



## **EDUCATING GLOBAL BRITAIN:**

# **PERILS AND POSSIBILITIES PROMOTING 'NATIONAL' VALUES THROUGH CRITICAL GLOBAL CITIZENSHIP EDUCATION**

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# BACKGROUND

'There is no global anthem. No global currency. No certificate of global citizenship. We pledge allegiance to one flag and that flag is the American flag.'

Donald Trump, USA President, November 2016

If you believe you're a citizen of the world, you're a citizen of nowhere.

Theresa May, British Prime Minister, October 2016

GCE increasingly reoriented to address a statutory duty to promote FBV

- ❖ A 'curricular global turn' (Mannion et al, 2011) is in retreat in England
- ❖ GCE no longer a 'nodal point' (Mannion et al, 2011) for policy discourse related to citizenship education

GCE a 'site of struggle' between education policy promoting national cohesion and the ambitions of critical GCE

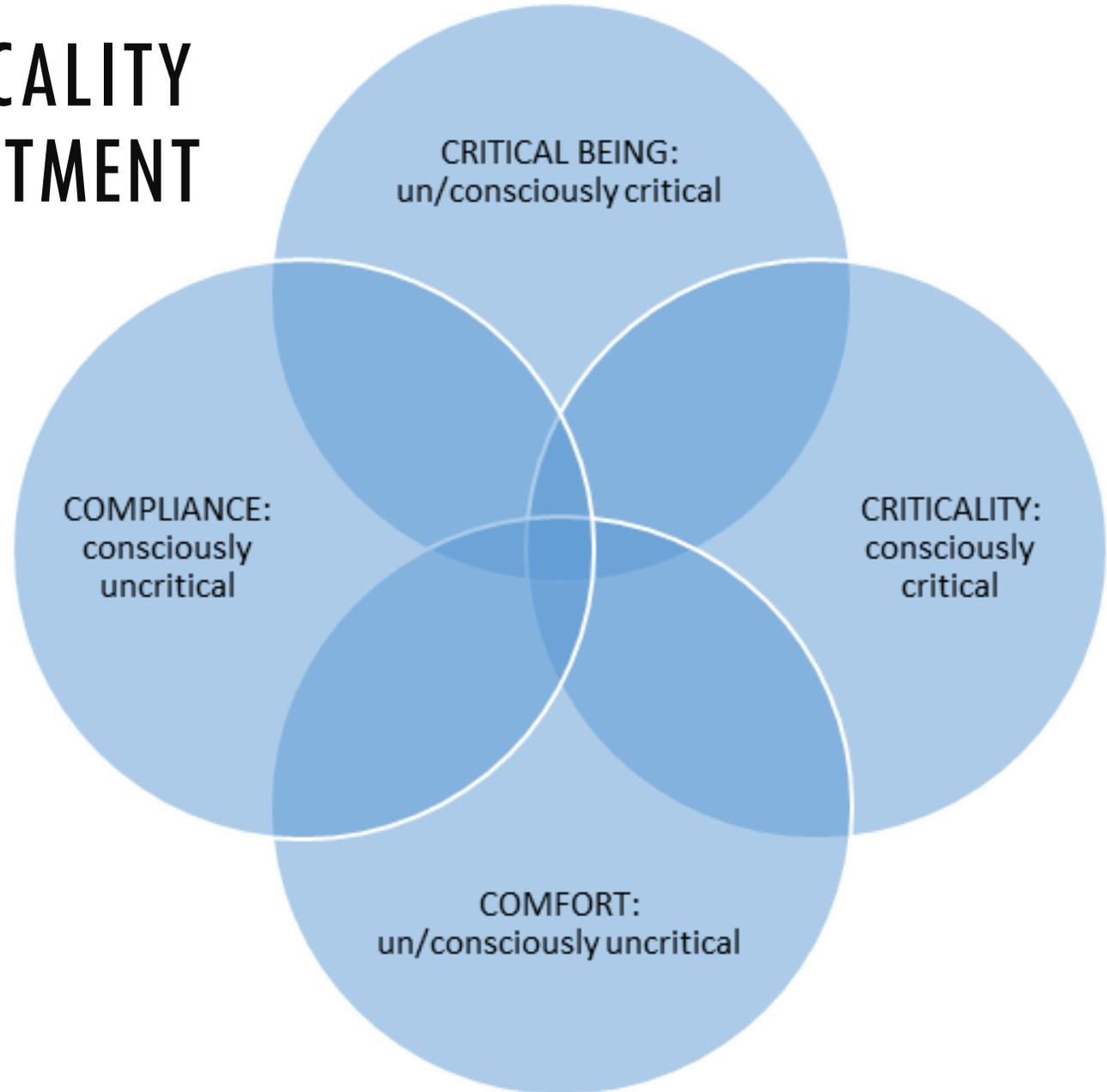
# CONTEXT FOR THIS RESEARCH

## Wider Perspectives in Education

- ❖ Attempts to 're-conceive' national models of citizenship rather than simply 'extend' a sense of responsibility from the national to the global (Pashby, 2011 pg. 430).
- ❖ The course examines national and international education policy agendas through 'historical critique, critical reflection and social action' (Giroux 1983, p.350).
- ❖ It introduces pedagogical approaches for teaching sensitive and controversial issues that nurture critical literacy such as philosophy for children.
- ❖ Beginning teachers work in groups across diverse educational settings to consider the wider social, moral and ethical implications of a particular educational issue.
- ❖ The course not only raises awareness of multiculturalism but develop relationships between beginning teachers and diverse cultural groupings.

<b>Data collection</b>	<b>School L</b>	<b>School M</b>	<b>School N</b>	<b>School O</b>	<b>School P</b>	<b>(School Q)</b>
<b>Context: Headteacher Interview</b>	No	Yes	Yes	Yes	No	Yes
<b>Context: Lead Teacher Interview</b>	Yes	Yes	Yes	Yes	No	Yes
<b>Context: Web Data</b>	Yes	Yes	Yes	Yes	Yes	Yes
<b>Enactment: Participant Observation</b>	1 day	3 days	4 days	No	No	No
<b>Reflection: Follow-up Interview</b>	No	No	Emma Fatima	No	No	No
<b>Reflection: Survey Responses</b>	Abbie	Chloe Diane	Gina	Harriet	Iris	No
<b>Reflection: Reflective Logs</b>	Abbie Brian	Chloe Diane	Emma Fatima Gina	No	Janine Katherine Linda	No

# SPECTRUM OF CRITICALITY IN FBV POLICY ENACTMENT



# COMFORT

Our children are very tolerant of all different, you know, faiths and cultures. We're a predominantly white British school and we just don't have any issues.

[Headteacher interview: School L]

...evidence of shortsighted naivety regarding policy expectations...

...opportunities to transcend local loyalties and deliberate on the substance of national values are closed down, potentially propagating ethnocentrism

...it seems to fit perfectly with the rule of law. It fits in with our, you know, the Ten Commandments

[Teacher interview, School O]

...this masking of the explicit origins of the policy agenda may lead both teachers and beginning teachers to an unknowing, unreflective acceptance in the longer term...

# COMPLIANCE

...it was hard to then step back with that child and talk about it... I wanted to discuss it further with them, but obviously just with the theme of the lesson we couldn't really go off on a tangent...

[Beginning teacher interview: Julie]

Curriculum constraints and accountability mechanisms enabled a 'glossing over' rather than 'unveiling' of difference.

'we don't want to enforce these British values onto them [parents] if that's not what they believe'.

[Beginning teacher interview: Marj]

Promotion of tolerance that fails to understand or challenge the views of others is seen to silence difference and paralyse dialogue, fore-closing spaces for public or social action.

# CRITICALITY

The name 'British' values suggests migrants only learn to get along with people respectfully by coming to England. Well they didn't, because the ones I know had those values beforehand...

[Beginning teacher reflective log: Marj]

The overarching critique was simply that FBV are not uniquely British, challenging the terminology rather than the substance of the values

...some were mindful of antagonising fragile home-school relationships through self-righteous displays of cultural supremacy.

...it seems as though tolerance and respect may not be exactly the same thing as showing kindness. So, even though children may respect or tolerate children that may have a different religion or an ethnic background, then it may not automatically mean that they would have to be kind to others whereas it may be better for them if they were kind to everybody.

[Beginning teacher interview: Rachel]

A small minority of beginning teachers in this study began to unveil the conceptual nuances and complexity of the value set.

# CRITICAL BEING

...it's not just saying, 'This is it, take it or leave it,' but you need to be able to allow for the development of the pupil's own beliefs and own moral development.

[Beginning teacher interview: Beth]

Beginning teachers pursued opportunities for re-imagining FBV through attention to the spaces for rights, democratic participation and encountering diversity.

These teachers actively resist the imposition of values, promoting 'bottom-up' pedagogical approaches to value formation to nurture 'inward attachment'

People have views about immigration, especially with Brexit, and parents will tell the child what they should be thinking but if you've put yourself in somebody else's shoes, you're going to have a lot more respect for how they might be feeling...

[Beginning teacher reflective log: Gina]

Critical being emerges *through* the practice of values as beginning teachers and schools critically (self)-reflect and cultivate inter-professional dialogue about the aims and purposes of education.

This was sometimes catalysed by the University course then nurtured by school leaders, parents, pupils and other members of the community, leading beginning teachers to envision alternatives or more expansive possibilities for FBV policy and practice.

# DISCUSSION / CONCLUSION

This empirical data disrupts dichotomous notions of soft and critical GCE (Andreotti, 2006) illustrating how criticality develops in tandem with the performative demands.

- ❖ Comfort and compliance demonstrate how attempts to nurture social and critical advocacy (Oxley and Morris, 2013) can be subverted and sanitized by a discursive orthodoxy that restricts interruptive possibility, anaesthetising critical GCE.
- ❖ The promotion of uncritical tolerance is seen to silence difference and paralyse dialogue through failing to understand or challenge the views of others.

At the same time, the statutory requirement to promote explicit values has opened up a space for critical democratic engagement, creating possibilities for nurturing criticality. For instance, 'criticality' and 'critical being' in this study are characterised by 'positive toleration'. This involved constructive engagement with difference and nurturing empathy as, for example, beginning teachers simulated the experiences and feelings of a new arrival or incorporated community members from diverse backgrounds within curriculum activities.