

“Whose bridges? And to where?”

Exploring the rationale for supplementary schooling:

A stakeholder informed case study.

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Mohamed Elhaddad

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Dedication

My research is dedicated to my late parents (Alhaj Saad and Alhaja Nouara, Allah's Mercy on Them) with my children (Jude, Jaad, Jory, Jubran and Jasim, May Allah protect Them) for their endless patience and support during my research journey, and to the children, parents, staff and supporters of supplementary schools that uphold the language, cultures and faiths of the UK's many communities.

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Abstract

This research investigates the motives for the establishment of supplementary schools; how the case study school addressed those aspirations; what happens if stakeholders' needs are divergent; and what can be learnt about the perceived value of supplementary schooling to their stakeholders: parents, learners, and the wider community. A stakeholder informed case study approach is taken to examine community centred supplementary schooling's role in acting as a linguistic, cultural, religious and social bridge for young people living as citizens of one state and with a parent or parents from elsewhere.

Questionnaires and interviews were used as the principal data collection methods alongside documentary sources, field notes and participant observation, with a narrowing of data collection from a range of diverse supplementary schools down to a case formed of a single school for the children of Islamic ex-patriot Libyans in South-West England. By attempting to give voice to a sample of stakeholders a sample of motives, aspirations and expected outcomes are considered.

Analysis of much of the data uses four main personally identified lenses: Objectives, Curriculum, Community Relations and Administration (O.C.R.A.) framework, drawing from face-to-face semi-structured interviews formed around broad closed and open-ended questions; self-administered questionnaires and some policy analysis. Ethical considerations were governed in accordance with BERA and UWE guidelines.

Two key findings emerge in relation to motives for using supplementary schools: expected length of current and future family residency; and desirability/affordability of accessing linguistic, cultural and religious education for the children of minorities living in a society that does not closely 'match' the family's culture and language - basically revealing a desire to preserve and transfer traits, behaviours and values to the next generation by migrant families.

Regime change in the 'home/heritage' setting revealed hidden power relations within the stakeholder group, with dormant but powerful funder interests reasserting control and challenging other stakeholder beliefs around ownership of the case study school. Recommendations therefore relate to free supplementary schooling and vesting vision, aspiration and control in local communities.

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Abbreviation

Acronym	The term
BCC	Bristol City Council
BERA	British Educational Research Association
BME	Black or/and Minority Ethnic origin pupils/citizen in the UK
BSSsF	Bristol Supplementary Schools Forum
CSS	Chinese Supplementary School
ECM	Every Child Matters
LIBS	Libyan Islamic Bristol School
NATO	North Atlantic Treaty Organisation
NRC	National Resource Centre
OCRA	Emergent framework for classifying four key areas of importance in data in this research
TCK	Third Culture Kid
WICS	World Islamic Call Society

1. Introduction Chapter

1.1. Chapter Rationale

This chapter provides a working definition of Supplementary Schools (SSs) and explains my personal-professional context as an insider-outsider researcher, lays out my research questions and identifies supplementary questions that informed data gathering. Later sections of this thesis will evidence I am a researcher strongly informed by my cultural background, faith, and values. As a founder of a SS, and subsequently its leader before stepping aside, I wanted to engage with the stakeholders of supplementary schooling and discover their perspectives on their motivation for engaging with supplementary schooling and understand their views around what community schooling offers and explore how far a community feels a sense of ‘ownership’ of their community’s SS.

1.2. What is a SS and why are they worthy of research?

Supplementary education is often seen as only of marginal concern for social historians, and those writing in the field of education (see section 1.3) and has been defined as:

education organised and run by political, faith or ethnic groups outside of formal schooling’.

Myers and Grosvenor (2011:501)

There has been a steady growth of SSs in different cities around the UK. In England there were over 2,200 Supplementary -sometimes called Complementary- Schools (Cousins 2005) in 2005; while in the UK in November 2012, British Educational Research Association (BERA) declared that there were 2,700 Saturday or SSs set up by parents and communities (BERA 2013). Moreover, in more recent figures there are an estimated 5,000 'supplementary', 'complementary', 'community' or 'Saturday' schools (Enfield Council 2013): a significant number of such schools. There are more SSs in the UK than the official figures and estimates usually show from my own experience in working within SSs’ movements since 2006, I am positive that it is not possible to count how many SSs there are around the UK at any one point. For example, in 2008 I was the Chairperson of the South West SSs’ Forum where our list of SSs were around 37 but I was aware of over 60 SSs in this region that were operating without registering with us. I was also aware that some community groups are wary of registration with the authorities because of the restrictions, costs and demands this brings.

Research on SSs in the UK has tended to focus on specific aspects: as Mirza (1997) who uncovered genealogies of black supplementary schooling; Abdelrazak (2001) focused on the effectiveness of supplementary and mother tongue schools in England; Radway (2008) highlighted the issue on Black Minority Ethnic (BME) boys; Ball (2008) wrote about preventing violent extremism; Kehinde (2010) explored the black radicalism and the SS movement as an approach to tackle community isolation; Barclay (2011) provided a wider view about the extremist reaction to the UK's Prevent Strategy (see section 6.4.2.4); Awan (2012a) and (2012b) looked at how the UK's Prevent Strategy has constructed a "suspect" community; Trust (2013) conduct a research on the BME's young people and their educational disadvantage; and Andrews (2013) focused on resisting racism in a shadow of race, inequality and the black SS movement, building on the work of Amonoo (2008), Grose (2014), Cousins (2005), Jill (1998), Issa and Williams (2009) who argued for the significance of SS in enhancing achievements and attainments.

1.3. The research problem: Libyan supplementary schooling in the UK as an under researched field

SSs seem to be of key importance to minority communities (QCDA 2009); are growing in number (Reay and Mirza (1997) and (2005); and often seem to be missing from the official record and, as the following will show, missing from consideration in research literature. However, there is no work of which I am aware related to Libyan SSs in the UK and hence, this paucity of research and literature is at variance with the increasing significance of supplementary education as well as learning about the Libyan SSs in the UK and further work in the area is long overdue.

The decision to undertake this research about Libyan supplementary schooling in the UK was largely and initially driven through personal interest and experience, but as I engaged with the literature it became clear that in the UK although SSs have huge significance (see section 3.3.1) to many immigrant communities in the UK as well as my own visiting or ex-patriot and settled Libyan/Libyan-British community, there is little academic work that has been carried out about such SSs (QCDA 2009) and less still on Libyan schools. My experience of working with a SS was strong, but little of stakeholders' views and attitudes had been captured and I faced a growing realisation of the significance of capturing these views.

1.4. Research aims

1.4.1. To reveal the value of SSs

Aim to research if, how and why SSs are valued by community members/groups in the case setting, and to give voice to stakeholders, and in particular consider this in relation to a Libyan setting for supplementary schooling.

SS movement is under researched, with existing research dominated by work on African-Caribbean contexts (Chevannes and Reeves, 2012), whilst the smaller ‘minority’ communities work in supplementary schooling has been neglected. I seek to address this in part by capturing some experiences of the Libyan community supplementary schooling in the UK. The objective of this research is therefore to partly ‘fill the gap’ by adding to knowledge about how the Bristol-Libyan community SS and how this was subsequently shaped by internal and external change, to explore the perceived advantages and disadvantages of supplementary schooling and look at how wider political events changed the nature of offer in the school. British-Libyans and temporary resident Libyans are a small minority within the UK, mainly found in larger cities.

Libya is one of the 22 countries that are part of the Arab League and has had a turbulent recent history, and I do not claim that this research is transferable or has universality (see section 4.9.2). The research indicates why these members of the Libyan community, in one city for one case study school, choose to send their children to a case study SS at this point in time. The study seeks to explore the perceived advantages and disadvantages supplementary schooling at this point in time, and how this changed over a short period. This allows a no-blame consideration of motive and aspiration and is not an evaluation of effectiveness or even of decision making, but the findings do allow for recommendations around key strengths and weaknesses of SSs and an indication of some of the external influences they face.

In this case study I reopen the question of why parents use and value SSs and how far in particular the users of one particular school rationalised their choice to send their children to that school. I also explore examples of other SS settings and look at stakeholder views and elements of the personal life history of one school. I indicate and justify my methodological and methods choices later in the thesis (see section 5.6).

Reay and Mirza (1997 and 2005) have revealed that SSs are also important political spaces, that are instrumental in empowering minority ethnic families and providing children with ‘safe’ educational spaces, which are devoid of racism (Creese et al 2006). Some researchers point out that the practices of SSs, though extremely diverse in both form and purpose, have been little documented (Martin, Creese and Bhatt (2003) Wei (2006)). At the same time, literature on SSs also shows that there are agendas and their discursive enactment that have a bearing on the SSs (Creese 2011). The rise in supplementary schooling in the UK and globally (Hall, Ozerk, Zulfiqar and Tan 2002) reflects linguistic, ethnic and religious minority community concerns around levels of educational outcomes for their children (Chevannes and Reeves (2012) and Archer, Francis and Mau (2009)), and transmission of language, identity and culture in diaspora communities (Archer, Francis and Mau 2010).

Bastiani’s (2000) work in Lambeth saw SSs as a positive development and recommended linking supplementary and mainstream schools and a sharing of responsibilities for the key stakeholders: parents, families and community. Importantly the research found an ongoing concern around the relatively low achievement of some minority students in English mainstream state schools and the use of SSs by parents (Bastiani 2000).

1.4.2. To consider stakeholders’ experience

Aim to examine the stakeholders’ experience of SSs and explore what they see as the purpose and value of supplementary schooling.

The majority of the data is drawn from users, parents and staff at the Libyan SS in one city, and in a school with which I was heavily involved, thus making this ‘insider’ research, with elements of ‘outsider’ research in that I also spoke with other SS users, staff and key stakeholders to gain contrasting perspectives as the research developed (see section 5.6.2). I also acknowledge that there may be strong personal researcher influenced elements in this research because of my personal role in the community and in this case study school for an extended period (see section 2.2).

The voice of stakeholders could be varied, and their positionality may depend on the extent of their power to make decisions and implement them, and the seen and unseen power within the SSs (see section 4.9.1).

1.4.3. To disclose the aspirations of minority communities

Aim to reveal and empower minority community discourse around their needs and aspirations for/from education.

One of the central reasons for undertaking this research was to respond to the dominant discourses in western societies that often ignore, trivialise or render problematic learning in and through faith settings compared to conventional schooling in the over 6,600 Christian schools in the UK (DfES 2012). Society tends to value the languages, literacies, heritages and identities commonly found in mainstream schools above learning for young people of school age in other settings (Genishi and Dyson (2009), Gregory, Long, and Volk (2004), Long (2016) and Skerrett (2013)).

Further research is needed about how non-majority groups share and create knowledge, and work is needed to empower ‘minorities’ to research their own lives and cultural actions as responses to dominant western discourse, with research about them extended by community led research, or co-constructed dialogue created with them.

An example of this is found in the Kuapapa Maori research in New Zealand (Ford 2013), which seeks to generate more knowledge about Maori education and Maori pedagogy by adopting research approaches that are more culturally responsive, and are from the perspective of the indigenous people as opposed to approaches that are rooted in western anthropology, social sciences and scientific traditions (Ford 2013:92). With the same point of view, the present study is being conducted so that the issue of Libyan SSs in the UK can be studied from the perspective of resident Libyan stakeholders.

1.4.4. To study the awareness of SSs

Aim to raise awareness of SSs have a unique place in British society and may support people gaining deeper insight into the complexities BME face as distinctive groups living in a pluralistic, complex and largely secular, diverse ‘Western’ society. This need for greater knowledge and understanding of specific community’s aspirations and pressures may have some relevance to the Prevent Strategy (Home Office 2010), and British policies of integration and since community-centric SSs may offer the necessary support to integrate without assimilating minorities or making them feel under threat.

1.4.5. To make recommendations

Aim to make recommendations about the value of SSs based on the analysis of emerging data. I hope my research can broaden awareness of what community groups want from supplementary schooling, and also inform policy makers of community aspirations by providing recommendations at the end of my research.

My research provides an opportunity to meta-synthesise the literature on different kinds of SSs as a way of providing a learning experience for the schools. I want to bring more information at an academic level to enable a wider audience to learn about SSs from an academic perspective. I hope that this will also benefit the communities who are the focus of this research.

1.5. Research Questions

My research questions are:

1. What are the motives for the establishment of SSs?
2. What was done in the case study school to address these aspirations?
3. What happens when stakeholders needs diverge?
4. What can be learnt from this case study example, and from personal engagement with community education in SSs?

A number of relevant sub-research questions emerge:

- How might we define SSs? In what ways are different SSs similar and different?
- How do SSs operate?
- Do/how do, those schools ‘cope’ when stakeholder desires and needs diverge?

1.6. Section review

This section lays out the aims of my research and its value, and from this I will now provide a deeper context for the research.

2. Context Chapter

2.1. Section Rationale

This chapter provides the background context for the research, including my strongly personal connections to supplementary schooling which heavily influenced the choice of my methodology and methods. The thesis therefore has a strongly autobiographical element, since life experience influences ontology and epistemology. This has often led me to wonder about, and grapple with, how far my own voice and presence can (or whether it should/could) be separated from this research. I explore the value of case study and personal experience in the methodology chapter (see section 4.6 and 4.8).

Recent Libyan history has shaped my ability to engage with the research, and has impacted on not only my family life, but also that of many Libyan users of the case study SS I will briefly summarise my personal conception of that history here.

My literature review then follows this chapter.

2.2. The life journey – my own bridging of cultural faith and languages

There is research on a range of BME communities residing in the UK, for example: the Chinese community (Li (1993), Ada (2007), Garner (2007) and Arthur (2003)); the Sudanese community by Seisi (2008); the Somali community by Arthur (2010); the Bangladeshi community by (Khan and Kabir (1999) and Nath (2008)); Jewish by Resnick (2013), Slovaks by Pokrivcakova (2013).

I could not find a single study about the Libyan SSs in the UK even though Sparks (2008) stated that supplementary education is still “a hot-button issue”.

My interest to shift my research to Libyan SSs in the UK was affirmed when I witnessed the indirect North Atlantic Treaty Organisation (NATO) political and military alliance which intervened in Libya in 2011 which impacted negatively upon the Libyan community in the UK, followed by the Libyan political change of 2011.

This is a doctorate strongly driven by researcher experience, and I position my work as highly influenced by, and influential in, my professional, personal life and wider interactions.

An essential part of my research was what I know and what I am able to provide to this study in terms of my own experiences and knowledge gained from my earliest memories which I employed as objectively as I could, taking care to acknowledge any subjectivity. Personal reflection and links to literature here, in my methodology chapter and in my next chapter highlight the strength that ‘insider researcher’ offers.

I position my work partly through a ‘personal’ lens (see section 4.8) as my epistemology and ontology are heavily influenced by my life, culture, religion and values, however, I am not applying a life history methodology more widely.

This research has also been a long journey fraught with personal setbacks outside of, but influential in my research journey. My involvement in supplementary schooling was a significant part of my adult life in the UK, and this initiated, drove and informed this research, but personal circumstances delayed my writing up process.

First my father, and then my mother died, and I also had changed in family circumstances after moving to Leicester as a single parent responsible for five children. I had a stroke, where my left side was fully incapacitated for about a month which resulted in severely limited ability to perform everyday tasks, and the aftereffects of which will be long lasting or permanent. And finally, my funding relationship with the Libyan Embassy, my sponsor, changed as Libyan governments changed and this instability had a severe impact on my financial and family situation.

This all had its negative impact on my research and despite being a practical person there were periods when I lacked confidence after such setbacks and health issues. None the less I have kept going and hope to prove to offer this research to the SSs community as an act of personal resilience but also to give voice to my participants and offer new information on supplementary schooling.

During the difficult periods I was uncertain and sometimes confused but was always reinforced by my optimistic and confident supervisory teams – the members of which have changed several times because of the length of my research process, and my faculty administrators at UWE who encouraged me to keep my research alive.

I identify three distinct stages in my life that have influenced my epistemology and ontology that are:

- a childhood in the countryside of East Libya;
- then graduation, working and getting married in the capital city of Libya;
- followed by relocation to England, adapting to living in a western culture, postgraduate study and the birth of my children, and engagement with supplementary schooling.

Each of the three phases have their own unique setting, environment, language, cultural setting(s), that formed and shaped my current personality, knowledge and understanding: and my epistemology and ontology as a researcher. I strongly believe that my Arabic background, intercultural knowledge, bilingual education and language skills are assets which inform the outcomes of this research.

2.3. Exploring the impact of changing setting and nation

The main milestones of my life also relate to my geographical residency: for the first seventeen years of my life I lived in a small town in the far east of Libya, with the simplest type of lifestyle due to its proximity to the countryside. Then I undertook a major move to Tripoli, the capital city of Libya, where I achieved my first degree in Economics and Political Studies, entering into work life by setting up a business and getting married when I was 30 years old. The concluding and the most complex but pleasurable shift in my life was coming to reside in the UK with a pregnant wife, while at a time when I did not speak a single word of English.

The first two stages of my life are relatively close in terms of culture and religious aspects: both are highly regarded by my national and faith community. I was privileged by having a mother from a very Islamist family compared to my father who came from a less strict Muslim family. This influenced the way my brothers, sisters and I have been brought up. From an early age, I opened my eyes to see my parents performing prayers and hearing an Imam calling for prayers five times a day besides reciting the Holy Qur'an.

My parental grandfather was a well-known tribal figure in his town but died before he saw his only son, and my parental grandmother died when my father was just a teenager.

His only uncle had a relatively big family and had been one of the main leaders under the Lion of the Desert: Sheikh Omar Almoktar during the defence of Libya from the Italian empire from 1911 to 1943. Therefore, my father was very close to his uncle and was always proud of his legacy. My father was a firm, kind-hearted lawyer and his legacy affects my thinking still.

I succeeded in my degree and managed to build wide and varied cross-community relations in the West, East and South of Libya. I began my working life and business from Tripoli then got married and came to the UK despite not being financially secure and speaking no English.

As an adult I firstly focused on business for a few years in importing vehicles from the Netherlands, Belgium and Germany and that associated me with people who have either money or political power in Tripoli, Benghazi and Misrata, the main cities in Libya. This connected me to governmental agencies and decision makers which opened my eyes to see how a higher educational level and practical experiences in these contexts were essential tools to create the basics of a successful person.

I believe in Islam which taught me that the best way to live with others, regardless of our differences, is to respect them by finding similarities while eliminating differences. Coalition and cooperation are vital keys for success. Some people do not agree when it comes to practicing those statements, but I believe in equality and rights and wish for peace and security for the entire creation regardless of any differences.

Upon my arrival in Bristol I started learning English and exploring Islam and engaged with Bristol Muslim communities and found the lack of an Arabic using school. When I joined the Muslim Boy Scouts in Bristol as a leader, I was the only native Arabic speaker to lead Friday prayers. Then I was asked to lead my university Mosque and participate in the local Muslim activities and was elected onto one of the Steering Committees of the Muslim South West region of the UK where I realised that Islam is a significant social and religious force in the UK. I met many Muslim people in very important positions within the community and the government. Those people have effectively contributed to the local and national decisions that are used nowadays in the UK and Europe.

I was lucky enough to have my five children in the UK, and we all feel proud to be both Libyan and British citizens. Living in Libya and the UK enriched me with a deep understanding of the cultural differences of these two countries. But being both Libyan and British means trying to maintain both my languages as well as my religion and culture in addition to accommodating a second home with its attachments, whether positive or negative.

My brain is operating as a bridge in an attempt to try to combine these pieces of a puzzle together but occasionally unable to comprehend it. Living in a multicultural country, with its unique diversity, has its own advantages. In the UK I found people from different backgrounds, ethnicities, faiths, and so on living together and respecting each other while the government is working extremely hard to facilitate everyone's needs.

Like many ex-patriots I found that on moving into a different culture, Britain, I could not fully offer the Libyan immersive experience to my own family, and like other ex-patriots parents found myself responsible for filling a 'heritage gap' for ex-patriot or foreign/new culture born children which I later realised that is called Third Culture Kids (TCK) (Reken, (2009), Selmer and Lam (2003)) (see section 2.4).

A range of writers have explored the notion of TCKs (Arif (1987), Selmer and Lam (2004)) whereas Morales (2015) studied what factors affecting children brought up in a third culture setting while Peterson and Plamondon (2009) explored TCKs and the consequences of international sojourns on authoritarianism, acculturative balance and positive affect. Pollock and Van Reken (2001) focused on the actual experience of TCKs growing up among the whole world.

One of the advantages of living in the UK is that you learn how to respect others regardless of the differences between you and them. My life in Libya provided me with that experience of being Eastern, Libyan, Muslim, Arabic, which I now value more explicitly than when younger as I did not need to learn about my identity or origin. That provided a natural shape to my identity, but I never thought of it as deeply until I lived in the UK as a 'foreigner' for a while, and until I had teenage children. British society allowed me to keep that shape and my value and engage within the new environment to the degree that I now feel unable to say I am Libyan without acknowledging the UK element influence of my character, but like saying I am Libyan-British.

Peterson and Plamondon (2009) argued that these individuals do not develop a sense of belonging to any of their experienced cultures, past or present but rather feel most comfortable with other TCKs, bonded through their shared “Third Culture” experience.

The TCKs was not easy for me to comprehend and even English was not easy for me to learn and at times I still feel unable to express myself totally fluently:

adult learners often struggle to acquire any level of proficiency in a second language’.

Linck, Kroll et al (2009:55)

I was very keen to learn English as I felt it was my only way to success. After 15 years distance between me and practicing English, I spent three months in a language centre in Bristol to learn English while I was working in a restaurant as a kitchen cleaner. I really struggled during that time, but I had to face the fact that I was not young enough to learn quickly. Therefore, one of my intended outcomes in this research is to illuminate this issue so that people in Arabic speaking communities may not face the same troubles I had faced.

On the other hand, I was not aware that my Libyan vocabulary decreased at the time I arrived in the UK as I was not in regular contact and communications with Libyans in the UK and with those back home only occasionally. In our first three years in the UK my ex-wife and I were very busy trying to settle quickly by learning about the town, visiting hospitals, and understanding the culture alongside the preparation for having our first baby, but we never thought of facing the difficulties in raising children in a different society.

This personal experience created an interest in helping other people who may come cross such dislocations and ‘heritage gaps’ and in part led me to undertake this research in addition my role and experience in forming LIBS guided my decision to adopt a life story approach as one aspect of my research activity (see section 4.8).

2.4. Children bridging cultures, faiths and languages

As an adult it was challenging but not impossible to bridge Libyan and Western life and keep both values whereas my children have lost this dual opportunity due to their birth and growing up in the UK and they were lost to find themselves in a TCKs environment without being in it (Reken 2009). For example, convincing my children to think the same way as myself about the importance of maintaining both their Libyan and British identities was difficult as they have grown up immersed in British culture with occasional trips to Libya:

a TCK is a person who has spent a significant part of his or her developmental years outside the parents' culture. The TCK frequently builds relationships to all of the cultures, while not having full ownership in any. Although elements from each culture may be assimilated into the TCK's life experience, the sense of belonging is in relationship to others of similar background'.

Pollock/Van Reken (2001:19)

Like many dual society parents, it was important to me that my children learn Arabic and English; that they appreciate and comprehend Libyan and British culture; and that they practice Islam. Bridging the two cultures is a struggle for many ex-patriot or dual heritage families as stated the phenomenon of TCKs which means children who spend a significant portion of their developmental years in a culture outside their parents' culture(s) – is increasing exponentially. Not only is their number increasing, but the cultural complexity and relevance of their experience and the adult confusing state of TCKs became, also growing (Reken 2009).

Parents who learnt their original language(s) and were immersed in a strongly religious culture may see things differently to their children who learned English first then their parent's/parents' 'home' language(s). They saw the UK and its culture(s) before their parents' homeland(s) and culture(s) and have a much weaker understanding of what shaped their parent(s). As Zhang and Slaughter-Defoe (2009) identify parents who are ex-patriots usually want their children to know, love, respect and be part of their parental heritage, culture, faith and language(s).

Like many in a similar position (Nesteruk 2010) this led me to look at how educational provision could help me build these bridges for my children. Around 2002 it appeared to me that ex-patriot parents in the UK have very limited time to spend with and support their children or engage with a social life as hard-working foreigners 'abroad' in a less familiar and usually additional language society. I became concerned that children might be becoming isolated from their heritage, and my then wife and I discussed how it was necessary to take action to maintain their language, religion and culture.

Considerable fear that western culture and values may corrupt young people can also exist in some minority communities. A child tries to 'fit in' to their surrounding environment particularly when reaching the teenage years, but the parent(s) may see a dissonance and conflict with the child's heritage (Reken 2009). For example, some British teenagers go clubbing and drink alcohol, or have relationships and live with partners before marriage which some faith groups would find unacceptable. In Islam for example, a relationship between a male and a female is not allowed unless an engagement or a marriage exist. This is a confusing situation for both the child and the parent which could result to a conflict within the family.

Furthermore, there has been a number of cases of unmarried young women in some faith groups whose pregnancy has resulted in a perception of severe damage to family honour, and in some cases 'honour killings.' Hall (1999) cites the gaoling of a Nottingham mother and son for life for murdering the family's teenage daughter they believed had insulted the honour of their family with her adulterous pregnancy. I assume that these unexpected events result from such mixed culture and faith without preparation to bridge these differences to narrow the risky gap which I myself find it hard to comprehend.

Therefore, when I sat to analyse how to avoid such threats in 2002, I decided to teach my children Arabic with a strong emphasis on Islam at home and frequent visits to Libya to see Libyan culture and its society. I later established a SS in Bristol for Libyan families and to help my children to maintain their language, religion and culture.

I wanted to build a bridge and fill in the gap between those two societies where other Libyan parents, who felt like me, joined the school. Most of the Libyans in Bristol stated that they never thought of establishing such a school as they were not united due to the different political views and the avoidance of confrontational meetings.

Libyans in that time were afraid of each other and yet they joined and collectively worked with me to set up Libyan Islamic Bristol School (LIBS), and then after a few months differences were raised and problems started but the good work continued.

2.5. Libyans in the UK

As I decided to focus my research on LIBS, the Libyan SS, I had to explore the nature and size of the Libyan community in the UK.

The Libyan home population is 97% Sunni Muslim Abdulali (1986) with Islam shaping the key parts of the Libyan constitution and Arabic as the national language: ostensibly one relatively homogenous people. Colonel Muammar Gaddafi's military coup in 1969 gave him power until his death as a result of the NATO intervention on 20th October 2011. The subsequent rise of so-called Islamic State in North Africa followed (Sanchez 2018) and Libya experienced a series of violent power struggles and much loss of life.

The official Libyan government has very little control over its main source of income: oil production, due to its limited control of some territory. Hence oil production and income has dropped dramatically (Ozman and Erling 2010). This made the government reset their budget with an impact on the education sector, for example scholarships for postgraduates were reduced and the financial support was insecure.

A former Libyan diplomat in London (Manna 2018) confirmed this when he told me that there were 9850 Libyan students in the UK during 2010, of which around 3560 were fully sponsored in higher or further education by the Libyan government with a further 1,650 dependents. At this point there were 12 Libyan SSs operating in the UK with around 3000 Libyan pupils (Manaa 2018).

Dr. Manaa was the Head of the Cultural Affairs Office at the Libyan Embassy in London until 30th March 2011 when he was expelled from the Libyan Embassy in London by the British government (Gardham 2018), he informed me 'I spend around £100 million annually on government scholarships in the UK between education, insurance, health, immigration, travel and legal fee for three years of my work in London (Manaa 2018). He added the Libyan government value Libyan SSs abroad to keep identity and religion, linguistic and culture for these children.

Pre 2011 regime change, in most cities in the UK, there were two Libyan groups; residents whom are consider themselves opposed to the former Gaddafi government and students with workers whom are seen as in line with that government (Fitzgerald 2011). Since the Libyan opening to the West after 2011 and the view of allowing anti-Gaddafi voices to enter Libya in the 2000s, Libyans have again became more united.

The numbers of Libyan heritage children in the UK increased and helped facilitate a new phase of financial support coming from the Libyan Embassy in London:

in Libya, the government provides policy statements detailing the aims of the school. The curriculum must cover all the activities in a school designed to promote the moral, cultural, intellectual and physical development of students, and must prepare them for the opportunities, responsibilities and experiences of life and society’.

Alhmali (2007:8)

Which has acted to encourage Libyan parents to send their children to Libyan SSs in the UK.

2.5.1. Meeting the needs of Libyan in the UK

The Libyan Ministry of Education decided to open schools to educate Libyan communities abroad in the early 1980s when it became clear there was a substantial overseas Libyan population, and eleven Libyan schools worldwide were initially created, one of which was in London.

Most of these Libyan schools in foreign countries were maintained and funded by the Libyan Ministry of Education, but a few of them operated as charities or were run privately. In other areas expatriate Libyans chose to create their own schools. The fall of Gaddafi government led to a new policy, with no funds from Libyan Government, for example there were over a million Libyans who were asylum seekers in other countries in 2011, most of these were located around Egypt and Tunisia with families with children in need of Libyan schools. These parents have recently established Libyan schools in Cairo, but at a full-time basis without any supervision from the Libyan Ministry of Education:

on my departure, I left £60 million in the account after I paid two months of salary in advance to all students'. He revealed that 'the annual health insurance for Libyans students in the UK was £2.8 million per year while the tuition fees were paid based on what universities request and we had no limit'.

Manna (2018:2)

The Libyan Government has had periods where it has funded support for ex-patriot Libyan education, after all the education system everywhere contributes to the construction of the society; economically, politically, socially and culturally, by focusing on the development of the individual's skills and abilities, in order to ensure their positive and active contribution in the progressive movement of the society.

Libyan schools in the UK can transmit key elements of language, culture, societal values, faith, heritage and Libyan/Arab patriotism and identity. They can also make it easier for an ex-patriot to reintegrate if returning to Libya. In this objective we can see that education also supports societal economic gain and cohesion.

2.5.2. Libyan SSs in the UK

The first Libyan SSs in the UK were established by individuals via relationships with senior officials in the former Libyan government. At that stage there were no policies and/or procedures in place to be followed by Libyan communities abroad in order to set up a Libyan SS in the UK (Chick 2011).

However, now once a school is funded and sponsored by the Libyan Embassy then tight financial regulations have to be implemented and staff management, recruitment, class timetables, school calendar, and so on are managed by them. Where SSs for Libyans had begun as privately funded schools they have had the choice in recent years to remain independent from the Libyan Embassy and continue to charge fees and raise sponsorship, or to also be grant- aided and meet the embassy stipulations.

When the first schools for Libyans abroad were established ex-patriots had different perceptions as to why the Libyan government wanted to support those schools (Libyan Ministry of Education 2005).

For example the Libyans who considered themselves to be refugees at the time felt the Libyan schools in the UK and their staff were tools of Gaddafi's regime to monitor them. After the NATO intervention in Libya, I asked one of those parents at the time, "Why only now have you sent your children to this school despite being in the same city for over two years". He answered, "Now we are no longer hindered by Gaddafi's killers, people felt more secure now compared to the past".

The SSs, then and now, provide a lifeline to new arrivals with limited English language skills. The English system has little preparation to accommodate children on arrival with no English skills (Chatterjee 2008), whereas in Libya the education system provides no assistance to children who arrive with no Arabic or Islamic knowledge. Thus, for Libyans who have been away from the education system in Libya, they face this challenge when they return to Libya even though their children have been taught at Libyan schools in the UK.

When Dr. Manaa (2018) spoke to me he reported 'the Libyan and British education system have set up an agreement that allows children from both countries to be accepted in the same academic year when in mainstream schools a child changes country'. Since Arabic is the main language in Libya it is the language children speak to succeed in their education. If their Arabic still are limited they may underachieve, thus impacting on their life chances.

Thus, ensuring that a child 'keeps up' if they intend returning to Libya becomes key for the parents and children and also the Libyan Ministry of Education. This was reinforced for me by my family in Libya who were shocked to discover my daughter spoke very little Arabic, which led me to think about how and why I had let this happen. My thinking was focused on my lack of experiences of living abroad and being the first member of the family to raise a child in a different environment.

That analysis enabled me not to blame others but to react to the problem in what I saw as the best positive way to turn it around to my daughter's benefit and avoid having the same problem with my other children. Hence, the first thing I did was to discuss it with my then wife when we first came back to the UK, then spoke to other Libyans and other Arabs and Muslims with children who had come to live in the UK.

One of the most difficult challenges faced by Libyan schools in the UK is the quantity and range of material to teach (see section 6.2 and 6.3). Given relatively few hours at weekends, then the sheer quantity of content and expectations around what constitutes a sound education can be burdensome (see section 6.2.1 and 6.3.2).

Administrative challenges also exist (see section 6.2.4 and 6.3.5), for example, as the exam of the third and final years pupils aged 10-13 at High School are centralised on a national basis by the Libyan Ministry of Education. Libyan SSs in the UK which receive Libyan government support, receive printed copies of all exams that are equivalent to the number of students they have in the UK before the exam period. Libyan schools in the UK also need to start the exams at the same time as the exams start in Libya. This can be difficult with Libyan time ahead of UK time by one hour in the summer and two hours in the winter.

There were twelve Libyan SSs in the UK before the NATO intervention of 2011 where free supplementary schooling was offered to all Libyan learners and all schools were treated the same in terms of finance and management. There were other Libyan SSs that were not fully sponsored by the Libyan Embassy in London, but they were partly supported in finance and accreditation of examinations and certificates as well as providing them with textbooks.

The twelve Libyan SSs rose to twenty-three fully funded schools after the NATO intervention of 2011 (Gadour 2012) where in 2013 there were twenty-one Libyan schools in the UK, with schools hours reduced by 50%, a reduction in financial support, and imposing operation and management decisions by the Libyan embassy without consultation with schools or parents (Meladi 2013).

The number of Libyan SSs reduced to twelve schools serving an average of 80 pupils each in 2014 with more control from the Libyan Embassy. The Libyan Embassy acted as a 'Silent stakeholder' in these supplementary, in the UK after 2011 by using financial resources and accreditation.

2.5.3. The formation of LIBS

Year	Type of stakeholders	Activities	Curriculum	Operation	Users
2006	Visible stakeholders	Establishment	Full Libyan	Saturday Sunday	Any
2011	Silent stakeholders	Libyan Embassy took over	Full Libyan	Saturday Sunday	Libyan
2012	Silent stakeholders	New Headteacher	Islamic, Arabic and History	Saturday	Libyan
2013	Silent stakeholders	Acting Headteacher	Islamic, Arabic and History	Saturday	Libyan
2016	Silent stakeholders	LIBS was ceased			

Table 1: LIBS nature of relationship, operation, curriculum, and stakeholders.

LIBS was broad community SS available to any user but later the silent stake holders made it a single community servicing school. The following table indicates the key dates related to LIBS in connection to number of days and nationality of learners that signpost the connection between hidden stakeholders and the policy of LIBS.

Over time, as I will later show (see section 6.2.4 and 6.3.4), the intake of the Libyan school in the case study school changed: there is a growing community in Bristol that speak Arabic which is estimated to be at least 1700 persons with 32% being under 16. This is a growth of 900% since 2001 (BCC 2014).

The formation of LIBS was necessary to serve the specific needs of Bristol's Libyan Muslims because at the time when I started my research, there was no provision for Libyan community or Libyan cultural support.

2.6. Being an Insider and an Outsider: risks and advantages of personal involvement in research

In my contextual explanation so far you will have noted how strongly I feel my life experiences have shaped my epistemology and ontology, and as LIBS was something with which I was closely associated over an extended period this presents risks and benefits for the research which I will explore here, and further consider in my methods and methodologies chapters.

My participation in community education for Muslim students in Bristol has played a major role in informing the focus of this research, elements of the research data and an element of the triangulation of my data. For example, the preference for my research was the face-to-face interview, in order to take advantage of seeing the additional the body language of the individuals to assist my note-making.

My knowledge of being a Libyan and Muslim enabled me to interpret the meaning of my interviewee's body languages where non-eye contact in Libya cultural discourse means respect, while eye contact in English culture could mean respect.

Furthermore, to prevent possible language barriers for the interviewees in comprehending the questions and expressing their own ideas as being an insider to the Libyan culture, I expected some of my interviewees to be more comfortable to respond in the Arabic language which was the case and I had to translate their answers into English (see appendix: 1).

Therefore, if I had not been able to speak my research might have suffered. In addition to the dilemma of balancing breadth and depth, there was also the insider/outsider problem to deal with (Clarke 2009).

My language, faith and backgrounds facilitated access, trust and insider insight of subtleties that a non-Libyan and non-Islamic person might not have had.

2.6.1. Language skills

My language skill is one the significant benefits within this research as I am a native Arabic speaker but learnt English in the UK, yet I still do not feel that I am entirely fluent in English, while my children are ‘native English’ and face huge difficulties in Arabic at times. This contrast proves the difficulties a non-Arabic speaker would face in accessing the target sample group and to succeed in such research that involves Arabic speakers.

For example, nearly 11% of my questionnaire’s responses are in the Arabic language, while the questionnaire was written in the English language and the expectation was all responses would be in English (see appendix: 1).

According to Lervåg (2010), the role of decoding and vocabulary skills as longitudinal predictors of reading comprehension in young first and second language speakers:

vocabulary appears to be a critical predictor of the early development of reading comprehension skills in both first and second language learners. The limitations in vocabulary skills in the second language learners seemed sufficient to explain their lag in developing reading comprehension skills’.

Lervåg (2010:9)

My earlier point was about being able to access conversation in Libyan and Arabic but there is a potential impediment to my research that I became conscious of, which is when living away from mother tongue community you are at risk of missing changes in inflexion or terms especially with inter generation and with young people cultures. One incident made a noteworthy impact on my life. After a long time, I spoke to my eldest nephew, he was just a teenager and over the phone from Libya he kept laughing from time to time, I asked him why he was laughing, and he said, ‘Uncle, you are talking like my grandfather’. I did not understand what he meant during that call but then I revisited the dialogue again and spent time exploring it, I understood that my Libyan vocabulary needed to be developed and to keep up with the level of the current generation's vocabulary and inflection. For example; my generation and elders use rarely used words commonly used by the current generation which made my nephew laugh at me.

This made me aware of the attrition of first languages that can occur when a second language is acquired in this context I used English more than Arabic and had not kept up with colloquialisms and current words:

if both languages are always active and speakers have no simple mechanism to turn off one of the languages when using the other, then bilinguals must solve a cognitive problem in order to use the intended language, to code-switch at will with other similar bilinguals, and to avoid random errors involving the unintended language’.

Linck, Kroll et al (2009:3)

Some studies have focused on children’s complete loss of first language after relocating, and first language attrition when a second language is acquired and use of the first language reduces (Cook 2003), who found a loss, overtime of first language:

vocabulary, pragmatics, cognition and syntax and using a variety of linguistic and psychological models’.

Cook (2003:10)

Cook’s (2003) work suggests that first language attrition is less likely to occur in late consecutive bilinguals than in early consecutive bilinguals. Whereas, Clauss (1998) and Foster (1992) suggested that those with two language codes might relate each language system to different self-experiences.

Awareness that my language skills needed updating was helpful, however, my language skills could lead to excessive self-confidence if I think I can read culture and body language ‘signals’ and get that wrong.

I therefore, decided to reconfirm my translation or transcription of recording my interview by sending them to the respondent to read and edit when needed. This strategy slowed my research process but made me feel comfortable that my data I transcript and translate is accurate.

2.6.2. The importance of understanding religious perspective

My Islamic knowledge and practice facilitated a better and quicker understanding of what my Islamic respondents were saying in Arabic and sometimes enabled me to engage with them in a deeper topic to arrive at a specific issue that related to my research questions. Therefore, being a Muslim researcher gave me insights into the cultural and religious importance to the Islamic communities of learning Arabic, which a non-Muslim, non-Arab speaker might not understand.

The Holy Qur'an was delivered in the Arabic language and the Prophet Mohammed, Peace Be Upon Him, was Arabic. Therefore, learning the Arabic language is fundamentally important to Muslims, firstly to recite the Holy Qur'an, and secondly to understand the explanation of its Surahs. This is especially important when children are raised in a non-Muslim environment such as the UK and this is why most of the Mosques operate Madrassas to teach Arabic.

I personally believe that Muslims need an understanding of the Arabic language to comprehend what each word of a verse in Surah within the Holy Qur'an exactly means, alongside the Tafsir as the legacy and biography of the Prophet Mohammed, Peace Be Upon Him.

2.6.3. Understanding community views

Islamic citizens are an important and growing group in the UK whose views and needs must be researched and listened to, and that this is reflected in my research aims and questions. More than ten million Muslims currently live in Western Europe, which makes them the largest religious minority in the region (Sinno 2008).

Islam is the second largest and fastest growing religion around the world, with one in five or over one billion of the global population record as Islamic (Islam Muslim Council of Britain 2013). Murray (2012) suggests there were 1.65 million Muslims in Britain in 2001, rising to 2.42 million in 2008 (Murray 2012) although The Muslim Council of Britain (2013) estimates there may be three million Muslims in the UK now.

2.6.4. Awareness of Cultural Issues

Being from the same broad cultural backgrounds as your participant as a researcher has advantages and disadvantages culturally. My upbringing, behaviour as a less focused young man, and refocusing as adult have made me value my cultural inheritance and faith very much. My father's conservatism, hard work and wisdom were sometimes lost on me until I became older and a parent. Understanding the importance of family and 'values' led me to feel I can understand my research participants views on wanting to introduce their children to the richness of their culture and faith in a country such as the UK where values are very different. I can see and hear echoes of my father's views in my data collection and my reaction and will explore this later.

However, there are some disadvantages being an Islamic researcher researching an Islamic setting and trying to understand the other types of SS. It is quite clear that there are too many groups of people claiming that their Islam is the correct one while any other Islamic group are not Muslims. Therefore, I could be seen to be wrong in relation to my understanding of Islam and someone may choose not to engage with me yet my research did not interrogate these distinctions in any depth and they were characterised by clear and agreeable discussion.

Nonetheless, there is a risk that even an Islamic researcher will assume that all communities that practice Islam behave culturally in the same way for example, whilst Islam strongly informs the day to day culture in Libya, the new legal code in November 1973, emphasised Sharia law, but in Britain common law and statute law over ride this in the UK. Cultural behaviours also vary within different Islamic communities. Other Islamic rules are not always strictly followed by Islamic communities in Britain or elsewhere and it is possible respondents might feel I would judge them culturally.

After the Libyan Alfatih Revolution (September 1969) alcoholic beverages were outlawed, bars and nightclubs were closed and what was considered provocative entertainment was banned. However, some Muslims may broadly follow the regular religious practices advocated by Islam and make regular prayers at Mosques but may be tempted by 'Western' cultural practices.

Therefore, if people being interviewed who are less observant that they might tell me what they think I wanted to hear for example, that they were very motivated by Islamic studies because they knew I am very observant or that they might want to appear virtuous or maintain their perceived standing in the community which can be an example of one of the insider's disadvantage.

It is important, for example, for traditional Libyans to maintain the dignity, honour and good reputation of their families through their own conduct, and it is hard to always achieve this in western society. I therefore always tried not to present as judgemental or superior to respondents to prevent shaping their responses. A researcher must be aware that their own stance can also shape respondents thinking.

2.6.5. Political Stance

I have already indicated that there are different factions of ex-patriot Libyans in the UK and since the NATO intervention of 2011 cooperation from people you do not know well can be difficult. Libya has recently been through a major political and regime change that generated tensions and hate between the main two parties that are for or against the regime: to be seen as on a particular 'side' would have alienated some and skewed participation which could result in problems in gathering data.

Where people know of me, I believe I am seen as politically neutral because of my work with humanitarian convoys and other activities (Bristol Evening Post 2009). I reacted rationally during the NATO intervention of 2011 in Libya to save lives and avoid bloodshed by providing ambulances, medical supplies and relief aid (Ellis 2011). Additionally, I participated in peace delegations in an attempt to advise the two parties to determine the best way for Libya and Libyans and move towards it and was thanked by the Chairperson of the delegation at the end of the mission (Roberts 2011).

This subsequently helped me to access data from different Libyans who may have been from different political groups. However, it is always difficult to know if interview respondents fully trust and are honest with an interviewer/researcher:

researchers need to be seen independent to produce strong outcomes'.

Saunders (2006:53)

I went to both sides, East and West of Libya, during the most difficult time to visit Libya with an objective to pass on honest advice to both parties to sit agree a way forward, unfortunately with no luck: the delegation failed to convince either party to accept our peace approach. However, after three years from our visit to Libya, Libyans realised that they must talk with each other to find a way forwards. I also protested against foreign intervention in Libya as I did when the USA and the UK decided to intervene in Afghanistan and Iraq (Maley 2002).

2.7. Section review

My personal value and experience therefore positions me as an insider research on the grounds of language, religion, culture and humanitarian stance, and it is my belief based on the process of seeking participants, that this facilitated ease of access to data and aided reaching a reliable understanding of participants' views.

This chapter explained my research journey and how children of dual cultures or 'third country kids' are exposed to conflict of value, cultural, language, and faith. I also covered the educational needs of Libyans in the UK alongside my insider and outsider position with my personal skills and experiences as a risk and advantage to my research. The following chapter covers the literature review about SSs.

3. Literature Review Chapter

3.1. Section Rationale

This chapter lays out the recent research literature on supplementary schooling for particular cultural groups in England and is organised as a section defining supplementary schooling, and showing that within this research often categorises SSs by location, and not type or community and this may be flawed in understanding a specific SS. This is followed by a section which looks at the perceived benefits of SSs, firstly to their immediate stakeholders, and secondly to their wider community, followed by a section which focuses on SSs and mainstream schools from the prospective of language, religions and cultures.

3.2. Literature about SS history and nature

3.2.1. The origins of SSs

The founders, supporters of, and participants in SSs can be considered to be their stakeholders, therefore in using this term I mean: learners, staff, parents, volunteers and funders as core stakeholders, and to some extent other beneficiaries and partners such as the local education authority/local authority services. I have come to think of active stakeholders and (sometimes) silent stakeholders and will explore this in discussing my findings as political change external to the research exposed groups who had been inaccessible and almost invisible in earlier stages of the research (see section 7.5).

There is no clear and/or single agreed date for the start of SS movements. In the UK, there was a Chinese Supplementary School (CSS) during the Second World War in Birmingham whereas, Enfield Council (2013) suggest SSs first appeared as early as the 19th century. Issa (2009) cites King's (1977a) claim the Italian community in mid-nineteen century established in London with its own church, hospital and SSs.

What is known, however, is that the SSs 'movement' really started flourishing in the late 1940s, when refugees from Eastern Europe arrived in the UK along with immigrants from elsewhere. However, Leicester Hebrew Congregation report that their community school was first opened in 1896 to all Jewish children between the ages of three and thirteen on Sunday mornings from 10:00am to 1:00pm (Wertheimer 2009).

According to Issa (2002) a community school was set up to teach the children of Chinese Dockers in London in the late 19th Century. The first Greek Cypriot school opened in Kentish Town in London in the 1950s (Tansley 1986). While the first Ukrainian mother tongue school was set up during the 1950s and was well established by the 1960s (Khan 1980). Based on Taylor (1988) the first Turkish school that provided Turkish language and preservation of Turkish culture was set up in 1959.

SSs often target the new arrival communities and nationalities to the UK where languages, culture and identity are regarded as valuable assets to them (Creese 2011) and (Evans 2015). This growth continued in the 1960s, when immigrants from new Commonwealth countries set up their own community schools in the UK and yet the SSs movement expanded faster again recently when new communities continue to arrive in Britain due to economic, social and/or political reasons (Kehinde 2014).

3.2.2. Defining the SSs

complementary schools are voluntary schools – often called ‘community’ or ‘supplementary’ schools – which serve specific linguistic or religious and cultural communities, particularly through mother-tongue classes (Creese 2011). For example, the Jewish SSs in the USA were described as ‘programs that meet on weekends and/or weekday afternoons when students have completed their general studies schooling and that enrol the majority of children receiving a Jewish education’.

Wertheimer (2009:30)

However, there is no one model of a SS because of variations in times, venues, locations, users, objectivities, outcomes, links with mainstream schools, organisers and funders. Congos (1993) stated that what they have in common is a vital role within communities, giving numerous educational opportunities for children and young people, in addition to mainstream education, but tailored to minority community language, faith and cultural habits.

The term Complementary and Supplementary education/schools refer to the education provision made available by minority ethnic communities on a voluntary basis for their children outside of main-stream school hours (Evans 2015).

Ian (2004) notes SSs operate outside usual school hours and are usually related to cultural, religious issues or the home languages of the particular community, that they are usually managed and run by local groups or community organisations, including newly arrived communities. They take place in a variety of venues including mosques, churches, temples, gurudwaras, community centres and schools.

Madrassas are known in Britain as supplementary, after-hours schools, often run by volunteers in Mosques and community centres. They typically teach young people how to recite the Qur'an and ground them in Islamic values (Thomas 2014).

BERA (2012) defined SSs as usually free and run by volunteers, the schools aim to preserve a community's heritage and raise the attainment of its children, with Maylor (2012) claiming their success is having a positive impact on their children's achievements in mainstream schools.

Furthermore, SSs offer educational support in language, core curriculum, faith and culture and other off school activities to children attending mainstream schools. SSs are established and managed by community members, generally on a voluntary basis (NRCSE 2013):

SSs offer this range of educational support (language, core curriculum, faith and culture) outside the school day and within the context of a specific ethnic, national, faith or physical community. They are established and managed by community members, generally on a voluntary basis. As community-based organisations they act as crucial information and advocacy points for adults as well as children. There are 3,000-5,000 such schools in England'.

NRCSE (2019:1)

For the purpose of this research, I identify the following as a broad inclusive definition of SSs: supplementary, complementary, community, language, mother-tongue, faith-based, evening, weekends or Saturday/Sunday schools, broadly any provision that offers educational opportunities for children, parents and/or communities who share an ethnic, language, faith, identity or cultural heritage that is provided out of school hours and independently from mainstream schools.

3.2.3. The nature of SSs

The SS movement was an underground unofficial process that has received little recognition and coverage generally (Evans 2015). Yet, within years, a significant government awareness shift has occurred albeit with little financial support. I personally with government policies and national security having heavy impact on monitoring and more closely regulating SSs (Amonoo 2009).

Woodward (2000) declared that there are youth organisations that were designed for black adolescents which provide an environment where black boys can thrive. They can have an interesting home away from home' and added 'these schools, operating outside the formal education system, offered another way of investigating how boys were performing in mainstream schools by providing a space where boys could comment on their experience of schooling but from a position outside of the system. Kehinde (2010) revealed that black SSs are spaces organised by concerned members of the black community and offer extra teaching of mainstream curricula and also black studies.

Others have mentioned different aspects of SSs such as, (Chatterjee 2008) declared 'SSs are not widely known outside their communities and have generally had little contact with, or impact on, the mainstream schools'. This fact is one of the reasons of undertaking my research and proposing the relationship aspect of my framework as a core area to be investigated.

Ofsted has encouraged mainstream schools to work in partnership with SSs where Ofsted recognises this partnership as an additional point in their assessment to mainstream schools (Rosen 2008). In 2012 the Qualifications and Curriculum Authority officially recognised the positive contribution that supplementary education can make to children's achievements. Furthermore,

Many local educational authorities in the UK have been under pressure from policies such as Every Child Matters (ECM), and the National Literacy, and Numeracy related to underachieving students. Following the September 11th event, in 2001 concerns around national security led to the Prevent Agenda, Community Cohesion and Building Bridges between Communities policies (Awan 2012).

3.2.4. Further benefits of SSs

Activities of SSs do vary but might include: helping young people with their national curriculum subjects (particularly Mathematics, English and Science) in addition to providing learning of different languages, history, cultures, faiths, etc alongside catering for social and religious activities and events. SSs also organise outdoor trips and exploration activities with other interested sports and art and much more (Kehinde (2014), Evans (2015) and Congos (1993)).

Improving the performance of underachievers and students with Special Educational Needs has placed considerable demands on teachers which is one of the reasons for having SSs (Wertheimer (2009), Ian (2004), Evans (2015) and Thomas (2014)).

Funding for SSs has generally been short-term and relatively insecure (Evans 2015). However, when SSs receive restricted funds for particular projects, such as delivering a curriculum that focuses on cultural awareness, literacy or numeracy skills, then SSs can be flexible enough to take an internal decision within its management board to amend its focus to deliver such a project.

Evens (2015) found SSs have usually been set up to meet the specific cultural, religious or educational needs of particular BME communities and cover a broad range of subjects from Arabic and Chinese languages to history and cultural studies. Some will offer English, Maths and Science lessons, as well as SATs and GCSE revision support (Amonoo 2009).

3.3. Literature around policy and SSs

Research on SSs in: Britain (Baumann (1996), Gregory (1996) and NRCSE (2019), Edna (2019)), North America (Heller (1999), Norton (2000) and Zentella (1997)), Australia and elsewhere (Durgunoglu 1998) has demonstrated crucial connections between the language, culture, religion, literacy practice and identity of migrant communities:

SSs played a vital role in enabling Black children in the UK to connect to their identities’.

Edna (2019:8)

Martin, Bhatt et al (2003) and Tikly, Osler et al (2002) show how children from different communities benefit from bilingualism, which is a further of characteristic of many SSs. Ofsted (2006) reports that SSs can impact on young people's achievement and participation in (Rosen 2006). While the Education Act 2002, CH32 Part3 (HM Govt 2002), made it easier for school governing bodies to provide facilities and services directly that benefit pupils, families and the local community. The then ECM policy indicates that partnerships between mainstream schools and SSs should become more important in the moves to ensure pupils can enjoy and achieve; and make a positive contribution (Meer 2007), 'that is a highly regarded policy'. Creese et al (2007) and Robertson (2006) studied what is really happening in SSs and both highlighted the linguistic, cultural and social significance of SSs.

SSs perform a wide range of functions such as teaching pupils about their cultural, origins, history, activities illuminating characteristics and community languages in addition to the provision of supplementary support with respect to mainstream education (Dove (1993), Wang (1996), Reay and Mirza (1997), Hall et al. (2002), Strand (2002), Martin, Creese, and Bhatt (2003), Rutter (2003), Zhou and Li (2003), Chow (2004) and Creese et al (2006)). While a government report (DfES (2003) and Martin et al. (2004b)) identified the role of SSs in raising educational achievement.

As stated earlier, there is a lack of literature on SSs in the UK but some aspects of these schools have been slightly covered. However, according to the relatively recent research on SSs carried by Evans (2015) that reported evidencing the impact of SSs on pupils' attainment is challenging, in large part because of the lack of administrative capacity and systems, resulting in a lack of suitable data within SSs then recommended that SSs to share their data to make it more feasible for them to show robust evidence of their impact.

This is why my research focused on data gathered from a wide range of sources that included both SSs and Libyan schools in the UK that could be seen as problems in showing policy makers their money has been well spent.

Li Wei's (1993) study of the role of Chinese SSs and found their objective in the maintenance of Chinese as a community language. Mirza and Reay (2000) focused on how SSs provide safe spaces for alternative discourses from dominant mainstream positions.

The research shows expatriate communities make efforts to maintain their languages in voluntary schools. Edwards (2004) noted how the onus of responsibility for community or heritage languages is still on the communities themselves, even though mainstream education is becoming more open to these languages. Therefore, SSs are seen as being of key importance of community languages where they help raise achievement and strengthen community cohesion.

3.3.1. The value of SSs

Understanding, valuing, and acknowledging the SSs as key partners to enhance education levels has been recognised by different political parties (Jumeyi 2007). Moreover, different parties have acknowledged, valued and understood the role SSs may play in the enhancement of education (Seisi 2008).

Richards (1995) notes that SSs make a valuable contribution to the education of BME pupils. Although, the significance of SSs has been acknowledged, there remains a need for more initiatives at governmental and local authority levels to enable SSs to offer more to BME learners and the wider society. SSs are generally founded by local communities concerned about their children's achievement and dissatisfaction with the standard of education offered by the mainstream schools (Bodine 2008).

A relatively recent report stated that 'we believe that SSs are likely to make an important contribution to their pupils' education and academic attainment, and these findings provide evidence that their contribution is commonly positive' (Evans 2015).

Cousins (2009) also recommended that, in recognition of the value of SSs, Bristol City Council (BCC) should make a corporate commitment to engage in partnership with the SSs sector both as community development organisations and as long-term partners in raising the attainment of pupils.

It was recommended that this commitment should include financial support for SSs to maintain their core activity in both of these roles and that a transparent process for its allocation is required, perhaps my research helps meeting this requirement to some extent.

On the other hand, some researchers feel that the influences of SSs have been underestimated and ironically, it is often parents themselves who have played down, or even tried to hide their children's attendance of SSs, for fear of stigma (Runnymede Trust 2013). The reason for this being that some communities do send their children to SSs, but only if they are underachieving and in order to enhance their attainment (see section 6.2.1 and 6.3.2):

many supplementary school pupils take advantage of their competence in a first language or 'community language' and seek GCSE accreditation. There were GCSE results for 144 supplementary school pupils within the sample, of whom 54 or 38%, achieved an A*, and 90.3% achieved a pass grade (A*–C)'.

Evans and Thomas (2015:1)

Hoover- Schultz (2005) argued one of the most significant issues and discussions related to SSs is why people send their children to SSs, and Evans (2015) pointed out that it is becoming increasingly difficult to ignore languages, religious, and culture objectives when SSs are mentioned. Culture expressed in language and other symbol systems not only allows us to communicate with one another, but also makes it possible for each of us to develop that internal dialogue which we call thinking (Douglas 1970).

3.3.2. Concerns over underachievement

Maylor et al. (2010) researched SSs across England, using data collected by the National Resource Centre (NRC) for Supplementary Education. Whereas John Lyon's Charity and the NRCSE commissioned a research on SSs in eight boroughs in central and northwest London (Evans 2012). This was latter followed by a project commissioned by the Paul Hamlyn Foundation to follow a similar approach, but with a focus on areas outside London (Evans 2015) which claimed that the SS pupils included in this study do well in comparison to their peer groups in the seven local authority areas.

However, there remains surprisingly little consideration to SSs in research in recent years despite the large number of SSs in the UK and recognition of their significant political impact on achievements and attainments of learners attending those schools.

Hoover-Schultz (2005) concluded that the processes of defining underachievement, identifying gifted underachieving students, explaining underachievement, and suggesting appropriate interventions remain controversial issues in relation to determining possible causes of underachievement among students. This is underpinned by the assumption that a combination of factors, both in the home and at school, can cause underachievement (Sousa 2003).

Gallagher (1991) affirmed that personal patterns of underachievement that personal and/or psychological factors could also cause underachievement in students while Noach (2011) declared that a failure to manage expectations creates a culture of underachievement and that, a student's cognitive functioning will to a large extent affect performance at school.

It is unclear how far governments are aware of the value of SSs and their benefits to their communities, although politicians worry about achievement. My research aims to bring the value of SSs to attention of the local, national and international educational authorities to help them make the appropriate decisions in relation to SSs (see sections 6.2.3 and 6.3.4). Moreover, Cousins (2005) reported that SSs have a major impact on policy changes, for example: 'influence on future development is likely to be extended schools and the new measures for parental and community involvement announced in these Schools White Paper'. Although later governments have increased business involvement and decreased parental/community involvement in governing bodies where possible.

Statements of this kind legitimate the funding and appreciation of SSs by the government, local authorities and educational bodies. However, external funding obliges a SS to follow the funder's agenda and not the users' objectives (see section 7.5.5). Debates around whether government should support SSs seems ongoing: at a local level Cousins (2005) stated 'SSs are not currently funded sufficiently to allow them to play their part in raising the achievement of Bristol's pupils'.

Nationally, SSs have also been included in a number of government policy documents, for instance, those on extended services in and around schools. Stephen Twigg MP stated to the New Local Government Network in March 2003. However, changes in government meant this programme was cut, with negative impact as consequently evidenced in my research followed the political change of the Libyan government (see section 7.5).

Financial resources for SSs are either dependent on student's fees and donations from parents in addition to volunteer staff, or funds or promotion of sponsor's, if such funds are to be applied for, then applications require time, paperwork, effort and expertise from the people who apply for them. The significant problem with funds is that SSs must meet certain criteria that funders are looking for which may result in SSs twisting their objectives to tick that box. I witnessed this when I was the Chairperson of BSSsF in 2008 as I was announcing the funds with its criteria and learnt that due to the needs for that funds, Headteachers were able to convince their committees to slightly edit their objectives to access the funds as it was the only available choice for their SSs survival.

In 2009, Bristol's Children and Young People's Trust had commissioned 'targeted interventions' to raise BME attainment that include SSs. They had identified £500,000 to invest per year in the Bristol area. Taking a commissioning approach to investing resources in this way was intended to provide a coherent programme of targeted interventions that are evidence-based. Monitoring systems were put in place to ensure that the investment was making a real and effective impact (BCC, 2009). However, subsequent central government imposed cuts resulted in this support ending and most of the SSs were negatively impacted. Furthermore, the NRCSE states its aims relate to eight pillars to work in the SSs sector, 'Raising aspirations, Learning mother-tongue languages, Core curriculum teaching, Cultural engagement, Culture of achievement, Partnership with mainstream schools, Peer support and Engaging parents' (NRCSE 2013).

Most of the work and research around supplementary schooling has shown that SSs can impact on young people's achievement and participation (Amonoo 2009). The identified list of benefits for young people who attend SSs may cover: increased pupil motivation, self-esteem and confidence, improved behaviour and social skills, maintenance or development of home languages, higher levels of achievement and attainment, increased pride in, and valuing of, cultural heritage, opportunities for leisure, fun and enjoyment, reduced isolation for children and families in predominately white areas through linking with others from a similar linguistic and cultural background, increased parental involvement in children's learning and building bridges in partnership with mainstream schools (Cousins 2005).

3.4. Literature about SSs and benefits for communities

Supplementary schooling is a result of historical processes and attitudes towards language and culture in specific contexts (DES (1985), McLean (1985) and Rassool (1995)).

SSs serve a variety of communities in the UK with many set up by UK based BME (Kehinde 2014).

Bristol had 38 registered SSs meeting BME communities' needs (Amonoo 2007), and in 2015, 28 SSs. However, at a regional level, there is an absence of detailed information for example, on curriculum practices (Kehinde (2014) and Maylor (2011)).

According to Maylor et. al, (2010) an important driver in the creation of SSs was the experience of discrimination in mainstream education, particularly against African-Caribbean children, from the 1960s onwards.

3.4.1. Some challenges in the literature how communities are labelled

Most policy and research seem to be written by white writers which can impose labels or unwelcomed expectations on minorities. To illustrate the range and variety of the BME communities in Bristol, I need to start with the word 'Black', a term used in the UK not only to identify a colour but also to describe a community. The second type of use to 'Black' has undergone considerable change and development since the 1950s. 'Black' replaced coloured or the derogatory terminology sometimes applied to African-Americans and gained positive connotations for its users. Fear of "getting it wrong" or offending can cause confusion as to what are acceptable terms to use (Race Equality 2013).

'Black and Minority Ethnic' or 'Black, Asian and Minority Ethnic' is the terminology normally used in the UK to describe people of non-white descent' (Institute of Race Relations 2013). Recently, 'Black' has been used less often in this all-inclusive sense, being replaced by BME.

Additionally, some communities have been self-defining themselves as separate from other visible minority ethnic peoples, including being defined as members of groups distinguished by ethnicity, nationality or religion.

However, Libyan citizens in the UK are classified as part of the BME as defined by the Home office in the UK and therefore, I used BME in this research to describe people of non-white descent.

Having said that, I may also mention that even though BME has been increasingly used to refer to people of African and Caribbean origin I am a Libyan yet use it as my ethnicity not because I classify myself as a Black. There are lots of Home Office's coded/classes of BME but education policies often conflate them for simplicity.

The BME is a term that has evolved over time becoming more common as the term 'black' has become less all-inclusive of those experiencing racial discrimination (Tiltman (2007) and Martin (2003)). 'BME' was/is an attempt at comprehensive coverage. The term is commonly used in the UK but can be unpopular with those who find it cumbersome or bureaucratic (Mirza 2006). This leads us to the relationship between SSs, BME and underachievement (Wallace 2010).

3.4.2. Community Concerns around BME Learner under- achievement

Some BME communities often arrive in the UK without planning or any preparation due to political, economical or other reasons (Zlatkovic-Winter 2004) and often have inadequate English (Jenkins 2000). Furthermore, a comprehensive model has not yet been devised that can organise educationalists' current understanding of underachievement (West, Pennell 2003):

Bristol is without doubt one of the most successful world cities and a vibrant place to live, work and visit. Unfortunately, it is also a city that is facing low educational attainment and low aspirations for young BME children'.

Amonoo (2007:2)

Drawing upon the 2001 Census, a DfES report (DfES, 2003) highlighted the complexity of the achievement patterns of minority ethnic pupils. The report suggests that the impact of policies, practice and procedures within schools and the wider education system needs to be considered as a means of understanding such achievement patterns, particularly of those groups who appear to be underachieving:

the overarching findings of this research confirm that although the mixed-race population as a whole is achieving above the national average, the mixed white/ black Caribbean group is consistently the lowest performing mixed-race group in the country’.

Kirstin (2018:4)

BME has been very much connected to education underachievement (Runnymede Trust (2013), Maylor (2011) and WEI (2011)). The issue of ‘underachievement’ dominated debates relating to the education of BME communities until the beginning of the 1990s. Nevertheless, the concept is widely misunderstood and may now play a part in reproducing familiar stereotypes (Evens 2010):

black people applying to courses in higher education have found themselves excluded by admission requirements, which have been based on a White experience of education. The admission criteria ignore the experience of discrimination, which initially prevents Black people from getting onto the academic ladder. Many Black students ... unfairly treated at the interviews. case study evidence on the experiences of Black students on degree courses at Leeds University. Because of the low number of Black students, the staff at the University had no experience of working with multi-ethnic groups. The isolation felt by Black students on arrival may persist throughout the course, especially if there was lack of contact with other students. It was reported to be particularly difficult for students from London who had been used to mixed groups in schools and who found it really difficult to be the only Black student in large groups of White students.

Ranjit (2018:35)

The current stand of underachievement of BME often raises fundamental questions about the way on which basis the term was defined. Looking at Black students, as an element of BME, they are always over-represented compared to their percentage of the wider population when exclusion statistics are broken down by ethnicity (Kehinde 2014). Whereas exclusions are commonly associated with very serious offences such as violence or threatening behaviour, there is some evidence to suggest that less obvious conflict with teachers may lead to disproportionate expulsions of black pupils (Mirza 2006):

under attainment of BME pupils has been a focus of concern in Bristol, for many years (Cousins 2005). In spite of much research into underachievement, it appears that not much has been done to provide lasting solutions to the problem of underachievement at school, especially in secondary and high schools.

Chukwu-Etu (2009:15)

An indicator of the perceived failure of the English education system to meet the needs of African/Caribbean students has been the growth of SSs (Reay, Heidi Safia and Mirza 1997). According to NRC (2007), that there are about 3,000 SSs, generally founded by communities concerned about their young people's achievement and dissatisfied with the standard of education offered by the mainstream schools (Bodine 2008).

I am certain that the failure in the BME's school achievement is of what the British system in providing for BME's learners, this has been criticised by many researchers (Kehinde (2014), Kehinde (2013), Enfield Council (2013), Maylor (2011), Gerrard (2011) and Walters (2011)).

Most of currently UK government classifications stated in applications and surveys are confused with some ethnic groups being categorised under 'colour' as in 'Black African/Black Caribbean' and other ethnic groups such as Asians being categorised not under colour codes but according to national origins such as Indian, Bangladeshi and Pakistani but you rarely find 'Arab', which is my ethnic group (Wallace 2010).

Unexpectedly, educationalists have found it difficult to proffer a universal definition of underachievement. This problem of a unified definition to underachievement has persisted over the years (McBee 2007). Wallace (2010) posited that defining the characteristics of the child who is labelled as an underachiever has been a difficult task for psychologists and educators for a considerable time. Hoover-Schultz (2005) contended that despite all the assessment tools available to today's educators and mountains of existing research, a straightforward definition of underachievement is not available.

This confirms the tension between the politics and language which impact on development to the terminology and phrases used and its development overtime.

3.4.3. Community desires to boost achievement

Some researchers indicated that there are a number of mainstream schools with small numbers of minority ethnic group pupils which struggle to prepare their pupils for life in a culturally and ethnically diverse society (Maylor (2011), Kehinde (2013) Amonoo (2009) and Kehinde (2014)) (see findings chapter). In relation to the challenges faced by the mainstream schools in supporting children from BME, a lot could be learned from studying SSs as managers of cultural differences (Andy (2004), Angela (1999), McInerney (2007)):

we are clear that SSs have added to the educational experience of a significant number of young people and have contributed to the year-on-year improvement in attainment of Minority Ethnic groups’.

Manchester City Council (2009)

SSs communicate with their children in their own language and culture which create an easy access and smooth understanding that mainstream schools may find it difficult to offer to such a minority or majority ethnicity (Mirza, 2006):

SSs across England are partly supported by local authorities and other partners to improve the funding available to SSs’.

NRCSE (2013)

Moreover, ‘Supplementary education complements much of what is being done within the mainstream and should play a full role alongside it...’ (Adonis cited in Chatterjee (2008). Ofsted reports that SSs can impact on young people’s achievement and participation (Rosen, 2006). Evans, (2015) recognised that the impact of SSs on pupils is not limited to their academic attainment, and indeed there may be many wider benefits to their confidence, well-being, development of character and skills.

Government policy has varied how well mainstream and SSs operate for example, the Children Act 2004 emphasised the delivery of ECM via extended schools in addition to the recent statutory duty to promote community cohesion after the September 11th 2001 attack in the USA.

Mainstream schools are meant to partner with voluntary sector such as SSs (Ofsted, 2009). Since the Cameron Government of 2010, however, there has been a movement away from ECM and a less inclusive policy has been pushed:

we are already funding a SSs pilot in four cities: London, Birmingham, Manchester and Bristol and we want to make the good practice which is being developed universal’.

Cousins (2005:13)

There are many ways for partnership between voluntary and statutory sector that may be a formal agreement between mainstream and SS or a multi-player partnership (see sections 6.2.3 and 6.3.4), but current (2019) government seems little interested in promoting links or supporting SSs:

PHF funded supplementary schools for over 14 years through its Education and Learning Programme. From 2007-15, we had a specific focus on supplementary education and awarded 60 grants under this theme, totalling £5,058,600. We estimate that the funded work has directly benefited over 22,000 children and young people across England’.

Paul Hamlyn Foundation (2018:5)

‘Regulation’ has also varied in how well it supports mainstream and SSs collaboration. Ofsted’s Framework for Inspecting Schools (2003) required inspectors to assess how well a mainstream school works in partnership with parents and local communities. However, it was not until 2015 that SSs were included in the Common Inspection Framework (Ofsted 2015).

3.4.4. Building Bridging for Community Languages

SSs are important supporters of bi- and multi-lingualism. English is widely spoken in the Arabic world as a second language but not every Arab that arrives in the UK has English skills. However, English is the main language at mainstream schools in the UK while Arabic is available as an optional language at very few secondary or private schools in the UK.

Therefore, SSs run by Muslims usually provide Arabic classes with an aim to teach pupils read and understand the Qur'an (Kehinde 2015) as Cousins (2005) notes 'SSs have a wide impact in many communities, especially for those where English is an additional language':

I agree that immigrants should learn English, but you need to make sure that your child can speak Spanish, you should be thinking about how your child becomes bilingual, we should have every child speaking more than one language if your child has additional language, that is a powerful tool to get a job foreign language should be taught in our schools from KS1'.

Obama (2013)

Based on DCSF Annual School Censuses (2009) one in seven primary school learners at that part had a first language other than English. Many SS pupils take advantage of their competence in a first language or 'community language' and seek GCSE accreditation. There were GCSE results for 144 SS pupils within the sample, of whom 54 (or 38%) achieved an A* and 90.3% achieved a pass grade (A*-C) (Evans 2015).

Obviously, bilingual and plurilingual children do not learn through English alone, as Scobbie and others (2012) show there are a lot of studies about additional language and its benefits in enriching a child's intellectual development.

Arabs have a variety of dialects of the Arabic language but they all understand and can communicate using the historic standard Arabic which is the official language and that of the media in most, if not all, Arabic countries. The historic Arabic language is the one that all Muslim use for religious purposes while all Muslim scholars use it in their prayers or speeches. SSs provide the best environment for practicing and experiencing languages with native speakers and/or non-native speakers with very little equipment and facilities at SSs buildings (Gerrard 2011).

3.4.5. Bridges for Religious and Culture Heritage and Practice

There is a global situation around religious political issues but there is no space to explore it in this research. My focus is about the community needs in relation to faith and its practice.

The literature demonstrate that faith concerns are a powerful force in British Islamic communities. According to Meotti (2018) ‘most important cities in the UK have huge Muslim populations: Manchester (15.8%), Birmingham (21.8%) and Bradford (24.7%) By 2020, estimates are that the number of Muslims attending prayers will reach at least 683,000’. This is a significant population need to maintain their Islamic knowledge for their children (Saleem 2012). Which also suggest the needs for SSs, however, some Muslims have been teaching their children in the UK and elsewhere in Mosques which has been criticised by young people for being too restricted (Saleem 2012). While Muslim SSs in my research provide the foundation for understanding the Qu’ran and the legacy of Mohamed PBUH in a more relaxed environment.

Young people are familiar with the English environment of learning that is closer to SSs setting than Mosques which my research touched on. Therefore, SSs serve community needs, one of which is faiths.

As a result of this number of Muslims in the UK but UK is not an Islamic state, and yet many Islamic facilities are available for Muslims automatically. SSs are just one of these vital facilities where parents can keep their children engaged in Islamic activities and learn about their religion. Those writers are suggesting that there is a need for accommodation to their faith and in this case we are talking about Islam that is not covered by the mainstream schools, hence SS may play a major role to offer this religious aspect.

A significant number of Muslims around the UK believe that they have very little respect from the non-Muslim ordinary people due to the stereotyping and propaganda of terrorists particularly after September 11th 2011 and hence There have been several attacks in London 2017 one of them was at a Mosque and the rest were targeted to Muslims which might indicate that hatred is growing and SSs is just the correct tool to bridge such gap.

Sometimes children need to be taught based on parents’ value which may not be in agreement with the wider society. For example, in the early twenty century mainstream schools introduced the ‘Sex Education’ subject that was not welcomed by the Muslim community as it highlights the word ‘sex’ which is not a common used phrase within the Muslim community unless necessary.

'Religious Studies' was introduced in mainstream schools but it was already one of the subjects taught at many SSs in the UK without cooperation between these schools which created a conflict between mainstream schools and Muslim parents in Bristol around 2007 and 2008 but this tension could have been avoided if there was a bridge between the local authority and the Muslim community at that time. I liaised between those two parties to resolve this issue where I held a public meeting with a Muslim Councillor to convey the Muslim community needs to the local authority:

BCC said the two schools had been using the books to ensure they complied with gay rights laws which came into force last April. They were intended to help prevent homophobic bullying, it said. But the council has since removed the books from Easton Primary School and Bannerman Road Community School, both in Bristol'.

Clark (2008:21)

The Muslim community in the UK fear a duplication of the French policy of discrimination to Muslim women wearing Hijab or head cover. British society confronted the issue of Muslim girls wearing the Hijab in mainstream schools and recently Muslim girls wearing the head cover. In the end, respect is the key factor in such occasions. Therefore, in SSs Muslim girls feel more secure and comfortable to wear the Hijab or even a head cover while boys and everyone at the school pray together when Prayer time comes without been looked at or feeling nervous.

Culturally, there are many elements that contribute in raising any child, such as family relationships, relatives, neighbourhoods, schools and classmates, local area, religions in practice, media, culture, etc while any absent will impact negatively on the child.

Let us now imagine that I and many like me are trying to raise their children in the same way we had been raised back home but, being in the UK, this is hard without support from others such as Libyan schools or Madrassas and therefore, SS is a vital environment for third culture children to accommodate and understand their needs while upholding their identity and understanding their parents and grandparents.

Some recent research on SSs has examined how cultural identities are produced for individuals and communities.

For example, Woodward (2000) entitles her edited collection: *Questioning Identity: Gender, Class, Nation*, and placed her text within current rapid global and local social, political and technological change, suggesting three important questions: ‘How are identities formed?’ ‘To what extent can we shape our own identities?’ and ‘Are there particular uncertainties about identity at this moment in the UK?’.

Water is the environment of fish because it is necessary to the fish’s activities and to its daily life that kept the upholding of their culture (Dewey 1943): likewise, the educational setting is vital for learners to comprehend their culture. According to Cousins (2005) participant involvement in data interpretation is especially relevant when the cultures are unfamiliar in practice, language, beliefs and norms leading to more likely failure within the mainstream schools and having considerable success at SSs.

There is a strong belief by many users that these SSs strengthen their culture, faith, language and link them with the wider society (Haddad 2007). Despite the fact that most of the SSs provide an educational provision, the normal day involves other elements such as experiencing and practicing culture and faith activities (Kehinde 2013).

An important aspect of the study will be looking at the role of the SSs in managing intercultural relationships and from that sense there is a lot to learn about schools in general by studying the SSs (Giroux 1981). ie, to see the SSs as a manager of cultural differences. So, the case study school can be examined in term of bridging gaps between British and Libyan cultures. Moreover, the cultural context could play an important role within Libyan schools in the UK. Generally, aspects of Libya’s life are influenced by the fact of Libya being an Arabic Islamic country and, therefore, culture and society could have impact on Libyan schools and within the Libyan community in the UK (see data presentation chapter).

To sum up, language, religion and culture are fundamentals to SSs movement (Hoover-Schultz 2005). The same elements are vital to the way any child being brought up which involves the objectives of mainstream education in the UK (Evans 2015). Therefore, these three elements have been highlighted and will be used in this research as important angles to SSs. This shared objective between SSs and mainstream school has been identified by many educational agencies and recommendation for partnership have been published many times (Amonoo 2011).

3.5. Section review

SSs date back to early 1900s or earlier, with communities' seeking bases to provide language, culture, faith and other community needs subjects. For many BME groups in the UK who run SSs are trying to maximise their children's attainment and achievements, this is managed by providing additional sessions at convenient times out of school hours and at a venue of their choosing each community takes organisational responsibility for themselves.

SSs also supplement mainstream education in many subjects and prepare learners to GCSE and A level. Some studies suggested that SSs may help BME's learners in their self-esteem and confidence in their educational environment that can help them achieve higher.

This chapter covered the literature review defining the SSs, their nature and the purpose of establishing them. The value of SSs, their policies and the intellectual perspective alongside black minorities and their concerns over underachievement. The relationships with mainstream schools and their communities was researched as it's a vital aspect of this research. The following chapter exposes my research methodology and how and why I decided to undertake such work using a range of methodological approaches.

4. Research Methodology Chapter

4.1. Section Rationale

My research interest in the roles and functions of Libyan supplementary schooling in the UK led me to consider which methodology was most appropriate, and in this chapter, I explore this matter and the related literature, having discussed case study in the methodology chapter of this thesis.

In thinking about the school(s) at the heart of my research questions and the stakeholders: parents and pupils, teachers, funders and others, I wanted to give voice to these groups and contrast their responses without letting my partial insider-researcher's voice life experience, or opinion become overly dominant. I set out intending to try and establish the sense of the lived worlds of the people I spoke to, and try to understand elements of their rationale, sense making and reflection.

This chapter provides an explanation of decisions taken around my methodological approach and will be followed by a consideration of the methods employed in my research and the research process, in terms of sampling, data collection methods and any ethical issues which arose during the investigation.

4.2. Issues that shape choices around methodology

As a founder and former senior manager of the LIBS, and as a current researcher, I felt I had 'feet in two camps'. At times I felt this even more strongly as a member of a larger, diverse and broad faith community that is Islam in the UK.

This community was not always of the same ethnic or linguistic group as the research subjects who were involved in my interactions and sampling. I therefore needed to identify a methodology which would sit well with my epistemology and context.

Researchers who have focused on determining whether a study is rigorous, and Denzin and Lincoln (2003) and Sandelowski (2004) have developed concepts and criteria in relation to considering worth. Arguably researchers can hardly engage with a single methodology before beginning their research simply because they cannot understand what the problems will be until they face them.

Richardson (1997) argues that people cannot really understand an institution as represented by a variety of the people. However, there has been work to consider structural issues in some schools of methodology: Stake (1995) for example, provided a framework of criteria for reviewers or/and readers to make judgements on the quality of case study alongside vital key characteristics for good methodological rigour and I found this seemed suitable for my needs.

My rationale for taking a case study approach is more fully explored in sections 4.6.

4.3. Research Philosophies

Interpretivism argues that many factors influence the objectives of a study, and that it is a challenge to isolate and monitor these factors even in controlled laboratory environments. Instead of applying law-like rules, this philosophy suggests that ‘reality’ occurs in real-world settings, and Saunders et al (2009) argues this is revealed by trying to understand the subjective realities and meanings of participants.

Consequently, to understand and gain valid data for my research, I relied on interpreting attitudes, behaviours, and perceptions about Libyan schools in the UK that are formed by key stakeholders’ interactions with me in as natural a setting for them as I could manage.

4.4. Ontology and Epistemology

Ontology refers to the enquiry undertaken regarding the notion of reality and existence, and the researcher can base their methodology upon either the realistic or the idealistic forms of ontological enquiry (Gomm 2004).

Arguably there are differences in ontological views of the nature of knowledge (Hein 1998), as conflicting philosophies exist in which knowledge is perceived as either existing within or without the individual.

Realism as an approach suggests that the world has a definite character and a determined structure that can be felt, whereas idealism discusses an unknown reality that is comprehended differently by different individuals and is subjective (Gomm 2004).

Therefore, my research assumed that people's motivations, experiences, beliefs, background, identity, faith, culture and knowledge form the existing reality that is the core of my research and investigation.

Hence, I adopted a methodology, and subsequently methods that enabled engagement with stakeholders to allow their existing reality to be shared for the benefit of my research. However, I accept the 'reality' at the heart of my research questions is subjective in its nature. For example, the reality as perceived by the SS stakeholders' is subjectively formed.

Epistemology is a part of philosophy that is associated with the question of what exactly is considered knowledge (Collis et al. 2003). Epistemology, according to the Oxford English Dictionary, is the theory or science of the method and ground of knowledge. Thus, it referred to the beliefs held by individuals about how they comprehend the knowledge that they possess.

Moreover, epistemology studies the theory of knowledge based on the methods of gaining knowledge, the underlying rationale of this, and how further knowledge can be gained in the present reality (Gomm 2004). According to Alcott (1998) questions around epistemology are concerned with determining the creation of acceptable knowledge in an inquiry.

The epistemological position approaches knowledge creation from two perspectives: - resource research, where the facts are taken into account; and feelings, where the inquiry considers feelings, perceptions, or motivations (Shand, 2002).

In this context, the epistemological position of this research is interpretivism (Saunders et al. 2009).

4.5. Qualitative or/and Quantitative Research

typically, introductory research texts address quantitative and qualitative research methods as largely discrete topics with limited discussion of mixed-method research designs'.

Abrams and Smith (2009:237)

I enjoyed reading and learning from Johnson and Christensen (2014) and based my mixed approach upon their idea of conducting my research concurrently gathering both quantitative and qualitative research at roughly the same time to address my research questions since Johnson (2014) suggests it is appropriate to ‘view the qualitative and quantitative research methods as complementary’.

Research is often positioned as either quantitative or/and qualitative, with the former focused on a broadly numerically informed approach, and the latter using less directly quantifiable data.

Although Campbell and Stanley (1963) argue that quantitative modes have been dominant in social science qualitative approaches remain more popular, with an emphasis on the elucidation of subjects’ perspectives, processes, and contextual detail and seek to describe the culture and behaviour of humans:

qualitative research is concerned with capturing the richness, and describing the unique complexities, of data. Some argue that counting numbers so dilutes the quality of the information collected as to make it of little use’.

Birmingham (2003:88)

Katrin’s (2009) view is that modern educational research methodology constantly develops, and certainly the ‘paradigm shift’ from positivist-quantitative to interpretivist-qualitative ‘ways of doing’ research has been advocated by many writers and methodologists as the most desired goal in the field of educational research (Hughes 2003).

A quantitative model usually involves the collection of limited, standardised numerical data on processes and meanings that are not experimentally examined or measured (Denzin and Lincoln (2000) and Gay (1996)), and since I felt it likely that I would use questionnaires (see discussion on research tools section in ‘Methods’ section) I needed to consider if this pushed me towards a quantitative approach and a methodology that would suit quantitative data.

However, I was also aware that elements of numerical data might be outweighed by ‘human voice’ experience described in, and opinions shared during, interviews, (again see discussion of research tools section in ‘Methods’ section) I therefore established that the bulk of my data would be qualitative and would call for interpretation. This is not to deny that quantitative data also requires some interpretation.

Denzin and Lincoln, (2003) point out that qualitative researchers stress the socially constructed reality and situational constraints that shape inquiry while quantitative researchers emphasis the measurement and analysis of causal relationships between variables:

rather than determining causes and effects, predicting, or describing the distribution of some attributes among a population, qualitative researchers might be interested in uncovering the meaning of a phenomenon of those involved, by understanding how people interpret their experiences, how they construct their worlds and what meaning they attribute to their experiences’.

Merriam (1998:5)

The more I read and reflected the greater the importance of adopting a methodology with a qualitative-constructivist-interpretivist emphasis became: an approach which of course presents challenges (see discussion in presentation of data chapter). Taking a constructionist approach assumes that there is no standard external reality to which we need apply theories of natural science, deduction and objectivity (Gergen 1999).

Researchers adopting qualitative approaches seek explanations of the fluidity of social and lived experience which exist in a complex social, realities where participants construct, deconstruct and co-construct meaningful pictures of their social realities and life experiences.

In these contexts, the meanings are constructed as we relate in the world and as we interpret social relations (Johnson and Christensen (2014) and Christina (2003)). Within this epistemology there is recognition of multiple subjectivities, multiple perspectives and multiple interpretations of these by qualitative researchers (Pidgeon 1996):

the aim of qualitative research is to illuminate and clarify the meaning of social actions and situations’.

(McLeod 2003:75)

Qualitative methodologies are diverse and contain elements from different schools of thought, which are integrated into different research models (Sarantakos 2005). I was interested in subjective meaning, and the way in which people make sense of their motivations and act upon them (Sarantakos 2005). I investigated the subjective experiences of young people, parents, staff, community and local authorities measuring their thoughts and feelings in connection to Libyan and SSs in the UK.

Qualitative and quantitative models may also be compared in terms of values. Their data can be combined to either support or define a particular agreement or conclusion (Johnson and Christensen (2014), Christina (2003) and Neuman, (2014)). Johnson (2014) argues that a fundamental principle of mixed research is that researchers should thoughtfully and strategically mix or combine qualitative and quantitative researches.

Quantitative researchers are characterised as totally objective (Yilmaz 2013). Others argued that qualitative research is an approach to study of the social world, which seeks to describe and analyse the culture and behaviour of humans from their point of view, instead of focusing on causal explanations derived from statistical correlations in quantitative research (Bogdan and Biklen 1992).

However, the distinction between qualitative and quantitative research has become increasingly less straightforward (Creswell 2009).

4.6. Considering Case Study

My research methodology is a case study as defined by Stake (2005) because it represents a snapshot of a particular SS, informed by considering some of the processes, stakeholder views and stated aspirations of other SSs and the local forum for such schools. I do not claim transferability or generalisability from the data, however, I do claim accuracy, authenticity and relevance with regards to this case school, and that there may be indicative issues arising from the findings to the wider sector.

I decided to follow one of the two major case study approaches in qualitative research, proposed by Stake (1995) and Merriam (2009) as it is situated in a social constructivist paradigm which is what my research is about. Unlike Eisenhardt (1989), Yin (2012) and Flyvbjerg (2011) who approached case study from a post-positivist viewpoint.

My research methodology includes some of the tools used by life history, as defined by Larson (1996), as I focused on giving voice to the stakeholders of the SSs, experimenting with data methods across the wider SSs sector, and settling on the richest data with particular elements of LIBS but is not seen as life history (see chapter 6):

case study is an empirical study that investigates a contemporary phenomenon within its real-life context; when the boundaries between the phenomenon and context are not clearly evident; and in which multiple sources of evidence are used’.

Yin (1988:23)

A case study allows a researcher to reveal the multiplicity of factors which have interacted to produce the unique character of the entity that is the subject of study. It examines the interplay of all variables to provide as complete as understanding of a situation as possible.

Additionally, the case study method was selected because it is the preferred research strategy when ‘how’, ‘what’ and ‘why’ questions are being asked, when the research is being carried out in a real-life context (Yin 1988).

Stake (2000:19) says ‘case studies are useful in the study of human affairs because they are down-to-earth and attention-holding but that they are not a suitable basis for generalisation’. However, case study and personal life history have been used and are suitable for social studies, both involve people and both have a qualitative focus but combining them is an added value to my research.

The reason for considering a mixed methodology is that case study may cover the institutional aspect and structural element of my case but narrative allowed me to have that sense of individual and group voices that in my case are under researched or neglected by earlier research.

In my case study, I wanted to give voice to the voices of SSs, whose voices are under researched or neglected by earlier work.

Researchers argued that one of the important aspects of using case study is that it repeatedly allows the gathering of valuable data and rich information (Hein 2006). In addition, Cousin (2005) claimed that case study research has a level of flexibility that is not available by other qualitative approaches such as grounded theory or phenomenology.

Moreover Huiru (2009) and Hamilton (2013) argue case studies are designed to suit the particular case and research question(s) and published case studies demonstrate a wide diversity in study design. Indeed Merriam (2009) feels case study research grants further flexibility, and at times has been used as a catch-all design to justify or add weight to fundamental qualitative descriptive studies that do not fit with other traditional frameworks.

MacDonald (1977) argued for the portrayal of people as evaluation data, and House (1980) further pointed out the importance of showing the audience of any evaluation how others perceive the programme being evaluated; therefore, the major question that evaluators should ask themselves is ‘what does the program look like to various people who are familiar with it?’ (House 1980:39).

This appealed to me so I would see what others associated with something I saw as familiar would give their views and offer me new perspectives, as Stake (1993a) highlights, new data is central in improving understanding of any case study. Whereas, Yin (1989a) declared that, in exploratory case studies, fieldwork, and data collection may be undertaken prior to definition of the research questions and hypotheses. However, selecting cases can be a difficult process (Emory and Cooper, 1991) (see appendix: 2).

Case study research areas are usually contemporary and pre-paradigmatic and thus usually require a measure of inductive theory building which was the case in my LIBS research. Moreover, case study may involve the assessment of perceptions; in other words, realism is often characterised by a degree of researcher objectivity (Archer 1998). As positivism requires that only observable phenomena can, and should be researched it is clear that realism, rather than positivism, is a more appropriate epistemological guide for case study research (Scott 2010).

Furthermore, case study researchers expect that their knowledge claims can, and will be evaluated through some common measures such as careful consideration of the research topic and methodology (Archer 1998).

The focus of my research was on the experience of Libyan schooling in the UK in a single school informed by considering other SS settings, rather than their products and outcomes, which has a cultural focus that is well served by case study methodology. Stake's (2003) approach, for example, suggests the need to interview teachers and pupils before and after a teaching session, while conducting an observation of that teaching session.

This allows for 'triangulation' as explained by Elliot (1973) who describes the triangular relationship between the observation, the pupils' view and the teacher's view. Kushner (2000) argued that personalising evaluation means focusing on people's experiences in the programme rather than on the programme's goals, although the latter is an option favoured by many social and educational evaluators.

Hein (1999) developed a matrix providing a convenient method of matching programme issues or interests with means of collecting data. The matrix was used to ensure that there are at least two means of collecting each data source and two people collecting data to answer each objective.

I found this a powerful argument and will come to discuss my adaptation of this via my O.C.R.A. framework to triangulate data (see section 5.2 for further explanation). It allowed for thinking about the possible sources of information and the way that the possible triangulation will take place. This helped to ensure validity and as Hein (1999) pointed out the key to deeper understanding of how and what visitors learn in museums is not to try to achieve a single, perfect method of study, but to recognise the limitations of all individual means for doing so and make an effort to gain information and insight about what participants think using multiple methods (Hein 1998a).

Therefore, case study research fits within the critical realism paradigm. Emory and Cooper (1991) argued that fact and theory (induction and deduction) are each necessary for the other to be of value. Case study is known to be a methodology embedded in the naturalistic paradigm (Hyett 2014).

Miles and Huberm (1994) disputed whether we would ever find researchers camped at fixed points along a stereotyped continuum between relativism and post-positivism, arguing that research is more flexible and often organic. In the epistemological debate it is tempting to operate at the poles, but in the actual practice of empirical research. Hyett (2014) believes that realists, interpretivists, critical theorists - are closer to the centre, with multiple overlapping.

Nonetheless, some researchers argue that case study compares badly compared with statistical methods (Eisenhardt (1989), Flyvbjerg (2006), Jensen and Rodgers (2001), Piekkari, Welch, and Paavilainen (2009), Tight, (2010) and Yin (1999)). Indeed Yin, (2009) stated it is reputed to be 'the weak sibling' in comparison to other, more rigorous, methodological approaches and it is not an inherently comparative approach to research.

I do not agree, however, I worked to combat this criticism by looking at comparator possibilities, conducting questionnaires to get some statistical data out of interest, but accepting that I would be unable to follow Thomas's (2011) call to produce outcomes that are generalisable to all populations, and could not secure Bicknell's (1995) broad exploration of all possible consequences but would also avoid reaching any prior determined conclusions based on my insider-researcher position.

Rigour and seeing things differently was important in settling on case study, and validity of findings can be increased by simple strategies such as using multiple methods of data collection, usually known as triangulation (Hein (1995a), Hein (1999), Kelman (1995), Mason (1996)) where we validate our conclusions on the basis of the combination of information from a number of data sources-methods (Hein (1995a)).

Moreover, building on discussions generalisations (Stake 1978), or transference of concepts and theories (Ayres, Kavanaugh and Knafel, (2003) and Morse et al. (2011)) made this case study approach relevant to my research.

4.7. Considering Narrative Methodologies

Narrative methodologies, especially in-depth interview methods are meant to capture the respondents' perspectives' such that the researcher can reconstruct meanings attributed to experiences and events (Bathmaker 2010).

This narrative research is focusing on people on the inside with a view to illuminating the value that people on the inside think about SSs and Libyan schools in the UK in particular.

Richardson (1997) argued that people can understand an institution as it is set by the way it can be represented by a variety of people. Her positive experience of practicing a narrative approach in part justifies the adoption of a narrative research methodology to find out about SSs. In practice it started to reveal answers to the research questions (see the findings chapter). My work takes into account respondents narratives but is not a full narrative approach because short board range of individuals does not achieve a sustained narrative.

4.8. Considering Personal History

Having considered the need to give voice to my participants not their personal life histories I became interested in other elements of narrative research: both life history and narrative approaches emerge from sociology and have a more sociological/ethnographic approach to giving voice to participants. A narrative approach facilitates the reporting of direct observations which are essential here to document SS operations:

for some time, psychologists have been employing life history methods in their work. Perhaps the key publication in this regard is Erikson 's (1975) book Life History and the Historical Moment. In fact, life history methods were pioneered by anthropologists and taken up with considerable enthusiasm by sociologists'.

Goodson (2001:13)

... life history research ought to honour and respect the narrative of the life storyteller first and foremost...' and I was keen to achieve this in my work with stakeholders'.

Goodson and Gill (2011:35)

I value how Life History and Narrative approaches give voice to participants, indeed Larson and Fanchiang (1996) argue that using humanistic philosophies are of greatest benefit, which I felt resonated with my research aims of bringing unheard voices to an academic audience. However, I did not adapt a full life history approach because I did not need to probe fully into respondents' full life histories. Using elements of the literature around narrative life history approaches to elements of my case study meant I could gain a more (but not fully) holistic understanding of what stakeholders felt about was teaching and learning in SS. This itself, leads into different dimensions, such as cultural perspectives on practices, which would come out of follow-up interviews.

As I have significant personal involvement and personal life history connection to my research, I was encouraged by my supervisors to explore the life history method (Goodson, 1995), (Larson 1996) and others, see below. I found out that it achieved a prominent position in the Chicago tradition of sociological research in the early 1920s, where life history has been widely adopted for educational inquiries since the 1980s (Casey 1995). Ball and Goodson (1985) pioneered a series of studies on teachers' professional lives and careers. Broadfoot and others (1987) in their comparative study explored the ways institutional structures, ideological traditions and policy initiatives mediate thinking:

life history interviews ...sponsor the dialogic encounter and future narrative meaning-making'.

Goodson and Gill (2011:41)

I also liked the notion of building trust with some stakeholders, but noted that

life history research often requires more than one interview, which makes building trust an endeavour over a longer period'.

Goodson and Gill (2011:38)

I was unsure how much access I would get to some stakeholders, and how power relations would shape interactions. Choi and Tang (2005), Middleton (1989) and Nelson (1992), for example, focus on female teachers' experiences of power and in particular oppressive behaviours.

Consequently, I recognised that my work would not constitute a life history methodology, although my role in the case study school had been influential.

I was not expecting a heavy influence of unequal power as I was no longer resident in Bristol or worked in the SS:

the power of the life history (is in) in illuminating subjective ... experiences in social-historical contexts has made it probably the only authentic means of understanding how motives and practices reflect the intimate intersection of institutional and individual experience in the postmodern world'.

Dhunpath (2000:544)

a life history interview can 'become a micro-site of narrative production' life history represents a specific set of value and aspirations as according to Goodson (2003) it is a 'pre-figurative practice'.

While Czarniawska-Joerges (2004:51)

I did wish to be illuminative, authentic and encourage reflective narrative but would not delve into individuals life histories, despite nothing elements of my epistemology axiology and ontology and experience.

4.9. Settling on a methodology

A case study approach was therefore taken to examine community centred supplementary schooling's role in acting as linguistic, cultural, religious and social bridge for young people living as citizens of one state and with a parent or parents from elsewhere. My research was to test what I thought was happening and listen to and give voice to others in particular the stakeholders.

So I aimed to offer unheard voices. I undertook this mixed approach to bring more multidimensional considerations to this common social practice, to engage in what Bertaux Wiame (1981) calls "listening beyond," meaning "trying to hear, beyond the words of a given person, the speech of a social culture".

4.9.1. Why is it also a personal experience informed case study?

My research interests and questions were informed by my personal life history and I was a very centrally involved key figure in LIBS, that gave me a unique lens which cannot be ignored. I was not trying to apply full life history methodology to myself and not at all to the respondents, but instead wanted to explore the key reactions and motivations of the respondents while allowing my personal life history and the perceptions of others about SSs to inform the research.

My research was not a full life history approach for manageability reasons. I had the desire driven by my research questions to take a broad view from a range of different stakeholders and staff to ensure validity, reliability and some triangulation.

Therefore, I learnt how can I conceptualise pairing of my own biographical writing with a case study approach to write a personal biographically informed case study.

I realised this places my voice clearly with the research but wanted to give voice to stakeholders. I undertook a pilot study at the CSS with reading and researching on how to detach myself from my case study, hoping seeing an unfamiliar setting would sensitise me to key issues. I had to manage how far my voice was dominating my research in such personal life story approach.

However, there were some facts that eliminate my voice in my research for example: the period of my personal active involvement had passed by the time that I wrote up my research and although I was a known figure to many local participants but I believe that power relationship and personal feelings about events in the life of the school will have been negated by the passing of time and the low risk nature of talking to me confidentially and on recording process.

I am aware of criticisms in research literature on the disadvantages of research methods and how I turned the disadvantage to advantages (section 5.6.4) particularly in relation to my personal involvement. As a founder and former Headteacher at LIBS this is a significant risk.

I seek to be very clear in acknowledging this is as personal informed research as well as giving voice to others. I consider the work has been enhanced by my personal history and involvement that addresses, in part, Riege (2003) concerns around reliability and validity tests in qualitative data and case study research.

I have found no single, coherent set of validity and reliability tests for work such as this study. According to (MacDonald, Kushner et al. 1982) perfect reliability and validity are impossible in case study research. I am confident that my role gave me a unique and privileged lens for examining this case study.

I consider the work has been enhanced by my personal history and involvement and that this addresses, in part, Riege's (2003) concerns around reliability and validity tests in qualitative data and case study research. I have found no single, coherent set of validity and reliability tests for work such as this study. Indeed, according to MacDonald and Kushner (1982) perfect reliability and validity are impossible in case study research.

4.9.2. Transferability and generalisability of my research

Hammond (2013:80) defined generalisability as 'refer(ing) to the feasibility of using an insight developed in one context and applying it in another,' and the findings of this research may have relevance for others working in supplementary schooling and researching the wider field.

However, I am not claiming that this is certainly so and do not believe that transferability or generalisability fully emerge from my findings or processes and were never intended to be the case as I was interested in reflecting on ways to inform a case study of one SS with helpful insights and examination of aspects of others (see appendixes: 2 -3).

Like Bryman (2008) I am not simply laying bare how members of particular social groups interpret the world around them but am aiming to place the interpretations that have been elicited into a social scientific frame, and therefore sought some quantitative aspects of my research to locate this SS LIBS in the wider field of supplementary schooling alongside my more local exploratory qualitative research:

knowledge is a form of generalisation too, not scientific induction but naturalistic generalisation, arrived at by recognising the similarities of objects and issues in and out of context and by sensing the natural covariations of happenings’.

Stake (2000:22)

Therefore, I generalise, but do not claim generalisability, and while qualitative research methods are more suited to the task of understanding participant motivations there are limits to what can be claimed.

4.10. Data Acquisition

Throughout my study I have given thought to what constitutes ‘enough’ data. Saunders et al (2003) reported that using multiple sources of evidence can – but do not always- increase the authenticity, reliability and validity. Consequently, I spent some time looking at other settings and thinking about sample nature and size and if one school was an adequate case, before deciding it was sound. I drew on questionnaires, interviews and document analysis, always realising that the researcher is an observer (Yin 1989a).

In terms of data gathering plan, I collected existing documentations that included letters, memoranda, administrative documents, newspaper articles, minutes of meeting, reports, feedback or any document that is germane to my research questions in the form of my case study. They are useful for making inferences about events however, they could lead to false leads, and I sought to triangulate and verify issues I saw as important as I progressed.

In addition to primary data, I gathered secondary data that includes historical, cultural, political and educational data; using different resources such as books, journals, newsletters, electronic databases, statistics to respond to the research questions. The secondary research undertaken has several advantages as Sharp and Howard (1996) declared ‘secondary data exists in considerable quantities and may contain information that is fairly easy to collect, something that would be difficult to the lone researcher’.

4.11. Data security

The requirements of the Data Protection Act 1998 and the UWE- BERA code of practice in relation to research data were followed during my research. Any uniquely identifying information, for example if a respondent chooses to add his/her name and contact telephone number to the questionnaire indicating that they are happy to take part in further discussions, was held securely and only for the purpose of the immediate research (see appendix: 3).

In order to maintain confidentiality and secure privacy I kept data secure by locking up field notes and data transcripts, encrypting electronic data and storing recordings securely (see appendix:2). Research participants were given a covering letter (see appendix: 4) if completing the questionnaire or taking part in interviews. I was careful to give potential respondents choice whether to participate and made informed consent and clarity over the right to withdraw a priority.

I did not anticipate that the collection of data via the questionnaire would provoke any obvious identification of individuals or other ethical issue but stored the responses securely. Interviews offered the chance to be more revealing and therefore offered greater risk, but I was careful to promise as much anonymity as was possible, and also took care to store the materials securely.

4.12. Ethical considerations

All human research, especially research by direct contact with people, has ethical dimensions. According to Bell (1999) it is important to identify strict ethical standards when conducting research and to maintain these throughout the research process. After the initial, stages of planning the research project I applied for and gained ethical clearance from the university, and always sought permission to interview from the leaders of SSs identified to be part of my data gathering as recommended by Taylor (2011).

For example, I created consent forms and circulated them to all parents to give permission for their children to participate in my research (see appendix: 4).

Fowler (2009) suggests that like all research that involves human subjects, the researcher needs to be attentive to the ethical manner in which the research is carried out. A basic guideline is that the researcher should make sure that no individual suffers any adverse consequences as a result of the questionnaire.

Fowler continued, to the extent that it is feasible, a good researcher also will be attentive to maximising positive outcomes of the research process. Much research literature (Bell 1999) explores the risk of unethical researcher behaviour, as well as people feeding the researcher the answers they want to record, or feel they want to make particular political points or commentaries, and therefore I was careful around possible bias, motive and perspective.

I encouraged honesty and openness through clarity around not being coercive or pushy. For example, I emphasised the right to withdraw at any point without penalty, informed consent, right to anonymity, right not to answer a question (s), right within any subsequent interviews to withdraw or refuse to answer and the use to which the information will be put as per a standard ethics protocol governing confidentiality and control of data (Mienczakowski 1994). Furthermore, after transcription of interviews, I made sure that all interviewees reconfirm the accuracy of their answers to avoid any misunderstanding,

Ethical risks can be hard to predict due to the nature of human interactions (Bassegy 1999), and since this is a study investigating cultural practices there is potential for sensitivities. Therefore, I considered the religious, cultural and social aspects of the chosen subjects and gave thought to how far social backgrounds, religious, linguistic and offer affiliations might present issues.

The principle ethical issue is that it is near impossible to anonymise the case study school: a simple internet search of my name would be likely to link me to LIBS, and therefore I decided this could not be achieved. However, I have scrutinised my data and feel there is no reputational or self-esteem risk involved in my findings.

Due to the sensitive nature of the research on young people's lives, and their experiences, it was anticipated that my research may face some ethical difficulties which is very relevant to the BERA (2004) requirement to comply with Articles 3 and 12 of the United Nations Convention on the rights of the Child.

Some of my participants were under eighteen and thus potentially vulnerable people, additionally many spoke English as an additional language, did not know me and may have not immediately have wanted to trust me.

To safeguard the research, it was essential to gain permission from gatekeepers such as governors, negotiate access and be seen to behave ethically.

Gray (2004) suggests that encouraging participation in the process assists in gaining access, and consequently I adopted the code of practice, guidelines protocol of the UWE and BERA practice for ethical research to avoid any reputational risk to myself, UWE, the SSs, my community, my relationship with the Libyan government and the Libyan Embassy in London.

Power relationships in work such as this can present problems- in some contexts I was an ex-colleague, ex-employer or manager, community figure and in others an unknown quantity. I was also constantly aware of the respondents' understandable mistrust of authority.

I made a full and honest explanation of the purpose of my research, but also my role as giving voice rather than giving an opinion and tried to establish an impartial rapport and a non-threatening environment, in which respect for the dignity of individuals, and their welfare, are paramount.

I was mindful of Giddens (1984) guidance that many case studies are led by people who have direct or indirect power over both those being studied and those conducting the investigation, which can form a conflict of interest and hinder the credibility of the study.

Ethically it is also important to acknowledge that I started my research self-funding myself, that after two years I was granted a full scholarship from the Libyan Ministry of Education, and then the collapse of government in Libya due to the war ended my scholarship support.

This did not affect the outcomes of my research, although it created unexpected financial pressure that delayed the completion of my research.

4.13. Section review

This chapter covered the methodology considerations around ensuring objectivity in responding to my research questions. Case study is used here to produce context-dependent knowledge (Flyvbjerg 2004) and to get the best possible answers to the questions (Gillham 2000). This was combined and further extended by using my experience, knowledge and understanding of supplementary schooling and previous research, including in aspect informed by Hyett's (2014) notion of life history methodology, and writings on an insider researcher perspective.

Shifting from being an advocate to a scrutineer allowed me to expand my knowledge about both academic research and my case study. Becoming an impartial researcher led me to consider my approaches to data and to distance myself from direct involvement with supplementary schooling. I believe this achieved greater reliability and validity and blending mainly qualitative approach supported with some quantitative research was the best response to the research questions. Johnson (2007) argued that the use of multiple approaches results in a mixture or combination that has mutable (convergent and divergent) and complementary strengths and non-overlapping weakness:

the idea of complementary strengths means that the whole in a mixed research study is greater than the sum of the parts'.

Johnson (2014:53)

The following chapter explains the tools adopted in my research to gather data to answer the research questions. It will explain how piloting was a useful tool in both interviews and questionnaires, advantages and disadvantages of the selected tools, sampling, challenges, accessibility and data gathering process.

5. Research Methods Chapter

5.1. Section Rationale

This chapter explains how I planned data collection with a systematic consideration of the strengths and suitability of research tools, and relative risks to validity and reliability, and how I overcame or reduced them.

5.2. O.C.R.A. framework

I have used a case study approach informed by aspects of my personal life history which led to specific research tools being chosen, principally a pilot phase of open-ended interviews in the pilot case study setting followed by a questionnaire to inform my five questionnaires to Libyan and other SSs across the UK, and then interviews with a range of stakeholders in my case study school (see section 6.2 and 6.3).

While I was analysing data from my piloting stage I noticed that respondents highlighted some common themes of supplementary schooling, which were also reconfirmed by the data collected from the BSSsF. I thought carefully about how representative these themes were of the emerging data. I classified these as four fundamental elements of supplementary schooling: **O**bjectives, **C**urriculum, **C**ommunity **R**elations and **A**dministration (O.C.R.A.). I experimented with using this as a framework for coding my data to answer the research questions. For example, in planning interview and questionnaires I drew on O.C.R.A. to make the structure ready for my analysis.

The piloting stage directed me to O.C.R.A. (see section 1.6) that came from analysis of pilot study data which was coded in sections and used all the way from preparing questionnaires and interview questions to data collection, presentation of data and analysis with an aim to arrive to the writing stage and respond to the research questions.

I coded the data using O.C.R.A. framework to guide and help me understand and manage my data presentation, for example, the relationship section covers learners' relationships with their classmates, teachers, parents, friends, relatives in Libya, with mainstream schools, and with their community in the UK. Therefore, I am not underestimating other factors here but I am following the emphasis of key themes emerging from the data.

5.3. Research timeline

I started my research in October 2008 and concluded my main data collection in June 2016 (see paragraph below) after stopping any links with LIBS in 2011. This formed three academic years each as an insider, five years as an outsider.

The initial plan when I started my research in 2008 was to focus on SSs in the South West of England and to conduct a case study in LIBS which I established in 2006, and ran until late 2010.

Personal reasons, and the changing relationship between Britain and Libya, delayed the progress of my research (see section 2.2). I certainly had more thinking time than expected which enhanced my knowledge and made my conclusions richer.

The only data collected after 2016 was a telephone interview in early 2018 with a former diplomat jailed from 2011 until 2016 as a member of the former Libyan regime. It was arranged to discuss changes after the NATO intervention and the withdrawal of support from Libya for my research in 2011.

I had to take a risk to get to know where this released Libyan diplomate was, and how to get to speak to him but it was worth the risk taken as I gathered valuable and accurate data that may not easily achieved without this contact.

My research aspires to give voice to a sample of the users of, and stakeholders in, SSs and to explore their motives for using those schools.

It is almost impossible for an individual researcher to select the whole population to conduct research (Gobo 2004) as it would take time, money and impossible effort to reach the whole population and get feedback and would be undesirable as the mass of data might be repetitive and unmanageable or worse not illuminate the case. The researcher has to identify the limited conditions that will be researched and refine their tools to obtain reliability and validity (Fisher 2007).

My method chose participants arbitrarily from possible participants although I was obviously identifying those, and due to this, it is almost impossible to select them systemically and totally impartially.

Non-probability sampling was used to managed numbers and limited sample sizes (Saunders et al, 2012) with the added benefit that this method tends to be more convenient and less expensive for the researcher (Oishi 2003).

I found non-probability sampling to be the most suitable method to use, which Saunders et al (2012) note is often used when working with very small samples from a larger population.

Once I had obtained data, I then used my O.C.R.A. framework to analyse the data (See sections 5.2, 6.2.1.and 6.3.1).

The below two tables indicate the timeline of the research that contains the data collected from both questionnaires and case study including interviews starting by a summary of data sample types, size, and methods. These two tables are useful as they help the reader to understand when the research was been undertaken and what informs it. In the data citations, the number refers to the question number of the questionnaires or interviews and the full questionnaires and interview schedules are included in the appendix as examples.

Source of response	Respondents	Year	Appendix	Code
Headteachers of BSSsF	45	2009	4	Pilot Q
Learners at Libyan schools	35	2010/2011	2	Learners Q
Parents at Libyan schools	21	Pre-2011		Parents Q
Parents at Libyan schools	25	Post-2011	1	Parents Q
Staff at Libyan schools	14	Pre-2011		Staff Q
Staff at Libyan schools	16	Post-2011		Staff Q
Total	156			

Table 2: Source of data in questionnaires

Data sources	Method used	Year	Code
Libyan Diplomat	Archive	2006	Libyan D. A
LIBS Deputy Headteacher	Interviews	2009	D. Head. I
CSS	Field notes, interviews and observation	2009	Pilot. C
Bristol City Council Councillor	Video interview	2009	BCCC. V
Learners	Focus Group	2010	Learners. FG
Community Leaders	Interviews	2010	C Leader I
BSSsF Coordinator	Video interview	2010	BSSsFC. V
Parents	Interviews	Pre-2011	Parents I. Pre
Staff,	Interviews	Pre-2011	Staff I. Pre
Headteacher	Diary	Pre-2011	Head. Diary
Minutes of meeting	Archive	Pre-2011	Minutes. A
UKAS Chair's statement	Archive	Pre-2011	C. UKAS. A
Visitor's Report Notes	Archive	Pre-2011	Visitor. A
External Agency's report	Archive	Pre-2011	External R A
Learners	Interviews	2010-16	Learners I
Acting Headteacher	Interviews	Post-2011	A.Head I
Acting Headteacher	Phone Interview	Post-2011	A.Head PI
Parents	Interview	Post-2011	Parents I Post
Staff	Interview	Post-2011	Staff I Post

Table 3: Source of data in case study

5.4. Engaging with research tool design and use

Case study and personal life history are well respected methods of qualitative research and provide an alternative to empirical methods for identifying and documenting a pattern of individuals and groups. The most commonly used methods associated with achieving validity and reliability in case study and life history are summarised below.

5.4.1. Interviews

5.4.1.1 The nature of interviews

An interview is ‘a conversation between the interviewer and respondent with the purpose of eliciting certain information from the respondent’ (Moser and Kalton, 1971:271) and, according to Saunders et al (2000) may be used in exploratory, descriptive and explanatory studies.

Denscombe (1998:109) notes that ‘this is not always a naturalistic sharing of information, stating interviews involve a set of assumptions and understandings about the situation which are not normally associated with a causal conversation’. Three models for interviews have been identified in this field: the unstructured interview; the semi-structured interview; and the structured interview (Yin (2003 and 2014), Sekaran and Bougie (2013) and Robson (2002)).

The unstructured interview has no set sequence of questions; the structured interview is usually conducted with a view of acquiring information about specific facts around topics which are known to the researcher before the interview begins (Sekaran and Bougie 2013).

The open-ended question asks for both facts and opinions from respondents; the focused interview follows already delineated set of questions while the structured interview is usually used to obtain quantitative data (Crabtree and Miller 1992).

The semi-structured interview, however adopts a middle ground as the interviewer does have a sequence of questions to be asked during interview but has considerably more freedom to change the sequence, wordings and time allocated to each question based on the needs of each separate interview (Robson 2002).

In fact, the semi-structured interview is usually a combination of both structured and unstructured formats in one interview. In the semi-structured interview, the format and ordering of the questions are informed by the ongoing responses of the interviewee to the questions posed (see appendix: 3).

5.4.1.2. The benefits and challenges of interviews as a research tool

Birmingham and Wilkinson (2003) argue that sometimes, it can be difficult to accurately distinguish between unstructured and semi-structured interviews, and the criteria for each may appear similar:

unstructured interviews are controlled and directed by the interviewee, whereas semi-structured interviews have predefined areas for discussion. In the semi-structured interview, the format and ordering of the questions are informed by the ongoing responses of the interviewee to the questions posed’.

Birmingham and Wilkinson (2003:47)

The unstructured interview is a very flexible approach whereas the semi-structured interview is less flexible, however, some (Turner 2010) see the structured interview as no more than a questionnaire that is completed face-to-face and controlled by the set of questions prepared in advance. Despite this I decided to choose semi-structured interviews as my research aims were clear, and I wanted to be responsive to interviewee comments and set respondents at their ease in interviews.

Consequently, semi-structured interviews utilising both open and closed questions, and lasting from ten to fifteen minutes were used allowing the interviewees to express their thoughts in their own words, with minimal imposition from the interviewer: as Oishi (2003), argued, the role of the interviewer in assuring valid and reliable data for such important interpretations should never be underestimated.

Face-to-face interviews allowed me to monitor non-verbal information directly, and since conversation is a basic mode of human interaction (Kvale and Brinkmann 2009) this also made it easier to modify questions as required or to rephrase questions that were not immediately understood by the interviewee. Other visual clues such as indications of discomfort or anxiety which are not available without that person to person contact, for example in telephone interviews, can also be picked up in a face-to-face interview (Sekaran and Bougie 2013).

Interview, therefore, potentially gives a better insight into the subject of the study as it allows for a more personal and insightful access to data (Wilkinson and Birmingham 2003).

It is a method of acquiring rich, detailed and in-depth information about participants' experiences and views on a particular matter (Turner 2010). This flexibility, Hollway and Jefferson (2000) claim, means interview is the most common qualitative method used in the social sciences, since an open-ended interview can put the interviewee at ease and reveal information about interviewee opinions, feelings, and goals (Hollway and Jefferson 2000).

Securing a narrative approach to give stakeholders and myself voice was important in facilitating an unbiased comparison between their and my views of the daily operation and impact of the SS. I also wanted to observe the human interactions taking place as body language can be a powerful indicator of relationships and power.

I chose the qualitative interviews in part to secure Yin's (2003) notion of guided conversations with respondents. I was also aware that interviews give an additional benefit when working with people who may have restricted written literacy in a particular language and therefore might struggle to complete lengthy questionnaires, as well as that both interviewee and interviewer might benefit from being able to ask the other for clarification.

An interview protocol, or a set of rules and guidelines to be used for the conduct of the interviews, was developed consisting of pre- and post- interview guidelines and also the set of questions which were asked during the interview. I followed the suggestions of Boyce and Neale (2006) on limiting open-ended questions, listing fifteen, with possible probes to elicit more information from participants attached. I also followed Robson's (2002) and Yin's (2003) suggestions that flexibility to adjust and ask fewer or more questions yields the best results.

The disadvantages of interview include the costs in terms of time, effort and money of visiting people if the desired respondents are in geographically diverse locations. Sekaran and Bougie (2013) see this is an especial risk where face-to-face interviews are needed to allay any participant fears about privacy or other issues.

5.4.1.3. The interview process

For the purposes of my research, semi-structured interview was employed using broad open-ended questions (Wilkinson, Economic and Social Research Council (2008), Birmingham, (2003), Boyce and Neale (2006), Jacob and Ferguson (2012)) because I already has some experience and knowledge in the area of the subject matter of the interviews and the semi-structured interview allows for flexibility within each interview so that optimal information is obtained from participants also semi-structured interviews technique is an exploratory approach (Wallace 2010).

It is also the optimal method where I wished to discover what is known about the concepts in question from the interviewee's perspective (Chenail 2011). Furthermore, the open-ended question also allowed me to follow up questions and prompts based on the answers received from interviewees.

Open-ended questions encourage the interviewee to provide more information than do closed questions (upgrading). Boyce and Neale (2006) asserted that in-depth interviews are useful when you want detailed information about a person's thoughts and behaviours or want to explore new issues.

I have used interviews as a tool in my research as a way of obtaining detailed information about Libyan schools and SSs in the UK as other research tools seem inappropriate in my research. Interviewing was a route to giving voice to multiple SS stakeholders where I noticed that some of my interviewees went beyond the question and started expressing beliefs and also to be emotionally affected by that. This is one of the examples of the unexpected depth of a narrative approach.

Following approval from trustees of the relevant SS to interview some learners, parents, staff and others if needed, I started the interview process, promising where anonymity and confidentiality and offering the interview reports.

At the start of all interviews I reassured interviewees that data would be coded and treated as confidential, following UWE policy and procedures. I also offered them not to say what may feel uncomfortable in the interview but write it down if possible.

Interviews took place in various venues and varied in lengths, with the longest at an hour and a half, but expected to last for one hour. Personal interviews took place during weekends only due to the nature of the interviewer's voluntary involvement.

All interviews were recorded with digital tape recorders and some notes were taken after permission was given. This is because recording provides a completely accurate record of what each person said, allowed me to listen and respond more rapidly and make better eye contact and better rapport. It also allowed frequent replaying of the interview for transcription.

Nonetheless, recording possibly makes the interviewee nervous and less apt to respond freely at the beginning, and it may also make the interviewer less apt to listen since it is all being recorded and may lead to difficulty in locating important passages on a long tape and increasing costs of data gathering.

Semi-structured interviews were conducted and included open specific and closed questions allowing the respondent to describe fully their thoughts and reasoning. However, there are four data quality issues relating to the use of semi-structured interviews: reliability, forms of bias, as well as validity and generalisability. Allowing some flexibility in answer length resulted in sometimes unexpected and honest relaxed answers.

5.4.2. Questionnaire

5.4.2.1. The nature of questionnaires

The questionnaire method pursues, Colo (2009) argues, two main purposes: describing certain aspects or characteristics of population and/or testing hypotheses about the nature of relationships within a population.

Mary (2010) points out that questionnaire can be used in both quantitative as well as qualitative studies, and that the questionnaire method can be broadly divided into three categories: self-administered (often mailed, but also online or computer based) non-face to face questionnaires; the face-to-face interview where the respondent is asked a question and the researcher records the answer; and distant (often telephone) questionnaires read to the respondents.

To be most effective questionnaires must be clear, easy to read and pleasant to the eye with an easy to follow and understand sequence of questions as there is no one to explain the meaning of questions to respondents. Questions can be closed or open ended with the range of possible responses determined by the researcher:

questionnaires are actually composed of several research techniques, developed by a variety of disciplines’.

Colo (2009:15)

Responses to closed questions are easier to collate and possibly to analyse, although longer, more detailed responses are often obtained from open questions. I decided to choose a mixture of closed and open response questions: close response questions chosen because of the large number of subjects in the study and open elements to gain key details.

5.4.2.2. The benefits and challenges of questionnaire as a research tool

Questionnaires are fairly easy to administer, often with clear data and easy to see main theme or patterns and can provide an overview about the area of the research in very early stage, but they also carry possible risks. Colo (2009) argues questionnaire instruments tend to be looked at as scientific by lay people, particularly when they produce quantitative data, and so may be overused or over-trusted by those who lack confidence.

Denscombe (2010) sees the main advantage of the questionnaire as allowing large amounts of information to be gathered in a short period of time, relatively cheaply, but says this method lacks the ability to allow the researcher to judge or reflect emotions and experiences or explore issues.

Questionnaires can be intrusive or time consuming and have no ethical filter: they are not usually being administered by someone who can see if distress or upset is being experienced by the respondent.

It is true that some possible respondents will just choose not to engage with a questionnaire, regardless of how carefully a researcher may encourage participants to take an active part in the research process (Cohen, et. al (2000), Evans (1984) and Bell (1999)).

None the less Denscombe (2010) points out the value of questionnaires in: securing anonymity, their cost effectiveness for a possible return of large amount of data, and ease of use. I needed to encourage honest answers, and when dealing with Libyans was conscious of possible reluctance or care in responding because of Libyan politics.

Questionnaires can always be something of an intrusion into respondents' 'life' in term of the time taken to complete the questionnaire, the level of sensitivity, possible threats of the questions, or the possible invasion of privacy.

Questionnaires do, however, lend themselves to more quantitative forms of analysis. This is partly because they are designed to collect discrete items of information, namely either numbers or words that could be coded and represented as numbers (Blaxter, et. al (1996):

the disadvantages when using the questionnaire might not provide a true reflection of the respondents, low response rate, no opportunity to correct misunderstanding, inability to control and check incomplete responses and limit the respondents' answers'.

Oppenheim (1992:102)

To avoid these problems, I provided contact details via e-mail, address and phone number in case they had any comments. In addition, I think that, this problem has been overcome by providing open-ended questions and offering space for participants to provide comments separately which were welcomed by parents and staff.

5.4.2.3. Focus Groups and Focus Group Questionnaires

Focus groups are also a qualitative data tool bringing small groups together with a moderator to consider a specific product or topic (Flores 1995). 'Focus groups aim at a discussion instead of individual responses to formal set of questions which may or may not be representative of the general population' (Hyett 2014:893).

Unlike an interview, which 'usually occurs with an individual, the focus group method allows members of the group to interact, stimulate and influence each other during the discussion' (Flores 1995:74) which can help some respondents articulate and explore their views.

‘The Focus group can be used flexibly’ (Yin 2014:216). And permits alternative ways of obtaining information without as much formality (see appendix: 2). It also has efficiency savings, for example all participants can be briefed together and have informed consent, the right to anonymity and withdrawal explained (see appendix: 4).

5.4.2.4. The questionnaire process

I have used the qualitative research to explore words, categories and dimensions to include in some structured questionnaires then I tested and validated how well the questionnaires operated (see appendix: 3). Johnson (2014:52) suggests ‘together, the qualitative and quantitative approaches produced a superior questionnaire.’ The involvement of large numbers of respondents in a wide and distant locations.

This included around forty-five SSs in the South West region and about twenty-three Libyan schools located in England, Wales and Scotland. As we can see that the sample size and the geographical area is relatively big, hence, a questionnaire was an appropriate tool to ensure it represents all the characteristics of the large group.

5.4.2.5. Designing, piloting and implementing the questionnaires

Question length, wording and simplicity were the key to designing good questionnaires for children, so in general it is advisable to stick to short questions with straightforward grammar. However, studies have shown that children take longer than adults to process information (Gray (2002) and Kail, (1991)), therefore some clear and helpful introductory text may prove an advantage, even if it does result in a longer question overall (Borgers and Hox (2000) and Holaday and Turner-Henson (1989)).

Ensuring clarity also means thinking about how a reader will understand a question; Holaday and Turner-Henson (1989) exemplify this by describing how one group of under-eights responded negatively to a question about whether they had been on a ‘school field trip’ for the reason that they had only been on a class field trip.

Thus, it was vital to consider the risk of misunderstanding as several home languages were involved, and careless use of words might have an impact on comprehension and response and therefore on accuracy and completeness of data (see appendix: 1).

There was a need for clarity and simplicity in designing my questionnaires, and De Leeuw et al (2002) note that even a relatively long introduction can be made up of short, simple sentences. My questions were designed to not be complex, confusing or repeated as once the questionnaire is distributed it cannot get it back for correction and all my questionnaires were intended to be self-administrated and manually analysed. I allowed an open-ended question to offer space for participants to provide comments separately.

The three-part online questionnaire of mostly closed questions was designed to reach British resident Libyans using SSs across the UK. Part one related to mainly quantitative general school information; part two asked respondents about the school management; and part three related to society, culture, and motives for using the school. A covering letter and consent form was used with the questionnaire (see appendixes: 3).

Questionnaires can suffer from low returns, but I hoped that direct contact with the BSSsF, and through being a UK resident Libyan would help me achieve a good return rate. The situation of being 'known' to respondents does present some issues around risks of people telling you what they think you might want to see/hear.

My initial return from the BSSsF was 90% the same day, rising later to 100% but return rates were disappointing from the three online questionnaires. An initial 5% returns from the Libyan SSs was improved after using direct contacts and UK-Libyan Facebook accounts and other social webpages to explain the importance of my research to shape the future of Libyan schools in the UK.

I also contacted Libyan Mosques around the UK to announce the religious duty towards such an important research. This recovery strategy worked well and enhanced the response rate of my three online questionnaires to 25% of my target number of 100 responses of each type of the online questionnaire.

In Libyan culture, the difficulty of getting reliable information from questionnaires is due to participants not knowing me in person and not having a need to be polite or open. I tried to overcome this limitation by stating my name and contact details at the front of my questionnaires as being an insider to the Libyan community as well as have parental responsibilities. Therefore, I had about ten participants engaging with me about the research before I had their responses.

There are some qualitative types of questions that are hardly answered in a questionnaire. For example: one element of research was about culture which requires a qualitative answer, here I noticed that responses were not valuable enough to answer the research questions. I think that some of them were unable to write their responses and others were lacking time.

To overcome this limitation, I shifted this important dimension of culture in to the interview which was discussed in Arabic language more than English, and also I think overcame the disadvantage around the difficulty of getting voice without impeding that voice by sharing these questions not in the questionnaires but in the interviews. However, I found that data collected from questionnaires justified the repetitive nature of narrative gained from interviews.

Swetnam (2000:192) points out that ‘in order to ensure respondents understand precisely what the researcher means with each question, it is worth conducting a pilot phase’, which is also the view of Bell (1999). Also, they argue that all data-gathering instruments should be piloted to test how long it takes recipients to complete them, to check questions and instructions are clear and to enable one to remove any items that do not yield usable data.

Therefore, in the conduct of the pilot testing, efforts were made to ensure the setting, choice of participants questionnaire format and interview methods achieved the intended aims. Therefore, piloting took place with young people, parents, volunteers, community members and staff, often from minority ethnic groups. Prior to conducting the pilot study, considerable thought was given to the features of the design.

The administration of piloting of the questionnaires was carried out with no problems during the distribution and collection process or the arrangements to assist completion. All participants in my pilot questionnaire gave informed consent and had the research explained to them before starting.

A cross-section group of Libyans were involved to see their responses in the pilot phase. The major learning curve was in the layout, rephrasing and reforming my questions to ensure improving the quality of the questions for a quick understanding to achieve better answers for my research questions.

5.4.2.6. Return Rates:

- The group questionnaire: This tool was aimed at Headteachers and Coordinators of BSSsF and was intended to provide me with an overview about these schools, and their core communities/stakeholders. I had a 100% return rate (see appendix: 3).
- The face to face questionnaire: This tool was aimed at extracting data from young learners gathered in a classroom, where I explained the questionnaire question by question to ensure full shared common understanding. Results were collected the same day with a 100% return rate.
- The online questionnaires: Three online questionnaires were used in connection with stakeholders at the Libyan schools around the UK. These suffered from a period of very low return rates, and I had to extend the deadline three times to ensure a reasonable return rate to 25% representing 75 responses.

5.5. Rejected tools

5.5.1. Storytelling, Narrative Accounts and full Life History

Storytelling is seen as the oldest teaching tool in the world and is the mechanism we use for talking about our lives and ourselves. I was intending to use this approach in recounting my experience at the start of my research, and when I was to conduct research in the three example SSs, but as my plans adjusted I decided my voice could become overwhelming, and that one case study setting, and five questionnaires would provide rich data around stakeholder voices and experiences. Elements of this account are, as I have acknowledged heavily influence by ‘life story’ and lived experience (section 4.8).

5.5.2. Observation

Lapan et al. (2012:4) argues ‘all research conclusions are based on systematic observation of data’. As my research partly aimed to provide a deeper understanding of social phenomena: the motivations around supplementary schooling, ‘I needed to know what people thought, but did not need to ‘watch’ them interact or perform tasks in the school settings; I wanted to explain peoples ‘choices, thoughts and backgrounds’ (Silverman 2010:103). I considered the observation method valid and reliable, but not a first-choice approach for these research questions.

It may be that ‘close observation’ also better suits unfamiliar settings, for example PhD researcher Erskine-Loftus (working in 2011) conducted PhD research in the United Arab Emirates as an outsider-researcher limiting her methodology to observation, three semi-structured interviews, attendance data and photographs.

She argued that this was a strong methodology as in Arab culture people tend to give indirect, vague and ambiguous statements in response to unexpected questions or enquiries from strangers so as to avoid offence and conflict, and to maintain social harmony and prevent a public loss of face (cited in Zaharna 1995). My research is in a familiar setting with people who can speak a shared language.

5.6. Approach followed

As I explained in my research journey (see section 2.2) that resulted in sometimes a messy and confusing route a new researcher follows, this section will describe actions took and the learning outcomes of such challenging research.

5.6.1. Making the familiar strange

Stake (2005) writes of making the familiar unfamiliar: of taking something which we think we know and testing our awareness by looking at it differently. I felt I was so close to my ‘own’ SS that I needed to act on Stake’s advice. When I attended a research event in Malmo I realised that I was praising my former school rather than critiquing it. Over time I came to realise I needed to become distanced from that feeling of ownership and a proprietorial viewpoint.

Being a Headteacher of a SS for four years with all the difficulties this community school had faced had an impact on my technique in conducting the early research as well as on talks, presentations and papers related to SSs. Stake’s (1995) notion shifted my perspective from advocacy to scrutiny in the research process. However, my own voice and personal track record in the supplementary schooling arena was substantial and I hope beneficial to my research.

5.6.2. Early steps

Johnson (2012) and Goodson (2013) both demonstrate that researchers sometimes find it difficult to decide what their exact plans are, or determine the position of the research, and I found I was no different initially. At the very beginning I suffered from a lack of experience, and piloted interviews in a CSS, and used a questionnaire for local SS Headteachers (see appendix: 3).

Having gathered some data, I was now able to think about its value and my research tools. A series of short research visits to the Manchester and Leicester Libyan schools followed and once trust was established questionnaires to stakeholders (learners, staff, parents) were conducted in parallel, with later contact with the same schools (see section 6.2 and 6.3).

I felt that looking at other SSs would connect me with Stake's (2009) aspirations around seeing the notionally familiar world differently. The methods evolved and changed subsequent to more reflection, meetings and interviews. A question emerged around the significance or not of typicality and how far this mattered in a case study and in responding to my research questions and informing my conclusions: having three case studies may not provide enough data about SSs in the UK to ascertain typicality and may not tell readers much about the rest of the Libyan schools in the UK. Quick snapshots using a questionnaire method were conducted but this does not necessarily overcome the challenge of studying the depth and the breadth of SSs in all their diversity.

Thinking about typicality again led me to widen my investigation, before narrowing it again. From the 22 Libyan schools in the UK in 2011, the Manchester and Leicester Libyan schools were chosen as case studies in addition to LIBS for two main reasons.

Firstly, Manchester is key because of its size and type, and Leicester because it is 'more like Bristol' offering a key contrast in that sense.

Secondly as the Libyan Embassy in London fully sponsored Manchester while irregular funds go to Leicester as it is a self-funded school this also gave a contrast on funding and sustainability.

Finally, ease of access was secured by being a Libyan, which would probably lead to greater initial trust, honesty and openness and thus the most resonate, accurate and revealing data because I would be coming from a 'known' background- which is important as Johnson (2012:85) suggests 'the research philosophy you adopt contains important assumptions about the way in which you view the world. These assumptions will underpin your research strategy and the methods you choose as part of that strategy'.

While conducting the pilot interviews it became clear that a lot of data would be generated if I studied several SSs: and I decided one SS would form a robust, meaningful and valid case study: one school would be the case.

However, I also wanted to 'see' what was happening in other SSs to help me know what I might need to consider at LIBS and discovering if issues of 'typicality' were important- although fairly quickly I did not fully pursue this for reasons of manageability. The CSS was studied due the unique nature of the performance of Chinese children in Britain- unlike most other ethnic minorities on average they achieve high levels of success in the mainstream schools (Garner (2004) and Bullo-Alos and Wang (2009)).

During an interview the Headteacher of the CSS stated: "we only teach Chinese language as our children have no educational problem at their schools" - other subjects are not taught as there is no demand. A Somalian SS was also considered, to represent a lower-than-average performing group in mainstream English schools.

These three communities Chinese, Libyan and Somali form a small sample of the significant number of diverse communities that are living within Bristol, a major city of the South West region of the UK. I decided this method would have not produced rich data about the SSs individually but would have provided an initial indication of whether the data would be helpful.

5.6.3. Developing the investigation

After conducting studies on supplementary and other Libyan schools I gained a considerable amount of experience that shaped my thinking and helped me focus on my research methods, refining my research questions and tightening my ability with questionnaires and interviews.

For example, I was seen as an outsider to the CSS which made me realise that I was an insider at LIBS and between the two at the other Libyan schools and that either position could invalidate my research, but I learnt that it was important to step aside from being a stakeholder to gain a neutral evaluator opinion. This potential conflict of interests can hinder the credibility of the study (Giddens and Held 1982) and highlights the value of my personal connections on in this field was effective in my methods.

From another perspective my own voice enabled me to be familiar with the field of my research where I was able to focus my framework of data collection and analysis approach to the core areas of SSs. It also facilitated quick understanding of who were the stakeholders of SSs as well as being faced by most of the challenges from establishing to running a SS. This became clear when I started presenting my data of the LIBS case study (see section 6.3).

Discussions of insider research in (Mercer (2007), Teusner (2016), Ellis-Caird (2017) and Ross (2017)) focus principally on criticisms of the position, but my personal experience suggests being an insider researcher can be an advantage in research. For example, when looking at authenticity in the interview recording, the language used impacts on the interpretation as much as being a relative insider or a relative outsider (see appendix: 1):

a unique aspect of 2 LA is that not all linguistic knowledge represented in a second language learner's mind is equal in terms of how readily it can be retrieved and applied in spontaneous communication'.

MacPherson (1997:261)

Arthur (2003) points out even respondents speaking English as a second language has its own effect on the way data is interpreted and transcribed, particularly when dealing with different accents such as strong Chinese-Bristolian, Libyan-English and Somali-English, an insider researcher may be able to overcome this risk to understanding and recording.

I therefore believe that I was able to learn from my own experience as insider and outsider as I had to detach myself and at sometimes had to 'wear the insider hat' for the benefit of my research. As stated, undertaking a pilot case study at the CSS was a key issue of gaining detachment at the very early stage of my research.

In this piloting process, I practiced gathering data from different community schools, culture, faith and educational settings. This data was collected from young people, volunteers, teachers, parents and trustees to be analysed and evaluated to answer my research questions. However, without my personal life history I would not have been able to collect this data in the same way or perhaps even gain access.

At times this felt like being a bridge (hence the title): me as a researcher striding two places; coming from Islamic and Arabic culture and living in a western society; and conducting research that involves different understandings of schooling.

5.6.4. The challenges and advantages faced during data gathering

The main challenges in my research were not related to political, faith, cultural language and issues but being an insider to the Libyan society and aware of the recent political changes. In addition, being Muslim helped me to prepare well for such challenges. Manageability was always a challenge in any research seeking to gain a wide range of views and I have a very large, but securely stored collection of diaries, interview records and questionnaire returns. I believe I have carefully assembled figures and copied across comments and have chosen those which are most representative of people's responses in using extracts.

Politically, the expatriate UK Libyan community was divided 'for' and 'against' the NATO intervention since 2011. Libyans with a view of not supporting NATO were isolated and not welcomed to participate in any Libyan community activities after the fall of the Libyan regime which made them hard to access. I was able to turn this challenge around by sending the online questionnaires alongside personal communication that encouraged them to participate.

Being a male Islamic researcher also presented some issues, I was not allowed to interview some of the Muslim female parents and staff with a view of not mixing with a male stranger without the presence of her partner. I decided to not engage any interviewee needing such provision as I knew that my questionnaires would allow their voice without infringing religious rules.

Recent events in Libya made the ex-patriot Libyan community worried about their identity, and generated caution around what they say in case this affected their relationship or interests, particularly those sponsored by the Libyan Embassy to undertake a post graduate degree in the UK. Therefore, my questionnaires did not ask about the personal details of the participant to reduce caution or worries and gave my participants greater confidentiality and security.

This issue is a mix of culture and Islamic view that does not allow people to criticise others freely or sometimes publicly. For example:

O ye who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: and spy not on each other, nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, ye would abhor it. But fear Allah: for Allah is Oft-Returning, Most-Merciful’.

Qu’ran of Surah Al-Hujurat (Page: 517, Verse: 12).

Although this clearly prohibits statements without evidence or considerable suspicion, my experience in Islamic societies suggests that people would prefer not to say anything rather than being worried about what to say and what to hide.

Two further challenges were failing to get concrete evidence about safeguarding procedures in the Libyan schools in the UK, and the refusal of the Libyan Embassy in London to engage with the research after 2011: they never responded to my emails where I explained the purpose of my research and requested data and meeting with relevant department about their funding rules or involvement with Libyan schools in the UK.

As a result the Libyan Embassy in London was seen as an invisible and powerful stakeholder by myself after 2011, and I decided to interview a former senior member of staff in 2016, as I had done before 2011. Surprisingly, they did not respond to my request nor replied to my emails even though, I previously met the (then) Libyan Ambassador to the UK and the Head of the Cultural Affairs Office in regards to the establishment of LIBS before 2011. Therefore, accessibility of any data from Libyan Embassy as a stakeholder in LIBS was not possible after 2011.

Language could have been a problem, and English was the primary language used in my research, however, I offered to transcribe data into Arabic, or speak Arabic to participants when needed. In fact, three participants requested Arabic and about 10% of my total respondents were home speakers of the Arabic language. Around 90% parent and staff interviews requested this to be in Arabic while 90% of pupils requested English. I was native Arabic speaker and fluent in English and prepared for reducing text by selecting a software that accepts different language fonts.

As one of the Libyan community, with effort I believe I was able to give ‘voice’ to participants from across Libyan schools in the UK and in Bristol as I was already involved with their database and personally known to their headteachers. This allowed me to receive different ideas, concepts, opinions, and thoughts from a variety of participants and consider age, gender and location of the participants and meaning. I believe it would be much harder for an outsider to this community to gain access to these schools at the same level.

The pilot case study and my presenting early research at a conference in Malmo led to a fundamental shift from promoting SSs to studying, analysing and questioning them, and finding valid data about the case school to analyse as a description of the situation at a fixed point in time, rather than presenting my feelings about the case school or claiming generalisability and transferability.

My approach which was a combined one: case study informed by my personal life experience, using interviews and five questionnaires as research tools to answer the research questions. Lincoln and Guba (1985) (cited in Johnson (2014:53) suggest a combined method has a parallel to the metaphor of using overlapping fishing nets to forming one overall net and ‘catch more’.

This is why I decided to use multi methods in my research. Questionnaires and interviews gave me (arguably subjective but) reliable qualitative data in a narrative format: my data is made up of details about life experiences and hopes which make up these SSs’ stakeholders perceptions of their realities rather than one reality. Their perceptions are often subjective, personal and may have flaws, but they are their perceptions. My methodology was influenced by my own, and others’ life experiences, values and perceptions. I would now encourage others to use a mixed methodology.

5.7. Section review

In this chapter, I presented the research methods used and justified such a decision of selecting particular tools to my research as well as how I collected my data. Deciding on such research tools revealed valuable information that added knowledge to the existing one about Supplementary Schooling. There is also some scope for thinking about using the extra data gathered but not used in my research for future publications as my research opened a way for further needed engagement with the way Libyan schools in the UK could be operated to enhance their targets. This has been discussed through the lens of my O.C.R.A. framework in the following chapter.

6.Presentation of Data Chapter

6.1. Section Rationale

This chapter is split into three sections: 6.1. the summary of data sources and the research timeline, 6.2. is the presentation of data collected from questionnaires whereas 6.3. represents data collected from the case study including interviews.

Before presenting the case study in section 6.3, there is section 6.2 that presents the data gathered from core stakeholders for Libyan schools in the UK. This data is aiming to explore the value and purpose of Libyan schooling in addition to considering the risk and challenges Libyan SSs face in order to consider long term sustainability.

For the purpose of this section, please note that SSs indicates both supplementary and Libyan schools unless otherwise stated.

As you will see some of my data is not related to my case study of LIBS but to SSs in the UK that offered helped me to design my O.C.R.A. framework but for the purpose of my research I classified learners, staff, parents and any person, department or organisation with an interest or concern in SSs in the UK as a stakeholders but concentrated on the direct stakeholders: learners, parents and staff.

Accessing one remote stakeholder of the case school proved difficult: the Libyan Embassy in London has a role in determining curriculum and aspects of structure and fees, and although I attempted to engage with them this was without success.

Findings were informed by the themes emerging from early data gathering: O.C.R.A. of the SSs, which was used to structure elements of my analysis.

It is worth mentioning that some data was collected before 2011 (Pre-2011) and some data was collected after 2011 (Post-2011) as the 2011 is when the NATO intervention happened in Libya that resulted in the fall of Gaddafi which impacted upon the way Libyan Schools in the UK were managed.

As shown in Table 2 and Table 3 (see section 5.3) for source of data collected and coding system.

6.2. Presentation of questionnaire data:

As mentioned earlier, based on piloting, the structure of my thesis followed O.C.R.A. framework (Objectives, Curriculum, Community Relations and Administration).

6.2.1. Objectives: What do SSs stakeholders want from their schools?

When the stakeholders of Libyan schools were asked why they felt SS were valuable they replied that attending helped develop Libyan dialects, Libyan identity and Islamic knowledge. Respondents from the Bristol Supplementary Schools Forum (BSSsF) indicated they wanted home language, faith, and culture taught alongside things that supported the content of the national curriculum for example:

we establish our community schools to offer services that are not provided at the mainstream schools. This includes languages, culture and faith’.

Pilot Q-1

The following chart represents the most frequently stated objectives for SSs from the prospective of the forum in number for example: nearly 40 BSSsF stated that language development is their highest priority objective (see appendix: 3).

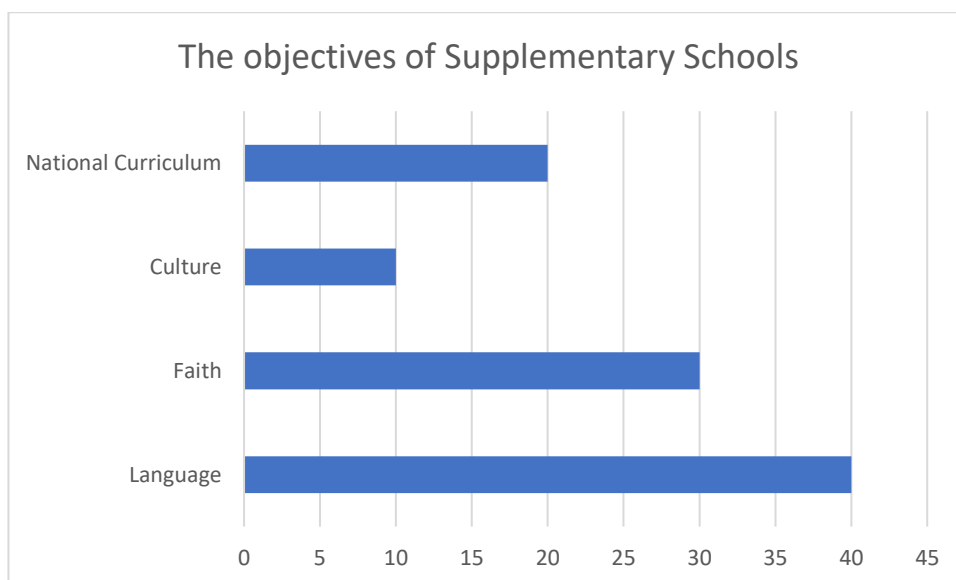


Chart 1: Objectives of setting up SSs

6.2.1.1. What do learners want from Libyan schools?

Learners' responses to the question: why do you come to Libyan schools? included the following:

I would love to learn about our Libyan culture and learn more.

I come to see my friends and learn more about them so we can be close friends.

I come to learn more about my history as it is my favourite subject and learning about Libya is really good.

We get to pray and learn Arabic. We get to pray in the Mosque unlike the English school.

I will need to get better at Arabic for when I am in Libya and to develop my pronunciations as being in English school might stop that.

Learners Q-1

These responses demonstrate a desire to develop 'home cultural' futures. Other learners appear to have a wider view considering educational achievements for returning to Libya and personal inheritance. Some respondents wanted to gain home qualifications:

To get a Libyan certificate.

So when I go to Libya I will understand what people say and what I am saying, there is no point going to your country if you don't understand Arabic and cannot speak it.

To get ready for returning to Libya.

To communicate with my family back in Libya.

Learners Q-2

Some learners were interested in accurate language acquisition:

Because I meet my learning needs extremely well. I learn my own Arabic language and it is a second language for me.

A small number of learners spoke of enjoying particular subjects:

I feel why the head-teachers of the schools put this, because from who will you learn your own country's fascinating and wonderful history. Or for instance the Islamic studies you might as well learn Arabic from your friends and your family but your teachers..... I think the new three subjects are very useful.

Well I'm extremely interested in history. Learning a history of two main countries and more is fascinating. Islamic studies are interesting to teach me more about my own religion but I prefer history. Finally, Arabic well it's OK, it teaches me more and stuff but it's not as interesting as other stuff.

Learners Q-3

And a minority felt further study helped them in their mainstream education:

The full curriculum helps me when I come to do maths for instance in English school most of the time I know what I am doing because I did it in Arabic school.

I am keen to be an interpreter and I need to do my GCSE in Arabic. Here I practice Arabic with a native speaker that I do not have in my mainstream school.

My mother is a teacher here and I see how happy she is because she teaches us Arabic but I would like to teach Arabic to adult at college or maybe university and that makes me very interested to learn Arabic in this unique environment.

Learners Q-4

6.2.1.2. What do parents want from a Libyan school?

Parents were asked ‘Why do you send your children to Libyan schools? Their responses echoed learners, but with some variance as to whether parents are either resident or temporarily staying in the UK.

Permanent UK resident Libyan parents, wanted learners:

To learn Arabic and Islamic studies.

To learn how to be good Muslims.

To socialise with other Libyans and practice Libyan dialect.

To understand the Libyan school environment.

Parents Q-1

Non-Libyan parents stated

To learn the Qur’an and religious studies.

Arabic is my target here as it allows better recitation and good understanding of the Qur’an.

To meet other Muslims and Arabs that may help me raising him in a western country.

To understand the meaning of Quran and practice Islam better than me.

Parents Q-2

These responses clearly show that permanent resident Libyan parents see Libyan schools as supplementary or complementary schools that provide language, culture and faith teachings that the mainstream schools do not provide.

However, Libyan parents who are only temporarily staying in the UK showed concerns about returning to Libyan schools and are worried about reintegrating their children.

One said:

The Libyan school certificate is my target otherwise my son will be behind his age group when I complete my PhD and return to Libya.

Parents Q-3

Another commented:

I cannot be a selfish father where I obtain a better education in the UK and my children lose three years of their education.

Parents Q-4

The risk of falling behind was clearly a preoccupation for many parents, who wanted to:

Get my children the Libyan education as if we are in Libya.

Maintain their Arabic language and keep close to their age group in Libya, so when they go back to Libya they can cope with the Libyan school curriculum.

Make it easy for my children to understand lessons when we go back to Libya.

Parents Q-5

The intended final residency of these parents seems to be key: Libyan parents who are permanently residents and planning to educate their children in the UK seek Arabic and Islamic knowledge whereas those parents who are going back to Libya want the full Libyan curriculum to avoid future educational problem in Libya.

6.2.1.3. What do SS staff want from a Libyan school?

Staff shared the viewpoint of parents that is the immigration state of parents shapes the objectives of Libyan schools. They stated:

The user's state of residency: that is permanently or temporarily resident in the UK relates directly to their objectives.

Those are community driven schools, thus, parents and community must be part of the overall school's strategy and the everyday activities.

The Libyan schools shall offer things that are hard for parents to deliver.

Staff Q-1

Therefore,

- **Permanently UK resident Libyan parents focus on the new Libyan curriculum's emphasis on the subjects of Arabic, religious studies and history**
- **Temporarily resident Libyan parents are interested in gaining a Libyan certificate and preparing the learners to return to schools in Libya.**
- **Non-Libyan parents wanted Arabic language development as a skill for their children in both communications in Arabic and understanding of the Qur'an.**

In addition, respondents from the BSSsF indicated that they provide community services that mainstream schools are not expected to offer such as what wide society sees as 'minority' languages, and teaching about specific cultures and faiths.

6.2.2. What is the curriculum of the case study school and who determines it?

The early interviews, and my personal life history suggested that stakeholders in SSs tend to see them as community founded and led and that this generated a consensus shaped around what was taught.

Typical responses around who determined the curriculum included:

We deliver materials suited to our community. We started by Islamic study then we had to add Arabic to non-Arabic speakers to meet the demand.

We focus on language, faith and culture that the mainstream do not provide.

Pilot Q-2

Contact with other Libyan schools in the UK revealed interesting differences before and after 2011, (regime change in Libya and greater control of curriculum in return for funding) with evidence of a broader curriculum offer before 2011, and some flexibility about what was taught; and then after 2011 an emphasis largely on the three key subjects in the revised Libyan national curriculum: Arabic, religious studies and history.

I also realised that the Libyan policy change has impacted heavily on a sense of ownership and inclusion.

After 2011 the Libyan Embassy grant for the case study school 'LIBS' required that Libyan parents intending to return to Libya were given free schooling while non-Libyan, and those permanently residing in the UK were asked to pay tuition fees. This, and the greater focus on the Libyan curriculum, changed the ethnic composition of the school, and many non-Libyan families reluctantly discontinued using the school.

Some Libyan parents felt:

Since October 2011, we are in control of our school. The school is now a Libyan school. It is good that we are finally benefiting from Libya.

All Libyan children should be allowed education for free regardless of their state in the UK. Libyan sponsored parents should benefit from our school and pay for it to enable our children their rights abroad.

Parents Q-6

Non-Libyan parents said:

We were part of this school but now there is discrimination in all forms.

Why are Libyans not required to pay, while we do?

Parents Q-7

Staff also agreed that the 2011 Libyan policy change impacted upon Libyan schools. There were two points of view; Libyans and non-Libyans amongst parents, but also changes were divisive amongst staff. Libyan origin staff said:

We are now paid and given priority to work for our school.

I am happy as I teach my children the Libyan accent.

Staff Q-2

Non-Libyan staff stated:

We never worked for money, we came here to help our community.

I like the school when it was community based, but it became for one country's users.

I liked my work here as it was volunteering for the sake of Islam and community.

Staff Q-3

Learners also commented on how greater Embassy control had changed the case school, some stated:

It is sad that all my Somali friends left this school.

My Iraqi teacher said to my mother that the new Headteacher did not accept to renew her contract because more Libyan teachers are coming.

Learners Q-5

6.2.2.1. What curriculum do learners want at a Libyan school?

Learners said thing like:

There is no English school that teaches Arabic and Islamic knowledge but I found this here.

We liked the school as it provided us with different things and our needed language.

Learners Q-6

When the curriculum became more externally determined learners seem to have had some understanding of why:

The Libyan curriculum is aiming to prepare us as a student about what is the Libyan society and the traditions of the country, also it prepares us as for the Islamic side of the life.

Learners Q-7

But there was variance on approval:

I think that this school should have a special curriculum that suits students like myself. This curriculum is not easy to comprehend.

As Libyans we need to know our society and our lifestyles.

Learners Q-8

A few learners expressed that they should not be taught the same curriculum as Libyan schools in Libya. They said:

I completely disagree with teaching us the same curriculum as those in Libya.

I did not study in Libya ever in my life, how comes would you expect me to understand the phrases used.

Learners Q-9

6.2.2.2. What curriculum do parents want at a Libyan school?

From awareness of Libyan culture, I considered gender might make a difference in responses to some questions at interview or questionnaire response. I therefore noted the gender of respondents where possible to check whether emerging views differed by gender. One area where there was significant gender-based difference was in response to questions around the 2011 curriculum change.

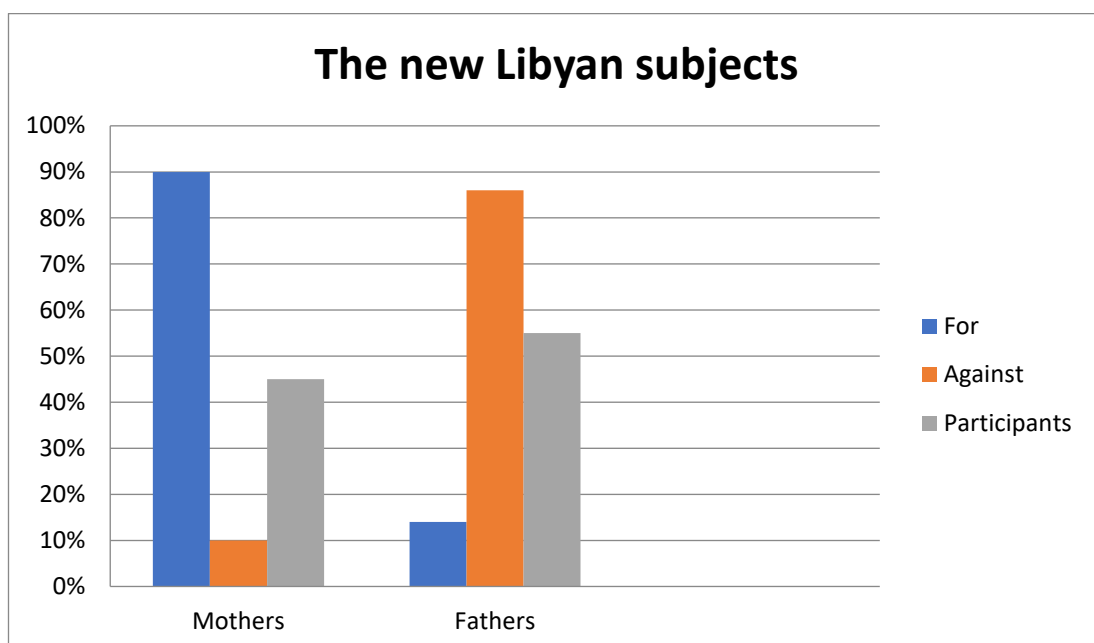


Chart 2: Reactions to the new restricted Libyan SS subjects

The total number of participants of chart 2 was 76 with 60% mothers and 40% fathers. In the parental data fathers' participation is slightly higher than mothers, but mothers are more likely to be in favour of the revised curriculum offer than fathers, for example: 90% of the Libyan mothers participated in my research voted for the new Libyan subjects introduced in 2012 while around 85% of the Libyan fathers participated were against.

Some of the mothers who liked the focus on Arabic, religion and Libyan history felt:

Teaching fewer subjects is better than all of them as children learn the other subjects at the mainstream schools and save us time and efforts.

This was a huge release to women as men have no patience or time to teach children. We all support the reduction. I am sure it is the best way as it is organised and well presented to fill in the gap that British schools do not provide.

It is not bad for those aiming to stay in the UK like me particularly, as I do not have time to help my children at home and want them to learn Arabic rather than other subjects that already covered.

Male parental responses included the view that:

The Full Libyan curriculum enhances children knowledge in all subjects that maximise their achievements at the English schools.

The change is a really bad idea, as pupils will not be able to develop their Arabic in the Science, Maths and so on. In addition, they may not be able to cope with the Libyan curriculum when they go back home country.

It is no good and is not useful for children who might go back to live in Libya, and anyway all modules are supporting learning Arabic, and in first place these schools are found for Libyan families whose one of their parents came to the UK for study.

This reduction will cost us a lot when we return to Libya. I and two others will return home for the sake of our children.

Parents Q-9

6.2.2.3. What curriculum do the staff want at a Libyan school?

Staff expressed mixed feeling over the externally imposed changes, a typical view was that the:

....Arabic language, culture and Islamic studies are vital to all Libyan in the UK. but the full curriculum is also important for those returning to Libya.

Staff Q-4

To summarise-

- **Permanent UK resident Libyan parents described Libyan schools as supplementary or complementary schools. Temporary resident Libyan parents wanted a broader curriculum offer more like that in Libya**
- **The reduced curriculum offer after 2011 suited learners who are permanent residents in the UK as it reduced pressure to learn more**

The wider picture about curriculum from the BSSsF was more community led and often had a specific aim of supporting their learners in the mainstream education system:

- **SSs decide on curriculum based on culture, religion and language of their community or/and users.**
- **Some SSs add English and maths to boost the achievements of their learners based on user's demand in addition to financial support from their local authority.**

6.2.2.4. Why did change to the curriculum matter at the case study school?

The imposed changes made stakeholders question who owned the school and showed dissonance between aspirations for the school. Curriculum range and content change length of teaching and how far the curriculum helped children in mainstream schools seemed to be preoccupations from respondents.

Learners worried about the impact on their understanding:

Since the recent management change, the curriculum has never remained stable for even one year. The amount of subjects we have to study during the year cannot be covered in only 12 hours a week, which is a narrow time.

It is unfair to study two different methods to answer the same mathematical problem and you need to remember that you use a particular method for the Libyan school while the other methods for the English school.

Learners Q-10

Parents' views were more variable:

Recently, the Libyan Embassy changed its curriculum and teaching hours which came from nowhere. Libyan schools have always been delivering the full Libyan curriculum within 12 hours a week. I studied in Libya around 24 hours a week during primary and secondary stages to cover the same amount of subjects my children are studying now in the UK within 12 hours a week.

Most of the Libyan curriculum subjects are already taught in the English curriculum but differently.

I like the reduction of the Libyan curriculum very much, because I send my children to Libyan school to learn these subjects and to English schools to learn the other subjects.

Parents Q-10

Members of staff felt aggrieved that change had been imposed externally:

We never had a plan to change curriculum but this new policy is directly related to what happened in Libya during 2011.

There is a repeat in the Libyan subjects to that of English subjects that would be beneficial if it was made more interesting, as it is taught in the mother tongue. Pupils easily lose interest when the subject is repeated and in a boring form, which results in them not doing so well.

Education time has now been halved which make them lose six hours of Libyan environment that cannot be provided elsewhere in the UK.

Staff Q-5

The 2011 policy change was a watershed moment:

- **Children experienced some disruption around the changes**
- **Libyan parents and staff regretted instabilities of management caused by the 2011 Libyan policy change.**
- **Learners, parents and staff suggested creating a special curriculum for Libyans studying abroad as Libyans resident in the UK needed a different Libyan-focused curriculum.**
- **There were understandable concerns over delivering the same curriculum in the UK in 12 hours per week as is delivered in 36 hours per week in Libya.**

6.2.3. Exploring internal and external relationships of SSs

When I looked at relationships in SSs from the perspective of the BSSsF with mainstream schools, I found that 82% of these representatives stated there is a relationship between their SSs and mainstream schools.

Those relationships were based on benefits to both parties: 68% of responses from the BSSsF expressed the view that the primary concern of this relationship is to enhance the achievements and attainments of their learners whereas 14% disclosed that they benefit from the use of venue while mainstream schools gain financial resources. Yet, 90% of responses from the Forum described having a strong relationship with community and their local authority.

Questionnaire responses suggest relationships between Libyan schools and neighbouring mainstream schools across the UK are under-developed. There are very limited links with mainstream schools and generally little communication between the sectors.

6.2.3.1. What relationship do learners want with a Libyan school?

Several responses from learners were based on comparing their experiences of mainstream schools and those at the SS. They liked mainstream schools staff consistency in dealing with bullying and misbehaviour, their clear programmes, regular holidays and good organisation, and saw their SSs as less well resourced:

English schools are much more organised than the Libyan schools.

If the facilities and treatment, we have at mainstream schools is available here then we will be the happiest children in the whole world.

Learners Q-11

They emphasised the different nature of relationships between staff with pupils:

English school teachers listen to other people's perspective and does not always go with the Headteachers, or Deputy's son or daughter.

In LIBS all teachers treat all kids equally. They stop us bullying each other.

The mainstream settings try to treat fights and problems in the right way and try to minimise them as they follow British rules and regulations unlike the Libyan school.

Learners Q-12

Learners exposed some key issues here but did not clearly say that they were dissatisfied with the Libyan schools but they praised mainstream schools, as a ‘cultural insider’ I recognise this as a cultural habit- a Libyan and Islamic cultural method of expressing a critical point of view in an indirect way to avoid embarrassment or direct discomfort.

Learners commonly pointed out the impact of weekend teaching, especially for teenagers’ social lives, but not all saw this as a negative impact:

I have to do more school work instead of having fun and enjoying myself with my family or my friends, because all my time is taken by school seven days a week.

I have never felt left out or not up to date when it comes to social life despite being a teenager when your social life is crucial.

Learners Q-13

However, most of the responses from learners indicated good relationship with staff and only two learners felt that staff treat their children better than others.

6.2.3.2. What relationship do parents want at a Libyan school?

Parents felt the relationship between Libyan schools and their local mainstream schools are very weak and should be improved for the benefits of both parties:

Libyan schools should be run by professionals and exchange teaching experiences and observations with mainstream schools to enrich the performance of both staff.

Libyan schools should learn from the experience and learning facilities available to them such as their local mainstream schools as well as communities and authority.

I do not know why the Libyan Embassy does not encourage us to create links with the local authority to benefit our children

Parents Q-11

Parent responses again suggest a cultural avoidance of direct criticism of inter-institutional links, whereas staff-parent communication was seen as good.

6.2.3.3. What relationship do staff want with the Libyan school?

SSs staff expressed that their relationship with mainstream schooling is not as it should be but they feel that this is a decision for the Libyan Embassy to make:

Links with mainstream schools could benefit both staff that teaches at Libyan schools as well as learners in addition to possibility of equipment and knowledge exchange.

We cannot communicate with mainstream schools without permission from the Libyan Embassy.

Staff Q-6

They described the relationship with the Libyan Embassy as an inadequate and not considering the best for its community. They stated:

Currently, there is no clear policy and procedures for Libyan schools and the Libyan Embassy is not stable in its operation.

Why does the Libyan Embassy not wish to benefit from the British system that will definitely provide better educational environment to our children?

The Libyan school is irregular in its curriculum and timeframe of schooling. But it is the decision of the Libyan Embassy in London.

Decision-making should be shared between the management team and parents but no orders from the Libyan Embassy.

Staff Q-7

Staff stated that their relationship with learners and parents is good. However, 95% of staff were parents of children in the school, so we might expect this claim.

In summary:

- **Internal relationships within Libyan schools are described as good with small number of learners expressed dissatisfaction towards staff.**
- **Libyan schools have no or weak links with local mainstream schools, communities and their local authority.**
- **Learners, parents and staff praised mainstream schools in terms of methodology and fairness.**
- **Parents and staff feel that the Libyan Embassy should allow them to establish relationships with mainstream schools, communities and local authorities.**
- **The majority of respondents articulated the importance of social life and the impact of the Libyan school upon Libyan families.**

Looking at the relationship from the perspective of the BSSsF, they all agreed and confirmed the following:

- **There have been always good relationships with mainstream schools.**
- **They maintain good relationships with their communities and local authorities.**
- **These relationships benefit all parties and this reaches out to the wider community.**

6.2.3.4. Looking at the relationships after 2011 at LIBS

98% of respondents described their relations within their Libyan schools before 2011 as excellent, but many indicated that 2011 was a watershed. I received very thought-provoking responses from learners over 15 years old, which made me think of the variety and wide vision they expressed. Their responses were unexpectedly unguarded:

The last few years has been the most difficult years for all Libyan schools in the UK due to the bad management and lack of experience at the Libyan Embassy.

I hate this new Headteacher as he knows nothing about our community here. He was sent from the Libyan Embassy to do what they want, unlike our former Headteacher who was doing what our parents wanted.

The change in staff brought all mums to earn money and make shopping but I like that Egyptian teacher, she is very skilled and guess what she was volunteering. Allah gave her no children and she treated us like hers.

Learners Q-14

Libyan parents were more indirect in their criticism about the role of the Libyan Embassy in changing provision:

Libyan schools should follow the education system in Libya but managed and run by the Libyan community in the UK not the Libyan Embassy without supervision from the Libyan Ministry of Education.

I have never seen a professional visit or inspection from educational bodies in the UK. to this school. I was told about the Libyan community in Bristol and in Manchester that are not supported by the Libyan Embassy but they operate better than this school. This is due to their relationship with their communities and local authorities that fund them as well.

Parents Q-13

These data must be interpreted with caution because Libyan parents still need the help and support from the Libyan Embassy even though all parents are not receiving what they expected after the 2011 Libyan policy change.

Parents stated:

Children are safer at the English schools as they all must be Ofsted registered.

The Libyan Embassy eliminated our outside relationships that was a main factor for enhancing the achievements and attainments of Learners at both Libyan and mainstream schools.

Making school more Libyans allowed a stronger Libyan environment but created tension with the Libyan Embassy.

Parents Q-14

Non-Libyan parents criticised the Libyan schools in losing wider community engagement and participation.

They said:

Differentiation in the children's treatment due to nationality has been clear since 2011. We no longer engage in any parent meetings.

I decided to withdraw my children by the end of this year. This school is no longer ours.

Parents Q-15

Staff have stated that they after the 2011, Libyan schools were directly obeying the Libyan Embassy with no leeway for local adaptations:

All critical decisions must be well studied and investigated by all parties first, then comprehensive conclusions can be achieved, not the other way around.

Libyan schools should fall under the rules governing the English schools in the UK.

Libyan schools must follow the rules and regulation in the UK.

Staff Q-8

They were also non-Libyan staff who were not allowed to carry on working or volunteering at the Libyan schools.

They stated:

We used to have good relationships with other staff before 2011 but recently, the Libyan school became only for Libyans.

I saw Libyans favoured by the Headteacher who came to make the school for Libyans only.

Staff Q-9

The following in part addresses the third research question:

- **2011 was a watershed moment for Libyan schools that changed the relationships within and outside the schools.**
- **Libyan learners, parents and staff indicated that the Libyan environment strengthened their inter-Libyan community relationships after 2011 but raised concerns within the wider community and felt this was excluding of others.**
- **Parents and staff at Libyan schools were not satisfied about the way the relationship with the Libyan Embassy changed in 2011 as it imposed change without involving school parents and staff.**

6.2.4. How are SSs administered?

I asked the respondents attending the BSSsF if their schools were registered as charities with the Charity Commission, at Companies House, with Ofsted and the BSSsF itself, with responses shown in the following chart.

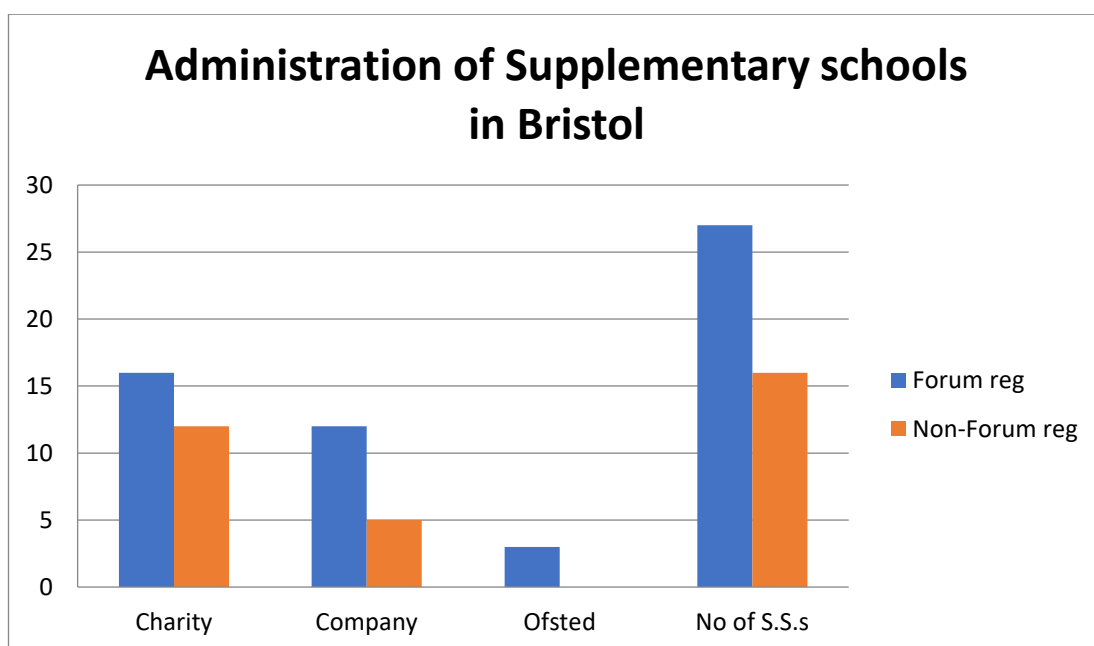


Chart 3: Registration status of SSs in Bristol

Other responses indicated the greatest factors preventing proper legal and administrative registration were funds: the cost and administrative burden of registering; the regulatory rules and scrutiny this triggered and time. Comments included

In 2007, we secured funds for English and maths and that was a great support to our children at the mainstream schools. We were never funded by the council and if we were, we could offer more curriculum subjects.

We were told that the council announced funds to support SSs delivering English and maths, so we introduced them and we were funded. I am afraid that was only for two years, we could not afford such costs.

Pilot Q -3

Securing adequate funds is clearly key in sustainability. Some council funding helped the BSSsF to benefit the wider community by accessing facilities and services to manage the registered SSs. Respondents stated that the BSSsF provided the following benefits:

Opportunity to access field networks.

Access to free CRB checks.

Guidance and follow up to safeguarding young people and protect staff as well as trustees.

Encouragement volunteers for and support for them to strength on their experiences and allow better chances for employment.

Access to Child Training courses.

Access to SSs' annual national conference.

Support and advice on how to start and complete a set of policies and procedures.

Advice of how to register as a charity, as a company, and with Ofsted.

Guidance on achieving standard and/or recognised national level of delivery such as the Quality Framework for SSs, Safeguarding for SSs, Effective Teaching in SSs, Managing your SSs, etc.

Pilot Q-4

6.2.4.1. What do Libyan school learners want from the school administration?

Responses included calls to ensure less content and more time:

The low hours of study make it hard for either the teacher or the student to cover the whole subjects.

Delivering a massive amount of subjects in such a short time badly affects the understanding of the student and the effort of the teacher.

The subjects that are squeezed in such a tight time are already a lot, but when you are given homework for each subject that is way too much.

The current staff are not bad. However, it will be better if there are more professional teachers like those in Libya that they know their subject well.

A proper Headteacher is definitely needed.

Learners Q-15

There is no safety and hygienic regulation in the school.

We use unsuitable toilet facilities.

The exam lengths are too long, three hours!

There should be consideration to the time difference between Libya and the UK, we should not be expected to start an exam by 6am in the UK.

Learners Q-16

Learners here focused on safety and safety issues perhaps since these are a major and significant matter in the UK.

There were other less pressing concerns:

My teacher comes to classroom with coffee and it smells great.

Learners Q-17

6.2.4.2. What administration do parents want at a Libyan school?

Parents also asked for small changes, but were unable to find methods to initiate them or contradicted each other on the source of the problem or the possible remedy:

Our school is not providing what we want. For example: no professional teachers, poor administration, no proper management and we are unable to be involved in sorting this out due to the recent central organisation of the Libyan Embassy.

The Libyan schools here, are run without good supervision from the Libyan Ministry of Education.

Changing teaching hours without stability causes a big issue to all family organisation. For example: stating, half-term and end of school day times are not fixed before the academic year starts.

Parents Q-16

Other parents hoped the Libyan schools would become more like the mainstream schools:

The Libyan schools should be more organised like the English school and have professional teachers and staff.

They should handle things as they should be done and respect kids and manage classes as they do in the English schools.

Parents Q-17

Or called for a closer match with UK rules and regulations

They must follow the rules and regulation in the UK.

The school should fall under the rules governing the English schools in the UK.

Parents Q-18

6.2.4.3. What do staff think about the administration of the Libyan schools?

The following chart summarises what qualifications staff have and if those qualifications are related to teaching in the UK or not. Chart 4 shows around 40% member of staff at LIBS have qualifications in education whereas 60% were graduated in different subjects such as medical, engineering, business, etc.

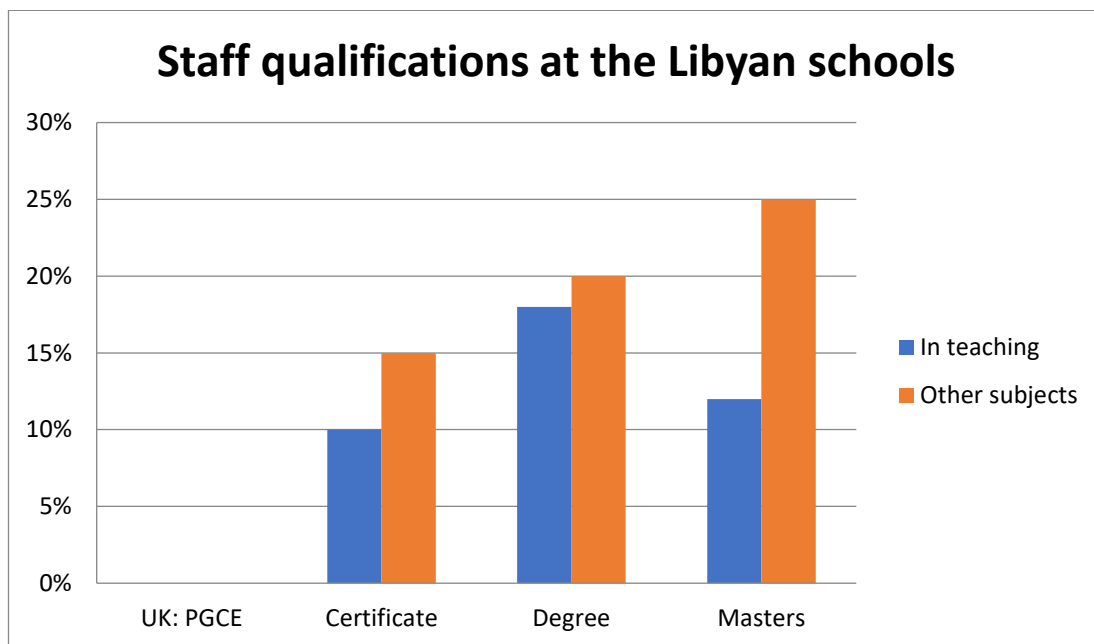


Chart 4: Highest staff qualifications at Libyan schools

Staff teaching at the Libyan schools have no standard UK teaching qualification, however all staff have Libyan certificates, degrees or post-graduate qualifications.

The schools operate for one or two days per week, broken down as 60% at one day per week, either Saturday or Sunday; 40% operating both Saturday and Sunday. All stated that they start at 10am and finish by 4pm.

Libyan SS staff and pupil numbers vary and can be difficult to calculate if attendance is variable or if people do part days. In 2012 there were 23 Libyan schools in the UK. 30% had fewer than 50 learners, 40% around 100 learners and 30% over 150 learners per school whereas the highest number was 650 learners in one school in Manchester.

Staff felt:

The Headteacher should be from Libya with teaching qualifications and more importantly experiences. There is no trainings in place since I joined this school.

Subjects should take into account the need of pupils and where they reside.

All Libyan schools here should be either serve permanent or temporarily resident Libyans. Also staff must have a voice in the school.

Most of the students speak very little Arabic whereas most of staff speak very little English. This create a language barrier and lack of communication and hence staff should be English speakers or sent to improve their English skills.

Staff Q-10

When staff were asked about safeguarding and policies it became clear that most Libyan schools have underdeveloped and variable quality practice in this area.

To summarise the key issues raised by stakeholders around administration are:

- **Learners raised concerns about the lack of clearness in the Libyan schools' operation and safeguarding.**
- **Staff gave no evidence that Libyan schools have an existing policy for safeguarding.**
- **Parents wished for greater external quality assurance, and more attention to safeguarding processes.**
- **Learners, parents and staff requested consistency and clarity in teaching hours and session length at all Libyan schools in the UK.**

It is also vital to state that SSs invariably focused on the difficulty of securing adequate funds as their main 'worry':

- **Secure funding would allow communities to receive regulated supplementary schooling.**
- **There is evidence that government funding to the BSSsF benefited the community and provided quality enhancements and networking and training opportunities.**

6.2.4.4. Looking at the administration of LIBS after 2011

Learners further stated that they have been affected by the policy changes post-2011:

I am not pleased with the administration of the Libyan Embassy as it changes things and implements them upon us while I am the last person to know about such change.

The school administration has been changed a few times in the last two years. Before the revolution, schools were much better organised. The school organisation is very much poorer than before 2011.

Learners Q-18

After 2011, very few non-Libyan parents remained at Libyan schools and therefore, more Libyan voices have been collected in the stakeholder data after 2011. Libyan parents focused on a range of criticisms of the involvement of the Embassy, speaking or writing about free schooling, staff wages, lack of consultation/involvement in decision-making processes, worries about safety and security of children, inadequate organisation and management from the Libyan Embassy. For example:

Parents are no longer part of any critical decisions related to Libyan schools including our children safety and security.

Having free schooling is great idea but unfriendly to change the policy after just one year. They made us pleased but not for long.

I was pleased to see such funds from the Libyan Embassy towards staff but delays in payment and linking payment to politics is the wrong thing to do.

I have been discussing with other parents the administration and operation of our schools and it seems that we all facing the same issue in all schools. This means that the main problem is centred at the Libyan Embassy.

Parent Q-19

Staff shared some parental concerns:

There is no guarantee for wages, but it is at least it is better than before 2011.

The Libyan schools are unable to reject any instruction given by the Libyan Embassy as it controls fund.

Staff Q-11

Staff also felt:

It is hard to understand or predict how the Libyan Embassy set its policies and procedures.

We became embarrassed when the Libyan Embassy imposed new rules as we knew that parents and children will be facing us and complaining.

The continuation of changing the school working days and curriculum made us understand that the Libyan Embassy has no strategy and is not following the former governments plans.

Staff Q-12

Changes imposed by the new Embassy administration/ Libyan government after 2011 made clear that power over a number of issues did not lie with 'local' stakeholders, but was in London and Tripoli, and that the key/most powerful but previously mostly silent stakeholders: the Libyan Embassy now wanted a greater, more public, role:

- **2011 was when silent stakeholders implemented their hidden policy that changed the relationships within and outside the schools.**
- **Libyan parents and staff at Libyan schools expressed concerns about how this was handled.**
- **Learners, parents and staff felt the Libyan Embassy/Ministry of Education could (can yet) be a power for good in UK Libyan schooling, for example helping: process schools suggested legal paperwork, policies, procedures; aiding in transparency and sharing good practice; and assuring consistency and high quality across all the Libyan schools in the UK.**

6.3. LIBS case study

As stated above, based on piloting, the structure of my thesis followed O.C.R.A. framework (Objectives, Curriculum, Community Relations and Administration).

6.3.1. Overview about LIBS

LIBS was established in 2006 as a community SS, then, in 2011, the Libyan Embassy in London funded LIBS and arranged for it to operate under the umbrella of Libyan schools in the UK with its name changed to the Libyan School Bristol (LSB) in October 2011 until it ceased in 2016. For the purpose of my research LIBS or case school is used throughout for simplicity.

The below table provides details of nationalities with numbers for learners and staff in addition to type of venue of LIBS with the number of classes every year between 2006 and 2016.

<i>Academic Year</i>	<i>Learners</i>		<i>Staff</i>		<i>Facilities</i>	
	Total	Libyan	Total	Libyan	Type of Venue	No of classes
2006/2007	36	22	6	5	Scout Hall	4
2007/2008	110	12	13	5	Adult Education Centre	6
2008/2009	74	11	9	5	Primary School	5
2009/2010	54	4	7	4	Youth Community Centre	4
2010/2011	23	2	6	3	Primary School	3
2011/2012	42	39	14	14	College	9
2012/2013	49	42	12	12	College	9
2013/2014	50	40	12	12	College	9
2014/2015	48	33	11	10	College	10
2015/2016	45	30	8	8	College	6

Table 4: Historical data about LIBS

The number of Libyan origin learners fluctuates over time: decreasing from 2006 until 2010 then rapidly increasing in 2011 followed by a few years of stability, then a big drop in 2015. Possible reasons are explored in the findings chapter.

6.3.2. Why was LIBS established?

6.3.2.1. Personal and Community Origins

In part the following explains my focus on personal involvement as an informing method and lens in my work, as well as giving an outline explanation of elements of research questions one and two.

On Saturday 30 March 2006, I invited Libyan families from Bristol and the surrounding area to come to a youth centre near my home to celebrate Eid Al-Adha. Around twenty adults and ten children came and for many it was the first time they had celebrated this religious festival in the company of other Libyans for several years. We discussed the need for establishing a SS. Libyan parent comments at the time indicated answers to some of my research questions today, responses covered:

I spend about £30 every week, plus the risk of driving to Cardiff two times every weekend and tiredness. We do need a school to teach our children Arabic and also to use as a base for us to meet more frequently.

I am very tired from driving twice every weekend to Cardiff to let my children attend my nearest Libyan school. I or my wife go every Saturday and Sunday to Cardiff and waste all our weekends waiting for the school to finish.

Minutes A. 1

That day, one of the fathers who attended the Eid celebration, decided not to send his children to Cardiff any more due to a car accident his wife had when driving their four children to the Libyan school in Cardiff. However, although the idea of establishing a Libyan school in Bristol was welcomed, the number of Libyans interested was not enough to ensure success and, as a group, we were not sure about how to establish it. Thus, I decided to widen the number of invitees to include other Arab nationalities who reside in Bristol area to see if they wanted a SS.

Usually forty days after Eid Al Fater, Muslims celebrate Eid Al Adha. I used this religious event to invite local Arabs in addition to Libyans in celebrating Eid together at a church near my home where around fifty attended from different nations.

During these gatherings it became obvious that Arabs and Libyans shared many reasons for needing an Arabic language school. The objective of the majority of Libyans was a need for accredited certificates from the Libyan Embassy so that children do not miss out when returning to Libya, while the objective of non-Libyans Arabs was to offer Arabic, Islamic classes and a place where children can practice Islamic and Arabic culture and meet each other in Islamic ceremonies. However, the difficulties which were highlighted during the parent consultation process included; how to start and where to start from, financing the school, and ‘what can we get from the Libyan Embassy?’.

6.3.2.2. Seeking funding

To be able to shape the objectives of the school I needed to finalise the financial resources and hence, the first step was that I headed a steering group to meet the Libyan Ambassador in London Mr. Omar Jilban and the Head of Cultural Affairs Mr Hamid Masoud who told us that:

There is a possibility that the Libyan Embassy would accept to endorse certificates produced for a Libyan school and to make them recognised internationally. This requires the school to teach the Libyan curriculum and follow their rules and regulations which may result in us financing the school.

Libyan D A. 1

In addition, they stated that to have the accreditation and the financial support, LIBS had to meet the following terms and conditions:

The primary condition was that LIBS has to have around 100 Libyan learners where 50% of those learners must be children to parents who are either receiving scholarship from Libya or working for the Libyan government.

Libyan D A. 2

6.3.2.3. The Libyan Embassy as a Stakeholder

It is important to explore further this meeting as it is significant in establishing LIBS to formalise its objectives. This meeting gave us clear milestones to reach before deciding on the objectives of LIBS. While I was writing my thesis, I started to hypothesise that the main driver to the objective can be funds (see section 7.4). More importantly was matching the leadership that directs the objectives of LIBS to the interest of the Libyan Embassy. The Head of Cultural Affairs, Mr Hamid Masoud, stated that:

The secondary condition is that the school will be run and managed by a Coordinator of Libyan schools in the UK who is appointed by the Libyan Embassy in London.

Libyan D A. 3

Nonetheless, the most useful benefit to LIBS from this meeting was that staff at the Libyan Embassy agreed to provide accreditation to certificates of LIBS if the Libyan curriculum was taught in addition to implementing general rules and regulations such as teaching hours, term date and school starting and closing dates.

As part of the steering group, we advised parents to establish a school according to the Libyan rules and regulations and to name the school the LIBS and for it to have a Libyan curriculum; to follow the faith of Islam and to be based in Bristol. Additionally, LIBS needed to raise additional funds from the community and subscription from parents to cover essential costs.

Therefore, the objectives of LIBS were finalised at the establishment stage as teaching the Libyan curriculum to meet the criteria of the Libyan Embassy as well as the aims of the Libyan parents and the Arabic communities in Bristol area. The Deputy Headteacher commented:

However, we also made it crystal clear in forms of documentation, personal communication, announcements and public statements to all stakeholders that LIBS was open to all citizens and nationalities.

We have been working hard to harmonise users here. We implemented community cohesion concept as we believe in it. Our religion encourages community cohesion and hence, we must implement it.

D. Head I. 1

6.3.2.4. Community Islamic Ethos Schooling

As explored (see section 6.2) LIBS aimed to be a multi-ethnic Islamic community SS with people from a wide range of nationalities and cultural backgrounds sharing a common goal to teach their children Arabic and Islamic religious values with some level of flexibility to meet future needs. For example, Libyans and Arab nationalities wanted accredited certificates for their children so that they can be accepted when the learners travel to an Arabic country.

For example The Prevent Strategy (Home Office 2007) is part of the UK Government preventative counter-terrorist strategy, ‘its aim is to stop people becoming terrorists or supporting terrorism’ (Harding, 2008). *Prevent* does not conflict with the aims and objectives of LIBS as it supports keeping culture and languages intact whilst integrating into British society.

The contribution of LIBS as consultant with other parties to the Prevent Strategy project resulted in a pilot programme of activity focusing on four strands of work that are ‘A myth-busting booklet, a Muslim questionnaire, a range of grass roots project work and a day conference aimed at Muslims living in Bristol called ‘Building the Bridge’ (Ball, 2008).

6.3.2.5. Addressing Research Question ‘Why did stakeholders want a SS?’

To illustrate the objectives of LIBS from the perspective of learners, parents and staff. I looked in my interviews and questionnaires at why children go to LIBS after attending mainstream schools, learners say that they discover things about themselves and the culture they belong to which raises their self-esteem, they highlighted things like fun, communication with grandparents, fellow Libyans and recitation of Qur’an.

Learners seem to offer a range of personal and others cultural reasons for attending LIBS sometimes both. They mentioned:

I want to speak Arabic to understand my grandmother. Arabic will enable me to get the correct meaning of the Qur'an.

We need to meet up more frequently to speak Arabic with each other.

Every day in LIBS is fun and enjoyable.

My heart was thumping faster and faster, I was desperate and determined to return to LIBS as if I am going back to Libya.

Learners FG. 1

Parents focused on education, culture and Islamic knowledge but also personal enjoyment such as:

I am well-paid in this school, I pay £250 per year for my child but I feel that I shall pay more as my son, wife and myself are getting much more than education.

I was always looking for Libyan social life but the nearest culture available to me at that time was the Arabs.

I am Somali with very little Arabic but enjoyed this school more than the Somali community.

Such an environment is essential, but we did not even have time to explore it.

The Eid gathering is a great chance for us to link up with each other and meet other nationalities. Also, the Ramadhan gathering where we invite non-Muslims to learn about our culture in LIBS was also an excessive achievement to our community.

I did not wish my son to end up losing his Arabic and Libyan identity.

Minutes A. 2

Whereas staff have stated that LIBS provided a unique educational, religious and cultural environment for most of the Muslim communities in Bristol. They highlighted:

Learners and staff are multinational. We came from different walks of life and cultures to meet in LIBS for education and religious purposes.

I love the setting of LIBS and its pupils' behaviour. I volunteer at LIBS as it allows me to fulfil my Islamic duty towards my community.

The objective of LIBS is to serve its communities equally. We believe in community cohesion and unity to support our community and protect our future.

Staff I Pre. 1

I asked staff at LIBS what makes you choose LIBS? Where the answers were:

Multicultural atmosphere that served our community needs.

Without the school our children may lose their language and identity.

We decided to contribute to teach at the school to benefit our children.

It represents a real community school and implementing community cohesion in the best approach.

Staff I Pre. 2

There were two community leaders who stated that their children preferred LIBS to the mainstream schools they had attended, they said:

My children cannot wait for the weekend to come so that they attend LIBS.

This school is a gift to our communities.

The highest level of threat is to tell them: no LIBS this weekend, they will behave perfectly well to allow them to go to LIBS.

C. Leader I. 1

6.3.2.6. Wider gains: minority achievement patterns in mainstream schooling

Furthermore, there was lack of a community organisation in Bristol to respond to the need identified by LIBS to serve Libyans and/or Arabs during that time. Hence, I was encouraged by different agencies, for example the Black Development Agency, Black Southwest Network, the Bangladesh Association, alongside Asian and Muslim local community organisations who joined together to state to the local authority that there was a need to support such a project.

A local Councillor for Easton Ward visited LIBS and stated:

We have a large and diverse Muslim community in Bristol, there is an urgent need to facilitate various communities to understand the Arabic language to gain complete knowledge of true Islam. LIBS, I feel, is the ideal project to deliver such vital work.

Visitor 1 A. 1

Another local Councillor related to Children and Young People's Services wrote:

A critical issue for Bristol is to raise the attainments of all children but in particular those from BME backgrounds.

Visitor 2 A. 1

For example, in the second year of LIBS, the highest number of learners there were Somalis who arrived to the UK with no English and therefore needed language skills to do well at the mainstream schools. The community needs were taken into account and implemented to enhance the attainments of those new arrivals. Moreover, culture and backgrounds were acknowledged at LIBS for example a local councillor stated:

we have no proper engagement initially within the English education system and I think SSs are absolutely fantastic for developing young people's attainments, both in terms of the English system and related to their backgrounds.

BCCC V. 1

Although LIBS carried on until October 2011 as a community organisation, we did not find a way to secure funds to be able to get professional staff and a suitable venue. Nonetheless, I decided that Bristol was no longer appropriate to meet our children's educational needs at the secondary schools that cover Islamic knowledge, so made the decision to move to Leicester where the Muslim community is well established, and the council understands and responds to community needs.

6.3.2.7. Policy changes in 2011

In October 2011, and following the NATO intervention, the Libyan Embassy in London employed new staff to lead with regard to Libyan schools in the UK which I regarded as the appearance of what I called silent or invisible stakeholders. Those new staff, decided to establish more Libyan schools and fund those already running such as LIBS. At that time, I was already out of Bristol and decided not to be involved. Libyans in the UK were very pleased with this decision and stated:

Gaddafi's regime was spending money to enhance Africans' lives but not to Libyans inside or outside Libya, now it is our time to use our wealth.

The new staff at the Libyan Embassy in London are the best so far as they for once thought of our children.

I am now very comfortable as my wife teach at the Libyan school and earns money whereas I do not pay for my children is education anymore.

What a shift, just last year I was paying for my children education at LIBS which staff where volunteering. After the February revolution, our children access free education with wages paid to teachers.

Parents I Post. 1

This dramatic transformation affected the objectives of the school which made me believe that LIBS ceased when the Libyan Embassy funding started. Nonetheless, in October 2014, the Libyan school decided to change the objective towards Libyan residents in the UK. where the Libyan curriculum was reduced to Arabic and Islamic studies and ceased other subjects as the Libyan Embassy started facing financial problems.

To summarise, the objectives of LIBS drifted in October 2011 due to financial needs and the relationship with the Libyan Embassy, and I will therefore distinguish between before and after October 2011.

Therefore, I would highlight that the dominant force that drove and diverted objectives of LIBS is likely to be strongly linked with financial resources that was unseen before 2011 but visible after that which I classified as the silent stakeholders. (see findings chapter).

The objectives from 2006 until 2011 were to serve Libyan, Arabs, Muslims and the wider community by providing the following services:

- **Arabic classes to both Arabic and non-Arabic speakers.**
- **Accredited certification to Libyan and Arabic learners to be used when they moved to an Arabic country.**
- **Supported the objectives of mainstream schools, local authorities and the UK government in relation to education and community cohesion.**
- **Encouraged keeping identity, culture, religion and languages intact whilst integrating into the British society.**
- **Permitted a multi-ethnic atmosphere with people from a wide range of countries.**

6.3.3. What was the curriculum of LIBS?

6.3.3.1. Initial curriculum

The curriculum of LIBS was driven and shaped in line and accordance with its objectives, and therefore, the new Libyan regime from October 2011 had a clear impact on the curriculum of LIBS when it required changes.

Before October 2011, LIBS was established to teach Arabic to both Arabic speakers and non-Arabic speakers. In addition, LIBS taught other subjects such as maths, science, history, geography, English and Islamic studies to those aiming to achieve Libyan accreditation alongside creating an Arabic environment to practice Arabic and Islamic cultures.

However, there was a considerable amount of focus on the ethos curriculum such as behaviour, self-esteem, confidence, respect, attainments and achievements by incorporating and implementing Islamic values and knowledge into the timetable. In relation to curriculum of LIBS, the Deputy Headteacher suggested:

LIBS worked with the mainstream schools to meet the predicted targets of our pupils, delivered the same material of Arabic classes to prepare children to set GCSEs in Arabic by Arabic native speakers, ran awareness sessions to encourage parents to contact teachers at the mainstream schools to raise any issues about their children, talked to children about their national curriculum and the best way to improve results, reflected on our experiences and researches on this area to plan and set strategies related to enhancing the performances of our pupils at the mainstream schools and finally focused on teaching English to the new arrival students and parents.

D. Head I. 2

LIBS followed the Islamic tradition of delivering sessions where the teacher is treated as a parent or messenger from Allah which has a powerful impact on the behaviour and self-esteem of learners. One of the daily activities is performing Prayer (Salah) twice where the Leader (Imam) is a male member of staff. This gives learners the feeling and belief that their teacher is a role model by leading prayer. Being an Imam is a superior position in the view of Muslims while those who follow the Imam are called the Followers (Ma'mum). The Deputy Headteacher of LIBS stated:

Learners practice Salah and follow the Imam with full respect in every act until the completion of Salah. Learners stand in straight lines, with each person standing close to another, shoulder to shoulder. The Imam stands in front of those who are following him. When the Imam goes into Ruku, Sujud, or rises, they do it either with him or after him; but learners do not precede the teacher. This is important as far as education is concerned within LIBS.

D. Head I. 3

Arabic learning was seen at the school as fundamentally important in the curriculum of LIBS as a key factor in encouraging the good practice of Islam. The school management also recognised the importance of the learners' home language. Learners already have both the intention and interest to write, read, speak and understand Arabic to enable them to understand their religion which is also another advantage that made them love LIBS and its curriculum (see section 6.3.2). This was evidenced when they responded to my question on why do you go to LIBS. The Chairperson of UKAS stated in a fund application form that:

LIBS offers the complete official Libyan curriculum to those who were interested in the recognition of their certificates in all Arab countries. This material and its syllabus complement mainstream education and improve the attainments of those children attending LIBS. We do not follow any political agenda, have affiliation with any Islamic group and we do what we as a group believe in. We agreed to amend, change and add curriculum when users expressed interests without waiting from approval from outsider the community.

C. UKAS A. 1

I remember that from the first-year experiences, staff and parents realised how difficult it was for learners to cope with both LIBS and mainstream schools, yet LIBS did not want to lose the accreditation from the Libyan Embassy. Even though a few non-Libyan parents complained about the Libyan Embassy curriculum and described it as not fit for purpose.

The majority of learners were Libyans at that time but LIBS had to keep the same curriculum as it was not until the second year of LIBS where a significant change happened to the school demographic as shown in the table below.

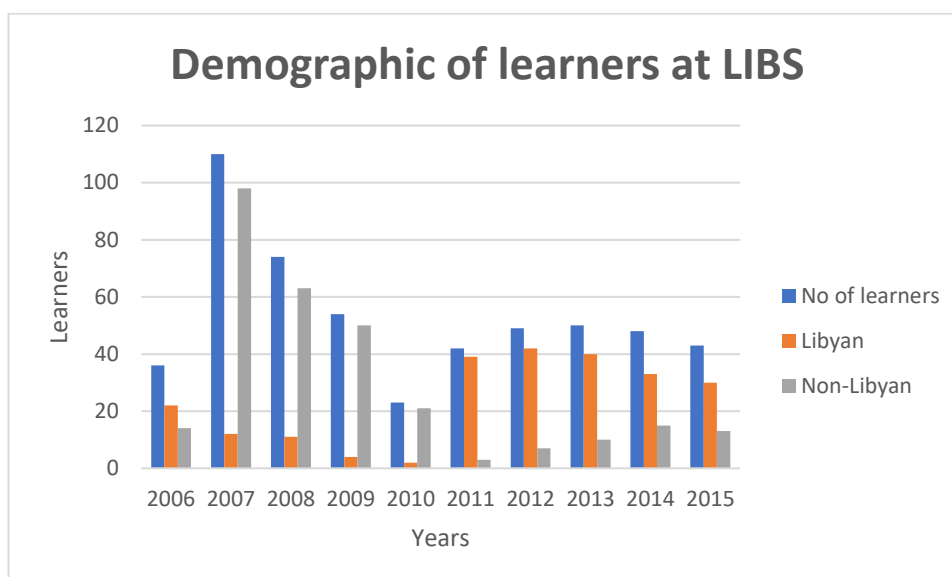


Chart 5: Demographic of LIBS

It seems to be that there is a strong relationship between the curriculum and the number of learners of LIBS. From 2011 the Libyan Embassy, previously silent stakeholders, decided to change the curriculum's focus from full Libyan subjects to only Arabic, Islamic studies and History with an immediate impact on the demographic of the school as it can be seen that there is a huge increase in students number that is 2011 almost doubled 2010. Furthermore, non-Libyan students cheesed off post 2011 that was replaced by the demand of Libyans.

As shown above, in 2008 there were more non-Libyans than Libyans in LIBS. The non-Libyan parents demanded an alternative to the Libyan curriculum that does not fit the aspirations of a large proportion of the parents. Therefore, LIBS decided to add Arabic for non-Arabic speakers using the syllabuses of the World Islamic Call Society (WICS).

The syllabuses of WICS were taught to Somali and non-Arabic learners whereas the Libyan curriculum was available to those aiming to use the accreditation from the Libyan Embassy: this demonstrates that at that point LIBS was responsive to stakeholder needs.

In addition, LIBS was encouraged by the local authority to teach Maths and English to contribute to the council scheme of enhancing the attainments of BME young people, and some funding accompanied this step.

For the most part comments were positive, with occasional critical voices.

I feel that some of the subjects taught here are not relevant to us as we are not planning to return to Libya and hence, it does not fit the purpose.

Minutes A. 3

The daily speech, equivalent to mainstream school assembly, includes learners, parents and staff was part of the ethos curriculum, which is mainly related to Islamic knowledge in connection to life in the West. The daily speech covered issues such as: how to present the true Islam and prove that what media is saying about Islam is not true, be part of your community, look after your family, road, city and the community and avoid extremism.

I had noticed that most of Year Five and Six learners feel that LIBS was delivering a good curriculum and they were pleased with that. I asked a learner in Year Five about the curriculum and exams, he responded:

Here we are learning a lot and even more than what the English schools do.

Learners I. 1

Even though, 2011 could be seen as saving LIBS financially as it was facing financial challenges before but still it was clear that different syllabus made a clear impact in users.

6.3.3.2. Wider academic impact

To investigate the success of LIBS in enhancing the achievement of mainstream schools, LIBS provided two hours per week in Maths and English in 2009/2010 aimed at KS2.

For one academic year LIBS employed qualified teachers to teach English and maths of ninety-five KS2 learners fifty-five took English and forty Maths lessons. The difference this project made to the learners' grades was an increase by an average of two sub-levels according to data from mainstream schools.

The Deputy Headteacher of LIBS when asked about this curriculum stated:

LIBS directly impacted on the SATs and/or GCSE results, helped with school's homework, tried to use similar methods and methodology of teaching materials, planned lessons in the same manner of the mainstream schools, contacted mainstream schools three times a year to propose working together to tackle pupil's weakness points and shared any concerns about our pupils and also to monitor the progress in the areas of weakness and to build strength.

We try to eliminate problems face learners that rises from attending two schools. We have been implementing work with mainstream school with a focus in tracking learners' records and sharing information towards predicted grades. This has been highly appreciated by mainstream schools and parents.

D. Head I. 4

6.3.3.3. Gains for stakeholders

LIBS did not rely solely on classroom lessons to deliver its official curriculum but used outside of classroom approaches to facilitate positive ethos that are part of the young people's future. This ethos includes Islamic and Arabic traditions and fundamental life experiences that provide a climate of respect between users and with others. For example: LIBS organised appropriate visits, events and educational trips to increase the knowledge of learners, parents and staff to practice its ethos curriculum.

‘A living curriculum is comprised of many experiences, but it is also comprised of many thematic sequences of experiences, or curricular currents. A curricular current is a theme across a subset of the experiences of a person's life’.
(Kissling, 2014).

I have seen young people and staff develop self-confidence, self-esteem and positive views about themselves and LIBS, through taking part in extensive and varied educational activities both within and out of LIBS. Parents expressed to myself, their gratefulness for their participation in such activities.

BSSsFC. V. 1

These trips were both Bristol-based and further afield but within the UK. There were visits to @Bristol (a science centre), Bristol Central Library, Bristol Zoo, Longleat Safari Park and the Science Museum in London. In running these excursions LIBS was aiming to broaden children's horizons and provide them with opportunities to express themselves in different environments. This is what the TCKs as SSs can provide for could provide for thus bridging their parents' background and the new environment. Parents also gained, one of the parents said:

The day trip to Longleat Safari Park made my children and my wife feel comfortable to go out of Bristol and explore Britain.

Minutes. A 4

Such activities are often the highlight of a Learner's time at a school 'The world beyond the school is regularly used as a source of learning for all children and young people' (Brahimi, Sarirete 2015). They extend the realm of experience for both learners and families which also helps to strengthen relationships and provide enhanced opportunities to feel part of the school and the wider British community.

Staff expressed positive feedback such as:

Trips do require some extra thought, funds and a number of measures need to be put into place to ensure the trip is safe and fun for everyone; we have done our preparations and we found parents have been very helpful and children have been well-behaved.

Staff I. Pre 3

This matches the following findings:

SSs that focused on teaching maths, English and science, parents reported that their children's academic knowledge and exam results improved. Behaviour, confidence, self-esteem and social skills, such as the ability to question and debate in lessons, had also been enhanced since attending SS.

Maylor (2012)

LIBS also tried to respond to its users and respect their views to meet their requirements as well as encourage them to provide suggestions to improve the services of their school, For example, in September 2009, teenagers requested lessons about how to cook Arabic food, and also wanted sports, and LIBS responded, a former LIBS pupil was the Bristol Karate champion of 2009, and came back to teach Karate, and Arabic cookery were offered.

6.3.3.4. Ethos and values

Parents noticed that the ethos curriculum has positively impacted upon their children's behaviour and self-esteem. Parents stated:

My children showed me better care of Salah and towards each other after they joined LIBS. We as parents confirm that LIBS is supporting the culture and pastoral behaviours of families.

The behaviour of my son changed relatively quickly since coming to LIBS and even his teacher at the mainstream schools is pleased with him and noticed that.

I believe that LIBS and its Islamic methods of educating my daughter is what I am after.

Parents I. Pre 1

This led to a single mother approaching me as the Headteacher of LIBS one day complaining about her 14 year-old son who did not understand the Islamic code of respecting parents and particularly mothers. The following day, my speech was about how to treat parents in Islam by referring to versions of Qur'an and the legacy of Mohammed (P.B.U.H). There were about fifteen adults including parents and staff with around forty learners. Half way through my speech the mum was emotionally affected, and her son was surreptitiously looking around to see his mum but towards the end of my speech she started crying where he came running to hug her in front of everyone seeking forgiveness. Not only that, in the break time, he sought advice on how to avoid punishment in the Day of Judgement.

6.3.3.5. Community cohesion and active citizenship

Moreover, LIBS had the flexibility to use whatever curriculum it and its users felt appropriate. For instance, LIBS participated in a national scheme: the Islam and Citizenship Education project centred around how to use Muslim values to be better citizens (Grose 2014).

The following was written about this project:

Ali reads a quote from the Koran that requires Muslims to seek the advice of the non-faithful on important matters. So, he asks the girls, can we learn from non-Muslims? When they respond affirmatively, he smiles. 'That's right. As you can see, the Koran opens up dialogue between Muslims and others.' Down the hall a similar class for young boys is in session'.

(Grose 2014)

LIBS had a policy of welcoming visitors from the local authority, Members of Parliament, Councillors and national organisations and agencies. The visitors felt LIBS was operating perfectly well, as if it were fully funded and had been operating for several years. So I considered inviting people with unique experiences to pass on their knowledge by talking to my learners to enhance their life awareness.

For example, in October 2009, I invited a Bristolian Muslim political activist to visit LIBS after exam time where she had the opportunity to talk to a group of over 15 year- olds and tell them about herself, beliefs and her work. She inspired them when she told them she was like them when she was young, they learnt from her experience as a Muslim woman living in the UK aiming to represent a political party in her constituency. This was also an element of the ethos curriculum at LIBS. A member of staff stated:

I like LIBS as it involves community member, students and parents in the operational side of the school. Also, LIBS unlike other SSs is developing out-of-school-hours and holiday activities that boost the personality of the learners and maximise their British knowledge.

Staff I. Pre 3

A report from BCC after inspection revealed the discipline and behaviour of the learners at LIBS as follows:

The discipline and manner of the children in all classes is a true example of Islamic education. I was impressed with what I saw on the day, in terms of practicalities; safeguarding was very evident.

External R A. 1

Part of my data collection was through stakeholder video interviews, one of them stated:

I am very impressed with the work of LIBS and other SSs because of the contribution they make for young people whose first language is not necessarily English.

BCCC V. 2

6.3.3.6. Personal growth and behaviour for learners

It is important to highlight that there seems to have been a notable growth in the confidence, self-esteem and behaviour of children who attended LIBS. Through parents, I had many messages from mainstream schools where staff asked about the improvements in children after they had been at LIBS for an academic year or so. Some of the statements I had from staff, parents and learners confirmed that. For example, a learner stated:

My teacher asked me how and when did you learn table seven, we are still in table three. I proudly said I learn during the weekend in Arabic school.

Learners FG 2

A parent said:

The teacher of my son was happy that he attends LIBS as his confidence improved and my children used to fight every minute but after they joined LIBS, they seem to be much better behaved than ever.

Parents I. Pre2

While a member of staff commented:

I have noticed that the twin of X, had no more fighting in LIBS as they used to do when they first joined us.

Staff I. Pre 4

Another vital point about the impact of LIBS on learners' behaviour is the actual classroom setting and respect for teachers. This originates back to the cultural teaching methods in Islam where learners respect teachers to the extent that they do not look eye to eye towards their teachers. Also, raised voices within LIBS were not welcomed and hence learners' behaviour is a focused objective by staff and parents where most of the learners achieve presents and rewards for their attainments and achievements in LIBS, which is a behaviourist approach to learning. One volunteer teacher revealed:

It is very hard for me to decide on the best behaviour when it comes to giving prizes.

Staff I. Pre 5,

Nonetheless, an interesting point of view from one of the female learners at LIBS was:

I have been to both types of schools here..... I learn a lot in only one day, If you are kind and respect the teacher, the teacher will be kind and respect you as well, the education I learn every day is useful, I have a mix of different subjects to learn.

Learners FG. 2

One of the male learners at LIBS revealed:

I like the different accents of Arabic that my teachers have, so that I can distinguish Algerian from Egyptian which is not easy for a non-Arabic native which will help me in A Level as I will choose Arabic and must do well on it.

Learners I. 2

I asked a Year Six learner, what she would say about learners' behaviour in LIBS, she stated:

Behaviour is very strict in Libya so it's definitely strict in the Libyan school as well. The Headteacher is kind and respectful but if you're naughty you will get about two chances, but the third one is you'll stand out of your class for the rest of the day or if it's nearly lunch you stand out of your class, it depends on your behaviour.....Child's complaints are always sorted and are always taken seriously.

Learners I. 3

At the focus group, I asked about the curriculum of LIBS in a few lines, they said:

The Libyan school was built for heaps of packed education for children to learn. You do reading and writing in Arabic and all subjects: history, Science, geography, Maths, English and highly recommended Islamic studies.

Every class has a different but heavy teaching schedule which I like most here.

You have a quantity of subjects on Saturday and some on Sunday. It depends, the higher the classes go, the larger amount of subjects they learn.

Learners I. 4

The local authority acknowledged the work provided by SSs, and in particular with regard to LIBS as the Councillor I video interviewed said:

SSs supplement and complement the mainstream schools, and for me I aim to make sure that children here are able to get what they want and what they need out of the education system here in Bristol.

BCCC. Video 3

Moreover, one of the Monitoring System Officers stated in a letter to LIBS after a monitoring visit to LIBS stated:

The award ceremony also provided an insight into your working practices. For example, not only your high aspirations for the children, but also how you award your pupils for attendance and attitude as well as academic achievement.

External R A. 2

6.3.3.7. Challenges of a small school and diverse learners

Teaching in LIBS is not as easy as it may seem, as the majority of learners came not only without an understanding of the Arabic alphabet but as a range of pupil ages. LIBS treats all learners as beginners but sets them in groups based on age and gender when possible. This does not comply easily with the Libyan Embassy curriculum as each level of the Libyan curriculum is applicable to a specific age group similar to the mainstream schools and assuring they are all the same ability.

Therefore, in one LIBS classroom there might be a five year-old, a nine year old and a few other learners with ages varying from five to ten or 12 to 15 years old. This resulted in the older learners moving more quickly to a higher-level classroom as they manage to learn quicker than the younger pupils. Thus, learners did not seem to spend a few months solely in one classroom but rather they moved based on their achievements, which meant learners met and mixed with others from different classrooms. This helped to create friendly relationships within LIBS and it also made learners flexible to adapt to a different environment, which also built the learners' confidence.

6.3.3.8. Policy change as a decider of curriculum and systems

The history of the school and its relationship with the communities it was serving faced a turning point with the Libyan regime change in 2011, when the previously silent stakeholder and funder- the Libyan Embassy required significant changes in what was offered.

In October 2011 the curriculum at LIBS was adapted for: Libyans, Arabs with good Arabic skills, or a child with at least a parent who is an Arabic speaker and thus able to help the learner at home.

This is because of the enormity of the newly required Libyan curriculum compared with the time available for teaching. In other words, the same curriculum is taught in Libyan schools to the same age learners from Sunday to Thursday from 8.00 to 13.00: 25 hours per week, whereas Libyan schools in the UK are required to teach the same quantity of content within 12 hours per week, often on Saturday and Sunday from 10.00 to 16.00. This time also includes lunches and breaks.

This was not the only problem with LIBS after the Libyan Embassy took over, it was the instability that Libyan schools had to face without prior notifications or preparation. For example, in the same first academic year of 2011, the Libyan Embassy decided to reduce the funded operating time of the school to one day a week in addition to teaching only three subjects: Arabic, Islamic studies and history.

A parent complained that:

One day I came to school to drop my children, I was told by the Headteacher that there is no school tomorrow as the Libyan Embassy told us last night to teach only Arabic, Islamic studies and history.

I did not believe him at first as I thought he was joking but that turned to be true.

There is no strategy or planning at all.

It is a shame; we live in Britain in twenty-first century and our government acts like this.

When I look back and see how were we treated by the old government, I can confirm that there was a proper management in place.

Minutes. A 5

Due to the way the change was imposed upon learners, parents and staff, the reduction of the curriculum was not welcomed and resulted in divisions within the Libyan community and disagreements between parents and Headteachers as most parents thought that Headteachers were part of the decision-making process.

One of the parents declared:

In fact, the decision was made and implemented without planning which led to Libyan Embassy threatening Libyan schools in the UK to cut funds and/or appointing replacement acting Headteachers who would be willing to implement the curriculum change. The Libyan Embassy was never involved with such details of staff issues but they made us controlled by them using funds.

Minutes: A 6

Another parents revealed:

Decisions related to curriculum at LIBS used to be internally discussed between staff, parents and the Headteacher without any influence from funders such as the Libyan Embassy until 2011 where the policy changed to be made externally by the silent stakeholder of the Libyan Embassy. The first bad experience was when the silent stakeholder decided to reduce the Libyan curriculum to three subjects half-way of the academic year of 2011 2012 where LIBS refused and decided to carry on to the end of that year.

This later choice had a negative effect on LIBS as the Libyan Embassy cut down its financial support until the end of the year the time when certificates were to be accredited and then appointed an acting Headteacher who implemented the three new Libyan subjects and operated the school Saturdays only as requested from the Libyan Embassy, until LIBS ceased (Table 4).

Minutes. A 7

To summarise the curriculum, it is important to state that based on interviews children, parents, external agencies reports, documentary evidence from BCC, Ofsted and other responses from other legitimate sources, October 2011 was a remarkable time for LIBS. This date distinguishes the point where LIBS provided the curriculum based on users' interests and the point where LIBS was then made to implement the curriculum that the Libyan Embassy imposed.

Before October 2011, the following services were part of LIBS curriculum:

- **Provided the complete official Libyan curriculum with accreditation to Libyan and Arab children who were interested in the recognition of their certificates in all Arab countries.**
- **Offered a reasonable amount of non-Arabic speakers' syllabuses from the WICS to both children and parents.**
- **Supplied Arabic classes to prepare learners to take Arabic exams at A Level.**
- **Organised maths and English sessions to enhance the attainments of its users in SATs, GCSEs.**
- **Cooperated with mainstream schools to exchange records, grades and targets of learners in order to join efforts towards end of year targets.**
- **Focused on an ethos curriculum that considered as added value to the official curriculum of LIBS such as a focus on enhancing the life awareness, knowledge, experiences, self-esteem and fitness of learners.**

After October 2011, the Libyan Embassy shifted the curriculum towards serving the Libyan community in the UK. This diversion was described by staff, parents and learners as unsuccessful and yet the Libyan community were not satisfied as follows:

- **October 2011, curriculum of LIBS was confined to the Libyan curriculum only.**
- **February 2013, the full Libyan curriculum was reduced to three Libyan subjects: Arabic, Islamic studies and History.**
- **December 2013, LIBS offered both of them the Libyan curriculum and the three Libyan subjects.**
- **October 2015, went back to the Libyan curriculum.**
- **The teaching hours changed upon the curriculum reduction and that affects the quality and quantity of teaching.**
- **The Libyan Embassy in London has been described by parents and staff as unstable in its policies in regards to curriculum of Libyan schools.**
- **The delivery time available for teaching the entirety of the Libyan curriculum at Libyan schools is twelve hours per week, whereas the same curriculum is given twenty five hours per week in Libyan schools.**

6.3.4. Exploring the internal and external relationships of LIBS.

Research Questions Two and Three require looking at how the case school was organised. This has partially been addressed in looking at how change in 2011 revealed a power inequality- the funder's right to have more of a say over what was done than individual stakeholders. In this section I will look at what the non-corporate local stakeholders felt about the operation of the case school.

Relationships between the school's staff, parents, learners and the wider community were vital for LIBS as it was a community organisation run by local individuals to serve neighbourhood users. Relationships are also important due to the fact that LIBS used to be funded from different sources of its community and local authority and part of the information needed to support such an application was based upon the profile and public views of LIBS until October 2011 (see appendix: 1). After that date LIBS limited its relationships and users to Libyans and a small number of Arabs in which the Libyan Embassy was the only funder where relationships with its community and local authority became weak.

6.3.4.1. The desire to make connections

According to Wertheimer (2009) and Evans (2015) early work revealed the desire for opportunities for community links and networking. The following quotations were taken from minutes of an Eid gathering organised by myself before establishing LIBS in regards to relationships with each other at that time:

When I arrived to Bristol in the early 1980s I did not think to establish an Arabic school as we were less than 10 Libyan individuals and we did not think that we will need it one day..... we did not have any relationships as Libyans in Bristol but we barely meet once a year during Eid Prayer at the Pakistani mosque.

I was one of the very early Libyan women to reside in Bristol in the 1990s. I was always alone and looking for a Libyan social life but the nearest culture available to me at that time was the Arabs or other Muslims.

This school should provide the atmosphere that we all have been looking for, this setting must create weekly meetings and monthly events which make us link and communicate with each other constantly..... we knew that the need for such environment is essential but we did not even have time to explore it yet we must not lose this time to establish the school.

Minutes. A 8

6.3.4.2. Personal Values

I was convinced that having a Libyan school in Bristol would solve many issues, one of them helps in stronger relationships between Libyans and help parents and children to understand each other's culture. Although, I decided to help in establishing this school but I did not evaluate the level of my involvement as I just thought that Headteacher was an easy task to manage but it was not. It needed proper project management and decisions regarding the academic teaching 'The post of Headteacher presents a vast array of responsibilities and challenges, which can be difficult to anticipate and manage' (Male, 2006).

I spent a great deal of both my family and social life time to LIBS I acknowledge that I treated LIBS as one of my children and did not consider the time and efforts I put on it nor consider the outcomes. I struggled a lot in establishing and heading the school but I am pleased that I decided to establish this educational unit where it became the umbrella that united Libyans and facilitated a place for Libyan, Arabs and Muslims to meet regularly.

Nonetheless, as I mentioned, I struggled during that time for unexpected reasons such as relationships.

For example, I lost a few friends as they did not acknowledge differentiating between our friendships and me being a Headteacher at school time. I learned as a Boy Scout to either do something properly or not at all; this is also one of the commands of Islam. I respect timing, duties and homework, therefore, I am quite restricted with relation to school management but parents wanted me always to be as if they are coming to my home where they expected the Arabic genuine hospitalities.

6.3.4.3. Children's sense of belonging

Looking at the feedback I had from learners with regards to relationships at LIBS they felt that they liked the school and their classmates whom they treat as brothers and sisters as some of the key statements are as follows:

When I approach the end of the summer, I want time to run as fast as possible to meet my friends at LIBS.

My face turned dark when my dad said, LIBS moved to another area and it will hard to walk every weekend. I was keen to come even to another city because I love LIBS but the following day, my brother shouted to me in hope 'shall we go' said to him bravely and boldly 'yes, we are going'.

I have neither sister nor brother but Allah brought me to LIBS to find the humble brothers and sisters and that kind of treatment and love which cured my broken heart.

Learners FG. 4

I then went into more detail by interviewing a 12 year-old girl about her first day in LIBS, she stated

As we arrived at the car park of the school I felt very scared because it was my first day at the Libyan school. My heart was thumping in two ways one side was that I was extremely excited, and on the other side I felt extraordinarily scared. As I and my brother jumped out of the car, my dad sent us with someone else to cross the car park to the main door where the school was. At that moment I just froze I really wanted my dad to enter the school with me but he said 'you have to get used to going by yourselves'. As I entered I thought about the school, just at that moment there in front of me was the Headteacher smiling, and then he lead us to our classes.

Learners I. 4

There is a very interesting data related to practicing Islam in the classroom, the school's policy is to keep boys and girls separate, particularly if they are teenagers. The school policy encourages practicing of Islam in classroom setting where girls and boys are located separately when possible. I asked a new arrival, a 13 years old girl how she would describe the classroom, she commented:

As I entered to my class I said Alsalam Alykum but then I found out that I was the first girl to come and I was worried that I might be the only girl. Then my eye caught the teacher and then suddenly some girls entered the room. The teacher told them to sit next to me then it ended up that all the girls were sitting together on one table then the class started.

Learners I. 5

I went deeper by asking further questions in my interview with this girl as social life and creating friendly relationships are very important for LIBS where learners always aim to use every minute to chat and laugh. The relationships between learners have been central attention to LIBS as stated:

As all the girls finished, they came to me and asked what my name was I said my name and then noticed that me and one of my new friends called Fathia had the same juice and chocolate, we were just so amazed.

Since I was born, my father has been working in different places around the UK. and I have tasted many Libyan schools but the atmosphere of LIBS is just great and welcoming in very encouraging way to love staff and learn more.

Learners I. 6

6.3.4.4. Behaviour issues

However, a few learners at LIBS raised the issue of bullying by other learners that staff did not address. The most relevant statement made by one of the learners was:

Most of us have been bullied at mainstream schools for ethnic and religious reasons but in LIBS. we all the same religion and colour but a few children here act physically when playing which is not good and we do not have this bad habit at the English schools.

Learners I. 7

I asked the Deputy Headteacher of LIBS about her view on the learners' physical reaction, she revealed:

Physical contact when playing is common within the Libyan schools in Libya as well as in most of the Muslim countries where their staff respond aggressively as part of the culture. However, we in LIBS understand why those learners who arrive recently from Libya or Somali and have not been long enough at the mainstream schools in the UK do react physically to their peers but it is very rare that could happen when learners reside in the UK for more than two years. We in LIBS focused on this issue and set a strategy to illuminate any physical reaction between learners yet to encourage them to communicate even if they disagree with each other.

D. Head I. 5

The issue of challenging behaviour in LIBS has been flagged by the Headteacher early in 2008 at the board meeting and he proposed staff training and short courses to eliminate such a risk. Thanks to BAND that offered short training to cover such issue. We sent around 60% of our staff to be trained at BAND and that resulted positively within short period of time at LIBS.

C. UKAS A 2

I was encouraged by BAND to register LIBS with Ofsted and get a voluntary registration to provide a high-quality service to users. It took me about six months to set up around thirty-five policies and procedures for LIBS, starting from First Aid to sorting files in a certain order and the presentation of specific documentations to training for staff which enables LIBS to meet the criteria required by Ofsted.

Therefore, LIBS followed Ofsted procedures in addition to practicing good supervision in cooperation with staff and parents to keep learners safe and to monitor the behavioural of learners.

Head. D.1

Based on my evidence (see section 6.3.2 and 6.3.4), learners agreed that their teachers at LIBS always try to treat them in the Muslim way where good manners and respect are vital. A member of staff stated:

In one occasion two learners were playing football then suddenly one punched the other, where the punched learner revealed 'I have no problem with him but he did not speak a word in English' I then understood that this boy just arrived from Libya and has not been taught how to react in event like this and we will give him some good examples to avoid having such a reaction happened to him whether here or at his English school.

Staff I. Pre 6

6.3.4.5. Expectations around facilities and policies

One of the challenges which LIBS faced was that the majority of learners arrived with the expectation of finding equal or better facilities and a similar outlook that they had experienced in mainstream schools. This came out as an issue for many learners, For example one of the learners stated:

We are asking the Headteacher every day for the same things available at our English schools to be found at LIBS that includes proper classrooms, toilets, play grounds and an interactive white board.

Learners I. 8

We feel that although we are volunteering for LIBS but when we look at other Libyan schools in the UK we feel there is no equality and justice as the Libyan school pays them high rate and their children are allowed free schooling.

Staff I. Pre 7

Speaking to the BSSsF about LIBS and Ofsted, a Headteacher revealed:

LIBS is the first SS in the BSSsF that registered voluntarily with Ofsted.

Head. D. 2

The learners' wide range of nationalities was the foundation of multi-ethnic environment at LIBS that created the multicultural school of LIBS that facilitated its reputation across the local communities and granted strong relationships with all nationalities.

Academic Year	Libyan	Somali	Asian	Algerian	Iraqi	Palestinian	Yamani
2006/07	22	9	2	1	2	0	0
2007/08	12	87	4	3	2	1	1
2008/09	11	48	5	3	3	3	1
2009/10	4	47	0	1	1	1	0
2010/11	2	19	0	0	2	0	0
2011/12	39	0	2	0	0	0	1
2012/13	42	0	0	2	2	1	1
2013/14	40	0	0	0	4	5	1
2014/15	33	1	0	3	4	5	2
2015/16	30	1	0	2	4	5	1

Table 5: Nationalities of learners at LIBS

This table certainly illustrates a diverse and changing school population over years but also indicates that 2011 was a turning point for LIBS population as LIBS had two Libyan and nineteen Somali students in 2010 that became no single Somali students but thirty-nine Libyans in 2011. It seems that the change of policy and the appearance of the silent stakeholder was behind this dramatic change of population.

6.3.4.6. Internal consultation

Before October 2011 learners used to be invited to a daily open discussion during prayer time where all staff, teachers, parents and the Headteacher are present. Parents engaged in this service on a weekly basis where they speak to staff, teachers and Headteacher about their experiences at the school. One of the parents stated:

We meet monthly to feedback our comments and recommendations to the monthly management committee meetings of LIBS. We also meet the trustees twice a year to shape the future of the organisation which made us part of such unique environment that put together valuable and useful relationships between us.

This weekly speech is lovely as it gathers all parents from different walks of life and nationalities together. Last year, I did not have friends but now I made great three sisters at LIBS.

Minutes A. 9

6.3.4.7. Parents' relationship with the school

One of the significant points in regard to relationships that was expressed by parents, LIBS enabled them to have peace of mind with regard to their children. They stated:

We were unable to have social time or even relaxation at home but after our children joined LIBS we used our free time in religious and social life.

I am facing a problem with spending time with my children as I work from midday to midnight every week day. The social family time is quite limited to late afternoon of weekends only, and hence I would suggest that LIBS consider either Saturday or Sunday with two after school of week days.

Minutes A. 10

Some parents felt they could be free for one day a week either Saturday or Sunday for faith activities while their children were learning. This was particularly the case for those who work full-time. The weekend is their family and shopping days, they revealed:

I work hard during the week days and have no time to perform more than my religious duty to Allah, but now my five children are learning here every weekend that allows me to spend a good four hours in the Mosque.

After this Headteacher weekly speech, we usually go every other Saturday for shopping together with other sisters to enjoy most of our time exchanging thoughts and experiences in Bristol.

One of the advantages of LIBS is that it operates during weekends which enables parents to have some time for religious activities.

Minutes A. 11

The strong relationships between parents and staff led to smooth and easy communications. For example in 2008, Somali parents requested Arabic classes for adults which LIBS accepted as it generated some financial resources with less costs as well as strengthening the relationships with parents, keeping them closer to the school and their children.

Therefore, they learnt Arabic and found LIBS a place where they meet and make friends from the same background to share experiences, particularly for the Somali community as new arrivals. Somali parents felt that LIBS was their home and its staff were their brothers and sisters. Their comments were:

I come to LIBS knowing that my three children are learning from my brothers and sisters, while I am just next door to them learning Arabic as well.

I feel sorry for my daughter as she spends her time running between the two schools as her GCSEs is coming up soon while the year nine at the Libyan school is next month.

I did not think of a day where I and my children are learning, but LIBS offered us this great chance to enjoy learning.

At least I can now read and understand the Qur'an, this helps me also to find a job at the Mosque.

I am very happy as I learn with my son and feed him myself during lunch time.

Minutes A. 12

6.3.4.8. Community cohesion

Community cohesion at LIBS was created based on Islamic and national cultural backgrounds, and I think that religious and cultural uniformity lead to community cohesion where a quite a large part of our Bristolian community had previously felt excluded from majority habits and benefits. It was also introduced by the UK government as part of the policy nationally, and later the Prevent Strategy (Home Office 2011) to prevent radicalism but was criticised by some Muslims as branding Muslims as suspect 'The UK. government's controversial Prevent Strategy 2011 has come under fierce opposition, with critics arguing that it will not actually prevent extremism but risks labelling the Muslim community as a 'suspect' community' (Awan 2012).

6.3.4.9. Reaction to change of curriculum and imposition of fees

In 2011 the Libyan Embassy required any attenders at the school who were not Libyan citizens temporarily in the UK to pay fees and changed the curriculum. This caused administrative and practical problems

Libyan parents at LIBS before October 2011 were not part of the Libyan schools in the UK due to the inconsistency of the Libyan Embassy when dealing with other Libyan parents at other Libyan schools in the UK as LIBS was now sponsored by the Libyan Embassy.

Head. D. 3

For example Libyan parents revealed:

I pay annual fees at LIBS to educate my children while other Libyan schools in the UK are entitled to free schooling for Libyan parents. This is not fair treatment to us. Why (does the Libyan Embassy) not treat all Libyan parents equally? This is inequality.

The Libyan Embassy should pay for our children similar to the rest of the schools in the UK and cover the cost of rent as a contribution towards LIBS.

Minutes A. 13

However, after October 2011 there was a marked difference in parent views about the change in policy and management of the Libyan Embassy. These positive views did not continue and appeared to become negative again after a short period of time.

All Libyan parents sampled were in favour of this policy and management changes whereas non-Libyans sampled were not. This can be caused by the inequality of treatment created by the Libyan Embassy in favour of Libyan citizens. A Libyan parent stated:

I liked the Libyan school now as my children meet other Libyan friends' children and learn the Libyan accent.

My children ('s attendance at LIBS) made me and my wife learn about other Libyans in Bristol where we made new friends.

I am thinking to working for it next year as I go to this school to drop and collect my children every day.

Minutes A. 14

Whereas, non-Libyan parents expressed dissatisfaction as few stated:

The money changed everything at LIBS we were one family and never felt that the school is Libyan despite the fact that the Head, curriculum and the name is Libyan.

The money from the Libyan Embassy broke the relationship between us as Muslim community here in Bristol and made non-Libyans feel discriminated against. This feeling is dreadful and made us taunt them for it

Where are the Islamic values such as: sharing is caring, where are the Arab principles and where is the community cohesion.

This is not what we would expect from our community school. Is this the result of the Libyan revolution? It is a shame Wa Allahi.

We thought that we were and will be one community regardless of our nationalities and backgrounds.

The fact is no we are not, due to the new Libyan political agenda that made Libyans treated better than us after the Western countries supported this uprising against Gaddafi.

One day, their money and oil will be demolished, and they will be worse than our homeland Somalia.

I do not expect this financial support to last long and they will need us to return to LIBS when they need our tuition fees and when the wages stop there will be no staff as they do not volunteers like us, then by that time we will have our own school but we will never do like them yet we will welcome them to our school.

Minutes A. 15

6.3.4.10. Relationship with, and reliance on., volunteers

Before 2011, volunteers were fundamentally important to LIBS and they were from Libya, Iraq, Palestine, Somali, Yamen, Sudan, Algeria and other nationalities; mainly women, and most of them were parents of learners.

After two months volunteering at LIBS and as a parent I can now say that I liked the school much more than ever as I can see and can feel how hard and valuable the work of staff that formed this family relationships between us as parents and staff.

I did not know that I will be welcomed by the staff when I am at LIBS to assist them, they treated me as if I have been working with them for a long time and as if I am one of their family, that was amazing feeling.

Minutes A. 16

One of the staff problems that faced me the first year was that as a Headteacher expected all staff to work hard and sacrifice everything for LIBS as I did, so I did not take account of, for example, wages, transportation and weather issues.

In fact, I faced difficulties in recruiting qualified teachers due to financial restraints, but we did not have problems with recruiting volunteer staff where small financial rewards are paid to cover transportation costs.

Head. D. 4

After October 2011, and when staff became paid by the Libyan Embassy, LIBS was overwhelmed by staff from both genders applying to work for the school while arguments continued about the Headteacher and his administration that made the Libyan Embassy replace the Headteacher with an Acting Headteacher who stated:

I had over fifty applications for twelve jobs, I am sure that most of them came because the Libyan Embassy is paying good rates to staff and allowing the Libyan children to join the school with no fees.

A Head I 1

One clear negative result of shifting beneficiaries towards Libyans only was that non-Libyan staff were not employed while non-Libyan learners were asked to pay fees. A member of staff stated:

I was one of the volunteers of LIBS, I never felt that I was discriminated against due to my nationality, we were all treated the same but recently and specifically in late 2011 when the school was funded by the Libyan Embassy, I was asked to update my C.V. and then was excluded from the short list yet I found out that they did not want non-Libyans to work for the school. I then decided not to work for them even if they apologised to me because I gave my family time and weekends to help the community with only the reward of respect that I did not find in the new school.

This obviously leads to my children paying full tuition fees unlike Libyan children.

Staff I. Post 1

A member of staff revealed that:

I worked for LIBS before and after the management change in 2011. There are lot of differences but the most crucial issues could be, my colleagues previously worked voluntarily with a pure intention to contribute to the community; they used to be from different nationalities which made it a multicultural school, we used to be one family and we respected each other and we never back-bite each other. But after 2011, we had more staff than needed, most of them were local before but never came to help us in running LIBS, yet when they came they were like the owners of the school. It became obvious that these new faces came only for money and they did not really care about young people as much as we did before and without wages. This is why, I only worked there for a while then I decide to keep myself away.

Staff I Post 2

However, when I asked the acting Headteacher of LIBS about groups and ethnicity, he responded:

We serve only Libyans here. Libyan parents are satisfied with the school and we had no issue with them.

A. Head E. 1

Staff volunteering at LIBS used to value and promote community cohesion and integration to maximise benefit for the learners as well as to contribute to the economy of the local and national government. One of the staff stated:

We are British citizens and we have to educate our children to equip them with language skills to strengthen their experiences and profiles, to get jobs and contribute to the wider society.

My children were born in Bristol and they feel Bristolians and my duty is to raise them up as role models.

Staff I. Pre 8

But after October 2011 LIBS no longer had volunteers as all administrative workers and teachers were employed and paid by the Libyan Embassy. The acting Headteacher stated:

One of the problems I am facing now is the recruitment process as admins and teachers are paid by the Libyan Embassy since October 2011 and we have no volunteers since.

A Head P I 1

However, the management of the Libyan Embassy after 2011 brought some tension to staff resulted the silent stakeholders interests. Staff were unsatisfied with their relationship with the Libyan Embassy and this reflected negatively on the reputation of the Libyan Embassy (see section 6.3.2).

A selection point of views from staff complaining in relation to the financial relationships with the Libyan Embassy are:

The Libyan Embassy most of the time delays paying the wages but never delayed rent or administration of the school and yet, when it is in a good relationship with us, funds to cover wages and administration arrives on time.

We have two Libyan schools in Sheffield run by the Libyan Embassy since establishment. One follows the instruction given by the Libyan Embassy even though parents were unhappy and the other school tries to support parents and children but delays instructions from the Libyan Embassy. The Libyan Embassy continued to financially support the first school while the other school did not receive any financial support and at one time the school was threatened by the Libyan Embassy to close it which happened to the Libyan school in Ireland during 2013 when they refused to operate one day per week.

After the management of the Libyan Embassy I remember that one time the Headteacher did not communicate well with the Culture office in London, our wages did not come until after the academic year and that Headteacher was dismissed and replaced by an interim head in the middle of the academic year.

Staff. I Post 3

Pre 2011, LIBS managed to build good relationships with local, national and international organisations, to benefit its users, however, the most difficult relationship was between LIBS and mainstream schools the hardest relationship most SSs face in the UK (Evans 2015).

As the Headteacher of LIBS I wrote letters to Headteacher of many local mainstream schools requesting to consider LIBS in partnership. Unfortunately, none of the mainstream schools responded to my proposal of partnership. LIBS was not welcomed by any mainstream school education despite Ofsted valuing mainstream schools that facilitate and support any community organisation. At a BSSsF meeting I raised this issue to the Coordinator who replied:

I fully understand your concern and have seen your hard work and yes you did challenge Headteachers with your letter and they failed, and I will email some Headteachers that I personally know to encourage them to partner your school.

External R A 3

Looking at the relationships at national and international level, when parents complained about the Libyan curriculum, it was not hard for me to access Arabic for non-Arabic syllabuses from the WICS free of charge based on my relationship with the leaders of WICS.

LIBS was also able to convince WICS to offer full scholarship in Libya to our students after completing the A Level with Arabic language grade B or above; to study one year Arabic language followed by four years to obtain an undergraduate degree in a subject of the student's choice accompanied by one of the Islamic Studies (memorising the Qur'an, Sira, Tafsir or Tajweed). Unfortunately, LIBS did not last long enough under my management to be able to benefit any of its students returning to Libya.

There are also long courses in colleges and universities to reach a particular certificate in teaching or related subjects. For example, U.W.E organised a two year course for teachers at SSs to understand the British educational system to improve the outcomes of SSs.

In 2008 and 2009 LIBS sent four teachers to these courses to start the process to PGCE but none of them completed their PGCE. Unfortunately, I realised later that our volunteers require huge commitment to train as teachers which is a long hard path for a person who was graduated from outside the UK, to gain a UK degree and then a PGCE in primary or secondary teaching. A member of staff stated:

I wish I had time to join my colleagues who went to University for teaching qualifications, but my family commitments may allow me next time, so please keep me on the list for coming years.

Minutes A. 17

The Education School at U.W.E. took steps to address SSs for future teachers that study there. Since 2008 until 2014, I lectured undergraduate students at U.W.E, Bristol, in modules at level one and three called 'Building bridges between supplementary and mainstream schools' where I talked about LIBS and other community work that future teachers need to be aware of, so that they can consider when they start their teaching careers at mainstream schools. In this teaching experience, one of my students decided to undertake a pilot case study in LIBS as part of his assignment which I supported and facilitated.

Nonetheless, the relationships with community, local authority and other national and international organisations discontinued from October 2011. The Acting Headteacher of LIBS stated that:

We do not have any relationship with the local council or any educational department.

A. Head PI 2

To summarise the relationships of LIBS that was also shaped by the financial support LIBS received from the Libyan Embassy, I have divided the summary into before and after October 2011 where this silent stakeholder started funding LIBS.

However, the most frequent issue was Libyans gained but non-Libyans lost while a major crack was made within the community of Bristol.

Here are the most significant issues raised about LIBS before October 2011, the school:

- **Created a unique multi-ethnic educational setting.**
- **Offered the needed environment for learners, parents and staff from a wide range of nationalities.**
- **Formed good relationships with local, national and international community and also implemented community cohesion.**
- **Managed to gain trust from local authority but failed to build relationship with mainstream schools.**
- **Organised regular discussions and meeting for all stakeholders to shape its future including offering social and religious venues to its users.**
- **Was valued by parents and volunteers who played a major part in keeping LIBS running without funds for four years.**
- **Was unable to secure regular funds to provide good facilities to learners and had to move location every year.**
- **Was not treated like other Libyan schools in the UK by the Libyan Embassy.**

LIBS after October 2011:

- **Replaced its independence by the financial support from the Libyan Embassy that created an unsettled relationship between users, staff and the Libyan Embassy where non-Libyan felt discriminated against.**
- **Offered free schooling to Libyan learners at LIBS alongside wages to staff.**
- **No need for volunteers resulted in isolation of LIBS from the community involvement and damaged the reputation of community cohesion in LIBS.**
- **Experienced some criticism: Libyan parents were not satisfied with the enforcement of the Libyan Embassy's management and policies.**
- **Lost the credibility and trust built over years of community base type of work and there is no longer link with the local authority.**
- **Did not follow policies and procedures suggested by Ofsted.**

6.3.5. How was LIBS administrated?

The administration of LIBS (see Table 6 below) was influenced by the new regime in the Libyan Embassy in October 2011.

Year	Key achievements	Financial support from
2006/07	Establishment, joined the BSSsF and B.A.N.D.	Tuition, grants and Libyan Embassy
2007/08	Part of UKAS, joined N.R.C. and joined community cohesion	Tuition and grants
2008/09	Registered with Ofsted and joined ContinYou.	Tuition, grants and Libyan Embassy
2009/10	Achieved license from Assets Language Centre and joined the B.C.C project: Prevent.	Tuition and grants
2010/11	Hardest time in securing finance	Tuition
2011/12	Excellent venue, free schooling for Libyans and wages for staff.	Libyan Embassy and Tuition from non-Libyans.
2012/13	Excellent venue, free schooling for sponsored Libyan students only, curriculum reduced, and school is one day.	Libyan Embassy and Tuition from non-sponsored Libyan students.
2013/14	Excellent venue, tuition fees to all learners and problems with wages. Parents requested full curriculum.	Libyan Embassy and Tuition from non-sponsored Libyan students.
2014/15	Same venue, confusion in curriculum and school timing with late payment for rent and wages.	Libyan Embassy and Tuition from non-sponsored Libyan students.
2015/16	Same venue, reduced curriculum, Saturday only, tuition fees apply to all learners with late payment for rent and few members of staff are still not paid until 15.06.2016.	Libyan Embassy and Tuition from non-sponsored Libyan students.
2015/16	School ceased	

Table 6. Brief chronology of LIBS 2006 until 2016.

It is clear from the data collected and presented below that, stakeholders of LIBS were part of most of the critical decisions in regards to the administration of LIBS that was endorsed by the trustees of the UKAS until October 2011. However, after October 2011, the Libyan Embassy imposed decisions without planning while staff implemented these decisions without hesitation.

Table 6. indicates that LIBS went through a major change that is clearly linked with October 2011. I therefore have differentiated between the administration of LIBS before October 2011 and after October 2011.

6.3.5.1. Formalising and regulating the administration

LIBS was established without a complex administration as a community SS and as soon as LIBS was established, I was approached and visited by a representative from BCC. He came to advise me on things like Child Protection and the Disclosure and Barring Service which I had no idea about, yet he invited me to attend a meeting of the BSSsF. That visit had its advantages and disadvantages. I later worked hard to obtain the required paperwork for establishing LIBS (see Table 6).

The advantage of that visit was I received significant information on what I was doing which was part of the SSs movement that should be registered and follow certain procedures to avoid public liabilities which was my main concern. However, the disadvantage was that BCC aware of my responsibilities and liabilities by passing such valuable information which I had no idea about before that visit.

In fact, the information was useful but difficult to be implemented at that time of the year being within first month of schooling with no financial resources and experience. Nonetheless, eventually LIBS was funded by BCC after proper administration was put in place.

Sharing the information with the limited number of staff and Libyan parents made me realise that things needed to be done quickly. Staff responded from the perspective of volunteers that they should not be held legally responsible for any of that administration work needed, they stated:

Why do we not close the school this year to fulfil the paperwork and open when we are ready in a years time?

We are volunteering here and we do not wish to be sued or be held responsible.

Staff I. Pre 9

On the other hand, parents were reluctant for example:

We have made arrangements for our children to attend LIBS this year, if you decide to close then close it next year but not now.

Minutes A. 18

After careful consideration and consultations, I as Headteacher of LIBS, had no other option but to set a priority list to reach the minimum level of administration required by law. At that time I started capturing the negative views of some of the people I thought would be supporting LIBS regardless of any obstructions we may have faced. I realised that some of my Libyan volunteers were aiming to get LIBS sponsored by the Libyan Embassy to increase their income, which made me prepared for their departure any time, which they did when LIBS was in financial hardship.

A few months later, I with other members of the community alongside parents and staff from Arab backgrounds realised that we needed a legal framework to use for our community's activities. I was advised by the Black Development Agency, to establish an Arab charity and ran it myself. I started to set up an organisation that has a constitution, policies and procedures, minutes of all meetings, public liability insurance, a bank account and all legal paperwork.

It was hard work, but I managed to register it with Charities House as a limited company by guarantee after a about two years with support from South West Black Community Organisation. I called it UK Arabic Society (UKAS) which started by Eid celebrations to Iftar and Ramadhan activities that made it very popular even before I completed the legal registration.

UKAS was supervised by a management committee made up of locals, parents, staff and other members of the community, apparently, most of them had no time to help in keeping legal requirements in place but they helped in running the school: UKAS's main project

Here, I felt the amount of paperwork involved requires much more time than expected to register as charity and company. I had to do all paperwork required and put volunteers into training to protect them, learners and myself as well as creating the correct environment for our children to be in.

One of the most interesting projects was adding a Youth Club: an idea from our students who wanted to keep in touch with their classmates, but they had nowhere to meet up. I quickly administrated a funding application to BCC who funded the project for two years. Our Youth Club was highly regarded by Muslim parents as it was run on Islamic ethos where teenagers are separated by gender purposes and each group decide their aims and objectives while I and my team support them to reach their objectives.

All staff were trained and qualified in First Aid to support the Youth Club as there were funds available for that while LIBS was not funded to employ qualified teaches at any stage until October 2011.

As a result, LIBS was then operating with a legal identity as a project under the umbrella of UKAS, an educational charity registered with the Charity Commission under the number 1140694 and registered as a Limited Company under the number 7533298 at the Companies House. LIBS was also registered under the unique number of EY411017 with Ofsted.

On one of the funding applications, it stated:

For LIBS to be able to register with Ofsted, it means that all policies and procedures at mainstream schools apply at LIBS which brings it to a high standard of professional management and organisational state.

C UKAS A 3

It is worth stating that most of the paperwork required to register with Ofsted was made with assistance from the Bristol Association for Neighbourhoods.

This facilitated LIBS begin able to apply to be an Asset Language Centre that provide accreditation status to teach Arabic up to GCSE level and offers tuition in A level Arabic at the British system. The BSSsF Coordinator stated:

It was good to see that you were able to provide the appropriate documentation and evidence of your engagement with ContinYou and your ability to provide accreditation for pupils.

BSSsF C. V 2

Health and safety in LIBS was a priority where risk assessment is measured frequently and sufficiently following the policies and procedures required by Ofsted. All volunteers are checked for criminal records and must attend a child protection course. I received an encouragement letter from B.C.C. after an inspection visit that included:

Furthermore, during a meeting organised by the BSSsF, the Coordinator of B.C.C. congratulated LIBS for being the first Bristol community organisation to register voluntarily with Ofsted.

The most important policies that LIBS had were Equal Opportunities Policy, Complaints Procedure, Constitution, Child Protection Policy, Confidentiality Policy, Health and Safety Policy, Contracts of Employment, Volunteer Agreements, Job Descriptions for paid staff and volunteers, a Pocedure for Rigorous Monitoring and Evaluation of Performance and appropriate Insurance for Public Liability, Employer's Liability and Professional Indemnity. Since UKAS is a registered charity and company, the elected trustees and/or the directors of UKAS have duties to set, implement, follow up and reflect upon to validate this registration. This is a legal duty but as the Chair of UKAS stated:

Trustees play a fundamentally important task to raise the profile of UKAS which generate transparency around us and build up our community organisation to deliver more needed projects and attract funders.

C UKAS. A 4

One of the most important tasks arises when annual general meeting comes and/or at the end of the accounting period where trustees have to submit annual accounts to keep the company operating lawfully.

LIBS as part of UKAS complied with all regulations and legislations of both the Company House and Charity Commissions.

For example, the adoption and implementation of an equal opportunities policy reflected the British legislation, including the Race Relations (Amendment) Act 2000, Sex Discrimination Act 1975, Disability Discrimination Act 1995 and the Human Rights Act 1998 and provide appropriate training for trustees, staff and volunteers.

Furthermore, LIBS acted in accordance with all employment law, and demonstrated good practice in personnel matters by providing clear workable policies and procedures, in addition LIBS applied the Data Protection Act 1998 and a policy of confidentiality. LIBS administrated its data in professional methods and its academic results were always analysed via modern software to be presented to funders, parents and visitors. One feedback received from an inspector from B.C.C. mentioned:

It was also good to see that you had a client database. In my experience, being able to provide this kind of information so easily is a good sign of a well-run service.

External R A. 4

6.3.5.2. Staffing

Due to the lack of financial recourses and following a considerable amount of discussion, I was forced to delay recruiting qualified teachers but to aim at having an Arabic speaker with decent educational experiences of teaching and looking after children to start LIBS voluntarily. Nonetheless, staff were trained to teach the younger age and are able to meet the requirements of teaching in such an environment.

All our volunteers are university graduates and have different experiences in their professionalism and most of them are parents or have dealt with children before but they would not be permitted to teach in a mainstream school in the

UK as these degrees are not recognised in the UK. Arabic language was taught by native Arabic speakers, who must be degree holders from an Arabic university but not necessarily in teaching or education. The aim was to recruit qualified teachers and teaching assistants, but this proved to be an obstacle due to financial limitations.

Head D. 5

Staff gained a lot from this voluntary work as they stated:

I now have a lot of certificates that I gained from volunteering at LIBS which for me was better than earning wages without adding value to my C.V.

Although, I have no teaching qualifications, but I am sure that with the training and experience I had at LIBS, would make mainstream schools consider my application for a Teacher Assistant post.

Nonetheless, as LIBS was a community organisation, volunteers were fundamentally important to LIBS and therefore, they were entitled to 50% fees reduction for their children.

Staff I. Pre 10

6.3.5.3. Fees and revenue

LIBS understood that this service should be free, parents decided to cover the basic costs to keep it running at the minimum cost, thus families with less than four children paid £125 per child, and for more than four children a discount of 50% applies per extra child.

LIBS ran on for four years; Saturdays and Sundays, from September to May each year, except in the academic year of 2010/11 due to financial restraints it operated on Sundays only. There were three exams a year, December, February and April, which included 50% summative, 25% formative and 25% attendance. This created the results for the year. By the end of May each year learners could see their progression and whether they have the ability to progress to the next level after accreditation from the Libyan Embassy.

As mentioned earlier, LIBS did not meet the criteria required to be fully sponsored by the Libyan Embassy. Nonetheless, the Libyan Embassy contributed towards the liability LIBS had when they learned that LIBS did not break-even twice while rent was a legal obligation. LIBS did not receive books from the Libyan Embassy unlike other Libyan schools in the UK but LIBS was inspected twice a year by the Libyan Embassy.

Applying for grants and funding requires a great deal of effort such as collecting information, applying for funds, chasing applications and then reporting back to the funders. This sometimes proved difficult to implement compared to the amount of incoming funds and the amount of administration involved in such an application and the follow up procedure meant that the costs outweighed the amount of funds.

The financial statement of LIBS during the time of the community administration under UKAS was published annually and it is still accessible through the Companies House and the Charity Commission websites that proves that LIBS was operated in a transparency policy as it was a registered limited company. Unlike LIBS after 2011 where the Libyan Embassy did not publish its financial data or policies to manage the schools.

LIBS did not cover its expenses even though all staff were volunteering and received only transportation costs, with the exception of restricted grant funds to pay for teachers such as English and maths. There were many visits from BCC and the Libyan Embassy to LIBS where positive feedback was received and fund promises were given in front of learners and parents, but in the end either very little funding was received or not at all.

I hope we can accommodate the project to produce a better buildings and facilities and I hope the trustees continue their commitments. I personally commit myself and engage to this project as much as is needed; insh Allah.

External R A. 5

Given the recent iCoCo ‘Community Cohesion foundation’ recommendation to support SSs and the emphasis on recognising the power of communities to support children and adults, it does not seem unreasonable to think that we cannot work towards removing the barrier of accommodation.

C Leader I. 2

I personally disliked these kinds of feedback as they can backfire upon LIBS. Parents were usually present when inspection or guests visited LIBS to give their views and most of the time guests give promises which parents would expect implemented. They believed on what they heard and it is hard to convince them that LIBS has not received anything back. It sometimes creates a lack of confidence between staff and parents as one of the parents stated:

We witnessed many inspection visits from BCC and the Libyan Embassy where we provided them with truthful data about the inside of LIBS. That inspector assured us they would fund the school and/or find a proper venue but we never heard from them and we do not know for what happened.

Parent I. Pre 3

The majority of LIBS's income went towards venue rental. From 2006 to 2011, LIBS operated from venues (see Table 4 Historical data about LIBS) which were far from ideal but the only ones which were affordable. I asked a learner, how we can make LIBS better. Ironically (Table 1), she said:

By, cleaning the toilets and make them suitable to our age like the English school, a bigger hall so that boys can play football so others can play freely, if the seats are smaller then it is better for year 1 as I see them struggling to reach their seats.

Learners. I 9

6.3.5.4. Funding Setbacks

I strongly disagreed with having inexperienced teachers trying their best to manage a class of children as I believe that if parents were going to pay to send their children to LIBS, then I shall be able to reassure them that they would be getting a professional service.

Head D. 6

During the academic year 2008/09, LIBS hoped that the Libyan Embassy in London would contribute to the high rent of a primary school which we accepted to move from a tailoring venue. Unsurprisingly, after three months at the primary school, LIBS was unable to pay the rent.

This led me to ask the primary school if they would accept delay of one or two months before the rent due was paid. But the Headteacher of that primary school and the school committee refused such an agreement and wrote to me to state that if the payment was not paid as agreed then LIBS will not be allowed to use the school with immediate effect. Unexpectedly two of my trustees resigned that week and I felt in a very hard situation.

I made contact with potential funders and BCC but none was able to help within few days including the Coordinator of BCC who contacted the school urging them to delay their notification but was refused. I informed the Libyan Embassy and asked for help, they requested various documents from LIBS to allow them to look at the matter. But such paperwork would have taken time and effort to prepare yet the embassy was offering no guarantees.

As I was the Headteacher at the time, I did not want LIBS to close down and I did not want to lose my personal credibility in the community and therefore, had to pay the outstanding rent from my own money to keep LIBS operating but decided that I must not renew the contract with this school.

I am grateful to the Libyan Embassy who understood the situation and reimbursed me in full by the end of the year.

Due to this negative experience and the financial strains upon LIBS, in September 2009, I decided to move LIBS to a community centre despite the fact that some of the learners, parents and staff felt uncomfortable moving there as they felt it was not adequate:

We understand that we do not have enough funds to secure a good venue but my only concern was the venue itself, which everyone said that was not adequate.

Minutes A. 19

In addition to the bad experience that LIBS had in 2008, there was worse news to come. In the summer of 2009 LIBS was informed by the BCC commission team that it was qualified to apply for up to £10,000 per annum for three years from September 2010. Unfortunately, the application was unsuccessful for no given reasons.

It was clear at this stage that funding was a key factor and because of that, the future of the school seemed to be unsecured, particularly that no funds from the Libyan Embassy were expected and the feedback from BCC that we should not operate in this venue. Therefore, a tough decision was made: to move LIBS to a school building that was out of the focused area for Muslims and cut the operation of the school to one day only. I remember the statement of UKAS's chairperson to management team was:

We must not base our plans on hopes and dreams, we either close LIBS until we secure its financial budget for the academic year or we move to the primary school and lose around 50% of current children.

Minutes A. 20.

The forced geographical relocation meant that LIBS lost many of its users and kept going that year solely to keep the name and the school's ideology alive. Although, LIBS was not financed for that period yet survived to the end of the year and implemented the same methods of the management and strategies in addition to keeping the same level of attainment and achievements. That year was my last academic year at LIBS.

6.3.5.5. The 2011 watershed

Moving towards the date where the major change in administration happened that is October 2011 when LIBS became part of the Libyan schools similar to other Libyan schools around the UK. At this point, the administration, management style and organisational structure were transformed, and the name changed too.

As stated earlier that during 2011 Gaddafi and his regime had been overthrown by NATO which impacted upon Libya's foreign policies. The relevant policy to this section was that new inexperienced staff were appointed at most of the Libyan embassies around the world were holders of dual nationalities that is unlawful based on the Libyan constitution.

The new staff at the Libyan Embassy in London decided to fully sponsor all Libyan schools, including LIBS without considering any previous policies or examining what financial resources were available for such a decision. Parents at LIBS stated:

We did not like it when the former Libyan Ambassador in London did not accept to sponsor LIBS in 2006 but now it is clear that the new Ambassador knows what to do.

I now acknowledge that sponsoring all schools without applying the old policies was a big mistake. Now we are asked to pay for our children's education without preparation.

It appears that such a decision was based on some political view that I think, the new Libyan staff wanted to bring the Libyan community in the UK under their command. They succeeded in 2011 but their failure is greater now as we all know that they have no experiences to do the job.

Minutes A. 21

Changes implemented at LIBS comprised of appointing a Headteacher, the Libyan Embassy assuming control of paying Libyan staff and making the schooling free for Libyan learners. This was done in October 2011 but the cost was not adequately researched at the time.

This made LIBS dependent on the Libyan Embassy as from that date all decisions are made by the Libyan Embassy without consultation or reflection which was the main downside of this new administration. It was declared by a parent that:

We did not know that the Libyan Embassy financial support to LIBS can lead to losing our freedom and democracy within it.

Most of us were happy and pleased by free education and good wages to staff in addition to the new venue but none of us measured the hidden agenda at that time.

I wanted to work for LIBS but I was shocked to find out that there is no employment agreement or contract with staff. All (is done) verbally and staff have no rights. I rejected this work as I considered this illegal but as we say 'Free Libya' after the Libyan civil war, everything has to be accepted ...but I do not accept this ... or at least not in the UK.

Parent I. Post 3

Considering the venue, throughout the administration of the Libyan Embassy LIBS was situated in a suitable venue with good educational equipment and facilities for sport and recreational activities. The acting Headteacher declared that:

Our venue is secured as the Libyan Embassy and is represented as the second party in the rent contract and they are responsible for paying the rent, thanks to our revolution.

We asked the landlord to include all facilities into the rent, so very limited administration costs are paid from the school.

A Head P I 2

I asked the Acting Headteacher about the delivery costs of the books and teaching equipment from Libya, he stated:

We do not pay for it, the teaching material is delivered to the school on time by the Libyan Embassy and high technology equipment was made available at a decent venue paid by the Libyan Embassy.

A Head P I 3

One of the parents stated:

Nonetheless, there were no Libyan parents reporting sorrow at loss of involvement of children from a more diverse Bristolian Muslim community.

Head D. 6

After 2011, LIBS was overstaffed by Libyans. The newly appointed Headteacher stated:

I have no problem with regards to recruitment. I have a lot of applications for teaching and administrators to choose from every year.

I do have spare teachers and volunteers here, all our staff are paid.

I accept their applications and send them to London and they finalise their paperwork and wages. I do not deal with this and payment goes to staff accounts not the school account.

A Head P I 4

Parents revealed that:

The financial support created some unexpected problems such as loss of transparency and involvement in the decision-making processes. For example, the first year of the new administration LIBS operated two days per week, in the middle of the second year without expectation the Libyan Embassy decided to drop one day and only operate one day, and then the fourth year the Libyan Embassy went back to the original policy where operation is two days per week.

These changes happened without explanations at the time of the change but we now realised that the main issue was money.

We know nothing about the financial information since October 2011. This school is not located in Libya, we should learn from the UK policies of transparency and sharing information.

We used to be involved in the decision-making process but since October 2011, we no longer participate in any decision and yet we have to accept the facts that we just obey.

Parent I. Post 4

LIBS had some tensions with the Libyan Embassy where finance was used to compel certain decisions as a several members of staff declared:

We understand that the Libyan Embassy delays the payment of our wages because of the misunderstanding between them and our Headteacher.

Our rights in this school are not clear to us, we just work and have to wait until wages arrive to our account. It used to be okay but now it takes over four months but at least it comes together.

I personally joined this school in 2012/2013 where I witnessed the disagreement between the former Headteacher and the Libyan Embassy about the reduction of curriculum and school days. The former Headteacher rejected to implement that decision and he was shortly kicked out of school and an Acting Headteacher appointed where the reduction was implemented.

Staff. I Post 4

I was unable to get any concrete evidence related to the period from 2011 until 2016 about the financial data, legal requirement, policies and procedures or health and safety measurement. However, as a Libyan parent I understand that the Libyan Embassy set up insurance for all its schools as well as that no other Libyan schools registered with Ofsted. The Acting Headteacher declared:

All the paperwork and the legality of our school is managed centrally by the Libyan Embassy.

I do not deal with any financial data as the Libyan Embassy does that for us.

All paperwork and school administration that is not related to the education side of children are dealt with centrally by the Libyan Embassy.

A Head P. I 6

To summarise the administration of LIBS. I have divided the most significant issues as before and after the takeover of the Libyan Embassy as follows:

Before October 2011:

- **The UK. government funds local authorities and organisations such as Bristol Association for Neighbourhood, Black Development Agency, Black Southwest Network, etc. have directed and guided LIBS to save staff and volunteers from any legal action as well as implement valuable projects such as supporting mainstream schools in maths and English and other projects like community cohesion.**
- **Funding applications to local authorities and other funders require time and efforts that sometimes make the fund insufficient.**
- **LIBS is a community educational project managed by the trustees of UKAS where the legal requirements were met at both the Charity Commission and Companies House. This facilitated a constitution, bank account and annual general meetings where accounts, certified by a registered accountant, were published.**
- **Monitoring visits by a representative from BCC, Libyan Students' Union and Libyan Embassy in addition to the Coordinator of B.C.C. supported LIBS to stand up on the correct path and develop itself within the legal framework.**
- **Involvement with other British educational units such as BSSsF, B.A.N.D, ContinYou, Ofsted and Asset Language Centre enhanced the profile of LIBS by establishing the necessary policies and procedures such as Child Protection, Health and Safety and a First Aider compliance.**
- **LIBS succeeded in achieving an Arabic teaching license to GCSE level and offered tuition in A level Arabic in the British education system.**
- **The operation time of LIBS was set to meet the requirements of the Libyan Embassy to receive their accreditation.**
- **Recruiting qualified teachers was impossible and hence LIBS recruited volunteers to cut costs but set a relatively high standard policy for them where a first degree has to be obtained from an Arabic country then training is essential to meet the British standards. Volunteers were entitled to 50% fees reduction and volunteers' costs.**
- **The financial strains compelled LIBS to move away from its users' area, which prevented enrolment for some and which results in children losing part of their education.**
- **LIBS had to operate from a different venue every year pre 2011 due to the financial problems while a primary schools' relationship with LIBS proved to be based on financial gains rather than following Ofsted recommend partnership with their local communities.**

After October 2011 until 2015,

During this time the Libyan Embassy was primarily responsible for LIBS where the summary of such administration is as follows:

- **LIBS was fully funded by the Libyan Embassy but with full administration and management. This cost LIBS its independence, freedom, transparency, democracy and community engagements.**
- **All financial issues with regards to venue and wages were solved. This allowed a stable venue with the required equipment and facilities for both staff and users at LIBS as these facilities are included in the contract and the Libyan Embassy pays for them in addition to importing the textbooks from Libya and delivering them to LIBS.**
- **The responsible team of Libyan schools took significant decisions in favour of the Libyan community in the UK without proper research and consideration to the existing policies used by Gaddafi's regime. This resulted in losing trust between staff and parents as well as being a bad influence upon learners.**
- **Staff and parents were excluded from the decision-making process while users and the Headteacher must follow the instructions given by the Libyan Embassy.**
- **There are no employment contracts to lay down job specification for staff and Headteacher.**

6.4. Emerging key themes

The following themes arise from my research into two major factors in relation to Libyan schools in the UK, the first factor is the immigration state of the Libyan parents in the UK. which is a general subject to all Libyan parents around the UK. and can be generalised to Libyans around the world. However, the second factor is the impact of the NATO intervention in Libya upon the Libyan community abroad that was implemented during October 2011 when the Libyan Embassy took over LIBS and the silent stakeholder appeared. These themes will be developed below.

To expand on the first factor, Libyan parents are described as permanently or temporarily resident in the UK where this immigration state determines their objectives of sending their children to Libyan schools alongside mainstream schools in the UK. Moreover, as data illustrated in 6.2.2 that the objectives of the Libyan parents shape and ascertain the curriculum used that set the school timeframe of Libyan schools.

For example, permanent residents aim to teach their children Arabic and Islamic studies and consider that Libyan schools are SSs rather than Libyan schools whereas temporary Libyan residents aim to avoid any educational problems on their children's return to Libya and therefore they aim to achieve the full Libyan curriculum.

Furthermore, the three new Libyan subjects require one day per week while the full Libyan curriculum needs two days per week which remains an issue for the Libyan Embassy to finalise (Chart 2).

Moving to the second factor that impacted upon the Libyan community abroad during October 2011 where LIBS was changed from being a community-run organisation to being one run by the Libyan Embassy. This changed its policies, procedures, demography of users and staff, the nature of decision-making process, the financial data transparency, the operational costs and its implantations dramatically and in fact the only thing that remained the same is that LIBS continued to educate people the school then ceased, while demand is still out there as data showed in this chapter.

The objectives of LIBS before October 2011, were to serve Libyans but other groups were welcomed in to assist in gaining financial viability. LIBS served Arabs, Muslims and the wider community with educational needs subjects which mainstream schools failed to supply.

These objectives encourage integration into British society and sometimes to enhance the attainments and achievements of their learners at the mainstream schools. The objectives after October 2011 were changed and the focus became the smooth return of Libyan children to their schools in Libya.

The curriculum of LIBS before October 2011 was determined by stakeholders where it consisted of both formal and ethos curriculum with some sort of flexibility to use the appropriate curriculum when change is needed. Nonetheless, after October 2011, the curriculum of LIBS was decided by the Libyan Embassy with focus on either the full Libyan curriculum or the new Libyan subjects that are Arabic, Islamic studies and history (Chart 2). However, parents, staff and learners were excluded from the decision-making process and yet there is still confusion on what curriculum to provide by Libyan schools in the UK.

Before October 2011 there were good relationships between LIBS and its community as well as with local authority, charities and other educational units. Whereas, after October 2011, tension and a stressful relationship existed between staff and parents with the Libyan Embassy while no relationship existed with any party outside the school: the policy of the Libyan Embassy applied to all Libyan schools in the UK.

The administration of LIBS before October 2011 was transparent and shared by its stakeholders where policies, procedures, finance, paperwork and operations were clear and in line with English legal requirements. However, there was always a financial stress that raised the two major problems which are gaining a proper venue and qualified staff. Nonetheless, after 2011, the financial pressure was released but made LIBS and its stakeholders follow the instructions given by the Libyan Embassy without objection as sources from 6.2.4 and 6.3.4 showed. In addition, LIBS lost its transparency as none was able to confirm knowledge of paperwork, policies and financial data.

One of the more significant findings to emerge from this study is that SSs have been providing the adequate educational environment that supplement and complement the mainstream schools' aims and objectives. SSs are vital for new arrivals as they help in settlement, integration, community cohesion and prevent radicalism. However, SSs are lacking funds and stability that illuminate their successes as LIBS is a very clear case study to illustrate that as when the silent stakeholder decided to run the school in their way, it was done without hesitation as the main driver was the financial support they Libyan Embassy provided to LIBS.

6.5. Section review

This chapter presents the data I collected from the five questionnaires and my case study with elements of data gathered from other SSs. The following chapter explores the findings of my research.

7. Findings Chapter

7.1. Section Rationale

The SSs movement in the UK seems to be growing, but not all schools find that they are sustainable or able to meet community needs. In the previous chapters I demonstrated how differing motives for using SSs were shown by using my research tools in response to my research questions and data gathering tools.

Here I will analyse my findings before using chapter eight to draw conclusions from these findings and make a series of recommendations that may be of value to those engaged with SSs sector and policy makers.

The literature review has found that there is an ongoing need for SSs and there has been a rise in the supplementary schooling opportunities in the UK as well as other parts of the world (Hall, Özerk, Zulfiqar and Tan 2002). It was also argued that there may be more than one reason that drives the establishment and operation of supplementary schooling. For example, there is a connection between low academic achievements of some minority students in mainstream schools contributing to the development of SSs (Bastiani 2000).

Another reason is the challenges faced by minority students in the mainstream schools, which are not inclusive (Chevannes and Reeves 2012). The needs for SSs from the perspective of the BSSsF articulated through four elements these are language, faith, culture and national curriculum as per Chart 1: Objectives of setting up SSs.

According to my pilot questionnaire, race and ethnicity are also predictors of educational outcomes. Supplementary schooling in the UK is largely driven by minority communities (Chevannes and Reeves 2012).

The issue of racial, linguistic, culture and ethnic identity also act as one of the main factors driving supplementary schooling (Gillborn and Mirza 2000). Apart from these issues and factors, the literature review also argued that lower educational outcomes and chances of giving space to students to learn more about their heritage, culture, and language (Francis, Archer and Mau 2010) add up to the factors leading to establishment of supplementary schooling.

This research is focussed on studying supplementary schooling opportunities with respect to findings from this literature and in particular a concern with the Bristol Libyan community, and was conducted to study the motives for the establishment of Libyan and other SSs, what happens when stakeholders needs become divergent (learners, parents, staff, funders), what can be learnt from this case study example, and from personal engagement with community education in SSs. In doing so, I studied the components of Libyan schools in relation to those of SSs. I also conducted a case study involving LIBS to delve specifically into finding answers to the research questions, aims and objectives.

Participants involved were Libyan expatriate parents who were permanent residents in the UK; Libyan parents who were temporary residents; parents from other nations who follow the Islamic faith and used LIBS; their children; and staff of the supplementary and Libyan schools in addition to others in connection with those schools.

I took into account the impact of the 2011 policy changes brought about by the Libyan government which I later called the silent stakeholder. Their policy measures impacted on the operation and management of Libyan schools, including LIBS. As such, the findings expose the objectives and aspiration of stakeholders, operation and manner of functioning, funding, curriculum, and challenges and barriers faced by the schools.

7.2. Addressing research question 1, 2 and 3:

7.2.1 What were stakeholders' motives for establishing LIBS?

7.2.1.1. What emerged about 'who are the stakeholders?'

I identified three evident groups of stakeholders: Libyans who will return to Libya, permanent UK resident Libyan parents, and other community group such as Arabs, Somalis and other Muslims and an initially less obvious active and passive stakeholder that is the Libyan Embassy in London, which proved to be key in 2011, and other possible beneficiaries.

- The local stakeholders break down into parents, learners, staff, community, mainstream schools and local authority.
- The local main stakeholders (users) are active stakeholders and the funder was for the most part a silent stakeholder to 2011.
- The active stakeholders were evident in the formation and early operation of the case school.

- More passive but later hugely significant stakeholders appeared suddenly and with significant power as funding changed the control, curriculum, timing and attendance paradigms prompted by political change in Libya in 2011 as explored in section 7.2.1.2.

Firstly I will consider the group of visible stakeholders who had a presence throughout the research and life of the case school: the founders, users and local community supporters, then (in section 7.4.2) I will discuss how external change exposed the powerful influence of funds and therefore exposed how motivations from funders can change the core offer of a SS, their aims, objectives and delivery.

The objectives of stakeholders before 2011 were driven by parents' interests and the trustees were in regular contacts with them to amend and change objectives to meet their needs. As stated before, the objectives of establishing SSs and Libyan schools (section 6.2.1) share the same reasoning. Libyan children, parents and those who worked or volunteered for Libyan schools stressed the need to develop Libyan dialects, Libyan identity and Islamic knowledge (Parents Q 1). Similar aspirations were shown by the Headteachers of the BSSsF in that they wanted home language, faith, national curriculum and culture (see appendix: 1) to be learnt about.

However, there were aspirations that were not part of the objectives of LIBS at the establishment. Such aspirations were also evident in the LIBS case study that found that Somali parents wanted to learn Arabic to help their children and also recite the Qur'an (Learners FG. 1 and Parents Q-2). Thus, there were classes established for parents to learn Arabic as well as for their children. When LIBS became dominated by Somali children, their parents requested to focus on Arabic and Islamic studies in 2008 where trustees accepted that and offered both full Libyan subjects to Libyan and Arabs who were interested in the Libyan Embassy certificate and other elements in recognition what Somali parents requested.

In 2009, all parents suggested that LIBS should establish a project for Muslim teenagers based on gender and age. There were funds available for youth group from BCC so UKAS implemented a girls' project where they met weekly twice to enjoy a Muslim young age environment where parents are comfortable, and girls enjoyed it. A similar project was implemented for boys.

However, it was evidenced by parents and staff that after 2011, they had no voice on the management or objectives of LIBS and that was also similarly raised by all other participants from Libyan schools in the UK. This resulted in shifting the focus of users from multi people group to a single community (Table 5: Nationalities of Learners at LIBS).

7.2.1.2. Differences in the needs of Libyan families

From the questionnaire data it was shown that the immigration status of the parents directed in objectives for learning in a Libyan school (Staff Q-1 and section 6.4). For instance, the intention of Libyan parents and those of non-Libyan parents was to educate their children about Arabic and Islamic knowledge (Parents Q 2).

For example, permanent Libyan resident parents sought language, culture and faith teaching that was not provided by mainstream schools. This was also echoed by the BSSsF (Appendix: 3). Furthermore, permanent Libyan resident parents focused on the new Libyan subjects of Arabic, religious studies and history. This finds more resonance with the views of most of the learner participants. The need to learn teaching of faith and language resonates with views of some learner participants in the questionnaire who gave recognition to the opportunity provided in their SS to pray in Arabic and learn to improve their speech in Arabic language (Appendix: 1).

Similarly, the LIBS case study also revealed that children went to LIBS after attending mainstream schools to discover things about themselves, including their heritage culture and to learn the language which would help them communicate with family members and fellow Libyans in Arabic. It also gave them an opportunity to help recite the Qur'an Archive (Learners' FG 1).

The literature review also provided suggestions on similar lines. The aspirations of permanent Libyan residents resonate with those non-Libyan parents who also focused on children learning the Arabic language as a skill set and Islamic studies in the form of understanding the Qur'an.

7.2.1.3. Addressing research question three. What happens when stakeholders' needs diverge?

Based on data collected from users of LIBS in both questionnaires and interviews, it was clear a large divergence of aims happened after 2011 when the Libyan Embassy took over LIBS. This was also reconfirmed at a national scale of all Libyan schools in the UK. This was driven by the financial need of LIBS and likewise other Libyan SSs in the UK.

The new Headteacher who replaced me after 2011 refused to cut down the Libyan subjects/two days to three subjects and one day of provision- this resulted in suspension of staff wages and later the Headteacher was dismissed. The Acting Headteacher implemented the cuts required by the Libyan Embassy, with the same approach implemented in the Libyan School in Ireland. Three new Libyan schools that had been established in Sheffield, Nottingham and Manchester refused these cuts and the Libyan Embassy ceased their funding and established replacement schools.

This divergence of stakeholders' aspirations resulted in the closing of ten Libyan Schools in the UK, including LIBS in 2016 (Table 6: Brief chronology of LIBS 2006 until 2016).

I personally think that the fund from the Libyan Embassy should be welcomed but more voices should have been given to users to narrow the gap of differences and allow dialogue.

7.2.2. Common interest in language and culture

An increasing focus on Libyan language was found among Libyan parents who were going back to Libya. The questionnaire data revealed that such parents viewed education from a social integration perspective wherein they sought full Libyan curriculum to avoid future education problem in Libya (Learners Q 2). This found a commonality with a few learners (Parents Q 4).

Temporarily resident Libyan parents focused more in their children gaining a Libyan certificate with a view to their return to their schools in Libya. This was also the basis or objective of LIBS, which meant to teach Arabic to the community at the establishment stage and provide accredited certification to be used when learners moved to an Arabic country (see section 6.3.2).

The case study found that LIBS aimed to be a multi-ethnic school with people from a wide range of nationalities and cultural backgrounds but who belonged to Islam (see appendix: 3). The common goal was to teach the Arabic language with some level of flexibility to meet future developments (see section 6.3.2). For example, parents who were Libyans and Arab nationalities wanted accredited certificates for their children so that they could be accepted when the learners travel to an Arabic country.

The questionnaire data demonstrated that temporary UK resident Libyan parents expressed social reintegration concerns about their children when they returned to schools in Libya (see section 6.2.2.2). This resonates with views of some learner participants who saw supplementary education as a means of securing no drop-in school achievement with regard to their return to Libya (see appendix: 3 and section 6.2.2.1).

The intent to learn language is more or less an echo of the parents' view of learning the language so as to enable a smoother social transition when the children move back to Libya (see section 6.2.2.2). Parents were concerned about their children being placed under risk of falling behind and as such they placed an emphasis on Libyan education with a primary focus on Arabic language. This, they believed, would help their children in coping with the Libyan school curriculum upon their return to Libya (see section 6.2.2.2).

The questionnaire data (see appendix: 1 and section 6.2.2.2) identified a common need of learning the Arabic language that existed between the permanently resident Libyan parents, temporarily resident Libyan parents and non-Libyan parents though, as seen earlier, the motives behind learning the language may differ.

The response of the parents is therefore a mixture of educational and social perspectives. Similar evidence was found in the case study where LIBS used the Libyan curriculum to teach Arabic (see section 6.3.2).

The parents of the children studying in LIBS echoed the same view about the need for their children to learn Arabic and furthermore stated that they could use the Libyan schooling as a base to socialise (see minutes A 2 and section 6.3.2.1).

Parents were focussed on education, culture and Islamic knowledge. The case study also revealed that LIBS served as a unique educational, religious and cultural environment for diverse Muslim communities in Bristol (see minutes A 5 and section 6.3.2.5).

LIBS therefore, presents an inclusive learning curve. This is also found among the staff members at LIBS, who were of different nationalities, which presented a multicultural environment that served communities needs of maintaining cultural and linguistic identity (see Staff I Pre. 2).

Community leaders felt that their children prefer LIBS to the mainstream schools they had attended. Thus, at the final stage of establishment of LIBS, it was decided that LIBS would follow a Libyan curriculum to meet the criteria of the Libyan Embassy as well as the aims of the Libyan parents and the Arabic speaking communities in Bristol area. It was also agreed that LIBS was open to all citizens and nationalities so as to bring harmony among users and enrich conceptions of community cohesion.

The LIBS case study revealed that the school served as a platform to fill a gap arising because of a lack of Arab community organisations in Bristol and to respond to the needs in the city that could Arab nationalities and a large and diverse Muslim community in Bristol requires, that would facilitate various communities in understanding the Arabic language and gaining a more complete knowledge of Islam (see Visitor 1 A. 1).

7.2.3. Learners' perspective about the objective

The questionnaire data revealed that they saw the need for knowing culture, history and language of the Libyan community schooling from more of an educational perspective (see section 6.2.2.1). The questionnaire data demonstrated that most of the Libyan children felt that somehow education of this kind gave them an opportunity to learn about Libyan history and culture and language.

Furthermore, it would enhance their knowledge. This finding also suggests a high level of curiosity among the learner participants to learn new things. It demonstrates a level of excitement behind learning Islamic studies with intent to know their own history and culture as well as their religion (see section 6.2.2.1).

Similar views were also held by learners at LIBS. The case study revealed that children went to LIBS after attending mainstream schools as they had the opportunity to discover things about themselves, including culture and the exploring the excitement of conversing with family and fellow Libyans (section 6.3.2). It also gave them an opportunity to recite Qur'an, which could not be possible in a mainstream school.

The sense of community feeling and the need to socialise with fellow Libyans were also highlighted in the LIBS case study (see section 6.3.2.4). The views of the community members were that the LIBS provided an atmosphere to establish social links and communication (see Learners I. 6, Minutes. A 8 and Staff I Pre. 2). Social life occupied an important place in LIBS with particular relevance to learners. The sense of belonging and the fact that learners belong to the same community removes chances of school bullying that occurs in mainstream schools (see section 6.3.4.1).

7.2.4. Curriculum and factors influencing curriculum

The factors that drove the objectives of the schools appear to influence the curriculum of the schools. Libyan schools follow the full Libyan curriculum and new Libyan subjects that are Arabic, religious studies and history (see section 6.2.2). The questionnaire data from the Libyan schools indicated that permanent resident Libyan parents described Libyan schools as supplementary or complementary schools. New Libyan subjects suited learners who are permanent residents in the UK.

Further, the full Libyan curriculum supported that of the mainstream schools (see section 6.3.2) and was needed by learners who were aiming to leave the UK to continue their schooling inside Libya. LIBS, catered to both Arabic speakers and non-Arabic speakers offering Arabic language and other subjects such as maths, science, history, geography, English and Islamic studies to those aiming to achieve Libyan accreditation alongside creating an Arabic environment to practice Arabic and Islamic cultures.

However, the questionnaire data in regard to SSs showed that the SSs decided curriculum based on culture, religion and language of their community or/and users where some of them added English and maths to boost the achievements of their learners based on user demand.

The questionnaire data revealed that the SSs focussed on the demands or needs of the parents. Hence, the BSSsF focused more on home language, followed by faith, national curriculum and culture, that response was echoed by parents and their children. However, the questionnaire data revealed that the BSSsF were supplementing the mainstream schools by providing community services in the form of providing education based on language, culture and faith (see section 6.2.3).

The LIBS case study recognised attainments of all children but in particular those from BME backgrounds as a critical issue for Bristol (see section 6.3.2). For example, in the second year of LIBS, the highest number of learners was Somalis who arrived to the UK with no knowledge of English. Good English was needed to enable them to achieve well at the mainstream school (see section 6.3.2).

Given that there was no proper engagement initially within the English education system, SSs suited the need to develop young people's attainments, both in terms of the English system and their native system (see section 6.3.2). As well as building a basis which facilitated mainstream studies, being a part of the SS created opportunities for the learners. One important finding from the questionnaire was that some of learners in the Libyan schools felt that a full curriculum would facilitate their study in their mainstream education. For example, studying of certain subjects like mathematics in Arabic school was found to help them in their study in English school (see section 6.2.2.1).

7.2.5. Curriculum creates opportunities for learners

The questionnaire data showed that supplementary schooling gave children an opportunity to practice Arabic with native speaker, which could not be found in mainstream school (see section 6.2.2.1). Study in SS also opens up employment opportunities.

The questionnaire data revealed some learner participants possessed a keenness to be interpreters, which would be facilitated by doing courses like GCSE in Arabic. Further, it gives them an opportunity to pursue employment in the education sector, such as teaching profession at colleges and universities (see section 6.2.2.1).

It is not just that the opportunities were only for the learners but for the teaching staff as well. The LIBS case study revealed that volunteers gained certificates from volunteering at LIBS, which would increase their chances of getting through mainstream schools for Teacher Assistant (see section 6.3.5).

The LIBS case study also revealed a comfortable relation between national and international supplementary education systems. The study demonstrated that there was an easier access between the organisations in respect with curriculum issues (see section 5.6.4). For instance, it was found that LIBS could access non-Arabic syllabuses from the WICS for free due to cordial relations between the members.

Furthermore, WICS also offered full scholarship in Libya to LIBS' students after completing the A Level with Arabic language grade B or above in order to study the Arabic language for one year followed by four years to obtain an undergraduate degree in a subject of the student's choice accompanied by one of the Islamic Studies.

7.3. The impact of curriculum change

The questionnaire data covered views of the learners, parents, and staff. It was found that the curriculum of LIBS comprised a full Libyan curriculum and the other curriculum comprising new Libyan subjects of Arabic, religious studies and history (see appendix: 1 and Parents Q-2).

According to the BSSsF, the curriculum was as per the need of the concerned stakeholders, including the learners and their parents. Staff had to cater to the needs of Arabic to non-Arabic speakers and hence they focused on residents, faith and culture that the mainstream schools did not provide (see appendix: 1).

However, the assessment of the forum regarding the curriculum that based it on the demand of the people is not completely in tune with people's demand, which is itself divided into two versions.

7.3.1. The first version

The first version comprises opinions of learners and their mothers. Learners liked the curriculum that met their need of learning different languages, which made them argue against a full curriculum based on the Libyan curriculum.

This view is that of learners who had not studied in Libya ever (see section 6.2.3.1). The view is similarly echoed by mothers of the learners. Their reasons include saving of time and efforts due of the reduction of the full curriculum and filling the gaps created by mainstream British schools. This view is particularly that of mothers whose intent was to stay in the UK (see section 6.2.3.2). This also resonates with the views of the permanent UK residents.

7.3.2. The second version

The second version includes views of the learners who favoured the Libyan curriculum with a view to their social integration once they return to Libya. They opined that this curriculum would help them prepare for the Islamic side of the life, the social practices and lifestyles. That is the reason why they asked for special curriculum that suited these needs (see section 6.2.3.1). These views are in resonance with the views of the fathers of the learners.

They opined that full Libyan curriculum enhanced their children is knowledge in all subjects. It would further maximise their achievements at the English schools. Thus, they held that the non-Libyan curriculum would deter learners from developing Arabic in the Sciences, Maths and other streams of study. This would further lead to their disability in coping with the Libyan curriculum when they returned to Libya.

Discriminatory sentiments could also be found when the parents stated that all the modules supported learning Arabic, and that the schools were founded for Libyan families in which a parent came to the UK for study. They were therefore worried about the reduction in curriculum in respect of their return to Libya (see section 6.2.3.2). This presents an extreme view which is supported by the fact that some of the parents intended to go back home or send the families back to Libya or leave their studies and return home in the interest of the children.

7.3.3. Staff's view

The views of the staff of the school presented a blend of both the sides of the stories. The full Libyan curriculum and the new Libyan subjects were needed by the Libyan community in the UK. They stressed on the importance of Arabic language, culture and Islamic studies for the Libyans in the UK and at the same time stressed on importance of the full curriculum for those who were returning to Libya (see section 6.2.3.3).

For instance, the new Libyan subjects suited learners who were permanent residents in the UK whereas the full Libyan curriculum supported that of the mainstream schools and was also needed by learners who aimed to leave the UK to continue their schooling in Libya. LIBS was objective oriented and focused in relation to curriculum matters.

This is shown by the curriculum that was based on culture, religion and language of their community or/and users. Further, they added English and maths subjects and thus got financial support from their local authority in order to boost the achievements of their learners. This demonstrates that the addition of extra subjects was a means to get funds from the council and further shows the issues concerning funding faced by the SSs.

The questionnaire data revealed that the schools got funds from the council when the curriculum had English and maths subjects. The shows that the funding was restricted with limited subjects. The same was found in the LIBS. While LIBS was unable to cover its expenses, instead of grant of funds to run the school, LIBS was granted restricted funds to pay for teachers of English and maths (see section 6.3.5).

7.4. Relationship between mainstream school, SSs and LIBS

Another set of issues arose as revealed by the questionnaire data. The data identified issues in the links between mainstream schools and SSs. It was found that a significant majority of the participants held that there was a relationship between mainstream schools, SSs and LIBS that this relationship would enhance achievements and attainments of the learners. 90% of responses from the BSSsF described a strong relationship with community and their local authority (see section 6.2.3).

However, the questionnaire data revealed very limited links between mainstream schools and the Libyan schools while only 10% of users described their communications with mainstream schools as good (see section 6.2.4). The LIBS case study also pointed out that though it managed to build good relationships to benefit its users, the most difficult relationship was between LIBS and mainstream schools. This problem was a general problem across most SSs in the UK.

LIBS was not welcomed by any mainstream school. This is absurd in that Ofsted claimed to value mainstream schools that facilitated and supported any community organisation and be part of its local activities. In this light, the parents suggested that Libyan schools should be run by professionals and arrange exchange programmes to share teaching experiences and observations with mainstream schools. They also asked for links to be established between the Libyan schools and the local authority for the benefit of the children (see section 6.2.4.2). This demonstrates a lack of relationship between the Libyan schools and mainstream schools and between the local authority and communities.

7.4.1. SSs are lower in standard

The questionnaire data and the LIBS case study showed certain disadvantages of supplementary schooling. The data showed that SSs were lower in standard than the mainstream schools in term of their operation. The questionnaire data revealed that the policies, procedures, and programmes in SSs were much lower in standard than the mainstream English schools which were much more organised (see section 6.2.4.1).

The LIBS case study highlighted that immediately after the establishment of LIBS, BCC advised LIBS of certain policy measures, such as Child Protection and the Disclosure and Barring Service to be put in place. This was a whole new area which LIBS was not aware of and further aggravating the problem was that LIBS would be liable in the event of non-implementation.

Further, during the time of funding by the BCC after proper administration was put in place, the requirement of policy implementation was never put across to LIBS. This led to initial challenges of taking implementation actions. But ultimately, LIBS managed to function under the registered umbrella of UKAS, a registered charity and company and complied with all regulations, legislations and policies.

Questionnaire data also highlighted that SSs were not suitable for learners in terms of facilities such as toilets, tables and seats (see section 6.2.4.1). LIBS also faced this challenge of meeting the expectation of learners for equal or better facilities and a similar outlook that they had experienced in mainstream schools. Questionnaire data highlighted that learners focused on safety and safety issues that were major and significant matters in the UK (see C UKAS. A 4 and Learners Q-16).

The LIBS case study also revealed that the concern of learners' safety was also paramount in LIBS (see Parent Q-19 and Learners Q-17). LIBS followed Ofsted procedures in addition to practicing good supervision in cooperation with staff and parents to keep learners safe and to monitor the behaviour of learners. However, funds seemed to play the crucial role in the proper operation of LIBS. The case study found that very little funding was received despite repeated promises and visits by the Libyan Embassy.

It was found that the majority of LIBS's income went towards venue rental. From 2006 to 2011, LIBS operated from venues which were far from ideal but the only ones which were affordable. It is also a sign of indifference shown by the local council towards LIBS. An example of such indifference was when LIBS was informed by the BCC commission team in 2009 of being qualified to apply for up to £10,000 per annum for three years from 2010, but the application was unsuccessful for no given reasons.

The questionnaire data showed that the teaching and other staff members were not up to the standard and quality of mainstream schools. The way the teachers in SSs handled the pupils was not comparable with how teachers professionally handled pupils in mainstream school (see Learners Q-16). A further problem was attributable to the direct intervention of the Libyan Embassy, which did not appear to possess genuine interest in building bridges between the Libyan school and mainstream school in the UK.

The schools were under the direct order of the embassy. This led to an exclusive environment which was not encouraging towards a harmonious teaching or learning environment. For instance, non-Libyans were not allowed to carry on working or volunteering at the Libyan schools.

7.4.2 Addressing Research Question three: What happens when stakeholders' needs become different?

The stakeholders of LIBS can be divided into visible and unseen or silent stakeholders that arose post 2011, with the power of the silent stakeholders based on funding.

When the Libyan Embassy decided to change the curriculum post 2011, this exposed the fact that there were different aspirations at work, and the main stakeholders, had no voice to reject such a decision. This led me to wonder who owned or/and controlled LIBS and how such funding caused a schism between the users who were Libyans and non-Libyans with the later excluded from the school in a short timespan.

A silent, near passive and therefore initially seemingly insignificant or low involvement partner becoming a dominant one. The ministry was important for kudos but also for access to curriculum materials and guidance, therefore significant, but also significance as a funder, and therefore vital. Clearly their level of desire to shape and determine LIBS changed the school even though these changes may suit only part of the Libyan community in the UK particularly those residing in the UK (see Parents Q-6).

After 2011. an element of inequality crept in the education system of the Libyan schooling. It was found that non-Libyan students and staff left the school. Contracts for teacher belonging to other communities were not renewed (see Parent I. Post 3 and Learners Q-5).

The questionnaire data revealed that the policy measures focused only on what the Libyan community in Bristol needed when they return to Libya and thereby alienated many of the users and stakeholders making them leave LIBS. A minority dissenting opinion was raised against these inequalities, which was that there should not be any differentiation between children; the school should serve the resident children, and the Libyan government should facilitate free schooling as it was before 2011 (see Minutes A. 13).

The LIBS also highlighted such inequalities where non-Libyans felt discriminated against. The differentiation or discrimination was also seen among the school staffs. Libyans on the staff held the view that they were given priority and were also paid.

This was not the case with non-Libyan staff who held the view that they never worked for money and saw the school as a way to help the community (see section 6.2.2.4).

A similar view was highlighted by the staff in LIBS. The attitude of the staff or the Headteachers were pro-Libyans and showed little regard for non-Libyans. This led to the loss of all volunteers in October 2011. The non-Libyan parents were not in the favour of Libyan schools losing community engagement and participation.

The 2011 watershed has led to differentiation between children with treatment based in nationality where the non-Libyan parents no longer form part of the parents' meeting and they are not attended as well by the staff (see section 7.5.4). All these events demonstrate the shift in the objectives of Libyan schools in the UK shifted from a wider-community focus towards a single-community focus. This shift was brought about by the 2011 policy facilitated by the involvement of the Libyan Embassy in school financial and organisational matters (see section 6.3.2.3).

7.5. The impact of centralised control

The policy change ensured the Libyan Embassy took control of LIBS and changed its original objectives. Further, the policy brought administrative and infrastructural changes to LIBS. LIBS was shifted to a better location with good educational equipment and facilities for sport and recreational activities (see A Head P I 3) with very limited administration costs paid from the school (see A Head P I 2). The Embassy also took care of the delivery costs of the books and teaching equipment from Libya (see A Head P I 4). The parents felt satisfied with these new changes (see Parents I Post 4).

The Libyan Embassy was also involved in the administration of LIBS. The LIBS case study found that the school would be run and managed by a Coordinator of Libyan schools in the UK who was appointed by the Libyan Embassy in London (see Libyan D. A 3). Another example of consolidation of control was when the Libyan Embassy provided permission in giving accreditation to certificates of LIBS if the Libyan curriculum was taught in addition to implementing general rules and regulations such as teaching hours, term date and school starting and closing dates.

The exclusive policy of converting the SSs to more Libyan Embassy control is demonstrated by the policies that favoured Libyans more than non-Libyans. In the case study concerning LIBS also, there were certain policies that were needed to be adhered too at the time of establishing LIBS. The Libyan Embassy laid down a condition that the school needed 100 Libyan learners where 50% were in receipt of Libyan sponsorship (see Libyan D. A 2). Funds to the school from the Libyan Ministry of Education were dependent on fulfilment of this condition. As such, it could be stated that fund was the main driver to the ultimate objective of providing a Libyan education.

Even though the embassy exercised more control over the Libyan schools, it was found in the questionnaire data that the Libyan parents wanted to exclude the embassy from running the school. The data revealed that Libyan parents felt that they were secure as they were now a majority (see Parents Q 6). They therefore pushed for a Libyan style of education system, but the parents demanded that the Libyan schools should be run by the Libyan community in the UK excluding the Libyan Embassy and supervision from the Libyan Ministry of Education.

The reason for such exclusion might stem from the fact that there had never been a professional visit or inspection in the concerned SS. The need for such exclusion is reinforced by the example of the Libyan community school in Bristol and Manchester which when not controlled by the Libyan Embassy reportedly operated more effectively than the later Embassy controlled school in Bristol. This also shows a better relationship between the schools and their communities and local authorities (see Parents Q 5).

There should be stronger link between the community and the local authority. As was found in the case study, LIBS shared the wider society's objectives. LIBS encouraged users to participate to most of local authorities' policies and strategies, such as the Prevent Strategy, of the counter-terrorist strategy launched in 2007.

Such strategy did not conflict with the aims and objectives of LIBS as it supported keeping culture and languages intact whilst integrating into British society. But, this strategy was criticised by some Muslims as branding Muslims as suspect and carried the risks of labelling the Muslim community as a 'suspect' community. The actions taken against Muslims are strengthening the stereotype that Muslim communities are suspect, making Islam synonymous with terrorism (Imran 2012).

7.5.1. Reorganisation in the curriculum

The changes after the 2011 policy impacted the way curriculum was organised. The questionnaire data revealed that after the 2011 policy, issues arose related to the reduction of hours of studies, overlapping of curriculum and unstable management. The LIBS case study also revealed that the period from 2006 until 2011 saw an inclusive education system that served Libyan, Arabs, Muslims and the wider community, with Arabic classes for both Arabic and non-Arabic speakers; certificate accreditation; efforts and objectives of cohesion the Libyan school and mainstream schools, local authorities and the UK government; and recognition of culture, religion, languages and recognition of.

After 2011, the shift from wider community-based policy to limited Libyan oriented policy occurred. The education system was thus focussed in preparing Libyan children to return to their schools in Libya. The LIBS case study also revealed that in February 2013, the full Libyan curriculum was reduced to three Libyan subjects: Arabic, Islamic studies and History. This is a sign of absence of strategy or planning. But in December 2013, LIBS offered the Libyan curriculum and the three Libyan subjects.

This is a sign of instability which is further seen in 2014 where the policies changed to serve Libyans who were residents in the UK. The LIBS case study also revealed that in October 2014, the Libyan schools decided to change the objective towards Libyan residents in the UK. As was seen in the case study, the Headteacher of LIBS has not been in contact with the local authority and local communities, with a sole focus on serving the Libyan community (A Head P I 5).

The case study found that the Libyan curriculum was reduced to Arabic and Islamic studies and ceased other subjects as the Libyan Embassy started facing financial problems. Then again in October 2015, the curriculum went back to the Libyan curriculum. This demonstrates that financial needs and the Libyan Embassy were directing the objectives of Libyan schools. As was seen, the local authority encouraged LIBS to teach Maths and English in order to enhance the attainments of BME pupils.

The LIBS case study revealed that introduction of teachings on subjects like Math and English could offer a chance of getting funding, which would contribute to mainstream schools efforts to enhance the attainments of BME pupils (BCCC. Video 1).

7.5.2. Curriculum overload

The questionnaire data revealed that these were the learners' concerns about the hours of teaching in respect with the quantity of subjects and the amount of homework. The questionnaire data revealed that there was a reduction of study hours to 12 hours per week in Libyan schools in the UK for a full Libyan curriculum that is taught in 36 hours per week in Libya. According to the learners group, there was a need for adequate hours to study for all the subjects. Absence of the adequate hours had led to study load on the students and teachers squeezing multiple number of subjects in limited hours (see Parents Q-8 and Staff Q-4).

The study also highlighted the limited delivery time of twelve hours per week associated with the Libyan curriculum, which was half of the twenty five hours per week in Libyan schools. The change in teaching hours affected the quality and quantity of teaching. Parents and staff reported that the policies around curriculum adopted by Libyan Embassy were unstable (see Parents Q-9). LIBS ran only on Sundays in the academic year of 2010 and 2011 but there were three exams a year.

This issue of limited time is aggravated by the issue of overlapping of curriculum. The same subject was taught using two different methods one for the Libyan school and the other for the English school (see Minutes. A 10). It was found that the major challenge lies in the instability of the management, the impact of which has been felt by the learners, parents and the staff. This leads to the suggestion by the concerned stakeholders to create a special curriculum.

7.5.3. Changing community and the local authority relationships

2011 ended the original objectives of LIBS the new sole focus on the Libyan community. The case study showed that the Headteachers of LIBS did not have any contact with the local authority and the wider local communities (A Head P I 3). The need of establishing links between the Libyan schools and the local authority for the benefit of the children was raised in the questionnaire data (Learners Q-5).

The staff expressed that such task was dependent on the Libyan Embassy. The 2011 policy ended LIBS' relationships with community, local authority, education departments, and other national and international organisations (A Head P I 5).

The focus on relationships with the mainstream schools was a much-needed factor according to the views of the parents. With the involvement of the Libyan Embassy, links with outside education systems were eliminated and this acted as a barrier to enhancing the achievements and attainments of Learners at both Libyan and mainstream schools. The exclusiveness of the school being more Libyan created a stressful environment (Parents I Post 4).

The case study revealed that the Libyan Embassy assumed control of paying Libyan staff and making the schooling free for Libyan learners. It created differentiation between children based on nationality. Parents from other communities were no longer engaged in any parents' meeting (see Parents I Post 6 and section 7.5.4). The questionnaire data revealed that Libyan schools were directly following the Libyan Embassy on all the decisions made by the Libyan Embassy without consultation or reflection (see Learners Q-14). It was also found that the Libyan schools were unable to reject any instruction given by the Libyan Embassy as it controlled funds (see Staff Q 5).

7.5.4. Affected management and planning

The 2011 policy brought internal division as well as management who lacked expertise. It led to bad management and employment of teachers lacking experience (see appendix: 1). In this light, the LIBS case study revealed that the Libyan Embassy made decisions without strategic planning and used forceful tactics like the threat to cut funds or replacement acting Headteachers in order to implement the decisions (Minutes. A 8).

This threat led to implementation of unstable curriculum policies and as such led to disregard of community interest. Such policy led to the breakdown of relationships between the school's staff, parents, learners and the wider community, which was vital for LIBS as a community organisation run by local individuals to serve neighbourhood users and funded from different sources of its community and local authority.

The change in policy led to a restriction in wider community involvement by employing only Libyan staff and alienating members from other communities by giving Libyans more priority to work (see appendix: 1). It thereby limited Libyan and LIBS' relationships with other community and local authority.

7.5.5. Manipulation of funding process

The questionnaire data revealed that the allocation of funds helped the BSSsF to benefit its communities by accessing arranged facilities, services and to manage them in safe and secure way. This could be demonstrated by the questionnaire responses that SSs benefited by having access to field networks, free CRB checks, child training courses, SSs' annual national conference, safeguards for young people, staff, and trustees, support volunteers and to employment opportunities for them, and guidance on achieving standard and recognised national level of delivery such as the Quality Framework for SSs, Safeguarding for SSs, Effective Teaching in SSs, Managing SSs, etc.

It was found that LIBS needed to raise additional funds from the community and subscription from parents to cover essential costs. It ran only for two days per week, which was reduced to only Sundays during 2010 and 2011. Additionally, it was evidenced that certain events that showed that the embassy used funds as a means to exercise control over the schools. When after the policy change the parents and the Headteacher of LIBS did not change the curriculum as per the direction of the Libyan Embassy, the embassy cut down its financial support and appointed an acting Headteacher who implemented three new Libyan subjects and operated Saturdays only as requested from the Libyan Embassy until LIBS ceased (Minutes. A 8).

Another instance as highlighted by the LIBS case study is related with the release of wages for the staff where a cordial relationship with the embassy facilitated release of wages for the staff, which otherwise led to delay of wages (Staffs' I. Post 1). The case study mentioned two Libyan schools in Sheffield run by the Libyan Embassy since establishment. The Libyan Embassy continued to financially support the first school, which followed its instruction despite the parents being unhappy with the administration. The embassy did not financially support the other school, which supported the parents and children and also does not provided instructions in a timely manner.

This latter school also faced threats of being shut down by the embassy if it fails to operate one day per week (Staff I Post 1). It was also observed that when LIBS did not meet the criteria required to be fully sponsored by the Libyan Embassy; it did not receive books from the Libyan Ministry of Education via the Libyan Embassy unlike other Libyan schools in the UK. However, the overreaching issue was the lack of administration of the schools. As indicated earlier as well, the questionnaire data revealed that the schools did not have professional teachers, the issue of which was further aggravated by the problem of poor administration and improper management.

No solution seemed to come through after the intrusive role of the Libyan Embassy in the supplementary education system. There was no well managed supervision from the Libyan Ministry of Education. A further administrative issue was caused by the unplanned academic timings where teaching hours keep changing or by the non-prefixing of start of the term, half-term and end of the term before the start of the academic year.

This led to suggestions from parent that the Libyan schools should be more organised like the English school and should adhere to rules like those governing the English schools in the UK. But the LIBS case study demonstrates the element of funding that deterred operation of the school. After the LIBS started functioning under the registered charity UKAS and having implemented all necessary laws and policies with client database in place, LIBS still faced problem of the lack of financial recourses that deterred recruiting qualified teachers and teaching assistants.

A further problem was found in complying with procedure such as the funding application procedure. For example, LIBS was funded a few times from BCC with a small amount, around £2000, but the amount of administration involved in such an application and the follow up procedure meant that the costs outweighed the amount of funds. Even after 2011 policy that changes the operation and financial management of LIBS, where LIBS got funding from the embassy, financial support created tension between LIBS and the embassy. It created unexpected problems such as loss of transparency and control of decision-making processes by the embassy.

One of the problems, as mentioned earlier, was the fluctuating number of school days without consultation with the staff of the school. Financial information was hidden. Staff did no longer form part of the decision-making process since 2011.

Changes in curriculum or payment schedule of wage, and centralisation of all paperwork with the Libyan Embassy demonstrates the complete takeover of LIBS management and operation. The LIBS Case Study shows similar impact of the policy changes as was seen with other SSs as highlighted in questionnaire data. Libyan schools including LIBS changed from being a community-run organisation to being one run by the Libyan Embassy after the 2011 policy.

The schools became focused on being Libyan in all forms and adopted an exclusionary approach alienating other communities. With this in perspective, the Libyan Embassy took complete control of the operation of Libyan schools including LIBS. It completely controlled the curriculum, policies and procedures, demography of users and staff, the nature of decision-making process, the financial data transparency among other things. This led to alienating the schools from the community, local authority, charities and other educational units.

7.6. Addressing research question 4

There are quite a lot of lessons to be learnt from LIBS and for myself and my engagement in this research. Looking at the data collected and the summary of each section of my O.C.R.A framework and its responses to my research questions we can see that the evidence gathered suggested that LIBS was operating in a very community base environment where it relied on voluntary staff and unrestricted funds such as that from the local, national and international charities.

This type of funds allowed the stakeholders aspirations to be met and enabled the later arrivals aspirations to be accommodated. However, when funds became hard to access LIBS reduced its activities by one day but remained active within the community and provided basic services for users.

The users were not aware of the upcoming control by the Libyan Embassy when the offer of fully funded school came to LIBS after 2011. LIBS was then in the most need for funds, and there was no Headteacher in operation after I moved to Leicester. LIBS was then like other Libyan schools in the UK and accepted to be managed by the Libyan Embassy, soon after that, users realised that it was a mistake but it was too late to act.

I wish to see all Libyan SSs in the UK managed democratically by local control and accountability. Also large partners and funders must better understand and respect small ones in addition to seeing some value in developing arbitration mechanisms and finally, locals must understand where the power lies if they need external funding.

On personal capacity, I was able to meet people from different Libyan and SSs on both a national and international scale, where I learnt and the international movement of those schools and how there are ways to secure funds from different funders to keep the independence of those school to meet the aspirations of the stakeholders. I attended local, national and international conferences and developed a wider network in this field. I was invited to many events to speak about SSs this included mainstream schools, colleges and universities to enlighten new teachers about the SSs movement and how those schools operate and how vital for mainstream schools to open a method of communication with where their learners go after school.

7.7. Key findings

When looking into Libyan schools in the UK there are two key aspects that seem to be emerging in relation to motives for using SSs. In chapter 6, I presented my data in sections 6.2 and 6.3 in accordance with the O.C.R.A. framework where I tried to pull out significant pieces of data to make sense of them where I followed the same framework in connection to my research questions in the following chapter to shape my conclusion.

The first aspect is the family's residency and future plans, by which I mean whether they are naturalised and UK citizens not intending to return to Libya/other states.

The second aspect applies to the cost and availability of SS places, and in this case therefore the impact of external funding and the apparent motivations of the funders and reactions of parents and other stakeholders.

The NATO intervention in Libya during 2011 caused regime change, therefore some population movement but more importantly funding and curriculum change at the case school. Parents suddenly found that the curriculum of the case school had to mirror more closely that of Libyan schools, and there were fees for non-Libyans that reduced the number of attenders of the school.

These changes had a critical impact on the demographic and objectives, as I showed in section 6.3 and 6.4 and earlier demonstrated in (Table 4: Historical data about LIBS) that was driven and forced by the passive stakeholder using funds as a power to control LIBS. This fundamental change diverted the core function of the users of LIBS. Therefore, LIBS did not cope when stakeholder desires and needs diverge which led to LIBS ceasing whilst there remained a demand for its services.

7.8. Section review

This chapter addressed the research questions in connection to the data presentation to arrive at a conclusion and recommendation of the coming chapter.

8. Conclusion and Recommendations Chapter

8.1. Section Rationale

The research was conducted to find the answers to four research questions, I have responded to three of them in my finding chapter (see sections: 7.2 , 7.3 and 7.6) and in this chapter, I expand more in section 7.6 to respond to research question four: what can be learnt from this case study. I also present my recommendations for future research in this field.

8.2. Reflections on methodology and methods

In evaluating my methodology and methods, my research aims were related to looking at the significance of community supplementary schooling to a minority community or communities and in looking at one case study, informed by examining aspects of other SSs, and acknowledging my own involvement I have gathered a considerable body of data in response to my four research questions and the sub-questions they generated.

As stated earlier, I chose to use the lens of O.C.R.A. framework (**O**bjectives, **C**urriculum, **C**ommunity **R**elations and **A**dministration) to structure my data gathering in my research.

Using a mixed methods research methodology always presents challenges and being an insider researcher adds an extra layer of complexity. I hope I have secured both authenticity and validity by being clear and open around my own involvement and in demonstrating that at times I was at the centre of the life of the case study school.

However, my period of active involvement had passed by the time that I wrote up my research and although I was a known figure to many local participants I believe that power relationship and personal feelings about events in the life of the school will have been negated by the passing of time and the low risk nature of talking to me confidentially but on record.

Certainly, events in Libya from 2011 meant that Libyan people in Britain were less fearful of speaking about the Libyan government as an actor and stakeholder in the history of the case study school.

Manageability is always a challenge in any research seeking to gain a wide range of views and I have a very large, but securely stored collection of diaries, interview records, questionnaire returns and so on. I feel I have carefully assembled figures and copied across comments and have chosen those which are most representative of people's responses in using extracts.

The research generated very open replies, often positive, occasionally less so in describing experiences in relation to the case study school. I am not claiming generalisability or universality of findings but would not be surprised to find many common features in other SSs and feel a range of questions emerge for future research in this area.

I would be intrigued to see if the other Libyan schools saw 2011 as a revealing and watershed moment: anecdotal evidence says so, but careful research is needed to tie down how large the impact of the policy changes subsequently were, and to assess the (lost) opportunity costs of change.

Further work is needed to dig down to the political level of these changes: the Embassy would not engage with my research because of political sensitivities- often over time more can be revealed about politics and changes when people are no longer in office- and revisiting some of the decision making might be revelatory once people feel what they have to say is less sensitive.

Equally interesting would be a longitudinal study rather than a case study, although this does require tracking a sample over a long period and presents some of its own access, practical and ethical challenges.

A researcher also experiences research as a longitudinal journey, and I am pleased to say I have come this far battered and bruised and almost exhausted by the process of learning about the messy and troublesome nature of social sciences research, case study and my personal life history but with my enthusiasm for supplementary schooling undimmed and as a better researcher and listener. My research aimed to give voice to stakeholders: my task now was to summarise and amplify that voice and disseminate my key findings.

8.3 Conclusions

My work aimed to research the motives for the establishment of SSs, how well these are met in the case study school, what happens when stakeholders' needs become divergent and what can be learnt from this case study example.

I attempted to identify, understand, and analyse the aspirations behind setting up SSs and behind sending learners to such schools. In this process, the research analysed various internal and external factors that impacted on the operation of a SS. It reviewed the aims and target of such schools while studying Libyan schools and LIBS.

8.3.1. The range of stakeholders in a SS can be diverse. Their needs can be convergent and divergent needs

Research revealed that parents of learners in supplementary group can be divided into three groups – permanent Libyan, temporary Libyan and non-Libyan parents. Each has congruent and differing needs, and for the most part this can be accommodated. This immigration status of the parents directed the objectives of learning in a Libyan school because the school needed to assist young people who would return to Libya.

This causes a divergence in curriculum needs of these three group: those who need 'home' qualifications; those who need cultural, religious and linguistic learning that is not examined; and those who wish elements of this but not the whole 'offer'. This presents an opportunity for working out a specific curriculum that caters to this need:

SSs have the main objectives of 'involving groups that are vulnerable and deprived, and raising educational standards in addition to promoting community cohesion by forging closer links between the mainstream school and the community'.

Cousins (2005:34)

This is an objective that the SSs can implement to bridge a gap created by the demands of the groups.

The research found that Libyan children, parents and those who work or volunteer for Libyan schools stress the need to develop Libyan dialects, Libyan identity and Islamic knowledge. This scope is limited in approach in that the objective should be both contribute to the creation of a cohesive community as well as provide the necessary education as needed by the users. As such, it is not the immigration status of the parents that should determine the curriculum but an overall interest of a community.

8.3.2. Although a SS may be established to address core needs provision and attendance goes beyond the initial target group

The literature review suggests that SSs have usually been set up to meet the specific cultural, religious or educational needs of particular BME communities. These schools cover a broad range of subjects from Arabic and Chinese languages to history and cultural studies. Some will offer English, Maths and Science lessons, as well as SATs and GCSE revision support (Amonoo 2009).

The research gave rise to the need to determine the objective of SSs or the Libyan schools. This could be assessed from the aspect of learning and future prospects. Firstly, the research indicated that the intent was to learn the Arabic language, faith, national curriculum and culture.

This represents a deep-rooted need to facilitate social integration as well as community cohesion. Secondly, the need to learn about culture and language particularly represents a need to develop skill set and academic achievements with the future employment prospects in the event of return to Libya. The need for accredited certificates indicates intent for social reintegration concerns about their children when they return to schools in Libya. Given the consideration for future prospect, the curriculum asked of flexibility to meet future developments.

This leads to the third perspective that SSs and the Libyan schools had a full curriculum that taught other subjects such as Maths in Arabic at SS which was found to help learners in their study in English school. All these facts indicate a widened role of the supplementary or the Libyan schools. This may lead to misdirection in regard to the purpose of the school.

On one hand, the schools only appear to provide education for the purpose of community cohesiveness, social integration and cultural orientation. On the other hand, the schools act as supplement to mainstream schools in that it would facilitate understanding subjects taught in mainstream schools.

These two versions of the objective of the SS led to the different opinions among the permanent residents, temporary residents and other parents about the choice of full curriculum or the new curriculum with three new subjects. As was seen in the research, there were two versions on the question around the full curriculum, one favouring it and the other rejecting it.

Therefore, it would be wise to determine the objective of the SSs based on the views of the learners as their views were broader and educational in perspective. Supplementary schooling should focus on giving constructive education for the purpose of given opportunity to learners to discover history, culture, language, and community values. A special curriculum should also be provided in order to support those learners that need to understand subjects with a view to facilitate their understanding in mainstream schooling.

SSs are voluntary schools (Creese. 2011). As such, they are not currently funded sufficiently to allow them to play their part in raising the achievement of Bristol's pupils' (Cousins 2005). The research also found that the problem with supplementary or the Libyan school is the funding, which occupies a crucial role in the operation and management of the school, including the determination of the curriculum.

It was found that funding was restricted with limited subjects, for instance English and maths subjects. The same case was found in the LIBS case study, where LIBS was not granted funds to run the school, but granted restricted funds to pay for teachers such as English and maths. This indicates an absence of a mechanism that maintains a constructive relation with local authority to meet the objectives of the school.

The relevant recommendation in this regard is the establishment of a mechanism, such as the one found in Bristol Children and Young People's Trust which was commissioned in 2009 for 'targeted interventions' meant to raise BME attainment that include SSs. An amount of £500,000 was identified to invest per year in the Bristol area.

The literature review suggested that there should be a commissioning approach to investing resources with a view to providing a coherent programme of targeted interventions based on evidence and a monitoring system in place to ensure that the investment is making a real and effective impact (BCC, 2009).

8.3.3. SSs need local, democratic accountability and management models

The action of very powerful stakeholders can have an immediate and counterproductive impact on smaller less powerful stakeholder groups and risk viability.

As I discussed earlier about active and passive stakeholders, and how over time roles change, how the more active Libyan Embassy involvement, even at arms-length, caused massive challenges for LIBS. Therefore, there is a need for clarity in establishing a SS about who owns it and where and how decisions are made so all stakeholders have transparency and no shocks emerge that threaten the sustainability of those SSs.

The 2011 policy brought about certain impacts on the administrations of the concerned schools. The impacts could be analysed from different perspectives. There were opportunities to capitalise on the policy changes, which highlighted various policy implementation needs while running a SS. As indicated in the LIBS case study, LIBS was made to implement various policy measures so as adhere to legal compliance as well as get support from the local bodies.

This calls for employing proper administrators who are aware about school administration and who are themselves legally compliant. Further, the research finding highlighted the proper legal ways to get funding and support from the government or local authorities. As seen with the LIBS case, the Libyan Embassy laid down a condition that the school need 100 Libyan learners where 50% were in receipt of Libyan sponsorship.

Funds to the school from the Libya Ministry of Education were dependent on fulfilment of this condition. Further, in terms of safeguards to the teaching staff, the policy led to limiting the teaching staff and wage payment to Libyans only.

This could be connected with the earlier recommendation of determining the right objective of the schools and in this case too, the objectives should be defined in terms of which community would benefit. This approach would ensure schools are established with specific targets to a specific community. The approach would be effective if there is a legislative or regulatory change made to provide clear definitions of characteristics of a community.

As the literature review indicated that most of currently UK government classifications stated in applications and surveys are confused with some ethnic groups being categorised under ‘colour’ as in ‘Black African/Black Caribbean’ and other ethnic groups such as Asians being categorised not under colour codes but according to national origins such as Indian, Bangladeshi and Pakistani but rarely is an Arab designated as an ethnic group. As such, the BME has been used over a period of time and becoming more common as the term ‘black’ and less all-inclusive of those experiencing racial discrimination (Tiltman (2007) and Martin (2003)). It must also be noted herein that BME also generally covers Libyans as well.

8.3.4. ‘Ownership’ of the school can be misunderstood or confusing

Despite the benefits from the 2011 policy changes, Libyan parents demanded that the Libyan schools should be run by the Libyan community in the U.K. excluding the Libyan Embassy and supervision from the Libyan Ministry of Education. They also presented an example of the Libyan school in Bristol and in Manchester not supported by the Libyan Embassy but operated better than the one supported by the Embassy.

This situation presents two perspectives. Firstly, this situation presents a learning experience that there should be a constructive relationship between the schools and their communities and local authorities: a key factor for success of a SS, which should be inclusive in terms for their organisational relationship and policy compliance.

For example, it could avail benefits extended by government agencies such as the NRC, which is one of the major institutions in the UK which helps SSs in the advancement of education of the public.

NRC is a national strategy and supports SSs across England and works directly with SSs alongside professionals who support SSs within local authorities. It also works to improve the funding available to SSs being independent of, but working with, local and central government as well as funders (NRCSE 2013).

LIBS seemed to manage its relationship where it shared the wider society's objectives. For instance, it was participative in most of local authorities' policies and strategies, such as the Prevent Strategy a project which is a part of counter-terrorist strategy launched in 2007. But participating in such programmes should be conducted given the sensitivity associated with Muslims around the UK in respect of the stereotyping and propaganda of terrorists (Saleem and Shahed, 2012).

In the second perspective, the situation asks for a means to establish a transition mechanism to an effective mechanism of new policy measures such as those brought about by the Libyan Embassy in 2011. The effect of the absence of this mechanism could be proven by the fact that there had never been a professional visit or inspection in the concerned SS. Situations like the challenges of policy implementation faced at the time of registration of LIBS could have been avoided had there been a mechanism for transition of knowledge between the two parties. If there were a mechanism, issues related to instability of the management of the schools, including the curriculum might never have occurred. The policy and decision makers should have conducted certain in-depth research before policies were made.

However, the data should be provided by the SSs. This in fact proves that the problem is caused by both parties. In the case of this research, the problem that occurred after the 2011 policy changes were caused partly by the silent stakeholders that did not consider gathering evidence by the SSs, Libyan schools, or LIBS due to their inability to be active at that time in terms of gathering professional knowledge about running a school, policy compliance, and of not educating themselves to avail government services and benefits. One example Evans (2015) research on SSs, which showed a lack of administrative capacity and poor systems, resulting in a lack of data to be used as evidence for SSs about their impact on pupils' attainments or/and achievements at mainstream schools.

8.3.5. Supplementary schooling adds value beyond its cost

Most of the work and research around SSs have shown that SSs can impact on young people's achievement and participation (Amonoo 2009). However, there are various perspectives that should be analysed before determining the correctness of this statement. SSs are, often, originally created to help children to maintain their language, religion and culture.

8.3.6. Aspirations around, and the 'offer from' supplementary schooling start in relation to a limited set of aims, and grow over time

This research however found additional reasons for establishing SSs and a broadening of aspirations once a school is successfully operating. They offer educational support in language, core curriculum, faith and culture and other off school activities to children attending mainstream schools.

8.3.7. The beneficiaries are much wider than a single learner group

At large, they offer educational opportunities for children, parents and/or communities who share an ethnicity, language, faith, identity or cultural heritage that is provided out of school hours and independently from mainstream schools. There is positive contribution attached in regard to children's achievements. As such, Ofsted encourages mainstream schools to work in partnership with SSs where 'Ofsted recognises this partnership as an additional point in their assessment to mainstream schools' (Rosen 2008). It does not mean that their existence is *only* to serve to the academic performance of underachieving students.

8.3.8. Wider society is a beneficiary and therefore a (largly) hidden stakeholder

Though it otherwise affirms the idea of serving underachieving students when the schools offer curriculum to help young people with their national curriculum subjects such as Mathematics, English and Science, the main objective is to cater to the service of educating languages, history, cultures, faiths, etc alongside catering for social and religious activities and faith events.

This presents a platform for community cohesiveness based in culture and religious similarities. This was confirmed by the research finding that Libyan schools stress on the need to develop Libyan dialects, Libyan identity and Islamic knowledge. Similar aspirations were shown by the BSSsF in that they wanted home language, faith, national curriculum and culture.

8.3.9. Libyan SSs in the UK are under researched

Despite the existence of Libyan SSs in the UK, they were not widely known outside the Libyan community and have generally had little contact with the mainstream schools and local authority. This might be due to the Libyan SS in the UK being an underground process and so received little recognition and coverage. Another example for such exclusiveness could be derived from the research finding that the immigration status of the parents directed the objectives of learning in a Libyan school.

8.3.10. National and to some extent local policy makers neglect the sector

There is little evidence of UK policy measures for regulation of the sector or involvement of qualified officials to carry out the tasks required. The inability to adopt policy measures could be implied from the fact that that SS lack administrative capacity and systems, resulting in a lack of suitable data within them. It is therefore understandable that without requisite data, an effective policy cannot be put into place. Understanding, valuing, and acknowledging the SSs as key partners to enhance education levels has been recognised by different parties (Jumeyi, Paul 2007).

The important element in this regard is the existence of data that could make quantitative evaluation of the qualitative and anecdotal evidence indicating the impact of SSs on pupils' attainment (Cousins 2005). In this light, findings from the research could shed some light on the requirement of determining the objectives of the schools and their operation and management. Research found that SSs can bridge a gap created by the aspiration of stakeholders in terms of the schools' objectives by creating cohesive community as well as providing the necessary education as needed by the users. As such, it is not the immigration status of the parents that should determine the curriculum but an overall interest of a community.

8.3.11. SSs can bolster heritage identities and appears ‘good’ for social cohesion

The influences of SSs should not be underestimated, although deeper research is needed about their role in social cohesion and feelings of exclusion and anti-radicalisation. Most of the work and research around SSs has shown that SSs can impact positively on young people’s achievement and participation (Amonoo 2009). Research found that learners had broader perspective which they associate with the schools.

For instance, learners in the Libyan schools were more focussed on acquiring new learning experiences. They felt that education of this kind gave them an opportunity to learn about Libyan history and culture and language. Furthermore, it would enhance their knowledge. The research also revealed that children had the opportunity to discover things about themselves, including culture and the exploring the excitement of conversing with family and fellow Libyans. They felt sense of community feeling and the need to socialise with fellow Libyans.

This provided an atmosphere to establish social links and communications. Ironically, it is often parents themselves who have played down, or even tried to hide their children’s attendance of SSs, for fear of stigma (Runnymede Trust 2013). In this light, it should be noted that SSs have the main objectives of involving groups that are vulnerable and deprived, and raising educational standards in addition to promoting community cohesion by forging closer links between the mainstream school and the community.

8.3.12. Power relationships within particular SSs networks can be crucial in establishing, maintaining and developing those schools. There is deep inequality in these relationships, and this can lead to open and hidden tensions and presents challenges for the sector

Funders who act as largely silent partners, then introduce rules based, or limiting policy requirements can cause considerable problems for individual and groups of schools. The research study took consideration of the impact of the 2011 policy changes emanating from the Libyan Embassy. After 2011, the relationship between the staff and the learners was affected.

Any link between the Libyan schools and mainstream schools, communities and their local authority were eliminated. There was preference for the methodology and fairness being followed by mainstream schools. Even with LIBS, its independence was subdued by the financial support from the Libyan Embassy.

LIBS lost its credibility and trust when the policy became more Libyan in nature resulting in differentiation and inequality based on pupil nationals. There was tension between the school and the embassy over Libyan Embassy's management and policies. However, the finding in regard to the BSSsF were different in there was cordial relationship with mainstream schools, communities and local authorities.

One reason for this result may be that the BSSsF benefited all parties and reaches out to the wider community. The element of being inclusive may be the factor that created different results. Lack of administrative capacity and systems results in a lack of suitable data within SSs and it militates against any production of evidence about the impact of SSs on pupils' attainment (Evans, 2015).

A similar finding was arrived at by the research, that results of this Libyan school could now be demonstrated as a consequence of a lack of proper administration in Libyan schools, lack of clarity in the operational measures, lack of professional guidance, and lack of existing safeguard policy. The Libyan Embassy took control over Libyan schools, including LIBS.

However, improper management still let the old problem continue. The appointment of a Coordinator of Libyan schools by the Libyan Embassy, or permission provided by the Libyan Embassy to provide accreditation to certificates of LIBS did not solve the problem. The issue was an absence of proper transition mechanism that would have enabled the implementation of new policies in place as well as exchange of better communication between the schools and the embassy.

8.3.13. Controlling and external bodies can be in harmony or conflict- further work is needed to ensure divergence does not threaten the many gains of supplementary schooling.

The objective of SSs resulted in the funding and appreciation of SSs by the government and local government alongside national and regional educational bodies. In addition to the government fund, financial resources for SSs are dependent on student's fees and donations from parents in addition to volunteer staff.

Funds to SSs require time, paperwork, effort and expertise from the people who apply for them. The significant problem with funds is that SSs must meet certain criteria. The research has found that as SSs are voluntary nature, the funding has always been the problem. As found in the research, funding plays a crucial role. It was the major challenges for making the schools function before and even after the 2011 Policy where the embassy granted funds.

The issue is not the lack of funds but the use of fund to enforce or implement policies. The Libyan Embassy took complete control of the schools and intruded into the functioning of the school without laying down strategic plan that covered funding measures and policy implementation measures.

In this light, there should be commissioning approach with a view to provide a coherent programme of targeted interventions based on evidence and a monitoring system in place to ensure that the investment is making a real and effective impact (BCC, 2009).

The operation of a SS was also affected by certain third-party factors. As seen earlier, the 2011 Libyan policy brought significant changes, creating negative impact on the running of the schools, including the Libyan schools and LIBS. The research findings were more focussed on the disadvantages brought about by the policy.

The policy shifted the objectives of Libyan schools in the UK from a wider-community focus towards a single-community focus. Surely it was always financially involved and it was new financial and managerial strictures from the Libyan Embassy.

The policy favoured only Libyans and alienated learners, parents, and staff from other communities. There were wages paid, better infrastructure, and administrative costs taken care of. The management and operation were centralised as the Libyan Embassy took control of the Libyan schools and LIBS. However, research findings showed that the local authority as well as the Libyan Embassy showed indifference in terms of funding. As was seen with LIBS, Libyan Embassy used funds as mean to exercise control over the schools.

8.3.14. Maintained schools continue to fail to capitalise on the benefits of supplementary schooling

Supplementary education complements mainstream education and should play a full role alongside it. The value of this education is that it adds to the educational experience of a significant number of young people and contributes to the continuous improvement in attainment of Minority Ethnic groups. It also creates an easy access and smooth understanding that mainstream schools may find it difficult to offer to such a minority or majority ethnicity (Mirza, 2006).

There is a sense of partnership that should be established between the two forms of schooling. Further, there should be an adequate administration mechanism which would avoid the situation of insufficient professional teachers, supervision from the Ministry of Education, (in the case of Libyan funded schools) showing schools meet compliance rules and Ofsted expectations. This will ensure reduction in incidents of indifference shown by the local authorities or the Libyan Embassy.

Ofsted's Framework for Inspecting Schools (2003) requires inspectors to assess how well a mainstream school works in partnership with parents and local communities, including SSs. Such a step is necessary to put in place an adequate mechanism of administration. However, research revealed a lack of initiative from the policy makers. For instance, the finding showed that there had never been a professional visit or inspection in the particular SS researched.

8.3.15. Greater openness in considering the needs of the sector would be beneficial

The research presents an opportunity to share insights about what educationalists in the UK may learn from the findings. It may also provide insights that may prove helpful to the Libyan Ministry of Education to best employ Libyan schools or SSs in general. In a summary, it could be stated that adequate recognition should be given to SSs given the rise in the supplementary schooling opportunities.

Every predictor of educational outcomes should be considered. They may include race and ethnicity, issues of racial, class based and gender inequalities, and the need to learn native culture, religious value, language, and history among other elements. Furthermore, the role played by stakeholder that exercises an influential role in determining the curriculum, operation, management, and policy implementation should be given consideration. Objectives and aspirations of the key stakeholder play a crucial role in the establishment and success of SSs and their role.

It was seen that there were differences in aspiration between parents of the learners in Libyan schools over the objectives of Libyan schooling. The important factor is the consideration of the interests of the learners balanced with the interest of the community. Furthermore, the contribution by SSs should never be underestimated. It in reality supplements mainstream schools by providing communities services in the form of providing education based on language, culture and faith, as well as providing a platform to learners to enhance their knowledge and skill set in terms of subjects and social integration.

8.3.16. Professionalisation of the sector is important for efficiency, consistency and maximising impact: and need not be costly

The most important overarching factor is the administration of the schools. Implementation of development, funding, management and operation policies depends on adequate administration. This further depends on initiatives, support and will of the concerned government authorities.

As was seen in the case study, LIBS and other Libyan schools were deeply affected by the 2011 policy changes that brought in unstable policies affecting funding, curriculum, staff allocation, community cohesion, and other related components, the most significant, of course, being the pupils learning experience. The entire purpose of creating SSs is for advancing community interests and hence is primarily focussed on extending education in the area of culture, language, history and religious studies. Therefore, there should be proper legislation that could clearly define the communities and their objectives behind operation SSs in the UK this might be best achieved by applying the Ofsted framework to them.

Apart from the funding that plays a crucial role, an adequate administration mechanism should be in place. As highlighted by the research, the overreaching issue was the lack of administration of the schools. The lack of professional teachers, supervision from the Libyan Ministry of Education, and rules in place to comply with is a sign of lack of adequate administration. This may itself be a reason why there was indifference shown by the local authorities or the Libyan Embassy. The best step forward is to place a supervisory body that hand holds the schools until a stage where they become self-operational up to the management standard of a mainstream school. All these events should not take underestimate the influences of SSs.

The literature review found that it is often parents themselves who have played down, or even tried to hide their children's attendance of SSs, for fear of stigma (Runnymede Trust 2013), attached to sending their children to SSs. There should therefore be programmes to educate the parents and concerned stakeholders about the positive impact of such schools, which would surely remove the generalisation of attaching SS to the idea of enhance attainments to the point of integrating the learners in mainstream schools. For this to occur, as earlier stated, the objectives of such schools should be well defined.

As (Evans, David 2015) stated, it is becoming increasingly difficult to ignore language, religious, and culture objectives when SSs are mentioned. This highlights the significance attached to culture and also the opportunity open to people to communicate with one another and develop thinking process (Douglas 1970).

Thus, Cousins (2005) reported that SSs have a major impact on policy changes, such as ‘influence on future development is likely to be extended schools and the new measures for parental and community involvement’.

A mechanism that synergises the concerned parties associated with SSs would have reduced many hurdles in the operation of the schools. Such a mechanism would have avoided situation such as those revealed by the research, including overlapping of curriculum, absence of the adequate hours, squeezing multiple number of subjects in limited hours, or utilisation of two different methods.

The research showed that the Libyan Embassy showed fewer initiatives in this concern. This indicates that the responsibility rested on the community, as was noted by Edwards (2004) that the onus of responsibility for community or heritage languages is still on the communities themselves, even though mainstream education is becoming more open to these languages.

This lack of initiatives led to elimination of the link between BSSsF or the Libyan schools and mainstream school, local authority and community. Factors like absence of clear policy in this regard and the inability of Libyan Embassy to avail themselves of the benefits by the British system clearly demonstrates a lack of mechanism for any procedures to enable the creation of cohesive links that would have enabled smooth transition of objectives and benefits between the concerned parties.

The research highlighted certain operation challenges associated with supplementary schooling. If these challenges are addressed, they may also contribute to improving the link between SSs and mainstream schools and the community at large.

Firstly, the policies, procedures, and programmes in supplementary should be upgraded on a par with the mainstream school. This may induce mainstream schools to create a partnership with SSs that may ensure pupils can enjoy and achieve and make a positive contribution (Meer 2007).

Secondly, the SSs should adopt a professional attitude in dealing with local authority in terms of policy implementation. This will ensure maximum support from the local authorities in availing proper legal and policy benefits.

Thirdly, policy maker should understand the practices of SSs, including cultural and religious practices. If it were followed, the 2011 policy would not have created a rift between the staff and it would have recruited qualified staff (Chart 4) particularly the Headteacher who understood the community's interest. This would avoid causing disconnect between the school and the community.

As seen earlier, funding has been occupying a crucial role in the development and operation of the schools. It impacts policies, curriculum, staff allocation, and managing school's infrastructure. The research found that SSs did not have adequate facilities and these are lower in standard than those in mainstream schools. Policies including safety issues procedures and concerning supervision in cooperation with staff and parents all required funds. As such schools are voluntarily run, it is best advised that there is a way to create a fund or trust having involved the community and in particular the local councils.

The research however revealed that the local council or the Libyan Embassy showed indifference regarding funding the schools. Also, in case of LIBS, Libyan Embassy used funds as a means to exercise control over the schools.

In this light, strategic planning should have been adopted by the policy makers in this concern for instance as a mechanism followed in case of Bristol Children and Young People's Trust, which would have imposed responsibility on the schools to upgrade themselves in terms of policy adherence as well as provided effective legal ways and support to enable the schools to avail funds.

8.4. Whose bridges?

Due to the conflict of interests between silent and active stakeholders many bridges appeared to be needing building in my research which include faith, language, culture, political, social and educational. This includes learners, staff, parents, community, mainstream schools, relevant agencies, Libyan Embassy and relatives, friends and people in Libya. Libyan SSs in the UK are seen in my research as the bridging device for third culture setting that facilitate what the TCKs need.

Those bridges are needed between generations in new settings. For example, Libyan children attending Libyan SSs in the UK maintain their Arab language and Libyan accent, so they are actually bridging with their grandparents' culture. SSs practice the Libyan social life and faith, where learners actually undertake the Prayer's purify process and follow the Adan and Pray. Moreover, Libyan SSs bridge political gaps between the 'for' and 'anti' NATO groups as both had faced the unsettlement of these schools since the NATO intervention of 2011. The two groups benefited now from the recent decision made by the Education Libyan Minister of free schooling to Libyan children attending Libyan SSs in the UK regardless of their immigration state. This was identified and recommended in my research.

Also how those Libyan SSs in the UK are set up to be viable and have enough learners where British-Libyan and Libyan-Libyan children can get together that is very good bridge and bridge building in our community where there has been a war. This is very important in restorative way where the children will come together and that will bring the parents together and the parents should no longer have derogatory stereotypes about each other.

Although, these schools have not been used by the UN for bridge building across this gap particularly as Libya has been always led by Libyan people who graduated or lived in the UK for example, Kind Iddress, Colonel Gaddafi and most of the Libyan ministries in the old and current government and families of the leader of most of the current political parties are residing in the UK in addition to a significant number of Libyan refugees who are anti-NATO and are still able to make changes in the Libyan context due to their personal relationship and networks.

My data from Libyan parents indicated that some parents prevented children from attending schooling as they were frightened during the Gaddafi's regime in early 80s. This pattern was repeated by anti-NATO's Libyan parents after 2011. This could be where the bridge started to crack or even to breakout between Libyan children and their mates which may cause the elimination of their Libyan accent and culture.

8.5. Recommendations and Dissemination

8.5.1. Recommendations

My urgent recommendation is the provision of free schooling to all Libyan children regardless of their parent's status in the UK (resident and sponsored). This build bridges cousins, friends and colleagues to enable them to talk to each other. It builds communication and narrow the gap between Libyan parents after the war. I summarise a list of recommendations as follows:

- Ownership of the school must be clear. The range of stakeholders in a SS can be diverse: clarity is needed over who are considered stakeholder and how the organisation consults and gives voice to these groups, and who holds the decision-making capabilities.
- Aspirations and hopes around what a SS can 'deliver' over time need careful, realistic management. Where needs are divergent clarity is needed around how this is resolved. SSs need local, democratic accountability and management models.
- Core and wider aims and provision of SSs need to be transparent to attract users and prevent confusion over roles and responsibilities and 'deliverables.'
- Where powerful external funders act as sponsors or stakeholder's decision making and the management of change needs to be on a 'human scale' so no sudden changes impact negatively on service users.
- Thoughts must be given to the design and operation of SSs in terms of Objectives, Curriculum, Community Relations and Administration.
- Supplementary schooling should be more valued by society and evidence of its benefits need to be presented to key influencers and decision makers. The beneficiaries are much wider than a single learner group
- Wider society is a beneficiary and therefore a (largely) hidden stakeholder: national and to some extent local policy makers neglect the sector at their peril and should engage much more fully to understand and nurture the sector as an ally not a competitor. Maintained schools can potentially gain great achievement and behaviour benefits from supplementary schooling. At the very least supplementary schooling can bolster heritage identities and appears 'good' for social cohesion
- Investment in developing, professionalising and extending the SSs sector could result in greater positive impacts: efficiency, consistency and would be affordable in terms of likely outcomes.

8.5.2. Dissemination Strategy

I will attempt to speak with the Education Attaché and Head of UK Libyan Schools at the Libyan Embassy in London and to key decision makers in The Ministry of Education in Libya and will offer to present my findings to them to assist in their future planning and to encourage them to engage with UK educational bodies. I will also attempt to connect to my network in UK supplementary schooling to present my work and hope to be influential in sharing awareness and shaping policy. When I am able I hope to offer key findings to education journalists and consider writing more scholarly articles to broaden the awareness of my findings and to attempt to maximize impact.

8.5.3. The impact of this research

The Libyan Minister of Education visited the UK during the first week of February 2019 and invited Libyan cross parties in the UK to raise their voices. This event was the first to have happened after 2011 in an attempt to build the bridge between Libyans in the UK. The most highlighted issues were related to Libyan schools in the UK, how are they run, who manages them, staff wages, rent for schools, stability in school days and hours, exam timings, fees and clear set of policy and procedures for all schools.

It was a great opportunity for my research outcomes to be utilised in this occasion as I was given the chance to give one urgent recommendation which was challenging for me as I see the whole Libyan school system needs an urgent fix. I decided to recommend free schooling to all Libyans regardless of their parents' immigration state in the UK. Within the same month and upon the return of the Libyan Education Minister to Tripoli, he raised an internal memo to the Libyan Embassy in London to allow free schooling to Libyans and a full refund to those parents paid for this year's fee. This was implemented immediately.

In fact, I felt that the change of my research direction from SSs in Bristol to Libyan schools in the UK after I witnessed the negative impact of 2011 upon Libyan community in the UK, was just the right move. This quick reflection of my research outcomes by the Libyan Education Minister would not have been taken without this research. There was a need for it, and it has started contributing to building bridges between what I called silent and active stakeholders of Libyan schools in the UK.

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Appendices

1. Extract of the online questionnaire with parents' responses

Q. Why do you send your child/ren to Libyan school in the UK?

- I am here temporally so when I go back, I want my child to cope with the education system over there without any problems.
- To keep my kids stay attached to their home and be in line with their education in case they ever have to go back to Libya.
- To learn Arabic language, socialize with other Libyan children, and experienced the Libyan culture and custom.
- Because I want them to learn Arabic language and to gain Islamic knowledge.
- لتعلم العربي قراءة وكتابة والدين والتاريخ ولقاء مع أولاد من نفس البلد ليحتكوا ببعض لتعزيز اللغة والثقافة والعادات والتقاليد
- لكي يتعلموا وفق المنهج الليبي لانني سوف اعود الي ليبيا بعد انتهاء دراستي

Q. What is your child's most favourite subject at the Libyan school?

- Islamic Studies, Islamic Studies, Islamic Studies, Islamic Studies
- Arabic, Arabic, Arabic
- Maths

Q. Who do you think is primarily responsible for making decisions related to operations, management and functions of those schools at this time?

- It should be parents and staff, Headteacher and Libyan community in UK in cooperation with the Libyan Ministry of Education.
- It is the Libyan Embassy and I think most decisions made by the embassy where not correct since 2011.
- قسم المدارس بالملحقية الثقافية
- أعتقد أن السفارة الليبية أو القسم الثقافي المسؤول عن هكذا قرارات وأعتقد أن بعض القرارات لا تأخذ بعين الاعتبار مصلحة الطالب أو الأهل

Q. What do you feel about the new Libyan syllabuses (Arabic, Islamic studies and history)

- Not good for me as I will be completing my PHd next year and my children will face a huge challenge when I return home and my children join the Libyan Schools there.
- I think it is right as long as the Ministry of Education in Libya accepts the students results of the other subjects in the English schools in parallel.
- What we need in schools outside Libya special in non-Arabic speaking countries syllabuses convenient to pupils facing the challenge of learning the Arabic language as a second language rather than their first language as it's in the homeland, so for that reason the syllabuses are not convincingly suitable.
- أعتقد أنها معقولة إلى حد ما ولكن ينبغي أن تراعي الموضوعات على سبيل المثال في مادة الدين ليس تدريس فقط المادة دون
- ربطها بالواقع ويجب ترسيخ الأخلاق مثل أهمية العمل في الدين الاسلامي ومعاملة الجار والميراث وغير ذلك حتى ننشئ جيل يحمل قيم وأخلاق جميلة ويشجعها الدين الاسلامي
- جيده لان بقية المواد يدرسها الطالب في المدرسة الانجليزية بكفاءة افضل

Q. Is there a need for professional teaching or management staff at those schools and Why?

- Sure, they are not aware of any teaching skills or professionalism
- Learning is professional craft. It needs to be conducted by professionals, so for that reason, Libyan schools need to be run by professional staff.
- Yes, to match the local school criteria.
- Yes, as the vast majority of teachers and staff at the school are either a parent or a volunteer without a relevant teaching or management experience. As a result, some teachers are failing to deliver the information to student which put enormous pressure on the parents to help their kids understand and do the homework.
- Most definitely so children can receive the correct education in each field of study.
- نعم في بعض المواد ولكن ينقص المدرسات ثقافة مراعاة الضمير والهدف الأول من التعليم تربية وتعليم الطالب وليس المادة فقط هناك بعض المعلمات حضرن لأجل المادة فقط وهدفهن مادي لا غير دون مراعاة فن التعليم والتربية
- نحتاج الي مدرسين متخصصين

Q. What is the impact on your family's life if there was no Libyan school in the UK?

- It will be huge bad impact as I said we want to go back to Libya and the new system which reduce they study time to one day does not help at all.
- It will be hard teaching children at home in a regular basis, they will get socially alone and loss motivation and interest in the Arabic language
- Indeed, we will have supplement some subjects or education at home which will put pressure and time consuming on the parent.
- طبعاً لأن المدرسة الليبية تعتبر كمجتمع صغير لأولادنا ويمثل جزء من بلدهم
- بالطبع المدرسة العربية مهمة لان الاطفال يتعلمون فيها اللغة العربية والتربية الاسلامية والتاريخ, وبالتالي سوف اضطر الي تعليمهم بنفسى وهذا صعب وكذلك هذا يؤثر علي دراستي, كذلك هذا يؤثر علي تعليم الاطفال للغة العربية والتربية الاسلامية والتاريخ

Finally, what suggestions do you have for improving the quality of Libyan schools in the UK

- It should follow the education system in Libya and run by Libyan community in the UK
- Schools have to recruit more professional people who are more aware of what they are teaching, encourage children to write on their book notes rather than their subject books to strength their handwriting and improve their spelling, have a discipline policy where everyone can follow
- Decision making should be shared between the school and parents.
- Syllabuses should take into the account the need of pupils and where they reside.
- أتمنى أن تعزز الدين والأخلاق من خلال المنهاج و التدريس
- ان يكون المدرسين قديرين
- ان تكون الدراسة ليومي السبت والاحد وليس يوم واحد

2. Extract of a transcript of interview with learner JE at LIBS

Q. What is LIBS for you?

Libyan school is a little bit of a puzzle because basically when I was new to the school. I found out that they fake fight, so I was really interested in that school. Even in English school they don't like fighting, but I do because I do karate on a red tip (second belt white and red). I usually get annoyed sometimes from some people I don't really like but now they are my friend. I go to Arabic school Saturday and Sundays it is fun, it starts 10:00 and ends 4:00 (because now we have tests it ends 2:00). It makes my education even better. But sometimes I am chatty in class. Even there are five types of lessons: Science, Maths, Arabic language and the Islamic studies. I like the way that they are always making me and my class to do hard work. But usually I never give up for some kind of reason but when I was new I always thought I was bad but when I worked hard I was good then better then fabulous.

Q. Why do you like the Libyan school?

I like the Libyan school for lots of reasons but there are some bad things about the Libyan school. But let's forget about that and say why I like the Libyan school. One of the reasons I like the Libyan school is that the teacher does not be funny always accurate. The teachers always force you to focus and not to talk to the person next to you. If you disregard the teacher you get in serious nuisance, for example, sending somebody to the Headteacher's Office when you did not say sorry. The second subsequent is that they don't hit with the sticks in Libyan school, because in Libya they hit with sticks and when you get hit by a stick you get badly hurt.

Q. Would you please tell me about a typical school day at LIBS?

When I jumped out of my father's cool big car. I felt like I would have a beautiful day. Because I was full with excitement. So, I ran up the school's steep stairs. But I and my sister were a little bit late. Plus, my classroom was changed place. Even, the y6, y5, y4, y3 and y1 had lots of exams and the clever teachers will say the scores in the end of the year that's why my class moved place. Happily, my classmates still did not start the lessons and my teacher still did not come so I and my friends Ahmed, Abdallah and Abdurrahman were talking about all the Muslim streets in Easton because it as full with Arabic places and halal food. Even, I was still shocked that the

teacher still did not come, a five minutes later the teacher came at last. So, first we started with Arabic lessons it was easy I only had to do four pages in one lesson written on the book and in exactly the same time I was talking with my classmate without the teacher knowing. If she found out that I was talking to my classmate Abdurrahman I would have been in serious trouble and you won't know how I ended up. I would have been sent to the Headteacher and he may call my parents.

Any way let's go back to that Arabic thingy. Right I finished second Ahmed finished first. Trust me he is really intelligent boy. It took me 22 minutes that's what the teacher assumed. Well after that Arabic lesson we had to find Lam-Kamaria and Lam-Shamsia in our books it was 'easy peesy lemon squeaky' Lam-Shamsia means the word you write and the 'Lam' couldn't be said and Lam-Gamaria means it could be said and it could be written. I was the first one to finish. Then it was lunch I played football, 15 minutes later it was the science test but I did not do it because the teacher did a mistake she wrote that the science test will start in the 31st of March and it as supposed to be 24th of March so the Headteacher said that I had to go home.

Q. What are the differences between the Libyan and the English School?

1. The Libyan school has more lessons than the English school because the Libyan school has five lessons each Saturday and Sunday and the English school sometimes has four lessons and sometimes has five lessons.
2. The English school has more days than the Arabic school because the English school opens in Mondays to Fridays and the Libyan school opens in Saturdays and Sundays only.
3. The Libyan school has a smelly smell (that's why I don't go to the Libyan school's toilet and the Libyans do not flush the toilet). But in the English school they are clean and they do flush the toilets and the toilets are not smelly.
4. The Libyan school is a private school and the English school is a government run school.
5. The Libyan school has the best things in the whole of England and the English school is not one of the best schools in England.

3. A sample of a filled pilot survey to Bristol SS's Forum



Survey of Supplementary School Provision October 2009

This first questionnaire is aimed at Headteachers and Coordinators of Supplementary Schools that also are known by other names such as Complementary, Community, Mother-Tongue, Faith-based or Saturday Schools (that provide educational opportunities for Black and Minority Ethnic Young People out of school hours and independently from mainstream schools).

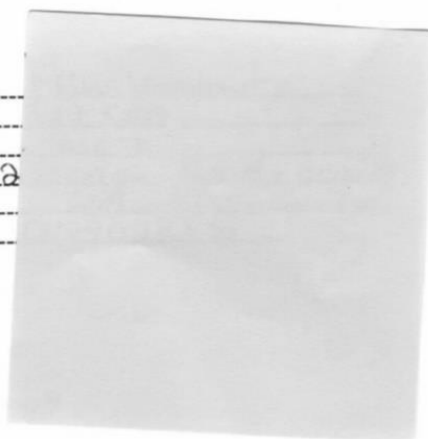
Your answers are confidential and will be treated in accordance with the Data Protection Act (1998).

The information may help to establish the impact of your school on the attainment of BME Young People in Bristol. If you do not know an answer precisely, your best estimation will be adequate for the purposes of the study. Please contact Mohamed.Elhaddad@uwe.ac.uk if you have any question, alternatively ring his office 01173284229 or mobile on 07969555541.

Please return the completed questionnaire using the paid envelope by **30th October 2009** to
*Mohamed Elhaddad, School of Education
University of the West of England
Coldharbour Lane,
Bristol BS16 1QY*

Your role within School: -----
Name of your School: -----
Establishment date: -----
Address: ----- *C-2*
Web or Email of School: -----
Phone No: -----

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1. Is your school a member of the Bristol Supplementary School Forum?
Yes No
2. Is your school a registered Charity, company or association?
Yes No
3. How many voluntary teaching staff currently work at your school?
Male (2) Female (1) Others (1)
4. How many paid teaching staff currently work at your school?
Male () Female () Others ()
5. How many boys and girls attend your school each week?
Boys (20) Girls (12) Total (32)
6. How many pupils attend your school each week within the following age categories?
Under 5s Age 5-11 Age 12-16 Age 17-18 More than 18
7. What proportion of your pupils attend all recommended sessions?
%100 %75 %50 %25
8. How long do pupils typically attend your school for?
Up to 1 year 1-3 years 2-5 years 5-10 years
9. When does your school provide classes or activities?
Weekdays before school Weekdays after school Saturdays
Sundays School term-time School holidays
10. How many hours do pupils typically attend your school each week?
0-2 hours 3-5 hours 6-10 hours more than 10 hours
11. Do you have places for all of the pupils who wish to attend your school?
Yes No if no how many on the waiting list ()
12. When your school was established, which of the following did you consider?
Language Faith Ethnicity Culture and heritage
National Curriculum if others please describe ().

13. Does your school set homework for pupils?
Yes No
14. Does the homework link with any local mainstream schools?
Yes No N/A
15. Does your school provide teaching to help young people with particular exams or tests in mainstream school? Please tick all relevant answers
Yes No if yes, Key Stage 1,2 or 3, GCSEs or A, AS or A2 Levels
16. Typically how many pupils are in a class?
1-5 5-10 10-20 more than 20 each class
17. How do you group pupils into classes? Please tick all relevant answers.
Is this according to: Age Gender General ability Language competence if others please tell us ().
18. Does your school offer any other services to either pupils or their families? Please tick all relevant answers
Sports Language support Art Cultural activities
Advice others please tell us ().
19. How is your school funded? Please tick all relevant answers
Pupil fees Grants from local authorities
Grants from DCSF or other government department
Funding from overseas Lottery Fund Donations
Other please specify ().
20. What is the total amount your school receives per year from all sources?
Less than £3K £3K-£5K £5K-£7K £7K-£10K
£10K-£50K more than £5K
21. Is there any reduction or remission of fees for pupils whose parents/guardians have difficulty paying?
Yes No

22. Does your school have any links with mainstream schools?

Yes No if yes, is it:

- a) to arrange examinations for your pupils
- b) to discuss the progress of individual pupils
- c) for mainstream school to nominate or refer pupils to you
- d) to publicise your school's services to young people and parents
- e) because you share staff, facilities or resources
- f) for any other reason please tell us what this is ().

23. Does your school have any links with similar schools?

Yes No if yes, what are they ().

24. How many of your staff are parents? (5)

25. How many qualified teachers do you have? (2)

26. How many overseas qualified teachers do you have? (2)

27. How long do teachers typically stay at your school? () years.

28. Do you accept teaching qualifications from overseas?

Yes No

29. Do you have problems recruiting teachers?

Yes No

30. What are the most urgent problems you want to be resolved? Why?

The most problem we are facing at moment is lack of funding. saying that we can't recruit qualified teachers.

Thanks for taking part in this survey. Please indicate if you would like your school to be included further in this research

4. Example of consent form to parents and/or carers

School of Education, University of the West of England, Bristol

CONSENT FOR A YOUNG PERSON TO BE INVOLVED IN

EDUCATIONAL RESEARCH

Research Supplementary Schools

Student name Mohamed Elhaddad

Dates the research will take place 01 Sep 2009.

Name of the institution Supplementary Schools in the South West of England

Please cross out whichever is not relevant and sign below

I agree to take part in this research

I give my consent as parent forto take part in this research

YES NO

I give my consent as the *responsible person in this institution (i.e. teacher; school based mentor ; supervisor) for young people in this institution to be involved in this research*

YES NO

I agree to be photographed/videoed as part of this research

I give my consent as parent forto be
photographed/videoed taken and used for this research.

YES NO

Name:

Signature