British values : bringing us together or tearing us apart ?

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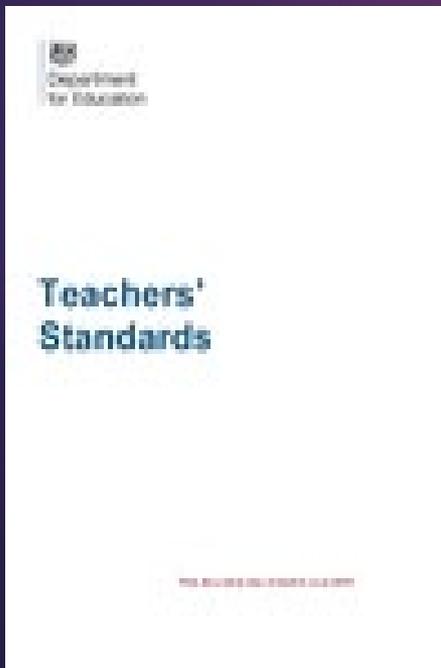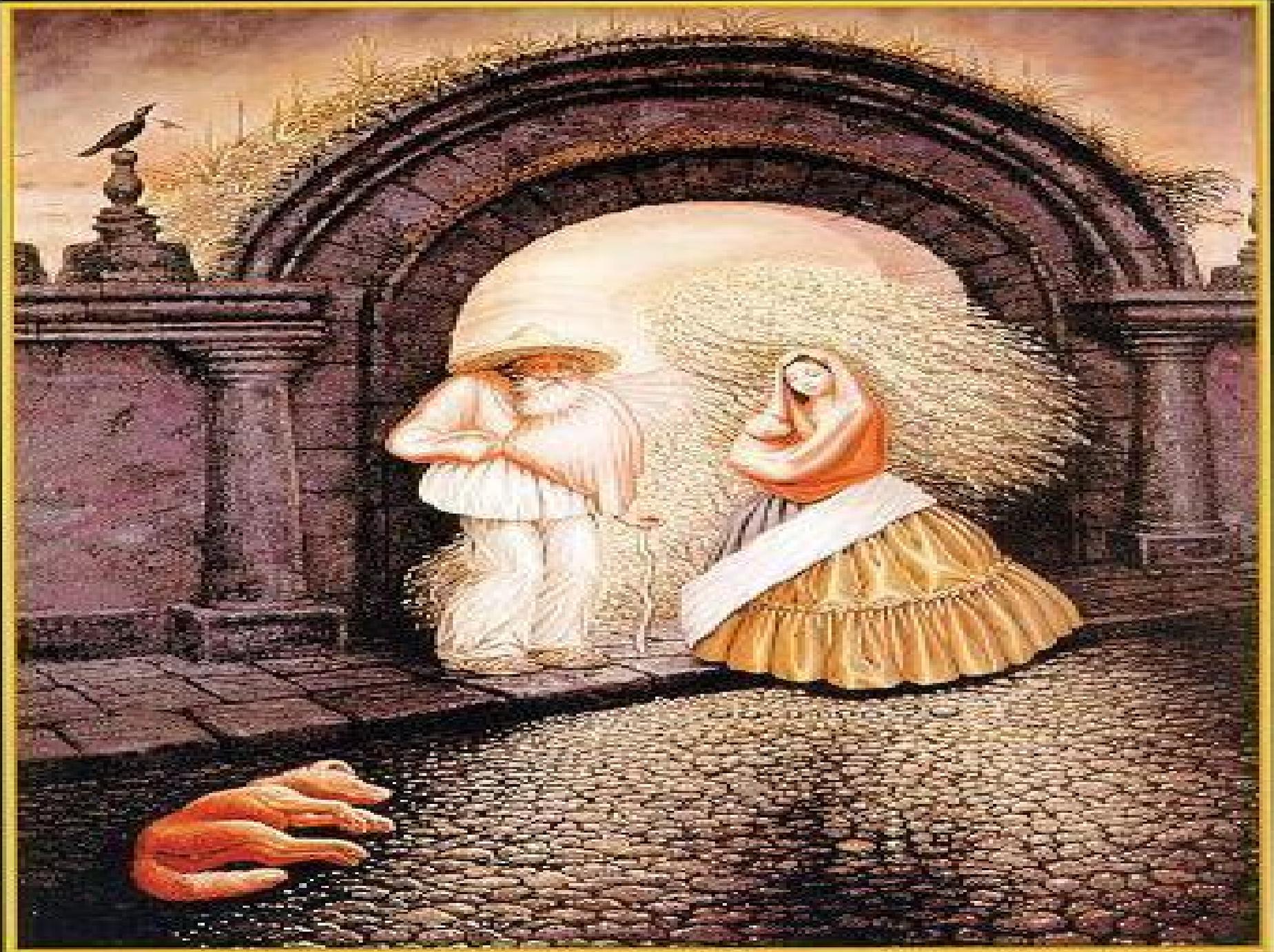
Difference

▶ **Equality** is about **recognising** difference

▶ **Diversity** is about **celebrating** difference

▶ **Inclusion** is about **mainstreaming** difference

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To Promote or not to promote Fundamental British values

1. What are FBV and why have English teachers been asked to promote them?

2. Our research shows that 'promoting FBV' is a politicisation of the curriculm and teaching standards

3. We consider this is problematic

4. Proposed solutions

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The idea and position of Values in Education

British
Values?
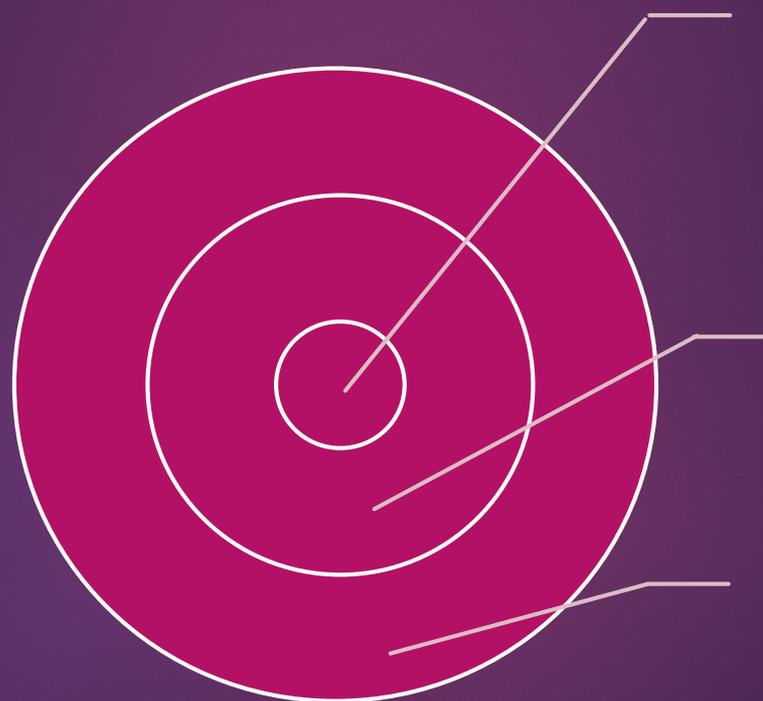
Teachers'
Standards
(2012)

Prevent
Agenda
(2011)

Community
Cohesion
(2007)

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Background

7/7 bombings in London

Tony Blair – speech 2006

Prevent Strategy 2011

Teachers' Standards 2012 – 'Not to undermine fundamental British values'

To promote British Values (DfE 2014)

Muslims as a 'suspect community'

What are Fundamental British Values?

- Democracy

- Rule of the Law

- Individual liberty

- Mutual respect and tolerance of those with different faiths and beliefs

If teachers are instructed not to undermine fundamental British values in their teaching, then they may feel justified in their quest for the development of Britishness in pupils, and in assuming that some are in deficit for not embodying Britishness enough.

Smith (2012)

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Findings: 2 key aspects

▶ Naïve and unsophisticated notions of Britishness (stereotypical characteristics viewed as values)

▶ Insider/ outsider Britishness. (Outsider is deficient racialized 'other', not quite British enough

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Are there values associated with being British? Student teachers' answers
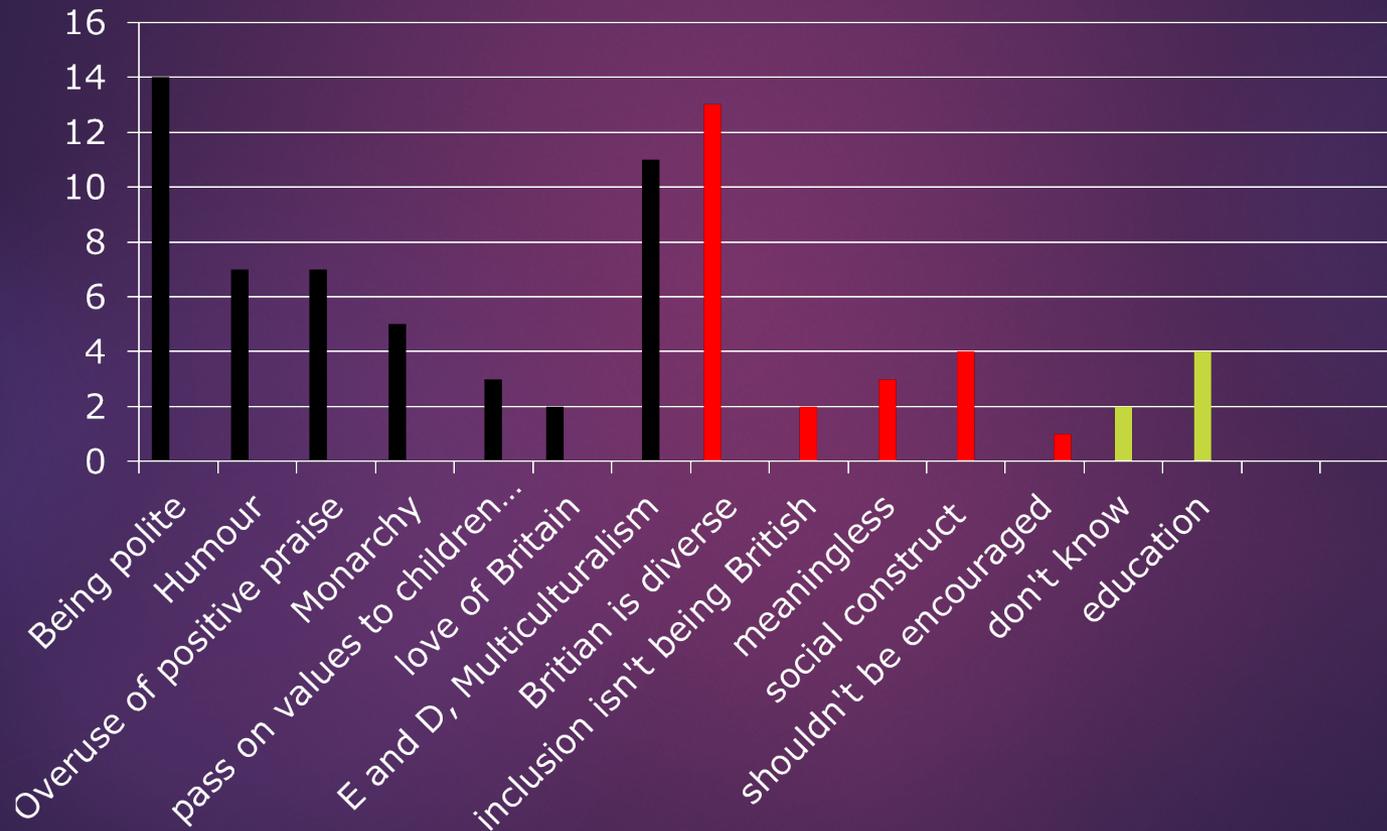
YES

Trivial / tokenistic

Supporting the Royal family

Being conservative and polite

Reminiscent of colonial past

Our great country

NO

▫ Impossible to have a set of values because Britain is so diverse

▫ *British Values are a social construct and can vary from person to person*

▫ *Values change to incorporate the the changing landscape/ mix of people/ political agenda of a particualr time*

Why were the requirements not to undermine fundamental British values included in the Teachers' Standards?

student questionnaire responses

A bar chart showing student questionnaire responses:
- regain patriotism: 12
- fit with BV: 12
- veiled racism: 10
- standardise...: 6
- protect freedom: 6
- variety of values: 1
- don't know: 11
- miscellaneous: 1

Legend: student questionnaire responses

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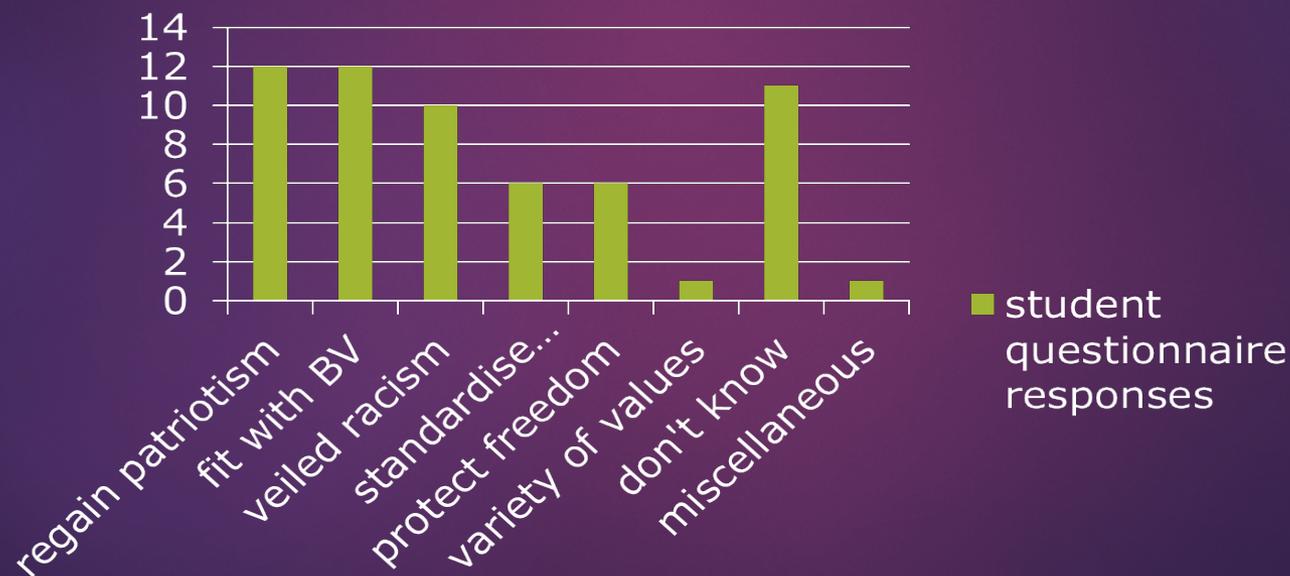
Are these values British?

My country is the world, and my religion is to do good

Thomas Paine

Values

0   0

3

17

■ British values

■ Global/international values
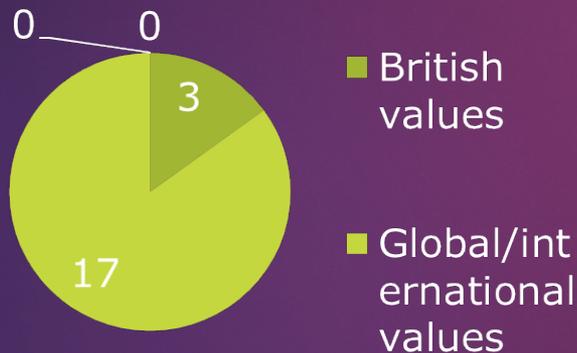
- Found it hard to name/identify specifically British values;
- Offered naïve responses, e.g. the Queen, Wimbledon, stiff upper lip;
- Saw values as universal "values of a society which is civilised, outward-looking society".

Why do you think the phrase 'British values' was used?
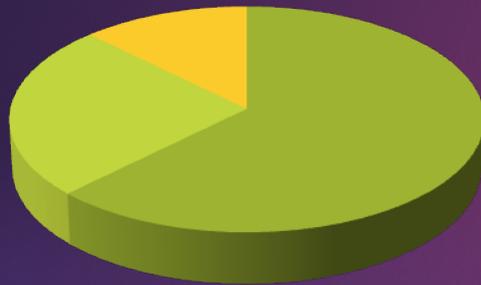
- National Identity
- Nostalgia
- Intrinsic worth

"The phrase 'British values' concerns me… Quite why it should be necessary to call them British values…I don't think there are values associated with being British…So the fundamental values which are British are the values of a decent society."

"I'd like to think that everybody in the World lives by…similar …things

FBV=

- An exercise to re enforce privilege and status of whiteness

- Inadvertently conjures up racialized stereotypes of who is and who is not an outsider

- Stigmatisation of Muslims (Busher, Choudry, Thomas and Harris 2017)

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'Safe expressions' of FBV

Teachers/ Student teachers :

▶ Fear of treading into the unknown

▶ Staying with the naïve and uncontested

- Promoting FBV

Teacher educators

▶ Reduced to adherence of compliance

- Not undermining FBV

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Problems brought to light by research on Fundamental British values

- Politicisation of standards
- Clarity about faith and/or role of RE in imparting values
- Teacher difficulty in identifying 'Britishness' in values.
- Confusion about the professional role of the teacher
- Teacher inability to engage with these issues

Solutions : WHAT and HOW

► WHAT

► Encourage student teachers to critically analyse and challenge, rather than passive adherence

► View issues from 'alternative perspective'

► Adhere to the law (Equality act 2010)

► HOW:

► Equality sessions at University of Cumbria

► Appropriate view of child

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Eg Anti racist/ multicultural school

Making sure schools reflect the multicultural community in Great Britain

► Resources which are from a variety of cultures (eg authors outside the "traditional canon")

► Images which reflect other perspectives

► Opportunities for other voices to be heard

► Critical multiculturalist stance (avoiding tokenism)

► Projecting appropriate 'institutional body language' (Dadzie 2000)

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Eg Anti homophobic school

Making sure schools reflect the Equality Act 2010 –

Zero tolerance towards homophobia,

- ▶ Images which reflect other perspectives
- ▶ Opportunities for other voices to be heard
- ▶ Your belief system may conflict with lesbian/bisexual/gay /transgender orientation but Equality act 2010 states :No prejudice towards of a **member** of a protected characteristic; **associated with** a member of a PC; **perceived to be** a member of a PC

Resources: http://www.stonewall.org.uk/

It is not the obvious things that prevent inclusion

Unintended consequences of materials, references and examples used

Indirect discrimination is subtle and usually unintended but may present a learner from engaging fully with a subject (hidden curriculum/ ethos of the school) eg

maps,

dating systems BC/ AD or BCE /CE etc

Hidden messages

▶ To what extent do we communicate 'hidden messages' about our attitudes towards different cultures for example traveller/gypsy/roma culture (Swennen et al)

▶ What is our school's 'institutional body language' (Dadzie 2000)

▶ Student teachers - Warner and Elton-Chalcraft (2018);

▶ Prevent - Stigmatisation of Muslims (Busher, Choudry, Thomas and Harris 2017)

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Our view of children influences how we gather, interpret and use data

- **James's 4 fold typology**
- i) developing child
- ii) tribal child
- iii) adult child
- iv) Social child

- (James 1995)

Joseph Tart/EHP
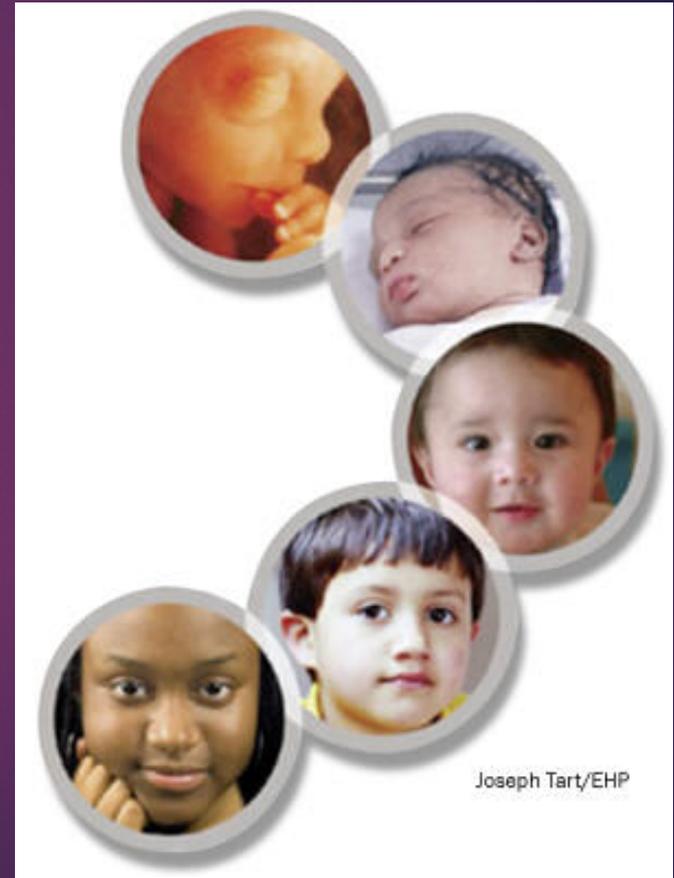
Other Views of Children

▶ 1) Children as **possessions**: vulnerable for a long time.

▶ 2) Children as **subjects requiring protection**

▶ 3) Children as **participants** - voices heard not in   a tokenistic way.

▶ 4) Children as **citizens**.

Lloyd –Smith and Tarr (2000:63-69) expanded Jenkins' (1993) ways of seeing children

Sally's example : Aims, research questions, methodology, findings

▶ **Aim**: An appraisal of children's cultural awareness

▶ **Research question**: What is children's knowledge about cultures represented in the UK

▶ **Methodology**: observation, focus groups, semi structured interviews

▶ **Findings:** A, B, C and D categories

'IT'S NOT JUST ABOUT BLACK AND WHITE, MISS'
children's awareness of race

Sally Elton-Chalcraft

Attitudes (Elton-Chalcraft 2009: 82 adapted from Kincheloe and Steinberg 1997)

- **1) Conservative multi culturalists (mono culturalism)**
- are 'tokenist'. They attempt to address multicultural issues but deep down, they believe in the superiority of Western (white), patriarchal culture

2) Liberal multiculturalists

- are dedicated towards working to 'one race'. They attempt to gloss over differences in an attempt to make everyone equal and the 'same'

- 'they' are the 'same' as 'us' they just happen to be a different colour.

- Colour blindness

3) pluralist multiculturalism

- Pluralism becomes a supreme social virtue, diversity is pursued and exoticised. There is cultural 'tourism' where 'they' (as opposed to 'us') live in an exotic parallel world. (Eg Hannukha is the Jewish Christmas - neo colonialism.)

4) Left essentialist multiculturalists

► are extreme in promoting the minority culture; to the extent that the dominant culture is seen as 'bad' and the marginalised as 'good'.

► White youngster Darren Coulburn killed Asian heritage Ahmed Iqbal Ullah

► (Elton-Chalcraft 2009)

5) Critical Multiculturalism

- **Critical multiculturalists** believe in the promotion of an individual's consciousness as a social being. They promote an awareness (self reflection) of how and why his/her opinions and roles are shaped by dominant perspectives. They appreciate that there are differences within as well as between cultures.

- Elton-Chalcraft, 2009:82 and 2015:151

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3. We consider this is problematic - Why is there a politicisation and why is this problematic

4. Proposed solutions

▶ Are schools/ colleges/ HEIs the places where challenge should happen?

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