



TONY BLAIR
INSTITUTE
FOR GLOBAL
CHANGE

Measuring Open-Mindedness

An evaluation of
the impact of our
school dialogue
programme on
students' open-
mindedness and
attitudes to others

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CO-EXISTENCE

Measuring Open-Mindedness

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Note

At the time of this evaluation of the Face to Faith programme, it was a project of the Tony Blair Faith Foundation (TBFF). The work of the Tony Blair Faith Foundation is now carried out by the Tony Blair Institute for Global Change. The Face to Faith programme continues under its new name 'Generation Global'. More on Generation Global can be found at: <https://generation.global>

F2F is designed to promote interreligious and intercultural understanding, and build young people's resilience against extremist narratives, radicalisation, and recruitment into violent extremism. It aims to do this through experiences that address a number of factors identified as contributing to vulnerability to radicalisation. The programme provides a range of flexible classroom resources that enable teachers to cultivate a range of critical 21st century skills and competencies for their students. Students are then able to practice these skills with their global peers through the programme's dialogue opportunities, either through an online platform or through facilitated videoconference dialogue.

F2F is intended to build young people's resilience to violent extremism through experiences that address a number of factors identified as contributing to vulnerability to radicalisation. For example, the extremist viewpoint is one that inevitably seeks to Other those that are perceived as different, particularly unknown and minority populations. Students participating in F2F engage directly with the Other, both globally through videoconferences and online dialogue, but also locally through classroom activities. These preparatory experiences support students, not only in recognising the complexity of identity, but also the inherent diversity of their own classroom. Through experience, students learn to embrace rather than fear difference, and are empowered to engage in dialogue

around challenging issues. The global engagement then enables students to explore a nuanced and diverse range of responses to questions of identity and meaning, and through direct encounter with the Other, to overcome and discard prejudices.

The theory of change underlying this approach as an educational intervention to counter extremism is complex. Education is a space that is increasingly recognised as pivotal in building resilience against extremist narratives. Importantly, F2F is not a Countering Violent Extremism (CVE) programme: this education work is not designed to de-radicalise those who are already engaged in extremist activities; rather, it is intended to build young people's resilience against radicalisation and potential recruitment into violent extremism.

AIMS OF THE EVALUATION

This evaluation was carried out by Exeter University during the period between September 2015 and May 2016. It sought to measure the impact of the F2F programme on the participating students. While a great deal of anecdotal feedback suggesting that students were positively impacted has been collected from participants over the course of the programme, a rigorous survey combining both quantitative and qualitative approaches was needed to provide more robust evidence of impact.

FIG. 1.1

Students' Dialogical Open-Mindedness (MDOM)

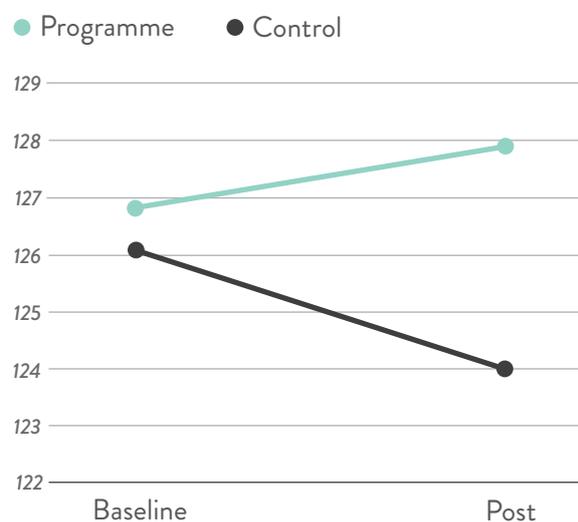
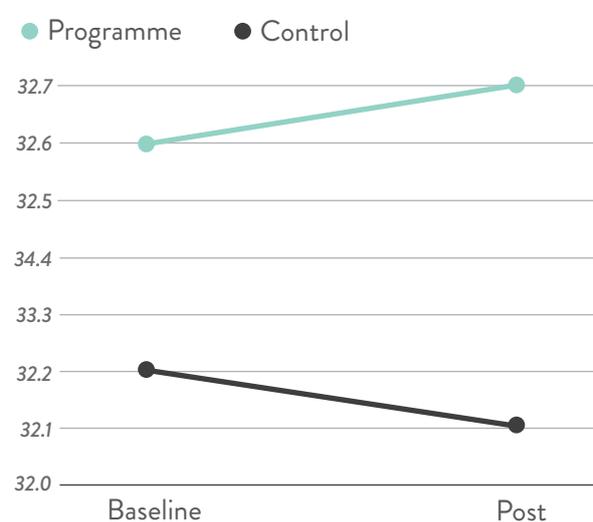


FIG. 1.2

Knowledge and Experience of Difference (KED)



The aim of this research was to measure the extent to which the F2F programme had a positive impact upon participating students. Did the programme succeed in helping students to be more open-minded in their attitudes to others (both globally and locally)? The study incorporated an investigation into how and why young people change attitudes to become more open-minded. The research has given valuable insight into the wide variety of ways that the programme is implemented by different schools around the world, although this was not the aim of the research, nor did it seek to establish the reach of the programme.

KEY FINDINGS

Overall, our analysis showed that being part of the F2F programme had a modest but statistically significant positive impact on students' dialogical open-mindedness (MDOM) and knowledge and experience of difference (KED), e.g. their attitudes towards others who are different.

This positive result varied by school. Some showed a marked impact, and others little or no impact. Schools within countries are generally dissimilar in terms of variation in MDOM and KED scores. This suggests that the pattern of variation is not simply a geographical issue, but is rooted in differences within individual schools.

Analysis of the control groups demonstrated a clear decline in dialogical open-mindedness in students that did not participate in the programme. The cause of this unexpected result is unknown, but interviews with country coordinators suggests it could be related to the impact of negative media messaging during the survey period.

The corpus linguistics analysis uncovered clear evidence of a shift in the direction of increased dialogical open-mindedness and awareness of complexity. This included a shift from using language indicative of simple 'us and them' attitudes towards a greater use of 'we', accompanied by awareness that this inclusive 'we' included a great deal of individual variation, demonstrating increased awareness of both diversity within their own community and the diversity among others.

A much higher frequency of the word 'sad' in the post-videoconference vignette responses also implies a greater sense of empathy with the victims of discrimination. The unexpectedly high frequency of the word 'happy' in the post-videoconference vignette responses reflects an increased number of students writing about how happy they are to know someone from a different culture. Existing research (Savage and Liht, 2013) suggests that increased awareness of complexity and tolerance is a good way to prevent future radicalisation.

The case studies suggest potential for transformative effects on teachers, students and whole classes.

The case studies suggest potential for transformative effects on teachers, students and whole classes. They also point to reasons why some schools achieve significant positive change in their students, and others do not. Successful schools in Italy and India had particularly passionate teachers who expressed concern not only with better teaching, but with changing the world. Clearly they had communicated some of their passion to their students. These teachers were able to point to specific examples of how the programme had transferred out of the classroom into social action (e.g. helping Syrian refugees newly arrived in their town).

FURTHER RESEARCH

The project demonstrated that further research is needed into:

- 1 The drivers of attitudinal change, and the kind of interventions that can have the most impact.
- 2 The causal processes between events in the intervention and attitudinal change among students.
- 3 The relationship between dialogical open-mindedness and the behaviour of students.
- 4 The impact of language on global dialogue – is dialogue more easily facilitated between students working in their vernacular, with translation, or between students working in 2nd or 3rd languages?
- 5 The method of practicing global dialogue that has the most impact (whether online, videoconferences, in-person encounters etc. or a combination of these).

RECOMMENDATIONS FOR THE PROGRAMME

Teachers' attitudes to the programme emphasised two different ways of looking at the content – either as communication skills for dialogue, or as the use of those communication skills to develop a greater personal understanding of the world and how individuals relate to it. Students whose teachers emphasised the latter, more holistic approach demonstrated a more positive impact, indicating that this approach should be encouraged.

The number of statistically different key words analysed in students' pre- and post-blogging reflections indicates there should be greater focus on this method as a means to engage in dialogue with other schools.

There should be more opportunities in the blogging and the videoconferencing for the spontaneous sharing of personal lifestyle details with students from different countries.

There should be more opportunities to cultivate deeper relationships with the partner school.

Future evaluation should be deeply embedded within the programme itself to enable gathering of data at regular intervals through short, simple tools in the online community.

A methodology for longitudinal research, following

students' progress for a number of years, should be developed in order to explore how shifting attitudes at certain life-cycle points can positively influence future behaviour.

METHODOLOGY

Innovation in Measurement

Measurement of the effectiveness of this programme was particularly challenging as it sought to evaluate attitudinal change amongst a substantial cohort of young people across a very wide geographical range. To date, little, if any, detailed research has been done examining the potential impact of educational interventions designed to build resilience against violent extremism. Where such work has been undertaken, it has been small-scale and qualitative, concentrated upon small and/or local cohorts of participants over relatively short periods of time, or has focussed upon getting a snapshot of attitudes, rather than attempting to measure attitudinal change.

A range of innovative approaches were used, including the development of a new tool, the 'Measure of Dialogical Open Mindedness' (MDOM). This is an original instrument developed for the evaluation of the F2F programme, focussing upon measuring five key areas that combine to give an insight into participants' approach to the Other: Tolerance of Ambiguity, Self-Confidence in the Face of Difference; Knowledge and Experience of Difference – Approach and Avoidance; response to the Just World Hypothesis; and the impact of the Learning Environment. A separate measure of the Knowledge and Experience of Difference (KED) was also used to contextualise students' responses.

This repeated measures, semi-longitudinal research tool gathered baseline data from participating students and a control group in each school, as well as their teachers, at the start of their F2F experience, and after each subsequent dialogue experience (whether videoconference or online). This data was collected using a complicated series of inter-related questionnaires, each available in four languages, including a series of vignettes (imagined scenarios where students were asked to consider how they would respond). In total, 5,157 individuals responded, resulting in 7,411 responses post-validation for analysis. A core group of 1,259 responses were identified to enable accurate comparison between the initial



Photo / Student participant

baseline and any subsequent change (427 from the control group and 832 from the programme group) from 89 schools across 15 countries. The data was subjected to whole cohort analysis, and enhanced by a series of multi-level analyses (innovative in educational research), corpus linguistic analysis of 1,140 students' written pre- and post-dialogue reflections, observation of videoconference recordings, and in-depth case studies that included interviews with identified students and teachers.

CHALLENGES

F2F is not an easy programme to evaluate. There is no clear beginning or end point, often resulting in the programme being an iterative cycle with different combination of activities in varying order in each school. The pedagogical materials are extremely flexible, with the delivery of the programme relying upon individual teachers who have considerable

freedom in how they deliver the materials. Students' experience depends upon a combination of preparatory lessons, the preparation of other schools that students subsequently engage in dialogue, and the quality of relationship with partner schools, meaning that the experience is unique to each school (and potentially to each class). In addition, the interventions examined by this evaluation took place over a relatively short period of time, often with only 8-10 hours of preparatory activity to prepare for the global dialogue, meaning the collection of evidence of attitudinal change (itself a complex and difficult-to-measure process) was even more challenging than usual. Given the variety of methods involved, and the need to gather data at multiple points throughout the intervention, ensuring the prompt and full completion of the tools by all parties was the greatest challenge to reaching the desired response rate, needed for the clear longitudinal data sought.

The Exeter University Research into the impact of the Face to Faith programme faced a number of particular challenges.

The programme itself is not easy to evaluate because the pedagogical materials are extremely flexible, and thus the delivery of the programme relies upon individual teachers, who have considerable freedom in how they deliver the materials. The experience of students on the programme depends upon a unique combination of the experience of the preparatory lessons, and the school, or schools, that students subsequently engage in dialogue, and thus the experience is unique to each school (indeed, potentially to each class). The programme does not always have a clear beginning and end but is most frequently an iterative cycle combining classroom-based activities preparing for dialogue followed by dialogue with other schools through either a videoconference or through an online platform.

Additionally, we were attempting to measure attitudinal change over a very short period of time. Preparation for, and participation in, a videoconference can be done in 8 - 10 hours of contact time, and given the enormous curriculum pressures upon teachers around the world, very few students received much more preparation than this. This makes the collection of evidence of attitudinal change (itself a complex and challenging task) doubly difficult. In response to these challenges we developed an innovative but rigorous method of evaluation.

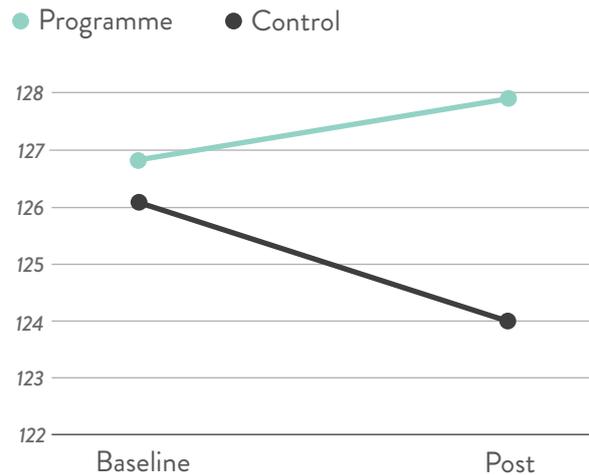
This main quantitative strand of this report draws data from 1259 students and 340 teachers in 89 schools in 15 countries, using a complicated series of inter-related questionnaires, each available in four languages. In addition, more qualitative reflections were collected and analysed from 1,140 student bloggers and detailed interviews were conducted with teachers and selected students from six schools in three countries.

We found that the impact of the programme varied greatly between schools, succeeding in having an impact in some and not in others. This is not surprising given the varied nature of delivery. Nonetheless analysis shows that being involved in the F2F programme has a positive overall effect. Students who are involved have a higher score on a Measure

of Dialogical Open-Mindedness Scale (MDOM) after their involvement than when they started the programme; this difference, whilst modest, is statistically significant when compared with the control group.

FIG. 2.1

Impact of F2F on Dialogical Open-Mindedness



Using corpus linguistics analysis methods on some of the online writing of the students we found clear evidence of a shift in the direction of increased dialogical open-mindedness. This included a shift from using language indicative of simple 'us and them' attitudes towards a greater use of 'we' accompanied by awareness that this inclusive 'we' included a great deal of individual variation. Interviews with teachers and students in selected schools provided insights into how the activities promoted by the F2F programme led towards the development of this more complex dialogical identity.

Scores for MDOM amongst those students who are not involved in the programme declined during the period of the study. We do not know what caused this unexpected result but speculate, on the basis of feedback from the programme's country coordinators, that this might be related to the impact of media messaging during the survey period having a negative impact on dialogical open-mindedness during the period of the study. During this period, media around the world increasingly emphasised messages that were actively Othering minority groups and refugees. It is significant that this decline in open-mindedness amongst the control groups occurred in all countries

engaged in the research.

Analysis of the results suggest that the programme was effective in promoting dialogical open-mindedness in many, but not all, schools. We had anticipated that there would be clearly identifiable reasons for such differences between schools; levels of teacher experience, length of teacher service etc. Detailed statistical analysis could find no clear reason for such between-school differences by correlating against any of the items in our teacher questionnaires. When comparing follow-up interviews with teachers and students in positive-change schools with those in no-change schools in each of three different countries, we suggest that there are unique local factors that influenced the impact of the programme in each school.

One key factor appears to be the way in which the lead teacher in each school interpreted the programme. It is clear that teachers identify two areas of emphasis in their own interpretations of the programme; one that emphasises the acquisition and practice of communication skills *per se*, and one that emphasises those skills within a broader context of increased awareness of, and ability to explore, ethical and global issues. Where the programme was interpreted more in ethical/global terms it had more impact than where it was interpreted solely in terms of communication skills. The quality of the relationship struck up with partner schools also had an impact on outcomes, with the sharing of personal details about everyday life leading to greater impact.

This report describes the F2F Evaluation Study and presents its findings. This study is a rigorous evaluation of the impact of the F2F programme incorporating an investigation into how and why young people change attitudes to become more open-minded. The quantitative findings are augmented with an analysis of qualitative changes in the language of the students gathered from reflections on their experience of team-blogging and from open written questions in the questionnaire and also by interviews with teachers and students in selected schools.

ABOUT FACE TO FAITH

The Face to Faith programme has been operating for more than seven years in more than

20 countries. During this time it has reached over 230,000 students aged 12 to 17, working with over 2,500 schools, training nearly 9,000 teachers, and facilitating over 2,500 videoconference dialogues.

The goal of the programme is to build a generation of young people at ease with those of different religions, beliefs, and cultural backgrounds. Such young people will have cultivated a personal resilience to extremist thinking, and will be less prone to radicalisation. As explored more fully below, particular habits of mind contribute to creating a mindset that is more vulnerable to radicalisation; the experiences of F2F challenge the cultivation of this habitus. F2F seeks to open students' minds to cultural and religious diversity, thus reducing misconceptions and stereotypes. The programme gives them a range of important skills; including dialogue, critical thinking and religious literacy, as well as the opportunity to practice those skills with their global peers through direct exposure to Others of different cultures and beliefs. Students are equipped to make the most of the opportunities for authentic engagement with challenging questions of identity and culture, both in their encounters with their global peers, and in their own classrooms.

During this time the programme reached over 230,000 students aged 12 to 17, working with over 2,500 schools.

The programme provides a range of flexible classroom resources that enable teachers to cultivate a range of critical 21st century skills for their students. These include the skills of dialogue; active listening, global speaking (on one's own behalf to a global audience), questioning, reflection; as well as digital, intercultural and religious literacies; and critical thinking. Many schools do not take their participation any further, recognising the impact of these classroom

sessions in cultivating a space for the exploration of diversity within their school. Most however, then go on to practice these skills with their global peers through the programme's dialogue opportunities; either through an online platform, or through facilitated videoconference dialogue. The combination of the classroom material to cultivate the skills, and the direct, moderated encounter with the Other to practice those skills, is unique.

The theory of change underlying this approach as an educational intervention to counter violent extremism is complex. Education is a space that is increasingly recognised as pivotal in building resilience against extremist narratives. F2F is not a CVE programme: this education work is not designed to de-radicalise those who are already engaged in extremist activities, but it is situated 'upstream', and thus aimed at a general educational audience, intending to build young people's resilience against recruitment into violent extremism.

There is a strong consensus that a particular kind of education is necessary in order to help young people resist extremist narratives, by cultivating the skills and experiences which contribute to a resilient and positive mindset. In a literature review of the field, Ratna Ghosh and her colleagues at McGill University (2015) concluded that "This review ... highlights that education must instil critical thinking, respect for diversity, and values for citizenship if it is to successfully prevent extremism", and went further in suggesting that "Open and critical pedagogy is paramount. Learning must be student-centred and should encourage identity development and foster critical thinking and appraisal". This emphasis upon a critical pedagogy, that builds the skills and confidence enabling young people to critique even powerful narratives that are presented by their society is also underpinned by Davies' (2008) work where she sets this critical approach as the direct response to that of "extremism... founded on the notion that there is one right answer, truth or path, and that there are no alternatives. Conversely, critical education is founded on the principle of accepting multiple realities, feeling comfortable with ambiguity and searching for multiple truths, not one truth" (Davies 2008 192). The UK government's advice is that education should therefore "aim to mitigate the risk of a young person becoming emotionally fragile, ill-informed and overly dogmatic, socially isolated, and

consequently vulnerable to extremists and extremism" (OPM p 68), and the commitment of the Council of Europe to this approach is emphasised by Jackson (2014) "The Council of Europe, for example, through its ministerial recommendations on education about religions and non-religious convictions, regards this form of education as necessary to the development of intercultural understanding". Grossman (2014) sums up the ultimate goal of this kind of education; "to equip young people to evaluate and argue against the interpretations of religion, history, politics and identity that are the bread and butter of terrorist recruitment narratives".

VULNERABILITY TO RADICALISATION

Existing literature suggest a number of educational factors that can contribute to vulnerability to radicalisation; these are outlined below, and in each case the aspects of the F2F programme that are designed to address that are discussed:

1 Acceptance that there is only one correct way of viewing the world (and that education largely consists of being told what that is)

Many education systems, whether consciously or unconsciously, promote a monochrome view of the world; where one particular narrative is privileged, and all others are rejected. In some cases this can directly support extremist narratives, but in all cases, this privileging of one viewpoint over others, and teaching students that there is always 'a correct answer – that cannot be questioned' is in itself supportive of a mindset that is open to radicalisation. Rose (2015) suggests that this may be true of particular ways of teaching STEM subjects (Science, Technology, Engineering, and Maths) – many extremist ideologues are very well educated, but have been educated in such a way that they are certain that there is always one 'right' answer.

1.1 Safe encounter with a range of other perspectives through dialogue

Young people taking part in F2F are able to have safe encounters with a range of other perspectives through their participation in dialogue. This may be with other perspectives through the global dialogue opportunities offered by the programme; through

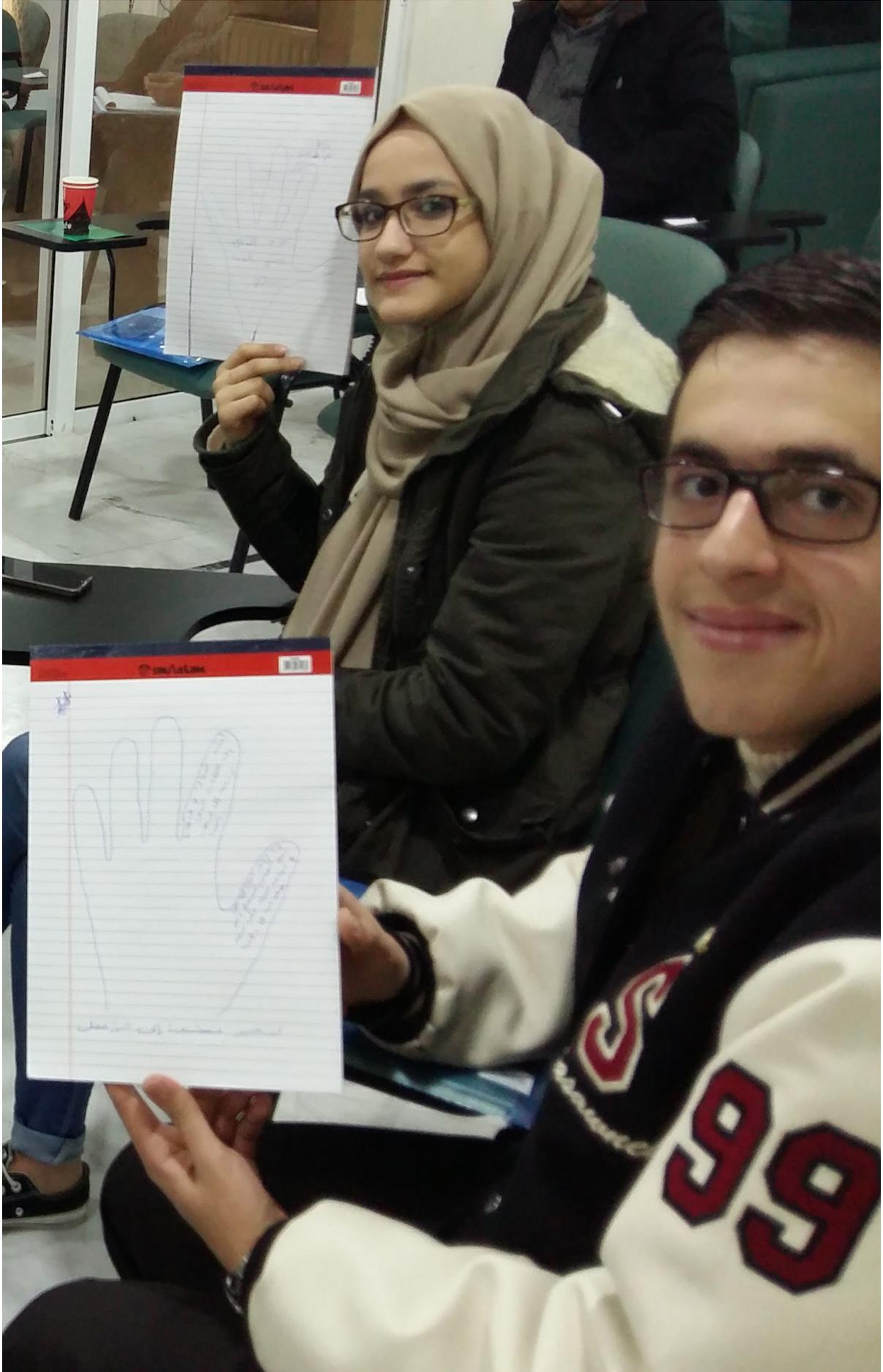


Photo / Students complete classroom activities

videoconferences or team-blogging, or through the practice of dialogue within their own classrooms.

2 Lack of confidence in discussing own ideas, and challenging others

Many young people participate in education systems that require them to be passive and uncritical consumers of ideas. A research snapshot of global education undertaken by the Tony Blair Faith Foundation suggested that rote learning (whether from books, or blackboard) was common (indeed often the most common) teaching approach. They thus lack confidence when talking about their own ideas and perspectives, and frequently rely upon ideas that they have heard elsewhere. At the same time they are unwilling to critique or challenge ideas that they believe firmly to be wrong. Young people educated in this way are consistently told that their own perspectives are of no value – and that acceptance of the expert’s narrative is the only positive way to progress.

2.1 *Opportunities for students to share their own perspectives in a supportive environment – and to challenge and explore difference safely*

Through the lesson activities and the dialogue opportunities of the F2F programme, young people are given the opportunity to explore their own perspectives in a supportive environment, and at the same time are empowered to challenge ideas that they find difficult.

2.2 *Experience of having own values and attitudes heard and appreciated*

For many students this kind of educational experience is the first time that someone in a school context will ask them what they think – and that experience of having one’s views listened to respectfully may be uniquely empowering.

3 Othering of those that are different – unknown and minorities

This may happen in a number of ways in education systems. Some education systems still support prejudicial attitudes, using official textbooks that may denigrate or mis-represent minorities or those who are different. Even where this does not appear in official

texts, such attitudes can be passed on or reinforced by the way that teachers deal with these materials (either by directly supporting such perspectives, or by refusing to challenge them when they occur). In terms of student to student relationships, Othering of those who are different is a common feature of bullying in schools.

3.1 *Direct engagement with the Other – both globally (through dialogue opportunities) and locally (through classroom activities)*

The F2F Programme enables young people to directly encounter those Others about which they may hold prejudiced or misrepresentative views. This may happen through the dialogue opportunities – most memorably for many young people through the videoconferences – but also through the online space, and within their own classrooms. Many young people who study together at school never have the opportunity to share their personal perspectives, and many teachers report that the classroom activities give the opportunity for students to safely learn to navigate differences in their own communities.

F2F is designed to challenge these factors that might contribute to vulnerability to radicalisation. The lesson activities use child-centered, active pedagogies that provide an experiential approach to the acquisition of skills. Teachers are given practical tools that enable them to create safe spaces (that is a respectful atmosphere that allows students to share their ideas – encouraging open-mindedness, and equipping students with the appropriate critical skills) for dialogue in their classrooms, and in this environment students explore issues of identity, values, faith and beliefs.

These preparatory experiences support students, not only in recognising through experience the complexity of identity, but also the inherent diversity of their own classroom. Through experience, students learn to embrace rather than fear difference, and are empowered to engage in dialogue around the most challenging issues. The global engagement then enables students to explore a nuanced and diverse range of responses to questions of identity and meaning, and through direct encounter with the Other, overcome and discard prejudices.

Research Methodology

The methodology combines an objective evaluation with an attempt to understand the apparently subjective processes whereby young people change their attitudes.

The methodology for this evaluation programme combines an evaluation of the impact of the F2F programme that is as objective, rigorous and convincing as possible, with an attempt to understand and describe the apparently subjective processes whereby individual young people develop and change their attitudes towards others who are different from them. While the main focus of the evaluation looks at the experiences of young people in the programme as if from the outside, seeking to measure change objectively, the other

perspective explores the same experiences as if from the inside, trying to understand how each encounter feels for the young people involved and what it means for them in the context of their lives.

The main effort has necessarily been on the quantitative evaluation but this has been augmented by an analysis of the changes in writing of the students in the programme and questions raised by the quantitative evaluation have been further explored through focussed case studies of selected schools combining interviews with teachers and students. While the dominant quantitative aspect of the evaluation reveals correlations between the programme and increased dialogical open-mindedness, the qualitative aspect seeks to understand the causal processes that might lie behind these correlations.

A key part of this evaluation has been the development and application of a measure of ‘Dialogical Open-Mindedness’.

A key part of this evaluation has been the development and application of a measure of ‘Dialogical Open-Mindedness’ or MDOM. We describe how this was developed in more detail below. In addition to giving quantitative insights into the programme, the patterns of difference in the MDOM in target schools in the period from September 2015 to May 2016 have enabled us to select schools where both change is happening and where change is not happening for case study analysis.

DATA COLLECTION

As explained above, the data for the project is a combination of quantitative responses, collected

through two main questionnaire instruments (student and teacher questionnaire) and qualitative responses, some of which are written responses gathered through student questionnaires (vignettes). Other qualitative data are collected through team-blogging reflective evaluations, and videoconference data. This data is augmented by interviews with selected students and teachers. The relationship between these various data sources is illustrated in Figure 3.1 - Relationship Between Data Sources.

INSTRUMENT DESIGN

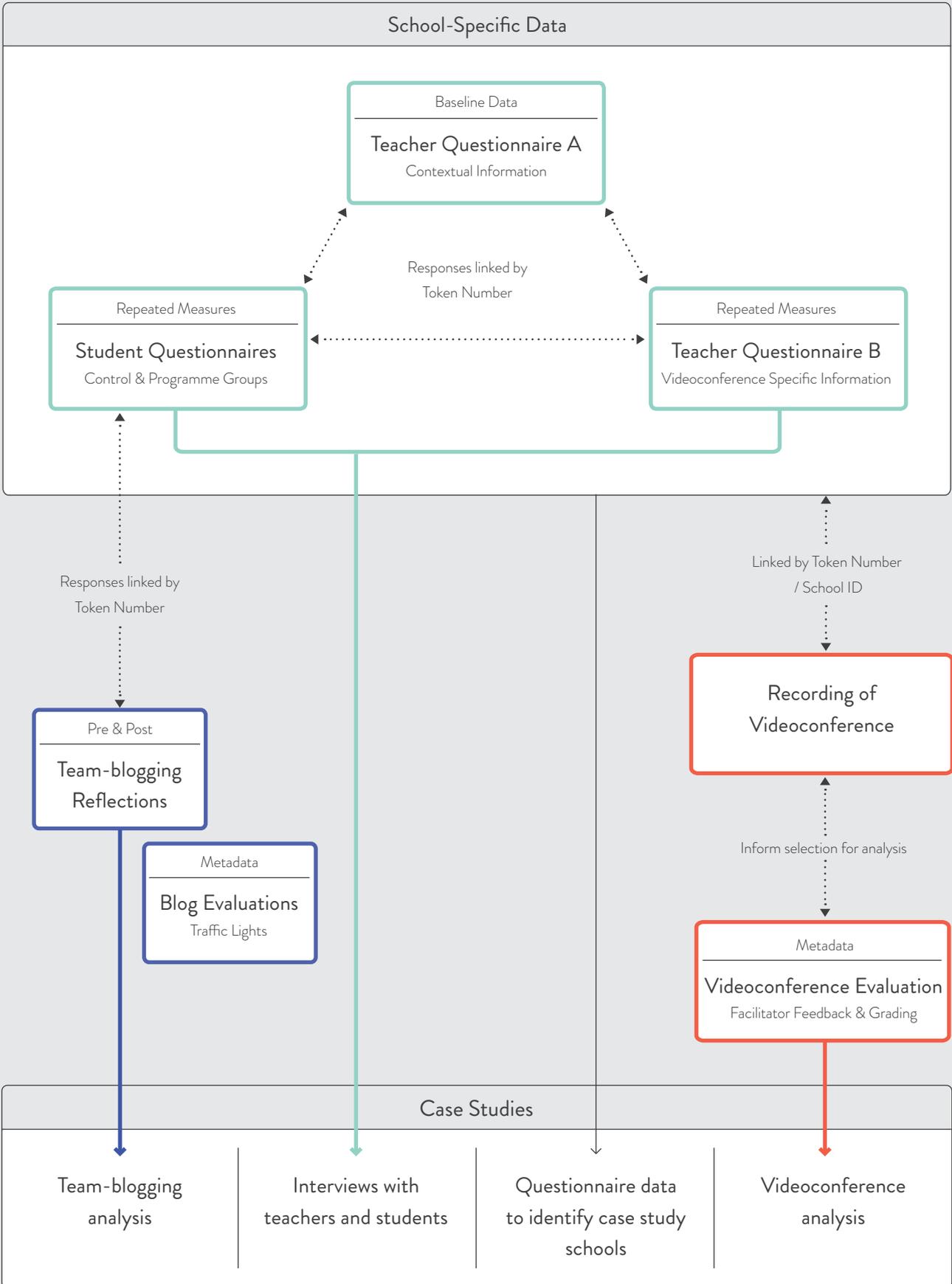
Repeated Measures Design

The study was designed in such a way as to gather baseline data at the beginning of preparation for the F2F programme (from teachers and students), and then to gather data again following each F2F videoconference (VC) or team-blogging activity. This repeated measures, semi-longitudinal, design was chosen in preference to a ‘pre-/post-test’ design in order to better identify key points in the process of change.

The structure of the programme is thus that any individual student or teacher taking part may be required to complete up to ten questionnaires. Under these circumstances it is important to consider the potential for the repeated use of the same instrument to threaten internal validity (e.g. Gorard 2001). This phenomenon is described by Solomon (1949) as ‘pre-test sensitisation’. One suggested solution is to lengthen the period of time between the pre-test and post-test, but this raises other issues, not least the probability that other external factors might affect the measure. Bonarte suggests that if pre-test sensitisation is an issue, using a modified linear model ‘where the treatment effect is a function of the pre-test score’ allows the treatment effect to be estimated. (Bonarte, 2000, p 50). Whilst pre-test sensitisation is an important issue, the literature suggests that the practice of maintaining the same question wording in successive questionnaires is even more critical; ‘Even minor variations on either questions themselves or their corresponding response categories can elicit significant changes in response patterns when comparing multiple time points’ (e.g. Abramson and Ostrom, 1994). The initial plan to devise a series of questionnaires which drew questions at random from a pre-pilot tested question bank was rejected on the basis of this current literature and advice

FIG. 3.1

Relationship Between Data Sources



from Professor Steve Higgins of Durham, an expert on research design and an advisor on this project. Instead, a stable, fixed, set of questions has been used throughout the study, with no variation of any sort (e.g. Jackson, 2011).

CONTROL GROUPS

All participating schools were asked to provide control groups of a roughly similar size and age group to the group of students participating in the research programme. While many schools found this problematic, most schools were in fact able to offer slightly smaller control groups; usually other groups of students selected on the basis of being within a similar age range (see Table 5.2 on p.37 for the exact numbers included in the data). While these groups were smaller, they were sufficiently large to ensure that their responses were statistically significant. There are both strengths and weaknesses to this approach. Conventional practice for education research is to find control groups from outside the school, to avoid a range of challenges, particularly ‘leakage’ of information, which might prejudice any outcome. In this case it was important to use control groups from within the schools. Nearly all the schools taking part in the programme and the research (with the exception of those from Palestine) were self-selecting. Schools had chosen to take part in the programme, and this implies that these schools already had a predisposition to open mindedness and global connection, while valuing diversity. In such a case, comparing participant groups from these schools with control groups from elsewhere might have produced outcomes that could be explained by differences in school ethos and approach, rather than the impact of the programme. By using control groups from within the school it is more straightforward to make the case that the difference in scores is caused by the impact of the programme, as all students are going to share an experience based upon the same broad educational context and ethos.

ACCESS TO QUESTIONNAIRES

Token System

Questionnaires for teachers and students were designed and made available in an online format. Online access was through a closed system, preventing

unauthorised access to the survey tool, including the avoidance of potential ‘spamming’. Individual students and teachers were issued with an electronic token allowing them access to each questionnaire. Tokens comprised a character string made up of a school code, a grouping code (for pupils this indicated whether they are control or programme group; and identifying teachers), and an individual code. Access to the initial Teacher Questionnaire (Test A) was limited to once only, and access to the subsequent Teacher Questionnaire (Test B) and all student questionnaires was limited to ten uses.

By using electronic tokens of this nature, it is possible to trace responses from individual students across the survey series, as well as allowing easy cross referencing of school level data to individual students. Further, responses by teachers at a school level can be linked to individual students’ responses to questionnaires and team-blogging reflections (where students have taken part in both), allowing wider contextual details to be gathered, which inform data analysis and interpretation. In addition, the token system allows a cross referencing between VC recordings, blog threads and the quantitative data.

Distribution of tokens was time consuming. The benefits in relation to the time saved in data analysis, the ability to link together sequences of responses from a specific individual, and to link individual student responses to school level data, significantly outweigh this. The aim was that tokens would be distributed within 5 days of requests being received; on average, tokens were distributed within 3 days, and where delays beyond this have occurred, they often relate to incomplete requests being received from schools.

Anecdotal evidence, together with a brief analysis comparing the date on which tokens are requested, the date on which initial questionnaires are completed and the dates of VCs, suggests that in the earlier phases of the evaluation a proportion of token requests are being received after preparation for the F2F programme had begun. This issue was identified at the pilot report stage, and the recommendation made that strategies be put in place to ensure the initial questionnaires (for both students and teachers) were completed before any preparation for the programme is undertaken. Significant work was undertaken by the F2F team in support of this, including the provision of

Photo / Students participate in a videoconference



workshops in many countries, and the development and circulation of a new diagrammatic presentation of the requirements. The requirements and guidelines were clearly established, with wording developed in agreement with the Exeter team. In addition, participating teachers were all emailed and/or phoned.

STUDENT QUESTIONNAIRE

The quantitative aspect of the student questionnaire is based on two scales; MDOM (Measure of Dialogical Open-Mindedness) and KED (Knowledge and Experience of Difference), each of which has been adapted/developed for this study as described in the following sections.

Defining Dialogical Open-Mindedness

Dialogical open-mindedness is best seen in the way in which individuals and groups respond to others whom they perceive as different from themselves.

The Measure of Dialogical Open-Mindedness (MDOM) is central to the overall evaluation. Here we explain how we developed this measure as a bespoke solution to the challenge of evaluating the F2F programme. As we are evaluating the effectiveness of an educational programme we are guided by the explicit goals of that programme. The desired outcomes of the F2F programme have been expressed by the head of the programme Dr. Ian Jamison, in terms of what teachers should be able to say about

their students (Jamison, I. personal communication, 31st March 2015):

My students are open to learning about the lives, values, and beliefs of others.

My students have a healthy level of curiosity.

They are confident to share their own lives, values, and beliefs with others.

They can suspend judgments in favour of listening with open hearts, minds, eyes and ears.

They are concerned to find solutions to shared problems.

They are able to make others in the dialogue feel safe enough to share personal thoughts.

These skills, attitudes, and dispositions have been identified as critical in building the resilience of students against radicalisation.

These skills, attitudes, and dispositions have been identified as critical in building the resilience of students against radicalisation into religious extremism. The narrative of religious extremists is one that emphasises a single ‘correct’ worldview, against which all others are seen in opposition. This narrative is supported by selective quotation, and literal interpretation of key religious texts, as well as the constant reiteration of, and support for, radical dichotomies of thought that reinforce narratives that emphasise difference. Students’ own values and thoughts are neither explored nor celebrated – they are told what to think and believe, and there is a constant Othering process for all differing worldviews and schools of thought (Moghaddam, 2005; Jamison,

2014). In the literature of the F2F programme the pedagogical objectives that empower young people with the skills and attitudes to build resilience against these narratives have been summed up under the term ‘open-mindedness’. This term connects with several strands of research literature.

OPEN-MINDEDNESS AND RESEARCH LITERATURE

Interculturality and Open-Mindedness

The ‘open-mindedness’ scale in ‘The Multi-Cultural Personality Questionnaire’ is said to assess ‘people’s capacity to be open and unprejudiced when encountering people outside of their own cultural group and who may have different values and norms’ (Van der Zee and Van Oudenhoven, 2000). This use of ‘open-mindedness’ captures an important aspect of the goals of the F2F programme but does not exhaust them. Students who demonstrate this level of open-mindedness would certainly be protected to some extent against the possibility of becoming radicalised. However, being confident to share, listening with ‘an open heart’ and making others feel safe are goals of the F2F programme that go beyond the idea of not being prejudiced.

Cognitive Psychology and Open-Mindedness

Literature searches on the database of psychology journals (PsychLit) using ‘open-mindedness’ mostly pull up studies using open-mindedness as a variable in characterising identity. Berzonsky (1989) characterised an ‘information’ identity style in terms of open-mindedness towards new information and active processing of this information into a coherent identity. Berzonsky put forward what he called a ‘socio-cognitive process’ model of identity formation focusing on how individuals process identity relevant information. The ‘information’ style contrasts to the normative style and the diffusion style. According to a study by Soenens, Duriez, and Goossens, (2005), identity styles can all be related to two basic dimensions: ‘active vs. superficial processing of information and adherence to traditional opinions vs. open-mindedness’.

In our view this work, while interesting, is limited by

the philosophical assumptions implicit in information-processing models of the mind. Open-mindedness in this literature is treated in purely cognitive terms as being open to new information and new interpretations. The conclusion that ‘open-mindedness’ is the opposite pole to ‘adherence to traditional opinions’ follows from this assumption rather than from any empirical findings. This conclusion could be interpreted by some as opposing open-mindedness to religious faith which would not be useful for the F2F project as well as being philosophically suspect.

Dialogicality and Open-Mindedness

Dialogic theory, increasingly taken up as a strand within social psychology (Ferryhough, 2009), begins with different philosophical assumptions to information processing models of mind, assumptions which might fit better with the ethos of the F2F programme. The fundamental difference can be summed up as the difference between an ontology of relations, assumed by dialogic theory, as opposed to an ontology of identity, assumed by information processing models of mind. Dialogism assumes that identities are formed out of and within relationships, not the other way around.

Bakhtin, one important source of dialogism, points out that we can only be ‘open to the Other’ because we are always culturally and historically situated. Every word we speak has been spoken already by others and so has a history and inheres in a tradition. Meaning, according to Bakhtin, only arises because there is a difference between voices in a dialogue, so if we were to overcome this difference that would leave us with no meaning. It is the difference between voices that enables us to become more aware of ourselves as we become more aware of others. The aim of dialogue is mutual illumination in a way that augments and expands perspectives without reducing them to sameness (Bakhtin, 1986).

Dialogism has been applied to education in various ways but particularly as an approach to teaching for thinking and understanding through engagement in dialogue (Alexander, 2008). This turns the spectrum from monologic to dialogic put forward by Bakhtin into an educational trajectory (Wegerif, 2013). Monologic, from the Greek term for single-voiced, is the powerful illusion that there is only one true perspective and that every apparent difference can be reduced to this one

true perspective. Dialogic uses the Greek root, ‘dia’, meaning ‘across or through’ and can be summed up as the idea that making meaning requires that there are always different voices in dialogue together. To be more dialogic, therefore, is to be more open to others and to otherness. Being ‘open to others’ in the dialogic sense is not about agreeing with others but is about understanding and validating their perspective as participants within a dialogue from which all can learn.

This critical distinction is important in understanding the way in which a dialogic education approach, or education for dialogue, can contribute to preventing religious extremism. A highly common trait of contemporary extremists is ideological intolerance, which depicts a belief system that refuses to “tolerate the practices, beliefs, and/or tenets of other individuals or groups. It encompasses bigotry and the demonstration of bitterness and/or enmity towards those who dissent or disagree with one’s belief systems” (Salaam, 2013). Giving students the experience of dialogical encounter gives them the opportunity to experience the limitations of a monologic world view.

‘Integrative Complexity’ and Dialogical Open-Mindedness

One aim of the F2F programme is to counter the kind of religious extremism that supports violence. As already mentioned above, the kind of thinking that is associated with extremism can be characterized as black and white thinking that ignores plurality and complexity. Partly to explore this issue further Suedfeld developed the construct of ‘Integrative Complexity’ (IC) combining two dimensions: differentiation, or the capacity to adopt and to apply a variety of perspectives in order to appreciate an issue, and integration, or the capacity to recognize connections and similarities across divergent perspectives (Suedfeld, Tetlock, and Streufert, 1992). Dr. Sarah Savage and colleagues at Cambridge University have applied Suedfeld’s IC to develop an educational approach to tackling extremist thinking. According to Savage’s research, violent extremists tend to show low IC, so one way to address extremist thinking is through education that promotes higher levels of IC. (Savage and Liht, 2013).

Although this approach comes from a very



Photo / Students participating in dialogue on the online community

different intellectual background to dialogism, there are some similarities. The combination of differentiation and integration is one way to characterise the cognitive content of dialogues that hold different voices together in creative tension. Monologic is another way to characterise the dichotomising ‘right and wrong’ thinking that denies any need for dialogue. Dialogical thinking recognises the need for multiple perspectives in order to understand any complex issue. But IC and dialogicity are not the same constructs. Bakhtin was concerned to stress that real dialogues are not just abstract and logical but involve relationships between personalities each of which has a unique culturally and historically informed perspective. In other words, dialogicity is not just about a capacity to handle cognitive complexity but is also about developing a capacity to handle the emotional and cultural complexity involved in the multiple relationships between voices in dialogue.

Summary

In conclusion, open-mindedness understood through the lens of dialogic theory appears to fit the spirit of the educational goals of F2F better than open-mindedness understood through the lens of information-processing models of mind. DialogicAL open-mindedness could also be expressed as ‘openness to the Other’. Dialogical open-mindedness is not reducible to cognitive openness to new information, although that is clearly important, but it is a more holistic and embodied construct that includes being able to inhabit the positions of others, and so understand not only what they say, but also how they feel and why they might feel that given their history and cultural context. It is thus inherently inimical to the exclusive and monologic worldview and narrative of religious extremists. Dialogical open-mindedness is best seen in the way in which individuals and groups respond to others whom they perceive as different from themselves.

MEASURING DIALOGICAL OPEN-MINDEDNESS

The MDOM scale was devised and developed by the Exeter research team specifically for this project, in order to measure Dialogical Open-Mindedness.

For this scale, questions were created to access the

core concept of dialogical open-mindedness. These were augmented with questions adapted from existing instruments; although this is an original instrument developed for the evaluation of the F2F programme, we drew upon other measures for some of the questions which relate to various relevant traditions of research in psychology, including: Tolerance of Ambiguity, Self-Confidence in the Face of Difference, Knowledge and Experience of Difference – Approach and Avoidance, and Just World and Learning Environment.

Tolerance of Ambiguity

These questions seek information about whether those answering the question are comfortable with accepting that there is not always a correct answer to every question. This builds upon the work reviewed by Kruglanski (2013) and Sanchez, Shih and Garcia (2009), and relates to work on Preventing Violent Extremism (PVE) highlighted in Ghosh et al (2015). Davies (2008) suggests that tolerance of, and openness to, ambiguity is critical for equipping young people to resist extremist positions. By expressing a tolerance of ambiguity at some level, students are already expressing a state of mind that is different from extremist positions that present a single viewpoint as the only acceptable one. Examples of the questions from the questionnaire include:

I feel uncomfortable when I don't know what the truth is.

I think it is essential that we have a strong government which makes definite laws.

Self Confidence in the Presence of Diversity of Views or People

These questions seek responses from participants relating to their own confidence in interacting with other people who may be from different cultures. Again, this relates significantly to PVE; the ability to interact confidently with people from other cultures or different points of view—without becoming defensive or angry—is a critical skill in this respect. This contrasts with extremist positions, where those who are different are actively Othered, and frequently marked out as legitimate targets for violence. As Brown and Gaertner assert, “This is done through social categorisation in

which out-group members, including civilians (so that they can be legitimately targeted) are seen as enemies, and psychological distancing by exaggerating the difference between in-group and out-group members” (2001). Here, participants are asked about their own experiences. Examples of such questions are:

When I see people being mocked for being different .

I get angry and I tell those who are mocking to stop.

I am confident about speaking out in class.

Self Confidence in the Presence of Diversity of Views or People: Approach/Avoidance

These questions used the approach/avoidance motivation distinction as highlighted by, for example, Elliot and Covington (2001). The scale explores responses to difference to quantify the extent to which students approach difference positively, or attempt to avoid engagement. Similarly to other factors explored above, this is a critical component of education supporting PVE. Ghosh et al (2015) surveyed a range of literature on this area, and demonstrate that many extremist narratives seek to go beyond simple ignorance of the Other (which is tolerated in many educational contexts), and actively cultivate inaccurate understandings of Others that are used to misinform students, and build negative attitudes. Ghosh refers to studies undertaken on school texts in both Pakistan and Saudi Arabia as examples of this misleading approach being institutionalised within education systems. The extremist narrative is one that lies at one end of the approach/avoidance distinction, and the F2F experience of direct and open dialogue at the other. Examples of such items are:

I am confident in talking to someone from another country.

I want to understand the different branches within religious and non-religious traditions.

Just World Hypothesis

Investigation into the steps leading to the formation of violent extremists has suggested a connection with belief in the ‘Just World Hypothesis’ (Borum, 2003). This widely researched phenomenon can be described as a condition in which “individuals have a need to believe that they live in a world where people generally get what they deserve and deserve what they get” (Lerner & Miller, 1978, p.1030). This belief is correlated with irrationally blaming victims for their misfortunes. The ‘Just World Hypothesis’ is particularly associated with religiosity (Kaplan, 2012). If people feel that they themselves are the victims of injustice, then it can follow from the ‘Just World Hypothesis’ that there must be someone or somebody to blame for this injustice that is external to God’s will and the enemy of God’s will. A sense of injustice and need to blame others is a key component of most models of the formation of violent extremism (Moghaddam, 2005). After discussion with Professor Brahm Norwich of Exeter University (an informal advisor to the project) we decided to include some questions from measures of the Just World Hypothesis as an indirect way to approach potential vulnerability to radicalisation. These questions seek information from respondents about the extent to which they believe in the Just World Hypothesis in line with Lerner’s formulation (1980) and more recent iterations, for example Dalbert (2009). Examples of the questions include:

If I suffer a misfortune, I have usually brought it on myself in some way.

When I get “lucky breaks”, it is usually because I have earned them.

Learning Environment

Lastly there are some questions that seek information about the learning environment that has been created by teachers as part of the F2F project, again these look to the experiences that the participants have had as part of the project. Here the objective is to assess the extent to which classrooms are becoming places that genuinely encourage open-mindedness, and equip students with the appropriate critical thinking skills to develop resilience against extremist narratives. A number of authors, Davies

(2014), Gereluk (2012) and Ghosh et al (2015) foreground the importance of the development of critical thinking, and the importance of such skills in ‘developing resilient citizens’ (p49). The importance of this kind of approach is flagged up by Salna (2011); “[t]he main problem in Indonesia is critical thinking for students. The reason why some of the young get involved in political violence or extremism [is] because they do not ask questions to the recruiter.” Example questions include:

I know that whatever I say, my teacher will make sure that I am treated with respect.

In my class, disagreements are resolved so that we can get along well after the disagreement.

Measuring Knowledge and Experience of Difference

Alongside the MDOM scale, a scale to measure Knowledge and Experience of Difference (KED) was devised. This scale seeks contextual information from respondents about their experiences and knowledge of diversity. We have augmented the scale with questions that more specifically appropriately relate to the stated aims and desired outcomes of the F2F evaluation project. Examples include:

In the area where I live, everyone is from one culture, worldview, or background.

Everyone who belongs to a particular worldview, belief or culture will all believe the same thing.

VIGNETTES

In addition to this quantitative data, two ‘vignette’ questions are included. These questions ask students to describe how they would respond in a given situation (How did you feel? What did you think? What did you do?); they are asked to imagine a response if the situation has not been experienced. The technique is based on a method described by Barter and Renold (Barter, and Renold, 2000). In brief, ‘vignettes are short scenarios or stories in written or pictorial form which participants can comment upon’ (Renold, 2002 pp 3-5). Example vignette scenarios are:

Think about a time when you read something in a newspaper or online which was unpleasant about a religious minority in your community – you have friends in this group.

Please tell us about a time when you met someone from a religion that you didn’t know about, or a culture different to your own.

QUESTIONNAIRE TESTING

An initial pre-pilot of 88 questions was undertaken in one English speaking school in south-west Britain in order to allow an assessment of the reliability of the instrument. On the basis of this pilot a forty item questionnaire was constructed (attached as Appendix 7.0), drawing on the 88 item question bank tested in the pre-pilot phase. Inclusion of individual items was guided by the maintenance of an appropriate balance between items on the two scales (the pre-pilot questionnaire was made up of 19 questions from KED, and the remainder from MDOM, equating to 8 KED and 32 MDOM for the 40 item question set), and the effect of the inclusion of a specific item on the scale reliability (the Cronbach’s alpha for this 40 item questionnaire were 0.70 and 0.78 for KED and MDOM respectively, compared to Cronbach’s alpha for the whole question bank at pre-pilot stage, which showed 0.60 for KED and 0.78 for MDOM respectively). Items were allocated a unique random number between 1 and 40 to give their position in the questionnaire sequence.

TEACHER QUESTIONNAIRES

The development of the teacher questionnaire was undertaken with the help of two teachers who are experienced participants in the F2F programme. This instrument is in two parts (included as Appendix 8.0), serving two distinct purposes. Part A, filled in prior to the commencement of the programme, gathers baseline contextual data on the school environment, the teacher’s qualifications, and experience, and general attitudes towards, and experience of the F2F programme and their motivations for adopting it. Part (B) gathers data on the most recently completed activity, asking about the module completed, and the use of, and time spent with, preparatory materials. Questions about the impact of the event on the

students and the teacher are also asked. Part B questionnaires were completed following each F2F activity (VC or team-blogging event).

TRANSLATION PROCESSES

Student and Teacher questionnaires have been translated into Arabic, Urdu, and Italian following a robust process set out in Kahveci et al (2014). The questionnaires were translated by language specialists fluent in both English and the target

language. Translated questionnaires were then back-translated into English by different language specialists who had not seen the original English wording. Following the back-translation, the two English versions were compared by a group of three native English speaking academics. Each item was scored by each academic for translational accuracy (focusing on dynamic equivalence, rather than formal equivalence), re-translation was undertaken for those items where there was not agreement over the similarity between the original and back-translated versions.

TABLE 5.1

Number of Schools Providing Responses to Questionnaires at Each Time Point

Questionnaire	Baseline	Post Videoconference Number								
		1	2	3	4	5	6	7	8	9
Student	105	100	61	32	17	14	5	3	0	2
Teacher	153	52	37	17	11	5	3	1	0	0

linked to specific and identifiable individuals. The final section sets out the criteria used to select case study schools.

PREPARATION OF DATA FOR ANALYSIS

By the point at which the Student Survey tool was closed (May 3rd 2016), a total of 11,687 tokens for accessing the survey had been issued (5,409 control group and 6,278 programme group). 5,157 of these tokens were used (a response rate of 44%), leading to the logging of 11,027 responses.

Prior to analysis this data was validated. The criterion for inclusion was that respondents should have navigated the whole questionnaire (i.e. not abandoned mid-way through), answering at least 30 of the 40 questions (75%); 1,443 entries did not meet this criterion, and were excluded from any analysis. The vast majority of those removed (536) were related to technical issues that arose early in the project whereby a student's token was not recognised. In these instances, a log was made of their attempt to access the questionnaire, but they were unable to complete it.

A further 2,173 entries, which were duplicate entries (sharing exactly the same entry ID, token, date, time, and responses) were also removed; this duplication appears to have arisen within the survey collection engine, an issue beyond the control of the research team, but identified as a result of the rigorous data checking protocols followed.

After data checking and validation, a total of 7,411 entries were available for the first phase of analysis. The responses to individual questionnaire items for each of these responses were transformed to all be positively orientated, and then used to calculate a total KED and

total MDOM score for each entry (where less than 40 responses had been provided, these scores were calculated by interpolating data for answers that had been missed based on those answers provided).

RELIABILITY TESTING

Each of the two scales devised for the Student questionnaire were assessed for reliability using a standard statistical tool.¹ Both KED and MDOM were found to be reliable tools, and both compared favourably with the pilot and interim data. The figures are such that we can have confidence that the scales are sufficiently reliable for the evaluation project.

INITIAL ANALYSIS

Testing Assumptions of the Data

As the choice of appropriate statistical techniques is determined, in part, by the distribution characteristics of the data, the aggregated data was assessed for normality of distribution. Data for total KED and total MDOM from the control group and the programme group was separated. Data for the control group was assessed using a standard test for large quantities of data, and identified as having a non-normal distribution.²

Further testing of data distribution was undertaken, examining the data both by iteration, and by school, but there was insufficient consistency in results to treat the data as anything other than non-normal distributed. Consequently, the data has been treated as non-parametric, and techniques appropriate to this

¹ See Appendix 12.0 (i) for more detailed statistical info.

² See Appendix 12.0 (ii) for more detailed statistical info.

have been applied. It is important to stress at this point that non-parametric tests are considered to be less powerful statistically.

CONSISTENCY OF BASELINE DATA

It was expected that, if the students involved in the evaluation were starting from the same point in terms of their attitudes, there would be no statistically significant difference between control and programme groups for total KED and total MDOM for the baseline data. Data was tested³ to explore relationships between control and programme groups, and no significant difference was found between KED or MDOM scores. On the basis of these findings, the assumption that students in the two groups were starting from the same point in their attitudes towards the programme can be supported.

This finding is in contrast to the findings of the Interim Report, where the difference in total KED between the Control and Program groups at the baseline assessment stage was statistically significant. It was suggested then that the difference may be related to students completing their pre-questionnaire after preparation for the programme had begun, as anecdotal evidence through the token issuing system was happening in some cases early in the administration of the questionnaires. The final data suggests that baseline completion of the questionnaire was taking place before preparation began.

RELATIONSHIP BETWEEN KED AND MDOM

One of the premises of the programme is that encounters with the different Other engender the development of open-mindedness towards them. On this basis, we would expect a statistically significant correlation between scores for total KED and total MDOM. The data was tested⁴ to demonstrate that a strong correlation exists between the two scores. Whilst it is clear that there is a relationship between these two elements, the statistical test does not imply causation.

³ See Appendix 12.0 (iv) for more detailed statistical info.

⁴ See Appendix 12.0 (v) for more detailed statistical info.

ANALYSIS OF DATA LINKED TO SPECIFIC AND IDENTIFIABLE INDIVIDUALS

Within the set of valid responses to the questionnaire described above, 1,777 tokens were used more than once, giving rise to data sequences that could be linked to an individual respondent. Sequences which did not include data for the baseline survey (completed before the programme began) were removed, leaving 1,259 cases (427 in the control group and 832 in the programme group) drawn from 89 schools across fifteen countries, varying from 4 to 508 students in any given country, with 40% of all students included in this dataset coming from India (across 38 schools). In most of the 15 countries, data represents between 1 and 4 schools. A summary of responses is shown in Table 5.2 below.

TABLE 5.2

Descriptive Statistics by Country

Country	No. of Schools	No. of Pupils in Group A (Control)	No. of Pupils in Group B (Programme)
Australia	1	0	5
Egypt	1	0	16
India	38	194	314
Indonesia	9	20	42
Israel	3	0	25
Italy	7	59	120
Jordan	6	43	26
Pakistan	8	37	89
Palestine	4	14	39
Philippines	4	28	48
Poland	1	13	14
UAE	1	5	0
UK	1	0	4
Ukraine	2	13	16
USA	3	1	74

Initially it was anticipated that a longitudinal data set would be constructed, allowing an analysis of changes in attitude for an individual over a sequence of VC events by comparing baseline scores with scores after each VC event. However, the pattern

of responses was such that it has been impossible to construct a longitudinal data set as originally envisaged; very few students completed the baseline assessment and multiple post-VC questionnaires. Many schools returned data for either control OR programme pupils, so the in-school difference for them cannot be estimated directly. In fact, out of 89 schools, less than half (42) have observations both in the programme and control groups. Furthermore, in some schools the number of pupils returning data is quite low. Consequently, the data gathered has been analysed as a pre/post measure.

Initial analysis of this data showed that was generally an increase in both measures amongst those in the programme group when compared to the control group. The change in KED was not statistically significant, although the change in MDOM was. Table 5.3 below shows the changes in KED and MDOM between the pre-test (baseline) and post VC questionnaires and these two sets of results are shown as line graphs in Figure 5.1 and Figure 5.2.

When examined at the school level, the pattern of change in MDOM is complex, with significant variations in outcome across different schools, and in different countries. For example, in school 233 in India, the score for MDOM in the control group went up by 2, whilst the score for the programme group went up by 10; a statistically significant difference (Wilcoxon rank test, $W=162$, $p < 0.001$). A similar pattern is observed in a handful of schools.

In another school (school 195, Poland) the programme score remained level at 126, whilst the control group score dropped by two points. In yet another example (school 338, Ukraine) the control group score dropped (from 121.6 to 110.3) whilst the programme group's score increased (from 121.6 to 127.6), both highlighting a statistically significant difference between the control and programme groups (Wilcoxon rank test $W = 119.5$, $p = 0.086$ and $W = 111.5$, $p < 0.001$ respectively).

Thus, we can conclude that the overall difference between control and programme groups' outcomes appears to have occurred primarily as a result of a drop in the control group scores at the post-VC measure points in some schools.

This decline in the control group scores was unexpected, and could not be isolated to a specific country or linked to any of the school-level predictive factors that were measured. Discussion with country co-ordinators suggests that media representation of the Other in many countries was increasingly negative during the period under scrutiny, potentially offering some explanation as to why the control group scores had fallen.

During the period of the study a wide range of news stories were identified by our country coordinators as having had an impact on student attitudes. Some of these were global stories that contributed to local impacts in a range of countries, others were more local,

FIG. 5.2

Change on the MDOM Scale

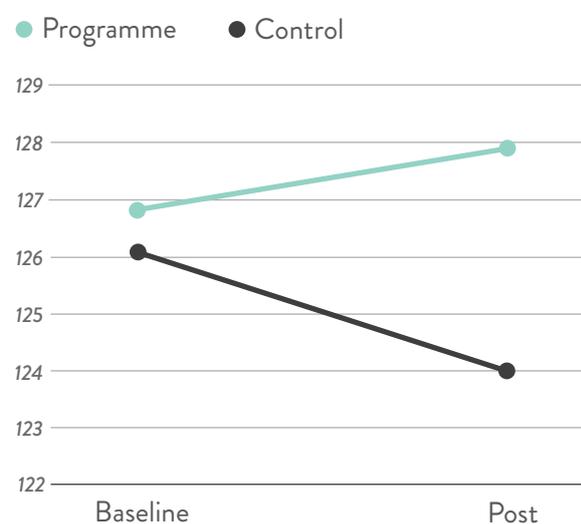


FIG. 5.1

Change on the KED Scale

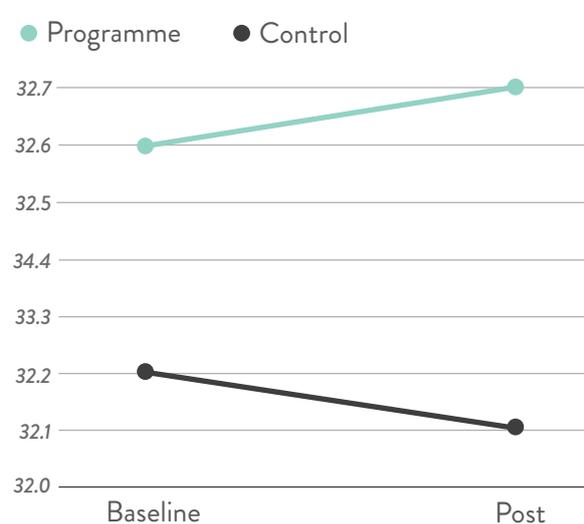


TABLE 5.3

Descriptive Statistics for the Outcome Scales

	Programme Group Mean (SD)	Control Group Mean
KED		
Baseline	32.6 (3.91)	32.2 (3.95)
Post	32.7 (4.07)	32.1 (4.20)
Effect Size	0.2	
MDOM		
Baseline	126.8 (13.44)	126 (13.10)
Post	127.9 (15.18)	124.1 (15.18)
Effect Size	3	

Note: Effect size is the difference in the differences between baseline and post measures for the programme and control group. KED varies in the range between 15 (minimum) and 40 (maximum). MDOM varies in the range between 57 (minimum) and 159 (maximum).

but equally powerful in their impact. The continuing war in Syria, and increasing movement of refugee populations was presented by media outlets across Europe, in the USA, and in Israel, Jordan and Egypt, as a cause for concern. Donald Trump's campaign promise to bar all Muslims access to the United States, and much of his subsequent campaign rhetoric not only increased perceptions of Othering, but also gave permission for increasingly confrontational attitudes to be used in the public square.

Other 'local' stories, reported globally, and potentially influencing students included stabbing attacks carried out by Palestinian Youths, and the shooting of a number of young Palestinians by the Israeli Security forces, substantially raising tensions in the region. The shooting of young activists in Kashmir, and the subsequent escalation of responses undertaken by India and Pakistan (accompanied on both sides by jingoistic media stories) and increased pressure on religious minorities in both countries. Extremist attacks continued in areas of Pakistan, as well as the Middle East and Indonesia, continuing to challenge ideas about religious identity in those countries.

Conventional wisdom expects young people to

espouse liberal and open ideas, or to be more likely to do so than their adult peers, but the publication of the Yuva Nagarik Meter (CMCA 2015) (which assessed attitudes of over 10,000 young people across 11 state capitals in India) demonstrated popular support for regressive and conservative ideas that included; a majority of college students favouring military rule and disapproving of boys and girls from different religions meeting in public, and agreeing that women's dress and behaviour might provoke rape. Substantial minorities believe that women should accept a certain amount of violence, that domestic workers do not deserve a minimum wage, and that (the illegal) practice of dowry is acceptable.

During the period of the study a wide range of news stories were identified by our country coordinators as having had an impact on student attitudes.

That the schools involved in the programme are self-selecting implies that they are already orientated—to some degree—towards open-mindedness, thus suggesting that the decrease in the control group scores is unlikely to be simply a school level factor (such as school ethos). Accepting that the wider societal pressures on students in many of the countries involved is away from the development of open-mindedness, the effect of the programme has perhaps a greater potency than the statistical outputs alone suggest.

Thus, significantly different outcomes affect the overall outcome in complex ways, in part due to the structure of the data, with responses from individuals nested within schools, which are then

nested within countries. This data structure supports the use of multi-level modelling (MLM) as an analytical technique, which is further supported by wider statistical justifications (e.g. Luke 2004). MLM, especially where there are three levels, is a complex field and within this report only key findings are reported. Use of MLM is innovative in an education context, and enables a deeper comparative analysis of the data.

Re-analysis of the baseline or pre-intervention data using MLM techniques shows that the programme and control groups do not show significant differences in scores for KED and MDOM, confirming the finding reported above. This suggests that assignment to each group was almost as good as if the assignment had been completely random. Further analysis confirms a statistically significant difference between the post VC figures for the control and programme groups.⁵

Further exploration of the data with MLM techniques showed that most of the variation in MDOM and KED scores is accounted for at the school rather than country level (country accounting for only 1% of variation). Schools within countries are generally dissimilar in terms of variation in MDOM and KED. This suggests that the pattern of variation is not simply a geographical issue, but is rooted in differences within individual schools. This is confirmed by school-by-school analysis.

The use of MLM analysis, while it did not give us a clear picture of factors that might contribute to successful (or otherwise) delivery of the programme, did at least expose a range of further, more interesting, questions which would not otherwise have surfaced through conventional analytical techniques, informing some of the conclusions drawn below.

ANALYSIS OF TEAM-BLOGGING

The main instrument for collecting qualitative data relating to team-blogging has been developed in conjunction with the F2F team. A survey (included here as Appendix 9.0) comprises a two-phase reflective exercise to assess students' expectations and experience of team-blogging. Before taking part in team-blogging, students are asked to reflect on how they 'feel about people from those countries,

communities, cultures and faiths you expect to meet when team-blogging?' They are also asked to reflect on why they feel this way; 'write about things in your experience that have shaped your views'. Similar questions are posed after the team-blogging event, and quantitative data on how many blogs were written, read, and responded to, is also gathered.

1,140 reflections were completed in total. These were labelled as either 'pre' blogging experience or 'post'. Matching pairs of pre and post reflections had been made by 45 individuals enabling us to explore changes in attitudes through changes in language use. Analysis of this data using a combination of discourse analysis and corpus linguistics statistical techniques showed clear patterns of change in the way that language was being used.

The keyword technique enables the comparison of two sets of texts (corpora) to see how similar or different they are. Log-likelihood is a statistical measure of how surprising it is to see patterns of language in one set of data in the context of the language use in another set of data. In this case we looked the difference in word use in the 'post' data as compared to the 'pre' data. The log-likelihood measure tells us how likely that difference would be to have occurred by chance. A log-likelihood of 10.83, for example, translates as an event that is only likely to occur one time in a thousand by chance alone ($p < 0.001$) and a log-likelihood of 15.13 refers to a one in ten thousand chance ($p < 0.0001$) of being random. The differences in key word use that we display in tables 5 and 6 below are therefore all statistically significant which simply means that they almost certainly occurred as a result of the team-blogging experience rather than representing random changes (Dunning, 1993; Rayson and Garside, 2000).

Comparing the post results for the 'how' question (outlined above) with the pre-reflection initially brought up all the changed tenses of verbs. The pre-reflection responses looked forward with future tenses whereas the post-reflection looked back using past tenses. To overcome this problem we lemmatized the text data. To lemmatize means to reduce words to their base form. For example, the verb 'to be' might appear in several different forms as 'is', 'was', 'am' or 'are' but when lemmatized all these forms are reduced to the single form 'be'. Once lemmatized the comparison of the pre-reflection and the post-reflection texts written

⁵ See Appendix 13.0 for a more detailed discussion.

TABLE 5.4

Difference in the Post Blog Reflection for 'How' Question

Frequency	Log-likelihood	Word
21	74.728	faith
18	43.085	country
40	33.939	different
19	29.138	view
35	25.581	culture
29	23.826	very
11	23.331	tradition
43	19.644	we
26	19.469	other
22	18.764	like
11	18.073	experience
18	14.763	good

in response to the question 'how do you feel about ...' showed a clear pattern of development.

Table 5.4 shows the top twelve most significant changes in word use in the post data compared to the pre data, with a word frequency greater than 10 out of a data set of 1,923 words in the post data (very similar to the size of the pre-data set which was 2,033 words). Looking at these key words in context and then at the full texts, it is clear that several of these key terms expressed positive affect. 'Very' for example was collocated most often with 'interesting', 'good' and 'nice'. In the language of corpus linguistics, the use of 'very' shows positive semantic prosody. Words such as 'faith', 'culture' and 'community' reflected the content or 'aboutness' of the team-blogging exercise. What is perhaps most striking in this list is the appearance of the word 'we'. This draws attention to a shift in personal pronoun use. Personal pronoun use is often central to analyses of dialogicity and also to studies of identity change (Sanderson, 2008).

Both the use of 'we' and 'they' (Table 5.5) increase significantly between the pre and the post reflection while the use of 'I' declines. What is more interesting is the way in which the use of 'we' and 'they' changes.

TABLE 5.5

Change in Pronoun Use From Pre to Post Reflection for 'How' Question

Pronoun	Pre frequency	As %	Post frequency	As %
I	122	6%	105	5.46%
We	32	1.60%	43	2.20%
They	45	2.20%	65	3.30%

Before the blogging experience 'we' refers most commonly to the home group as in the following two typical uses:

'when i heard from my teacher that we were going to team blog I was very excited.' [sic]

'it is a platform where we can put up our views very clearly and know about others also it gives us confidence to talk to people all around on important topic.' [sic]

In addition 'we' is also sometimes used to refer to a very abstract notion of the unity of the human race:

'we all made from the same mud which is God create us from.' [sic]

'I feel that we as humans are both same and different at the same time.'

After the team-blogging experience the way in which 'we' is used changes to refer to a much more concrete sense of shared identity:

'It was a wonderful experience. As i blogged and they commented on my blog, i found out that somehow we share similar beliefs and all of us wants to spend our life loving each other. Also i got to know that there are some common problems we face and its time we should find a solution to these problems and should stand up for each other.' [sic]

'We could easily find common ground and it was good to splash up my views and

receive comments of what they think of my thoughts.'

'I feel that most of us are very similar and only our attire is different. even our thinking about many topics is very similar.'

'I felt these people are the same like us... like me. i felt that we need to discuss with different people about different things. Its about exchanging the cultures that brings us all together.' [sic]

“I felt that we need to discuss with different people about different things. It’s about exchanging the cultures that brings us all together.”

At the same time the use of ‘they’ to refer to the other also changed. Before the team-blogging experience ‘they’ were clearly simply ‘other’. The following statement is typical:

'I feel curious to know about the lifestyle they live, also the kind of problem they face in the society'

After the team-blogging experience the Other took on a much more concrete form and were seen as ‘like us’ perhaps even as part of an extended sense of ‘us’.

'after the team-blogging I feel that they are also like us. they also enjoy singing, dancing, act, etc.'

'All of them where extremelly different. Each

has their own opinion and worldview. Some of them differ from me and some are quite similar.' [sic]

'It was fun talking to them.'

On qualitative examination the change in the use of pronouns to refer to self and other between the pre-team-blogging reflection and the post-team-blogging reflection indicates a shift in identity from a relatively closed sense of ‘us’ defined against an abstract sense of ‘them’ towards a more dialogical identity which can best be described as identification not with ‘us’ against ‘them’ but with the dialogue that unites encompasses the two terms.

ANALYSIS OF THE VIGNETTE DATA

Corpus linguistics analysis of the team-blogging reflection data provides unequivocal evidence of the F2F programme producing a significant shift in the direction of increased dialogical open-mindedness. However, the data-set of matching pairs of pre and post reflections is relatively small. The vignette data-set taken from the last two open questions of the questionnaire is much larger. There are 4717 sets of vignette data and each vignette produces a corpus of over 100,000 words. Applying the same type of corpus linguistics analysis to this data lends substantial support to the story of increasing dialogical open-mindedness that was found in the team-blogging reflection data.

For the vignettes students were told in the rubric: ‘These situations are designed to help us understand the way that you think about certain issues – it doesn’t matter if the exact situation hasn’t happened to you – use your imagination and think about how you would react if this did occur’, then asked:

Think about a time when you read something in a newspaper or online which was unpleasant about a religious minority in your community – you have friends in this group.

Please tell us about a time when you met someone from a religion that you didn’t know about, or a culture different to your own.

TABLE 5.6

Log-likelihood for the Difference Between the Post Vignette Response and the Pre-vignette Response to Vignette 1 'Read'

Frequency	Log-likelihood	Word
625	135.407	sad
201	107.319	apply
431	62.288	good
1159	56.107	will
662	41.806	very
88	41.605	again
83	32.217	type
148	31.58	them
47	31.223	easy
2506	31.061	feel

The much higher frequency of 'sad' in the post vignette responses (table 5.6) implies a greater sense of empathy with the victim of discrimination. A key word in context analysis shows many instances of 'I feel sad' or 'I feel very sad' and variations on this theme. The term good in this list is misleading as further analysis shows the dominant collocation is with 'no good' and 'not good'.

The much higher frequency of 'sad' in the post vignette responses (table 5.6) implies a greater sense of empathy with the victim of discrimination. Key word in context analysis shows many instances of 'I feel sad' or 'I feel very sad' and variations on this theme. The term good in this list is misleading as further analysis shows the dominant collocation is with 'no good' and 'not good'.

The unexpectedly high frequency of the word 'happy' in the post VC vignette responses (Table 5.7) reflects an increased number of students writing about how happy they are to know someone from a different culture. Analysis of why the other key words occur in greater than expected frequency is consistent with this interpretation apart from the word 'disagree' which occurs only 56 times mostly as a single word answer perhaps indicating that the author does not know

TABLE 5.7

Log-likelihood for the Difference Between the Post Vignette Response and the Pre-vignette Response to Vignette 2 'Met'

Frequency	Log-likelihood	Word
578	170.402	happy
379	165.723	apply
749	87.055	good
783	80.861	will
623	80.325	thing
36	46.547	free
56	43.859	disagree
1704	40.095	feel
130	33.711	their
8330	32.244	I

anyone from a different culture.

CASE STUDY SCHOOLS

In order to investigate the patterns of, and processes behind, the recorded changes a more detailed exploration of six case study schools was undertaken.

Selection of Case Study Schools

The selection of schools for case study interviews was based entirely on the initial assessment of the survey data. For consideration, schools had to have:

- 1 Participated in at least one VC
- 2 Submitted completed baseline questionnaires before preparation began AND completed at least one post VC questionnaire for the programme group students.
- 3 Submitted baseline questionnaires before preparation began AND completed at least one post VC questionnaire for the teacher
- 4 Agreement from at least one of the teachers

involved in the programme to participate in follow up interviews

5 Contact details for that teacher

62 schools satisfied all of these conditions. These schools were then ranked by their mean increase in MDOM (measure of dialogical open-mindedness). Four pairs of schools (eight schools in total) were identified where one had a large increase in MDOM, one had a low increase (or decrease) in MDOM, and both were in the same country. This limited choice to certain countries; for example, some schools in Australia and Ukraine had noteworthy increases in MDOM, but no pair to match with. The countries which had both schools with relatively high increases in MDOM and relatively low increases in MDOM were Palestine, Italy, India, and Pakistan. Final choice of schools was based on the match between number of VCs undertaken, number of post VC iterations recorded for students and number of post VC iterations recorded for staff. For example, where a school has had 4 VCs, and students and staff have each completed 4 iterations of the questionnaire, this school has been chosen over a school that has had 7 VCs, but only recorded 3 sets of responses from students and 3 from staff.

For each school selected in this way, the integrity of the individual's data was checked in huge detail, with particular attention being paid to the difference in dates between the baseline questionnaire completion and the first VC date. Further, the multiple use of each individual token was established, to ensure that the analysis of a specific individual's change in MDOM across the period could be established. Only schools meeting all of these criteria were approached. Finally, the language chosen by respondents for each school was checked; the literature suggests that, where possible, interviews should be conducted in the same language as was used to complete the questionnaire.

All eight schools were approached in late May 2016 to confirm arrangements for interview, but by this point the schools in Pakistan were no longer available due to an earlier than expected ending of term.

Analysis of Case Study Schools

The use of the MDOM measure indicated the F2F programme was effective in promoting greater

dialogical open-mindedness in some schools but not in all schools. Our qualitative case-study analyses were focused on trying to find out what the difference was between schools where the programme proved effective and schools where it appeared to be less effective.

COUNTRY 1: PALESTINE

School 1 (265) MDOM change +7.64 (from 128.5 to 136.2)

School 2 (270) MDOM change -3.3 (from 128.3 to 125.0)

Both the schools selected in Palestine were girls' schools and had completed their survey data in Arabic. Interviews were conducted via a video link with the use of an interpreter. All the students interviewed and the two teachers were very positive about the programme and claimed to have learnt from it in terms of changed teaching practices, improved dialogue and greater confidence in communication. Beyond those similarities there were differences that might explain the apparent difference in the effectiveness of the F2F programme in producing a change in dialogical open-mindedness as measured by our MDOM scale.

School 2, where there had been a negative change in the MDOM measure, had only interacted with another Arabic speaking school in the same region.

School 1, by contrast, described VCs with several schools including schools in Jordan, Egypt and the USA. The school in the USA was most mentioned by the students. The teacher said that they had also had team-blogging interactions with this school.

One student said of this experience that 'first of all she was scared that they would be different from her but once she started talking to them she felt reassured as she realised that they were not really different from her'. The thing that she and the other students most remembered and valued was sharing their taste in films and music with the USA children and singing them a song. This made them feel that they were very similar in their tastes.

One student explained that the preparation for the VC had opened her eyes as to the variety of views within her own community. However, the aspect of



Photo / Students participate in a videoconference

the programme that she and the other two students interviewed found most challenging was discussing their community as they felt that their community was not to be criticised.

The teacher interviewed was very enthusiastic about the opportunity to shift from more traditional teaching methods. She took the F2F programme as an opportunity to teach in new ways and find new ways to get the students to interact. The same was true of the teacher interviewed in school 1 in Palestine. One difference was the extent to which the teacher in school 1 felt that her relationship with the students had changed. She gave an example of how, one time, the students challenged her decisions as to the amount of content that they had to learn. They said that ‘you have taught us to dialogue and listen to other points of view so you have to listen to us’. The teacher realised that she had to listen to her students and as a result she changed her teaching plans.

COUNTRY 2: ITALY

School 1 (251) MDOM change +7.49 (from 121.1 to 128.6) Survey Completed in English.

School 2 (274) MDOM change 1.1 (from 118.7 to 119.8) Survey Completed in Italian

The most obvious difference between these two schools was that in school 1, the school that had a positive increase in MDOM scores, students and teacher all spoke good English and so could be interviewed directly whereas in school 2 the interviews had to be conducted via an interpreter. This might also have been why school 2 spoke only about their experience of VCs with another school in Italy whereas in school 1 the students and the teacher spoke about several international VCs including one with Ukraine and one with Jordan.

Clearly both schools had had opportunities for learning from the Other. In school 2 one student described how his most memorable experience had been how a student in the VC had said that he was ‘ashamed of the colour of his skin’. This had shocked him and really made him think. However, there was a subtle difference in emphasis between the two schools. Both students and the teacher interviewed in school 2 put great stress on the value of the programme for

increasing students’ confidence and ability to speak to anyone. The teacher in school 2 was very interested in new pedagogy to improve dialogue as a communication skill per se. The same was true in school 1 but here the focus seemed to be more on dialogue for ethics and engagement in social issues.

In school 1, one of the students said that he most remembered their work on Malala. The teacher picked up on this and explained that she had shown the Malala video in response to a particular situation:

‘After the Paris attacks in November - One of the kids came up with a comment that was quite racist - as if they all deserve to die - that caused a bit of an uproar in class so I decided to use the Malala video to start opening their eyes to different realities.’

She described her class as ‘bullies’ but they had been coming on in ‘leaps and bounds’. She mentioned how the behaviour of one the chief bullies had become much more respectful towards a former victim of bullying: ‘I have seen a change in their attitude - they are more respectful now of one another - not completely - there are still some bullying episodes - now more of an individual case rather than a group case.’

This teacher seemed particularly enthusiastic and committed to the values of the F2F programme. She said that for her it is: ‘all about education more than teaching a specific programme to do an exam - it’s an eye-opener for everybody - for me obviously - first of all - and the more I get experience out of the lessons - because the lessons are so rich - the more I am able to transmit enthusiasm to the kids and the more we can benefit from learning how to dialogue correctly - with more respect, honesty and trust in each other - it is really, really, really a marvellous programme.’ She added ‘It is teaching me to be better at dialogue. Teachers should be good models and I am becoming a better model for the kids.’

Echoing something said by the teacher in school 1 in Palestine this teacher felt that it took time for the programme to really work and change students’ attitudes. ‘I think it takes at least two years to really see them take on board the programme.’ (Although this suggestion is not born out by the quantitative data in

this research). To illustrate this, she described dramatic changes in another class that is now working on human trafficking:

'I am really seeing them blossom to the point where they are taking on an active role in society which is incredible, remarkable. We've got 10 Syrian families which have just arrived in (local city) and they are working hands on with the Syrians and I am convinced that a year ago it wouldn't even have crossed their mind to do something like this - but having now developed - an openness and more empathy towards trafficking immigration and everything which is obviously also due to the F2F programme they are doing something active - I would never have imagined that a year ago.'

She described what had happened to the class that had taken to social action as – ‘a miracle – which is exactly what they programme is all about.’

COUNTRY 3: INDIA

School 1 (234) MDOM change 14.3 (from 117.4 to 131.8)

School 2 (207) MDOM change -1.0 (from 136.8 to 135.7).

Both schools completed the survey in English.

Both schools expressed the positive value of the programme in promoting confidence and social values. Both schools had conducted several VCs with a range of countries. However, the teacher and students in school 1 seemed more passionate about the programme, The teacher was particularly excited by the ethical and global aspects of the programme.

Like the teacher in school 1 in Italy the teacher in school 1 in India laid stress not only on the impact of the programme on the confidence and communication skills of the students but also on social action. She told the story of one girl who: ‘had a birthday and she donated clothes to the poor – before it was not like that – she used to only party with her friends – she has evolved – something has clicked – she wants to

do something for society now.’ She went on to list a number of ways in which the actions of the students had changed in terms of care for the environment and action in their local community.

An interesting side-effect of the pedagogy was a change in the attitude of the students towards each other reflected in spontaneous studying behaviour: ‘They used to work on their own but now they are working in groups – they share so many things on whatsapp.’

“I am really seeing them blossom to the point where they are taking on an active role in society which is incredible, remarkable.”

Her description of the change she had seen echoed the change revealed by the discourse analysis of the pre and post team-blogging reflections:

'Earlier they used to look at other countries as the media is telling them as they used to read in the books or newspapers – now they are talking to them directly, now it has changed the way they look at them – they can relate to them now – they are friends to them and they see them as their own friends, their own buddies. Before it used to be “they are Pakistanis” but now they are their friends.'

The three students interviewed in school 1 were as enthusiastic about the impact of the programme as their teacher. The students described how their engagement in the programme had changed them.

Student 1: 'It has actually changed my way how I look at things. Now I look first at my perspective and then a completely new one

because everything has so many aspects – it is a very complex process I guess – it has changed my perspective – now I look at things differently.’

Student 2: ‘I used to speak very rudely but now I have learnt – they speak really politely – now I have learnt how to speak well with other persons with other students.’

Student 3: ‘It has actually changed my personality before the whole world revolves around me – I was like that – now everyone is important – I have opened up and made new friends as well.’

While the teacher and students in school 2 in India were also positive in their responses the focus was more on the extent to which engagement in the programme had improved their confidence and communication skills with no anecdotes about social action or personal transformation in the direction of being more open to the Other. Given the extent of the enthusiasm for the programme from the teacher and from the students interviewed it is perhaps not surprising to see that the MDOM score of school 1 in India increased dramatically.

DISCUSSION OF THE SCHOOL CASE STUDIES

Each school is unique. There are many possible factors that might have impacted on the success of the F2F programme. Our interviews with key teachers and selected students could not be certain of accessing all of these factors. This is especially true when the interviews were mediated by translators in some cases and disrupted by technical problems in others. Knowing in advance which school had increased on the MDOM and which had not leads to the possibility of being influenced by ‘confirmation bias’. Nonetheless, the

interviews suggest several reasons why some schools apparently succeed with the programme and others do not. The successful schools in Italy and India had particularly remarkable and passionate teachers who were concerned not only with better teaching but with changing the world. Clearly they had communicated some of their passion to their students. Each gave examples of how the programme had transferred out of the classroom into social action. The teacher in the more apparently successful school in Palestine was also remarkable in her willingness to embrace change in her teaching. She also gave an example of how the impact of F2F had transferred beyond its immediate context to change her relationship with the students in other lessons. Statistical analysis did not find a significant effect for having VCs with international schools or more local schools but in comparing the two schools in Palestine and the two schools in Italy this did appear to be a possible factor. Inevitably the character of the actual schools linked with the extent to which the children feel a rapport will be an important factor.

Another possible factor impacting on the programme is the extent to which the focus is put on the pedagogy leading to improved communication skills and confidence in the students or, alternatively, on dialogue as a means to change people, change classroom culture and change society. All the teachers and students interviewed subscribed to both ideas but with differing degrees of emphasis and the schools with more emphasis on dialogue as an end in itself seemed to score higher on the MDOM. However, the way in which schools respond to the F2F programme may be entirely due to local factors. It is interesting that in the school that decreased the most in MDOM scores the VC experience had been with another school of a similar character in the same geographical region, rather than the more geographically distant school that they had been scheduled to work with (who had to drop out of the VC for technical reasons).



Photo / Students participate in a videoconference

opportunities for reflective text, which can be subjected to the kind of corpus linguistics analysis used here, as well as simple to use graphical representations of attitudinal positions (such as Kelly's contact grids). In both cases the increased amount of data collected for analysis is likely to outweigh the necessarily reduced depth of data collected.

Future research should also be designed to allow for great longitude; both within the programme (following students through several years of participation), as well as continuing to measure their attitudes on a regular basis when they leave school. This would enable the accurate assessment of the lasting impact of this work.

CONCLUSIONS

The school case studies suggest that the F2F programme has the potential to have a transformative effect on teachers, on individual students and on whole classes. Analysis of changes in the language in the pre and post team-blogging data strongly suggest that the programme has an overall positive effect in promoting dialogical open-mindedness. One strand emerging from the qualitative data is that students shift from a more monologic sense of identity as being part of an 'us' defined in contrast to a 'them' towards a more dialogical sense of identity through becoming aware at the same time both of the diversity of their own community and the diversity of the Others. This increased awareness of complexity and tolerance for complexity is, from the literature, likely to be a good way to prevent future radicalisation. (Savage & Liht, 2013). This impact varies at school level. It is not surprising that schools will respond differently to the programme. Each school implements the programme in their own way and each school has their own very specific local circumstances which will impact on the effectiveness of the programme.

RECOMMENDATIONS

For Further Research

A more detailed ethnographic research study in a range of schools undertaking the programme could reveal the causal processes that link events in the programme with attitudinal change. Such a study continued over a period of two years could also trace links between the programme and behaviour change

in students both directly observed and reported by teachers.

Further research is needed into the relationship between dialogical open-mindedness and the behaviour of students.

Further research is needed on the ways in which different language impacts students. This research does not suggest that there is a clear demarcation between students who are working in English or a different vernacular with translation.

Further research is needed to see whether blogging or video-conferencing has more impact.

Further research is needed to isolate the main drivers of attitudinal change.

For Enhancement in the Programme

The findings show clearly that the Face to Faith programme can work spectacularly well under certain circumstances but that it does not always work this well. Ideally we would have liked to be able to say what the conditions for success were so that the programme could be informed. However, the teacher questionnaire failed to show any clear correlations between teacher and school factors and the success of the programme. The small number of interviews conducted with teachers and students began to suggest possible patterns. It must be stressed that this was a very small sample and we have to be very tentative in any conclusions drawn:

We would recommend a greater focus on a global and ethical approach to the programme as compared to an emphasis solely upon communication skills.

We would recommend more an increased focus on blogging as a means to engage in dialogue with other schools.

We would recommend more opportunities in the blogging and the videoconferencing for the spontaneous sharing of personal life-style details with students in different countries. This seemed to stay with students and influence their attitudes more than the abstract debates about issues.



Photo / Students participate in dialogue

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Student Questionnaire

40 item questions. For each statement, respondents are invited to rate their agreement on a five point scale [Strongly Disagree, Disagree, Neither Agree nor Disagree, Agree, Strongly Agree].

- 1 I have interacted with people through social media who live in another country to me
- 2 I know that whatever I say, my teacher will make sure that I am treated with respect
- 3 I appreciate the way my world view helps me to structure and organise my life from day to day
- 4 When I get lucky breaks it is usually because I have earned them
- 5 Outward-going, sociable people deserve a happy life
- 6 I am confident in talking to someone from another country
- 7 Others help me learn about myself
- 8 After talking to others I sometimes think differently about myself
- 9 When I see someone being picked on for having different beliefs from others, I think I should stand up for them
- 10 I can present my own beliefs effectively to people of other worldviews, beliefs and cultures
- 11 I understand why other people's worldviews, beliefs or cultures are important to them
- 12 I have had lots of on line experiences exploring and discussing different worldviews, beliefs and cultures
- 13 Communicating with those of different worldviews, beliefs or cultures to me is enjoyable
- 14 The idea of speaking to people that I don't know makes me feel anxious
- 15 I am OK with being unsure about something
- 16 I love to bounce ideas around with other people
- 17 I am confident discussing my worldview, beliefs and values with others who share my views
- 18 The reason there are lots of languages is so that we can learn from each other
- 19 I have had lots of real life experiences of different worldviews, beliefs and cultures
- 20 When I see people being mocked for being different I get angry and I tell those who are mocking to stop
- 21 I do not like it when other people's ideas are different from my own
- 22 We never talk about issues of worldview, belief or values in school
- 23 I have recently communicated on line with someone with a different worldview, belief or culture to me
- 24 In my class, disagreements are resolved so that we can get along well after the disagreement
- 25 I prefer not to share my views with others in case they think differently
- 26 I am interested in getting to know people who are different to me, and having them as friends
- 27 I need to be secure in my own identity, worldview, belief and culture
- 28 It really helps me if I can imagine why others might

be thinking what they think

- 29 I am confident about speaking out even when I suspect the people listening to me may hold different views from me
- 30 I can imagine how people with different worldviews, beliefs or cultures from me will react to important issues
- 31 I am only really interested in people who share my worldview / priorities / values/ points of view
- 32 As I progress through school I have stopped even noticing differences in other people, I like most people and accept them for what they are
- 33 I can almost always contribute to conversations about problems
- 34 I am confident about talking to others about worldviews, beliefs and cultures
- 35 I have a good knowledge of different branches within various different religious traditions
- 36 I have a good knowledge of different worldviews, beliefs and values
- 37 I am confident about speaking out in class
- 38 I have friends (both offline and online) who celebrate different festivals to me
- 39 My teacher helps me to build my confidence in taking part with F2F
- 40 When other people disagree with my views I feel uncomfortable

VIGNETTES FOR STUDENT QUESTIONNAIRE

Students were told: ‘These situations are designed to help us understand the way that you think about certain issues – it doesn’t matter if the exact situation hasn’t happened to you – use your imagination and think about how you would react if this did occur’

For each scenario, respondents are invited to respond to the questions: How did you feel? What did you think? What did you do?

- 1 Think about a time when you read something in a newspaper or online which was unpleasant about a religious minority in your community – you have friends in this group.
- 2 Please tell us about a time when you met someone from a religion that you didn’t know about, or a culture different to your own.

Other vignette scenarios that have not yet been used include:

- Think of a time when another person insulted something or someone that is important to you.
- Think of a time when you heard somebody made angry comments about another community that were rude. You have a friend from this community that you know through social media or through school.
- Think of a time when you heard two people arguing about different beliefs.
- Can you think of a time when you heard or read about people who have extreme beliefs, even to the extent of violence.
- Think about a time when someone you know told you that their way of looking at the world was the only correct one, and that all others, including yours, were wrong.
- Think of a time when someone tried to make you think badly about a group of people in your community. You have a friend from this group that you know through social media or through school.
- Think about a time when you heard someone expressing bad opinions about people from another religion or culture.
- Think about a time when you heard someone from your community talking positively about a group of people against whom many others in your community are prejudiced.

Teacher Questionnaire

TEACHER QUESTIONNAIRE PART A

Introductory Text

This questionnaire is to help us evaluate the impact of the F2F educational programme, and will provide us with important background information for our study. The answers to all the questionnaires will be stored securely and confidentially.

The questions will ask you about your teaching context, and your experiences of the F2F programme. You do not need to take part if you do not want and you can withdraw from the evaluation at any time.

This questionnaire should take approximately 30 minutes to complete. Most questions can be answered by clicking in the box that most closely matches your answer; some questions may require an answer to be typed. Questions 1-10 are compulsory, but all other questions are optional; if you do not wish to provide an answer to a particular question, please move on to the next question.

Section One: About You and Your School

- 1 Country (please choose from this list)
- 2 What is the name of your school
- 3 How many students (approximately) are there at your school?
- 4 My Gender is:
- 5 My Nationality is:
- 6 In which year were you born?
- 7 How many years have you been teaching?
- 8 My highest level of qualification is (please

choose one): [No teaching qualification/Degree in Education/Masters in Education/PhD in Education]

- 9 How many years did your training to teach last?
- 10 In the last year, how many training courses or Continuous Professional Development (CPD) events have you attended?

Section Two: About Faith To Face in Your School

- 11 For how many years have you been delivering F2F?
- 12 During that time, how many classes (approximately) have you worked with?
- 13 Approximately how many students would this equate to?
- 14 During that time, how many video conferences have you prepared students for?
- 15 During that time, how many team blogs have you prepared students for?
- 16 What is the lower limit of the age range of pupils you work with on the Faith to Face programme?
- 17 And the upper limit?
- 18 Which of these activities have you taken part in? [Tick as many as apply]
 - Attended a workshop delivered by F2F Staff
 - Attended a workshop delivered by local coordinator
 - Personally trained on visit by coordinator
 - Trained by colleague in school Trained by colleague from another school
 - Self-trained using online materials (videos etc)
 - Self trained using classroom materials.

Please rate your agreement with these statements: (1= Strongly Disagree, 5 = Strongly Agree)

- 19 The F2F Welcome letter clearly states the first steps for implementing F2F in my school
- 20 The Essentials of Dialogue and other modules are easy to find on the online community
- 21 I feel confident discussing difficult issues with my students
- 22 I feel the instructions in each lesson are clear and easy to follow
- 23 I feel comfortable choosing and adapting lessons to meet my students' needs
- 24 It is clear which skills my students need to develop to become competent in engaging in dialogue
- 25 I understand how to prepare my students for dialogue
- 26 The website clearly shows me how to book a VC or team-blogging session
- 27 I know where to find the how-to videos
- 28 I feel confident facilitating dialogue for my students
- 29 I have used the 'how-to' videos
- 30 I know how to get help if I have any questions on curriculum or technology
- 31 The Facilitators play a key role in the success of video conferences
- 32 I am supported by my school leaders in using the F2F programme.
- 33 Before they start F2F, my students are largely open-minded towards those who are different
- 34 Before they start F2F, my students struggle to talk about subjects of personal importance
- 35 Before they start F2F my students frequently get the chance to talk about ideas of identity, belonging, belief and values in school
- 36 Before they start F2F my students frequently get the change to discuss a wide range of global issues in school
- 37 Before they start F2F my students are very inward looking, with very little knowledge of other people around the world
- 38 I'm confident that I will be able to facilitate dialogue for my students
- 39 Before they start F2F my students are already skilled in dialogue through other work done at school
- 40 Before they start F2F my students do not listen to one another
- 41 Before they start F2F my students experience a diversity of cultures in school
- 42 I am concerned about the attitudes of some of my students towards those who are different
- 43 Before they start F2F my students have the opportunity to work with those of different faiths and cultures
- 44 How important were these ideas in encouraging you to adopt F2F?

- Development of English language
- Exposure to other cultures
- Enhance teaching of religious education
- Enhance teaching of civics, citizenship, social studies
- Learning about other people's views of the world
- Use technology in innovative ways
- Develop open mindedness
- Improve IT skills
- Improve dialogue/ communication skills
- Improve collaborative working

Section Three: General Perceptions of F2F Programme

To what extent do you agree with these statements? (1=Strongly Disagree, 5= Strongly Agree)

- 33 Before they start F2F, my students are largely open-minded towards those who are different

To complete our evaluation, we expect to contact some teachers for a follow up interview, to discuss your views and experiences of the F2F programme.

45] Are you willing to be contacted for an interview?

46] My preferred contact type is [Skype/email/telephone]

47] My contact details are (please provide your name and a skype/email address or telephone number.)

Closing Rubric

Thank you for answering our questions. Your responses are very important in helping us to evaluate the impact of the F2F educational programme; they are an important contribution to our project.

TEACHER QUESTIONNAIRE PART B

This questionnaire is to help us evaluate the impact of the F2F educational programme, and will provide us with important information about your most recent activity in the F2F programme. The answers to all the questionnaires will be stored securely and confidentially.

The questions will ask you about the latest activity you have undertaken for the F2F programme. You do not need to take part if you do not want and you can withdraw from the evaluation at any time.

This questionnaire should take approximately 30 minutes to complete. Most questions can be answered by clicking in the box that most closely matches your answer; some questions may require an answer to be typed. No questions are compulsory. If you do not wish to provide an answer to a particular question, please move on to the next question.

Section One: About the Module You Have Just Completed

1] Which module have you just completed?

[Dropdown list to include]:

- Essentials of Dialogue
- Wealth, Poverty & Charity
- Environment

- Common Word (Compassion)
- Art of Expression
- Peace day
- Malaria Day
- Human trafficking
- Human Rights
- Other (please specify)

2] What kind of activity did you do?
[Videoconference/Team Blog/Other (Please specify)]

3] How much time did you spend preparing the students for this activity?

- Less than an hour
- An hour
- 2 hours
- 3 hours
- 4 hours
- More than 4 hours

How did you use the resources?

4] I taught the material as a stand-alone set of activities; working through most of the lessons

5] I taught the material as a stand-alone set of activities, but substantially adapting the material

6] I adapted the materials and integrated them into my classroom teaching

7] I used the material without adaptation and integrated it into my classroom teaching .

Thinking about this last activity, for an average student in this group, how much prior experience have they had with F2F?

8] Prior to this activity, how many video conferences have they done? [1-10]

9] Prior to this activity, how many team-blogging events have they done? [1-10]

10] Prior to this activity, how much lesson time (approximately) have they had on the F2F programme?

Section Two: The Impact of the Activity on Your Students

Thinking about the most recent activity you did...
What was the impact of the activity on the students?

- 11 Developing Open-mindedness
- 12 Developing dialogue skills with students in other countries
- 13 Developing IT skills
- 14 Improving behaviour towards one another
- 15 Developing confidence
- 16 Developing student's ability to deal with conflict and disagreement
- 17 Developing digital literacy
- 18 Developing dialogue skills with students in your school
- 19 Improving attitudes towards one another
- 20 Developing critical thinking
- 21 Improving academic achievement.

In terms of the development of open-mindedness, what was the impact of these activities on your students?

- 22 Engaging with people from another community
- 23 Involvement in video conference
- 24 Involvement in team-blogging
- 25 Use of classroom materials

Section Three: The Impact of the Activity on You and Your Teaching

How has F2F affected your work & the way that you feel about it?

- 26 F2F has changed the way that I teach my subject

- 27 F2F has helped students see my subject area as more relevant
- 28 F2F Activities are just too difficult to do in my classroom
- 29 F2F has changed my relationships with students
- 30 F2F has been difficult to align with my curriculum
- 31 F2F has increased my confidence to embrace new approaches in the classroom
- 32 F2F is very relevant to the experience of my students
- 33 F2F has increased my confidence using ICT
- 34 F2F has had no effect on my teaching
- 35 What are your suggestions in order to develop F2F programmes in regard to: content and teaching strategies, blogs, video conferences, classroom materials?
- 36 Did you find any of the F2F programmes/ workshops that you attended effective?
- 37 Please give reasons for your answer
- 38 What factors help you successfully apply F2F in your classroom?
- 39 What factors make it difficult to apply F2F in your classroom?

Closing Rubric

Thank you for answering our questions. Your responses are very important in helping us to evaluate the impact of the F2F educational programme; they are an important contribution to our project.

Team-blogging Reflection Survey

This reflection on team-blogging is to help us evaluate the impact of the F2F educational programme. You do not need to take part if you do not want and you can withdraw from the evaluation at any time.

Your individual answers will remain anonymous, and will only be seen by the research team. As well as being anonymous, the answers to all the questionnaires will be stored securely and confidentially.

The questionnaire should take no longer than 20 minutes to complete.

None of the questions are compulsory; if you do not want to give an answer to a particular question, please move on to the next question. If you are unsure what a question means, please ignore it, and move on to the next question.

Password Entry

You should have been given a password for access. (The password is different to your questionnaire token, if you have one)

- 1 If you have been given a questionnaire token please enter it here
- 2 Which of these best describes you? I am about to team-blog / I have just done team-blogging

If undertaken PRE blogging, then these questions are asked:

- 4 How many lessons have you spent preparing for team-blogging?
- 5 How do you feel about people from those countries, communities, cultures and faiths you

expect to meet while team-blogging? Please do not be afraid to share both negative and positive points.

- 6 Why do you feel like this? Write about things in your experience that have shaped your views.

If undertaken POST blogging, then these questions are asked:

- 3 How many team blogs did you write?
- 4 How many team blogs did you read?
- 5 How many team blogs did you comment on?
- 6 How do you feel about people from those countries, communities, cultures and faiths you have met while team-blogging? Please do not be afraid to share both negative and positive points.
- 7 Why do you feel like this? Write about things in your experience that have shaped your views.

Thank you for answering our questions. Your responses are very important in helping us to evaluate the impact of the F2F educational programme; they are an important contribution to our project.

Semi-structured Interview Protocols for Case Study Schools

INDICATIVE SEMI-STRUCTURED INTERVIEW SCHEDULE FOR STUDENT INTERVIEWS

Thank you for helping us with our project. We are keen to hear what you have to say about your experiences. We are investigating the impact of the F2F programme, and trying to understand what effects it has, and how the materials and preparation affect these effects. We would like to record this discussion, so that we can watch it again, and so that we don't have to make lots of notes. If there are questions that you don't want to answer, that is ok.

- Are you all happy to continue?
- Firstly, can you please tell us your token numbers?

Experience of Programme

- Can you each tell us something you enjoyed during the F2F programme?
- What about it was enjoyable?
- Can you tell us something you found challenging during the F2F programme?
- What about it was challenging?

Event Specific Discussion

- How much time did you spend preparing for your VC?
- When working with other students in your class in preparation for the VC, what was memorable for you? What went well for you? What was difficult for you?
- Before the VC how did you feel about the students you were going to meet? [if baffled: were you worried? Excited? -ve, +ve] Why was that?
- When you met them in the VC, how did you feel about them? Why was that?
- Which topic did you cover? OR which module did

you study?

- Which countries have you spoken to on VCs?
- What sort of things have you talked about in these?
- Thinking back to the last VC event you were involved in. What was the most memorable part for you? OR in any of the VCs you have been involved in:
 - What was the most memorable part for you?
 - Which VC was this in?
 - Why was this significant for you?
 - Did this lead you to change your mind? (or to reinforce your views?)
 - When meeting students from other schools through the VC, what was memorable for you? What went well for you? What was difficult for you?
 - Was there anything you would have liked to spend more time discussing/discuss in more detail?
 - Why did you not do so?

Questions About Teaching Environment

- What did you do with your teachers to prepare for the events?
- What types of activity did you do to prepare?
- In what ways was the preparation helpful?
- In what ways was the preparation unhelpful?
- How has the preparation activities changed the way you think?
- What has worked really well?
- What changes could be made to this preparation to make the programme better for students?

Effects on Individuals

- Do you feel that you have changed as a result of being involved?

- In what ways do you feel that you have changed most?
- Did the VC make you think differently about yourself and the way you do things? Can you give an example?
- Did the VC make you think differently about your society and the way your society does things? Can you give an example?
- Are there any questions you would like to ask us?

Closing Rubric

Thank you very much for your time, and for your answers. These are very important in helping us to evaluate the impact of the F2F educational programme; they are an important contribution to our project.

INDICATIVE SEMI-STRUCTURED INTERVIEW SCHEDULE FOR TEACHER INTERVIEWS

Thank you for helping us with our project. We are keen to hear what you have to say about your experiences. We are investigating the impact of the F2F programme, and trying to understand what effects it has, and how the materials and preparation affect these effects. We would like to record this discussion, so that we can watch it again, and so that we don't have to make lots of notes. If there are questions that you don't want to answer, that is ok.

- Are you happy to continue?
- Can you tell us your token number please.

Programme: General

- What have you enjoyed most about teaching the F2F program?
- What has been the biggest challenge in teaching the F2F program?
- What factors help in successfully using the F2F program?
- How do parents react to the program?
- What factors hinder the program?
- What motivated you to start teaching the programme?
- What are the benefits you identify as a result of using the F2F program in your school?
- If a fellow teacher was considering using F2F, what

might you say to them?

- How does the F2F approach compare to other teaching methods in your school?

Value of Workshops and Preparation

- Did you attend any training or workshops?
- In what ways have they been helpful in teaching the programme?
- How did you use the provided materials?
- Did you adapt them? If so, in what ways? Why did you do this?
- How have your students changed during the preparation? Can you give an example?
- How has their working together changed as a result of the preparation?

Videoconferences

- How do your students feel before they meet the other schools in the VCs? Why is this?
- Do they feel differently once the VC is underway? In what ways? Why is this?
- What sort of things do your students want to talk about in VCs?
- What sort of things do you want your students to talk about in VCs?
- With regard to VC facilitators, what part do they play in a successful VC?

Change in Pupils

- In what ways do you think the programme has changed the pupils who are involved? How can you tell? Can you give an example?
- Which of these changes do you consider most important?
- Overall, do you think that your pupils are becoming more open minded as a result of following the programme?
- How can you tell/in what ways is this evident?
- Has anything surprised you about the students involved in the VCs?

Change in Self

- How has the programme changed the way you teach?
- How has the programme changed your

- confidence?
- What could be changed to make the programme more effective?
 - Are there any questions you would like to ask us?

Closing Rubric

Thank you very much for your time, and for your answers. These are very important in helping us to evaluate the impact of the F2F educational programme; they are an important contribution to our project.

Statistical Notes

i. Cronbach's alpha. The KED (Knowledge and Experience of Difference) scale showed a raw alpha of 0.61 (std.alpha = 0.64, G6 (smc) = 0.64). This compared favourably with both the interim data analysis (raw alpha of 0.56; std.alpha = 0.6; G6 (smc) = 0.61) and the pilot phase data (raw alpha 0.67; std.alpha = 0.7, G6(smc) = 0.72). The analysis suggested that this could be improved to a raw alpha of 0.67 by dropping one question (q22) from the scale (the analysis at the interim analysis point also identified this question). Whilst adapting the scale to increase the raw alpha is possible here, the marginal increase, and the relatively small number of items on the scale (8, compared to 32 on the MDOM scale), suggests that little would be gained by such a step, therefore data for all items in the scale have been used to calculate the total score. The MDOM (Measure of Dialogical Open-mindedness) scale showed a raw alpha of 0.85 (std.alpha = 0.86; G6(smc) = 0.88) which, again, compares favourably with both the interim data analysis (raw alpha = 0.82; std.alpha = 0.84; G6(smc) = 0.86) and the pilot phase (raw alpha = 0.86 (std.alpha = 0.87, G6(smc) = 0.92). A very marginal improvement in the raw alpha (to 0.86) could be achieved by dropping question 14. However, as this improvement is so marginal, and as the alpha is already at an acceptably high level, there seems no advantage in removing this item. Therefore, all items have been used to calculate total MDOM. These figures compare favourably with the modelled reliability scores, derived from the small pre-pilot data set (The Cronbach's alpha were 0.70 and 0.78 for KED and MOM respectively for the 40 item scale, compared to Cronbach's alpha for the whole 88 item question bank which showed 0.60 for KED and 0.78 for MOM respectively).

ii. Data for the control group was assessed for normality using the Shapiro-Wilk test, which showed that the data distribution was significantly non-normal (total KED: $W = 0.98012$, $p < 0.0001$; total MDOM: $W = 0.98012$, $p < 0.0001$). Due to the number of responses for the programme group, it

was not appropriate to use the Shapiro-Wilk test, so a one sample Kolmogorov-Smirnov test was used for the programme group data, to test for deviance from a normal (Gaussian) distribution. Again, the test showed that the data distribution was significantly different normal distribution (KED: $D = 0.083387$, $p < 0.0001$; MDOM: $D = 0.062393$, $p < 0.0001$).

iii. Parametric techniques rely upon making four assumptions of the data, the first of which is normal distribution; thus parametric tests cannot be used with non - normally distributed data.

iv. To test this assumption, unpaired data from 7411 responses was analysed using an independent 2 group Mann-Whitney U (Wilcoxon Rank-sum) test. This showed that there was no significant difference between total KED scores for the control group (mean = 31.78, SD = 4.33) and programme group (mean = 32.02 SD = 4.21) at the baseline assessment (iteration 1) ($W = 2413700$, $p = 0.1061$), or between total MDOM scores for control group (mean = 124.11, SD = 14.80) and programme group (mean = 124.47, SD = 14.63) at the baseline assessment (iteration 1) ($W = 2462700$, $p = 0.6069$).

v. Spearman's rank correlation showed that for this aggregated data, there was indeed a strong correlation between the two scores ($r_s(7410) = 0.68$, $p < 0.0001$).

Multi Level Modelling Detail

Using MLM, a series of models were created with the aim of constructing a model which accurately accounts for changes in KED and MDOM scores. Table 12.1 shows that for KED and MDOM, the baseline score is a significant factor in predicting post-VC scores, and that being in the programme group has a statistically significant positive effect on MDOM scores; whilst being in the programme group has a positive effect on KED scores, it is both a very small effect, and not statistically significant.

Further analysis of the data using MLM set out to establish which predictors (if any) at the school level (as measured through the teacher questionnaires) were associated with the patterns of change in MDOM. Although not statistically significant at the 95% level, we found that teacher's experience (number of years teaching) had a very small effect (increased MDOM score by a factor of 0.3) in combination with being in the programme group. Attendance by teachers at a higher number of Continuous Professional Development (CPD) events during the previous 12 months (those beyond the scope of the programme itself) had a very small negative effect in combination with the programme group (-0.2). Other school and VC level predictors (such as teacher qualification, length of training, length of association with the programme, teacher's attitude toward resources, specific preparatory activity types, length of preparation and the specific module prepared for) did not appear to have any effects on the MDOM scores, thus suggesting that the changes the questionnaire identifies have a more complex origin.

TABLE 13.1

Multilevel Models

	KED (Post)		MDOM (Post)	
	coef	t-value	coef	t-value
Fixed Effects				
Intercept	18.5***	20	54.6***	15
Baseline measure	0.42***	16	0.55***	20
Experimental group (ref: control)	0.2	0.7	2.8**	2.6
Random effects (standard deviations)				
School Level				
intercept	1.4		6	
Experimental group (slope)	0.8		4.3	
Country Level				
intercept	0.5		2.2	
Experimental group (slope)	0.2		1.1	
Number of Observations				
Pupils	1259		1259	
schools	89		89	
countries	15		15	
*** significant at the 99% level; ** significant at the 95% level				

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This report presents the results of an assessment of the impact of our education programme, a programme that has been operating for seven years in more than 20 countries. It has reached over 230,000 students aged 12 to 17, working with over 2,500 schools, training nearly 9,000 teachers, and facilitating over 2,500 videoconference dialogues.

The study showed that being part of the programme had a positive impact on students' open mindedness and attitudes to others; further, corpus linguistics analysis of students' reflections provides unequivocal evidence of the programme producing a significant shift towards increased open-mindedness. The programme is designed to promote interreligious and intercultural understanding, and build young people's resilience against extremist narratives, radicalisation, and recruitment into violent extremism. It aims to do this through experiences that address a number of factors identified as contributing to vulnerability to radicalisation.

At the time of this evaluation the programme was called 'Face to Faith' and was a project of the Tony Blair Faith Foundation (TBFF). The work of the Tony Blair Faith Foundation is now carried out by the Tony Blair Institute for Global Change. The Face to Faith programme continues under its new name 'Generation Global'. More on Generation Global can be found at: <https://generation.global>

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