other major area of study, which will be tackled in greater detail at a later stage, concerns the duties of a citizen in a democratic society based on the rule of law. Many of the outsiders of the novel apparently have scant respect for the law and associated authority figures although some attitudes do change as the plot develops. Related to this area of study is one of the NCC's specific everyday contexts, namely The Citizen and the Law. The novel explores questions and issues such as personal moral codes as opposed to a common code of conduct, freedom of expression, freedom from discrimination, the right to a fair trial and ideas of justice and fairness. The actions of the courts and the police are also central to the story's course. The novel reveals the general truth of some of the NCC's axioms such as that quoted below:

Ignorance of the law and lack of respect for the legal framework can result in the diminution of other people's rights and a

decline in the quality of community life.
It is important that ideas of justice and
fairness prevail and promote a commitment
to the public good. (p.8).

Having outlined the relevance of the text to many NCC-
defined citizenship concerns The Outsiders is now discussed in
greater detail before the students' opinions are presented.

The Outsiders is a novel / film which deals with many of the
perennial concerns which affect and inform the nature of youth
culture. It deals with the fights and tension between the
Northsiders and Southsiders (East / West in novel) in a Mid-
Western American town. Although they attend the same high
school there is a pronounced gap between the affluent
children/young people, the Socs, and the Greasers who tend to be
school drop-outs. The Socs, in the language of the text, are
the ones who "get all the breaks." They have expensive clothes,
cars and plenty of money. In the case of the Greasers the
converse applies. Additionally the Greasers seem to receive
little in terms of welfare, while parental guidance ranges from
minimal to non-existent.

S.E. Hinton's novel appeals to young people and those
interested in, and not threatened by, adolescence and its
rebellion. While it may seem initially to be a text that
celebrates fighting, crime and illegality, it is in fact a fairly
moralistic story. The opening shots of the film show a group of
Greasers threatening some younger children and when asked what
they are going to do next, one of them replies "Nothin' legal,

man!", but we soon learn that even the Greasers have codes of behaviour. We see that much of their aggression and revolt is channelled into fairly violent confrontations with their never less than willing opponents, the Socs. In general, their lawbreaking and other antics have relatively little effect on ordinary people. They enter the drive-in cinema without paying and cultivate their roughness, but generally their actions do not impinge on the general populace.

The film was extremely popular, partly, no doubt, owing to its star-studded cast of Brat Packers. Both of the GCSE English groups to whom it was presented asked to watch it twice. Educationally, two viewings are needed really to understand the complexities of the characters and to amass evidence of differences and similarities between the two groups of teenagers.

Having watched and discussed the film, the students were set an assignment based upon a series of structured questions. Generally the questions focussed on the students' own perceptions of the film's message and on their reaction to the outsiders of the film's title. They were asked to describe how a teenager became a Greaser, the social and anti-social behaviour of Greasers, the nature of outsidersness and insidersness. They were also encouraged to give their own reaction to outsiders and many did so revealing their own perception of themselves as unquestioningly conformist. Possibly connected to this conformism is the students' strong perception

of the importance of peer group pressure, of fashion, of courtship, of job opportunities and of social class. The students' responses in general display a high degree of consistency of outlook and opinion and reveal very clearly their own perception of their social status. Interestingly, their responses reveal a generally high regard for the law and for other sources of authority and a high level of respect for the sanctity of private property. The most consistent comments focussed on the film's veracity in dealing with the problems and delights of adolescence.

When asked to consider the Greasers' social and anti-social behaviour, virtually all of the students cited the most obvious example of altruism. This occurs when Ponyboy Curtis and Johnny Cade - two of the Greasers on the run after being involved in a Soc-provoked stabbing incident - rescue a party of young school-children from a burning church. Risking their own lives and breaking their cover, the two boys behave nobly showing intrinsic goodness, whilst two middle-aged teachers look on. Johnny subsequently dies but is content believing that he has saved the lives of children who would enjoy a more worthwhile life than his own tortured existence. This is a typical description:

Despite the Greasers' often inhumane behaviour and anti-social ways, Ponyboy, Johnny and Dallas rescue some children from a burning building. This brave deed eventually costs Johnny his life. As a result of Johnny's death, Dallas was killed too. (Fiona)

Apart from this incident, many students pointed out that individual Greasers could be thoughtful and considerate:

The Greasers don't always behave anti-socially. For example, after the Greasers sneaked into the drive-in Dal started harrassing Cherry. Ponyboy and Johnny told Dal to leave her alone. Eventually after a bit more persuasion Dal left the cinema. (Ben)

The fact that the Greasers stick together more than the richer Socs is noticed by most students. Below a student describes this tendency and provides the relevant plot details:

The Greasers protect and look after each other. When Johnny and Ponyboy had a fight with the Socs and Johnny stabbed a Soc in the back, because they were pushing Ponyboy's head under the water, Dallas gave them money for food and told them where to hide out and what to do. (Julie)

A perceptive point about their feelings often being hidden under the cool, uncaring exterior is made by another:

When Johnny died, Dallas who had not shown that much emotion was very upset and took it very badly. Ponyboy knew that Dallas was very upset and said 'He couldn't take it, he's gonna blow!' to Darrel. This showed, that even though Dallas didn't show his feelings it didn't mean that he didn't care. The novel/film ...says that young people from poor backgrounds may be different but their values aren't any less worthy than those who are rich. (Rowen)

Warren points out that the older Greasers look after their younger group members. Sara suggests the relevance of Johnny and Ponyboy's comradeship, when on the run and their appreciation of poetry, nature and the sunsets that symbolise the end of a troubled day and the prospect of a more auspicious

future. Rebecca points out some family problems which afflict the Greasers and lead them to form their own big family:

All the Greasers seem to have family difficulties. Darrel, Soda-Pop and Ponyboy Curtess's mother and father are dead. Johnny's mother and father always fight and his father hits him. Dal's parents still live in New York and don't care about what happens to him.

For Fiona, they are 'social outcasts'. For Johanna, "many Greasers are too young to be dealing with the pressures and problems they have". The same student highlights their loyalty to one another and speculates as to other causes of their problems:

A few of the Greasers can talk together and discuss their emotions. Maybe it is impossible to do this with their parents or teachers. (Johanna)

Darrel's concern for his younger brothers is identified:

Darrel, who is only twenty himself had decided that he wasn't going to let Ponyboy or Sodapop be taken into care. (Sarah)

Their loyalty is noted:

The only good thing the Greasers do is stick by each other through thick and thin. They may do it in a funny way but they do care. (Jolene)

A more positive interpretation is given below:

I think that the film had a message that you should not be ashamed of what you are, and you should fight for your family and friends. An example is when Ponyboy was walking out of the drive-in with Cherry and she asked why he was with those rough boys and he said 'Because I'm a Greaser too'. (Jay)

Few of the students had difficulties in listing their anti-social behaviour although their interpretations of its causes and effects varied. One characterisation is notably direct:

The Greasers stand for a right scumbag that goes around breaking the law and disturbing the peace. They stand against 'Goody goodies' e.g. Socs, the law and shopkeepers etc.. (Tim)

An opinion, equally succinct, is given below:

It is easy to become a Greaser. All you have to do is act illegally, violently and abusively. The final ingredient is very greasy hair. (Ben)

Everything is not quite as bad as it might appear for another student:

I personally feel that the Outsiders aren't all as bad as they seem to be because they don't go around killing people on purpose - they only go around bullying people which is acting childish anyway... In the world today there is rape, drugs, maniacs and perverts. It seems to be nothing like the film because those days have changed. (Lance)

Others seek explanations for their actions:

The Greasers threaten anybody who's not a Greaser, as if they're some kind of lesser person and they always have to prove themselves right no matter what it takes. They also have to prove that they're better than everybody else and a kind of superior being. (Rebecca)

Some students are clear in their own minds about Greaser attitudes and the causal factors:

Greasers have a bad attitude to life because all they see is the worst side of things. They go around causing trouble.

This is shown when Ponyboy asks 'What are we going to do?' and Dal replies 'Nothin' legal!'. They go to the drive-in cinema without paying, harass girls, bully young children and skive school. (Fiona)

Johanna says that they seem to operate outside the law and set out to be mean. In Dallas's words "I'm never nice!" This said, she points out, that most Greaser activities whether parties or fights / rumbles take place after dark and have little bearing on "ordinary people". For Jane, to be a Greaser you have to "behave badly and act hard".

Most of the students raised this image question. The "nicer" Greasers wish to act well but seem bad:

Although they dislike the way in which Dallas is chatting up Cherry, they are disappointed that they don't look as tough or mean as Dallas. (Johanna)

One student concentrates her description on how others view the Greasers and has little time for the more romantic, comradely side of the Greaser brotherhood:

The 'insiders' (members of the public) think the Greasers are scummy and dirty and they hate them. They think that the Greasers are vandals and the public don't trust them. Greasers are a threat to the public and themselves because they carry knives and guns. (Jane)

The Greasers' thrill in fighting and then picking on "little kids" is alluded to by several students. Mark says that they set out to be different and Ben agrees saying that they revel in it:

A lot of the Greasers don't want to work or do anything useful. They cultivate their status... They challenge normal things, they want to be different.

Attitudes to the richer protagonists, the Socs who drive Mustangs, wear expensive clothes and generally come from richer and more secure backgrounds vary. Many of the students noted the complicity between the two largely class-based groups. They need each other for fights and to set each other off. The one cultivates roughness and coarseness, the other the appearance of wealth and disdain for the less wealthy. Whereas the Greasers do not conform at school, the Socs do. In the evening, however, the Socs throw off their respectability, drink heavily and look for excuses for the inevitable rumbles/fights which vary in seriousness and choice of weapon. Some of these Middle England students have little time for the Socs:

I don't feel sympathetic towards the Socers, because they have the money to make something of their lives but they don't put in the dedication and effort to do so.

I feel more sympathy for the Greasers because they have had a poor upbringing and they haven't had financial security... They have had few opportunities such as money and a good home. (Peter)

A related reaction is expressed below:

After watching this video it makes me more sympathetic towards groups of youngsters like these because they have no real parents or nothing really to look forward to.

For all their more privileged background the Socs' behaviour is not good:

The Socs are often drunk. This proves they can afford to be drunk and are really no better than the Greasers. (Fiona)

Johanna muses about the status of the Socs. She hints that their rebellion is at no real cost or risk to themselves:

Are Socs outsiders ? They are in the way they get drunk and fight but they are insiders too. They come from the Southside of town and are rich. The Greasers say that they are 'white trash with Mustangs'. They will do well at school. Cherry is an all American cheerleader dating the Captain of the football team. The Socs are assured good jobs and if all else fails they have 'Mummy' and 'Daddy' to fall back on.

The double identities of the Socs is noted by the more perceptive students:

The Socs acted like they would never do any wrong at school, whereas the Greasers acted up with the teachers... Out of school it was a different matter. Some Socs had jumped Johnny which had turned him into a nervous wreck. (Sara)

An issue of class is recognised here:

The Outsiders shows that not all richer people and upper-class people are better than not so well-off and lower-class people. (Jackie)

For some of these generally affluent Middle England students, this might be a lesson. Many of the students point out how the Socs stereotype the Greasers and how the converse applies too:

White trash with greasy hair and as good for nothing people, a waste of space, people that can't do anything right. They are dirty and you shouldn't mix with them or only when fighting. (Neil)

The Socs' superior and patronising attitudes are recognised:

I think that they see the Greasers as a threat to their power in the town. They think that because they are wealthier than the Greasers they rule the town.

The most insightful points about the relationship between the two groups are made by Shee Fun Chan. Her responses display the attitudes desired by the NCC, their register is that of a sensitive teenager:

We are individuals with our own responses and thoughts and no-one should be judged by their appearance or where they live or how much they earn. The Socs are seen as the absolute opposite to Greasers yet in many ways they are the same. People put on a front, but we are all sensitive to something, the Socs have a cool, hard and uncaring image but Cherry watched sunsets just like Ponyboy who hid behind his hard, tough Greaser image. It's a big false front just like the divide between Socs and Greasers, underneath it all they're all kids with problems, typecasted and all feeling alone.

Shee Fun notes the symbolism of sunsets. Open to the beauty of nature they can cast off their daytime roles and enjoy the "gold" of teenage life as mentioned in the Robert Frost poem which appears in the novel:

It seems that the only thing that can reveal the real feelings are sunsets, they seem to bring together the members of the different groups who want to live in harmony like Ponyboy and Cherry... Behind Ponyboy's tough and Cherry's cool covers

they both gazed at sunsets thinking the same thoughts about people and society and how they were set apart !

The students' comments on what makes an insider and the nature of insiderness reveal many of their own attitudes and prejudices. Possibly the most extreme and explicit opinion comes from a boy who obviously perceives himself to be an "insider".

I don't pay attention to outsider groups because I don't mix with them much, because I regard them as inferior to me. I feel a bit sympathetic to outsider groups because I can understand how they feel, but I don't do anything to help them. (Iain)

Others define insiderness by pointing to various excluded groups in a more generous tone. They note the perceived importance of relative wealth and poverty:

Another example of a group that are made to feel like outsiders are poor people or people who aren't as well off as other people in their area. They cannot keep up with the fashion which they are pressured about and can't help it as they just can't afford to buy new clothes every week. (Claire)

The law, teachers and perhaps parents keep some people 'in' and other people out. (Sarah)

If they act civilised, and good mannered, they are insiders. If they act stupid and act tough, they are outsiders. (Lance)

Questions are posed for others:

Is it their own choice/fault or is there nothing they can do to stop themselves from being pushed out of the trendy and popular groups ? (Rebecca)

Fiona points to some of the ways in which the Socers were insiders and then adds a comment which reveals an awareness of their being less than perfect. She omits their criminality outside school !

The Socs were thought to be nice boys. They were good in class, dressed sensibly and were very wealthy. This to anyone would be regarded as good. The Socers were rich and arrogant. (Fiona)

One of the most thoughtful analyses of the insider / outsider issue identifying both stereotyping and toleration of difference is quoted below. What follows is a notably sustained piece of thinking which would merit a level 9 or 10 in National Curriculum terms. The quote is lengthy in order to fill in the relevant detail:

How do insiders respond to Greasers? To answer this question we must decide what an insider is. Is it police and teachers or ordinary people? I think in this case it is probably the latter. Some people in the film had a very stereotyped image of what a Greaser should look like. They assume that a Greaser will be a bad person. When Dallas, Ponyboy and Johnny rescue some children from a fire the teacher, Jerry Wood, asks if they are professional heroes. When he discovers they are Greasers he is very surprised and shocked that Greasers would do such a thing. At the other end of the scale we have the man in the shop. Dallas goes into the shop just after Johnny dies. Dallas stays in the shop reading a magazine until the shop owner asks, very calmly, 'Are you going to buy that book or go?' He doesn't show any prejudice and treats Dallas like he would any other person. (Johanna)

For others the police are the people who protect insiders from harmful outsiders:

The main people in society which keep general behaviour good are the police. Their methods are not always ideal. At the end, Dallas held up a comic store when grieving for Johnny. The police shot him before he could get away. (Jackie)

Being an insider equates with being normal and consciously conforming in the minds of some Middle England students:

The insiders, who were the normal people in the town disliked the Greasers. They thought that the Greasers were hooligans and treated them as such. The Greasers are against the law and normal behaviour. They challenge normal things, they want to be different. (Ben)

Speculation about the forces of socialisation follows:

We all have our images/morals moulded. This is mainly done by parents and teachers, but in the film's case, by the group thus initiating rivalry from an early age. I think, I would probably be the first Northside Soc as I behave more like a Soc, but I am not from a rich background... The Outsiders group stands for all things wrong... I feel sorry for the exception... All the others have no excuse. (Ben)

Another question focussed on the students' own perception of outsider groups in Britain today. Here is a representative sample of their opinions:

Groups which are regarded as outsiders in Britain today are hooligans and vandals because of what they are doing to society by their actions. (Ian)

Groups of people that are outsiders in Britain are punks, bikers, heavy metal people, nuns and monks. (Chantell)

In Britain today, punks and skinheads set out to be different from the rest of us. (Andy)

There are vandals or hooligans who choose to upset and disturb the public, these are the people who damage property that doesn't belong to them. These are the kind of people who give football supporters a bad name and put England to shame. (Ruth)

Young people seem to be in and old people seem to be out. Most young people don't like to be associated with old people. (Warren)

Another type of outsider are the people who are unemployed, people think that they don't want to work, but usually that isn't the case. (Joanna)

Outsider groups that are around today are groups that are prejudiced towards people of a different race/colour. (Rebecca)

There are a few groups like hippies, football hooligans and vandals. (Helen)

There are various groups nowadays that cut themselves off from society. Some religious groups cut themselves off and refuse to mix with normal people and society. For example, a lot of Muslims and Jews are like this quite often through their own doing. They refuse to try to change their ways to adapt to our way of life. (Rebecca)

Gipsies, people with conflicting religion, people of a different race, hippies and homeless people are all classed by different people and for different reasons as outsiders. Racist people object to people of different nationalities, mainly black or Asian people. Christians don't agree with Hindu or Islamic principles. Wealthy people often look down on poor people. (Fiona)

Eccentrics, Seventh Day Adventists and other cults, monks and nuns, gipsies, punksrockers, hippies, tramps, freemasons... the list is endless... Sometimes it is their look, attitudes or just fate. It could be their behaviour, rebellion or just beliefs about the world in general. (Johanna)

Peer group pressure involves people falling into certain groups, maybe just from the way they look or perhaps from where they live... and it isn't always by your own choice which group you're in. Like groups at our school, you have people that are in the supposedly 'in' group and people that are known to them as 'nothing' or a 'nobody' will be cast aside through no fault of their own. As soon as people 'belong' to a certain group their character changes to suit the group. (Sarah)

Outsider groups in Britain are all human but they just live in a different way like in caravans and it's just us that treat them differently or stop them from making a living for themselves. (Neil)

The sophistication of some of their arguments is clear as is the lack of thought displayed by others. The most insightful remarks reveal a desire to explore or re-explore what makes an outsider and the degree to which 'outsiders' activate and enjoy their status. Overall their responses indicate an awareness of our different social groups but varying degrees of tolerance and intolerance.

Their answers often hint at an awareness, of the multi-ethnic, multi-faith and multi-lingual society in which we live. Some of the students seem to wish society was more homogenous and that there were greater pressures or incentives towards conformity. Interestingly, few chose to mention race and language which purposefully had not been discussed or raised as a possible issue in that we had been dealing with an all-white story which provided many other stimuli. The students' responses and their essays in general display a very clear awareness of social class and linked concerns such as relative

wealth, lifestyle, housing and social attitudes in general. While some of the more liberal students come out as tolerant, others see conformity as a virtue and there is little celebration of eccentricity or even individuality. The tenor of many of the essays is that although socially deprived, the Greasers should sort themselves out, dress normally, get a reasonable job and join the middle classes. Most of them refused to condone the Greasers' rebellious and anti-social activities. However, in condemning such misbehaviour they noted that it was more the product of peer group pressure than of individual badness. They understood the social deprivation and saw why the Greasers' aspirations were limited.

On the other hand, they took S.E.Hinton's point that childhood is golden, symbolised by the fact that both North and South (East and West) sides of the town could see the sunset and by Johnny's dream of a world without Socs and Greasers. The students also appreciated the fact that this was no rosy depiction of adolescence as an idyllic state. While the gold exists to be sought for, teenagers have what to them are very real problems of identity, friendship, social status and behaviour. The text's working through of some of these concerns offers a potentially cathartic experience and some acceptably moral but arguably not moralistic conclusions. Adolescence emerges as a period of life little understood by other sections of society and with a different set of values. Within the novel, it is the adolescents themselves who re-define what is acceptable behaviour and they learn the need for rules and laws

through an experiential process. Importantly, moral values are not imposed on them. They appreciate the need for compromise and conciliation themselves. The epitome of this is the Super Soc's recognition of the bravery of his Greaser adversaries where he drops the "Greaser" address, replacing it with the more democratic "Kid".

To conclude then, The Outsiders, as mentioned initially, has proved a popular text. Despite its focus on "outsiders" it is essentially more moral than many texts which deal with more conventional groups in society. The students - with one exception - saw the book as encouraging better behaviour rather than celebrating anti-social actions and attitudes. The written tasks were tackled with the enthusiasm and persistence which the NCC's documents encourage us to foster. It led to the discussion of peer group pressure, social class, attitudes to school and work and reflection of those people who act to keep people 'in' or 'out' of society. It led to a consideration of the roles of police, teachers and the law. It seems appropriate to finish with an explanation of the Robert Frost poem which is a central motif.

Nature's first green is gold,
Her hardest hue to hold,
Her early leaf's a flower;
But only sees an hour.
Then leaf subsides to leaf,
So Eden sank to grief,
So dawn goes down to day,
Nothing gold can stay.

Shee Fun summarises the poem thus:

When you're young you're innocent but it
doesn't last long. Childhood is special,
beautiful even... then you become more and
more aware of the bad things around you
and your innocence 'lessens' like leaves
falling from a tree... Childhood is precious
and so we've got to make it what we can
and do the things we want to do, making
the most of our childhood while we are
'young and carefree'. (Shee Fun Chan)

Citizenship Focus Three : Insiders, Outsiders and Society

Reteaching The Outsiders on the Midland Industrial Fringe

Having taught The Outsiders in a predominantly middle class, Middle England school with a suburban and commuter village population, I looked forward to teaching S.E.Hinton's novel and Francis Ford Coppola's film in a different school with a more socially diverse population. In the Middle England School the students, in general, believed that the novel's gang of poor adolescents should tidy themselves up, conform and join the middle classes. This said, they displayed some sympathy for these marginalised teenagers and realised that they were, to a degree, victims of an uncaring society. They also recognised how many of the group behaved, as individuals, in a morally correct and, at times, heroic fashion which contradicted Mid-Western America's labelling of this disenfranchised group in its midst.

The school in which I was to re-teach the novel includes an estate which is the most deprived area of the Midland shire county. Year Eight students are sometimes embarrassed to reveal that they live on the estate. By Years Ten and Eleven some of the male students in particular see their address as a mark of manliness and a testimony to their street knowledge of stolen vehicles and various criminal practices. There are also more affluent areas of the catchment where owner-occupiers predominate and some of the students live in semi-rural villages. Overall then, there is a truly comprehensive intake and exam

results approach the national average with 35% of students achieving 5 or more GCSE A-C passes in 1992 which undoubtedly contains a significant "value-added" component. (This rose to 38% in 1994)

Certainly, this school on the Midland Industrial Fringe has its share of pupils who know people with criminal records who behave, or have behaved, in ways similar to the Outsiders of Hinton's novel so we were not approaching the novel from the same perspective as in the previous school. With the local police frequently coming into the school to talk about drugs and other issues, most of our students have an understanding of the law and its workings. This said, Hinton's novel is set in a different country, the USA, with a different welfare system and different policing so it would be wrong to over-emphasize similarities. In The Outsiders American teenagers drive their own cars and live more at a remove from the worlds of family and adulthood. In the novel and in the film, we see the protagonists moving mainly in an adult-free world except when their behaviour interferes with other people.

While the first teaching of the novel produced some interesting data it was in the rather unwieldy format of lengthy essay answers. In analysing the data some fascinating personal points of view came to the fore but it was difficult at times to distil general reactions from the mass of material. Also, in presenting the data and processing it, one can be more drawn to the responses of those students who display articulacy and

intelligence and discouraged by those students who cannot express themselves clearly in a written essay mode. To counteract this, a questionnaire was devised to explore some of the issues suggested by the previous work.

As a teacher, one often has an impression of students' responses to a text but it is reassuring to have positive suspicions confirmed as when 38 out of 39 Year Nine respondents claimed to have enjoyed the film. (See Figures 29,30) In the previous school, I had noted a similar perception but had gathered no tangible proof. The second question again confirmed that teenage students like the Outsiders who for all their bad behaviour are engaging, good-looking, not insensitive and collectively form the type of cohesive grouping to which many young people are keen to belong. They are heterosexual males but the female characters are forceful, confident and generally unimpressed by macho posturing and possessing a greater degree of maturity of behaviour and outlook.

Interestingly, less than a quarter of the students admired the Greasers' generally anti-social behaviour with the vast majority disapproving. Unsurprisingly, those students who put their names on the questionnaire and claimed to admire their behaviour were largely male. The question that followed established that very few few students thought that people should break the law.

Possibly with teenagers being particularly wary of labelling and stereotyping, it was interesting that nearly two thirds of

the respondents believed that Greasers did not deserve their bad reputation. An even greater proportion of students believed that Insiders, defined as normal people, treated the Outsiders unfairly. There again seemed a perception that adults often display little awareness of the temperamental swings of adolescence and the need to be different.

In concluding the earlier research, I had commented that I saw the film as largely moral in its overall message despite its quota of violence, bad language and generally minor law-breaking. Student responses to Question 7 largely confirm this reading of the text with most pupils feeling that the implication is that the Outsiders could profitably start to behave themselves. Question 10 saw the students agreeing with their Middle England peers that the rich kids, the Socs, were as badly behaved as the Greasers.

Eight of the twenty-nine Year Ten respondents to Question One said that they did not enjoy the film. (Figures 31 and 32) Seven out of twenty eight respondents claimed to dislike the Greasers. A far higher proportion of the students, 12 out of 30 respondents, thought that people should break the law. This said, the Year Ten students (43%) were more inclined than the Year Nine students (21%) to believe that the Greasers deserved their bad reputation and were less critical of "Insiders" treatment of the Outsiders. In summary, the Outsiders were not viewed as victims to the same degree but their behaviour was seen as more acceptable / less unacceptable. They also viewed the film

in a less moralistic light with a smaller proportion of students (60%) believing that the film's sub-text encourages young people to behave themselves and to conform. Fewer Year Ten students (50%) than younger students (56%) saw the film as a realistic description of youth culture.

At this stage, some tentative conclusions may be drawn. Significant differences in response have been noted between Year Groups in the same school and between students at two different schools in the English Midlands. Firstly, the differences between the Year groups partly reflect differences in maturity or at least differences in age. The greater tendency of many Year Ten students to not disapprove very strongly of law-breaking probably reflects their greater awareness of the existence of law-breaking in society as a whole and a more equivocal attitude to right and wrong to that displayed by the younger students. This said, it would be wrong to infer too much from these limited data. The Year Nine students were in all-ability groupings whereas the Year Ten sets comprised the bottom third of the year and it might be reasonable to surmise that there could be less tendency to conform amongst those students who have been recognised as academic successes at school.

Recalling the earlier research there are significant differences in response between the schools which are geographically thirty miles apart. (See Figures 33 and 34) The Middle England school students' responses may be summarised by saying that the tenor of many of the essays was that although

socially deprived, the Greasers should have sorted themselves out, dressed normally, got reasonable jobs and joined the middle classes. This sentiment is at variance with the 37% of Year Ten Midland Industrial Fringe students who actually admired the Greasers' behaviour and the 40% who thought that people should break the law. With many of the students living in an area which suffers from vandalism and vehicle theft, there is obviously a cultural difference which may affect attitudes to criminality and to enforcers of the law. Their street knowledge contrasts with the greater romanticism and optimism which informed the writing of the Middle England students who believed, in general, that the film would inspire Greaser-type teenagers to reform and conform. A film, which to Middle England students can confirm that "childhood is golden", can be differently received by those who have not had a socially and culturally rich early life. In a sense, the text can thus suggest and enact the different citizenships which different social groupings experience. While it is a generalisation to echo the words of a Greaser who asserted that the rich kids get all the breaks, it is possible to read such an interpretation of reality into the film. It reminds us that we, as readers, bring our own cultural knowledge and assumptions to texts and that while some issues may be universal, readers or viewers do not necessarily take (or indeed make) identical messages from given words and pictures. This, in turn, reminds us that it is fallacious to believe that teachers can engineer a desired response from students to an issue or subject that is deemed worthy of study. Much of this

is established educational knowledge but it might surprise some commentators on educational matters who believe that the study of canonised, pre-twentieth century literature will help to instill desired moral values as well as an appreciation of our "literary heritage". The problematic nature of English's often self-declared role as a moral educator (notably a tradition largely asserted in modern British history by Shelley, no friend of the political Right) has thus been restated in relation to a popular school text.

In addition to the collection of data from students' essays and questionnaires, data of a different character were generated from a placing exercise in which students were invited to give their opinion about society's boundaries. (Figure 35) This task was devised to investigate students' own ideas about how we do place people. It proved a popular task with students from both of the Year Groups generally taking pride in the presentation of their diagrams. It was decided to give students a list from which to place certain carefully selected key types of people. This was to encourage thought and then to prompt students to explore possible placings of other types of people beyond society's periphery. Many students suggested some of the difficulties and presumptions implicit in such an attempt to categorise. The most perceptive recognised that many people can be both insiders and outsiders and the students did not fall into the trap of making instant judgements consigning people to society's margins on the grounds of prejudice and slight deviance from social norms. Overall, it served as a useful introduction

and stimulus to some of the issues which the structured questions related to S.E.Hinton's text explore.

To do the students' written work justice, one needs to read their answers very closely. Enthusiastic and wide-ranging essays were produced evidencing genuine personal responses to The Outsiders. Rather than quote extensively, a selection of quotes which relate to issues raised above is reproduced here. The openness and honesty of the writing is clear and is representative of the type of response that English teachers often aim to engender.

I feel more sorry for outsiders and feel that I am just as equal as them but I am more fortunate.
(Mark)

The Pagans are classed as outsiders but some of them are nice. I should know!
(Susan)

Gypsies are outsiders and there are tramps, motorbike gangs and town rival gangs. (Rebecca)

The Outsiders says that some young people are a bit rebellious and others are just two-faced like the Socs. (Carrie)

The film is just like people today all over the world. (Lyndsay)

The Outsiders says that young people don't want to be tied down. They want to be free and have fun. (Marie)

The message the film gives is not to get into bad company and to keep on the right side of the law. The film says that young people can be easily led, but they are not all bad. (Paul)

I prefer the Outsider groups because they are loyal to their own people. (Sarah)

The film does have a message. It's that even bad people help others and they do care. (Lindsey)

I think the message of the film was everybody's equal no matter how rich or poor they are. (Lorraine)

The Outsiders has made me more sympathetic towards them because we don't get it in the place where I live and I feel really sorry for them. (Sarah)

In society, the poor and coloured are left out. (Sarah)

To conclude then, the research exercise raised some questions and answered others. Featuring on many Key Stage Four syllabi, the text's continued popularity seems likely. The Northern Examination and Assessment Board's English Literature syllabus suggests the novel and film in its City Limits Area of Study while the University of London Examinations and Assessment Council has produced a complete module focusing on the theme of Outsiders. Teenagers' perceptions of insiders and outsiders, as has been seen, need to be discussed and, at times, challenged if we wish to help in the creation of the type of tolerant citizenship recommended in Curriculum Guidance Eight : Eduction for Citizenship and, more generally, as encouraged by and embodied in, good schooling practices. This said, wider social factors obviously play a major role in the development of students' worldviews and we must be wary of over-estimating literature's actual and potential contribution in this area. Through literature we present ideas, analyses and descriptions

but our students receive them in a wider context and do not come to us socially illiterate. Whatever our own politics of English may be, however determined we are for our subject to promote spiritual, moral and cultural understanding we must not forget or ignore our students' starting point.

Citizenship Focus Three : Insiders, Outsiders and Society

Camus's The Outsider: Killing an Arab and Citizenship

The relationship of a key existentialist text to citizenship may not be immediately apparent. This section of the thesis shows how Camus' L'Etranger can facilitate a thorough consideration of many key citizenship issues. It does so by considering the relationship of two classic texts, one political, the other, literary. Aristotle's political philosophy as elaborated in The Politics is used to justify the study of Albert Camus' The Outsider from the perspective of what constitutes citizenship. Camus' seminal exploration of existentialism poses many questions which relate to the moral order of society and, to a lesser extent, to the political order. Much of the novel deals with the moral conduct of the novel's narrator and his progressive discovery that he does not act in a moral vacuum. It comes to be seen that he is an actor in the arena of a society's established moral order and its inextricably connected political and judicial order. Like it or not, Meursault the protagonist, discovers that he bears the responsibilities of being a citizen in the French colony of Algeria and that he cannot cite his individual morality to excuse his deviation from a supposedly consensual morality.

Through considering Aristotle's view of the citizen, this chapter aims to show that the Greek notion of citizenship as moral enterprise, can help students to understand and identify

those factors which render Meursault an outsider leading to his eventual confrontation with the guillotine in a public place in the name of the French people. The state then, will be seen to exercise the ultimate judgement of an individual citizen's morality or indeed immorality.

Before summarising the novel we need to establish the major outlines of the Macedonian's conception of citizenship. For Aristotle, the state is prior to the individual and the purpose of the state is the happiness of its citizens. It is only as part of the state that an individual can achieve 'eudaimonia', the good life. The state offers the context for the development and expression of one's capacities as a moral agent. One of the most recent editions of The Politics (Everson, 1988) provides a good clear account of Aristotle's view of man as a being designed for the practice of politics

... the power of speech is intended to set forth the expedient and the inexpedient, and therefore likewise, the just and unjust. And it is a characteristic of man that he alone has any sense of good and evil, of just and unjust, and the like and the association of living beings who have this sense makes a family and a state.
(p.3)

When we proceed to the novel, we will see that, in Aristoteleian terms, Meursault is an example of one who is "bad or above humanity" for he fails to act as a typical political animal.

Hence it is evident that the state is a creation of nature, and that man is by nature a political animal. And he who by nature and not by mere accident is without

a state, is either a bad man or above humanity; he is like the 'Tribeless, lawless, hearthless one whom Homer denounces - the natural outcast is forthwith a lover of war; he may be compared to an isolated piece at draughts.' (p.3)

Essentially, Aristotle sets high standards. While he realises that citizens have varying qualities and capacities he demands certain standards of them all. In the language of the imagery below, all citizens are in the same boat and have a common object.

Like the sailor, the citizen is a member of a community. Now sailors have different functions, for one of them is a rower, another a pilot, and a third a look-out man, a fourth is described by some similar term; and while the precise definition of each individual's excellence applies exclusively to him, there is, at the same time, a common definition applicable to them all. For they have all of them a common object, which is safety in navigation. (p.55)

Aristotle sees happiness as deriving from moral and political excellence and true citizens are devoted to the salvation of the community.

... one citizen differs from another, but the salvation of the community is the common business of them all... (p.55)

Further, citizens are expected to participate in the polity.

The good citizen ought to know how to govern like a freeman, and how to obey like a free man... (p.57)

When it comes to Meursault, we shall find him unprepared to take decisions and discover that the notion of obedience is foreign to him.

In The Outsider we are presented with a story narrated by possibly the most complete embodiment of an existentialist person in literature. Meursault, we never learn his forename, is, in general, a celebration of living for the moment, of being true to one's feelings. Through him we are offered the recording of a consciousness presented without an intervening moral filter. In Camus' plot, Meursault begins by being tired, irritable and somewhat detached at his mother's funeral. He fails to behave in the expected manner. He smokes, he drinks "cafe au lait" and expresses no great immediate desire to see his mother's corpse. At the funeral, he faithfully records the appearance and behaviour of others without expressing any thoughts or feelings about his deceased mother. On returning to Algiers, he meets a former girlfriend and engages in flirtation followed by sex. Within hours of the funeral they are watching a Fernandel comedy at the cinema before returning to his flat. Meursault continues to shock the reader by not objecting to his friends' callous treatment of women and dogs. He refuses to judge others and expects others not to judge him. He continues to enjoy a life of the senses revelling in the Algerian capital's Mediterranean shoreline and its associated beach culture.

It is while on the beach that his downfall begins. As a result of his friend Raymond's exploitation of an Arab woman,

there is a confrontation between a group of Arabs and Meursault's beach party. This ends with Meursault shooting one of the Arabs and then pumping four more bullets into the lifeless body. Following the shooting, Meursault undergoes a second education. He learns about how society views him, about the judicial process, about the punitive intent and effect of imprisonment. While in prison he becomes even more appreciative of life and the liberty that the unimprisoned enjoy. He interests himself in the nature of prison life and the imminent means of his death. He refuses to express the generally expected regret for his treatment of his mother and his actions on the beach. Resolutely, he stays true to himself and hopes that others enjoy his execution. He announces that he would like to start life again having enjoyed it so much the first time.

The pivot of the novel is arguably its role in forcing the reader to consider his or her own values in relation to those expressed and acted out by Meursault. Throughout the story we are reminded about the gap between Meursault's conduct and the behaviour that society expects. Meursault's rights as an individual are seen to be at variance with the rights of society and society's expectations. We are asked to consider the real, effective limits of an individual's freedoms which may often be forces more complex and insidious than written or unwritten laws. Camus alerts us to society's determined advocacy of conformity and its fear of those who have or seek alternative values. He confronts us with the hypocrisies and appeasements of our

everyday lives and he presents to us in Meursault a man who says what he feels or fails to feel. He sheds no false tears, he refuses to say what others want him to say, he gives in to the force of the Mediterranean sun and the languor of the climate.

A key issue to emerge is the relationship in theory and practice between the rights of the individual and the rights of society. A related issue concerns the distinction between written and unwritten laws and conventions. For example, while one cannot be made to express grief at a relative's funeral, if one's character is being scrutinised in a murder trial, the theoretical right of freedom of expression is rendered null and void or at least Meursault is free to condemn himself to death for not fulfilling society's expectations. The novel thus offers students an insight into the real limits of individual expression. It confirms what we all know about the variety of factors that influence judicial decisions beyond the merely legally stated criteria.

Secondly, the novel poses questions about the individual's responsibilities to his fellow citizens. This is where the perspective of Aristotle helps us see some of Meursault's deficiencies as a citizen. Too often, Meursault fails to display that moral excellence seen by Aristotle to be the hallmark of the citizen. It is not that he himself does anything particularly lamentable (apart from the killing of the Arab where there were extenuating circumstances), it is more in his failure to condemn

the immoral and objectionable actions of his friends. His refusal to take a moral stance when Raymond wants his help in a shabby plot to humiliate one of the women for whom he is a pimp, or 'warehouseman' as he puts it, is one example of highly questionable moral conduct. His attitude seems to be that the chosen behaviour of others is absolutely none of his business and he is prepared to help his friends despite his clear perception of their invariably unpleasant behaviour. Meursault's view of society, at least until his trial, is that of individuals going their separate ways occasionally mingling for work, food or sex but generally ploughing their individual courses. This is, of course, the converse of Aristotle's image of the sailors working as a team engaged upon a common enterprise.

This type of conflict of rights involves many of the concerns that we are urged to raise by Curriculum Guidance Eight: Education for Citizenship. Reflecting on The Outsider, it was felt would contribute to the development of students' moral codes by the presentation of a particular and challenging world view. It offers insights into many of the aspects of moral education cited by the National Curriculum Council and has a bearing on many of the document's political concerns. By default, it addresses the responsibilities of citizenship which may often be unstated or at least not prescribed, but which, in practice, are felt to be real enough. The complex interplay of rights and responsibilities is explored in the novel with a poignancy that few other approaches can offer. In a sense, Meursault's offering of himself as an object of pleasure to

those people who will watch his execution, is a final recognition that he wishes to give to his fellow pleasure-loving citizens.

In France, this novel, or extracts from it, are studied in Year Nine. The novel's difficulty is not linguistic, it is more concerned with the underlying philosophical premisses and with the certain degree of maturity of outlook which it demands of its readers. It was decided to devote a nine week module to the study of the text. The module was taught to two Year Ten groups concurrently. The module encompassed a variety of approaches chosen to satisfy English's four principal attainment targets. The preliminary work focussed on some basic research into Albert Camus' life, the location of Algeria and the key concepts of existentialism. When the students had completed this task using reference books and libraries, and when they had labelled a map, the first part of the novel was read in class. The next major work involved the students writing, producing and filming the episode in the novel in which Meursault shoots an Arab on the beach.

The students answered some structured questions designed to establish their response to the lifestyle and attitudes encapsulated in the protagonist's character. We then read the second part of the novel witnessing the narrator's celebration of life, his refusal to placate others by asking God for forgiveness and his progressive enlightenment about the workings of society and the legal system.

To consider what we can learn from the novel it is best to start by considering some of the opinions offered by the students who, in general, were moved to react to the narrator's unconventional behaviour and his life of the senses. It is worth emphasising that, unlike so much English literature, this novel has much ambiguity and ambivalence about moral truths, it has no obvious heroes, heroines, victims and villains with the result that students had to think more, or at least think differently about their attitudes to the characters and events of the story.

The first major section of the students' writing involved an examination of attitudes to Meursault's behaviour at his mother's funeral. The students' comments reveal a range of attitudes. While most believe that you should not put on emotion just to conform, they find Meursault rather heartless. As a reader, you find yourself becoming an almost unwitting and indeed probably rather unwilling judge of another's behaviour.

People look at the facts that he put his mother in a home, didn't visit her regularly and failed to cry at the funeral with much disapproval. Instead of describing his feelings towards his mother's death, he describes trivial points, like the weather in much detail. (Fiona)

Meursault doesn't like the funeral because in contrast to his life it is a structural organisation. We do hear much about the actual funeral, Meursault concentrates on the oppressively hot weather and a detailed physical description of the other mourners. The funeral is not a significant occasion and there is also no feeling of life after death. It also seems that Meursault is thinking about the absurdity of death. We are all born and then we all

die. The question is WHEN are we going to die. We must also realise that just because a person dies the world does not stop and life carries on. He realises that nothing has changed. (Johanna)

Meursault shows his guilt by saying that he never came to visit his mother. The reasons he gives that it would have meant giving up his Sunday and having to buy tickets for the two hour long journey. It was like saying that his mother was not worth that. When Meursault does see his mother's body he seems more interested in describing the caretaker than looking at his mother's body...Next, Meursault wants to smoke but, he does not know if he should do so in front of his mother's body. In the end, he sees no harm in it... At the funeral, Meursault does not describe any regrets he has, or any emotions at the death of his mother. He even describes the hearse like a pencil box which seems a bit tactless ... Meursault's main thought is not of his mother but that of getting home to bed. (Neil)

He played his part and yet he didn't participate personally. He showed no grief and was more interested in the appearance of his fellow mourners. He was unable to observe the fat stomachs of the old women, wrinkled faces of the old men and especially the bulbous nose and big ears of his mother's special friend. (Helen)

The hot and heavy weather is often used to excuse himself from various actions such as falling asleep and getting distracted. He describes it as "inhospitable and depressing" but I would have thought of him feeling this way already due to the nature of his visit. The detail of the descriptions and their subjects tell us that Meursault will do or go somewhere, if he feels he should, but once he's there, he doesn't feel obliged to participate or concentrate on it. After the funeral he says "and my joy whenever the bus entered the nest of lights which was Algiers and I knew I was going to go to bed and sleep for a whole twelve hours". Considering the circumstances most would have possibly replaced the word "joy" with "relief" or

"alleviation". He showed little respect to the woman who had brought him into the world and his crime was in sending her to a home and hardly ever going to visit her ... Society says that this attitude is disrespectful but Meursault's feelings are practically acceptable and in theory it should not really matter how often he did / did not visit his mother. But morally it is wrong not to want to see your mother when she is old and frail. (Shee Fun).

These representative comments reveal an awareness of the moral dilemmas. In terms of citizenship, and in particular in terms of Curriculum Guidance Eight, we can note the difficulties the writers of the above document faced when trying to decide which values they wished to promote and how to frame them in phrases and sentences. Meursault, as many of the students recognise, has developed his own moral code be it a rather amoral moral code. He shows a truly independent turn of mind and, in his own terms, bases his thoughts and feelings on a defensible, broadly existentialist conception of the human condition. To a degree, he conforms by attending the funeral but there his desire not to antagonise others ends. However, it is we, the readers, who are more explicitly aware of his straying thoughts and his desire to return to the normality of his life in Algiers. The other characters witness his behaviour, but they are not in general, privy to his thoughts. Obviously not even the most ardent advocate of Education for Citizenship would propose a module on how upset you should feel at a near relation's funeral but leaving flippancy aside there are some important questions about the promotion of desired and/or desirable qualities. We judge Meursault and so do the novel's

characters yet, in fact, we lack a great deal of evidence and knowledge of the mother/son relationship. Perhaps, above all, we find his behaviour challenging because of its implications, such as the fact that, in many senses, nothing does change when somebody dies and funerals can be boring or curious and the Mediterranean sun can lead one's thoughts astray. In discussion, the students acknowledged that their reactions in similar circumstances would depend upon a variety of variables such as the nature of the relationship and their life experience.

The subsequent question explored the ways in which Meursault was a conformist. Both of these Year Ten groups had previously studied S.E. Hinton's The Outsiders so we had discussed aspects of the topic before, although obviously looking at a very different culture. When considering Meursault's behaviour, it is noticeable that he is a good citizen in some ways but not in others. Remembering the recommendations of Curriculum Guidance Eight we note that he has a strong work ethic, that he seems efficient and enterprising in his work and manages to get on with some people. In the particular milieu of mid-twentieth century colonial Algeria he is, at least apparently, a not unreasonable citizen in a relaxed, pleasure-loving Mediterranean culture.

Here are some representative comments displaying a spectrum of levels of moral and social sophistication.

He has a steady job, a flat, a girlfriend - Marie - and enjoys simple pleasures such as food, wine and spending time on the beach. I think Meursault is quite clever

and successful at work because his employer offered him a job in a new branch of the company in Paris. (Fiona)

Meursault is not a typical outsider because his behaviour is very good. He does not sleep rough or do bad things. He is, in my mind, a normal citizen of the community. This is because I consider normal citizens to obey the law, possibly have a job, have a family and act as caring human beings. (Mark)

We could say, that Meursault is relatively "normal" and therefore an insider, as he has an ordinary job and lives in a furnished flat. He has relationships with the opposite sex, has an active social life and relates to "normal people". He is not a typical outsider, for example, he does not belong to some bizarre religious cult or political party and he is not a tramp, gypsy or an eccentric. (Johanna)

To the person walking down the street Meursault would have seemed normal, there was nothing wrong with the way he looked or the way he spoke. At one point in the book he leaves work at lunch and he has his lunch in the harbour, looking at the boats and the sea. It is just the kind of thing that any normal person would do... (Neil)

Part of Meursault's complex character is that he can be seen as an insider as well as an outsider. He has a job in Algiers as a clerk in a shipping office, he works regular hours and follows a routine, he is also sensitive to his employer. An example of this was when he found himself apologising to the employer because it meant he had to miss a few days of work to attend the funeral. (Helen)

A typical outsider is someone who doesn't fit into society's physical ideal, someone without money, friends or, a stable home. His friends, daily acquaintances and people from work talk to him although most do seem to be aware of his candid nature. Meursault's daily activities, although sometimes tactless are kept within the

boundaries of order, until he is involved in the murder of the Arab. (Shee Fun).

Meursault is not a typical outcast. I would see him more as a self-made outcast. Meursault seems to have it all - a job, a flat and quite a good life ... Meursault's comments about other people don't necessarily make him an outsider. He isn't openly critical of other people. He may think they are strange or odd but he doesn't publicly criticise them. The only reason why he doesn't criticise them is that he believes they have a right to behave or be how they want to be. (Ben)

Meursault isn't a typical outsider by the way he lives. Meursault seems to understand normal people and he can accept different ideas. (Warren)

Compared to The Outsiders by S.E. Hinton then, the students found more factors that made Meursault an insider whose life was in many ways bound up in the society of the time. He does not seek to be deliberately different in his behaviour and thoughts, unlike the teenage rebels we met in S.E Hinton's novel. As the more perceptive students acknowledged, his outsidersness, at least until the murder scene is more in his thoughts than in his actions and it is we as readers who are offered an insight into his thoughts that many of the characters in the novel do not enjoy.

Having given their views on his conformist or at least conforming tendencies, the students then had to define his outsidersness. In doing so, many make implicit or explicit moral judgements of Camus' narrator. Their views vary from the sympathetic to the uncomprehending and affronted. The student

below takes a very definite moral lesson from her encounter with the shipping clerk.

To me, Meursault sounds weird, and I don't like the sound of him. He strikes me as a man that watches you... I think he is a typical murderer because he keeps himself to himself too much. (Jolene)

For some, he is different from "people like us". We may not all agree with the description of normal people !

Meursault is different to people like us, that's what makes him an outsider. He believes in himself, he does what he thinks, he uses his own mind and imagination and doesn't copy other people. (Jane)

Quite a number of students see the complexities of Meursault's character and the limits of his honesty.

... in the courtroom he does not lie to save himself. He is sincere and true to himself by telling the truth even though his fate will be death. In this way, he is honest. He refuses to make claims beyond what he really feels or understands although he understands that his rigorous honesty can have a disturbing effect on others and he does not wish to hurt them e.g. Raymond asks him to lie to get him out of trouble and as he does it this shows that he can be dishonest. (Sally)

How we judge people is discussed by the student below. The complex matrix of factors which inform our views of people are considered and the important but limited role of the law is mentioned. How we treat our fellow citizens must, of course, be based on far more than what one can get away with. Literature is particularly adept at prompting such wide reflections.

Although conforming with some standards, he does not comply with them all by any

means. He murdered an Arab, treated the death of his mother lightly, both his friends are social outcasts and he broke the law by lying to the police on Raymond's behalf. Conformity involves more than the law, it is your behaviour, views and attitudes... Meursault's amoral behaviour makes him an outsider... Raymond is a pimp and Salamano beats and swears at his dog. Meursault is oblivious to society's wagging finger. However, although Meursault doesn't appear moral, in some of his actions he does conform. For instance, he says to Raymond before Raymond gives him the gun in the shooting incident "He hasn't said anything to you yet, it would be unfair to shoot just like that". (Fiona)

Another interesting comment suggests the importance of reciprocity in civilised relationships. Meursault's deficiency in this respect is clearly stated by another student.

It seems like he can know what a person is thinking yet when it comes to relating to people and having as relatively normal conversation with them, he seems unable to cope... and finds it a nuisance when people ask him questions. (Sarah)

This student also points to the problems caused by people who do not think through their actions and points to the limits of an often advocated culture of spontaneity.

Meursault seems to believe in taking each day as it comes. He never once in the book thinks forward to what could happen... As long as he in himself is happy that he is doing the right thing, then he isn't bothered. (Sarah)

Some of the students note that he rarely judges and the passage below offers us the philosophical justification of his approach to life and, in a sense, explains his resistance to

making simplistic judgements about right and wrong and about good lives and bad lives from moral or material standpoints.

He listens to what people have to say and doesn't immediately judge them. That is, he makes observations but not judgements. There is one instance where his boss asks him if he would like to go to Paris, which would change his life. Meursault replies that you can never change your life, you are still the same person wherever you are. (Johanna)

Some of the most perceptive students identify Meursault's perceived "moral" crime, his failure to behave as others expect him to. With our extra knowledge we have to decide whether or not we concur with the general verdict.

Meursault is seen as an outsider, and of course the people who view him this way cannot like the readers of the book see the reasoning behind his strange ways, so they view him as strange, even stupid. This can be seen in the court when the prosecutor said that Meursault had not got a soul and that he had no access to any humanity nor to any of the moral principles which protect the human heart... Meursault got the death sentence for the murder. One of the reasons I feel he got such a harsh sentence was because he was an outsider. For example, the caretaker from his mother's home tells the court that Meursault had drunk white coffee at his mother's death. To Meursault, there is nothing wrong with this but to the court it is very wrong. (Neil)

Attractive as elements of Meursault's character are, there are significant examples of behaviour that are far from any defensible standard of citizenship.

Raymond told Meursault that he needed help, because he suspected his girlfriend (an Algerian Arab) was seeing another man. Raymond's plan to punish her was to write

her a letter, 'a real stinker'. Then, when she came back he would go to bed with her and then spit in her face and throw her out of the house..Meursault agreed to write the letter, rather than get involved in an argument. (Helen)

Meursault's unquestioning and rather spineless loyalty to his dubious friends reveals perhaps his major character defect. The nature of the friends he has causes one student to muse

Perhaps he has so few friends because of his insensitivity, hurting people unintentionally by the things he says. For instance, when Marie his girlfriend asked if he would like to marry her, his reply was 'I don't mind.' (Paul)

The degree of Meursault's moral responsibility is addressed by many students. His limited perception of what is a matter of morality is recognised by some .

If someone proposes an idea to Meursault he will do it if he sees no reason not to. Referring to Raymond Sintes he comments: "I find him interesting, besides I've got no reason not to talk to him". (Shee Fun)

The same student relates this to Meursault's ignorance of society's mores - at least until his trial.

Meursault does not purposely rebel against society's rules, in fact I don't believe he knows that most of them exist. (Shee Fun)

The existentialist element of the protagonist's character accounts for much of his behaviour in the eyes of another.

Meursault seems to believe that his actions now will not change his future life. He thinks that his life is sorted out... He says what he is, he refuses to hide his feelings and for that, society feels threatened. (Ben)

Another little-mentioned aspect of his personality is the particular nature of his vision. While he can produce some thorough descriptions there are many areas of experience about which he is almost unaccountably vague. Whether this is morally wrong is a related issue and, in a sense, Camus poses the question. For Aristotle, Meursault would be ignoring his duties as a citizen.

Meursault is different because he does not take much notice of what is happening around him. He describes the unimportant things, like the screws on his mother's coffin, rather than facing up to the more important aspects. (Julie)

The fulcrum of the novel is the shooting of the Arab on a beach outside Algiers in the heat of the sun. The reasons for Meursault's behaviour have led to much academic speculation in addition to the thoughts of more humble readers of the text. What pre-occupies most analysts of the events is not so much Meursault's fatal shooting of the Arab but the shots he subsequently fires into the dead body. The students were asked to produce an account of the shooting and to decide on the nature and extent Meursault's responsibility. They were told to consider mitigating circumstances such as the possible provocation experienced by Meursault and the factor that Meursault himself points to, namely the sun. They were also encouraged to consider whether the actions of Meursault the killer, fitted in with the actions of Meursault, the pleasure-loving young man in a seaside city. The students' ideas are presented in the table below.

Shooting the Arab

Table of Reasons Offered

Revenge

Anger

Upset at mother's death

Sun reminding him of mother's funeral

Easing the heat and stress of the day

So as not to let down his friends

One of them was going to die

To see what murder would be like

No control of his body

The climate

Pain from the piercing knife-like sun

Frustration and anger

the Arab had disturbed the peace of the day.

Many of the students were sympathetic to Meursault's own presentation of the event in which he hints at the climate being the ultimate factor that precipitated the shooting whilst

acknowledging that earlier in the sequence of events he realised he had a choice. The extent of the guilt is debated at length with the majority of the students believing that he was acting in self-defence. However, a significant proportion while noting the provocation feel that he was conscious of what he was doing. One student offers the following thought:

He thought about the power installed in him... He realised that he could change people's destiny in a fraction of a second... (Ben)

Many of the students note that he shows no obvious guilt. He seems most annoyed about having destroyed the perfect balance of the day on the beach where he had been happy. The conclusion below represents a general consensus which while displaying some sympathy cannot avoid the fact that the hero of the novel killed the Arab taking upon himself the role of judge, jury and executioner.

However you feel due to anger, jealousy or guilt... you are not given the right to determine whether a person lives or dies... and especially because of something so minor as the weather. (Brett)

Even Camus' artistic success in building up to the murder scene by creating an atmosphere of great tension using simile and metaphor cannot lead us to ignore the ultimate question of Meursault's rights and those of his Arab victim. One student's diagram of the sequence of events superbly summarises the weather's role and Camus' artistic triumph in making the weather a key factor in the drama. (Figure 36)

The production of a five to ten minute video of the scenes preceding and including the shooting was a purposely different activity from our close reading of the novel and the structured written assignment. The two English sets were both divided into three groups and then left very much to their own devices when it came to planning and filming the video. The groups were chosen to ensure that there was an ability mix in each group and to ensure that the groups would not be too excitable when not being directly supervised. In an attempt to get some serious work done quickly the students were told that they would be filmed two weeks after the start of their preparations. In fact, the planning of the video took far longer than either the students or I expected. After some initial embarrassment and some time-wasting all the groups realised that there was much work to be done. The students, in general, learned some important lessons about groupwork. They discovered that they couldn't act with Meursault-like independence and found that they had to work with students with whom they were not necessarily friendly or like-minded.

Overall, the videos produced were entertaining rather than theatrical masterpieces but the intention was to focus their minds on the novel rather than to develop acting skills. In fact, the writing of the script led many students to re-read the relevant sections in great detail and abridge it where necessary. They also discovered how little material information is offered about the Arabs or even about Raymond Sintes and M. Masson. Part Two of the novel was read with greater

understanding having explored the shooting scene at length through the videos. In reading about the trial of Meursault the students learned about the French legal system extant in Algeria at that time. They saw how advocates make cases, marshalling evidence and making apparently innocuous actions such as the drinking of white coffee events of great importance. In general, they perceived both the attractiveness and the limitations of an existentialist philosophy. They had the opportunity to investigate their response to both illegal acts and actions which contravened generally accepted moral codes. They were exposed to a culture with a rather different moral and legal culture to our own. In terms of learning outcomes, they learned that "Outsiderness" may not be limited to ethnic, class or gender groups. Interestingly, they managed to understand Meursault just as earlier in the year they had felt able to relate to groups rendered 'Outsiders' by their race (Roll of Thunder) or by their social background (The Outsiders). While understanding Meursault, most of them obviously regretted some of his attitudes and actions and saw room for improvement just as they believed that S.E. Hinton's teenage rebels should smarten themselves up and enter gainful employment. The other major learning outcome involved an appreciation of the difficulty of some decisions adults have to take. Books such as this, give students an insight into the complexities of adult morality where the boundary between right and wrong may be blurred and where there is often no-one else to help you to make the right decision. Overall, the students claimed to have enjoyed the

book. Their reasons would probably include their perception of its strangeness, a perception of its classic status and partly on account of the opportunities it offered to make a video. Obviously much of this may seem at quite a remove from the rather bare outlines provided in the National Curriculum Council booklet but it could be submitted that by the study of this one novel, students are exposed to a great number of the topics that are recommended and that the use of such a text explores the issues with greater force than more abstract discussions. It is certainly a novel that cannot help but affect a student's awareness of his/her own moral code and those of others. It articulates many of the frustrations of those who feel encumbered by social conventions while suggesting the importance of certain basic commitments to society.

Insiders, Outsiders and Society

Conclusions

Data from research on The Outsider indicated the text's suitability for raising fundamental questions in students' minds. Camus' skilful presentation of a man who is both attractive and unattractive, likeable and worthy of contempt, made students reconsider their own behaviour and attitudes. While not necessarily judging him with the harshness of the Algerian society of the time, they nevertheless felt that he had the crime of murder to answer for and that his treatment of others needed to be far less selfish and far more sensitive and understanding.

Overall, The Outsider acted as a useful stimulus for a consideration of society's explicit and implicit rules. It made students think about what the individual has to do to survive in a world inhabited by other people with their own needs and perspectives. It made them consider the process of justice, the suitability of punishments, and the question of ultimate judgement or the lack of it. How to respond to "society's wagging finger", as one of the students put it, is a key issue for the independent of mind. Obligations to one's family, friends and peers are never far from our everyday lives.

A persistent message coming from most of the students in both schools was the importance of conformity to certain basic values. Despite perennial criticism of young people's values and

attitudes, this research confirms that the majority still aspire to social goodness, employment, manners and consideration for others. While appreciating the attractiveness of occasional rebelliousness and the pettiness of some of society's rules written and unwritten, most students have a definite preference for order over anarchy. The alienation of certain boys within the Midland Industrial Fringe School has been discussed above in detail and there was certainly a greater appreciation of Middle Class Society amongst those who stood to benefit from it most in terms of status and material prosperity. This said, their delight in minor acts of criminality hardly constitutes a social philosophy and could be a passing phase as suggested by national statistics on crime which indicate that as young males mature they offend less. There is perhaps a slight hope that novels such as Hinton's point the way beyond teenage rumbles towards more harmonious and tolerant behaviour. The common problems of adolescents, be they rich or poor is a persistent theme as is the need to preserve the innocence, the gold of youth, "nature's first hue" in the coinage of the Robert Frost poem. An awareness of how one's behaviour will be viewed by others can be assisted by the study of such texts.

HUMAN RIGHTS

Citizenship Focus Four : Human Rights

Introduction

The need for Human Rights Education has been asserted by the Council of Europe, Amnesty International and a plethora of non-governmental organisations. Various "issue educations" in the United Kingdom have included Human Rights Education within the scope of their movements including multicultural education, global education, peace education and development education. There has often been a search not only for human rights content but for an appropriate process offering education for human rights and in human rights.

As has been discussed above, a number of handbooks have advocated the use of key human rights texts such as the Universal Declaration and the European Convention. Not infrequently, such handbooks while commending the above texts, have had little to say about how to bring them to life. Similarly absent has been a research base in this field. (See Spurgeon, 1987) This researcher's earlier work in the field of Human Rights revealed that many involved in the training of teachers of English believed that English teachers did frequently deal with human rights issues in their normal classroom practice. Some went so far as to claim that all good literature addressed human rights issues. However, for others, the mere mention of human rights in the context of the teaching of imaginative literature represented an abnegation of a teacher's

responsibility to literature. Not deterred myself by such doubts, I did have a suspicion that while a teacher might believe that she / he frequently addressed rights issues, her / his students might not share the same perception.

The availability of Talking in Whispers in the Midland Industrial Fringe School presented a good opportunity to evaluate the potential use of literary texts for addressing human rights issues. James Watson wrote the novel with the express intention of interesting young people in the abuse of human rights and in the work of human rights organisations such as Amnesty International. The novel has featured prominently in literature teaching since its publication on GCSE syllabi and its popularity has been acknowledged and heightened by the publication of an ILEA English Centre workbook on the text. Since 1992 the novel's position in English teachers' unofficial canon has been strengthened by its prominence in the Northern Examination and Assessment Board's Fact or Fiction Area of Study.

Watson's novel addresses rights issues directly and explicitly. The fast-moving narrative deals directly with political arrests and killings, torture, censorship and propaganda. It presents us with a dictator abetted by a junta. General Cesar Zuckerman is directly based on Chile's Pinochet, as is the secret police force which figures prominently in the novel. As readers we see the events from the perspective of a fifteen year old narrator and cannot avoid the issues or view them as peripheral.

The detailed outcomes of the research will be presented in the relevant chapters. However, some initial points need to be made. While the directness of Watson's novel and its realistic Chilean setting offered some apparently immediate purchase on human rights issues, it also posed some problems. These arose from the fact that in many schools, if not most schools, it is still unusual for United Kingdom students to have any awareness of South American history or politics. Even within English teaching many students at secondary school may not read literature set outside their own country. Teaching a novel set in such an unfamiliar world is thus no light undertaking. A teacher's enthusiasm for South America or human rights is unlikely to be mirrored, at least initially, by her / his students.

A second observation is that while I was interested to research the human rights angle, I was primarily concerned with teaching the novel with regard to the syllabus's Fact or Fiction Area of Study. At times then, rather than dwell on the human rights aspect I tried to fill in the appropriate historical detail clarifying students' ideas and impressions.

Thirdly, as with many of the other texts discussed to date one needs to be aware of the level of political ignorance which one is likely to meet. Discussions with colleagues revealed that few teachers had mentioned human rights explicitly and thus I was aware and prepared to provide some grounding.

Fourthly, again as with other texts the teacher has to be aware of the vast difference between reading a text by oneself

at home and studying in class over a period of time.

Considerable thought obviously needs to be given as to how to sustain the enthusiasm of readers over a module of, in this case, nine weeks.

As the two teachings of the novel are discussed, the methodological advantages of Action Research will be considered too. It will be suggested that its spiral pattern facilitated the adaptation and revision of schemes of work in the light of the research's findings. Hypotheses about the text's difficulty and the quantity of data to be absorbed could be tested during the reteaching of the novel.

Citizenship Focus Four : Human Rights

James Watson's Talking in Whispers

Talking in Whispers is a text which has received much acclaim in the English teaching community since its 1983 publication. It is a political thriller written for teenagers which aims to bring to life the events in Chile in the years of military rule by General Pinochet and other members of his junta. The events of the novel are viewed through the eyes of Andres Larreta, a fifteen year old Chilean who, before the start of the novel, had been excluded from school as a result of his involvement with Amnesty International. Andres witnesses political killings, disappearances and censorship and then becomes involved in the Resistance. He teams up with some anti-government puppeteers who are teenage twins and they bravely reproduce and distribute some photographs of the Junta-inspired killing of the fictional Chilean Democrats' leader, Miguel Alberti (The Silver Lion).

Watson dedicates the novel to Amnesty International and it is an unashamedly socially and politically focused tradition of children's fiction which is lucidly described in Robert Leeson's (1985) Reading and Righting. Heater (1991) and others have recommended the text as a means of introducing students to human rights concerns such as freedom of speech, unfair imprisonment, extra-judicial executions, torture and campaigning for human rights. As the National Curriculum Council (1990)

through its curriculum guidance encouraged teachers to address human rights and stressed the scope within existing curricular subjects, it seemed timely to attempt to investigate what messages students take from the novel. Secondly, it seemed interesting to compare the students' human rights learning and attitudes to those revealed by the work of Jeremy Cunningham (1986, 1987). Cunningham's study had indicated which human rights issues particularly interested students and it also pointed to key gaps in their knowledge.

Having carefully read Talking in Whispers prior to teaching it, I was concerned that despite James Watson's efforts, there was a great deal of information in the novel which would be new to my students and beyond their usual frames of reference. The students were therefore given some introductory historical and geographical background gleaned from the English Centre's booklet on the novel (English Centre, 1988), Amnesty's (1989) Voices for Freedom and various books on Chile itself. We also did some work considering definitions of Fact and Fiction which was the organising principle of this GCSE / Key Stage Four Area of Study defined by the Northern Examinations and Assessment Board (1992-1994 and subsequent syllabi). During the study of the first chapters of the novel, reading logs were kept, detailing the major events and characters and students' reactions to them. To re-inforce key points of information further, the students were asked to produce simple board-games based on typical events in the book. Dramatised readings of key extracts which had been produced by a group of Year Ten students in an Enhancement

session (optional after school sessions) were listened to. While reading the later stages of the novel, we viewed "Inside Story" 's recent investigation (1992) of a Junta / CIA-sponsored assassin. Its footage of Chile in the 1970s and its reconstructions helped to furnish the students with some useful background information. The Amnesty International video, setting out the Articles of the Universal Declaration of Human Rights was also viewed (from Working for Freedom, Amnesty 1991).

How did the students respond? Initially, some aspects of the reading of the novel will be considered. With two groups of students approaching the national average in ability, a fluent reading of the novel was not always achieved. Students found some of the Spanish names and other unfamiliar vocabulary hard to read and many lacked confidence in their own pronunciation. Overall though, in both sets the more outgoing students helped to ensure a satisfactory class reading of the text. Virtually the whole novel was read in this way, as when private reading was attempted a significant minority of the students clearly struggled to understand the text and maintain their concentration.

The first written assignment was a fairly straightforward task adapted from the English Centre's booklet. The students were asked to write a letter to the bereaved Mrs Chailey about her husband's untimely death. In the novel, Don Chailey - an American journalist - is executed after taking some compromising pictures of the assassination and assassin of the Democrats'

champion, the Silver Lion. Andres Larreta, for the purpose of the assignment, has to write a letter of condolence and support.

The second assignment was a far more demanding essay that gave students the opportunity to conduct some research and engage in some analysis. In keeping with the requirements of this Area of Study the students were asked to consider the nature of the relationship between Fact and Fiction, Talking in Whispers was to be compared with historical events and personalities in Chile's recent past. Some obvious problems not mentioned by the examination board were immediately apparent. Firstly, research in two university libraries revealed that there are few obviously impartial accounts of Allende's Presidency or of the military rule which followed it until the gradual return to democracy which began in 1990. Many texts are obviously partisan. Among the more objective are the analyses of Sobel (1974), Roxborough (1977), Sweeney and Magdoff (1974) and Sigmund (1977). Overall, it is hard to build up a propaganda-free picture of Allende's presidency, his fall as a result of a military coup and the accompanying human rights violations. When it comes to Pinochet's regime it is hard to state facts about numbers of killings, disappearances and torture victims due to the regime's obvious desire to conceal the actual scale of its abuses of Chileans' rights. The best independent and politically neutral reports are found in various Amnesty reports which go some way towards explaining the confused events which followed the coup. The students were presented with some source material from the English Centre's booklet but were made aware that this text was

perhaps unquestioningly supportive of Allende's regime, finding no fault at all in the Socialists' period of government. The figure below (Figure 37) is an exploratory attempt at providing the students with some of the main facts to set against Watson's story. Most of the statistics are sourced from Amnesty publications. Students were also given key page references to help them to compare actual events, places and people with their fictionalised counterparts. In particular, their attention was drawn to locations such as Chile's National Stadium and the Villa Grimaldi (torture centre), to events such as the stadium's use as a mass detention centre, to individuals such as the famous singer, Victor Jara who has a fictional counterpart in the novel, Juan Larreta, and to notorious torturers. They were also made aware that the novel's General Zuckerman, who becomes Zuckero in the puppeteers' show, has certain points of comparison with General Pinochet. As a further aid, students were presented with a master-sheet to complete to allow them to organise their comparisons into fact and fiction columns. (Figure 38)

The final exercise which generated assignments and data involved an oral task (Figure 39). This project allowed the students to organise selected items from the novel into anti-Junta pirate radio broadcasts. In addition to giving the students the opportunity to display and develop their awareness of the nature of the genre of radio broadcasting, this task made them think back over the book and attempt a distillation of a key part of its message. Offering opportunities for persuasive and

dramatic speaking, it helped ensure coverage of some of the GCSE English Speaking and Listening Criteria. (Figure 40)

Having described the major teaching and learning activities, I want to focus more closely onto the nature of the students' responses. At first, impressionistically, I was concerned that many of the students found the plot puzzling. The initial scenes which involve a political rally in Santiago's National Stadium on the eve of the elections did not seem to be understood by all the students. However as the reading of the novel proceeded, most of the students seemed to develop a reasonable grasp of the plot. Nevertheless, confusions persisted in the minds of some students. One pupil consistently talked of the Junta as a person presumably confusing it with the Silver Lion. Others, while grasping the major characters, were unsure about the roles and political affiliations of minor characters. Some confusion also accompanied the viewing of Inside Story's "Portrait of an Assassin" (broadcast in October 1992). Some of the students, despite what I thought was a clear explanation of the programme's focus, were surprised that the dramatised documentary gave a slightly different picture of Chile to that furnished by Watson's novel. Even the fact that it was television and had a narrator did not make it seem more real than Talking in Whispers. However, the programme's voicing-over of news-footage, its use of reconstructions and the fact that it was, primarily, a portrait of one not particularly balanced killer, did not make it altogether factual. It was, in a sense, another text to be read. The prominence given to the role of the Central

Intelligence Agency further complicated the issue with many students knowing little about the CIA's remit and its methods.

In terms of human rights learning, the book gives a clear account of basic violations of human rights such as imprisonment without trial, torture and censorship. At the end of the module a questionnaire was administered to ascertain key aspects of students' knowledge and opinions. It was thought undesirable to focus on any one violation of rights in great detail as the momentum could have been lost and it is the cumulative denial of rights which forms the memorable backdrop of the novel. There was also a concern not just to focus on the human rights dimension but to explore the literary / historical questions implicit in the Fact or Fiction theme. A decontextualised discussion of rights was avoided. Remembering that the political education research of Duczek (1984) and Cunningham (1986) had indicated that an over-emphasis on the denial of rights could lead to students feeling depressed and impotent, it is worth pointing out that Talking in Whispers shows teenagers actually taking action and using their youth, at times, to get the better of adults and to defy the Chilean regime and its manifold agents. The students were also now reading the novel in the knowledge that Chile no longer has such an oppressive regime and that democracy has been restored. There is no doubt that Talking in Whispers is a text that conveys information about human rights abuses and some strategies of resistance. Its information aspect goes some way to meeting Lister's (1991) stipulation that Human Rights Education must actually have some content as well as an

appropriate rights-respectful process. The students' grasp of content becomes apparent when the written outcomes of the work are studied carefully. Most of the extracts below from the letters to Mrs Chailey require little or no elucidation. Errors in spelling have been corrected to facilitate ready comprehension but the sense of the students' letters is presented unaltered and reveals the extent of their understanding and some of their opinions.

In my country, Chile, people are being arrested and then tortured. Your husband was one of the brave journalists trying to show everyone what was going on. (Michelle)

The people here are sneaky and awful.
(Scott)

I am now trying my best to prove to the people of Chile that the CNI did kill the Silver Lion. I bet you are confused when I say I am trying my best but I am handing out photos in the street and sticking them on telegraph poles. (Leon)

I'm glad Don took these pictures. It will help us stop all this violence and corruption in Chile. (Carrie)

He was spotted inside the stadium taking pictures of the prisoners but he was soon to be one too. (Andrew)

They took Don to the House of Laughter and tortured him...he sacrificed his life just to get these photos hidden from the Junta. (Tejpal)

The final selection of quotes below relate mainly to the general situation in Chile revealing the students' overall impression of the context in which the events take place.

There are thousands of Chileans who'd salute Don Chailey for what he did. (Joanne)

The photographs are of great importance to us in our fight against the Junta. (Sean)

Chile is a violent country and there are curfews and unnecessary arrests. They capture and torture people for no apparent reason. They have banned elections and they are mainly behind all the murders, as well as your husband's. (Robert)

Juan, my father, was kidnapped by the Junta. I am seeking revenge. The nasty people killed a group of activists and put in the newspaper that they had fought each other. That annoyed me. (Matthew)

General Zuckerman got very worried about not being elected because nobody likes his rules and laws around the country. (Martyn)

The security forces are treating us like animals and are very cruel and rough people. (Sam)

Don is considered a hero in Chile. (Craig)

The questions on the questionnaire (Figures 41 and 42) were designed to provide supplementary data which would provide a fuller picture of the students' overall response to the text. As with previous modules of work which addressed citizenship issues, the questionnaire data proved a useful adjunct to the data generated by GCSE coursework tasks.

The questionnaire revealed that prior to reading the novel only two out of twenty-eight respondents knew anything about Chile. The question that followed revealed that from this starting point over half of the students had realised by the end of the novel that the Junta were not in favour of democracy. Similarly, over half the students thought that Amnesty International was in favour of democracy. The great majority of

the students had absorbed key factual points from the book such as Andres' opposition to the Junta and the puppeteers' satirisation of the Junta. Two thirds of the students claimed to have understood most of the story and more than three quarters of the students said that Talking in Whispers gave an accurate picture of events in Chile.

The clearest message to come from the questionnaire related to whether the students had enjoyed the text and the coverage of the issues which it addresses. Disappointingly few students enjoyed the novel. Two thirds of the students did not enjoy the story. Even more emphatic was the students' reluctance to choose to read other books with similar themes. Only four of the respondents expressed a desire to read such books. The reasons for this require some thought. Intuitively, I felt that the novel does deal with some quite complex issues unfamiliar to many students embarking on a Year Ten course. Secondly, the setting, characters and some of the vocabulary of the novel are more demanding than, for example, those in extremely popular texts such as Buddy. Thirdly, the text was being presented to two Year Ten groups of slightly below average attainment who perhaps should have been introduced to GCSE with a more straightforward text.

To conclude then, there was some assimilation of knowledge about human rights and about fact and fiction. Most students grasped the key facts. However, the lack of enjoyment expressed

by a considerable number of students suggested the need to rethink some of the teaching and learning strategies.

Citizenship Focus Four : Human Rights

Re-teaching Talking in Whispers

The opportunity to re-teach a novel gives the teacher a chance to re-evaluate teaching strategies and learning outcomes. It allows one to investigate whether the first teaching of a text was representative of experiences of teaching the novel in general or whether various key variables could have affected student reaction to the text. In the case of Talking in Whispers, I was particularly keen to investigate whether four groups of higher ability students might respond more positively to Watson's novel than the two relatively low ability groups who had not been very keen on either the novel or the issues which it addresses. The first two groups had been slightly below the national average in terms of National Curriculum levels being largely in the 4-6 range. The groups whose work is described in this chapter consisted of two top sets and two second sets with a NC range of attainment from Level 6 to Level 10.

Figure 41 reminds us that only 8 out of 34 respondents had claimed to have enjoyed the story. Even more emphatic was the unreadiness to choose to read books with similar themes with only 4 students expressing a desire to read political thrillers. The initial study had also pinpointed some significant misconceptions concerning people and events described in the novel. For example, 5 students believed that Andres supported

the Junta when he actually spends the whole novel opposing it and 3 students believed the Junta to be in favour of democracy.

Before considering the 300 sides of A4 essay responses which came from the second and third teachings of the novel, it is worth briefly considering the results of the administration of the same questionnaire used on the first group. (Figures 43 and 44) It was heartening, if not altogether unsurprising, that all the respondents bar two (72 out of 74) understood Andres' opposition to the Junta. This said, it must be noted that two respondents were confused about the Junta's attitude towards democracy and many ticked the "Don't know" column. In general, there certainly was a greater number of students who believed that they had understood the thrust of the story. (56 out of 77)

Perhaps the most significant difference in response involved answers to two questions concerning enjoyment of the novel and a desire to read books with a similar theme. These responses confirmed my impression that they seemed to get more out of the novel and needed less guidance when undertaking assignments. A clear majority of the students claimed to have enjoyed Watson's book (43 out of 76 respondents) and a markedly higher proportion of students also expressed a desire to read books with a similar theme (20 out of 77). Reflecting this greater interest a small group of students approached me asking whether it would be possible to set up a Young Amnesty group.

Other facets of these modules were indicative of greater enjoyment too. The quality of the boardgames produced was excellent and there was some extremely competent oral work as well. Overall then, it was most encouraging to observe a more positive response to the text and to re-consider its appropriateness for students of varying abilities. One advantage of the modular system as practised in this Midland Industrial Fringe School is the opportunity to act rapidly on the basis of feedback, and, if necessary, revise schemes of work, worksheets and other activities. What follows is an account of some of the strategies used.

Alongside reading the novel in class we studied some Chilean poetry. A booklet of poems by Ariel Dorfman was available as was an Amnesty anthology including poems from Chile and other Latin American countries where violations of human rights have occurred. In Module Two, the first re-teaching module, students also produced acrostic poems on themes related to Talking in Whispers. Rather than rushing into a reading of the novel it was decided to familiarise the students with some of the context by showing them the "Scene" video describing the work of Amnesty using some footage of repressive policing from Chile. Also the students were shown the "Inside Story" programme about an American assassin working for the Chilean secret police (The DINA) by means of introduction to the text. This approach seemed to work quite successfully in alerting the students to the fact that while we were going to study a work of fiction it would be one which was clearly based on recent historical events.

To give a flavour of the responses some acrostic poems have been selected. The first poem shows an awareness of the differences between the lives of different social classes - a point Watson makes clearly in his novel.

Rich people band together.

Every

Person is affected by the

Repression.

Everyone's business is

Shut down.

Some people are arrested.

In places there are beatings.

Overall

No-one is safe.

(Stuart)

The next poem addresses the issue of torture clearly and poignantly. Interestingly, the student refers to the place of torture by its fictional name in the novel, the House of Laughter rather than by its actual name, the Villa Grimaldi which was also known ironically as La Discoteca because of the screams that emanated from it.

Repression affected

Everyone in Chile.

Prisoners were captured and tortured.

Ruined lives,

Embittered victims.

Sadness,

Suffering happened.

In the House of Laughter

Only the military were happy.

Nobody knew about the suffering that went on there.

(Sarah)

The next student paints a broader picture of oppression, highlighting both its physical manifestation and the role of propaganda in keeping people away from power and influence.

Oppression can be

Physical violence or

Propaganda, as in Talking in Whispers

Reporters disappear and people are

Executed. There is the

Silver Lion who appeared in the book and the

Secret police (The CNI or DINA) who

Interrogate people.

Our reports on all this thus get censored from the

Newspapers and books.

(Helen)

The final acrostic chosen offers a picture of a country where there is little hope of a brighter future. It is

particularly successful in matching its title to its content and tone.

Oppression involves physical violence and verbal threats,

People and homes are being affected by this.

Places and buildings are being wrecked.

Running scared, children won't play in the streets.

Everyone lives sheltered, frightened lives,

Scared to go out of their front doors.

Someday we hope peace will come.

In our lives is a small hope of a future.

On the quiet people are being tortured,

Never again to see the peace.

(Lindsey)

I shall now consider the students' responses to the aforementioned poems from Chile.

The poems and songs studied are listed below. The students had copies of all the texts so that they could choose those which had particular appeal.

Out of Chile Poetry Project: The texts

Ariel Dorfman

His eye is on the sparrow

Identity

Hope

Anniversary

She's losing her baby teeth now

Two times two

Eduardo Embry

Studying the Laws

From a Chilean prison

Victor Jara

There are five thousand..

Manifesto

Free song

Winds of the people

Patricio Manns

Smuggled from the public gaol of Santiago

When I remember my country

The students were asked to select five or more poems or songs. Working from some questions to guide their thoughts the students were asked to try to link the poems by common themes and ideas. They were also encouraged to make links with Talking in Whispers which we were reading whilst the poetry project took place.

Many students produced their own introductions with some of them showing that they had absorbed elements of the historical and political background which had been given to them in a

booklet of press-cuttings, Amnesty reports and passages from relevant historical and educational texts.

The passage below is interesting in its scope and ambition and reminds us that such tasks demand a lot of GCSE students in term of synthesis and analysis.

Chile is located in South America. It is a long country that changes in climate from North to South. The capital of Chile is Santiago. Chile also has the great Atacama desert, but it is not in these places where the problems are. The problems are because the inhabitants are constantly under threat from the fascist government. This came about when the former Socialist government, led by Salvador Allende, wanted to share out the land. This was opposed by many people who owned a lot of land. They formed the fascist government and were led by Augusto Pinochet, a military officer. This resulted in an extremely violent regime....(David).

I would suggest that this is a very good effort for a fifteen year old. A different yet lucid introduction pithily brings us to the texts.

The poems that I have chosen to include in this essay all have one thing in common. They are all about the feelings of different people in the fascist country of Chile. All the poems were written by people who have experienced the violence and destruction in Chile firsthand. (Shona)

A very different technique sees the student mentioning the Chilean context and the novel before explaining the role of poems and songs in the lives of the disappeared and their families. Such a recognition is an important learning outcome.

Every day in Chile innocent people disappear. They are picked up by the South

American government's secret agents for questioning. A good example of this is the arrest of Juan Larreta at a political rally in the National Stadium of Santiago in the book Talking in Whispers . Many of these people are not seen again for days, months or years. Their loved ones are left behind to pick up the pieces of what lives they have left. To express their feelings of sadness and anger, many families write poems and songs about how they feel after their loved one has gone. (Anna)

To establish a picture of the students' understanding of various poems it is necessary to consider their commentaries. A representative sample of commentaries will be analysed starting with an able student's response to Eduardo Embry's "From a Chilean prison". A clear understanding of the poem's themes and language is displayed.

This poem is about life in a prison cell. The first two lines refer to the size of the cell. The third line 'a gift from the generals' is ironic. The word 'gift' is used sarcastically. The poet goes on to say that his loneliness knows the world of his small cell. The next line 'the justice of the generals means the punishment. To the Generals it is justice, to the victim it is punishment. The next four lines imply that the person is in solitary confinement, 'not to be communicated with.' The 'generals' refers to the Junta. (Ravi)

Continuing with the prison theme a much appreciated poem was Ariel Dorfman's "Two times Two". The commentary below offers a mixture of analysis and evocative description.

This poem tells the tale of the journey to the ultimate torture. The journey to a place you'll never come back from. Prisoners hear people walking outside their cells, footsteps passed their doors and as the footsteps get fainter, the journey gets longer.... As prisoners are taken to

various places, other prisoners listen for their fate. Over twenty steps and you're not going to the bathroom, forty-five is too much for your exercises. Past eighty and there is only one place left. As you stumble up the cold, stone steps you realise what is going on. Past eighty and there is only one place left they can take you. (Elizabeth)

The same student shows both analysis and empathy when considering "A poem smuggled from a gaol in Santiago".

When I read this poem I felt great sorrow for the person who wrote it. I finally realised what he/she was going through behind the closed doors of Santiago. In the first two lines there is a definite sense of loss. It tells how the sun vanished from the prisoner's world over 100 years ago and took the outside world and all that was in it, with it. The prisoners are locked in a small chamber, totally isolated from any other human.... "Any smile is a grimace of irony" tells us how the prisoner feels. He has lost his freedom. In the outside world people did not think of the consequences of their actions. They did what they believed in...Now he can think about what he is doing but he can't stop what is going to happen. He can't change the past and he can't plan the future. (Elizabeth)

A straightforward poem which proved popular was Dorfman's "She's losing her baby teeth now". Many students pointed to the number of Chileans in a similar position to the women in this poem.

The title of the poem explains a lot about the poem. It's about a little girl who is growing up and beginning to ask questions about her father who has gone missing. ... The mother cannot tell her daughter whether her father is alive or dead because she does not know the truth herself. (Phil)

Equally popular was the same poet's "His eye is on the sparrow". A poem of desperation, it lists the frustrations of the relatives of the Disappeared.

This poem describes how a family of a disappeared person have no-one to turn to for information about where their loved one is, except God.....The Junta will not answer because they are the people who have him held hostage...'El Mercurio' is the paper, if they revealed any information they would be in trouble....(Anna)

A good poem with some powerful images was Patricio Manns' "When I remember my country". One student managed to make sense of some of the patterns of imagery.

In the first verse the poet talks about how he 'bleeds a volcano' and how he 'frosts up' when he thinks of his country. In the second verse the line 'total shipwreck' means Chile is a shipwreck. In the third verse he talks about how he gets angry with yesterday meaning the past and the history of Chile. In the last verse he talks about how he has to put on 'shoes of duty' and wake up 'machine gun'. This means he must fight for the rights of his country. (James)

Those students who wrote conclusions to their essays made some telling points.

These poems reflect the poets' inner feelings. This is the safest way they can unleash their thoughts and anguish. This said, some of their poems have been smuggled out of Chile.....All of these efforts show the courage and bravery of people who believe in human rights and democracy. (Ravi)

The student below presents some clear recommendations.

I think something should be done about the corrupt legal system. The people who have

written these poems are fearful about what is happening in the country. I think we should address their fear and do something to stop its causes. Groups like Amnesty do very good work helping the Chilean people. I would advise anyone to join and ease the plight of the Chilean people. (John)

Overall, the poems seem to have added force to the messages implicit and explicit in the novel. The reality of oppression in Chile under Pinochet's regime seems to have been brought home to them. The effectiveness of words to fight and report injustice is also an insistent theme.

In addition to the poetry project the students also attempted the Fact or Fiction essay as had the students in previous modules. These higher ability students generally displayed significant knowledge of and clear opinions about Talking in Whispers.

Firstly, I shall discuss some representative comments concerning the examination board's Fact or Fiction framework. It was heartening that many students had absorbed some of the key information which they had either been given or told how to locate.

Juan Larreta is a fictional folksinger and government opponent. He gave a concert to support the Silver Lion in the hope that he would be elected. The factual character would be Victor Jara who was a folk singer who wrote most of his songs in the National Stadium where he was imprisoned on the first day of the coup in 1973.
(Lorraine B)

Even though the book is fictional there are many facts such as the book burning that are true. The books are burned

because of censorship and because it symbolises the power of the Junta. (Karen)
The House of Laughter is based on a place called La Discoteca. (It is called La Discoteca because the sound of loud music makes it impossible to hear screams of pain. (Paul D.)

The Snake could be based on Osvaldo Roma who worked for the Secret Police.(Sarah)

General Zuckerman was based on General Pinochet who was behind the assassination and undermining of the Chileans. (Paul D.)

Don Chailey was a foreign national who was beaten and tortured. This happened to Sheila Cassidy in real life. (Philip)

In 1973 the Chilean Armed Forces overthrew the government of Dr Salvador Allende. In the book basically the same things happened. (Ricci)

These quotes reveal an understanding of Chilean life ranging from protest songs through bookburning and censorship to torture and political killings.

Many of the students' most interesting responses involve the recognition of their good fortune to live in a country where human rights are generally respected. There are many comments expressing both surprise and sorrow at the widespread abuse of human rights across the world and our often less than adequate response to such injustices.

I think that what James Watson is trying to say in the story is that this sort of thing has gone on for years in Chile...and why hasn't any other country done anything about it. (Colin)

I think James Watson was trying to wake us up to reality. (Sarah)

Disappearances also occur in countries such as China and Africa. (Lorraine)

Although the book is based in Chile the problem is wider spread. (Shona)

It made me see how lucky we are most of the time to have the right to to stand up for ourselves and what we believe in. (Debbie)

I think the best thing I have learned is that the basic things I take for granted like meeting my friends, having my opinions and reading what I want to read are the things that the citizens of Chile and countries like Chile can't do. (Karen)

Some of the students' concluding remarks are significant in determining the novel's contribution to an education for citizenship. We note a call for action from some students, a sense of injustice from others and a general sense of significant learning having taken place.

I was not aware of the occurrences in Chile. The book has enlightened me and made me want to do something about it. (Daniel)

I am now more concerned about people who have their rights taken away from them. (Ricci)

I did find the book informative especially in terms of learning about human rights. I had heard about the Holocaust... but it was a real shock to learn about these other things... (Rachel)

I would send troops and planes out to rescue the innocent and to punish the wicked for the trouble they caused to Chile. (Wayne)

Surprisingly, two out of three people on earth live in a country where torture occurs. (Shona)

James Watson is opening up a whole new subject to people. Most people still don't realise that torture still goes on. (Shona)

Overall, the revised teaching strategies do seem to have led to Human Rights Education becoming more accessible to more students. This said, it should be reme^mbered that we were dealing here with generally more able students with a greater predisposition to cope with difficult concepts.

Citizenship Focus Four : Human Rights

Conclusion

It has been seen that these chapters have illustrated some of the successes and failures one meets when trying to teach about citizenship issues through literature. Some of the initial and at times enduring barriers to political learning have been considered. Low initial starting points in terms of political knowledge have been described as have various remedial strategies. The particular benefits deriving from use of a wide range of media and of active learning strategies have been considered.

As with some of the other citizenship foci, it has been noted that despite some quite extensive teaching of human rights concepts, confusions about political allegiances, names and concepts persisted in the minds of some students. However, given the same thorough grounding the great majority of the students did absorb key citizenship knowledge and develop their own perspectives on citizenship issues. Demonstrably the students were exposed to citizenship learning whereas in the past in this field much has been asserted but little researched.

On the positive side students in general learnt about a country about which previously they knew little. They digested political concepts which were largely unfamiliar and they were prepared to give their own responses to the events portrayed in the imaginative literature. They learnt about strategies and

tactics of resistance. They saw the importance of the media in politics. Many appreciated the role of the arts in providing a dissident voice. Importantly they also began to consider the nature of the relationship between fact and fiction. They addressed different versions of the same events and attempted to discriminate between truth and propaganda. They showed political skills of their own in the execution of some of the coursework tasks.

Many students responded to the author's challenge and wanted to become personally involved in human rights campaigning. As has been stated, a Young Amnesty group was set up following a student initiative.

When the data for all three teachings of the novel are considered we see that some important progress was made. (Figures 45 and 46) Half the respondents who expressed a preference liked the story, almost three-quarters of respondents felt that they had understood most of the story and a similar proportion felt that they had been presented with an accurate picture of Chilean history. This was achieved from an initial background of general political ignorance. It is submitted that these statistics show the possibilities for raising students' political literacy even when the issue is geographically distant and the politics complex and unfamiliar. Beyond the questionnaire data, I was impressed with the commitment of individual students to the cause of human rights and by their ability to apply human rights concepts to other

locations and issues. So after some initially disappointing data, the revision of the teaching and learning strategies and the study of the novel across the whole ability range led to a generally satisfactory outcome which will inform future teaching of the text.

NORTHERN IRELAND

Citizenship Focus Five : Northern Ireland

Introduction

The choice of Northern Ireland as a citizenship focus requires an explanation. As an issue determined principally by an area's history, geography, politics and religion, it is somewhat different from the other foci which have dealt with different citizenship concerns. Northern Ireland was chosen to investigate how a story / narrative attempts to deal with its very complexity and how such a literature - based approach can contribute to students' political knowledge. For many years teachers of English have taught Across the Barricades, Under Goliath and Shadows on our Skin without often investigating learning outcomes.

Within the overall Northern Ireland focus, particular attention was deliberately paid to the rights of teenagers in Ulster. It was hoped to motivate students from the English Midlands to consider the rights of their Northern Irish peers. Effectively, they were asked to compare the practical nature of citizenship on the British mainland with that in Northern Ireland.

The text chosen for this part of the research was Joan Lingard's Across the Barricades. While some alleged inadequacies of this particular text will be considered below, it was felt to offer a generally fair picture, if indeed that is possible in such a partisan environment. Rather as with some texts dealing with race or with nuclear bombs, it is virtually impossible to please

all critics or indeed all teachers of English. In the teaching of the text, a very definite attempt was made to convey the necessary background information in order to overcome the initial barrier of political ignorance. The strategies employed will be detailed below.

In the Middle England School the text was taught to Year Nine students. This was the youngest age group which I researched in the first school. In the Midland Industrial Fringe School Lingard's novel was again studied by such Key Stage Three students.

It is probable that Northern Ireland was the most controversial or at least potentially controversial topic at the time of the data collection. Nuclear issues thankfully did not seem as pressing as they once did. After approximately three decades of discussion, in the public domain at least, the major political parties all claimed to be against racism and for equal opportunities. Especially given such documents of permission as Curriculum Guidance Eight and the various OFSTED publications and criteria, one feels officially supported in addressing racism. Northern Ireland was somewhat different for various reasons. Firstly as a teacher of English, one really needed to be able to give a reason for studying it, both to oneself and to interested colleagues, parents and students.

My reasons involved a feeling that young people should understand the background to Ulster's bloody foreground, that it is a good way of exploring tensions between geographically close

communities and that it is wrong to focus all considerations of rights beyond our own shores on evil or corrupt regimes elsewhere. In terms of citizenship rights, Northern Ireland is in many senses a classic case. It is also an undeniably complex political issue. I feel therefore that students should learn that in the case of some political issues there are not always straightforward morally right solutions.

As in the case of race, one needs to be sensitive to the composition of the classes to whom one is going to teach the novel. The presence of an Irish student or someone with relatives in the British Armed Forces can be a salutary reminder of the need to be careful and precise in one's use of language. I also found that the women who duplicated my worksheets had relations in the Armed Forces and thus constituted a further audience. In the Midland Industrial Fringe School I received the only protest about the content of my teaching during the four years of my research. The parent questioned the rationale for learning about what was to her an irrelevant part of the United Kingdom. She was appeased on hearing that the next text to be studied was Buddy, a novel exploring unemployment, crime and racism in urban England.

The research findings were interesting. Rather than anticipate their detail at this stage, I shall merely draw attention to the ignorance of politics which one frequently encounters and the resultant need to engage in the provision of accurate background material. Secondly, it is again clear that

some students have a tendency to remain confused following the study of the text. This suggests the importance of being realistic in planning and measuring learning outcomes. It also emphasises that one should be alert to the fact that English lessons are but one part of a student's political education. Much of the political information we receive about Northern Ireland comes in the form of graphic images of bomb damage or pictures of the main political figures; there is not always much information available to those with little or no background knowledge. English teachers will be seen to be able in many instances to offer students a more informed perspective from which to view events in the north of Ireland.

Citizenship Focus Five : Northern Ireland

The Citizenship Experience of Young People in Middle England and Northern Ireland

Joan Lingard's novels about Northern Ireland still seem to be regularly and successfully taught in many schools. Probably the most widely taught text is Across the Barricades which depicts the difficulties of a relationship between a Protestant girl and a Catholic boy. The clash of cultures, of family loyalties and lived experience is explored with an all-too-typical Belfast canvas of guns, bombings and threatened violence in the background.

The story is a romance but lacks soppieness or the rather graphic detail of some more recent books aimed at the teenage market. It is a text with quite an involved plot which demands the attention and involvement of the reader. It introduces the, at times, rather complex vocabulary associated with the Catholic and Protestant communities in a reasonably accessible manner without labouring the 'information' aspect of the text. It similarly provides most of the relevant dates in the history of the province and we learn about 'King Billy' and the various marches and parades. In short, it seems a good, reasonably fair introduction to the province's political and emotional climate. It provides a more in-depth picture than television images of the latest premises to have been bombed or descriptions of the

weight of the explosives used in the most recent incident without any background information or political explication.

Teaching the novel for the third consecutive year and to two Year Nine groups simultaneously, I thought that it would be interesting to probe some students' reactions to Lingard's novel. Being one of those texts which English teachers cite as sharing their subject's interest in social and political issues (see Spurgeon, 1987), I thought that there might be some interesting data to compare and contrast.

The programme of study devised for the novel focused on gathering together some of the key terms concerning the two communities and presenting them in various forms ranging from maps and flags through to annotated diagrams and lists. Character circles - coloured orange or green - were produced for the major characters, lists of Protestants and Catholic slang were produced and a table was kept which sought to record some of the major social and cultural differences. Additionally, the students produced a piece of display work based on some reference works especially ordered from the County Library Service. While reading the novel, pauses were made periodically to update the various lists and students were frequently reminded of the key points. Prior to reading the text they were set a pre-reading task which revealed an almost total ignorance of Northern Ireland apart from the one major fact that there was a group called the I.R.A. who planted bombs. Only a handful of the fifty students had any real knowledge of the details of

the Protestant/Catholic tensions or of the aims of the I.R.A. or the demographic balance or knowledge of Ireland's history. This information was significant in that it indicated the restricted knowledge basis which we were starting from and the difficulty of the task ahead of us.

The relationship of the novel to citizenship issues exists in many areas. Rather like work undertaken with regard to literary texts' bearing on human rights issues, this text explores citizenship mainly by its depiction of a society where citizens are tangibly deprived of some key rights. The teenagers, and to a lesser extent, the adult characters of the novel go through a series of learning experiences about their society. They learn or have confirmed for them that it is difficult and indeed dangerous for members of the two communities to mix, that religion and conformity are key factors in obtaining and keeping a job, that freedom of movement is effectively restricted, that their privacy can be invaded by the security forces and that freedom of speech, while existing to a degree, is hardly an advisable policy in many Northern Irish contexts. To evaluate the students' actual learning from the text, their written assessment following the study of the book will be considered. (Figure 39) This assessment, undertaken in examination conditions following the study of the novel in class, was in two distinct parts. Firstly, the students were asked to answer a series of questions pertaining to the situation in Northern Ireland as described in the novel. This involved investigating their perceptions of the Catholic and Protestant communities, of

the violence and its causes, of the lives of young people and of certain social and economic problems such as unemployment and securing employment.

When considering the data it is helpful and instructive to note that these were Year Nine students as opposed to the Year Ten and Eleven students whose opinions and learning were the focus of the first four texts to be addressed with a particular, if unstated, focus on citizenship concerns. The data are notable for revealing that despite a deliberately repetitive highlighting of some of the key facts of Ulster's past and present, a great number of the students failed to absorb the information, displaying some curious analyses of the situation and of Irish history. Despite the multi-faceted work on presenting differences diagrammatically, many students let some of the key information wash over them. This is not to say though that they failed to gain an impression of what living in Northern Ireland could be like. They just failed to register many of the factors contributing to the unsettled nature of the Province - they saw the symptoms but forgot about or mistook the causes.

Firstly, here is a sample of the students' comments taken from more than one hundred sides of data. With quite a number of the students there was a blending of past and present and some obvious misunderstandings or partial understanding of practices and events:

Catholics also follow the church quite strictly by worshipping statues, going to

services and going to confession. The priests also have a great deal of power. Protestants, however, worship a Dutchman called William of Orange. (Angela)

The children grow up afraid to go out for the fear of being shot or bombed by the IRA, a loyalist group, who bomb buildings and shoot people. (James)

Protestants believe in William of Orange. (Lee)

In Northern Ireland there are vastly more Protestants than Catholics (90% are Protestants). Catholics and Protestants are like two different kinds of people. (Natalie)

Some students however, displayed a clarity, a vision and their own original analyses of the problem informed by their reading of the novel.

The Catholics feel that they are a persecuted and discriminated against minority in their own country, consequently they look to the Irish Republican army to protect them. Whilst they may not approve of their methods, they don't disapprove of their ultimate aim; a United Ireland. The Protestants on the other hand, are fearful of any changes which may disturb the present situation and reduce them to an insignificant minority, which would happen if Ireland was united. (Claire)

Having made some general observations and indicated the various levels of response and understanding, it is sensible now to consider the actual questions the students were asked. The first question concentrated on the differences between teenagers' lives in Northern Ireland and those of Middle England city dwellers, such as this school's students.

Most of the students dealt competently with this task and produced detailed lists, focussing particularly on the restrictions, voluntary and enforced on their movement, employment, friendships and schooling. The restrictions on friendship with boys and girls of the other religion seemed to be perceived particularly keenly. In general, they saw that they did not enjoy the same freedoms:

Young people find it very difficult to do a lot of things that I myself can do.

(James)

The second question asked for the students' understanding of the differences between Protestants and Catholics. We had done quite a lot of work on these differences, so it was not surprising that most of the students devised appropriate lists. However, it is interesting to note that quite a few subjective comments appeared as did some misunderstandings.

The Catholics seem to like fighting, whereas the Protestants want peace.
(Sara)

The Protestants seem to have a much better attitude and behaviour than the Catholics. (Lesley)

The Protestants are more aimed towards finding peace in Northern Ireland. But the Catholics think violence will solve Northern Ireland's problems. (Jonathon)

The Catholics want the Protestants to make England a Catholic country. (Chris)

Catholics want to have no violence. (Ron)

Catholics differ to Protestants as they follow the Pope... Catholics are anti-British and see Dublin as their capital. They tend to be poorer than the

Protestants and blame the British for it.
(Claire)

Catholics have the IRA and Protestants have the RUC. Protestants have priority in Northern Ireland, Catholics have priority in the Republic. Catholics live by the Pope's rules and Protestants live the English rules. (Roisin)

Catholics and Protestants have strong views on how they think Ireland should be. Protestants are Loyalists - they want Ireland to stay British. They don't start as much trouble as the Catholics, but are willing to defend their country... (Olivia)

The Catholics have a group of people called the IRA to fight for them to get the last six counties back for Southern Ireland. The IRA often kill a lot of people who mind their own business, so more and more Catholics are turning against the IRA. The Protestants also have a group called the UVF, the UVF are the Protestants equal to the IRA, they also kill ordinary people just for the sake of putting the point across. (Rachel)

So overall, the students not only listed differences but sought to explain some of the reasons for them. As can be seen, there is generally more sympathy for Protestants although most of the students did mention the better employment prospects for Protestants and commented that the Catholics seemed to be more religious. They also noted the different social activities mentioning Orange Lodges and the marching bands.

The third task was designed to point the students in a different direction. Instead of asking them to note differences between English and Ulster lives and those of Ulster Protestants and Catholics, they were invited to compose a list

of ten rights articulating those rights they believed a teenager in Northern Ireland would wish to claim for himself / herself. There was a fair degree of consistency of response amongst the fifty students. Approximately 90% of the students had the same basic core of rights which are listed below in their words. The main organising principle is the right to equal treatment regardless of group membership.

I want the right to go to schools that are for Catholics and Protestants. (Adam)

I want the right to be able to live where Catholics and Protestants are mixed. (Jason)

I want to be able to stick up for what I believe in without risking my life. (Abigail)

I want the right to go out with a boy of a different religion without causing arguments. (Catherine)

People should be able to go where they want. (Claire)

I want the right to be able go into any shop, Protestant or Catholic. (Marc)

I want the right to go into or join any club. (Nicola)

In addition to the core rights, many students cited rights that they desired keenly or which perhaps reflected their own predilections or interests. They are notable for reflecting the maturity of some of the students' and the youthful interests of others. Some rights are more classical than others.

I want the right to be polite to Catholics and Protestants. (Adam)

I have a right to have a word about what is happening between the two countries. (Chris)

I want the right to be able to talk to the opposite religion without anybody or parents to tell you off... (Natalie)

I want the right not to be persecuted because of who I choose to be friends with or speak to. (Isabel)

I want the right to have children and baptise them into any religion I want. (Nicola)

When I go anywhere there should be no more borders / boundaries... (Katy)

I want the right to change religion if that is what I believe in. (Sarah)

The right to refuse a house search. (Nadine)

The right to privacy. (Roisin)

The right to have friends who don't believe in the same things that I do... (Claire)

The right not to live in a war environment. (Andrew)

The right to travel further than a couple of streets... (James)

I want Protestants and Catholics not to be defined or put down because of their religion. (Angela)

The right to walk freely without worrying about getting hurt... (Vanya)

If I was a Catholic I would want : a) a right to my own countries back b) a right to not be suspected of being a trouble maker. (Olivia)

I want the right to be free from pressures of marches and demonstrations. (Julia)

I want the right to live in peace (Rachel)

I want the right to be taught in mixed religion schools. (James)

It is clear that most of the students produced rights lists indicating a clear perception of those rights often denied to the citizens of Northern Ireland. Obviously some of the rights are not rights as such, but statements that pertain to Northern Ireland's emotional and political climate. In other words, they are desires or wishes that cannot necessarily be enacted by legislation. However, they do indicate an awareness of those problems their teenage peers face in Ulster and it presumably made them think about the rights which they themselves enjoy.

The final aspect of the assessment involved connecting their knowledge of the book with their views on Northern Ireland. They were encouraged to give a final response to the text and describe its success / failure in representing the nature of life in the province. Many students pointed to parental pressure being responsible for the continued division of the community.

Parents put tremendous pressure on their children to follow their religion e.g. Mr Jackson trying to get Tommy to go to the Orange Lodge. (Kate)

The same student notes other relevant forces.

Protestants and Catholics have been stereotyped by each other from schools, families and by churches. (Kate)

The employment situation and in particular the sectarian nature of much employment seems to have impressed itself on many of the students.

In the story, Sadie, a Protestant girl broke up with her friend Linda, because she was seeing a Catholic boy, Kevin, who was beaten up for this as well as losing his

job because he wasn't going out with his employer's daughter anymore. (Isabel)

Many students responded to the courage of Kevin, Sadie and of Mr Blake who was killed for bringing the two teenagers together.

I admired Sadie because she saw Kevin even though she knew she would get into trouble with her parents and how Kevin got beaten up by his own friends but he still wanted to see Sadie. (Roisin)

Kevin and Sadie's romance, perhaps not unnaturally, struck a chord with many students.

In the book, there was strong hate towards Kevin and Sadie as they were going out with each other. They had had someone attempt to kill them in Mr Blake's car. They weren't able to go where they wanted to and because of this they had to leave Ireland. This would work out as an advantage as they could be together whenever they wanted to, and if they wanted to they could raise a family. Under these circumstances I would have done the same thing, but a lot sooner. (Claire H)

To conclude, the students in general enjoyed the novel and developed certain attitudes towards Ulster's troubles. While the quality of their knowledge often proved to be limited and unsophisticated, it could be argued that significant attitudinal gains and changes were made. A related point involves the relationship of citizenship to general political knowledge. With a limited fund of general political knowledge it is not surprising that their ideas of citizenship had to be revealed within a fairly limited political vocabulary. For example, their proclamations of rights lacked any real attempt to categorise

and differentiate legal citizenship rights from claimed social and economic entitlements or rights involving freedom of association. As has been seen, many of the rights the students listed, operate more at a rhetorical or exhortatory level rather than at a practical, enforceable level. However, it could be argued that this is hardly surprising given the age of the students and the nature of the novel's treatment of the issue. Allowing for the book's representation of Ulster as viewed by two fairly unpoliticised teenagers who saw politics as an impediment to their relationship it is logical that the Year Nine students proclaim rights which often respond more to the symptoms of Ulster's problems than their complex historical and political roots. Understanding the lived experience of Ulster teenagers is a valuable piece of political learning which hopefully will serve to encourage rather than destroy curiosity as to the intricacies of Northern Ireland. If nothing else, the students developed a clear perception of the restrictions their Northern Irish peers face in their everyday lives and saw that religious affiliation is often a key determinant of a citizen's life experience.

Michael Noctor (1984) wrote that Northern Ireland is one controversial issue that shows no sign of going away. He also suggested that it is one controversial issue where there is no agreement about what a desirable outcome to the conflict would be. The latter point reminds us that some citizenship issues are complex and students should be exposed to some of the difficulties which competing conceptions of citizenship rights can

present. Whereas with some issues such as racism and sexism, teachers may be hoping for a change in pupil opinion, here they are looking generally for a more informed understanding of causes of conflict and terror. Noctor warns that a brief consideration of Northern Ireland could do more harm than good, with students feeling that they have "done" the issue. It could be argued though, that texts such as Across the Barricades do not lead to such problems in that they do not suggest easy solutions or gloss over the religious and cultural divide. While the representation of the communities may be viewed as slightly stereotyped, the basic storyline and the backdrop of terrorism and a disrupted civilian life, remained an all-too-true canvas of the life of Ulster and its people until the very last weeks of this research. It is to be hoped that the new initiative (Autumn 1994) will prove me wrong, and that the pupils will appreciate them more intelligently after reading Across the Barricades.

Citizenship Focus Five : Northern Ireland

Across the Barricades Re-visited

One of the key paradigms of action research is the notion of reflection on the teacher's or teachers' own practice. Having carefully analysed approximately one hundred sides of written A4 responses to Joan Lingard's Across the Barricades, I found myself with two new sets of Year Nine students to teach in what was to me a new job in a different school (Midland Industrial Fringe). A main lesson which I felt that I had taken from my first researched teaching of the novel was that a significant minority of the students failed to grasp the main elements of the province's political and religious problems despite a thorough airing of the issues and the extensive use of maps, flags, vocabulary list and other aids to understanding and recall. This said, virtually all the students displayed in their written work an awareness of the restrictions which their teenage peers in Northern Ireland faced in their everyday lives particularly in terms of friendship groups, freedom of movement and various civil rights. So despite some students' lack of detailed political knowledge, overall they displayed an awareness of Northern Irish teenagers' experience of citizenship in practice.

One of the perceived advantages of action research is the notion that one can build on the practitioner's existing knowledge and experience. In this case, it was decided to

attempt to measure students' actual knowledge and opinions in a more systematic and efficient manner than had been used in the first phase of the research. Secondly, responding to the findings mentioned above, I decided to discuss the background to the province's "Troubles" prior to our class reading of the novel. Thirdly, by means of a news-watch project, an attempt was made to link fact and fiction by following the coverage of Ulster in the local and national media. An effort was thus made to stress the continued relevance of the novel and to show that the dilemmas of Northern Irish youth had not changed significantly in the two decades which had elapsed since the novel's publication.

A further consideration which had an effect on the teaching strategies was a colleague's suggestion that Across the Barricades offered a somewhat stereotyped and possibly superficial treatment of Ulster. It was decided to alert students to charges of stereotyping and to ask them if indeed Lingard's picture of the province amounted to a stereotyped account featuring large Catholic families with overworked mothers and a political "cop-out" ending where Kevin and Sadie emigrate. So having considered the implications of previous research and having re-designed the teaching module, I taught the text to two all-ability groups of Year Nine students in a comprehensive in a medium-sized town on the Midlands' Industrial Fringe.

Before considering the findings, it is necessary to provide a summary of how the novel was taught. A sometimes cited weakness of action research as a classroom practice is that there may be some conflict between the practitioner's role as an instructor and/or facilitator and as a researcher. When teaching Across the Barricades I experienced no such problem and, in fact, I suspect that action research often enhances and enlivens one's teaching in that the researcher has a definite personal stake in learning outcomes. Whatever the alleged political inadequacies of the text, it remains a narrative which continues to engage its readers and which lends itself to a variety of English activities which span English's Attainment Targets. Amongst the assignments undertaken were letters to a problem page, Protestant and Catholic newspaper front pages, shortened predictive versions of the novel and a board game based on the problems of the province. The whole novel was read in class, by the class, and the interest of the majority of the students was sustained throughout the module. We finished by listening to a cassette recording of a Radio One programme, "In God's Country", which offered a picture of life in Ulster in words and music.

Having completed the module, I explained that purely for my benefit there was a questionnaire which they were to complete individually. (Figure 47) It was decided not to forewarn students lest some last-minute revision might give an erroneously rosy picture of their knowledge. It was made clear in the opinion section that there were no right or wrong answers. In general,

most of the students attempted the majority of the questions and all of the vocabulary used in the questionnaire had been employed at some juncture during the module. Deliberately, the language of the questionnaire is generally that of the novel and that of its characters. For example, "Protestant" is used rather than "Loyalist" and "Catholic" is used rather than "Republican".

The suspected confusions discovered in the previous research appeared clearly but not altogether consistently in the data. For example, Question 1 saw 50% of the respondents suggesting that the members of IRA are of the Catholic creed. 23% thought the IRA was composed of Protestants and 21% thought they were Loyalists. So in all, almost half of the students either misunderstood the political / religious labels or the fundamental religious divisions of the province. The novel's repeated references to William of Orange and to Orange Lodges probably account for the fact that 90% of the students correctly identified William of Orange as a Protestant and 88% knew that the Pope was head of the Catholic Church. Since the meaning of majority and minority groups had been explained, it was encouraging to see that 64% of the students realised that Catholics constitute Ulster's minority. Less encouraging was the confusion about religious affiliation in the Republic of Ireland with 66% of the students believing that Protestantism is the majority religion with only 34% correctly identifying Catholicism.

The opinion section questions reflected not so much issues which occur in the novel as general questions about attitudes to Northern Ireland. Some of the questions were influenced by the fact that two of the school's clerical staff had members of their family serving in Northern Ireland and expressed an interest in our study of the novel. Almost half (48%) of students believed that the British troops should stay while a further 18% believed that there should be troops but European rather than British. Approximately a third (35%) of the students believed that British troops should leave. When asked to hypothesise on their likely attitudes if they were to have soldiers in their families, 55% of the students believed that they would still want the soldiers to stay there to protect innocent people. A sizeable minority (40%) believed that if these circumstances were to obtain they would want the soldiers to "come back and leave the Irish to sort it out". Only 5% of students believed that soldiers should be allowed to shoot suspicious-looking people on sight.

Remembering charges of stereotyping and bias it is worth reflecting on other messages students may or may not have taken from the text. Possibly Lingard's novel contributed to impressions such as the opinion of 45% of the students that the terrorists are mainly Catholic in that the attributed terrorist incidents in the story are mainly promulgated by the IRA or other Republican groups. However, we read the novel at a time when there were tens of deaths and injuries in the province so the students could also have been influenced by the media and

by the relatively high public profile of the IRA both in Northern Ireland and on the British mainland. A slightly smaller proportion of the students (40%) believed that both Protestants and Catholics are involved in terrorist activities. Two somewhat related questions sought opinions as to the cause of Ulster's problems and its future. History (55%) was the most popular answer while the presence of the security forces was seen as important by 43%. Only 10% of students saw peace in their lifetimes in Ulster as a probability. Nearly a quarter (23%) believed that peace probably would not come while the majority of students (68%) found themselves unable to make a prediction. The attribution of reasons to student attitudes is a complex and often imprecise matter. One can, for example, speculate as to whether the typical nature of United Kingdom news coverage of Ulster was a factor contributing to the high number of pessimistic and inconclusive answers in that we were largely presented with news of explosions, deaths and injuries but with little of the background with which news of the ethnic and religious tensions elsewhere in Europe are reported. Possibly we had become so used to "The Troubles", that mainland Britain tended to concentrate on effects rather than causes.

In addition to the questionnaire, data were collected in the form of an examination style worksheet (figure 48) which was designed to probe the nature and degree of the students' understanding of the province following our study of the text. The worksheet generated plenty of writing and using it with

students from two classes produced sixty-four sides of A4 paper for analysis.

From a research point of view, the questions offered a variety of angles of approach which tends to lead to students producing few organisational structures of their own. For example, the responses to question one about the different experiences of teenage life in Ulster and the Midlands, tended to show a grasp of the practical difficulties of life in Ulster but little attempt to categorise the various restrictions on behaviour, speech and employment. In other words, the symptoms tended to be described rather than the causes by all but the most able students. For example, many students gave the impression that they believed that Catholics and Protestants were not actually allowed to talk or work together. They confused actual laws and restrictions with what some Northern Irish citizens felt pressured into doing or not doing. Felt restrictions of freedom of speech of movement thus emerged in the students' work as actual, legal restrictions. In a sense, their answers revealed the actuality of life in the province as opposed to some of the theoretical freedoms Ulster citizens possessed in name only. The students' writing, particularly highlighted the fear, which they perceived their peers to experience on a daily basis. Also keenly felt, were the restrictions faced in practice by Northern Irish citizens in terms of employment opportunities and freedom of movement.

The two tables represent attempts to clarify the data and convey the main findings. In the table of cited differences between the two groups of Northern Irish citizens and the table of rights claimed (Figure 49), students' comments have been collated using, where appropriate, the terms coined by the students themselves. In the interest of verisimilitude, their own words have been retained to show the nature of their comments. On occasions where their language was somewhat clumsy or long-winded, more pithy phrases have been used.

Reflecting on some of the questions posed before re-teaching the novel, it is interesting to see how reading the book helped to form and / or inform the students' perception of Catholic / Protestant differences. The most cited difference was that of family size between the two communities. To establish whether this is a true impression or a stereotype one would need up-to-date statistics. However, it certainly seems unequivocal that Across the Barricades does give a picture of large Catholic families which students absorb and digest. The next most frequently mentioned difference was the different heroes of the two communities. Other significant perceived differences included the notion that the Catholics have a stricter and/or more serious attitude to religion, that Catholic children are far more likely to play wargames, that Catholics are more likely to dislike / hate the army and finally that Catholics are far more likely to have their houses searched. Remembering the charges of sexism, it is interesting that only two

respondents referred to a sexist distribution of domestic roles in Catholic households.

The worksheet's final section, which encouraged students to consider what rights their teenage peers in Ulster might wish to claim produced some interesting responses. (Figure 50) The freedoms have been listed according to their frequency of citation. Four rights stand out particularly clearly and essentially constitute calls to abolish the sectarian divide by having mixed schools, to ensure equality of employment opportunities, to allow citizens reside where they wish and to associate with whom they will. These claimed rights do, of course, exist to various degrees in theory, if not in practice.

Texts such as Across the Barricades can alert students to the real and entrenched complexities of some citizenship issues. While documents such as the National Curriculum Council's Curriculum Guidance Eight can suggest conflicts of rights and interests, texts such as Lingard's book can put flesh on their bones. They can also plug some gaps in students' knowledge of political issues and historical personalities.

Northern Ireland

Conclusions

At the time of writing, the future of Northern Ireland looks brighter than the events which have characterised the last twenty-five years. A future, similar to that called for by many of the students, does not seem an impossibility. If it comes, it will be the result of that mutual respect identified as a vital force by the students. Ensuring that discrimination is reduced and then eliminated is likely to be the true catalyst of the desired return to peace. At the time of teaching it seemed that the students' clear opinions somewhat lacked a worldly edge - it was all too clear what was right and what was wrong. Revisiting their views, some of their opinions and suggestions look less impractical. The importance of communication between the communities was stressed, the re-opening of dialogue was called for as was demilitarisation.

The students' desire to deal with the problem rather than regard it as unsolvable is worthy of note. During the course of this research some of the major political changes such as the destruction of Apartheid in South Africa and the demise of Communism in Europe remind us that the political world can be extremely fluid and that students should be made aware of how their political future may present different challenges, problems and solutions. The locations of political issues may change but citizenship issues will remain. Questions of rights and

responsibilities will recur across continents, generations and political cultures.

Conclusions and Recommendations

This research arose from a sense that while a rhetorical literature exhorting English teachers to address controversial issues existed, there were few research studies which evaluated learning outcomes. It was seen that great claims have been made for English as a moral and political educator and that literary texts in particular have often been thought to offer valuable insights to students. Drawing from political education research it was decided that well-chosen active learning strategies alongside the provision of factual information would be a sensible way to proceed. The intention was to investigate if elements of an education for citizenship could be infused into English schemes of work meeting the requirements of the National Curriculum and the GCSE examination boards.

The study took place within a practitioner research tradition. It represents four years of intimate engagement with several hundred students in two schools. In these four years a substantial proportion of my English teaching has been devoted to the delivery of citizenship education through literature. In both schools the students were made explicitly aware of my research and their consent for the reproduction of their views was obtained.¹ The great majority of the students with whom I have worked over the period have been interested and often supportive. They have enjoyed the fact that a teacher has been interested in their views and I have made a point of showing students when their work has appeared in print. They have

appreciated the extra careful scrutiny of their written work in particular. This, to me, is one very good reason for the encouragement of such studies by practitioners. Secondly, I would suggest that the approximately five thousand hours of school contact time spent with the students contributes to the validity of the research.

My knowledge of the students, some of it resulting from three years of teaching them, developed from the study of both their written and oral work and in the myriad social interactions of school life. The opportunity for comparisons and contrasts provided by my move after one year to the Midland Industrial Fringe School was welcome. It gave me the chance to see if certain reactions to texts were context-specific or more generalisable.

The time has come to evaluate what has been learnt from the study. Firstly, I believe that some worthwhile citizenship foci have been defined and then studied through literary texts. While political philosophers and indeed politicians can debate the nature of citizenship protractedly, I decided to identify some key foci and then to explore the resultant learning. Fascinating as the theoretical debates are, concerns such as racism need to be addressed by teachers and if documents such as Citizenship Guidance Eight and the OFSTED inspection framework offer opportunities for their study, I believe that they should be taken.

Secondly, data have been gathered on learning outcomes. Mathieson (1975), in her seminal study of English teaching, The Preachers of Culture, catalogues the lofty claims made for the subject but the lack of objective evidence. This study has presented the results deriving from a substantial quantity of data. Photocopies of students' written work amount to approximately thirty Lever Arch files. Beyond this there are tens of audio cassettes, video cassettes and an abundance of excellent work produced for display. During the course of the research working papers were produced and publications have appeared in Citizenship, Multicultural Teaching and Educational Review. Thus a deliberate attempt has been made to use the data and provide some real basis for discussions of English's actual and potential contribution to cross-curricular work.

Let us now consider what the research has indicated about the gaining of knowledge about citizenship issues. Here it is perhaps the failures to learn that tend to be more striking and most immediately memorable. In the case of racism, we recall students who believed that Roll of Thunder was not set in the Mississippi of the 1930s but that of the 1990s. In the case of Chile there was the occasional student who believed that the Junta was a person. Moving to Northern Ireland, there were some students who believed that the Pope was the head of the Protestant church.

There were also children who did not want to believe what the text was often all too clearly telling them. With Roll of

Thunder a significant number of students felt that M.D. Taylor had not shown us a sufficient number of good White characters. Conversely, in the case of Underground to Canada, the students were reluctant to acknowledge that there might have been such a person as a good plantation owner.

However, for all the students who got the wrong end of the stick there were many who gathered the main factual points. This is borne out both by the students' essays and by the questionnaire data. In the case of Roll of Thunder students learnt about schooling and other inequalities in Mississippi. In Underground to Canada Key Stage Three pupils learnt about a period and a society about which previously they had known little. This was also the case with Key Stage Four students and Chile. The great majority of students in the reteaching of Talking in Whispers appreciated that military juntas oppose democracy and that organisations such as Amnesty International support democracy. Presented with a post-nuclear scenario by Robert Swindells, three quarters of the students felt that the author had presented a plausible picture. Across the various citizenship foci, knowledge accrued around concepts and practices such as propaganda, censorship, torture and unlawful imprisonment. The language of human rights was introduced to students of Talking in Whispers, those reading Animal Farm learnt about communism and totalitarianism. Brother in the Land led to discussions about dictatorship and the Welfare State. Albert Camus' L'Etranger and S.E. Hinton's The Outsiders prompted students to consider society and its margins, its rules

written and unwritten and its related values. These two novels dealing with outsiders led students to think more about the law and its implications for the behaviour of citizens. They saw how two contrasting societies - colonial French and Middle American - dealt with those who dared to stray from behavioural norms.

Rather than re-iterate the research findings at great length here, I shall highlight a few salient examples of citizenship knowledge as shown by students' essays. The appreciation of the feelings and passions of Chilean political prisoners were shown by the perceptive comments on the poetry of Ariel Dorfman, Victor Jara and others. The empathetic accounts of the experiences of Little Man in Roll of Thunder showed how students could put themselves in the position of an innocent six year old Black American facing racism for the first time. The detailed analyses of what happened in The Outsider revealed that many students had grasped the world which Meursault found himself in, with its particular expectations of its citizens. It is suggested that the two-fold method of data collection has allowed us to see not only the overall degree of citizenship learning through the quantitative data but also the nature of the students' thinking through their essay responses. In the case of each focus, the majority of the students did absorb important citizenship knowledge which they had not picked up from other areas of the curriculum. Not only did they absorb knowledge but they often expressed it eloquently, coining some evocative phrases and producing some impressive images. Fiona's

description of society's wagging finger in relation to Meursault is particularly memorable.

A true education for citizenship requires not only that students have citizenship knowledge but that they learn citizenship skills. Wherever possible there were attempts to ensure that students received lessons in citizenship, not just about citizenship. Students were given the opportunity to participate in skills-enhancing groupwork. In the study of The Outsider groups of students spent about three weeks in the production of a video which they based on the text and designed and directed themselves. James Watson's Talking in Whispers led to some successful and enjoyable oral work in which anti-junta radio broadcasts were produced. Here students learnt useful media skills such as how to edit news to suit one's own political cause, how to ridicule an all powerful dictatorship and how to encourage others to resist unjust authority. With Roll of Thunder, students produced radio programmes about racism which led them to consider how to marshal arguments and deal with different audiences. In the case of the majority of the texts students were given the opportunity to dramatise extracts and to engage in role-playing activities.

The significance of being able to produce persuasive writing is an important citizenship skill. Some of the creative tasks offered students opportunities to produce such writing. A particularly memorable and successful example was the account of the battle for the Tory party leadership. The cleverness and

perceptiveness of this narrative evidenced an excellent grasp of political tactics and strategy. With texts such as Roll of Thunder and Talking in Whispers students were asked to produce the front pages of newspapers giving accounts from two different perspectives of the same events. This fascinating exercise makes students realise how a few key facts can be manipulated into prose which may tell two very different stories.

Distinguishing the truth from lies and fact from fiction are key skills. The key texts here were Animal Farm, Talking in Whispers and Brother in the Land. The lies of Napoleon and in particular the alteration of the Commandments showed many students how history can be altered and some people duped. The dissemination of propaganda was identified in Animal Farm and in the novel about Chile. In Orwell's novel many students recognised how Napoleon subverted the original, laudable intentions of the rules and systematically libelled and executed his opponents. With Brother in the Land the students saw how the dictatorial authority lied to and manipulated the ordinary people in order to enslave them. The survivors were fed with false information and subsequently captured and set to work for those with the weapons and supplies. In Talking in Whispers we saw the initial events in the book, namely political killings and arrests, being given a completely different complexion by junta-inspired lies in the newspapers and on Chilean radio.

In the case of Talking in Whispers, in particular, considerable time and effort were spent exploring the

relationship between fact and fiction. A twenty side booklet full of source material was produced. Containing information from Amnesty International, contemporary newspapers, original literary and musical material, this aimed to give students a reference point when considering the novel. Students were encouraged to match up factual events and personalities with their counterparts in the story. Key citizenship skills in collecting and analysing data thus developed in many students. Various charts and tables facilitated the recording of such information. Essays exploring this relationship on the whole achieved very high marks as the task itself forces the student to think, organise and argue.

A further skill of some importance is the ability to transfer political concepts from one context to another. Some of the more able students who studied more than one of the citizenship texts showed the ability to link texts, making good comparisons and identifying key contrasts. The different racism texts were linked by some as were different fictional depictions of fascist societies. Students who had studied Talking in Whispers with me brought their knowledge to bear in a colleague's lessons on Morton Rhue's The Wave in which the development of a movement with fascist sympathies is described.

Oral skills in general are a key facet of modern citizenship and every effort was made to encourage the students' confidence in their own speaking and listening abilities. Wherever possible students were encouraged to read the texts aloud either in

small groups or in front of the class. Students were also alerted to rhetorical devices, ranging from those of Snowball and Napoleon to those of General Zuckerman in Talking in Whispers . They were also alerted to the ways in which language can be abused, where people seek to hurt, offend or persecute others.

The measuring of citizenship attitudes is no easy task. Rather than restate the whole debate about the nature of citizenship I intend to consider some of the general findings to have emerged from the study. The findings come under two categories. Firstly, those attitudes revealed by qualitative and quantitative data. Secondly, those attitudes visible in other contexts.

During most of the modules a definite attempt was made to assess students' attitudes to key issues. Initially, these attitudes were largely noted through analysing a mass of data in the form of essay responses and answers to structured questions. As the research progressed these methods were supplemented by the questionnaire surveys. Depending on the module and the citizenship focus, sometimes there was a pre-test, sometimes a post-test and sometimes both.

It seems most logical to consider responses to each of the foci in turn. Racism among students was seen to exist in both of the very different schools in which the research took place. In line with research such as that of Troyna and Hatcher (1992), racism appears to be a persistent problem in mainly-White schools among a certain section of the school population. As

suggested by Naidoo (1992), it seems particularly prevalent among white working class boys. This said, the research in the Middle England School identified racism in more Middle Class milieux too. A significant number - not just the odd one or two - admitted to having made racist remarks in the Middle England School. A greater number had stood by and done nothing when others had made such remarks. It was encouraging though in the Middle England School that a number of students said that reading Roll of Thunder had changed their outlook through presenting them with racism as experienced by black children. What was striking was their general ignorance of non-white societies past and present despite the fact that many of them lived near the boundaries or within the boundaries of a large multi-ethnic city.

This ignorance was all the more striking in the context of the Midland Industrial Fringe School where the students lived further from multiracial areas. It will be recalled that approximately one quarter of the Key Stage Four students admitted to being racist. Also notable was the fact that over 80% of the students were not aware of ever having previously studied any literature featuring Black characters. In terms of attitudes, a number of students again explained why the reading of the novel had helped to reduce or eliminate racist views which they had previously held. It was also encouraging that 60% of them thought that more such books should be studied. So overall, it was pleasing that some students admitted to altered views but there remained a hardcore who stayed resolutely and unashamedly racist. Awareness of racism as a phenomenon was

high, with two thirds of students suggesting that racism was still a significant problem in the American South. A willingness amongst admittedly racist students to try to change their views and the views of some of their students was less pronounced.

Students' attitudes to Black resistance to racism are also worth considering. In the case of Roll of Thunder, three quarters of the respondents to the questionnaire believed that the Blacks in the novel did not stand up for themselves enough. Yet when an Asian takes matters into his own hands and stabs his white attacker in Come to Mecca, only half of the students felt that he was justified. The majority of respondents commenting on Come to Mecca, it will be recalled, did not feel that the story would improve relationships between ethnic groups. There thus seems to be something of a tension here. There is a definite sense that the oppressed should stand up for themselves but there perhaps seems perhaps to be some anxiety about the possible consequences for the White perpetrators of racism.

The moral rightness of Black resistance was also acknowledged by Key Stage Three students during the study of Underground to Canada. With only one exception, the Year 8 students said that they too would have tried to escape and that they believed that all people should be treated equally. In spite of this, neither the Year 8 nor the Year 9 students showed unanimous admiration for the work of the Quaker Abolitionist, Alexander Ross. Again this implied some tensions and elements of

an apparent refusal to acknowledge a clear moral case. Around ten per cent of the children in both year groups were unwilling to acknowledge the bravery of the escaped slaves. We recall too that both Year groups also felt strongly that words like "Nigger" should not be allowed in books. So an interesting variety of attitudes was seen to emerge, reflecting complex reactions to generally acknowledged racial injustice. While racism seems to be abhorred by many students, others seem to be afraid that peer pressure or other factors may lead them to be racist or may lead some of their peers to be racist.

With all these reservations, it would be wrong to underestimate some of the positive progress made. In both schools there were a number of heartening positive testimonies from both committed anti-racists and new converts. Obviously the impact of one literary text or a series of texts is not going to eliminate racism. But the use of appropriate texts with carefully thought-out teaching strategies has been seen to offer some positive outcomes. An awareness of the milieu in which one happens to be teaching has been seen to be particularly important. Having established students' starting points and prejudices, one can re-teach a novel with the benefit of some insights. For example, I have completely reviewed my approach to Come to Mecca and included far more background material in an attempt to contextualise students' discussions of the issue. Students are now taught the stories in the context of apparently growing racism in Britain, Europe and the United

States so they can view the events described by Dhondy in a wider context.

The second focus involved alternative visions of society based upon readings of Animal Farm and Brother in the Land. Some interesting citizenship attitudes emerged during the study of these texts. The idealism and enthusiasm of the animals in the earlier chapters of Orwell's novel served to interest many Middle England students in a socialist style society. Virtually without exception, they believed that the animals were right to rebel and had some good ideas for developing a society of their own. However, once they saw the undermining of the community by Napoleon and the humans, doubts began to emerge about whether the animals' great plans were in keeping with human / animal nature. As the story progressed they increasingly expressed doubts about whether people were sufficiently selfless to work together for equal reward. So while acknowledging in most cases, the apparent attractiveness of a socialist society, they did take a message from the novel that this could be corrupted and that the good could be betrayed by the evil. This said, there were significant numbers of Middle England students who contended that Orwell was being unduly pessimistic. Many students wrote sensibly about equality of opportunity and equality of outcome. Some showed that they could argue cases such as why the revolution failed or why students need a political education. Many Middle England students expressed a belief that the novel had made them think more carefully about the words of politicians. Some expressed disappointment at the

unflattering view of human nature to emerge from the fable's latter stages.

It will be recalled that in the Midland Industrial Fringe School, some of the lower ability students saw the creative tasks as an excuse to complain about their perceived position in the social order. They aired their grievances about teachers and other agents of authority. What to others had seemed to be pessimism about human nature, seemed to be realism to many of these marginalised, mainly male students. The attitudes they wished to express largely involved frustration with the status quo and little faith in human nature. Many of the boys in particular showed little sympathy for any concept of good citizenship. Their pupil school scenarios generally featured student run schools quickly declining and ultimately self-destructing. So to conclude this section, it is worth noting that certain variables such as class, gender and academic ability seem to influence students' citizenship attitudes or their absence. Texts, as we saw in the racism section, have different meanings brought to them by different readers which are then subject to negotiation with any authorial voice / voices.

In the case of Brother in the Land, the whole novel is an exploration of individuals' attitudes to different models of citizenship. Most students believed strongly that democracy was a vital safeguard when faced with human greed and selfishness. Democracy as a pragmatic response to the potential misuse of arbitrary or unjust authority was a key notion which arose from

both the questionnaire responses and the written assignments. Having read Swindells' novel, most students disapproved of the appointment of unelected individuals to control society following a nuclear war, believing that they would be tempted to abuse the power and influence. The new feudalism operated by Kershaw Farm repelled the students who warmed to the alternative, all-welcoming society known as MASADA. While recognising the temptations to exploit one's fellows, the great majority of the students expressed a preference for the co-operative run by Branwell. Some of the most perceptive students noted that Swindells, in portraying a possible future, was drawing upon historical facts such as feudalism, fascism, slavery and oppression.

The gravity of the situation portrayed in Brother in the Land seemed to make students think seriously about society. The lack of an artistically neat ending such as that which occurs in Animal Farm where the pigs end up looking like the very humans whom they had originally overthrown, left the students with more decisions to make for themselves about likely outcomes and about which group they might belong to. Most of the students felt that Swindells had not been unduly pessimistic and some felt that he could have been more graphic in showing the damage which nuclear bombs cause. So overall, these higher ability students at the Midland Industrial Fringe School displayed maturity and a pleasing faith in the good sense of the majority as expressed by democratic control of society. They resisted the lure of power through the abuse of the weak and strongly

disapproved of all those who would deny others food, clothing or shelter. In short, they approved of good, unselfish citizenship with a definite sense of rights coupled with a very definite sense of responsibilities.

The third citizenship focus was Insiders, Outsiders and Society. S.E.Hinton's novel when first taught in the Middle England School produced clear evidence of young people's attitudes to those on society's margins from their own, largely secure Middle class position. While admiring some aspects of the outsiders' rebelliousness, the students' general feeling was that in the final analysis, the gang of marginalised youths should smarten up, conform and join the Middle Classes. This was most strongly felt by those students who considered that they themselves came from less advantaged homes. They appreciated the good qualities of the outsiders such as their sociability, their loyalty to their group and their rescue of schoolchildren from a blazing church but saw these as benchmarks of that type of behaviour to which all should aspire. To these Middle England students, disadvantage was no excuse for deviancy. So interestingly, despite the apparent attractiveness of elements of the outsiders' lifestyle there was a clear feeling that they should conform without necessarily sacrificing their individuality. The more privileged and able students in the Middle England school concurred with these sentiments. Those in the lower sets were less against law - breaking and more attracted to the defiance of social convention. Many of the boys in particular expressed few if any Middle Class aspirations and did not feel

that the outsiders should make an effort to conform. Interestingly, many of these students observed that the outsiders deserved their bad reputation and did not view them as victims. They saw their acts of lawbreaking as more acceptable / less unacceptable than had their Middle England peers. So in the case of this particular citizenship text we saw variables of class, academic ability and gender affecting the attitudes the students brought to the text and took from the text. It again illustrated the fallaciousness of the simplistic view that some commentators on education periodically express that the teaching of certain texts automatically leads to the promotion of certain values be they anti-racist, anti-sexist, pro-nuclear or anti-nuclear.

Owing to the stock of the Midland Industrial Fringe School, I was only able to teach Camus' The Outsider in the Middle England School. Again some interesting citizenship attitudes were seen to emerge. The students learnt that outsidership may not be limited to ethnic, class or gender groups. They gained valuable insights into the world of adult morality where the boundary between right and wrong may be blurred and where there is often no-one to help you to make the right decision. While understanding Meursault, most of them regretted aspects of his behaviour encompassing both attitudes and actions. Just as in the case of The Outsiders, they saw considerable room for improvement and believed that with more sensitivity he would have survived. Many of the students' views, as we saw, were informed by a thorough reflection on what it means to be a

citizen in a particular context. Many appreciated that Meursault's preparedness to let his friends engage in some cruel and degrading activities showed his unwillingness to consider the needs and rights of other citizens. For all the apparent attractiveness of his pleasure-loving existence, the Middle England students felt that his behaviour had to meet certain minimum standards. The students were prepared to tolerate difference but not a complete disregard for laws and conventions which did not fit in with his instincts and intuitions. The challenge of such an existentialist novel undoubtedly helped students in the development of their own personal moral codes. Possibly the geographically and culturally distant setting helped to contribute to a certain objectiveness of outlook.

Students' attitudes to human rights are the next focus. As has been explained, the students were exposed directly to the language of human rights and case studies of their denial through James Watson's Talking in Whispers. Some students had previously come across the term in their Personal and Social Education lessons, but most approached the novel with only a very sketchy knowledge of what human rights were and what they thought about them. By the end of the module, most students were very supportive of human rights both as a concept and as a cause worthy of support. Despite some of the confusions and misunderstandings about the complexities of the Chilean situation, the majority of the students learnt about key civil and political rights. A number also gained an awareness of social and economic rights in relation to the earlier history of Chile.

Most understood what a junta was, what censorship involved and the nature of propaganda. They saw strategies of resistance to oppression and appreciated the power of literature in the fight for rights. They displayed empathy when considering the poems of Chileans languishing in the Junta's gaols. Thus overall, greater knowledge of human rights concepts led to greater interest in this type of issue which in the case of some students resulted in the mounting of an Amnesty campaign.

Attitudes to the Northern Ireland situation involved a revulsion at terrorist outrages, a sympathy for Northern Irish teenagers unable to live with the freedoms enjoyed on the British mainland and a desire for a speedy resolution to the Troubles. It should be remembered that many students did not absorb very much background information despite extensive efforts. They considered citizenship very much in terms of the then existing status quo characterised by terrorist violence and divided communities. They strongly believed in equal employment rights and freedoms such as freedoms of association, religion and speech. While some of the students did appreciate the role of history in creating some of Ulster's divisions, they felt that the only real solution would be one involving peace accompanied by true equality in employment, housing and political representation. It is suggested that these views reflect the values of young people with a commitment to certain core citizenship values.

Recommendations emerging from the research can be divided into various categories. I shall first address that relating to an individual teacher contemplating the teaching of a text with the hope of engendering some political learning. An awareness of the age, gender, race, academic background and social class of one's students is a prerequisite which is too easily ignored. This research has shown significant differences in response between students in the same school and students in different schools. It has explained likely reasons for the attitudes expressed. It has shown that students bring their own cultural background and values to texts which may or may not be modified or re-inforced by the teaching strategy employed. Texts have been seen not to have a necessarily fixed meaning and only the inexperienced or naive teacher would expect the text to do all the work for them in creating political learning. Creating anti-racist learning from a reading of Come to Mecca though is far harder than from the clearer cut Roll of Thunder. One should approach a text such as Dhondy's only after careful thought about how to discuss some of the complex racisms it airs. Similarly, one needs to think carefully before presenting Hinton's account of gang warfare in Middle America. Working in a town where there was recently a fatal stabbing in circumstances not dissimilar to that in the novel, focuses one's mind on an appropriate pedagogy. A preparedness to consider where students come from is thus vital, as is a readiness to adapt schemes of work where appropriate.

An awareness and, if necessary, a researched awareness of students' initial level of political ignorance or knowledge is also important. Repeated checking of the absorption of knowledge and of key terms is also worthwhile. I should also propose that monitoring their enjoyment of the work is also a relevant concern. Encouraging active learning has been seen to contribute to both enjoyment and the development of knowledge. Effective education for citizenship should have a tangible active learning element within it. Producing a propaganda sheet oneself takes more thought than recognising the lies and exaggerations in someone else's text. Similarly, recording a radio programme with basic equipment in a short time encourages students to experience strategies of resistance to corrupt authority.

The individual teacher can also encourage the students to make links between texts and between concepts and themes explored in texts. Too often, teachers of English teach texts discretely. Some of the citizenship foci explored here afford teachers and students a framework for analysis and description. Where links can be made between texts and between and within genres, students will find that examination boards too are impressed. With many of the new GCSE syllabi being organised into themes, there are many opportunities for making connections.

At the school level there are various recommendations too. Coverage of citizenship issues within English needs to be brought to the attention of the Equal Opportunities Co-ordinator

and / or the person responsible for the delivery of cross - curricular themes and dimensions. Where possible it is desirable to liaise with colleagues - in one's own department and across the school - to assess their direct or indirect coverage of issues. It should also be embedded in the English programme of study and schemes of work. Where one is privileged to sit in on colleague's lessons, it is possible to see if and how they approach such issues.

A certain degree of pragmatism is also needed. As has been mentioned there have been various shifts in the prominence of citizenship in the educational lexicon in the course of the research. Initially it was possible to promote the research under the citizenship banner and obtain school and external support for it. More recently it has proved more helpful to emphasize the contribution of the the research to students' social, moral, spiritual and cultural understanding when seeking funding for courses and fees. This semantic exercise has had no bearing at all on the actual nature of the work undertaken.

Schools at the moment are in danger of succumbing to short termism under pressure in the face of the publication of exam results and Ofsted inspection. However, subject teaching departments are able in many cases to ensure a certain degree of continuity through the delivery of structured yet flexible curricula. For all the debate about National Curriculum English over the years of this research, it looks very likely that teachers will be able to teach virtually the same texts as

before the National Curriculum legislation appeared, if they so wish. There is still a great deal of flexibility and even the reduction in the permitted amount of coursework can be used profitably for the discussion of issues and the reading of more texts. So all is not too bleak. The would-be teacher of citizenship has myriad possibilities and also has the backing of powerful support in the shape of the Ofsted inspection criteria and, to a lesser extent, Curriculum Guidance Eight when viewed as a document of permission.

In terms of the subject teaching community there are some recommendations. I have found it hard to publish this research within the journals of the English teaching / English teacher training community. Even at a time when journal issues have addressed the politics of English teaching some editors seem to prefer to publish a multiplicity of invectives against government policy in preference to classroom based research. This contrasts with the readiness of other journals to promote curriculum development by publishing practitioner research. At times in recent years, elements of the English teaching community seem to have known what they were battling against rather more than what they were battling for.

I suggest that education for modern citizenship is a central element of English teaching and that the subject teaching community should explicitly promote it. This could be part of a positive redefinition of the subject. In such a process, the consideration of research outcomes is vital. As Mathieson

suggested, for too long the ideologues of English have delighted in their rhetorical calls for action often with scant regard for what was happening in classrooms. Ultimately, only the close study of actual practice will inform the development of the fine ideals and targets espoused by English's preachers. When the political skirmishing is over, there will remain generations of prospective citizens keen to learn about their rights and responsibilities in a complex and challenging world. While media, technology and texts change, key issues of citizenship including rights, duties, racism and inclusion and exclusion from society will be as current as they were in the Athens of Aristotle.

APPENDICES

FIGURES

| TEXT | YEAR/GROUP | KEY STAGE | CITIZENSHIP KNOWLEDGE AREA | CITIZENSHIP SKILL AREA | CITIZENSHIP ATTITUDES WHICH ARE PROMOTED | RESEARCHED LEARNING OUTCOME AND/OR STUDENT OPINION | RESEARCH QUESTION(S) RAISED BY THE USE OF THE TEXT | RESEARCH METHOD FOR FUTURE USE |
|---|------------|-----------|--|---|--|--|---|---|
| <u>Roll of Thunder</u> Mildred D Taylor | 10/11 | 4 | Denial/negation of rights on grounds of race | <ul style="list-style-type: none"> - Learning to empathise - Learning to take action to counter injustice | <ul style="list-style-type: none"> - Empathy. - Respect for knowledge | Increased knowledge Empathy | Many students confused/fused racism now and in the USA in the 1930s Danger of misunderstanding | Possibly link <u>Roll of Thunder</u> with some more recent experience of racism |
| <u>Animal Farm</u> George Orwell | 10/11 | 4 | Political systems, ideologies, skills propaganda | <ul style="list-style-type: none"> - analysis of rhetoric - Understanding bias - Using narrative to explore a social/political issue | <ul style="list-style-type: none"> - Scepticism concerning political statements - Awareness of political behaviour - Awareness of diplomacy | Increased historical knowledge and political understanding | To what degree does the teacher of English need to provide historical background | Update questions to include the most recent developments in the former USSR |
| <u>The Outsiders</u> S E Hinton | 10/11 | 4 | Society's expectations Belonging/Not belonging | <ul style="list-style-type: none"> - Awareness of ambiguities of "good" citizenship | <ul style="list-style-type: none"> - Tolerance - Understanding of marginal groups - Understanding of reciprocity in society | Researcher found teenagers demanding conformity | Should teachers aim to increase tolerance of groups who are marginalised or choose to live on the periphery | Think about some more straight forward method of data collection |
| <u>The Outsider</u> Albert Camus | 10/11 | 4 | The law's workings How we are judged Moral responsibility | <ul style="list-style-type: none"> - Awareness of fellow citizens - Awareness of freedom/licence divide | <ul style="list-style-type: none"> - The relationship of rights to responsibilities - Awareness that there is such a thing as society like it or not | Greater awareness of what 'criminals' are judged for beyond their actual crime Awareness of what society may expect | To what degree should teachers encourage students to question a society's norms of behaviour and morality | Devise more easily presentable surveys of student reaction to the major issues posed by the novel |
| <u>Across the Barrenlands</u> Joan Lingard | 9 | 3 | Variation of actual rights in one country Effective restriction of rights | <ul style="list-style-type: none"> - Understanding how rights may be lost - Empathy with those denied rights | <ul style="list-style-type: none"> - Appreciation of the complexities of politics - Appreciation of the need for citizenship education | Greater knowledge of Northern Ireland Awareness of complexities | Some students were confused and/or mildly depressed by the novel | Devise simple questions to establish students' political knowledge of Northern Ireland |

Fig 1. A Summary of the initial research findings in the Middle England School

| <u>Citizens and the Law</u> in theory and in practice | <u>The Denial of Equal</u> <u>treatment</u> to certain groups of citizens | <u>Different experiences of</u> <u>citizenship</u> despite legal framework | <u>What do you need to</u> become a citizen | <u>How to achieve</u> <u>citizenship</u> | <u>What is good citizenship?</u> |
|--|---|--|--|---|----------------------------------|
| THE LAW | EQUAL/ INEQUALITY | LIVED EXPERIENCE | BASIC NEEDS | ACTION FOR CITIZENSHIP | THE MORAL DIMENSION |
| <u>Outsider</u> | <u>Roll of Thunder</u> | <u>Across the Barricades</u> | <u>Animal Farm</u> | <u>Animal Farm</u> | <u>The Outsider</u> |
| <u>Outsiders</u> | <u>Animal Farm</u> <u>Friedrich</u> | <u>Roll of Thunder</u> <u>Animal Farm</u> | <u>Across the Barricades</u> | <u>Roll of Thunder</u> | <u>The Outsiders</u> |

TEXTS

Fig 2. Some citizenship issues raised by literary texts

| <u>Citizenship as Status</u> | <u>Citizenship as voluntary (generally benevolent) activity</u> | <u>Citizenship as Political activity (inactivity)</u> | <u>Social, industrial and economic rights which may or may not be enforced by law</u> |
|---|---|--|--|
| <p>Citizenship as rights of nationality and residence. Citizenship as right to vote, hold office. Citizenship as legally defined entitlements. Citizenship as the law and its workings.</p> | <p>Acting as a member of society in voluntarily helping others and participating in the whole gamut of social experience. This includes the idea that citizens will voluntarily discharge their perceived responsibilities to others.</p> | <p>Political behaviour resulting from a knowledge and understanding of political processes. This could range from involvement in political parties to participation in single issue pressure groups.</p> | <p>Areas where it may be felt that citizens have entitlements and there may or may not be laws to ensure their realisation.</p> |
| <p>Key Characteristics This element actually exists law. Educators can inform students of actual laws, rights etc.</p> | <p>Key Characteristics Educators are asked to form such 'active' citizens, but there can be no element of force. An assumption that welfare professionals cannot or will not do all the necessary caring and providing.</p> | <p>Key Characteristics Educators can explain political processes to students at local, national and international levels. The students will then choose their level of involvement.</p> | <p>Key Characteristics These rights and ideas bound up in them such as the provision of basic needs may need to be met before citizens can engage in citizenship as voluntary activity, political activity, or indeed enjoy those rights conferred in the citizenship as status</p> |

Fig 3. Citizenship: a framework for educators

One citizen differs from another, but the salvation of the community is the common business of them all. (Aristotle, *The Politics*)

He who has the power to take part in the deliberative or judicial deliberation of any state is said by us to be a citizen of that state, and speaking generally, a state if a body of citizens sufficing for the purpose of life. (Aristotle, *The Politics* Book III)

He is a citizen in the fullest sense who shares in the honours of the state. (Aristotle, *The Politics*, Book III)

34 .. in some states the good man and the good citizen are the same, and in others different. (Aristotle)

... happiness cannot exist without excellence, and a city is not to be termed happy in regard to a portion of the citizens, but in regard to them all. (Book VII)

Fig 4. Citizenship as moral enterprise

| | | |
|--|--|---|
| <p>Citizenship as Moral Enterprise (Aristotle 384-322 BC)</p> | <p>Citizenship as Status (The Roman Notion)</p> | <p>Citizenship as Rights (T.H. Marshall, 1963)</p> |
| <p>Key Characteristic(s)</p> <p>Education for the good of the city state with even a readiness to die for it</p> <p>“One citizen differs from another, but the salvation of the community is the common business of them all”. (Aristotle, <i>The Politics</i>)</p> | <p>Key Characteristic(s)</p> <p>Information on Laws/ Rights/Obligations</p> | <p>Key Characteristic(s)</p> <p>An awareness of rights The defence of rights The identification of rights Action to realise rights</p> |

KEY REFERENCES

Everson, P. (1988) *Aristotle's The Politics*, Cambridge University Press

Marshall, T.H. (1963) *Class, Citizenship and Social Development*, Chicago University Press, Chicago

Fig 5. Citizenship: a framework for educators

- **Do the texts offer a reasonable coverage of social and political citizenship issues and social and economic citizenship issues?**
 - **Do the texts address issues in a variety of cultural contexts?**
- **Do the texts offer possibilities for the employment of a range of teaching strategies?**
 - **Do the texts offer examples of the practice good citizenship?**
 - **Do the texts avoid didacticism?**
 - **Do the texts' concern fit in with other programmes of study in the school?**
- **Do the texts offer possibilities for data collection and the subsequent adaptation of teaching programmes?**

1. The text should have demonstrable literary merit/interest. This includes texts which may be within or outside the major literary canons.
2. The texts should correspond to applicable GCSE criteria and/or National Curriculum statutory requirements.
3. The text should relate to a citizenship issue directly or indirectly. The citizenship issue should arise naturally when the text is studied rather than being a bolt-on extra.
4. The text should not be so didactic/prescriptive that it alienates students from its message.
5. The text should offer possibilities for imaginative, analytical and language work.
6. Ideally, aspects of the text should facilitate active learning which could contribute to the development and refinement of oral skills.

1990-1991

Roll of Thunder

The Outsiders

The Outsider (L'Etranger)

Animal Farm

Across the Barricades

1991-1992

Animal Farm

The Outsider

Across the Barricades

Roll of Thunder

Brother in the Land

Come to Mecca

Underground to Canada

Talking in Whispers

1992-1993

The Outsiders

Talking in Whispers

Come to Mecca

Underground to Canada

Roll of Thunder

1993-1994

Talking in Whispers

Roll of Thunder

The Outsiders

Come to Mecca

1994-1995

Come to Mecca

The Outsiders

N.B. This is a complete listing of texts taught. Not every teaching of each novel has been formally researched

Fig 8. The texts used in the study

Middle England School 1990-1991

- Mixed 11 - 16 Comprehensive
- Purpose built comprehensive (1976)
- Local authority school.
- Suburban and commuter village catchment near a Midland industrial city. (population circa 250,000)
- Approximately 5% of students entitled to free meals
- Approximately 57% of students achieving 5 GCSEs (A - C)
- English taught in All - Ability groups throughout the school.

Midland Industrial Fringe School 1991-->

- Mixed 12-16 Comprehensive
- Secondary modern (1950s) school originally
- Grant- maintained from 1/1/92
- Large council estate and mixed public \ private housing on the outskirts of an industrial town (population circa 90,000)
- Approximately 16% of students entitled to free meals.
- Approximately 35% of students achieving 5 GCSEs (A -C)
- English taught in All-Ability groups in Years 8 and 9 and then broad sets in Years 10 and 11.

Fig 9. The Research Context: Middle England School and Midland Industrial Fringe School

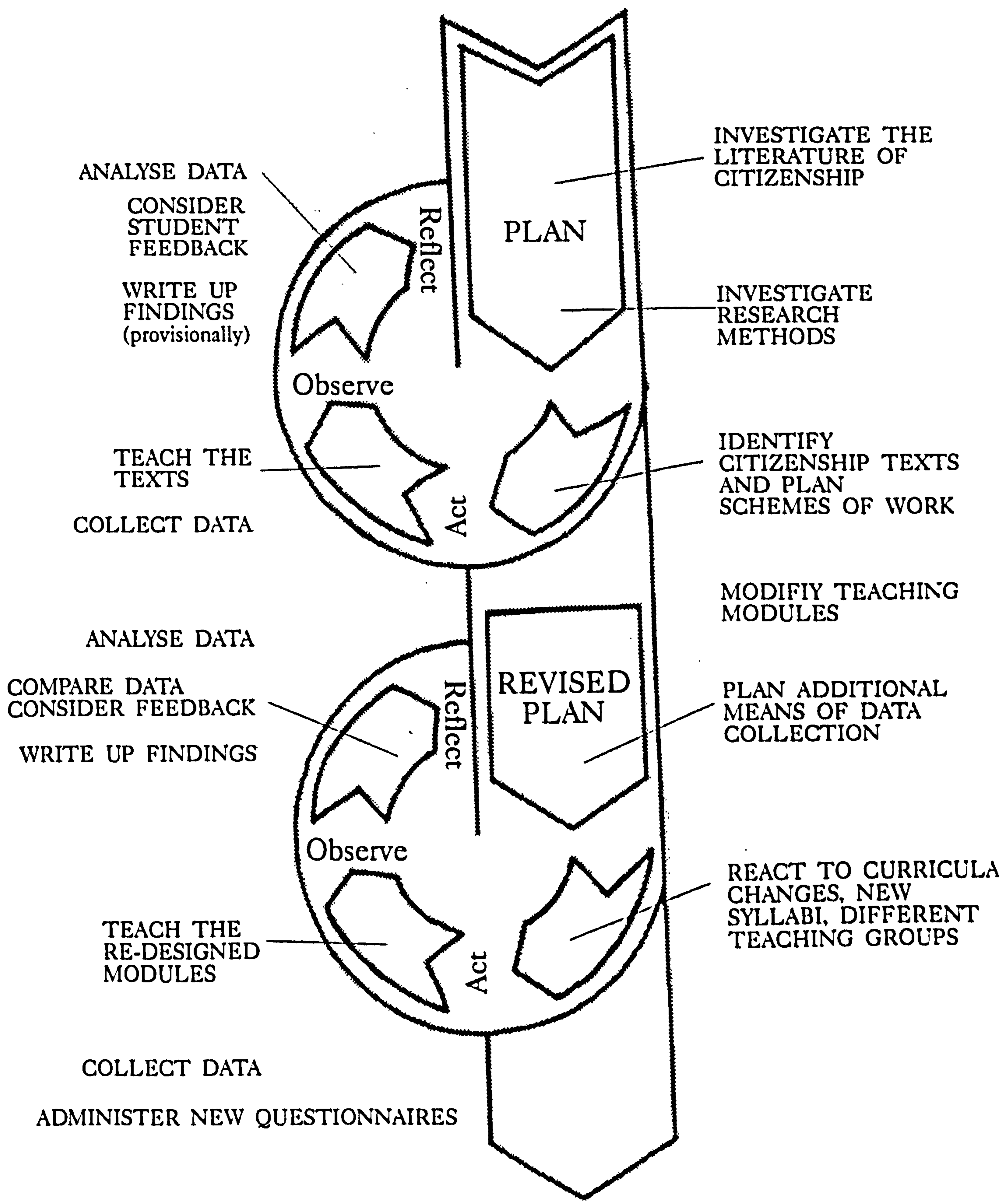


Fig 10. Kemmis's model of Action Research

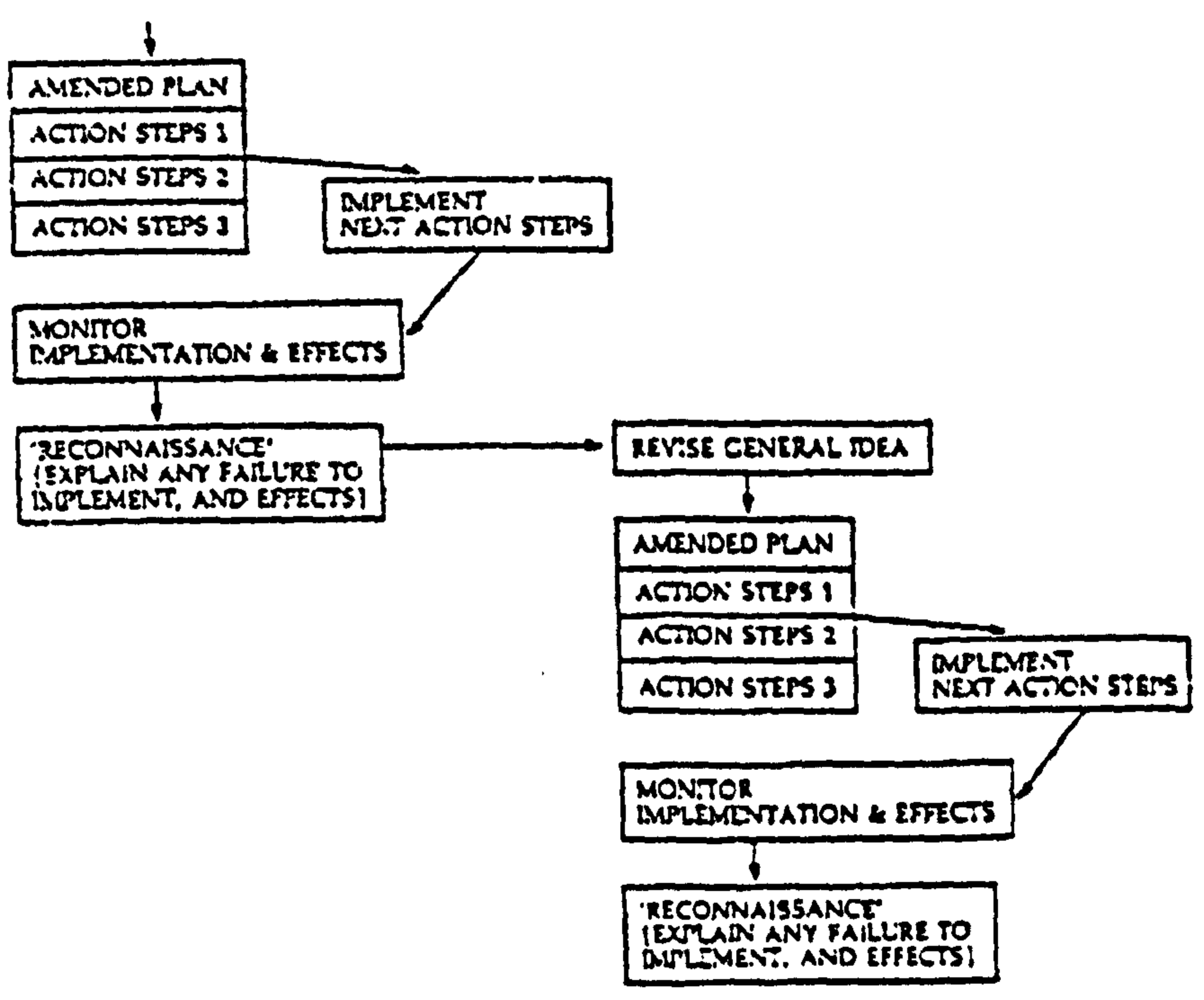
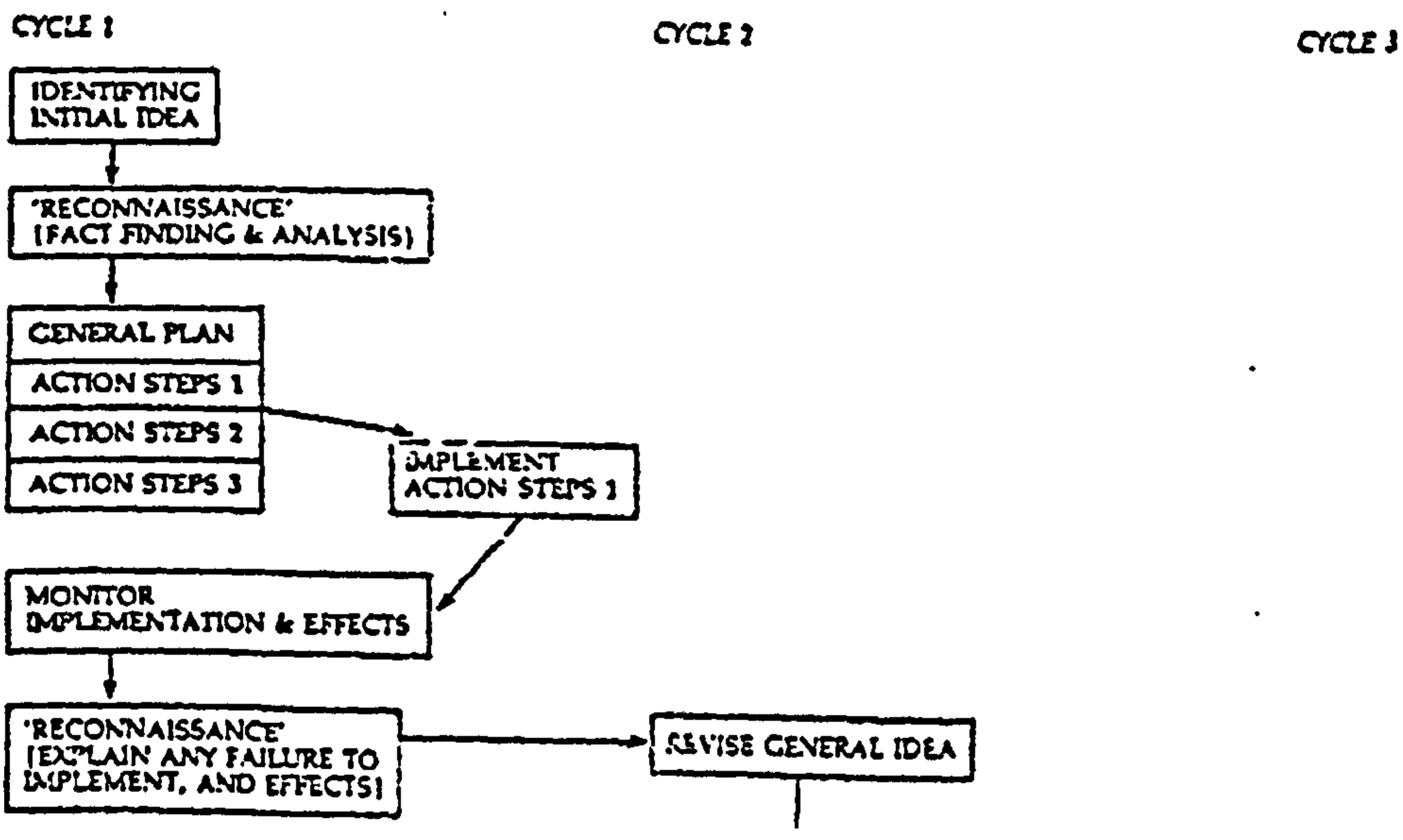
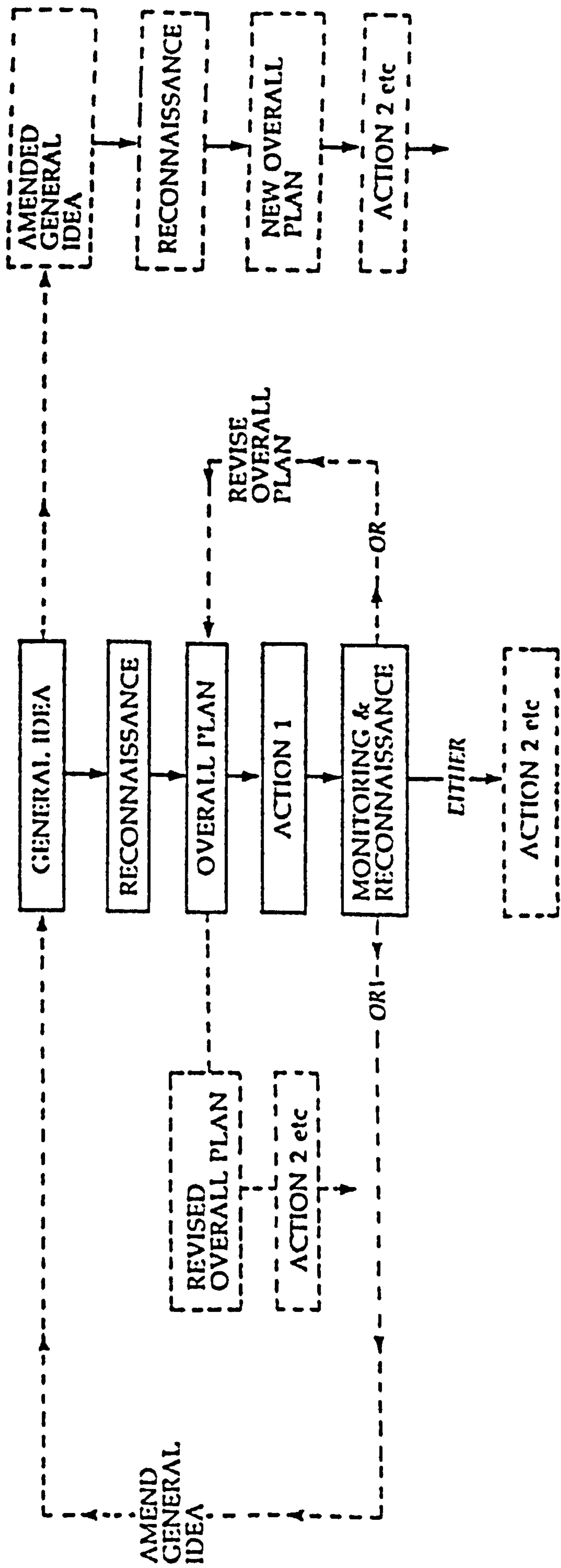


Fig 11. Elliot's model of Action Research



Idealized Representation of the Process of Action Research

Fig 12. Ebbutt's model of Action Research

English and Citizenship

| | | | |
|----------------------------|-----------------------|--|--|
| TEXT AND AUTHOR | YEAR GROUP | STUDENT EXERCISE WHICH GENERATED DATA | RESEARCH YEAR OTHER DATA COLLECTION |
|----------------------------|-----------------------|--|--|

| | | | | |
|--|-------|---|--|-------------------------------|
| Roll of Thunder Hear my Cry Mildred D. Taylor | 10/11 | 1) Structured questions on racism in the novel and students' attitudes to racism then and now. 2) Writing a diary entry from the perspective of little man 3) Comparing <i>Roll of Thunder</i> with modern Black American Women's Poetry. | 1 and 2 1 and 2 2 | Questionnaire in Year 2 |
| Animal Farm George Orwell | 10/11 | 1) Structured questions on the novel 2) Writing a Social/Political fable 3) Account of a student take-over school 4) Comparing the political skills of Snowball and Napoleon | 1 1 and 2 1 and 2 1 and 2 | |
| The Outsiders S.E. Hinton | 10/11 | 1) Structured questions on the film and the novel 2) Placing exercise based on locating insiders and outsiders 3) A story called <i>The Outsider/The Outsiders</i> | 1 and 2 2 2 | Questionnaire in Year 2 |
| The Outsider Albert Camus | 10/11 | 1) Structured questions on the novel 2) The production of a video based on the novel's key scene where an Arab is shot | 1 1 | |
| Across the Barricades Joan Lingard | 9 | 1) Production of a list of rights which Northern Irish teenagers might claim 2) Structured questions on students' perceptions of Catholic/Protestant differences | 1 and 2 1 and 2 | Questionnaire in Year 2 |

Fig 13. Student exercises which generated data

| | Yes | No | Don't Know | Total Replies | No Reply |
|--|-----|----|------------|---------------|----------|
| Have you read any literature (books, poems, plays) about black characters before? | 9 | 35 | 6 | 50 | 0 |
| In English, do you think we should read about more people from other countries and cultures? | 30 | 13 | 7 | 50 | 0 |
| Do you think that you are racist? | 11 | 34 | 5 | 50 | 0 |
| Would you be annoyed if a friend made a racist remark? | 28 | 12 | 5 | 45 | 5 |
| Having started to read <i>Roll of Thunder</i> would you be interested in reading other Black Literature? | 22 | 13 | 13 | 48 | 2 |
| About the Story | | | | | |
| Do you feel sorry for the Blacks? | 41 | 5 | 3 | 49 | 1 |
| Do the Blacks stand up for themselves enough? | 9 | 36 | 3 | 48 | 2 |
| Does Mildred D. Taylor make all her white characters seem bad people? | 13 | 29 | 5 | 47 | 3 |
| Did you realise that Blacks and Whites in Southern U.S.A were treated so differently at school? | 23 | 22 | 2 | 47 | 3 |
| Do you believe that racism still exists in the American South? | 35 | 4 | 8 | 47 | 3 |

Fig 14. *Roll of Thunder*: Results by numbers

| | Yes | No | Don't Know | No Responses |
|--|-----|-----|------------|--------------|
| Have you read any literature (books, poems, plays) about black characters before? | 18% | 70% | 12% | 0% |
| In English, do you think we should read about more people from other countries and cultures? | 60% | 26% | 14% | 0% |
| Do you think that you are racist? | 22% | 68% | 10% | 0% |
| Would you be annoyed if a friend made a racist remark? | 56% | 24% | 10% | 10% |
| Having started to read <i>Roll of Thunder</i> would you be interested in reading other Black Literature? | 44% | 26% | 26% | 4% |
| About the Story | | | | |
| Do you feel sorry for the Blacks? | 82% | 10% | 6% | 2% |
| Do the Blacks stand up for themselves enough? | 18% | 72% | 6% | 4% |
| Does Mildred D. Taylor make all her white characters seem bad people? | 26% | 58% | 10% | 6% |
| Did you realise that Blacks and Whites in Southern U.S.A were treated so differently at school? | 46% | 44% | 4% | 6% |
| Do you believe that racism still exists in the American South? | 70% | 8% | 16% | 6% |

Fig 15. *Roll of Thunder*: Results by percentages

Spring Module 1992
Year 10

| | Yes | No | Don't Know | Total Response | No Response |
|---|-----|----|------------|----------------|-------------|
| Have you enjoyed the module? | 23 | 21 | 8 | 52 | 0 |
| Did you prefer <i>Roll of Thunder</i> to the poetry? | 23 | 21 | 5 | 49 | 3 |
| Did you enjoy the poetry? | 19 | 23 | 6 | 48 | 4 |
| Was there enough work? | 47 | 0 | 2 | 49 | 3 |
| Was there too much work? | 22 | 23 | 3 | 48 | 4 |
| Did you work hard? | 21 | 15 | 14 | 50 | 2 |
| Name your favourite Black poet from the ones studied. | | | | | |
| Say briefly what you have learned in the module | | | | | |
| How might it be improved? | | | | | |
| Any other comments. | | | | | |

Fig 16. Modular questionnaire on *Roll of Thunder* & Poetry(Numbers)

| | Yes | No | Don't Know | No Response |
|---|-----|-----|------------|-------------|
| Have you enjoyed the module? | 44% | 40% | 15% | 0% |
| Did you prefer <i>Roll of Thunder</i> to the poetry? | 44% | 40% | 10% | 8% |
| Did you enjoy the poetry? | 37% | 44% | 12% | 8% |
| Was there enough work? | 90% | 0% | 4% | 8% |
| Was there too much work? | 42% | 44% | 6% | 8% |
| Did you work hard? | 40% | 29% | 27% | 4% |
| Name your favourite Black poet from the ones studied. | | | | |
| Say briefly what you have learned in the module | | | | |
| How might it be improved? | | | | |
| Any other comments. | | | | |

Fig 17. Modular questionnaire on *Roll of Thunder* & Poetry(Percentages)

Read the questions carefully and tick one of the three boxes.

Honest answers help us to improve our modules.

Your Name *Form 8.1*

| | Yes | No | Don't Know | Respondents |
|---|-----|----|------------|-------------|
| • Did you enjoy the story? | 15 | 6 | 2 | 23 |
| • Did you know much before about this period of history? | 3 | 19 | 1 | 23 |
| • Do you think that there were any "good" people who kept slaves? | 6 | 12 | 5 | 23 |
| • If you had been a slave would you have tried to escape? | 19 | 1 | 2 | 22 |
| • Do you admire the work done by people like Mr. Ross? | 15 | 3 | 4 | 22 |
| • Are the black children shown to be brave? | 19 | 2 | 3 | 24 |
| • Do you think that all people should be treated equally? | 24 | 1 | 0 | 25 |
| • Do you think that words like "Nigger" should be allowed in books? | 8 | 16 | 1 | 25 |
| • Has the book changed how you think about black people? | 8 | 8 | 7 | 23 |
| • Do you feel guilty about how slaves used to be treated? | 13 | 8 | 2 | 23 |

Fig 18. Underground to Canada: Results by numbers for year 8

This questionnaire aims to find what you think about your course.
 Read the questions carefully and tick one of the three boxes.
 Answer honestly.

Your Name Form 8.1 Responses by percentages.....

| | Yes | No | Don't Know | Respondents |
|---|-----|----|------------|-------------|
| • Did you enjoy the story? | 65 | 26 | 9 | 23 |
| • Did you know much before about this period of history? | 13 | 83 | 4 | 23 |
| • Do you think that there were any "good" people who kept slaves? | 26 | 52 | 22 | 23 |
| • If you had been a slave would you have tried to escape? | 86 | 5 | 10 | 22 |
| • Do you admire the work done by people like Mr. Ross? | 68 | 14 | 18 | 22 |
| • Are the black children shown to be brave? | 79 | 8 | 13 | 24 |
| • Do you think that all people should be treated equally? | 96 | 4 | 0 | 25 |
| • Do you think that words like "Nigger" should be allowed in books? | 32 | 64 | 4 | 25 |
| • Has the book changed how you think about black people? | 35 | 35 | 30 | 23 |
| • Do you feel guilty about how slaves used to be treated? | 57 | 35 | 9 | 23 |

Fig 19. *Underground to Canada*: Results by percentages for year 8

1992 - 1993

Module Questionnaire

G.C.S.E./ Key Stage Three English

Read the questions carefully and tick one of the three boxes.

Honest answers help us to improve our modules.

N=40

Your Name

| | Yes | No | Don't Know | Respondents |
|---|-----|----|------------|-------------|
| • Did you enjoy the story? | 26 | 12 | 2 | 40 |
| • Did you know much before about this period of history? | 2 | 35 | 2 | 39 |
| • Do you think that there were any "good" people who kept slaves? | 24 | 13 | 2 | 39 |
| • If you had been a slave would you have tried to escape? | 31 | 5 | 3 | 39 |
| • Do you admire the work done by people like Mr. Ross? | 32 | 5 | 1 | 39 |
| • Are the black children shown to be brave? | 31 | 4 | 4 | 39 |
| • Do you think that all people should be treated equally? | 32 | 3 | 2 | 37 |
| • Do you think that words like "Nigger" should be allowed in books? | 14 | 22 | 3 | 39 |
| • Has the book changed how you think about black people? | 10 | 20 | 7 | 37 |
| • Do you feel guilty about how slaves used to be treated? | 17 | 11 | 11 | 39 |
| | 360 | | | |

Fig 20. *Underground to Canada*: Results by numbers for year 9

1992 - 1993

Module Questionnaire

G.C.S.E./ Key Stage Three English

Read the questions carefully and tick one of the three boxes.

Honest answers help us to improve our modules.

Your Name

| | Yes | No | Don't Know | Respondents |
|---|-----|------|------------|-------------|
| • Did you enjoy the story? | 65% | 30% | 5% | 40 |
| • Did you know much before about this period of history? | 5% | 90% | 5% | 39 |
| • Do you think that there were any "good" people who kept slaves? | 62% | 33% | 5% | 39 |
| • If you had been a slave would you have tried to escape? | 79% | 13% | 8% | 39 |
| • Do you admire the work done by people like Mr. Ross? | 84% | 13%5 | 3% | 38 |
| • Are the black children shown to be brave? | 79% | 10% | 10% | 39 |
| • Do you think that all people should be treated equally? | 86% | 8% | 5% | 37 |
| • Do you think that words like "Nigger" should be allowed in books? | 36% | 56% | 8% | 39 |
| • Has the book changed how you think about black people? | 27% | 54% | 19% | 37 |
| • Do you feel guilty about how slaves used to be treated? | 44% | 28% | 28% | 39 |

Fig 21. *Underground to Canada*: Results by percentages for year 9

Key Stage Three English

Writing an acrostic poem.

You should organise your poem in the form of an ACROSTIC which involves using certain words to give you the first letters of each line e.g. *an acrostic about slavery.*

Slaves
Lived
Appalling lives with
Very little food.
Every day they faced whipping!
Regular whipping was part of their lives
Yet they kept their dignity

The acrostic should be about the life on the plantation. Try to mention how they were bought, sold, fed, clothed and housed- You may mention Massa Hensen's Virginian plantation as well as Massa Riley's Deep South plantation. You should try to mention the names of the characters involved in the story. Try to mention the feelings of the slaves and their hopes for a new life in Canada. You may also want to mention the work of the Canadian Abolitionist, Mr Alexander Ross. You may choose to write the word round which your acrostic is written with a different coloured pen/pencil. If you enjoy writing your poem try writing another poem of the same form on a different subject/theme,

e.g. *Escape to Canada*
Quaker Abolitionist
Black History
Modern Slavery

N.B. Remember to put punctuation such as commas, full-stops etc. where necessary.

| <u>Questionnaire</u> | Yes | No | Don't Know | Respondents |
|--|-----|----|------------|-------------|
| • Does Dhondy tell a good story? | 22 | 12 | 6 | 40 |
| • Did you enjoy "Two kinda truth"? | 17 | 18 | 4 | 39 |
| • Do you think that the teacher's idea that great poetry tells truths is correct? | 10 | 19 | 8 | 37 |
| • Do you think like Bonny that truth is what the masses like (meaning what is commercial and will sell records/videos) | 15 | 15 | 8 | 38 |
| • Do you think that the teacher treated Bonny fairly? | 13 | 20 | 5 | 38 |
| • Do you think that Bonny treated the teacher fairly? | 11 | 23 | 4 | 38 |

Salt on a Snake's Tail Questions

| | | | | |
|--|----|----|---|----|
| • Does Mr Miah seem to be scared of the "rubbish whites"? | 24 | 8 | 6 | 38 |
| • Does he seem to give into them? | 24 | 13 | 3 | 40 |
| • Does Jolil think that his dad gives in too easily? | 26 | 11 | 3 | 40 |
| • Does Khalil believe in violence? | 20 | 13 | 6 | 39 |
| • Do the Miahs suffer from racial abuse? | 28 | 5 | 6 | 39 |
| • Do you think that Mr Miah is justified in stabbing his attacker? | 21 | 14 | 5 | 40 |
| • Do you think that this story is likely to improve relationships between ethnic groups? | 11 | 23 | 6 | 40 |
| • Do you think that you are racist? | 12 | 26 | 1 | 39 |
| • Have you ever used racial abuse? | 23 | 13 | 2 | 38 |

| Two kinda truth | Yes | No | Don't Know | Respondents |
|---|-----|----|------------|-------------|
| Does Dhondy tell a good story? | 55 | 30 | 15 | 40 |
| Did you enjoy "Two kinda truth"? | 44 | 46 | 10 | 39 |
| Do you think that the teacher's idea that great poetry tells truths is correct? | 27 | 51 | 22 | 37 |
| Do you think like Bonny that truth is what the masses like (meaning what is commercial and will sell records/videos)? | 39 | 39 | 21 | 38 |
| Do you think that the teacher treated Bonny fairly? | 34 | 53 | 13 | 38 |
| Do you think that Bonny treated the teacher fairly? | 29 | 61 | 10 | 38 |

Salt on a Snake's Tail

| Questions | Yes | No | Don't Know | Respondents |
|--|-----|----|------------|-------------|
| Does Mr Miah seem to be scared of the "rubbish whites"? | 63 | 21 | 16 | 38 |
| Does he seem to give into them? | 60 | 33 | 7 | 40 |
| Does Jolil think that his dad gives in too easily? | 65 | 28 | 8 | 40 |
| Does Khalil believe in violence? | 51 | 33 | 15 | 39 |
| Do the Miahs suffer from racial abuse? | 72 | 13 | 15 | 39 |
| Do you think that Mr Miah is justified in stabbing his attacker? | 53 | 35 | 12 | 40 |
| Do you think that this story is likely to improve relationships between ethnic groups? | 28 | 58 | 15 | 40 |
| Do you think that you are racist? | 31 | 67 | 3 | 39 |
| Have you ever used racial abuse? | 61 | 34 | 5 | 38 |

Fig 24. *Come to Mecca: year 11 questionnaire results by percentages*

GCSE English Literature / Key Stage Four
Robert Swindells' Brother in the Land
A response to Swindells' vision of a post-nuclear world

(INTRO. Mention the different groups and what happens to them.)

Swindells' novel gives one person's vision of a post-nuclear world. Within the novel, various different groups of people are seen to emerge. They each have behaviour patterns which define them as group members.

The main groups include:

Kershaw Farm (led by local commissioner)

MASADA (led by Branwell)

Terminals (terminally ill)

Goths (marauding bands)

Purples (cannibals)

Badgers (hoarders)

The Swiss Army (professional soldiers)

Paragraph One.(Kershaw Farm and the Commissioner)

Each group behaves in a particular way. The group based around Kershaw Farm start off well-armed and well-resourced. You should describe how they attempt to impose their authority. You should mention what they did to the old, the sick and the disabled. You should mention how they re-settle the population around the farm. You should discuss their taking of everybody's food and supplies. You should mention the fact that their behaviour is compared to the feudal system and to the tactics of the Nazis.

Paragraph Two.(MASADA)

You should contrast the behaviour of those at MASADA with the people at KERSHAW FARM.

Who does Branwell accept and why? How are food and tasks shared? How are the old, the sick and children looked after? What sort of community is it?

How does the community begin to go wrong?

Could such a community ever have succeeded?

Paragraph Three(The Sick)

Describe the behaviour of the Spacers and the Terminals and say what happens to them. You will need to look up relevant sections of the book.

Paragraph Four(Marauders)

Describe the behaviour of the Goths and the Purples. What rules, if any, do they live by? Are they responsible to anybody? Have they got a sense of community? How has the nuclear warfare affected these peoples behaviour.

Paragraph Five(Hoarders)

Explain how the badgers were unpopular. What was their attitude to the fact that they had food? How did they protect their food?

Should they have shared their food? Did they deserve what happened to them?

Paragraph Six(The truth of Swindells' vision)

Overall, you have developed a picture of Swindells' view of how human beings would behave in a terrible situation. Now give your views. What group would you have been in? Who would you have looked after? How would you have behaved? Has Swindells' been too pessimistic? Would people have obeyed all instructions?

Do you think that people are basically selfish? How do you think that a society could be organised in the aftermath of a nuclear bomb?

Should decisions be taken democratically or is strong authority needed?

Paragraph Seven(General Conclusion)

Give your opinion of the novel. Is it well written? Is it exciting? Are the characters well described? Do you like Swindells' style? Do you think you have learned about what a post nuclear world would be like?

Why do you think that Swindells wrote *Brother in the Land*?

Swindells' vision of a post-nuclear world

Key References

Oxford University
Press Edition

- p.16/17 Authority
- p.20 Rubber suits
- p.26 Fall-out gear, weapons
- p.28 Visitors to Kershaw Farm don't return
- p.36 Special Instruction
- p.38 Danny imagines what might be happening there
- p.43 Attack on Kershaw Farm
- p.44 A comparison with the Nazis
- p.55 Commissioners representatives
- p.61 Poisoning Spacers
- p.76 Feudal community
- p.91 Branwell describes Kershaw Farm
- p.94 Forced Farm
- p.101 Comparison with Belsen(death/concentration camp)

- p.118 Kershaw Farm is taken over

- p.74 Branwell and Ben
- p.75 Name
- p.76 MASADA's purpose
- p.78 The community
- p.79 Jobs
- p.80 Organisation
- p.81 Shower
- p.83 Treatment of ill/sick
- p.84/85 Rhodes
- p.86 Community spirit
- p.91 Resistance
- p.92 Self-defence
- p.95 Use of violence
- p.103 Poisoned well
- p.118 Treating prisoners of war
- p.121 School
- p.124 Sleeping Arrangements
- p.130 Treatment of sick
- p.138 Swiss arrive
- Defined as a commune
- p.141 Need to forage

Spacers p.61 - 62

Goths p.62

Purples p.110 - 111

Badgers p.46 - 47

Key Concepts

Democracy

Authority

Fascism

Feudalism

Fig 26 Swindells' vision of a post - nuclear world : Key references

GCSE Module Questionnaire

Please answer honestly and tick the boxes carefully.
Such feedback helps us to improve our courses

N=46

| | <i>Yes</i> | <i>No</i> | <i>Don't Know</i> | <i>Respondents</i> |
|---|------------|-----------|-------------------|--------------------|
| • Do you think that the story is a realistic description of a post-nuclear world? | 30 | 10 | 6 | 46 |
| • Do the people of MASADA have the best way of organising a group of people in a post-nuclear world? | 36 | 5 | 5 | 46 |
| • Do you think that the sort of authority/regime run from Kershaw Farm would be a likely eventuality following a nuclear explosion? Is this how people with the power and resources would behave? | 31 | 4 | 11 | 46 |
| • Do you think that fewer people in reality, would behave in the selfish way that say the Goths and Purples do in the novel? | 13 | 28 | 5 | 46 |
| • Do you think that most people are basically good? | 8 | 29 | 7 | 44 |
| • Do you think that a democratic system where people have a vote and a say is the best way of organising a community? | 40 | 3 | 3 | 46 |
| • Would you like to live in a society where there was stricter authority with more police, more rules, more laws ect...? | 9 | 28 | 9 | 46 |
| • Were you surprised by the behaviour of the Swiss army? | 27 | 14 | 5 | 46 |
| • Do you think that the read message of the book is that a post-nuclear world would not be worth living in? | 23 | 10 | 12 | 45 |
| • Has the book made you worried about the number of nuclear weapons in the world and their potential for destruction? | 24 | 20 | 2 | 46 |
| | 367 | | | |

Fig 27. *Brother in the Land* : results by numbers

GCSE Module Questionnaire

Please answer honestly and tick the boxes carefully.
Such feedback helps us to improve our courses

N=46

| | <i>Yes</i> | <i>No</i> | <i>Don't Know</i> |
|---|------------|-----------|-------------------|
| • Do you think that the story is a realistic description of a post-nuclear world? | 65% | 22% | 13% |
| • Do the people of MASADA have the best way of organising a group of people in a post-nuclear world? | 78% | 11% | 11% |
| • Do you think that the sort of authority/regime run from Kershaw Farm would be a likely eventuality following a nuclear explosion? Is this how people with the power and resources would behave? | 67% | 9% | 24% |
| • Do you think that fewer people in reality, would behave in the selfish way that say the Goths and Purples do in the novel? | 28% | 61% | 11% |
| • Do you think that most people are basically good? | 17% | 66% | 16% |
| • Do you think that a democratic system where people have a vote and a say is the best way of organising a community? | 87% | 7% | 7% |
| • Would you like to live in a society where there was stricter authority with more police, more rules, more laws ect...? | 20% | 60% | 20% |
| • Were you surprised by the behaviour of the Swiss army? | 59% | 30% | 11% |
| • Do you think that the read message of the book is that a post-nuclear world would not be worth living in? | 51% | 22% | 27% |
| • Has the book made you worried about the number of nuclear weapons in the world and their potential for destruction? | 52% | 43% | 4% |

Fig 28. *Brother in the Land* : results by percentages

| QUESTIONNAIRE Tick one of the boxes | | Year 9 | Groups Summer term 1992 | | |
|--|--|-------------------|-------------------------|----|-------------------------|
| | | N=39 Name..... | Yes | No | Form..... Don't Know |
| 1 | Did you enjoy the film? | 38 | 0 | 0 | 1 |
| 2 | Did you like the group who are "The Outsiders" ? | 34 | 1 | 3 | 1 |
| 3 | Do you admire the way in which they behave? | 10 | 23 | 6 | 0 |
| 4 | Do you think people should break the law? | 3 | 28 | 7 | 1 |
| 5 | Do you think they(<i>The outsiders</i>) deserve their bad reputation? | 8 | 24 | 6 | 1 |
| 6 | Do "Insiders" (<i>normal people</i>) treat the "Outsiders" fairly? | 6 | 31 | 1 | 1 |
| 7 | Does the film suggest that the outsiders should begin to behave themselves? | 25 | 7 | 6 | 1 |
| 8 | Is the film a true/realistic description of young peoples attitudes and behaviour? | 22 | 12 | 4 | 1 |
| 9 | Do you know any people who behave like the "Outsiders" of the film? | 23 | 14 | 1 | 1 |
| 10 | Do you think the Socs are as badly behaved as the "Outsiders"? | 27 | 6 | 6 | 0 |
| | | 369 | | | |

Fig 29. The Outsiders : Year 9 responses by numbers

QUESTIONNAIRE
Tick one of the boxes

Year 9
Results by Percentages

Groups Summer term 1992
Form.....

Name.....

| | | Yes | No | Don't Know | No Response |
|----|--|-----|-----|------------|-------------|
| 1 | Did you enjoy the film? | 97% | 0% | 0% | 3% |
| 2 | Did you like the group who are "The Outsiders" ? | 87% | 3% | 8% | 3% |
| 3 | Do you admire the way in which they behave? | 26% | 59% | 15% | 3% |
| 4 | Do you think people should break the law? | 8% | 72% | 15% | 3% |
| 5 | Do you think they(<i>The outsiders</i>) deserve their bad reputation? | 21% | 62% | 15% | 3% |
| 6 | Do "Insiders" (<i>normal people</i>) treat the "Outsiders" fairly? | 15% | 79% | 3% | 3% |
| 7 | Does the film suggest that the outsiders should begin to behave themselves? | 64% | 15% | 15% | 3% |
| 8 | Is the film a true/realistic description of young peoples attitudes and behaviour? | 56% | 31% | 10% | 3% |
| 9 | Do you know any people who behave like the "Outsiders" of the film? | 59% | 36% | 3% | 3% |
| 10 | Do you think the Socs are as badly behaved as the "Outsiders"? | 59% | 15% | 15% | 0% |
| | | 370 | | | |

Fig 30. The Outsiders : Year 9 responses by percentages

Year 10

Summer 1992

QUESTIONNAIRE

PERCENTAGES

Tick one of the boxes

Don't

No

Know

Response

Yes

No

| | | Yes | No | Don't Know | No Response |
|----|--|-----|-----|------------|-------------|
| 1 | Did you enjoy the film? | 70% | 27% | 0% | 3% |
| 2 | Did you like the group who are "The Outsiders" ? | 67% | 23% | 3% | 7% |
| 3 | Do you admire the way in which they behave? | 37% | 63% | 0% | 0% |
| 4 | Do you think people should break the law? | 40% | 57% | 3% | 0% |
| 5 | Do you think they(<i>The outsiders</i>) deserve their bad reputation? | 43% | 50% | 0% | 7% |
| 6 | Do "Insiders" (<i>normal people</i>) treat the "Outsiders" fairly? | 37% | 60% | 0% | 3% |
| 7 | Does the film suggest that the outsiders should begin to behave themselves? | 60% | 33% | 7% | 0% |
| 8 | Is the film a true/realistic description of young peoples attitudes and behaviour? | 50% | 40% | 10% | 0% |
| 9 | Do you know any people who behave like the "Outsiders" of the film? | 57% | 33% | 7% | 3% |
| 10 | Do you think the Socs are as badly behaved as the "Outsiders"? | 73% | 13% | 10% | 3% |

371

Fig 31. *The Outsiders* : Year 10 responses by percentages

Year 10 by numbers

Summer 1992

QUESTIONNAIRE

Tick one of the boxes

| | | Yes | No | Don't Know | No Response |
|----|--|-----|----|------------|-------------|
| 1 | Did you enjoy the film? | 21 | 8 | 0 | 1 |
| 2 | Did you like the group who are "The Outsiders" ? | 20 | 7 | 1 | 2 |
| 3 | Do you admire the way in which they behave? | 11 | 19 | 0 | 0 |
| 4 | Do you think people should break the law? | 12 | 17 | 1 | 0 |
| 5 | Do you think they(<i>The outsiders</i>) deserve their bad reputation? | 13 | 15 | 0 | 2 |
| 6 | Do "Insiders" (<i>normal people</i>) treat the "Outsiders" fairly? | 11 | 18 | 0 | 1 |
| 7 | Does the film suggest that the outsiders should begin to behave themselves? | 18 | 10 | 2 | 0 |
| 8 | Is the film a true/realistic description of young peoples attitudes and behaviour? | 15 | 12 | 3 | 0 |
| 9 | Do you know any people who behave like the "Outsiders" of the film? | 17 | 10 | 2 | 1 |
| 10 | Do you think the Socs are as badly behaved as the "Outsiders"? | 22 | 4 | 3 | 1 |
| | | 372 | | | |

Fig 32. *The Outsiders*: Year 10 results by numbers

Summary of (1991) Middle England School findings

- Students enjoy the module
- Demonstration of a clear awareness of social class
- Scant reference to different race or language leading to Outsider status
- Conformity generally seen as a virtue
- Little celebration of eccentricity or even individuality
- Perception that Geasers should conform
- Awareness of peer group pressure
- Awareness of the existence of social deprivation
- Awareness of symbolism of childhood as a golden state.
- An appreciation of the text's exploration of problems of identity, friendship, social status and behaviour.
- A perception of the text as encouraging better behaviour rather than celebrating violence.

Midland Industrial Fringe School

Virtually unanimous liking of the film by Year 9

Virtually unanimous liking for the Outsiders

The "Rich Kids" were perceived to have behaved just as badly as the Geasers.

Two thirds of the students claimed to know young people who display outsider - type behaviour.

Year Ten students did not see the Outsiders as victims to the same degree as Year Nine students.

Year Tens students had a more ambivalent attitude to the law.

The placing exercise revealed some students' lines of thought.

A more comprehensive range of written responses to the structured questions than in the Middle England School

The Outsiders by S.E. Hinton

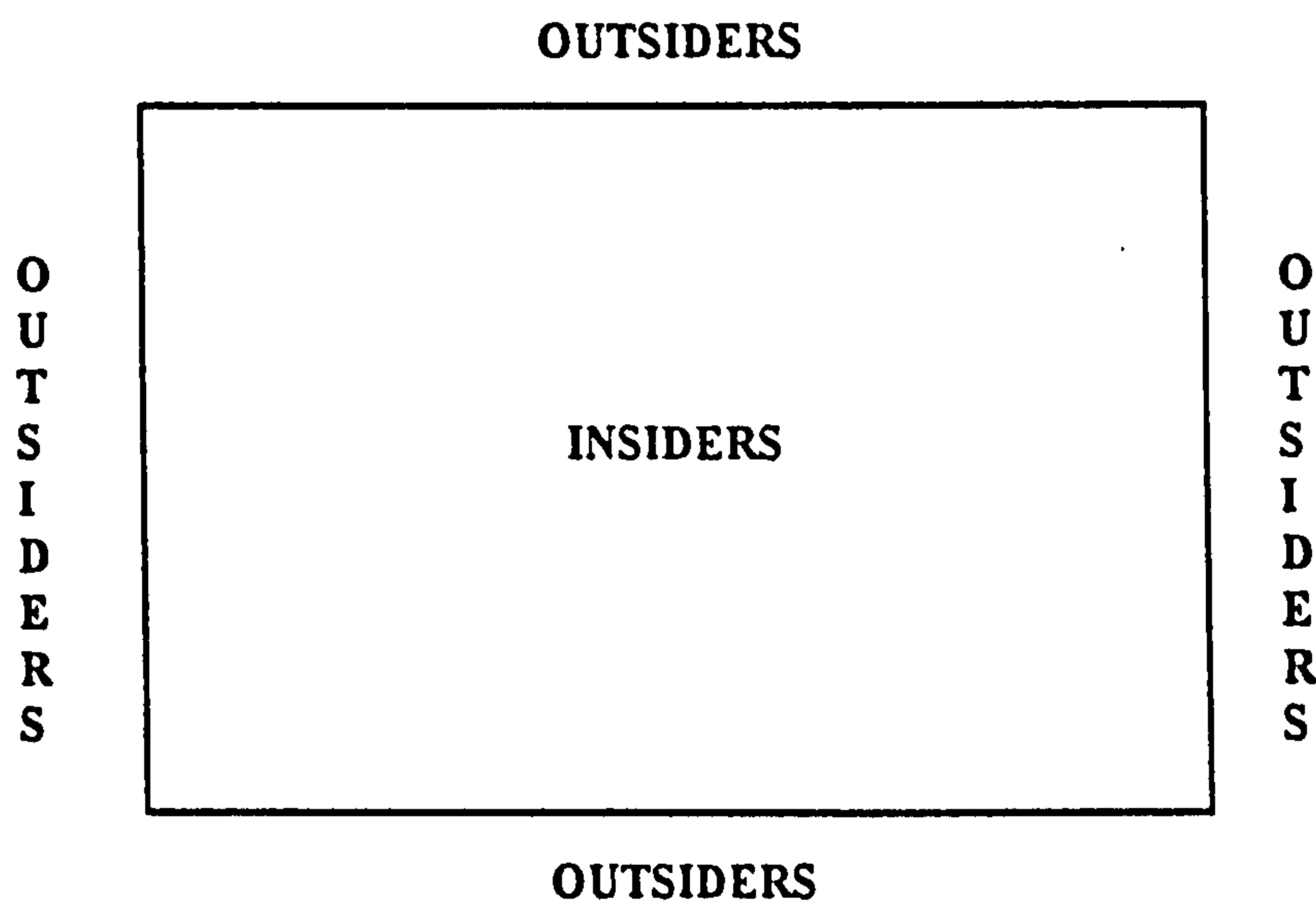
Having watched the film you should have some ideas why the group of teenagers are known as The Outsiders.

In your exercise books you are now going to draw a diagram of people in society who you think are Insiders or Outsiders. You should draw a circle or a rectangle. Put Insiders within the shape and Outsiders outside it.

Below is a list of people to include.

Teachers, police, office workers, hooligans, nurses, traffic wardens, secretaries, tramps, gipsies (travellers), skinheads, the homeless, the unemployed, teenagers, criminals, the Royal Family.

If you wish you can put the most "inside" people in the very centre.



Factors that I believe led Meursault to shoot the Arab

Previous Fight when Raymond received injuries to arm, mouth

↓

Having to explain what had happened to the women

↓

The sound of the sun and silence with the sound of the little spring and the three notes of the reed played by one of the Arabs

↓

His head ringing from the sun.

↓

The thought of facing the women again.

↓

Continual "*blinding rain pouring down out of the sky*".

↓

The dazzling red glare.

↓

His forehead swelling up under the sun.

↓

The heat pushing against him and the drunken haze pouring into him.

↓

Thinking he saw the spring behind the rock but it turned out to be the Arab who had wounded Raymond.

↓

The calmness of the Arab and the whole afternoon.

↓

The Arab sitting up as he sees Meursault so Meursault grips gun

↓

The Arab looking at him

↓

"The waves sounded even longer and lazier than they had been at midday"

The Whole Beach reverberating in the sun and pressing him from behind

↓

The shadows on the Arab's face making him seem to be laughing

↓

The sun was burning his cheeks and drops of sweat gathering in his eyebrows

↓

The weather resembling that on the day of his mother's funeral: "*depressing and inhospitable*"

↓

Throbbing veins under his skin on his forehead

↓

Heat making him step forward

↓

Light leaping off Arab's knife "*lunging*" at his forehead

↓

All sweat from eyebrows suddenly ran into his eyes and "*blinded*" him

↓

"*Cymbals*" and sun clashing against his forehead

↓

Knife like a red-hot blade "*gnawing*" at his eyelashes and gouging out his stinging eyes"

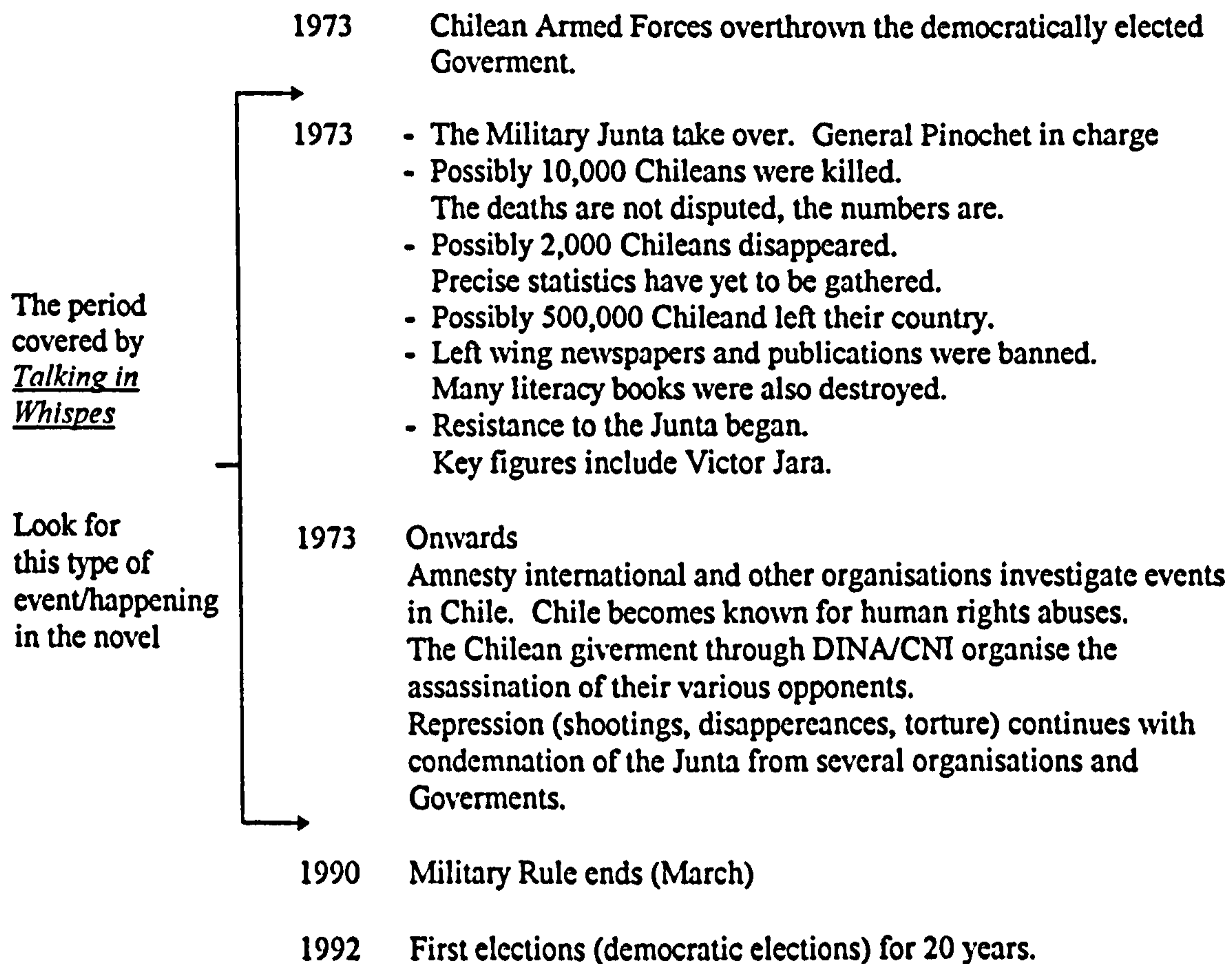
↓

Sky and sea seemed to spit and rain fire

↓

THE TRIGGER GAVE

Fig 36. One student's views on factors that led Meursault to shoot the Arab



James Watson's Talking in Whispers

GCSE/Key Stage Four Assignment on "Talking in Whispers" - fact or fiction?

| Column One FACT | Column Two FICTION (AS DESCRIBED IN THE NOVEL) |
|---|--|
| (1) | |
| (2) | |
| (3) | |
| (4) | |
| (5) | |
| (6) | |
| (7) | |
| (8) | |
| (9) | |
| (10) | |
| (11) | |
| (12) | |
| (13) | |
| (14) | |
| (15) | |
| In this column put historical events, people and places | In this column put the author's fictional events, people and places which match with/correspond to Chilean history |

FACT OR FICTION

Chilean Poetry Oral Assignment

KEY STAGE FOUR: ASSESSED FROM LEVEL 1 TO 10

TASK

Produce five minutes worth of a radio programme based on poems written by the disappeared or their relatives.

You should use at least three programmes or songs from the selection you have been given.

You may choose poems linked by a theme or by a similar emotion or you may choose contrasting responses to disappearances.

You should read out the poem either before, during or after your discussion of it

SUGGESTIONS

INTRODUCE YOUR POEM WITH SOME BACKGROUND INFORMATION PUTTING THE POEMS IN A CONTEXT

Refer to events from *Talking In Whispers*

Your audience is teenagers - make your programme suitable for students of your age

You may wish to mention the work of organisations such as Amnesty International if you consider it relevant

You may wish to mention countries where even today people disappear on account of their political or religious beliefs

PRODUCE A SCRIPT FROM WHICH YOU CAN READ OUT YOUR PROGRAMME

To achieve a high grade you need to read out poems clearly and with understanding

You need to explain what they are saying mentioning key images and important words and ideas

You also need to give your opinion of the poem's power or lack of power

IF YOU WISH YOU MAY WRITE YOUR OWN POEM OR SONG IN RESPONSE TO THOSE WHICH YOU HAVE STUDIED.

Talking in Whispers

Links with GCSE English Criteria (1990)

Particular links with the module of work.

Speaking and Listening Criteria

3.5.6. Pupils must demonstrate that they can reflect on and evaluate ways in which they and others use spoken and written language in different contexts and for different purposes. (Antijunta broadcast)

Reading Criteria

3.7. The range of purposes for reading should be wide, including ... reading to retrieve particular information for study purposes. (Background reading for Fact or Fiction essay)

3.8.4. Pupils must demonstrate ... that they can understand and appreciate choice which writers, including themselves, may make in language, structure and form to achieve the effects they want. (Writing about James Watson's motives in Fact or Fiction essay)

Writing Criteria

3.10.2. They must demonstrate in writing that they can understand order and present facts, ideas and opinions. (Fact or Fiction)

3.10.3. They must demonstrate in writing that they can show a sense of audience and an awareness of style in a variety of situations. (Letter to Mrs. Chailey, Script for anti-junta radio broadcast)

Schemes of Assessment and Assessment Techniques

Links with Talking in Whispers module.

4.11.5. The range of written responses should take account of the process of reading from initial thoughts to considered review. They should be varied so as to include imaginative exploration as well as direct commentary. (Imaginative exploration in the letter assignment, considered review in Fact or Fiction?)

4.11.7. A range of tasks should be set to provide opportunities for candidates to produce writing which is varied in kind, topic purpose and audience. (Letter, essay, radio script)

James Watson's Talking In Whispers

Module Questionnaire

G.C.S.E./ Key Stage Four English

Read the questions carefully and tick on of the three boxes.

Honest answers help us to improve our modules.

| | Yes | No | Don't Know | Respondents |
|---|-----|----|------------|-------------|
| • Before reading the novel did you know anything about Chile? | 2 | 26 | 0 | 28 |
| • Is the Junta in favour of democracy (in the book)? | 3 | 18 | 9 | 30 |
| • Is Amnesty International in favour of democracy? | 18 | 3 | 13 | 34 |
| • Does Andres support the Junta? | 5 | 26 | 0 | 31 |
| • Are the puppeteers making fun of General Zuckerman? | 30 | 1 | 2 | 33 |
| • From your background reading would you say that the book gives an accurate picture of what happened in Chile? | 28 | 3 | 2 | 33 |
| • Did you think that the main characters (Andres, Isa and Beto) were effectively characterised? | 26 | 3 | 5 | 34 |
| • Did you enjoy the story? | 8 | 22 | 4 | 34 |
| • Did you understand most of the story? | 22 | 9 | 2 | 33 |
| • Would you choose to read a book with a similar theme? | 4 | 26 | 4 | 34 |

James Watson's Talking In Whispers

Module Questionnaire

G.C.S.E./ Key Stage Four English

Read the questions carefully and tick on of the three boxes.

Honest answers help us to improve our modules.

| | Yes | No | Don't Know | Respondents |
|---|-----|----|------------|-------------|
| • Before reading the novel did you know anything about Chile? | 7 | 93 | 0 | 28 |
| • Is the Junta in favour of democracy (in the book)? | 10 | 60 | 30 | 30 |
| • Is Amnesty International in favour of democracy? | 53 | 9 | 38 | 34 |
| • Does Andres support the Junta? | 16 | 84 | 0 | 31 |
| • Are the puppeteers making fun of General Zuckerman? | 91 | 3 | 6 | 33 |
| • From your background reading would you say that the book gives an accurate picture of what happened in Chile? | 85 | 9 | 6 | 34 |
| • Did you think that the main characters (Andres, Isa and Beto) were effectively characterised? | 76 | 9 | 15 | 34 |
| • Did you enjoy the story? | 24 | 65 | 12 | 34 |
| • Did you understand most of the story? | 67 | 27 | 6 | 33 |
| • Would you choose to read a book with a similar theme? | 12 | 76 | 12 | 33 |

Fig 42. *Talking in Whispers* module 1 responses by percentages

James Watson's Talking In Whispers

Modular Questionnaire

G.C.S.E. / Key Stage Four English

Modules 2 + 3

| | Yes | No | Don't Know |
|---|-----|----|------------|
| Before reading the novel did you know anything about Chile? | 12 | 87 | 1 |
| Is the Junta in favour of democracy (in the book) ? | 3 | 80 | 20 |
| Is Amnesty International in favour of democracy? | 74 | 7 | 20 |
| Does Andres support the Junta? | 1 | 97 | 1 |
| Are the puppeteers making fun of General Zuckerman? | 93 | 5 | 2 |
| From your background reading would you say that the book gives an accurate picture of what happened in Chile? | 68 | 10 | 22 |
| Did you think that the main characters (Andres, Isa and Beto) were effectively characterised? | 76 | 12 | 12 |
| Did you enjoy the story? | 56 | 38 | 5 |
| Did you understand most of the story? | 73 | 25 | 3 |
| Would you choose to read a book with a similar theme? | 26 | 58 | 16 |

Fig 43. *Talking in Whispers* Module 2+3 responses by percentages

James Watson's Talking In Whispers

Module Questionnaire

G.C.S.E./ Key Stage Four English

Read the questions carefully and tick on of the three boxes.

Honest answers help us to improve our modules.

Modules 2 + 3

| | Yes | No | Don't Know | Respondents |
|---|-----|----|------------|-------------|
| • Before reading the novel did you know anything about Chile? | 9 | 67 | 1 | 77 |
| • Is the Junta in favour of democracy (in the book)? | 2 | 59 | 15 | 76 |
| • Is Amnesty International in favour of democracy? | 57 | 5 | 15 | 77 |
| • Does Andres support the Junta? | 1 | 72 | 1 | 74 |
| • Are the puppeteers making fun of General Zuckerman? | 69 | 4 | 3 | 76 |
| • From your background reading would you say that the book gives an accurate picture of what happened in Chile? | 52 | 8 | 16 | 76 |
| • Did you think that the main characters (Andres, Isa and Beto) were effectively characterised? | 58 | 9 | 9 | 76 |
| • Did you enjoy the story? | 43 | 29 | 4 | 76 |
| • Did you understand most of the story? | 56 | 19 | 2 | 77 |
| • Would you choose to read a book with a similar theme? | 20 | 45 | 12 | 77 |

Fig 44. *Talking in Whispers* module 2+3 responses by numbers

James Watson's Talking In Whispers

Modular Questionnaire

G.C.S.E. / Key Stage Four English

All Modules

| | Yes | No | Don't Know |
|---|-----|----|------------|
| Before reading the novel did you know anything about Chile? | 10 | 89 | 1 |
| Is the Junta in favour of democracy (in the book) ? | 5 | 73 | 23 |
| Is Amnesty International in favour of democracy? | 68 | 7 | 25 |
| Does Andres support the Junta? | 6 | 93 | 1 |
| Are the puppeteers making fun of General Zuckerman? | 91 | 4 | 4 |
| From your background reading would you say that the book gives an accurate picture of what happened in Chile? | 73 | 10 | 17 |
| Did you think that the main characters (Andres, Isa and Beto) were effectively characterised? | 76 | 11 | 13 |
| Did you enjoy the story? | 46 | 46 | 7 |
| Did you understand most of the story? | 69 | 25 | 6 |
| Would you choose to read a book with a similar theme? | 22 | 64 | 14 |

Results by percentages

James Watson's Talking In Whispers

Module Questionnaire

G.C.S.E./ Key Stage Four English

Read the questions carefully and tick on of the three boxes.

Honest answers help us to improve our modules.

R=111

| | Yes | No | Don't Know | Respondents |
|---|-----|----|------------|-------------|
| • Before reading the novel did you know anything about Chile? | 11 | 93 | 1 | 105 |
| • Is the Junta in favour of democracy (in the book)? | 5 | 77 | 24 | 106 |
| • Is Amnesty International in favour of democracy? | 75 | 8 | 28 | 111 |
| • Does Andres support the Junta? | 6 | 98 | 1 | 105 |
| • Are the puppeteers making fun of General Zuckerman? | 99 | 5 | 5 | 109 |
| • From your background reading would you say that the book gives an accurate picture of what happened in Chile? | 80 | 11 | 18 | 109 |
| • Did you think that the main characters (Andres, Isa and Beto) were effectively characterised? | 84 | 12 | 14 | 110 |
| • Did you enjoy the story? | 51 | 51 | 8 | 110 |
| • Did you understand most of the story? | 76 | 28 | 4 | 110 |
| • Would you choose to read a book with a similar theme? | 24 | 71 | 16 | 111 |

Fig 46. *Talking in Whispers* all module responses by numbers

Across the Barricades

Knowledge and opinion questionnaire

Name:..... Form:..... Sex: Male/Female

• **Section A - Knowledge [Results by Percentages]**

Underline the correct answer or circle it.

| | | | |
|--|----------------------|-----------------------|-------------------------------------|
| 1. The members of the IRA are ... | Protestants 23% | Catholics 56% | Loyalists 21% |
| 2. A Protestant is ... | The Pope 7% | William of Orange 90% | Gerry Adams 3% |
| 3. Catholics are the / a | Majority groups 22% | Minority group 64% | Only religious groups in Ulster 14% |
| 4. The pope is the head of the ... | Protestant Church 7% | Catholic Church 88% | Babtist Church 5% |
| 5. What religion are most people in the Republic of Ireland? | Babtist 0% | Protestant 66% | Catholic 34% |

• **Section B - Opinion [Results by Percentages]**

Underline the correct answer or circle it.

| | | | |
|--|---|---|---|
| 1. The British troops ... | Should leave 35% | should stay 48% | should be replaced by Eupopean troops 17% |
| 2. The terrorists are ... | mainly catholic 45% | mainly Protestant 15% | both 40% |
| 3. The cause of the problem is ... | history 55% | separate schools 2% | the presence of the Police and Army 43% |
| 4. If you had a soldier in your family would you say they should be allowed to ... | come back and leave the Irish to sort it out? 40% | stay there and protect innocent people? 55% | shoot suspicious people on sight? 5% |
| 5. Will there be peace in Northern Ireland in your lifetime? | Probably Yes 10% | Probably No 23% | Don't know Cannot Predict 67% |

Fig 47. Northern Ireland questionnaire

Across the Barricades - by Joan Lingard

Worksheet

Answer all the questions:

1. Describe the ways in which the young people's experience of teenage life in Northern Ireland differ from your own. What can't they do? Think about where they can go, who can they talk to, who can get a job where? What restrictions do parents place on their children's activities? What can they talk/no talk about and with whom?
2. List some of the major differences in attitude and behaviour between Protestants and Catholics.
3. Imagine you were a young, Northern Irish person. State what you would like to change in terms of a statement of rights e.g. I want the right to live in an area where Catholics and Protestants are mixed. Create a list of about ten statements. Again think of jobs, homes, schools, boyfriends/girlfriends, friends etc.

Autumn 1991

Year nine students opinions on Catholic/Protestant differences

| | <u>Protestant</u> | <u>Catholic</u> |
|--|-------------------|-----------------|
| Larger families | 2 | 22 |
| Greater unemployment | 0 | 2 |
| Better employment | 3 | 0 |
| Pope as hero | 0 | 15 |
| King Billy as hero | 19 | 0 |
| Stricter/more serious about religion | 0 | 13 |
| Sexist distribution of domestic responsibilities | 0 | 2 |
| Seem more violent | 0 | 1 |
| Have smaller houses | 0 | 1 |
| Dislike/hate army | 1 | 6 |
| Fly union flag | 7 | 1 |
| Fly Irish Tricolore | 1 | 6 |
| Have more houses searched | 0 | 3 |
| More trouble experienced in area | 3 | 1 |
| More afraid/scared | 1 | 1 |
| For unification | 0 | 7 |
| For continued Union | 6 | 0 |
| Children play wargames | 1 | 8 |
| Stone army | 0 | 1 |
| Go to Orange Lodges | 10 | 0 |

N.B: Where possible the students' own language has been preserved.

Autumn 1991

Year nine work on Across the Barricades

The students were asked to state rights which they believe a Northern Irish teenager would claim. Some of the rights are more "freedom from" than positive assertions.

| RIGHTS CLAIMED | NUMBER OF STUDENTS |
|--|---------------------------|
| Freedom to associate with either creed | 26 |
| Right to mixed school | 25 |
| Equal employment opportunities | 24 |
| Freedom to reside in any area | 19 |
| Right to peace and harmony | 13 |
| British army to leave Ulster | 8 |
| Get rid of terrorists | 7 |
| Get rid of IRA | 6 |
| Freedom of safe movement | 6 |
| Right to privacy | 5 |
| A ban on bombs | 4 |
| Right to have a single religious creed | 4 |
| Right to have freedom of religion | 4 |
| Right to a mixed marriage | 3 |
| Right to have barricade-free streets | 2 |
| Right to freedom of speech | 2 |
| Right to trust people | 1 |
| Right to be oneself | 1 |
| Right to a new car periodically (there is an old banger in the novel!) | 1 |
| Ban on firearms | 1 |
| Right to equal distribution of work between sexes | 1 |

N.B: Most of the above are in the words that students tended to use.

Fig 50. Year 9 opinions on rights Northern Irish teenagers would claim

TEXT AND THEME SUMMARIES

"ROLL OF THUNDER, HEAR MY CRY" BY MILDRED D. TAYLOR(Heinemann)

Key themes and issues

1. How successful is M.D. Taylor in promoting POSITIVE IMAGES/ROLE MODELS of Blacks in the southern U.S. state of Mississippi in the 1930s?

We see Blacks being discriminated against but fighting back.
We see children effectively getting revenge via the bus attack and Cassie's humiliation of the Lillian-Jean.
We see David Logan keen to own, develop and maintain his own home and land.
We see Mrs. Mary Logan refusing to submit to the racist and patronising County education department.
We see Uncle Hammer who has made good and owns a prestigious Packard saloon car.
2. Some Blacks are seen to give in and submit.

Miss Daisy Crocker does not believe in "biting the hand that feed (us)"
T.J. consorts with some Whites is exploited by them.
3. Not all Whites are seen to be racist.

Jeremy Simms, Lillian Jean's sister is seen to be friendly to Blacks. For this, he gets whipped.
The local lawyer, Mr. Jamison, is very helpful to the Blacks.
4. Structural racism is seen throughout the novel.

The whole organisation of society in terms of schooling, the law and employment tends to work against the Blacks. For example, the classic example is the contrast between The Great Faith School and Jefferson Davis County School. When crimes are committed it is hard for the Blacks to secure justice. When Mr. Morrison had a fight with a White man on the railroad, it was Morrison who got the sack while the White man continued in employment.
5. The school curriculum is seen to be overtly (openly) and covertly (hiddenly) racist.

The cast-off books which they are given are full of blonde, blue-eyed white children. At schools they are only taught White history. They are taught Christianity to engender/create obedience not faith.
6. In the Logan household they receive an oral/spoken history of their community, its origins in slavery followed by material progress through endeavour and intelligence.
7. The various children are effectively characterised. They all have their own personalities.
8. Stereotyping is resisted. The narrator, Cassie likes many traditionally male activities.
9. The persistent message is that all people are born equal, a Christian message.
10. How do we as readers (Black or White) respond to the sufferings and triumphs of the novel's characters ?

Poetry by Black American women studied alongside Mildred D. Taylor's
"Roll of Thunder"

Background

Poetry by Maya Angelou, Alice Walker and Margaret Walker is studied in combination with Roll of Thunder, Hear My Cry by Mildred D. Taylor. The aim is to compare the experiences of Blacks in the Mississippi of the 1930s with the modern reality.

Issues and themes arising from the texts

1. A celebration of (Black, American) feminity.
2. Variables and constants in the experience of racism(s)
3. Resistance to racism.
4. A variety of Black voices.
5. Solidarity with other victims of discrimination.
6. A vision of Black and White history.
7. Possible futures and probable futures.
8. The language of poetry and the language of prose.
9. The power and rhythm of Black verse.
10. Links with other genres such as film/music/rap etc.

"UNDERGROUND TO CANADA" by Barbara Smucker
(Heinemann)

Background

The novel describes the escape from captivity of four black slaves from a plantation in Mississippi to freedom in Canada. Their journey up the "underground railway" to Canada is described with a combination of Black, white and other ethnic minority helpers. Readers of the novel learn about aspects of slavery and of plantation life in the Deep South. Freedom if not wealth is found in Canada.

Issues/themes in the novel

1. Good/bad plantation owners.
2. Life on plantations.
3. The work of Abolitionists (often Quakers).
4. The process of escape and slave-catching.
5. Help provided by German-speaking farming immigrants.
6. Key people and places on the "railway"
7. The bravery of the "railway" workers and the sentences for those found to belong to it.
8. The conditions for free Blacks in the USA.
9. The geography of the journey to Canada.
10. The reality of life in Canada.

FARRUKH DHONDY'S SHORT STORY

"TWO KINDA TRUTH"

Key concepts/issues/themes/talking points

1. Student teachers and their pupils.
2. Judging by appearance.
3. What is an appropriate curriculum.
4. Pupil/teacher relationships.
5. Understanding of young teachers and their pupils.
6. Teachers' desire to extend their pupils.
7. Teachers being too ready to criticise, too slow to admire.
8. Disaffected pupils leaving school.
9. Contrasting conceptions of poetry/"the poetic"
Poetry as imitating speech and conveying truths.
Poetry as rhyme and energy.
10. Poet as professional/poet as amateur.
11. Different truths according to where you come from and where you are going.
12. A desire to harm people's self-image
13. Fictions in the minds of teachers.
14. Lack of communication between those who pride themselves on their language.
15. How many truths are there and what is the role of teachers in relation to their own values and those of their pupils.

FARRUKH DHONDY'S SHORT STORY

"SALT ON A SNAKE'S TAIL"

Talking points/themes/issues

1. Racisms

White/Black
Asian/West Indian
Asian/Chinese

2. Contrasting cultures and relating tensions

White working class/Bengali.

Bengali/British Asian.

Bengali/West Indian (British West Indian)

3. Responses to racism (As an individual and in a group)

Acceptance
Rejection
Violent resistance
Non-violent resistance

4. Illusion/reality

Illusion/reality in relation to Kung Fu.
Illusion/reality in relation to attitudes to others.

5. Cultural reference points

Reference points based on images to do with nature (particularly in Bangladesh) and a different view of the world.
Reference points linked to a grim city scape e.g. "Pakiland".
Actual and perceived territories.

6. Naming of people/causes

How different ethnic and social groups classify each other.
"Rubbish Whites"
Abusive names for non-white ethnic groups e.g. "Chinamen".

7. Motifs within the story

The importance of spitting (When to spit, when not to spit). Its significance. Spitting as a sign of scorn, disagreement, distaste.

8. Prejudging/Prejudice

The importance of not pre-judging.
The dangers when you do pre-judge.

9. Solutions/dilemmas relating to racism in a multi-cultural society.
Resisting, fighting, challenging racism.

10. Differing value systems depending partly on origins and (perceived) destinations.
Different values in immigrants Asian born British, white working class British, schoolteachers, etc.

THE OUTSIDERS by S.E. Hinton

Themes/Issues

1. Who are the Outsiders ?
2. What makes an Outsider ?
3. What factors act against the Outsiders?
4. What is an Insider ?
5. Does society create Outsiders ?
6. Who are Outsiders in the United Kingdom, in Europe, in the world ?
7. What language use characterises the Outsiders ?
8. What social behaviours do the Outsiders demonstrate ?
9. How do Insiders treat the Outsiders ?
10. What is the message of the film ?

ALBERT CAMUS' "THE OUTSIDER" (L'etranger)

Background

The novel is set in Algeria, North Africa which was a French colony at the time of writing. The novel is narrated by a man called Meursault. It begins with his mother's death and his failure to display the expected emotion. Throughout the story, he displays an emotional honesty which antagonises many of those with whom he comes into contact. He is loyal to his friends but supports them in some unethical activities and practices. The fulcrum of the novel is a scene in which he kills an Arab largely because of the strength of the sun and his related mood at the time. At his trial, he is found guilty of murder. His conviction seemed to relate as much to his failure to observe society's norms particularly in terms of his failure to grieve, his readiness to continue his life and his reluctance to conform to the expectations of people like his boss. For his attitudes and his crime, he loses his life by being guillotined in a public place in the name of the French people.

Themes and issues

1. What society expects of its members?
2. Should you be true to your emotions?
3. Can some societies cope with people who are different?
4. What makes an outsider?
5. What makes an insider?
6. Is there a colonialist/racist aspect to the story?
7. What appeals to us in Meursault?
8. What repels us in the narrator?
9. How does the novel relate to our lives?
10. Can you be an existentialist and a good citizen?

"ACROSS THE BARRICADES" by Joan Lingard

A text about Northern Ireland (Heinemann)

Background The novel is set in the early years of the Troubles in Northern Ireland. It is centred around the relationship between Kevin (Catholic) and Sadie (Protestant). They manage to continue a relationship despite pressure from their respective communities. The two different communities in the province are described as are the links between them. Blame is apportioned to no one community and the novel ends with the young people leaving for the British mainland to escape the conflict. Many people are seen to be resisting pressure to join one side of the sectarian divide.

Themes and issues

1. Is there an obvious solution to the Northern Ireland situation. If so, what is it?
2. How do young people get drawn into the conflict?
3. What cultural icons does each community have? What traditional practices do they follow?
4. What is daily life in Ulster like?
5. What terms do the two communities use to differentiate themselves?
6. How do children from elsewhere in the United Kingdom react to the life of their peers in Northern Ireland?
7. Are the two communities stereotyped by the author or are the descriptions fair?
8. Is the novel still pertinent/relevant to the ongoing trouble in Northern Ireland?
9. What political knowledge do readers of the text gain? What political attitudes, if any, might they develop?

EXEMPLAR WORK

TALKING IN WHISPERS

ORAL ASSIGNMENT - RADIO BROADCAST

Cast

Kelly Ford => Isa
Lisa Southall => Beto, Luisa
Claire Myers => Andres
Joanne Bruce => Host of show

Script

Host/Joanne Hello, and welcome to Freedom FM. Today's show will be about the Junta and their illegal activities. Later on I shall be speaking to Andres Larreta son of the disappeared Juan, who was the lead singer of Los Obstinados, along with two of his friends Isa and Beto.

Recently there have been many murders committed by the Junta. Some of which were witnessed by Andres Larreta.

Hello Andres and welcome to our show. Would you like to tell our listeners your story.

Claire/Andres My father, Horacio and I were travelling to San Jose where we were to meet Braulio to do a concert in honour of the Silver Lion. The secret police then stopped our van. I leapt out of the back and managed to escape, I hid behind some thorny bushes. From there I could see everything.

Horacio was shot, put into a car, set on fire and pushed over the side. The soldiers were searching for me but they could not find me. Then my father was taken by the Junta, maybe never to return.

Host/Joanne Isa and Beto, could you please tell me how you met Andres.

Isa/Kelly Well, we were driving along the San Jose road when Beto spotted a hitch hiker.

Beto/Lisa He looked about the same age as us so I told Isa to pull over. She did and Andres hopped in.

Isa/Kelly We started to talk and Andres said that he could remember us from one of Miguel Alberti's public speeches.

Beto/Lisa He told his story so we decided to take him back to the mill so that he could clean himself up and rest for a while.

Isa/Kelly Somehow we managed to get ourselves involved and we are now working with Andres to try and put a stop to all of the propaganda.

Host/Joanne Andres could you tell us what happened after Miguel Alberti's death.

Andres/Claire I went to Braulio Altunas house to see if he was at home. His house had been ransacked. The furniture was broken and scattered everywhere, and I noticed splashes of blood on the wall.

Host/Joanne And then what happened?

Andres/Claire I went back to the mill to think about what I could do. Isa and Beto showed me a newspaper. The headline was "Junta steps in to save country after Reds slay Alberti. Elections postponed indefinitely. Chile under curfew". The newspaper told of the death of my father, Horacio, Braulio and myself. The only true thing was that I had been in trouble with the authorities.

Host/Joanne I would like to thank our guests for coming in and talking to us today. Now for a news update followed by today's top ten tortures.

Today there has been a major protest along the San Jose road in memory of Los Obstinados and the Silver Lion.

Last night the seminary of Our Lady of Mercy was attacked by the black berets. The whereabouts of Father Mariano is yet unknown. More news as it comes in.

Now over to Luisa for today's top ten tortures.

Luisa/Lisa At numero diez it's ransack your house by the black berets.
At numero nueve it's blood on the wall by the CNI.
Straight in at numero ocho is blow up that building by bomb the base.
Up two places at numero siete is please don't go by the house of laughter.
And house of pain at numero seis with Fire
A non-mover at numero cinco is take my breath away by Guns 'n' Roses.
Today's highest climber is Gun up your Jacksie by Shoot 'em all down at numero cuatro.
And today's top 3.
At numero tres is hood on ya head by the Junta.
Numero dos is Electro-cution by the interrogators.
And today's numero uno is Rest in Peace by the Junta.

Host/Joanne And that's all we have time for today. We'll be back tomorrow with more news.

Adios Amigos!

ESPERANZA RADIO

Ganene: Hello. Thank you for listening to Esperanza Radio. Tonight we are going to be talking to Maria Salas. Maria was captured by the Junta two years ago at the age of 17. She was suspected of conveying messages between the CNI and Miguel Alberti. She is here tonight to talk of her experience for the first time since her release earlier this year. So Maria I hear you have a pretty interesting background.

Rachel: Yes. My father was disappeared when I was 15 and I spent a lot of time looking for him, so my behaviour might have seemed suspicious to the authorities. When I was 17 I received a letter from up north. It informed me of my father's release. It also contained an address that I should write to and the receivers would tell me of my father's whereabouts. I had almost given up hope of finding my father so I was willing to try anything.

Ganene: So you wrote a letter?

Rachel: Yes, but as I tried to post it I was attacked by two youths. They tried to take my letter. It was dark and I couldn't see their faces. The attack suddenly stopped and the youths ran off. I scrambled round the floor till I found my letter. As I stood up I was grabbed and I thought the youths had returned, I turned round and it was two soldiers. They told me I was under arrest, I was manhandled into a van with at least 20 other prisoners. It was so cramped I could hardly breathe.

Ganene: So what happened that night?

Rachel: We were taken to what seemed to be a derelict hospital. Once inside I was thrown into a room, there was a bowl in one corner and a battered up stool in another. I was told somebody would visit me later on but not to look forward to it. Some time later the door to my room opened. It was a soldier. He took me to another room and as soon as I entered I knew my interrogation was about to start.

Ganene: Why, what had you done?

Rachel: My thoughts exactly. The room was dark but I could make out two figures across the way.

Ganene: But you couldn't see who it was?

Rachel: No. Before my eyes could get used to the dark, my head was covered with a dark cloth. This was secured around my neck and I was forced to sit in a chair.

Ganene: But did they actually tell you why you had been arrested?

Rachel: Yes. I was informed that they had opened my letter and that it contained important information for the CNI from Miguel Alberti. Of course I argued that this was wrong and told them what my letter really contained.

Ganene: Did they believe you?

Rachel: No. I was hit around the face several times and then asked if I was prepared to tell the truth. I was tortured for what seemed like hours. When they failed to get any information out of me I was returned to my room. I was worked into a routine of torture which continued during all of my imprisonment. I was released after two years because I had stuck to my story. I am covered in scars both physical and mental.

Ganene: Did you find out the real reason for your capture?

Rachel: Yes the letter did contain information, but the soldiers did a handwriting test and found that my reading and writing skills were nowhere near as good as those on the letter.

Ganene: And did you find your father's whereabouts?

Rachel: Yes my father had been murdered while I was being detained. Since his murder the authorities have discovered that my father was innocent.

Ganene: Can you ever forgive these people for what they have done to you?

Rachel: No. They have ruined my family as well as my life. If General Zuckerman and the Junta are not stopped they will turn Chile into a human blood bath.

Ganene: Thank you Maria. Now its over to Isa with tonight's other guest.

TRACY CARBUTT

ESPERANZA RADIO

Chantal: Hello, you're listening to Esperanza Radio, the station of hope. Tonight I have a guest in the basement, and we will be discussing the horrific mental and physical torture of innocent Chilean people. Welcome to the basement Dominica Antonio.

Tracy: Thank you Isa. I am proud to speak for the Chilean people.

Chantal: I understand that you and your late husband were captured by the Black Berets, who are under the command of "the not so honourable" General Zuckerman. Please could you tell us about your traumatic ordeal.

Tracy: Well, two years ago my husband and I were driving through Santiago, when we arrived at a road block which was swarming with the Black Berets. They searched our van and found nothing, but still took us to the "House of Laughter" for interrogation.

Chantal: So! Even though you and your husband were completely innocent, you were both arrested!

Tracy: Yes, my husband was kept there and tortured for information which he did not have. I was informed earlier this year that he died of a heart attack.

Chantal: That is terrible! But how come you are here talking to me now? Did you escape, or were you set free?

Tracy: I was set free because I was five months pregnant with my first child, but they still beat me several times during interrogation. All this was done under the evil eye of General Zuckerman.

Chantal: So, even though you were five months pregnant, they still viciously attacked you!

Tracy: Yes, after my release I went straight to the local hospital as I was afraid that I had lost my unborn baby.

Chantal: I know this is all very upsetting for you to talk about your past experience with General Zuckerman, but did your child survive the torment and torture?

Tracy: No, I lost my baby two weeks after my release. The hospital told me my baby had no chance of surviving.

Chantal: That is disgraceful! I hope that all of the Chilean people listening have got all that! The party that say they want the best for this country, kill and torture thousands of people including innocent unborn children! Well Dominica, I am sure that our listeners want to know how you coped with the fact that both your husband and

child had been killed in the space of a month. Please tell us.

Tracy: Words can't describe how I felt at that time, it was a mixture of emotions. I am still recovering from the shock, with the help of my closest friend. I can no longer trust this country or the people running it!

Chantal: I am sure that all of the Chileans listening to this broadcast entirely agree with your feelings and have a lot of sympathy for you. I know I do! All this has been done by General Zuckerman who, as you all know, is the leader of the devious Military Government which is an understatement by far. Anyway, thank you Dominica for telling me and our listeners about your traumatic ordeal with the Black Berets.

Tracy: Thank you Isa, it has helped me a lot to know that I am not the only one who hates the way this government treats the Chilean people.

Chantal: Listeners, if you still do not believe that what our "station of hope" says about General Zuckerman and the Military Government, then listen to some facts that I have obtained from a highly reliable source.

Thousands of Chilean civilians die in fighting that erupts between supporters and opponents of the Junta.

The Junta imprisons many of it's opponents, dissolves Congress, restricted freedom of the press and banned political parties such as the Communists and the Socialists.

The Junta also returns many of the state-owned industries to private control and takes extremely strong measures to check inflation.

For example: a Chilean shopkeeper put his prices up by 15% and was then shot two hours later.

And worst of all, widespread unemployment and reduced Government spending for welfare programmes has caused hardship for Chile's lower classes!

So, people of Chile! The honest hardworking civilians of this murderous regime! I hope you agree with our "station of hope".

Or, SAVE THE JUNTA TIME AND BULLETS!
SHOOT YOURSELF!

GCSE EXEMPLAR WORK
Letters based on James Watson's Talking in Whispers
NEAB Fact or Fiction Area of Study

Joanne Horton

Dear Mrs. Chailey,

You may not know me but I was a new but grateful friend to your husband, Don.

By now, I assume you would have heard about your husband's death and I send my condolences with this letter but I am writing to tell you the reasons for your husband's unlawful execution.

My name is Andres Larreta and my father, mother and two dear friends were killed or 'disappeared' by General Zuckerman and the Junta, the organisation who were responsible for your husband's death.

I first saw your husband outside the National Stadium (now an interrogation centre run by the CNI, JUNTA). Don automatically stood out as he was tall, white, wearing better clothing than everybody else and was carrying a bag which I thought contained a gun but he brought out a camera. I then realised he was a reporter and he could help me get evidence with his camera. I looked away and saw my friend Braulio being beaten up by guards, probably CNI, Junta. Don started to take photos of this so I ran over to him and there was an instant bond between us. Without speaking we both showed contempt for the so-called Government. We wanted to free Chile for the torture and rid the country of the pain bursting from families having to lose their sons and daughters because they said something that they wanted, something that was against Zuckerman's regime.

All of these feelings were exchanged in one glance. It was interrupted by the sound of guards marching feet. Don passed me the camera and he was being beaten by the guards and taken away because they couldn't find the camera.

Don Chailey was another name to add to the list of the unknown. I should explain that the unknown are the 'disappeared'. The people taken away, tortured and assassinated by the Junta because they want peace. The Junta would then deny all knowledge of the killings or blame another group of known assassins.

I had the photos developed by an old friend, they were outstandingly important. There were photos of the assassins of Miguel Alberti or the Silver Lion as he is better known. He was the leader of the Democrats, the one person who could carry out the entire population of Chile's dreams of overthrowing Zuckerman but he had him shot in case that happened. I haven't released the photos yet but there will be uproar in Chile when I do.

I haven't told you how I found out about you yet because I was a bit reluctant to tell you but I think you have a right to know.

I was hiding in a forest as I'd become a wanted man because I'd escaped when my father was killed when I saw a van pull up near a lake about 150 yards away. About 15 people got out with their hands tied up, they were followed by a few soldiers. I knew what was going to happen, they were going to be shot and chucked into

the lake. I looked at the beaten frightened faces of the prisoners when I noticed one of them was Don. I couldn't do anything else believe me I would. I am one of the few left to fight for democracy and justice, justice is a very strange word it's more of a fantasy held on to by many people, but one day that fantasy will come true.

After the van left I dragged Don's body out of the pool, or a grave of a hero. I found his press card in his pocket and there was also a photo of Don, you and your family.

I hope those soldiers rot in hell with the rest of the Chilean Government. They should be the torture victims for a change but that would be too good for them. I cannot express my anger and resentment enough. You would have to be here to see what state it is in and to begin to understand what I am trying to explain.

I will never forget Don and when I show these photos, Don Chailey's name will go down in history, maybe as a martyr, but I know that you and I will always have a special place in our hearts for him.

When this country is finally rid of General Zuckerman we will be able to meet, and I know that your children will be fine as Don. Please show them this letter when they are old enough so that they can know their father was no ordinary man.

I think I have explained to you all that I can and please don't try and get in touch with me or I would be wanted even more if Zuckerman knew I was in touch with anyone on the outside. I hope we will meet one day because Don could play an important part on the road to justice.

Andres Larreta
(age 16)

Sarah Lindsey

Dear Mrs. Chailey,

My name is Andres Larretta. I was at the National Stadium on the same day as your husband, he was a very brave man doing an extremely important job, the knowledge of his life in Chile gave me new hope of our world returning to a democracy, a peaceful place, a place where the army don't attack civilians for the sake of it. I really respect your husband, he was a martyr to the cause of Chilean unity and human rights, he will be remembered by generations to come.

The police began to beat a friend of mine, Braulio Altuna, Don proceeded to photograph the scene, however one of the executioners employed by our military dictators spotted him. Don slipped his camera into my hands and begged me to get his evidence to the newspaper where he was employed. I escaped successfully but Don however, was caught.

I am acquainted with a printer who developed the photographs for me, they showed the assassination of Miguel Alberti (the 'Silver Lion') he was set to become the first democratic leader for

many years but he was killed before the election could take place. He was very popular with the Chilean people. The picture showed that a CNI officer was responsible for his death, like nearly all others occurring in this country.

I witnessed the murder of your husband in a quarry. At first I thought they were there to do manual labour, a rather naive thought given the state of Chile at present. Twenty-eight men clambered out of a military van and were promptly lined up along the side of the rainwater which had gathered in the base of the quarry, it was then I realised why they were there. The men were prodded violently with butts of the soldiers' guns, they then were coldly murdered. The force of the bullets' impact threw the men a couple of metres backwards, so they lay half submerged by water and partially on dry rocky ground. If the body of any of these men so much as twitched it was pumped full of bullets until the soldier was satisfied that he was dead. Once the job had been carried out, the soldiers drove away leaving a deadly silence. A while later, I crept out of my lair and nervously approached the bodies of the fallen men, half afraid that the soldiers might return, but also fearful of the predicament I would be in should one of the victims of the military executioning be still alive, as it was miles from anywhere and I had no medical knowledge. My head was spinning stunned by the scene I had just witnessed moments before, and with anxiety about what I could have done to prevent such an occurrence.

Now all that ran through my mind was the thought could one of these men be my dad? I fell to my knees at the side of the first man and searched him for something to tell me it wasn't father. I found nothing except a ring, now I was becoming frantic. I examined the other bodies and the contents of their pockets, fifteen bodies, none of them were Juan. As I overturned the sixteenth, I staggered, it was Don, I was certain. I slid him out of the water and checked his pockets, in his back trouser pocket, I found a snap-shot of you and your children, a press card showing a photograph of Don and a slightly blurred page of writing, it gave incriminating evidence of the truth about the CNI's behaviour towards Chilean people. This information could mean an end to the present situation in Chile with help from the outside world.

I was captured and taken to a grand looking house, it was not what I expected the prison to look like, however, I recognised it from Don's photograph, it was the 'House of Laughter' this is the CNI headquarters and torture house, a wave of terror overtook my whole body, I couldn't begin to contemplate what lay ahead for me.

At a speech given by Colonel Rugeros to a room full of American journalists a colleague of Don's asked very awkward questions on Don's whereabouts, the Colonel couldn't answer these questions and he was scared, scared that the truth of how his military government treat the civilians.

I am extremely grateful to Don for trying to help improve the situation in Chile, but I am now beginning to think it is an impossible cause. I am sorry I cannot give an address but I am not living at a permanent home, I would like to give you my sincere condolences.

Andres Larretta

GCSE EXEMPLAR WORK
James Watson's Talking in Whispers
NEAB Fact or Fiction Area of Studies

Kamal Chauhan

The story begins with Miguel Alberti, alias the SILVER LION, addressing a political rally in the great stadium of Santiago, Chile. A few hours later, Juan Larreta, Andres Larreta (Juan's son) and Horacio Rivera, with the absence of drummer Braulio, were travelling back from doing a concert in aid for the Silver Lion. Juan, Andres and Horacio make up the folk band The "Los Obstinados" - "The Obstinate Ones". As they were travelling back home they were stopped by a few security men. Juan was beaten down by a butt of a gun and he was led away to the security van. Horacio wasn't so fortunate. He was burn't along with their car and instruments and pushed over a cliff. Andres managed to escape from the security guards. Miguel Alberti is soon after killed by a secret agent of the Junta. But in the newspapers, it said that the communists killed the Silver Lion, but that is malicious propaganda. Also the paper made up lies that Juan was an alcoholic and that was the cause of their car accident, but Juan wasn't an alcoholic. It was the security guards that shot at Juans car. Because of the propaganda in the newspapers, the Junta started arresting people because they were demonstrating. Chile was now under Military Rule, a curfew was set and anyone still out of the streets after the set time would be killed.

Andres, Isa and Beto are fictional characters but are likely to be based on real life people. This is because no-one is going to stand back and let their friends and family and other innocent people be taken away. Also, if they were based on fictional characters, the people in the story would take many more risks and not be as nervous unlike real people, who wouldn't take as many risks and would be very nervous and be wary, because one wrong move and they could be killed. Zuckerman would have also been based on a real life person. The person that Zuckerman would have been based on would have been General Pinochet. Snake and the Hog, the two torturers, would have also been based on real life characters because there was evidence that there was torture going on in Chile at that time. Snake or Hog could have been based on OSVALDO ROMO, who was written about in a newspaper article printed Wed. Nov. 18, 1992. Oswaldo Romo was working with the CNI or DINA as it was formally called. But like the Snake, Romo was begining to see that torture was wrong. He gave information against Colonel Manuel Contreas and another CNI officer Colonel Pedro Espinosa with the murder of Orlanda Letelier. Also, Romo was questioned by a civilian magistrate about the death of a CNI prisoner, a young woman called Lumi Videla. Don Chailey would also have been based on a real person. He was probably based on Charles Horman. There was an article on Charles Horman in the "Guardian" newspaper on 4th Sept. 1989. Don and Charles were similar because they were both American citizens who went missing in Chile. Teenage characters were used in my opinion because younger people are more expressive than older people. Also, the teenagers want to get their freedom so they act against the Junta.

There are many similarities between locations and events in the book and facts about Chile. As in the book there are elections to see who will be in power. In the book Miguel Alberti who was just about to be elected, was killed and in real life Chile Present Allende was killed so that Military Rule could take over. A site

in Santiago has been used as a mass burial place for political prisoners, in the weeks following General Augusto Pinochet's Military Coup, like its described in the book. The number of "disappeared" people was confirmed to be 957. But Amnesty International believe that the number was probably higher. Chapters 6 and 7 of Talking in Whispers describes Andres being tortured. This is not just a story. There is overwhelming evidence of widespread use of torture in Chile, including its use against foreign nationals. Sheila Cassidy, a British doctor working for a Catholic mission in Chile, was tortured for 8 days before she was released and allowed to return to Britain. Torture was practised in Chile because the government wasn't freely elected by the people they govern. If this government is to maintain power it cannot tolerate opposition. The arrest and torture of ordinary men and women whose views and opinions differ from those of their government was a frequently-used means of repression. Such people are seldom charged with any offence, let alone tried in a court of law. Sometimes the victims of torture are children who are either tortured in front of their parents or they are forced to watch their own parents being tortured. "Disappearances" and political killings are the methods of choice used by many governments and opposition groups to silence there opponents. These acts of human rights abuse are uniuqel efficient and callculated. Your son or daughter is last seen being questioned by men in uniform. The next day she or he is missing. A co-worker is shot while taking part in a peaceful demonstration. Your husband is found dead after he was seen being approached by men associated with the local police. In each of these examples, government officials deny any responsible for it. In fact, they often claim they know nothing about what happened. Many governments go even further. They try to block and confuse and finally paralyze the efforts of people who want to know the truth, people who demand justice. Meanwhile another person goes missing and yet another person is found dead.

Amnesty International has been working to stop "disappearances" and political killings since the late 1970's. Their opposition to "disappearances" and political killings is unconditional. This is a basic part of Amnesty's work as set out in their mandate. In 1981, Amnesty ran a special campaign against "disappearances". This was followed in 1983 by a campaign against political killings, called "Murder by Governments". Amnesty are reviewing and intensifying their work to stop "disappearances" and political killings. They are doing this through a new campaign running from October 1993 to mid summer 1994. Many of Amnesty's one million members and supporters throughout the world will participate in this campaign. They invite members of the public to join us in this work. Amnesty say that the challenge before them is considerable. "Disappearances" occur in more than 20 countries. Some 20,000 unresolved "disappearances" now exist in more than 30 countries. Since it began in 1961, Amnesty estimates that more than one million "disappearances" and political killings by governments and 10,000 by opposition groups have taken place. During 1992 alone, Amnesty reported that 1270 individuals had "disappeared", although the actual number is certainly higher. In the book, it was mentioned that Andres was part of Amnesty International and that was partly why he was thrown out of school.

In the book it describes that Chileans were being denied their human rights, even their basic rights that "you" and "I" take for granted. For example, no civilian had the right to lead their own lives, and they didn't have their own self security, they didn't feel safe in their environments. Another example is that anyone

charged with a penal offence has the right to be presumed innocent until proven guilty, but that wasn't the case in Chile at that time. Everyone was presumed guilty. There was no such thing as a fair trial. People were also arrested or even killed for speaking. Chileans didn't have the freedom of speech. In the book it shows Miguel Alberti giving a speech in the National Stadium. A few hours later he was shot. This was because he was speaking out to the people of Chile about the rights of freedom. In the book it also shows that people couldn't even read what they wanted. There was an extract in the book that Juan's books were being hurled out of the windows and then they were burnt. The Junta did this so that people wouldn't get ideas from books on how to rebel against Military Rule. The Universal Declaration of Human Rights consists of thirty Articles. It was agreed by the member countries of the United Nations in 1948. Here are a few of the Articles:-
Article 3 : RIGHT TO LIFE; Everyone has the right to life, liberty and security of person. Article 5 : RIGHT TO FREEDOM FROM TORTURE; No-one should be subjected to torture or to cruel, inhuman or degrading treatment or punishment. Article 9 : FREEDOM RIGHTS; No-one shall be subjected to arbitrary arrest, detentions or exile.

At the time when this declaration was made, people were still in shock by the effect of 2 World Wars, and in particular by the murder of 6 million Jews by Hitler's Nazis. The declaration was part of an attempt to ensure that nothing like it ever happened again. It is not a legal document, but it is the responsibility of all member of the United Nations to honour it. Chile is a member of the United Nations.

James Watson is trying to show how people are treated without their basics. Also he is showing that people can be cruel to their own countrymen. After reading this novel, I think that he wants to express our rights. He wants us to speak for our own rights, if we were being treated unjustly. Also he wants us to speak for people who are unable to speak out themselves, like in the, Don Chailey went to Chile to speak out for them. He was taking photos to expose the Junta to the outside world who don't know what is going on. He wants us as the readers to grasp the knowledge of our rights from this novel. James Watson wants us to sympathise with all the innocent Chileans who were under the Military Rule. He wants us to sympathise with all the Chileans who had no human rights for all those years under Military Rule. He wants us to sympathise with all those people who were arrested, tortured or killed because they had no rights.

The good things about the book was that it gave a vivid description of what the conditions were like in Chile during the Military Rule. Another good point is that the book is focusing on one person who gradually loses everything, and it focus' on how he rebels against it. Also another good point is that the characters in the book are based on real life people, eg Juan Larreta was based on a famous folk singer called Victor Jara. In my opinion there are no bad points to the novel. It has been well researched into and thought out well. The exciting points in the story are when Andres, Isa, and Beto have to collect the parts for the printing press from the train station. This shows how well they can work together, especially when they could be caught so easily. Another part is when Andres makes up a fictional identity while he is being tortured by Snake and Hog. Andres is effectively described. It describes his anguish and also his determination to find his father. Another effectively described character is Snake, one of the two torturers. At first it is given the impression

that he is calm and collective at torturing, then later on he is described as becoming very nervous and shaking, it is showing here two extremes of the same person. After reading this novel, I have an even better picture of what human rights are about.

**TALKING
IN
WHISPERS**

BY JAMES WATSON

JOANNE HORTON

Talking In Whispers by James Watson is a novel based on the military rule in Chile in the time of Pinochet or his equivalent used in the book. "The story takes place somewhere between the present and the future". The characters are the formation of the author but the events such as those portrayed here have happened, are happening and will continue to happen, not only in Chile but in many countries where the force of arms rules the people. The story's happenings coincide with what really happened and a few of the characters are based on real people. Events such as the killing of the president, the characterisation of General Pinochet, the newspaper propoganda, the description of freedom fighter/singer Victor Jara, "disappearances" of people opposed to military rule are all included in the book. Overall it is a book of fiction based on the fact dedicated to Amnesty International.

The story was divided into two types of character - the Junta, a group of generals who ran Chile, and the Resistance, they organised protests against the Junta. The main roles are taken up by Andres Laretta, Isa and Beto. These were the characters who fought all the way for democracy. They weren't based on anyone specific but are likely to have been portrayed on real people. Andres' father was called Juan Laretta, the person based on Victor Jara. Jara was a singer who wrote songs against General Pinochet and about people who had been shot, tortured by Pinochet's army. One of his songs was called "Our Hearts Are Full Of Banners", a song about a seventeen year old student who was shot during a Trade Union demonstration in 1970. Jara was eventually shot/"disappeared" and this happened to Juan Laretta in the book. After this, Juan's son Andres became determined to fight even harder for democracy and throughout the story it slowly became easier when he met Isa, Beto and Don Chailey. Chailey was an American reporter who had photographic evidence of the assassination of Miguel Alberti and was later "disappeared" by the order of General Zuckerman. This was the fictional character based on General Pinochet. Pinochet was responsible for the assassination of Present Allende in 1973 as was Zuckerman for the killing of Miguel Alberti. I think that James Watson used teenage characters for the main roles because he wanted teenagers to be interested in his story as well as the truth and I think he achieved this.

Below shows a political spectrum. It shows what side the fictional and real people/political groups are on.

| | | | |
|-------------------------------------|--------|------------|--------------------|
| SOCIAL DEMOCRATS | | FACISTS | |
| COMMUNISTS | LABOUR | DEMOCRATS | CONSERVATIVES NAZI |
| SOCIALISTS | | | |
| MIGUEL ALBERTI ANDRES LARETTA | | RESISTANCE | JUNTA GENERAL |

A POLITICAL SPECTRUM

The names below the line show what sides the characters are on in the story.

I think that the way in which James Watson used his knowledge of Chilean history to produce a novel based so much on the truth was done very effectively. Many events and locations correspond well with fact. Using several booklets I matched all of the similarites.

The story starts with the assassination of the President Allende and Alberti, the Junta then seized power with Pinochet/Zuckerman being installed as President. The "disappearances" then start, this is where in a secret place by the military Junta and then the killing is denied so the name of the person goes onto a list of the disappeared. The person is "disappeared" because they went against the regime of the Junta/Zuckerman/Pinochet. If a person was arrested to be interrogated then they would have been taken to the National Stadium which was used as an interrogation centre as well as a prison. This was true as well as being used in the story. The torturing took place in La Discoteca or the House of Laughter as it was called in the book so called because of the screaming that descended from the building. Torture was used on foreign nationals as well because of the risk of the Junta being exposed. It is usually practised by governments which are not democratically elected who can't tolerate opposition - the Junta being a prime example.

The three tables that follow show all of the comparisons of the book and the adaptations that James Watson took them from.

TABLE 1 - CHARACTER COMPARISONS

| FACT | FICTION |
|---------------------------|-----------------------------|
| General Pinochet | General Zuckerman |
| Victor Jara | Juan Laretta |
| CNI | CNI/DINA |
| President Allende | Miguel Alberti |
| Torturer Osvaldo Roma | Torturers - Snake and Hog |
| American Charles Horman | American Don Chailey |
| Joan Jara - Victor's wife | Helen Laretta - Juan's wife |
| Archbishop Romero killed | Father Mariano killed. |

TABLE 2 - EVENT COMPARISONS

| FACT | FICTION |
|--------------------------------|----------------------------------|
| American involvement in Chile | American involvement in Chile |
| Chile | |
| Assassination of Allende | Assassination of Alberti |
| Repression | Repression |
| Newspaper propaganda | Newspaper propaganda |
| Torturing and "disappearances" | Torturing and "disappearances" |
| Amnesty fighting for freedom | Andres' involvement as a student |
| "Disappearance" of Victor Jara | "Disappearance" of Juan Laretta |
| Charles Horman killed | Don Chailey killed. |

TABLE 3 - LOCATION COMPARISONS

| FACT | FICTION |
|------------------------------|---------------------------------|
| Santiago used as mass burial | River Maipo used as mass burial |
| La Discoteca | House of Laughter |
| National Stadium | National Stadium |
| Roman Catholic Churches | Father Mariano's Church |

Talking In Whispers was a tribute to Amnesty International. It is an organisation concerned with the treatment of prisoners and has no political views or connection with any government so it can campaign for people in many countries. Amnesty has three main aims -

1. To release "Prisoners of Conscience" (people who are imprisoned because of their beliefs, colour, sex, origin and who have not caused violence in any way)
2. To get fair and prompt trials for all political prisoners.
3. To end the use of torture and the death penalty.

Amnesty has half a million members and as many supporters in over 150 countries. To get the prisoner released, first Amnesty must have all the information they can get and then pass this on to an adoption group. The information would include who the prisoner is, why and where the person was arrested. The adoption group then send hundreds of letters to the responsible authorities. The letter of appeal would include identifying your nationality, to express concern, you must be polite but firm and stay within Amnesty International's guidelines. It is hoped that the letters of appeal will allow the prisoner to be released but this does not and cannot always happen.

I watched a Scene Amnesty programme which gave details of torture victims and what they go through and the descriptions were similar to those in the book. A woman in Chile was doused in petrol and then set alight, she then died after three days of sheer agony when she was dumped in the countryside. This was similar to Andres but he didn't die. He was given a few electric shocks and severely beaten and then dumped in the countryside but luckily was found and nursed back to health. Another point that I found disturbing was that in the USA, mentally disordered people cannot be tortured or killed so they are sent to a psychiatrist so they are put in the chair, shot, etc. These are the sort of situations that Amnesty International campaign against. In the story there is only one reference to Amnesty and that was when Andres was a student, and he was thrown out of school because of his involvement with the group, there is more references to people being denied human rights.

Human rights are being able to speak your mind and do what you feel is necessary without being singled out for what you believe or what you are. The Universal Declaration of Human Rights was agreed by the member countries of the United Nations in 1948. It isn't a legal document but is to be respected by the members of the United Nations. It consists of thirty articles such as - Article 3 Right to Life, everyone has the right to life, liberty and security of person. Article 5 Right to Freedom from Torture, no-one shall be subjected to torture or to cruel inhuman or degrading treatment or punishment. All of the articles are about rights to freedom, opinions of politics and fair trials. In the story, the Chileans' were denied all human rights. They didn't have freedom of speech, the right to elect a government, if they did something out of line they would be killed. Zuckerman had the power to rule over everyone and everything. He took over the running of the newspapers which contained propagandas. There was a very tight censorship within Chile with Pinochet and Zuckerman running the country.

Before I read Talking In Whispers I had no idea of the trauma that occurred in Chile but the book gave me a good idea of what was going on.

James Watson was trying to get some very important facts across and was trying to make the reader aware that things like this happen all over the world. I presume that Watson wanted people with the right power to stop these situations earlier such as Amnesty International but that can't always be possible because Pinochet, for example, hid any evidence of the shocking events very well.

In the story, the freedom fighters engage the readers sympathy. Andres Laretta was the person who fought to the very end and went through a lot of pain and suffering to finally get there. His mother, father, close friends were all killed. He became a wanted man but when he was arrested he gave a false name and was tortured. The worst torture Andres went through was the Pendura. A quote from Andres was "All his limbs were grasped. They were splayed out and chained to a frame of metal, like a bed without a mattress, only upright. It is to be torture then. This is the Pendura. I am a side of beef. They suspend me till my arm joints are set alight. It is not fair: and I must not cry"

When Andres was walking to find Horacio's family he was almost thinking of giving up but he always remembered a song by Chico Buarque

-

Today it's you who give the orders
What you say is said
And there is no argument
Today my people go around
Talking in whispers
Eyes on the ground
You're going to pay double
for every tear shed
from this sorrowing of mine
In spite of you
Tomorrow will be
Another day.....

I think that the story was very effective and extremely gripping. I especially liked how James Watson corresponded the fact with the fiction. I thought it was very effective. I would have liked to have known more about the "disappearances" that took place because I don't think that they were concentrated on enough and I think the ending should have said how the released photos took the power away from Zuckerman but I suppose that it was left up to your own imagination and I would have liked to know what happened to Andres, Isa and Beto.

I would like to have read more books such as this one as I thought it was very effective.

CHANTAL BROWN

G.C.S.E. ENGLISH LITERATURE ASSIGNMENT FACT OR FICTION - TALKING IN WHISPERS

Talking in Whispers, written by James Watson, is based on the actual ruling of Chile and its citizens by the Military Government (or Junta) in September 1973.

The Government put many soldiers and tanks onto the dirty streets to stop the Chilean people from speaking their minds and also to stop the Communists, or any form of opposition to the Government or Junta. If any people were found to be criticising the way the Junta governed Chile, even if they were completely innocent, they were automatically arrested and taken away to the National Stadium for intensive interrogation, which would probably lead to death.

Not only did the Junta silence the Chileans, they also silenced the newspapers. If the Junta slaughtered a group of people, they told the newspapers that there had been a mass riot amongst them as they were from different Communist groups. When Miguel Alberti, "The Silver Lion", who was running for a place in the Chilean Government as the voice for the Chilean citizens, was killed, the papers said that he was killed by the "Reds" when he was really assassinated by the CNI.

The main characters in the story, Andres, Isa and Beto, are fictional, but are probably based on real people who fought for the freedom of Chile.

I think that teenage characters were used because the book would then be aimed at teenagers, who would read it and then understand all the traumas that the three characters went through.

General Zuckerman is based on the real General Pinochet, who ruled the Military Government from 1973-1991. Pinochet was responsible for hundreds, possibly thousands of people.

A newspaper article of "The Guardian", which was dated 4th September, 1989, quoted Pinochet on congratulating the army for showing great economy, as they buried more than one corpse in the same grave. Even though Pinochet had been taken down to Army Commander-In-Chief, he still showed that he has the same power as before to say such sick remarks.

The paper also quoted a spokesman, called Enrique Correa, from the cabinet, that the government was "shocked" by Pinochet's comments at that time.

Don Chailey, the United States reporter, was possibly based on a US citizen called Charles Horman, whose body was found with the many dead bodies at the City's General Cemetery, known as "Patio 29", in 1973.

The Snake, who tortured Andres with the method of electrocution, was probably based on a notorious Chilean secret police torturer, called Osvaldo Romo. A newspaper article dated Wednesday, November 18th, 1992, says how Romo worked for the DINA, the secret police force, which was ran by Colonel Manuel Contreras, who was the right-hand man to General Pinochet.

Juan Laretta, Andres' father and a famous ballad singer in the band "Los Obstinados", was likely based on a famous singer in Chile called Victor Jara. Just like Laretta, he composed many songs about poverty and injustice.

This is how Victor saw the role of a singer in a country like Chile. It was taken from some background information called "The Coup"

"Ever since I was born I have seen injustice poverty and social misery in my country.

I believe it is for this reason that I felt the need to sing for the people. I firmly believe that man must be free during the course of his life and that he must work for justice"

"Whether they are songs of love, of accusation, of laughter or of struggle, my songs are rooted in the reality of my people, the peasants and workers of Chile; they are also the expression of my own life....."

Victor Jara was then captured and tortured, which then led to his death, by the Government.

In the story, James Watson described how the National Stadium was used for the torturing of many Chileans, which included Andres Laretta. The Stadium was actually used in real life for the torture of the Chileans after the Coup.

In some background information called "Chile: After The Coup" it describes how thousands of fearful Chileans waited outside the National Stadium, hoping for some news that their families and relatives were alive. Also, some numerous months later, Church leaders issued a writ of "habeas corpus" on behalf of 131 Chilean civilians who had been "disappeared" by the military since the last date of their arrest.

But still many people are unaccounted for, while the death of many of them have now just been presumed.

Another place that had a real life equivalent, was Watson's "House of Laughter". This was based on a place called "La Discoteca" which was where the horrific torture of the many innocent people. It was called La Discoteca because of the piercing screams which were heard. This took place from 1973 onwards.

Citizens who knew even the slightest bit of information, no matter how trivial, were taken away or "Disappeared" by the Junta. For example, the families and relatives of wanted criminals of the resistance, were arrested and taken away for interrogation, torture and maybe even execution.

Not only were people disappeared because of their knowledge, but also if the Chileans dared to protest about anything at all. In the book Watson describes how the Black Berets killed a long haired boy just because they didn't like the look of him.

The tanks on the streets were there to enforce the silence of the people and this is what really scared them. If a person stood out in a crowd, for whatever the reason, he or she would then be arrested and removed for interrogation.

In most of chapter 5, Andres hides in the Seminary Of Our Lady Of Mercy. The priest who worked there, was called Father Mariano. He was described as wearing an open-necked shirt and jeans. This meant that he was probably a worker priest. Worker priests live the same life as the poor people. They live in the same houses and do the same jobs, as well as acting as a priest for the community.

In the book, Andres' father respected the worker priests, but, in his songs, he attacked the priests who kept their distance from the poor by spending their time with the rich and the powerful.

Amnesty International is an organisation that appeals on behalf of all people who are wrongly imprisoned, tortured, mistreated or murdered in cold blood, by their countries governments. To assist the release of the many hundreds of people worldwide, Amnesty International incorporates the help of National newspapers which will print the news of prisoners, political or civilian, all over, and let the world know what is still happening, and what governments are putting their people through.

To a dictator, knowledge is a feared opponent, especially if the knowledge is among the civilians. Amnesty International gives the information, in the hope that other governments will intervene, and stop the cruel treatment that is going on in many countries.

Throughout the world, many schools are also helping Amnesty International, by sending letters of grievance and concern with the brutality that is inflicted upon thousands of innocent citizens from the countries and governments involved.

Amnesty International's Urgent Action network was activated within hours of Robinson Lusitante's "disappearance" in Columbia on 14th December, 1991. He had been detained by the army in an area where they have caused many deaths and "disappearances".

The Urgent Action appeals pressured the Columbian Procurator General to make urgent about Lusitante's whereabouts.

Lawyers involved in the case said that they believed the International urgent action was responsible for Lusitante's release.

This information was from a leaflet called "The Lives Behind the Lies".

Amnesty International works daily to prevent or investigate political killings and "disappearances".

The Universal Declaration of Human Rights, was agreed in 1948 by member countries of the United Nations.

At that time, people were still shocked at the two World Wars, especially the murder of six million Jews by Hitler's Nazis. The declaration was an attempt to ensure that nothing like that would ever happen again. Even though the document is not legal, it is the responsibility of all the countries in the United Nations. Chile is a member of the United Nations!

The book shows how the Chileans were denied of even the most basic rights.

Here are some examples of the refusal of Human Rights. From in Chile and from the book.

- When the long haired youth, in the story, was shot in the head and had the right of life taken away from him. Nobody, not even soldiers or police, have the right to make the decision on whether to let a person, no matter what creed or colour, live or die!

- The many thousands of Chileans had the right to freedom from torture, taken away from them by the Government. Many different sophisticated methods of torture were used. Thumbscrews, the Rack and red hot irons have been replaced by drugs and electrocution, which leave few visible traces. This makes it easier for the Government involved to deny all knowledge of what goes on in their prisons.

Also Sensory Deprivation is used. This involves the victim being cut off from all sight and sound. This method may not leave any physical scars, but the mental scars can be deep and often incurable.

No person should ever be treated like this, no matter what they have supposed to have done!

- The Government in Chile took the right to political activity away from them too. In the book, the CNI assassinated Miguel Alberti, the Silver Lion, who was standing as a Democrat for Chile. This allowed the Government to cancel all of the elections and suspend all Political Party and Trade Union activities. This expired any chance of the torturing, arrests, etc. to stop.

- The residents of Chile had the right of freedom of speech taken away from them. If anybody spoke up and accused the Government of any wrong-doing, they were arrested. Because of threats, this stopped the Chileans from speaking their own mind. Also, there was a lot of propaganda in the press. Such as; a mass murder of prisoners by the Junta, would be said, in the papers, as to be the result of a conflict between opposing Communist groups.

- The people who were arrested during the reign of Pinochet, had the right of freedom denied from them. No one should be subjected to arbitrary arrest, detention or exile without the right to a fair trial, which was another right that was denied from the Chileans.

Anyone charged with an offence, is innocent until proven guilty, but the Chilean people were guilty even if they were guilty!

When James Watson wrote the novel, I think that he wanted to show people what used to happen in Chile, around 1973 onwards. Until I read this book I didn't know about the arrests, tortures, assassinations, etc. that took place in Chile. I also think that he wanted people to especially take in all the knowledge that contained information on the torture of innocent Chileans, murders of untried civilians and the arrests of the families of wanted criminals and Communists.

He wanted his readers to respond in a variety of emotions. For the victims of the torture, I think that he wanted his readers to sympathise with them and feel sad for what happened to them. For General Zuckerman, the Junta and the CNI etc, I think that he wanted his readers to feel disgusted with them for what they exposed the Chileans to.

I thought that this book was excellent! It conveyed the factual events into fictual events brilliantly and it made me really think about how every person no matter what creed or colour, has the right to life, freedom of speech, freedom from torture, etc.

Even though the book was excellent in most parts, there were some parts that were boring. For example; When Andres went to the Seminary for refuge, after he jumped out of their truck, with the printing press, to escape from the soldiers that were following them. Watson put too much detail in as he explained how Andres was eating his soup and also what the atmosphere was like.

Also, the ending could have been a lot better. All Watson put was that at the National Stadium, where there was a football match between England and the home team Chile, the newspaper which had the photo's that Don Chailey took printed on the front, were handed out to all of the crowd. This also included General Zuckerman and the Junta. All that happened was that the soldiers made a couple of arrests.

Most of the book, though, was exciting and interesting, so I really couldn't decide on one single part. Here are some examples:

When Andres, Isa and Beto were at the station trying to smuggle out the printing press under the watching eye of the Military soldiers. I thought that Watson wrote this part really well and he really expressed the exciting aspect of it all.

Also, I liked the part where Andres had just escaped from the truck, with the printing press, to witness the slaughter of around thirty, most probably innocent prisoners, which included Don Chailey, in the quarry. James Watson really wrote this section of the book well. It made me feel sad when he described that they were shot at waist height, and then dragged into the quarry's lake.

The last part that I really liked was the part where Isa and Beto put on a Marionette show for the town's local civilians. I thought that this part was really funny because the two of them were making fun of the Junta, General Zuckerman and how they tortured the prisoners with electrocution. Out of the three that I described, I liked this one the best.

I think that James Watson achieved what he set out to do with this book, which was to encourage the younger generation to be aware of what happened not only in Chile, but in other countries too. Until I read this story, I didn't know about the brutality that was performed on the civilians by their Government. It made me realise that all people, no matter whether they are rich or poor, have the same Human Rights as each other.

This is a poem that a prisoner wrote while in detention in a Chilean prison. It explains how they know when they are going to the torture chamber.

TWO TIMES TWO

"We all know the number of steps,
companero, from the cell
to that room.

If it's twenty
they're not taking you to the bathroom.
If it's forty-five
they can't be taking you out
for exercise.

If you get past eighty
and begin
to stumble blindly
up a staircase
oh if you get past eighty
there's only one place
they can take you,
there's only one place
there's only one place
now there's only one place left
they can take you."

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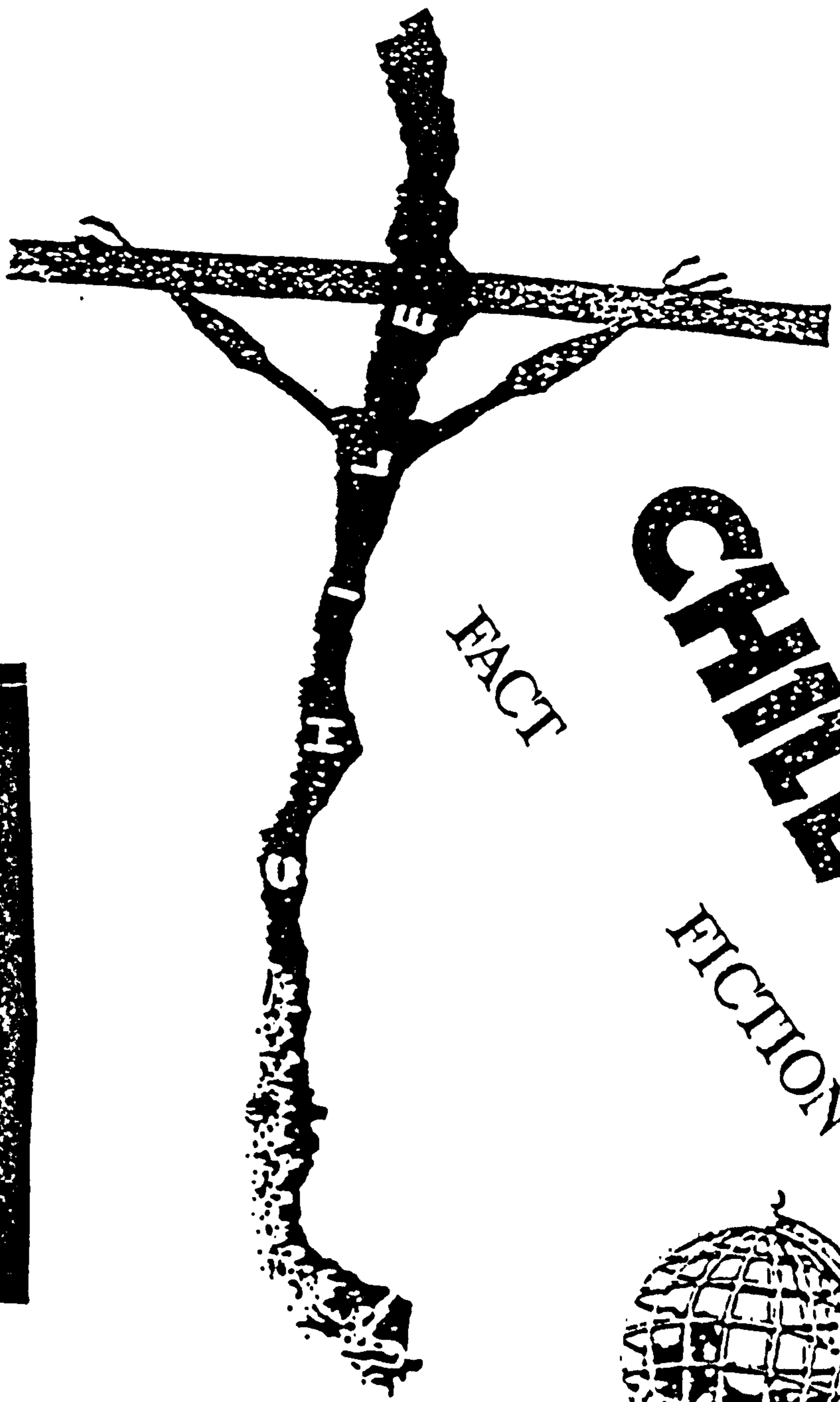
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NEW AND REVISED MODULE BOOKLET SHEETS AND ASSIGNMENTS



FACT
FICTION
CHALLENGE



HUMAN RIGHTS

James Watson's Talking in Whispers

G.C.S.E English Literature Assignment

Fact or Fiction Talking in Whispers

Discuss the way in which Talking in Whispers is a mixture of fact and fiction. To understand some of the facts of Chilean history you will need to carefully read the photocopy entitled Chile : After the Coup and the other photocopied sheets which you have been given. The sheets will give you an idea of the number of people who were arrested, killed or simply disappeared. The essay involves you discussing how much Watson's story is based on actual happenings and how much is made up for the story. You should also bear in mind that Watson is keen to promote the work of Amnesty International.

Essay Plan (You may follow a different plan of your own)

Paragraph 1 - Introduction

Introduce the essay by describing some of the major events of the story. Comment on how they mainly fit in with the background reading. Mention the killings, the arrests, the newspaper lies, etc.

Paragraph 2 - Characters

Explain how Andres , Isa and Beto are fictional characters but are likely to be based on real people. Do the same for characters such as Zuckerman and the Snake. Say why you think that teenage characters have been chosen.

Paragraph 3 - Events and Locations

Describe the similarities between events and locations in the book with the facts you have read about Chile. Discuss the disappearances, protests, House of Laughter (p. 37), the use of the stadium (p24), the tanks in the street of Santiago, etc.

Paragraph 4 - Amnesty

Describe the work of Amnesty International in the story and in Chilean history. Remember that Andres Larreta was involved with Amnesty at school.

Paragraph 5 - Human Rights

Describe how the book shows Chileans being denied basic human rights. Give examples of arrests, executions, torture and denial of freedom of speech.

Paragraph 6 - James Watson's Intentions

Write about what you think James Watson is trying to show in the novel. What type of knowledge does he want you, as readers, to take from the novel? How does he want you to respond? Who does he want you to sympathise with?

Paragraph 7 - Your Opinion

Say what you think are the good and bad points of the story. What is exciting, what is boring? Which characters are effectively described. What did you learn from the book? What confused you about the book? Have you built up a picture of what human rights are?

YOU MAY USE DIAGRAMS TO IMPROVE THE PRESENTATION OF YOUR COMPARISONS. YOU SHOULD WRITE AT LEAST 500 WORDS

Your task in a group of two-five is to produce a pirate radio broadcast of 5 to 10 minutes in length which will make a series of accusations against:

1. General Zuckerman
2. The Military Junta
3. The Secret Police CNI/DINA

You will describe some of the crimes of the Junta or inspired by the Junta. You will want to mention assassinations, arrests and torture. Your broadcast will be based largely on events in the book or on similar events. You may choose to use eyewitnesses or the statements of victims of torture. You could mention the photographs of the assassination of the Silver Lion, the shootings at the quarry, the arrest of Don Chailey, etc. Spanish names. You will find relevant information on the various photocopied sheets. Your broadcast could end with the police arriving and forcibly switching you off.

NB: You must produce a detailed and accurate script.

THIS ORAL IS PART OF YOUR GCSE ASSESSMENT.

You will be assessed during the preparation and recording of your script. You are assessed on both your speaking and your listening.

G.C.S.E. FACT OR FICTION MODULE
NEWSPAPER ARTICLE 1
Graves of the Disappeared

CHILE EXHUMES GRAVES OF 'DISAPPEARED'
Malcolm Coad in Santiago

The exhumation has begun of a site in Santiago believed to have been used as a mass burial place for political prisoners in the weeks following General Augusto Pinochet's military coup in 1973.

The Catholic Church and families of victims believe at least 128 people are buried in the section of the city's General Cemetery known as Patio 29. Graves there are marked only with crosses, scrawled dates of burial; and the letters "NN", meaning "no name".

The exhumation began after court orders were issued by two judges investigating cases of "illegal burial" presented by the Church's human rights office, the Solidarity Vicariate, and by the family of Bautista van Schouwen, a leftwing political leader whom recently discovered records indicate is buried there.

Patio 29 contains 105 graves, but many hold more than one body. Their existence has been known of since the coup - it was here that the body of Charles Horman the US citizen whose case is the subject of the Costa Gavras film Missing, was found in 1973 - but this is the first time a full exhumation has been possible.

According to Maria Luisa Sepulveda, head of the Vicariate's legal department: "We know of some 180 cases of disappearance in Santiago at the time covered by the dates on these graves, and by searching through records have been able to identify 23 people supposedly buried in the Patio. We expect most of these bodies to be disappeared prisoners."

Among those thought to be buried there are detainees whose bodies were thrown into rivers and canals during the coup, and possibly officials killed in the attack on the government palace, La Moneda, in which President Salvador Allende died.

Lawyers and relatives said they were "practically 100 per cent certain" that Van Schouwen's body was one of the nine found in the first five graves opened on Monday.

Van Schouwen, aged 30 at the time of his disappearance, was a founder of the Movement of the Revolutionary Left (Mir). He was one of the most wanted men after the coup and gained almost legendary status because of reports of his resistance to torture.

The remains found lack an arm - though it is not known if this is due to movement after burial.

About 1,000 people are known to have disappeared after they were arrested following the coup, of which the remains or indications of the burial of some 40 have been found in group graves since President Patricio Aylwin took office in 1990.

Commenting on the finds in Patio 29, Gen Pinochet, who remains army commander-in-chief, said he "congratulated the corpse hunters" and that the burial of more than one corpse in the same grave showed "great economy". The remarks prompted strong criticism from cabinet spokesmen Enrique Correa, who said the government was "shocked" by Gen Pinochet's cruel comments.

G.C.S.E. FACT OR FICTION MODULE

NEWSPAPER ARTICLE 2

CHILEAN TORTURER

TORTURER IS EXPELLED

by Imogen Mark in Santiago

A Notorious Chilean secret police torturer, Osvaldo Romo, has been expelled from his refuge in Brazil at the request of President Patricio Aylwin of Chile.

"Fatso" Romo as he was known, worked in the Dina, the secret police force run by Colonel Manuel Contreras, right-hand man to the Chilean military dictator, General Pinochet.

He arrived in Santiago escorted by Chilean plain-clothes police, and was flown to police headquarters amid elaborate security measures to protect him from attack by former colleagues, anxious to stop him talking. He has lived in Brazil under a false name for 17 years.

In Santiago, he was formally detained for the maximum five days to be questioned by a civilian magistrate investigating the death under torture of a Dina prisoner, a young woman called Lumi Videla.

Col. Contreras and other Dina officer, Colonel Pedro Espinosa, were charged last week with the murder of Orlando Letelier, a Chilean Socialist Party leader killed by a car bomb in Washington in September 1976.

Wednesday, November 18, 1992

G.C.S.E. FACT OR FICTION MODULE

NEWS ARTICLE 3

FROM AMNESTY JOURNAL OCTOBER/NOVEMBER 1992

DISAPPEARANCES PAST AND PRESENT

CHILE

Jacqueline Droully Jurick: on 30 October 1974 this 24 year old student and member of the Movement of the Revolutionary Left was arrested at her home in Santiago by armed men in civilian clothes.

She was three months' pregnant. Her husband was arrested a few hours later. Both remain "disappeared".

In the weeks following her arrest Jacqueline Droully was seen by other prisoners in secret detention centres run by the Directorate of National Intelligence (DINA), the security police at the time. One former detainee said he saw Jacqueline Droully using the sun's reflection in a mirror to send messages to her husband in another cell.

A July 1975 report in a pro-government newspaper claimed that Jacqueline Droully was among 119 people killed in armed confrontations between left-wing extremists in Argentina. The report was false and apparently intended to undermine relatives' appeals for new court investigations into the fate of the "disappeared".

In 1990, when Chile returned to civilian rule, The National Commission for Truth and Reconciliation confirmed that 957 people had "disappeared" under military rule, the majority of them between 1973 and 1978.

Amnesty International believes the actual figure may well be higher. Evidence previously submitted to the courts leaves little doubt that the fate of the "disappeared" could be clarified.

However, an amnesty law passed in 1978, which granted immunity to the perpetrators of human rights violations, has been used by the courts, to block full investigations into these cases. Hundreds of families are still waiting for justice to be done.

G.C.S.E. FACT OR FICTION MODULE

NEWSPAPER ARTICLE 4

CHILE'S RETURN TO DEMOCRACY

CHILE PRESIDENT GETS STRONG BACKING IN POLLS

Malcolm Coad in Santiago

Chileans have ratified their support for President Patricio Aylwin's centre-left government in the first local elections since military rule ended in March 1990.

Mr. Aylwin said the result was "a clear and categorical confirmation that the country backs the coalition".

With 99 per cent of votes counted in the poll - the first election of mayors and local councillors in 21 years, and Mr. Aylwin's first electoral challenge since taking office - the ruling coalition of Christian Democrats, Socialists and Social Democrats won 53 per cent, the rightwing opposition 29 per cent, the Communist Party just under 7 per cent and the populist Centre-Centre Union 8 per cent.

The Guardian - Tuesday June 30 1992.

G.C.S.E. FACT OR FICTION MODULE

THE POLITICAL SPECTRUM

| FACT | COMMUNISTS | SOCIALISTS | SOCIAL DEMOCRATS | CONSERVATIVES | FASCISTS |
|------------|--|------------|------------------|---------------|--------------------------------|
| | PRESIDENT ALLENDE (CHILE) | | | | GENERAL AUGUSTO PINOCHET |
| LEFT | CENTRE | | | RIGHT | |
| | MIGUEL ALBERTI (THE SILVER LION) | | | | GENERAL CESAR ZUCKERMAN |
| COMMUNISTS | SOCIALISTS | | | | |
| FICTION | | | | | |

NOTES: The Left is often known as RED.

The Right is often known as BLUE.

OUT OF CHILE

POETRY PROJECT

Choose five or more poems by a variety of poets and singers.

Answer the questions provided and give detailed examples from the poems to illustrate the points which you are making.

Try to link the poems by the themes and ideas expressed in them.

Bring out the despairs of relatives of the disappeared.

Try to make connections with *Talking in Whispers*.

Try to show the bravery of the poets and singers.

Poems from Chile

His eye is on the sparrow

Ariel Dorfman

What is the petition in the poem? What does it mean?
Who is addressed in the first line?
Why don't the Junta answer?
What is El Mercurio?
The next verse asks God if he has been to the Villa Grimaldi (where torture happens) or to other similar places. Say where they are.
In the third verse who is asked after and why?
Why do they go to God?
Where was their son last seen?
What is the significance of the title?

Identity

Who is talking in the poem?
Where was the body found?
Whose body might it be?
What is the poem really saying?

Hope

How did the boy disappear?
What information emerges?
What is so depressing about what 's happening in Chile in verse three?

Anniversary

What is the speaker of this poem reluctant to believe?

She's losing her baby teeth now

Explain the title.
What is the speaker's predicament?
What can or can't the speaker say?

Two times two

Ariel Dorfman

What does this poem tell you about prison life?
What do you think happens if you get past eighty steps.

Free Song

Victor Jara

What does Victor Jara say about his songs.

Who is he writing for?

Who are his songs linked to?

Manifesto

Why does he sing?

What is his target audience?

What is the "narrow country"?

Winds of the people

Who will do the staining?

Who is doing the threatening?

There are five thousand...

What is this about?

What sorts of people are there?

What is the "face of fascism"?

Who does he appeal to at the end of the poem?

Patricio Manns

Describe the images in this poem.

What is Chile compared to?

Which are the most powerful images?

Speaking with the children

What has been destroyed in this poem?

What has the speaker learnt and believed?

What's happened to the books?

What tortures are described?

Studying the laws

What do we learn about the history of Chile?

Why is the land now poor, dirty and sad?

What does the section about "the laws that govern the people" mean?

From a Chilean prison

What is the "justice of the generals"?

This poem has some ironic language. Describe how it works.

Explain how the word "gift" is ironic.

HIS EYE IS ON THE SPARROW

Forgive us, Lord, for sending this petition
but we have no place else to turn.
The Junta won't answer,
'El Mercurio' makes jokes and is silent,
the Court of appeals will not hear the defence appeal,
the Supreme Court has ordered us to cease and desist,
and no police station
dares receive
this petition from his family.
Lord, you who are everywhere
have you been in
Villa Grimaldi, too
They say nobody ever leaves the Colonia Dignidad,
or the cellar on Londres Street,
or the top floor of the Military Academy.
Have you?
If you have,
If you really are everywhere,
please answer us
When you were there
did you see our son
Gerardo? Lord, he was baptised
in your church
Gerarado, the most rebellious, the sweetest
of the four.
If you don't remember him
we can send a snapshot
the kind your take in the park on Sunday
and the last time we saw him, right after supper
that night when they knocked on the door,
he was wearing a blue jacket and faded jeans.
He must still be wearing them now.
Lord, you who see everything,
have you
seen him? Ariel Dorfman.

TWO TIMES TWO

We all know the number of steps,
companero,* from the cell
to that room

If it's twenty
they're not talking in the bathroom
If it's forty-five
they can't be taking you out
for exercise

If you get past eighty
and begin
to stumble blindly
up the staircase
oh if you get past eighty
there's only one place
they can take you
there's only one place
there's only one place
now there's only one place left
they can take you.

* "Companero" is equivalent to both comrade and mate or friend in English.

Ariel Dorfman.

SHE'S LOSING HER BABY TEETH NOW

Who's that who's that man
with Uncle Roberto?

oh, honey that your father

why doesn't daddy ever come
to see me?

because he can't

is daddy dead
is that why
he never comes home?

and if I tell her that daddy
is alive
I'm lying
and if I tell her that daddy
is dead
I'm lying

so I tell her the only thing
I can
that isn't a lie:

daddy never comes home
because he can't

Ariel Dorfman.

SUN STONE

They put the prisoners
against the wall.
A soldier ties his hands.
His fingers touch him -strong,
gentle, saying goodbye.
Forgive me, companero-
says the voice in a whisper.
The echo of his voice
and of
those fingers on his arm
fills his body with light
I tell you his body fills with light
and he almost does not hear
the sound of the shot.

Ariel Dorfman.

Anniversary

And every September 19th
(soon it will be four years,
can so many years have gone by?)
I will have to ask her again
if there is any news,
if they have heard anything,

and she will say no, thank you very much,
I appreciate your concern,
but her eyes will keep saying
wordlessly
what they say the very first time
(soon it will be three years-
how is it possible?)
no, thank you very much,
I appreciate your concern,
but I'm not a widow
so stay away from me,
don't ask me for anything
I won't marry you,
I am not a widow,
I am not a widow
yet.

Ariel Dorfman.

WHEN I REMEMBER

When I remember my country
I bleed a volcano.

When I remember my country
I frost up and I am here.

When I remember my country
total ship wreck.

When I remember my country
Its snow on my temples.

When I remember my country
I get angry with yesterday.
When I remember my country
I rain myself in April.

When I remember my country
I put on shoes of duty
I dazzle myself as pagan
I light myself as oil lamp
I get cross with beauty
I wake up machine gun
When I remember my country.

Patricio Manns.

FROM A CHILEAN PRISON

Two by two
for unjust metres
a gift from the four generals.
My solitude knows this world:
Two by two
for square meters in this gaol
is the justice of the generals
From today on my cell is incommunicado,
prisoner without communication:
a person facing the world
not to be communicated with.

G.C.S.E. FACT OR FICTION MODULE SOURCE ONE

THEY DANCE ALONE
(GUECA SOLO) BY STING

Why are these women here dancing on their own?
Why is there this sadness in their eyes?
Why are the soldiers here
Their faces fixed like stone?
I can't see what it is that they despise
They're dancing with the missing
They're dancing with the dead
They dance with the invisible ones
Their anguish is unsaid
They're dancing with their fathers
They're dancing with their sons
They're dancing with their husbands
They dance alone They dance alone

It's the only form of protest they're allowed
I've seen their silent faces scream so loud
If they were to speak these words
They'd go missing too
Another woman on the torture table
What else can they do
They're dancing with the missing
They're dancing with the dead
They dance with the invisible ones
Their anguish is unsaid
They're dancing with their fathers
They're dancing with their sons
They're dancing with their husbands
They dance alone They dance alone

One day we'll dance on their graves
One day we'll sing our freedom
One day we'll laugh in our joy
And we'll dance

NOTES: 1. Mr. Pinochet = General Pinochet, Chile's Military Ruler 1973-1990
2. Foreign money = money from the USA

Ellas danzan con los desaparecidos
Ellas danzan con los muertos
Ellas danzan con amores invisibles
Ellas danzan con silenciosa angustia
Danzan con sus padres
Danzan con sus hijos
Danzan con sus esposos
Ellas danzan solas
Danzan solas

Hey Mr. Pinochet
You've sown a bitter crop
It's foreign money that supports you
One day the money's going to stop
No wages for your torturers
No budget for your guns
Can you think of your own mother
Dancin' with her invisible son
They're dancing with the missing
They're dancing with the dead
They dance with the invisible ones
Their anguish is unsaid
They're dancing with their fathers
They're dancing with their sons
They're dancing with their husbands
They dance alone They dance alone

G.C.S.E. FACT OR FICTION MODULE

BIBLIOGRAPHY

THE TEXT

Talking in Whispers (1984) by James Watson.

BACKGROUND READING

Chile wants democracy now (1985) Editions Saint-Martin

Widows (1983) by Ariel Dorfman, Abacus

Missing: poems by Ariel Dorfman. Amnesty

Voices for Freedom (1986) Amnesty

Poetry as witness (1982) Amnesty

Working for Freedom (1992) Amnesty

VIDEOS

1. Missing
2. Scene programme about Amnesty
3. Human Rights video from Working for Freedom
4. Portrait of an Assassin (Inside Story)
5. The Prisoner (Amnesty)

THE OUTSIDERS BY S. E. HINTON

GCSE/KEY STAGE FOUR

MODULE BOOKLET

Area of Study: City Limits

Aims of Area of Study.

- (a) To examine how literature has reflected the growth of urban life and the decline of "traditional ways".
- (b) To consider and evaluate typical experiences of urban life as portrayed in literary texts and other media.
- (c) To compare literary presentations of urban life with candidates' own experiences.

CITY LIMITS MODULE

Background reading

If you can read some of these texts and mention them in your essays you will achieve a higher mark. Try to make comparisons and see contrasts.

Drama/Plays

A Taste of Honey by Shelagh Delaney

The Boys from the Blackstuff by Alan Bleasdale

Prose/Fiction

Hard Times by Charles Dickens

North and South by Elizabeth Gaskell

Walkabout by James Vance Marshall

The Catcher in the Rye by J.D. Salinger

The Mayor of Casterbridge by T. Hardy

Film

Jean de Florette

THE HUMAN AND ECONOMIC GEOGRAPHY OF THE OUTSIDERS

UP TO 20 MILES

< (North Side in Coppola's film) > (South side in Coppola's film)

SOCIAL CLASS

| EAST SIDE | MIDDLE CLASS | WEST SIDE |
|---|---|---|
| <p>Greasers gang (poor)</p> <p>Greasers are almost like hoods. I had to read "Great Expectations", and that kid Pip, he reminded me of us - the way he wasn't a gentleman.(Ponybody)</p> <p>"We deserve a lot of our trouble"</p> <p>"Darry hated to do things the legal way." "We don't mind being called greaser by another greaser"</p> <p>"I really couldn't see what Socs would have to sweat about - good grades, good cars, good girls, madras and mustangs and Corvairs."</p> <p>"Now they hate each other because one has to work for a living and one comes from the West Side"(Darry and Paul)</p> | <p>In between the poor and the rich.</p> <p>OTHER GROUPS/ INDIVIDUALS</p> <p>MR. SYME English teacher</p> <p>THE JUDGE</p> <p>THE NURSE</p> <p>JERRY WOOD, the teacher with the children's picnic at Jay Mountain</p> | <p>Soc gang (rich)</p> <p>Abbreviation for the Socials, the jet-set.</p> <p>"You know what a Soc is? White trash with Mustangs and madras"</p> <p>"....the lucky ones with all the breaks." "you're sitting there in a Corvette while my brother drops out of school to get a job?"</p> <p>"We look hoody and they look decent."</p> <p>"They could just as easily have been going to the movies as to a rumble. That is why people don't ever think to blame the Socs and are always ready to jump on us."</p> |

CITY LIMITS MODULE

QUOTATIONS FROM "THE OUTSIDERS"
BY S.E. HINTON

1. You're bleedin' like a stuck pig (page 11) (Sodapop)
2. I didn't know you were out of the cooler, yet Dally (Ponyboy) (Page 15)
3. What were you doin' walkin' by your lonesome. (Steve Randle) (Page 15)
4. Take your feet off my chair and shut trap (Cherry) (Page 21)
5. Who's this, your great-aunts ? (Two-bit) (Page 26)
6. I'm a natural normal (Two-bit) (Page 35)
7. An' you can shut your trap, Johnny Cade, 'cause we all know you ain't wanted at home either. And I can't blame them. (Ponyboy)(page 35)
8. I'll kill myself or something (Johnny) (Page 39)
9. Well don't be. You're scarin' me. What happened? I never seen you bawl like that. (Johnny) (Page 42)
10. You know what a greaser is? White trash with long hair (Bob) (Page 44)
11. Man I thought New York was the only place I could get mixed up in a murder rap (Dally) (Page 45)
12. Gotta cancer stick Johnny cake (Dally) (Page 61)
13. You kill people with heaters.
14. Man, this place is out of it. What do they do for kicks around here play checkers. (Dally) (Page 64-65)
15. I swear you three are the bravest kids I've seen in a long time. (Jerry Wood) (Page 71)
16. Shoot kid. If I ever did that my Mom would die of shock.(Two-bit)
17. It's a shame you can't ride bull as good as you can talk it.
18. I would have let those kids burn to death. (Randy)
19. Things are rough all over (Cherry)
20. He ain't a Soc just a guy who wanted to talk. (Ponyboy)
21. Tuff enough (Johnny)
22. We could get along without anyone but Johnny (Two-bit)
23. We gotta win the fight tonight. (Dally)
24. The only thing that keeps Darry from being a Soc is us.(Two-bit)
25. He's in the cooler. (Steve)
26. This Kiddo can use his head. (Darry)
27. I am a greaser, I am a JD and a hood. I blacken the name of our fair city. I beat up people. I rob gas stations. I am a menace to society. Man, do I have fun! (Soda)
28. O victim of environment, underprivileged, rotten, no-count hood! (Steve)
29. Juvenile delinquent, you're no good! (Darry)
30. Get thee hence, white trash. (Two-bit)
31. And what do you do for fun (Pony)
32. I jump greasers (Two-bit)
33. Shoot, everybody fights (Two-bit)
34. You sure don't need an amplifier (Soda)
35. You and the quiet black-headed kid were the ones who killed that Soc (Tim Shepard)
36. Hold up, Hold it Dally)

37. Talked the nurse into it with Two-bit's switch. Don't you know a rumble ain't a rumble unless I'm in it. (Dally)
38. Sucker (Dally)
39. You can see him, but it's because you're his friends, not because of that knife.(Doctor)
40. We won, we beat the socs (Dally)
41. Stay gold, ponyboy. Stay gold.....(Johnny)
42. Oh, dammit Johnny, don't die, please don't die..... (Dally)
43. Are you all right, kid? You look like you've been in a fight.
(Man in his mid twenties)
44. Gosh, mister, I'm sorry (Ponyboy)
45. Johnny.....he's dead. (Ponyboy)
46. Dallas is gone. He ran out like the devil was after him. He's gonna blow up. He couldn't take it. (Ponyboy)
47. So he finally broke. (Two-bit)
48. Easy,buddy, easy, there's nothing we can do now.(Soda)
49. Hey pony-boy, don't you start crying too. One bawl baby in the family is enough. (Soda)
50. Well, I'm cold how about going home? (Soda)

CITY LIMITS MODULE

S.E. HINTON'S THE OUTSIDERS

BOARDGAME PROJECT

The aim of the project is to represent in boardgame form, the possibilities and problems which the Greasers face in S.E. Hinton's novel. Your town map should identify the poor East Side of town and the prosperous West Side where the SOCs, the Social Set live. You should locate the school in between the poor and rich sides of town. Other locations which you need to include are the Drive-In Cinema, the DX Petrol Station and the railroad station. In the country you need to show the disused church at Jay Mountain.

You need to have counters for moving about the board. They could be "souped-up" cars for the Greasers and Corvairs for the rich kids. You could have cards with "good breaks" or "bad breaks" for the characters as they progress around the board. You could lose by being imprisoned, sent to a home, expelled from school or even shot or stabbed. You could win by moving to a more prosperous area, doing well at school or leaving town to get to college. You can design your game on A2, A3 or A4. The outline of it should be in black to allow it to be photocopied.

CITY LIMITS MODULE

S.E. HINTON'S THE OUTSIDERS

VIDEO PROJECT

You will be producing a 3-5 minute video based on two possible subjects. The first choice is based around the question "What makes an Outsider?" The second choice involves discussing contrasts and similarities between Greasers and Socs.

You should produce a script to work from listing who says what. You may also wish to produce an accompanying storyboard. You can use any props you wish ranging from an imitation gun to a picture of a sunset. Where possible, you should use short extracts from the novel to provide a framework for your presentation. If you wish you may read out an extract from the novel or dramatise a key scene. Once you are ready, try to record as much as possible in one go. You may stop the tape but do not do many retakes as we have not got facilities to edit the tape. The audience for your video will be other Year 10/Year 11 students so aim to target your work at such an audience.

S.E. HINTON'S THE OUTSIDERS
THE LANGUAGE OF THE GREASERS
VOCABULARY SHEET

| PAGE REFERENCE | SPEAKER'S NAME | WORD USED (PHRASE) | NORMAL ENGLISH EQUIVALENT |
|----------------|----------------|--------------------|---------------------------|
| 1. | | | |
| 2. | | | |
| 3. | | | |
| 4. | | | |
| 5. | | | |
| 6. | | | |
| 7. | | | |
| 8. | | | |
| 9. | | | |
| 10. | | | |

**THE POEM BY ROBERT FROST WHICH
FEATURES IN "THE OUTSIDERS"**

Nature's first green is gold,
Her hardest hue to hold,
Her early leaf's a flower;
But only so an hour.
Then leaf subsides to leaf.
So Eden sank to grief,
So dawn goes down to day.
Nothing gold can stay.

Robert Frost

Meaning in the context of the book

Youth/childhood is precious and hard to preserve. Your childhood is golden, don't be too keen to relinquish/lose it.

THE OUTSIDERS

S.E. HINTON

KEY QUOTES

Who said what ?

1. You've come out of some jail.
2. He couldn't take it. He's gonna blow!
3. He's never seen a sunset.
4. There's still a lot of good in the world.
5. When I stepped out in the bright sunlight.....
6. Get lost, hood.
7. I'm allowed anywhere I want.
8. Thanks Grease, thanks kid.
9. We don't need your damn charity!
10. I don't like little kids!
11. What's it like being a hero?
12. I'm never nice!
13. I would have let those little kids burn to death.
14. Greaser ain't had nothing to do with it.
15. Can you see the sunset from the South Side too?
16. Nothin' legal, man.
17. Greasers at the bottom, Socers with all the breaks.
18. There must be some ordinary place where there are just people.
19. Are you professional heroes or something?
20. I kinda admire him.
21. Young and innocent.
22. If I don't say hello at school, don't take it personally,
23. White trash with long greasy hair.
24. It's a bad habit to get into.
25. The sun's going down.

Many of these quotes could be worked into an essay.

THE OUTSIDERS ASSIGNMENT

Essay plan

Title Area of Study: City Limits

A discussion of S.E. Hinton's representation of urban life in Middle America

INTRODUCTION (About 1/2 side of A4)

Describe the basic storylines of The Outsiders including the rival gangs, the contrasting styles of dress and behaviour of the Greasers and the Socs. Mention events such as the rumbles, the fire on Jay Mountain, the shootings, stabbings, etc. Describe the social geography of the books, the East Side Greasers and the West Side Socs. Mention that they went to the same schools.

PARAGRAPH ONE (About 1/2 -> 1 side of A4)

Define what an outsider is in the context of the story. Write about the different factors which make the Greasers outsiders. Mention their appearance, their background, their behaviour, their language, their attitudes. Explain how at times they seek to cultivate their status by behaving in particular ways, etc. Explain how at times they try to be different and/or difficult. Describe what factors/problems they might reasonably complain about. Explain how they treat people who do not belong to their group. How do you become a Greaser? How would you stop being a Greaser?

PARAGRAPH TWO (About 1/2 side)

Define Insiders. How do Insiders, "normal people", respond to the Outsiders? Think about people such as school teachers, police, people working in shops, etc. In general, how do "normal" people treat the Outsiders? In what senses are Greasers a threat to normal people? Think about how they treat the small children, how they break the law, etc.

PARAGRAPH THREE (About 1/2 side)

What examples are there of Greasers behaving in social ways? Mention how they help each other. Mention Ponyboy and Johnny sticking up for Cherry and Marcia. Mention how they save the school children from the fire. Mention the success of Darry at school. In general, what are their good qualities?

PARAGRAPH FOUR (About 1/2 -> 1 side)

Does the story have a message or moral? Does it produce a bleak or happy picture of young people? What positive qualities are some young people seen to have? What does Ponyboy learn from the events of the novel? What does it say to the reader about how young people should be treated? Do adults treat youths fairly or in a condescending or patronising fashion? What examples are there moral lessons in the words of Ponyboy, the narrator?

PARAGRAPH FIVE (About 1/2 -> 1 side)

Define other Outsider groups in society. How does the book make you respond to outsider groups? Are you now more or less sympathetic towards them? How would you say that "Outsiders" are created by society? Do "Insiders" ever try to bring them back into normal society.

PARAGRAPH SIX (About 1/2 -> 1 side)

Give your views on Outsiders. Who is to blame for their existence? Do we create Outsiders or do people make themselves different? You may wish to consider ethnic groups, travellers, religious minorities, homosexuals, cults, alternative communities, etc.

PARAGRAPH SEVEN (About 1/4 side)

Describe the life in the country based around the church at Jay Mountain. Point out contrasts with the city.

PARAGRAPH EIGHT (About 1/4 -> 1/2 side)

Give your verdict on the book. Is it a realistic portrait of urban/town life? Does it fit in with your own experience? Are the characters true to life? Have young people changed or are they basically similar? Is S.E. Hinton right in suggesting that youth is golden yet that innocence quickly disappears and is replaced by corruption and experience of the problems of life.

Come to Mecca

by

**Farrukh
Dhondy**

Texts dealing with racism in GCSE/Key Stage Four
Points to consider

1. Who is the victim of racism in the text ?
2. Who causes / instigates the racism ?
3. Is the racism from one individual to another or is it on a larger scale ?
4. Is the racism based on knowledge of an individual or group or on ignorance ?
5. How does the victim of racism react ?
6. Is the racism obviously offensive or is it subtle ?
7. How do others respond to the racism ?
Do they ignore it or react to it ?
8. Does the author seem to have opinions about racism ?
9. Is the racism just from one ethnic group or are there racisms ?
10. Is the racism embedded in the structure of the society by laws, segregation, discrimination etc. ?

Related Issues

Do you feel sympathy for the suffering of the victims of racism ?
How would you react if you were in the proximity of the perpetrator or victim ?

Problems related to racism in some countries

Fascism: an extreme right political philosophy which is anti-democratic (Famous Fascists were Hitler and Mussolini)
Nationalism: a belief and pride in your own country (or ethnic group) which sometimes can lead to hostility to foreigners and immigrants
Discrimination: unequal treatment of various groups on account of race, gender, religion or sexual orientation

Texts to read if you want more information/views

USA 1930s Books by M D Taylor
USA 1990s Poetry by Alice Walker, Margaret Walker, Maya Angelou
Films such as The Color Purple
Tapes such as I know why the Caged bird sings (Maya Angelou)

UK 1970s/1980s Stories by Farrukh Dhondy
UK Newspapers
UK Poetry by John Agard
UK Poetry of Protest anthology
Publications from Amnesty International

GCSE ENGLISH LITERATURE
INFORMATION GATHERING FOR "SALT ON A SNAKE'S TAIL"

Fill in details from the short story under each of the headings below putting in a summary of the incident/description in the table along with the relevant page number.

Examples of racism and/or abuse

| | VICTIM(S) + INCIDENT | AGGRESSOR/ PERSON/PEOPLE RESPONSIBLE | OUTCOME/ CONSEQUENCE | PAGE NO. |
|-----|--|--|--|-------------|
| 1. | fear of attack JOLIL | white youths | choose different route/ go in group | 83 |
| 2. | racist comment ERROL/BLACK COMMUNITY | Mr.Miah | | 85 |
| 3. | stabbing BENGALI youth | | | 86 |
| 4. | racist abuse "Paki-land" ASIANS | | | 92 |
| 5. | racist abuse JOLIL & MR.MIAH | | | 93 |
| 6. | Stereotyping THE MIAHS | | | 96 |
| 7. | abuse MR. MIAH & JOLIL | | | 98 |
| 8. | "White man spoil everthing" WHITES | | | 102 |
| 9. | | | | |
| 10. | | 470 | | |

GCSE ENGLISH LITERATURE
TYPES OF TRUTH IN "TWO KINDA TRUTH"

| <u>WORDS</u> Y (white liberal teacher) | | <u>BONNY</u> (Black youth) | |
|--|----------------|--|----------------|
| <u>EXPRESSION</u> | <u>MEANING</u> | <u>EXPRESSION</u> | <u>MEANING</u> |
| 1. "RHYME IS A SORT OF ESCAPISM" P.37 | | Wordsy is a "PO-YET" P.31 | |
| 2. "YOU HAVE TO BE A LITTLE MAD" P.37 | | "YOU'S A PREACHER MAN" P.32 | |
| 3. "SUCCESS WAS A BITCH GODDESS" P.37 | | "DREAD MAN" P.36 | |
| 4. "POET SHOULD WORK LIKE A CARPENTER" P.37 | | Wordsy's poetry is "FAILURE TALK" P.38 | |
| 5. "THROWN TOGETHER WORDS WITHOUT MUCH THOUGHT" P.39 | | "THIS ONE CAME STRAIGHT OUT OF MY HEAD" P.38 | |
| 6. "A LOT OF RHYME BUT NO POETRY" P.39 | | "TREMENDOUS SERIOUSNESS" P.39 | |
| 7. "THE SOUND OF TRUTH" P.39 | | "TWO KINDA TRUTH" P.40 | |
| 8. "POETRY AS PUBLIC PROPERTY" P.40 | | "professional poet" P.42 | |
| 9. "THAT MAY VERY WELL BE" P.42 | | "TRUTH IS WHAT THE MASSES LIKE" P.42 | |

BENGALI REFERENCES IN "SALT ON A SNAKE'S TAIL"

| <u>REFERENCE</u> | <u>CONTEXT</u> (where it occurs) | <u>SIGNIFICANCE</u> (What it means in terms of the story) |
|---|---------------------------------------|--|
| Tigers Pg.86 | Jolil and Mr. Miah argue about tigers | Different perceptions |
| 2. "Bengalis love to talk big p.86 | | |
| 3. "Put salt on a snake's tail and it will never trouble you again P.87 | | |
| 4. "Strength is god-given" P.89 | | |
| 5. Squatting families P.90 | | |
| 6. "Jehad" holy war P.90 | | |
| 7. mixture of English and Bengali exclamations P.92 | | |
| 8. "pig-lard" as his father called it in Bengali P.92 | | |
| 9. "Kites in the sky" "locusts" P.94 | | |
| 10. "Crows in the trees" P.95 | | |

GCSE ENGLISH LITERATURE

SALT ON A SNAKE'S TAIL

Essay Plan Each paragraph should be approximately $\frac{1}{2}$ -> 1 side of A4. Use relevant quotations to back up your arguments.

Paragraph One - Introduction

Describe the context of the story: inner city London, working class Whites, Bengali/Bangladeshi squatters. Clash of cultures, values and religions.

Describe the principle characters {
 {The Miah family - Mr. Miah - strict, religious, proud
 - Mrs. Miah - little known about her
 - Khalil - elder son, member of gang
 - Jolil - younger son has a West Indian friend, dislikes his father's strict religion
 {Jolil's teacher, Mr. Morrison - creates interest in Kung Fu
 {Jolil's friend, Errol. (Afro-Caribbean)

Paragraph Two - The story/plot

What happens? Describe the basic storyline. The organisation of the story - abuse, reaction, conclusion. Jolil's lesson - learning about Kung Fu and his father. Mr. Miah's Bangladeshi solution - salt on a snake's tail. What the "Rubbish Whites" learn - you can push people too far. To spit or not to spit? How to react to provocation. How to respond to racism. To tolerate, resist or ignore? Ways of resisting. Violent, peaceful, clever?

Paragraph Three - Family Differences: The Miahs

Mr. Miah: strict, racist, uses proverbs, religious.
Khalil: wants to fight Whites by their methods.
Jolil: hopes martial arts will help him out, stuck in two cultures, wants to be proud of himself and able to defend himself.

Paragraph Four - The Bangladesh Connection

Examine Mr. Miah's use of language and its significance.

Comment on his use of rural/country images.
Explain the salt on a snake's tail solution.
Explain how his Bengali background affects the way he sees things.

Paragraph Five - The "Rubbish Whites"

Describe the behaviour of the racist white youths.
Discuss the stereotypes voiced by the trader at the Dog Market.

Paragraph Six - Illusion and Reality

Describe the importance of Kung Fu and why Jolil is eventually disappointed in it.

Paragraph Seven - Conclusions

What, if any, message does the story have?
Is it likely to promote racial harmony?
Do the "Rubbish Whites" get what they deserve?
Is Mr. Miah right to stab one of his assailants?
What future does Jolil have?
What reality/realities does Jolil have to come to terms with?

Response to non-literary material

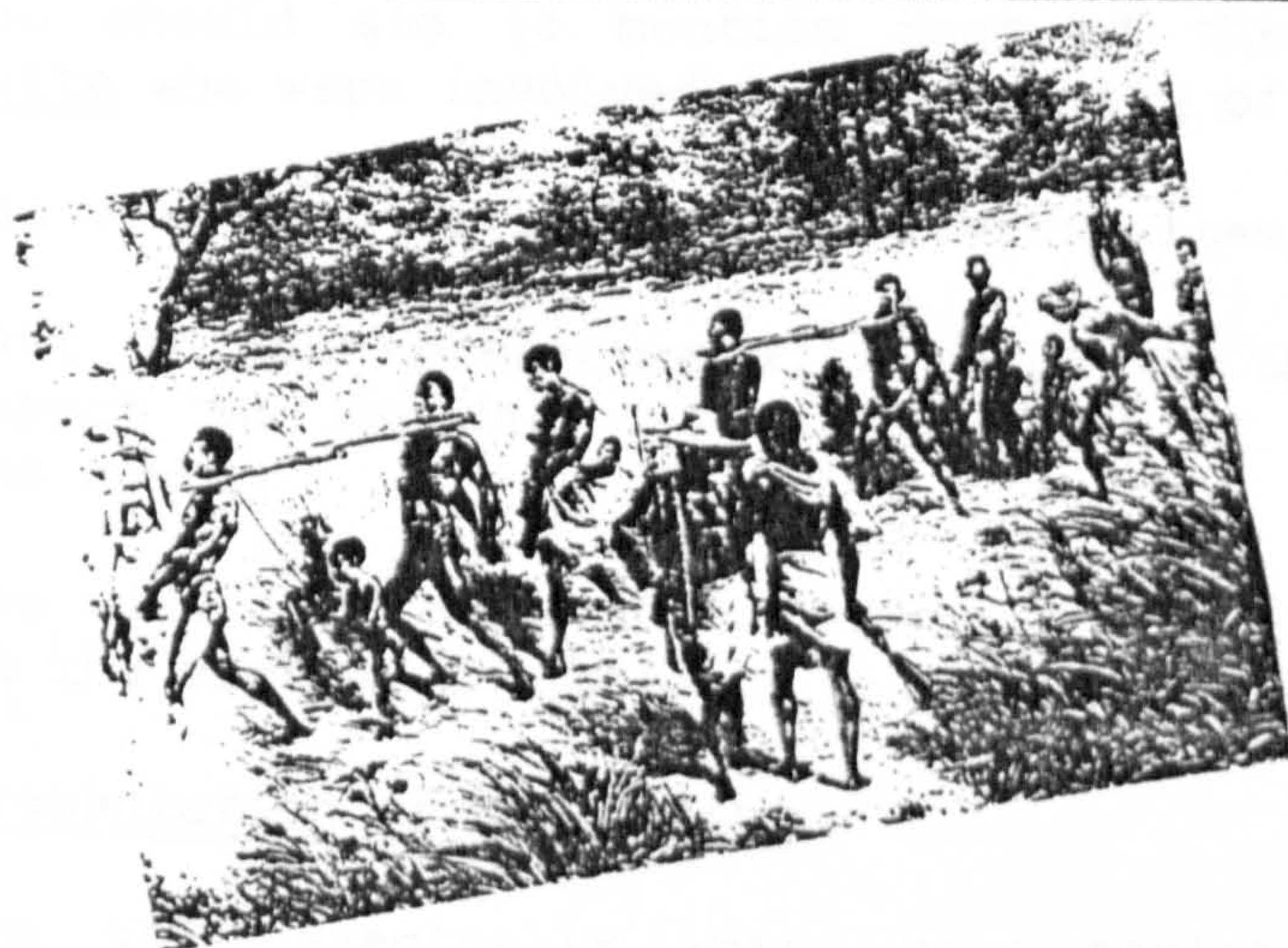
Racism in Britain, Europe and the World: a discussion of the problem based on NON-LITERARY MATERIAL with optional allusions to literary texts as a means of comparison and contrast

Using the photocopied booklet you are going to write an essay describing racist incidents in Britain, Europe and elsewhere in the world. In your essay you should aim to describe some of the recent racist attacks in the United Kingdom, developments such as the election of British National Party councillors and attempts to change laws to prevent racially motivated crimes. You should also deal with recent racist attacks in Germany. When considering the United States of America you should discuss the famous tennis player Arthur Ashe's letter to his daughter where he describes his experiences of racism as having been worse than suffering from AIDS. You may wish to compare the information in the news articles with your own reading of stories such as Farrukh Dhondy's Come to Mecca or Mildred D. Taylor's Roll of Thunder, Hear My Cry. You should be clear that while these are fictional stories although they are generally based on fact. You may also wish to read/view and refer to Alice Walker's The Colour Purple and poems from the Poetry of Protest anthology. You should write about these comparing them to the NON-LITERARY MATERIAL i.e. the newspaper articles.

Underground To Canada

By Barbara Smucker

Module Booklet.



Key Stage Three English Assessment Task

Barbara Smucker's Underground to Canada

Producing a Scripted Radio Documentary

You will be recording a 10 minute radio documentary on Underground to Canada. The theme of your documentary is the Underground Railway which transported slaves from the southern states of the USA to freedom in Canada. The aim of the documentary is for you to make an exciting and lively introduction to the topic. You will need to begin with a description of the different parts of the railway such as the stations, the tracks, the goods, etc.

You may choose to use some of the information about slavery from the duplicated sheet. You will need to put this in your own words.

You may choose to dramatise a scene/episode from the story as part of your programme.

You should aim to mention most of the different people both Black and White who were involved in the running of the railway.

You will need to link your different items carefully.

Part of your programme will focus on the type of life the slaves could expect in Canada. You will need to re-read the relevant section of the novel.

You will find some of the historical background written out in an appendix in the back of the book.

Presentation of the script

You will eventually write your script out neatly on A4 paper. Your draft script will be in the back of your English exercise book.

Assessment

You will be assessed on the quality of your written script and one the quality of your recording.