

'British values', character education and global learning:

reflections and implications for GLP England

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Overview

This briefing paper is a response to considerable activity over the past 12 months around ‘values’ and ‘character’ in education. Led by the Department for Education, but involving various key stakeholders, this activity has resulted in a new, or at least revised, values/character landscape for school leaders, and those working with schools in England. These changes have potential implications for a national initiative such as the Global Learning Programme in England (GLP-E), and it is these that this paper addresses. It has been written from an appreciative standpoint, seeking the opportunities and possibilities for those involved in GLP-E to engage in and support the revised learning environment.

The paper is structured in four parts designed to enable quick navigation to sections relevant to readers’ engagement in this field. For those less familiar with values and character education, the paper can also be read as one to develop their understanding and engagement. Occasional boxes are used to clarify key concepts/content, and selected footnotes have been added to signpost relevant reading/resources for those interested in pursuing ideas further.

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PART 1: Mapping the rise of values

Values or character education is nothing new. It has been a feature of the dominant learning landscape for at least 50 years and considerably longer within certain fields (philosophy for example). What is new, or at least current, is the attention that values and character are being given within English education reform accompanied by apparently high expectations of their social agency.

An established education

Setting aside the complexities of exactly what to call it, values/character education is an established education, firmly rooted within formal education systems in Australia, Singapore, India, South Africa, China, the Philippines and the USA, among others. Its presence is at times concealed by the aforementioned complexity of terms (see Box 1.1), but once attuned to this diversity, it becomes possible to identify, explore and evaluate these as belonging to a broadly similar family of approaches. Within this briefing, the term values-based education (VBE) will be used as a collective noun, but specific approaches will be referred to by name as necessary or appropriate.

As well as existing in distinct forms, it should be acknowledged at the outset that ‘values’ also appear within numerous other ‘educations’ and educational initiatives, including global learning and development education. Roland Tormey suggests that they have become part of an established educational trichotomy of ‘knowledge, values and skills’.¹ This trichotomy is evident within the aims of the current Global Learning Programme in England (GLP-E), which specifies eight global learning values alongside an equal number of skills and knowledge areas.

Box 1.1: In name alone?

The following are among the terms given to values-based learning in formal education. Each has its proponents, many are similar, some are relational, others quite distinct.

- *values education*
- *character education*
- *virtues education*
- *moral education*
- *ethical education*
- *learning through values*
- *living values education*

A more detailed insight into the rise of VBE within England and beyond can be found in the 2013 research paper ‘Building a case for change’,² produced as part of a pilot project exploring values and global learning supported by Oxfam, British Red Cross, Think Global, Practical Action and Lifeworlds Learning. At the time of publication in April 2013, the paper described values education within England as an emerging and ‘... powerful opportunity to consolidate and build upon the best of what has been, whilst forging an independence (from government-sponsored agendas) that fosters resilience to the inevitable shifts of our liquid times. Values Education also creates a greater sense of ownership, negotiated at source, that builds confidence and competence in the broader aims of... education.’

¹ Tormey, R. (2005) ‘The costs of values: questioning the application of the term in development education’ in *The Development Education Journal*, Vol. 11, No. 2

² Bowden, R. (2013) Building a case for change. Available to download at <http://www.learningthroughvalues.org/Resources/Case%20for%20Change%20%28April%202013%29.pdf>

A new agenda emerges

A little over a year later, in June 2014, an announcement from the Department for Education stated:

‘We want to create and enforce a clear and rigorous expectation on all schools to promote the fundamental British values of democracy, the rule of law, individual liberty and mutual respect, and tolerance of those with different faiths and beliefs.’³

This marked a significant and very sudden shift in the values landscape in England. These values were first set out by the government in the ‘Prevent’ strategy in 2011 and demonstrates a shift in responsibility for this area from the Home Office to Education. Whereas values were already a presence in many aspects of learning and the education systems supporting this, they had not been so directly mandated from central government nor explicitly linked to the inspection regime. Neither had they been regularly referred to as ‘British values’, or ‘fundamental British values’ (FBV) as they have now become known.

The pace of change was quick and, by November 2014, new guidance on promoting ‘fundamental British values’ as part of SMSC (spiritual, moral, social and cultural) development in maintained schools was published.⁴ Changes for academies, independent and free schools had already been introduced through new standards for SMSC in September 2014. Though relatively brief in extent, the guidance was clear in content and in defining ‘fundamental British values’ as:

- democracy
- the rule of law
- individual liberty
- and mutual respect and tolerance of those with different faiths and beliefs.

It should be noted that although published in the guidance as written above, it has already become common to refer to the five ‘fundamental British values’ – the fifth coming by splitting the final point above into ‘mutual respect’ and ‘tolerance’.

Reactions in education

The introduction of ‘fundamental British values’ into the daily life of schools has provoked varied reaction within education. A more detailed insight into this is offered in part 2 of this paper, but can be broadly separated into two main narratives.

There are the *concerned sceptics* who believe this is a detrimental, divisive and even dangerous intervention. They have raised valid questions about what constitutes a ‘British value’, about the real agenda behind ‘fundamental British values’ and about the collective ignorance (on the part of government) of much good work that has gone before and continues today.

Then there are the *wilful adopters* who have welcomed ‘fundamental British values’ and allied their introduction to programmes founded on behavioural modification, particularly of marginal, vulnerable and disadvantaged young people. Though not true in all instances, these adopters and the programmes they allude to, or indeed manage, frequently fall within the domain of ‘character education’.

³ <http://www.theguardian.com/education/2014/jun/09/michael-gove-british-values-curriculum>

⁴ https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/380595/SMSC_Guidance_Maintained_Schools.pdf

From values to character education

Within the Department for Education, the latter of the above narratives currently holds greater influence. Discussion of ‘fundamental British values’ has become subsumed within dialogue, policy and funding dominated by ‘character education’. In December 2014 for instance, the new Education Secretary, Nicky Morgan, announced new character education funding and awards, stating that:

‘As well as high academic standards, this [creating the best schools] means providing opportunities for all young people to develop the character and resilience they need to succeed in modern Britain. For pupils who may have faced challenges or difficulties in their personal life, these initiatives run by former armed services personnel can offer a sense of greater aspiration and can help build the skills and confidence they need to go on to good jobs and successful futures. Coupled with the new character awards schools will now have the tools and support they need to ensure they develop well rounded pupils ready to go onto an apprenticeship, university or the world of work.’⁵

With an investment of almost £5 million for a single year of activity (April 2015–April 2016) the character education fund is, at the time of writing, asserting considerable influence on education in England and in doing so, skewing both interpretation and engagement with values towards a specific narrative around US-inspired behavioural intervention.⁶

This narrative was further bolstered in the July 2015 budget with the announcement of £50 million for the Cadet Expansion Programme (CEP) in state schools, adding to at least £13 million already given to CEP during the previous government. In announcing the funding, George Osborne stated that funding for the 500 new cadet forces would prioritise ‘less affluent areas’. This appears to align the programme firmly at the behavioral extreme of the character/values education spectrum, as does the descriptor of CEP on the combined cadet forces website:

‘The CEP is part of the Government’s aim of promoting military ethos in schools; to instil values in young people that will help them get the most out of their lives, and to contribute to their communities and country.’⁷

While character and military ethos have come to dominate the headlines and political spin around values (and more commonly now ‘character’) education, there are less prominent, but equally important, perspectives. One recent example is the film ‘The Unseen March’ produced by the Quakers of Britain to encourage a public debate about the militarisation of schools,⁸ and the misunderstanding on the part of politicians and policymakers of what good values/character education is.

PART 2: Values dialogue: perspectives and politics

The rise of values outlined in part 1 has sparked strong responses within and beyond education. Values and character are now regular topics in political, news, and even celebrity comment. This dialogue is broad and at the same time often incredibly narrow with extremism (specifically Islamic extremism) often dominating and polarising the debate. There is a need to navigate beyond these headlines in order to reflect on the implications for global learning and the learning culture of schools more generally.

⁵ <https://www.gov.uk/government/news/measures-to-help-schools-instil-character-in-pupils-announced>

⁶ see for example Schools Minister Nick Gibb referring to the US KIPP programme in this recent speech on the Purpose of Education <https://www.gov.uk/government/speeches/the-purpose-of-education> (last accessed 22 July 2015)

⁷ <http://combinedcadetforce.org.uk/schools-expansion-programme/> (last accessed 22 July 2015)

⁸ <http://www.quaker.org.uk/unseenmarch> (last accessed 22 July 2015)

Perspectives

The introduction of ‘British values’ has drawn comment and analysis from established educationalists, university professors, politicians, public figures and even royalty. This rich array of perspectives is illuminating in terms of a general (and arguably long overdue) debate around values, but perhaps a distraction for teachers and school leaders charged with implementing the new guidance. That said, a moment of distraction and a degree of ‘healthy doubt’⁹ over the implementation of ‘British values’ may be exactly what is needed at this key juncture. The following is a summary of some of the key points emerging from current dialogue.

A knee-jerk reaction

The introduction of FBV into schools is often referenced as a knee-jerk (over) reaction to perceived Islamic radicalisation within a small minority of English schools. This association is not surprising given that FBV within education were introduced by then Secretary of State for Education, Michael Gove, as he responded to Operation Trojan Horse – the Ofsted report on an ‘... *alleged Islamist plot to take over the running of several Birmingham schools*’.¹⁰ A parliamentary investigation into the Trojan Horse reports found little evidence to back up the claims made by Ofsted and Gove. Indeed the key finding was that ‘*the Trojan Horse affair is less about extremism than about governance and the ability of local and central agencies to respond to whistle-blowers and to correct abuses of power within schools*’.¹¹ The freedom given to academies was also singled out for concern and consideration.

Prevent strategy in schools

A recurring and related concern is that FBV are the front for schools’ legal duty to prevent young people being drawn into terrorism. Passing into law in February as part of the Counter-Terrorism and Security Act 2015, the act puts responsibility on schools to challenge extremist ideas and prevent young people being drawn into extremist spheres of influence. Both the Home Office and Department for Education appear to suggest that the promotion (and monitoring) of FBV is key to this obligation. This was evident, for example, in responses to the Charlie Hebdo attacks in Paris in which 17 people were killed in January 2015. Education Minister Nicky Morgan said the attacks justified the promotion of FBV in schools, stating that ‘*we’ve seen what can happen... when people don’t appear to respect some of those values, things like tolerance and mutual respect. In the light of recent events... It’s very, very important.*’ Morgan goes on to say that ‘*these British values have been defined in various strategies, by the Home Office, and we are asking schools to think about how they promote them. Ofsted will be looking at them when they visit schools. It’s about that shared history or heritage which I think makes us really strong as a country.*’¹² Notwithstanding the importance of safeguarding learners against extremism and atrocities such as Charlie Hebdo, it is the expectation on schools to deliver a set of prescribed (and unquestioned) values that is a cause of concern for many commentators.

So whose values are these anyway?

One of the most vibrant dialogues surrounding FBV has focused on the very idea of ‘British values’ – whether there is such a thing, and if so how these are decided. There are many who take issue with the stated values, but it is the use of ‘British’ that provokes the stronger response. The former Archbishop of Canterbury, Rowan Williams, expressed unease at talk of ‘British’ values as opposed to talk of values held by humanity as a whole saying ‘*the setting-up... of British values against any kind of values, whether Muslim*

⁹ Davis, L. (2014) Healthy Doubt: A Core British Value? Blog available at <http://www.connectjustice.org/blog.php?d=8> (last accessed 5 June 2015)

¹⁰ <https://www.tes.co.uk/news/school-news/breaking-news/trojan-horse-mps-criticise-ofsted-and-department-education>

¹¹ Graham Stuart, Committee Chairman, Commons Education Select Committee <https://www.tes.co.uk/news/school-news/breaking-news/trojan-horse-mps-criticise-ofsted-and-department-education>

¹² <https://www.tes.co.uk/news/school-news/breaking-news/nicky-morgan-paris-atrocities-show-importance-teaching-british-values>

or Christian, just won't do.’¹³ Professor of Philosophy of Education at the UCL Institute of Education in London John White said on the announcement of the ‘British values’, ‘if these are British values, I'm a Dutchman. The ones she [Nicky Morgan] mentions are those of liberal democracy. They are prized as much in Helsinki or Washington as they are in London.’¹⁴ Leaving aside the fact that they may be equally prized in many other non-western capitals, White captures the disquiet with proclaiming a set of ‘British values’.

Even if it were desirable to promote values as distinctly British, commentator Owen Jones identifies the challenge of rooting these in our shared history or heritage history ‘... because our history is the struggle of many different Britains, each with their own conflicting sets of values.’¹⁵ Jones characterises the ‘British values’ agenda in schools as ‘meaningless at best and dangerous at worst,’¹⁶ but others have welcomed the notion, believing, as Meleagrou-Hitchens and Kaderbhi of King’s College, London claim that:

‘without a true consensus on what it means to be British in the modern world, and how we define our values, extremists of all stripes will continue to take advantage of the vacuum left behind by the mainstream.’¹⁷

Crucially in the above statement we begin to broaden the debate. Firstly, the discussion widens to the role of Britain in the modern world (perhaps looking forwards rather than history-gazing) and secondly, the statement usefully separates ‘what it means to be British’ from ‘how we define our values’.

The link to extremism as the motivator for such an endeavour remains challenging, not least because of the difficulty in defining it (see Box 2.1),¹⁸ but also because it negates, or at least downplays, the broader benefits that such discussions might offer to learning. Such dialogue may, in itself, have the desired outcome of reducing extremist tendencies, however they are defined.

Box 2.1: Defining extremism

A recent UCL Institute of Education conference on Education, Extremism and Criticality identified the ‘... complicated and contested nature of the concept of “extremism”. Any definition... reflects a degree of subjectivity, political outlook and moral perspective of the user. ... the central feature... may not be the beliefs that are held, but rather the manner in which they are held: intolerant, closed to scrutiny and fixed. Thus, the will to impose and not the will to believe might appear to be the underlying problem giving rise to extremisms.’

Readers should also be aware that radicalism and radicalisation are often used interchangeably with extremism within both the media and political circles.

Focus on values, not Britishness and extremism

A YouGov poll in June 2014, shortly after the introduction of FBV and in the midst of the Trojan Horse affair (both important contextual details) reported that 77 per cent of people believe schools should have a role to ‘instil British values in their students’ and that 49 per cent believe there are distinctly ‘British values’.¹⁹ While claimed by some as clear support for government policy, the detail revealed a more complicated picture. Of particular interest is the breakdown by age group with only 22 percent of 18–24 year olds strongly agreeing that ‘British values’ should be instilled by schools, compared to 61 percent in the over 60s. There was a similar discrepancy in opinions as to whether there were distinctly ‘British values’ also,

¹³ <http://www.independent.co.uk/news/uk/home-news/islam-is-reviving-british-values-says-former-archbishop-of-canterbury-rowan-williams-9644314.html>

¹⁴ <https://ioelondonblog.wordpress.com/2014/10/16/nicky-morgans-new-loom-weaving-values-into-the-curriculum/>

¹⁵ <http://www.theguardian.com/commentisfree/2014/jun/15/david-cameron-british-history-values>

¹⁶ <http://www.theguardian.com/commentisfree/2014/jun/15/david-cameron-british-history-values>

¹⁷ <http://www.telegraph.co.uk/news/worldnews/big-question-kcl/11604105/How-defining-British-values-can-help-in-the-fight-against-terror-and-extremism.html>

¹⁸ <http://www.ioe.ac.uk/research/departments/cfhh/107951.html>

¹⁹ <https://yougov.co.uk/news/2014/06/12/british-values-exist-and-should-be-taught-sch/>

with 18–24 year olds fairly evenly divided, compared to over 60s who express a clearer belief in distinctly ‘British values’.²⁰

What the YouGov poll showed was that there is considerable space for debate among young people on these issues. It is this space, and the opportunity for young people to engage with, understand, challenge and negotiate a broad range of values that is what many believe could be the most useful outcome of the current values agenda in schools. Take this comment from well-known children’s author Michael Rosen who, in a letter to then Secretary of State for Education Michael Gove, signed off saying, *‘I look forward to these guidelines on British values, if only for the fact that it will give our children the chance to put them up for scrutiny. By the way, did it ever occur to you to call them just: “Values”?’*²¹ Others of various political persuasions have made similar points and in particular pointed to the ‘scrutiny’ that Rosen mentions as in itself being a key ‘value’ that young people should be exposed to. It is a point elaborated on by Professor Lynn Davies of the University of Birmingham who makes some key points pertinent to this paper:

‘Children do need safeguarding. But one of the most important safeguards is the capacity to critically analyse messages, particularly in this instance, religious messages.

While a country’s security comes partially from counter-terror activities, in the long term and educationally, it comes from citizens able to exercise critical doubt about the communications they receive, and to argue for change through democratic, non-violent means.

If there is such a thing as a British value, then the tradition of scepticism, satire, gentle mockery and self-deprecation is one to cherish. A healthy doubt about what both politicians and religious leaders tell us is the best safeguard against dogmatism and acceptance of authoritarianism.

*Healthy doubt cannot start too young. The spread of social media means schools have an urgent and increased responsibility to instill a respect for evidence, questioning the sources of what is seen, as well as the motives behind what is posted.*²²

Similar concerns are easy to come by, and especially among those who have the experience of global learning, SMSC and community cohesion work in schools to call upon. Bill Botterton and Robin Richardson for example raise concerns that *‘there will [be] superficial, reductive and meaningless activity focused on FBV in many schools, driven by fear of Ofsted and the desire to tick a “British values” box’* and that *‘attention will be focused away from much-needed work that develops pupils’ independent and critical thinking, and that challenges prejudice, discrimination and bullying related to race, religion, and culture.*²³ The need to preserve or enhance critical thinking has been perceived by some educators as contrary to the active promotion of ‘fundamental British values’. This may be in part due to the strong rhetoric behind their introduction in the media, but in fact some of the guidance to schools provides clear opportunities for such criticality. The guidance on the Prevent Strategy (2015) for example clearly states that schools can contribute by *‘... providing a safe environment for debating controversial issues...’*²⁴

Are they even values?

There has been some debate as to whether the proposed ‘British values’ are actually values. Values are normally explained as our deep-seated motivations, existing within our sub-conscious self and manifesting in the more commonly perceived behaviours, attitudes and dispositions. Several of the ‘British values’ announced do not fall within the normal remit of academic discussion around values, but are rather dispositions or attitudes that may be informed by a range of complex and interconnected values. This observation could lead critics to simply dismiss the ‘British values’ agenda, but a more useful response

²⁰ http://cdn.yougov.com/cumulus_uploads/document/2six2f5tom/InternalResults_140611_British_Values_W.pdf

²¹ <http://www.theguardian.com/education/2014/jul/01/gove-what-is-so-british-your-british-values>

²² Davis, L. (2014) Healthy Doubt: A Core British Value? Blog available at <http://www.connectjustice.org/blog.php?d=8> (last accessed 5 June 2015)

²³ <http://www.irr.org.uk/news/the-great-british-values-disaster-education-security-and-vitriolic-hate/>

²⁴ https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/439598/prevent-duty-departmental-advice-v6.pdf

might be to expand on the relatively narrow understanding enshrined in government policy, and open this up for educationalists to find new opportunities for engagement and activity. The following table draws on established international work around universal human values to provide an alternative perspective on 'British values'.

Finding the universal values in so-called 'British values': a personal perspective²⁵

'British value' (as defined in statutory guidance)	Relevant universal human values
democracy	choosing own goals, independent, social order
rule of law	social justice, a world at peace, responsible, self-discipline, freedom, respect for tradition
individual liberty	freedom, self-respect, independent, equality
mutual respect and tolerance (of those with different faiths and beliefs)	sense of belonging, broadminded, moderate, equality, humble, respect for tradition

The reader may disagree with the selection in the above table – that is both expected and welcomed given the contested and constructive nature of genuine learning through values. The important element is the dialogue that may be provoked and the opportunity to consider values from differing perspectives – perspectives that for the most part will all be 'British'!

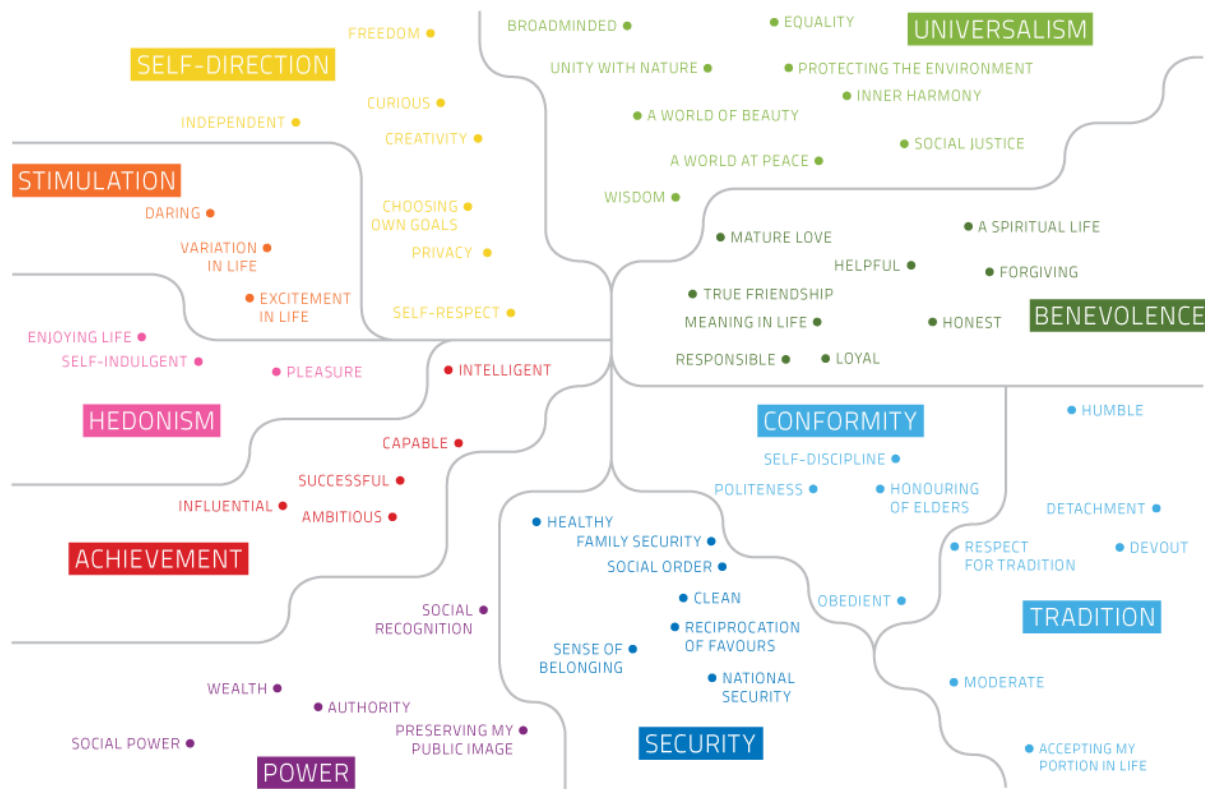
Indeed, in disseminating this paper in draft form, the comments that educators returned, while all illuminating and beneficial, were significantly varied and in some cases diametrically opposed to one another. I make this point to emphasise the contested nature of this area of learning, and the critical healthy doubt that should be exercised against any attempts to 'instil' specific and unquestioned values or character education.

Universal values?

One aspect of the feedback is worthy of brief exploration as it points to the heart of the doubt that is being proposed by many of those with greater authority in this area. This is the doubt around the idea of universal human values and whether it can be said that such universal values exist. One perspective on these might be that they are the values enshrined in international diplomacy, such as within UN declarations for instance, but this is not what is meant by universal human values in this context.

In this instance the term universal human values refers to a set of 58 values (see image below) identified through cross-cultural research over a period of several decades, and conducted, tested and challenged by academics in over 70 countries. It is research rooted in psychology, but that recognises that there are multiple pathways to exploring and engaging with values.

²⁵ This perspective was produced by the author as a stimulus for this paper.



The 58 universal human values mapped into 10 clusters or value-sets²⁶

This ongoing body of work continues to reveal new understandings, but just as importantly to raise new challenges and questions. One established finding however is that if values are understood as human motivations, then they exhibit remarkable consistency across cultures and contexts. It is for this reason that they have been referred to as ‘human values’ or sometimes ‘universal human values’. Those working with universal human values are not attempting to instil the 58 values, but instead, recognising that they consistently co-exist within human populations across the world.

The premise is that they can be called universal human values because each of us is motivated by all of these values, but to differing degrees. There is also the important factor of how these values are interpreted (the frame or preconceptions they have for individuals) and applied, but the dialogue around this is suggested as more important than the values itself when considered in the context of learning.

It is suggested that the universal human values are useful to the current discussion around global learning for three reasons in particular:

Firstly, they have emerged from cross-cultural responses to broad-based questions similar to those posed by global learning – What do we value in life? What do we believe to be important? This gives them a plurality and origin that is significantly more global than a specific outlook based on one political perspective.

Secondly, they are rooted in the notion of commonality and as such provide a fertile ground for dialogue and enquiry to the majority of individuals. This is far more conducive to 21st-century humanity than the terminology enshrined within ‘fundamental British values’.

²⁶ Values map available at <http://valuesandframes.org/handbook/2-how-values-work/>

Thirdly, the presence of 58 human values, as opposed to the five FBV immediately ridicules the notion that any attempt could be made to ‘instil’ these values on learners. That is not their purpose. What they can do is provide a framework and language that is sufficiently complex and contested to face the challenge of engaging with the ‘complicated and contested nature of the concept of extremism’.²⁷

PART 3: Aligning agendas: values and global learning

The dialogue around the introduction of ‘fundamental British values’ (FBV) in schools has tended to dominate educational policy and headlines since first announced in 2014; however it may be more pertinent to take stock of what already exists in the learning landscape. There is, across education, already considerable good practice and valuable experience in fostering positive social values that far exceed those alluded to by FBV policies. This includes the several decades of experience underpinning today’s global learning community and opportunities within the current Global Learning Programme in England (GLP-E).

Values and global learning in England

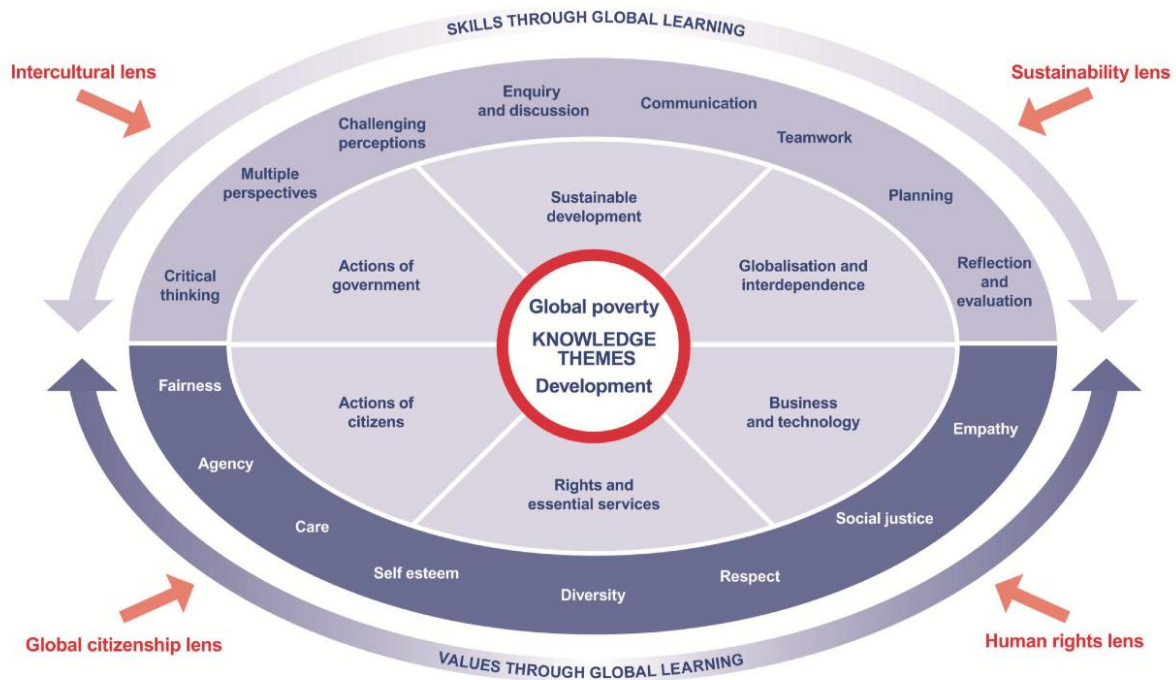
As alluded to in part 1 of this paper, values form a central element of the GLP-E, providing one of the three sets of pupil outcomes²⁸ along with those of knowledge and skills. The GLP-E identifies eight values as:

Fairness	Agency
Care	Self-esteem
Diversity	Respect
Social Justice	Empathy

These eight core values combine with the eight skills and eight knowledge themes of the GLP-E to provide a holistic approach to whole-school (global) learning – the ‘global’ intentionally in parentheses because much of the programme is directly applicable to good quality learning and should not be misinterpreted as only applicable when looking at the global. Building on this, there is a further perspective that all learning is global learning, because it takes place (even locally) within a global context of increasing interdependence and interconnectedness. The diagram below shows how the knowledge, skills and values of the GLP-E come together as a holistic approach.

²⁷ <http://www.ioe.ac.uk/research/departments/cfhh/107951.html>

²⁸ http://clients.squareeye.net/uploads/glp/GLP_pdfs/In_your_school/Global_learning_pupil_outcomes.pdf



Global learning as a holistic approach within the GLP-E²⁹

Although presented as separate aspects of the GLP-E, an understanding of values and the ways in which they operate reveals that the programme engages a much broader set of values than those it explicitly identifies. Within its eight skills for example, critical thinking can be closely allied to universal values such as wisdom; intelligence and curiosity, while the teamwork skill could be connected to values including: helpful; true friendship; responsible; humble; loyal; self-discipline and more.

The same exercise can be undertaken with the eight knowledge themes. Actions of government and actions of citizens, for example, will inevitably engage with values such as authority; choosing own goals; social power; influential; ambitious; social order; sense of belonging; etc., while the knowledge theme of sustainable development can be connected to values including: unity with nature; protecting the environment; creativity; healthy and clean.

Global learning is values-based learning

The simple illustration above clearly demonstrates the connections between global learning and values when understood in their broadest ‘universal values’ sense. As such, it could be said that any school or educator engaging in quality global learning will be engaging with values whether they are consciously recognising this to be the case or not – it is virtually impossible to do otherwise. The key however is in this latter point – what is recognised as values-based learning, and more importantly in the current context, how does good global learning size up against the Ofsted inspectors desire to see ‘British values’? The following table is one interpretation of this and maps values (including those ‘hidden values’³⁰ embedded within the skills and knowledge elements) of the GLP-E against those promoted by the FBV agenda. The intent is to build confidence in the notion that global learning clearly delivers against FBV – the challenge is demonstrating this to an inspectorate that is ill-prepared and poorly informed.³¹

²⁹ http://clients.squareeye.net/uploads/glp/GLP_pdfs/In_your_school/Global_learning_pupil_outcomes.pdf

³⁰ The idea of ‘hidden values’ refers to areas of learning and teaching where values are being engaged, challenged, developed and promoted, but perhaps without explicit reference to them as values. It is related to the familiar concept of the ‘hidden curriculum’.

³¹ <http://www.irr.org.uk/news/the-great-british-values-disaster-education-security-and-vitriolic-hate/>

Mapping the GLP-E pupil outcomes against ‘fundamental British values’³²

‘fundamental British values’	Values (including hidden values) within the GLP-E pupil outcomes		
	Knowledge	Skills	Values
democracy	actions of government, actions of citizens, business and technology	multiple perspectives, critical thinking, enquiry and discussion, communication, planning	agency, fairness, respect, diversity
rule of law	actions of government, actions of citizens, business and technology	teamwork, multiple perspectives, communication	social justice, fairness, respect, agency
individual liberty	rights and essential services, business and technology, sustainable development	enquiry and discussion, critical thinking	self-esteem, social justice, diversity
mutual respect and tolerance (of those with different faiths and beliefs)	globalisation and interdependence	multiple perspectives, challenging perceptions, communication, enquiry and discussion, reflection and evaluation	respect, diversity, empathy, care

The above will require further clarification and articulation, but offers a template and starting point for schools engaged in the GLP-E to appreciate their activities against the promotion of FBV, and demonstrate the validity of the GLP-E as a structure through which schools can address their requirement to promote FBV. If such an approach is taken then FBV may be seen less as a distraction or burden and more as a challenge of translation.

Values and global learning within SMSC

The promotion of FBV lies within the broader requirement of schools to meet the spiritual, moral, social and cultural (SMSC) development of their learners. As such it is useful to remind oneself of the SMSC criteria as set out by Ofsted,³³ and reflect on their synergy with values and global learning:

Pupils’ spiritual development is shown by their:

- ability to be reflective about their own beliefs, religious or otherwise, that inform their perspective on life and their interest in and respect for different people’s faiths, feelings and values
- sense of enjoyment and fascination in learning about themselves, others and the world around them
- use of imagination and creativity in their learning
- willingness to reflect on their experiences.

³² This interpretation was produced by the author as an illustrative example. Readers are encouraged to explore and re-map this for themselves.

³³ <https://www.gov.uk/government/publications/school-inspection-handbook>

Pupils’ moral development is shown by their:

- ability to recognise the difference between right and wrong, readily apply this understanding in their own lives and, in so doing, respect the civil and criminal law of England
- understanding of the consequences of their behaviour and actions
- interest in investigating and offering reasoned views about moral and ethical issues, and being able to understand and appreciate the viewpoints of others on these issues.

Pupils’ social development is shown by their:

- use of a range of social skills in different contexts, including working and socialising with pupils from different religious, ethnic and socio-economic backgrounds
- willingness to participate in a variety of communities and social settings, including by volunteering, cooperating well with others and being able to resolve conflicts effectively
- acceptance and engagement with the ‘fundamental British values’ of democracy, the rule of law, individual liberty and mutual respect and tolerance of those with different faiths and beliefs; the pupils develop and demonstrate skills and attitudes that will allow them to participate fully in and contribute positively to life in modern Britain.

Pupils’ cultural development is shown by their:

- understanding and appreciation of the wide range of cultural influences that have shaped their own heritage and that of others
- understanding and appreciation of the range of different cultures within school and further afield as an essential element of their preparation for life in modern Britain
- knowledge of Britain's democratic parliamentary system and its central role in shaping our history and values, and in continuing to develop Britain
- willingness to participate in and respond positively to artistic, sporting and cultural opportunities
- interest in exploring, improving understanding of and showing respect for different faiths and cultural diversity, and the extent to which they understand, accept, respect and celebrate diversity, as shown by their tolerance and attitudes towards different religious, ethnic and socio-economic groups in the local, national and global communities.

These broader SMSC criteria provide significant space for global learning and values, and are arguably a much more useful focus – placing the FBV agenda in a broader context. The challenge for educators, school leaders and inspectors is the relative weight given to FBV within SMSC, especially where elements of FBV appear to be directly challenged by the wider SMSC guidance.

In particular it is notable that SMSC guidance has a more global perspective than the much criticised ‘Britishness’ being applied to character and values discussions in schools. This only serves to strengthen the perspective that the introduction of FBV is more political than pedagogical. Indeed some comment has advised to ignore the ‘noise’ around FBV and instead focus on the ‘signal’³⁴ that comes through from more established communities of practice – such as those around SMSC, global learning, citizenship and values education. Zoe Williams suggests that we will in time look back on the current attention given to ‘British values’ as ‘... a moment of political frenzy, a wild attempt to assert a worldview that refused to articulate itself, except to say what it most hated’ and draws comparisons with the similar furore over homosexuality and Section 28.³⁵

In this light it might be more useful for school leaders to put their energies into how many educationalists are seeing the values debate as raising concepts that have been implicit within many schools around such themes as tolerance, respect, and compassion and democracy. In other words to turn the debate about values into a positive one about what will underpin the mission statements of many schools.

³⁴ The notion of ‘signal’ and ‘noise’ is drawn from a forthcoming publication (2016) on values and learning, ‘Signal from Noise: finding the tone and hitting the note’ by Rob Bowden (rob@lifeworldslearning.co.uk for details)

³⁵ <http://www.theguardian.com/commentisfree/2014/nov/23/swamp-success-school-racially-profiled-ofsted-political-frenzy>

PART 4: Rhetoric to reality: putting it into action

This final part of the paper provides a mix of examples, activities, insights and signposting designed to help readers to transfer some of the ideas from above into practice in the classroom and in schools. It is neither exhaustive nor prescriptive, but rather a springboard for those involved in the GLP-E to take their own next steps or perhaps support others to do so.

Learning from others

There is a small but rich body of practice that already exists around values and character education and this is well placed to offer support to the GLP-E in terms of translating FBV into school-based practice. In November 2014, a group of around 60 established voices from within the values and character education sector came together in Edinburgh for two days of sharing, discussion and planning.³⁶ Representing schools, organisations, universities and different government initiatives around values and character, the sessions created a valuable space for in-depth dialogue around values education and what it should, or perhaps more insightfully, should not, be. In one of the sessions, educators were split into two large groups and set the task of defining this – one group working on what it should not be (see Box 4.1 below) and the other on what it should be (see Box 4.2 below).

Box 4.1: Good values-based education is not...

- just in the hidden curriculum
- reductive
- about ticking boxes
- prescriptive/forced/imposed
- finite or restricted in space/time
- taught in isolation/taught at all
- values neutral
- purely cognitive
- poorly defined
- about a power dynamic
- exclusive
- easy
- posters on the wall
- based on hierarchy/rigid ‘teacher’ roles
- possible without authenticity (value-action gap)
- about market preparation
- devaluing the individual
- the same for everyone
- motivated by extrinsic values
- institutionalisable

Box 4.2: Good values-based education is...

one that helps us to foster respectful, caring relationships with other people, animals, nature and ourselves.

This is achieved through compassion, reciprocity and the provision of opportunities that are risky and empowering; based on choice rather than coercion, and collaboration rather than competition.

³⁶ This event was jointly organised by the Public Interest Research Centre (Wales), Character Scotland (Scotland) and Lifeworlds Learning (England) to bring together current voices in both character and values education.

Although working in two separate groups, in two separate spaces, and coming at the challenge from two different approaches, the synergy of response across a diverse range of educators from very different operational contexts is striking. It has been shared in this paper for two distinct reasons.

Firstly, it presents a challenge to the way that ‘fundamental British values’ have been introduced in the schools sector and particularly when reading through the list of what good values-based education is not (Box 4.1).

Secondly, it models a response to the introduction of FBV that is perhaps most in tune with global learning and global educators. This might be considered an amalgam of the two responses detailed in part 1 and labeled as *wilful sceptics* or perhaps *wilful doubters* to build on the points by Lynn Davies on page 10. This group is willing, even welcoming of the introduction of FBV, not because they necessarily agree with them or what they may stand for, but because they are a platform for a more active and explicit dialogue around values than has been typical in learning and teaching. It was this dialogue (and the energy associated with it) that enabled the disparate group of individuals present in Edinburgh to formulate the above ideas. Considered not as an agreement but as a ‘working dissensus’³⁷ (where healthy and critical doubt or scepticism is desirable), it allows for collective advancement while giving space for a range of disparate beliefs. It enables ‘being’ but not at the expense of ‘belonging’, and encourages ‘belonging’ but not at the expense of ‘being’.

This relationship between being and belonging is significant because it offers a potential framework for exploring the will to believe (related to being) and the will to impose (related to belonging) that may, according to a recent UCL Institute of Education conference, be the difference leading to extremisms.³⁸ Being and belonging³⁹ are also closely aligned with much good practice in global learning, and have long been the focus of learning and teaching around citizenship, identity and co-operative education for example. Finding common ground such as this can offer a pathway for those already engaged in global learning to connect more directly with FBV, and for those not currently engaged it at least offers a language that has for many years pre-existed that of FBV.

Values-rich pedagogies

Teachers and educators with an historical engagement with values-based education will often point to process as being at least, and often times more important than content. This is relevant because the current promotion of FBV is very much limited to a focus on content (no matter how poorly defined). Within its wider SMSC context, there is more suggestion of process, however this is still left to the educator to determine and there is nothing in the guidance suggesting appropriate pedagogies.

This is where global learning and global educators can offer support, for there is a strong pedigree and long history of grappling with the processes of delivery alongside content – the two often being intertwined in reality. In particular, global learning has benefitted from established and mutually beneficial links between classroom practice and academic research around effective global learning. While not exhaustive, the following represent some of the pedagogical approaches emerging from this relationship that lend themselves towards the promotion of ‘fundamental British values’.

Philosophy for Children (P4C), and its variant *Philosophy for Global Citizenship (P4GC)*, are established approaches well fitted to an exploration of values (British or otherwise), enabling learners to develop a healthy doubt about the world they are growing up in and their role within it, while still recognising moral absolutes. P4C is centred around the idea of ‘reasonableness’ with a reasonable person being one ‘*who is able to think logically, question ideas and make distinctions and connections... but*

³⁷ The idea of ‘working dissensus’ is taken from a forthcoming publication (2016) on values and learning, ‘Signal from Noise: finding the tone and hitting the note’ by Rob Bowden (rob@lifeworldslearning.co.uk for details)

³⁸ <http://www.ioe.ac.uk/research/departments/cfhh/107951.html>

³⁹ Being and Belonging are explored in more detail as they relate to values in a forthcoming publication (2016) on values and learning, ‘Signal from Noise: finding the tone and hitting the note’ by Rob Bowden (rob@lifeworldslearning.co.uk for details)

*also willing to listen to the perspectives of others and modify their own thinking in the light of these.*⁴⁰ The thinking necessary to foster reasonableness is, according to P4C, developed through the four Cs of thinking: critical, creative, caring and collaborative thinking. P4C has been successfully integrated into global learning by many schools and is identified by many head teachers, who are today ambassadors for global learning, as their significant starting point. In no small measure this is often associated with P4C opening up and engaging more directly with the thinking of the educator as well as that of the learner. There are numerous providers within the GLP-E who offer P4C training or who would be able to provide further information. Some of these offer recognised SAPERE qualifications giving teachers formal P4C training and certification. The national certifying body, SAPERE (www.sapere.org.uk) is also a useful starting point to find out more.

Social and Emotional Aspects of Learning (SEAL) has been around for some time and relates closely to other terms such as emotional literacy/intelligence or personal and social development. Emotional learning is essential to an effective exploration of values and global learning, and should be given as much attention as more cognitive elements. The two are also particularly well suited with global learning – both provoking and necessitating an emotional as well as cognitive response. The Development Education Centre (South Yorkshire) undertook a project over several years to explore the mutual opportunities and benefits of combining SEAL and the Global Dimension in both primary and secondary phases.⁴¹ Much of the learning to emerge from this project is highly relevant to the current context, especially given the association between FBV and extremism – an area (particularly when focused narrowly on Islamic extremism) that arouses strong and often ill-informed emotional responses.

Open Spaces for Dialogue and Enquiry (OSDE) and *Through Other Eyes (TOE)* build on existing dialogical approaches, but bring a post-colonial insight that is especially useful to global learning and to an exploration of universal human values. Indeed, such approaches are extremely beneficial in the light of the ‘British’ in FBV and given the origin of many dominant responses in western philosophical and ideological traditions. Character education as promoted under current government funding for example is almost entirely based on Aristotelian virtues and takes relatively little account of alternative or wider virtue/value sets from elsewhere in the world. A wider perspective informed by approaches such as OSDE and TOE that encourage a process of unlearning received wisdom and exposing our thinking to alternative worldviews is of vital importance in its own right, but especially so given the political expectations on values in education. Many global learning providers can provide access to OSDE and TOE.

Peace Education has been in existence for many years and indeed several of today’s Development Education Centres can trace their origins to peace educators or centres. Peace education remains an important part of the educational landscape in England and has tools, programmes and resources that lend themselves well to engaging both values and global learning. Peace Education is especially beneficial to the SMSC agenda within which ‘fundamental British values’ are located. Based in Birmingham for example, the West Midlands Quaker Peace Education Project has recently developed a new pedagogical toolkit connecting SMSC and peace education approaches.⁴² Focused on the inter-relationship between thoughts, feelings and actions, these resonate strongly with global learning and values education.

Learning Through Values (LTV) is a pedagogical approach built around an engagement with, and understanding of, universal human values. It has evolved out of research and practice in child participation, P4C, global learning and education for sustainable development (ESD), and uses bigger-than-self issues (at a local, national and international scale) to enable an exploration of values within mainstream curriculum content. With an emphasis on process, LTV also incorporates professional

⁴⁰ Griffin, H. (2014) in Higginbottom, T. *Learning Together*. Leek: Lifeworlds Learning (available from www.eastmeetswest.lifeworldslearning.co.uk)

⁴¹ For a useful insight into the connections see http://www.sealcd.org.uk/sites/default/files/cpd-files/Primary%20LOs%20Jan%202009%20numbered_0.pdf or contact www.decsy.org.uk for more information.

⁴² Contact <http://www.peacemakers.org.uk> for more information.

learning and evaluative frameworks designed to support whole-school improvement.⁴³ LTV training is currently being accredited as a Masters level qualification as well as being made available through the GLP-E.⁴⁴

The pedagogies listed above are mentioned for their particular synergy to both values education (incorporating the FBV requirement) and global learning. There are other approaches and programmes that could also offer considerable support such as the UNICEF Rights Respecting Schools programme, which uses the UN Convention on the Rights of the Child as a basis for school-based rights education with a global perspective. There are also various character education and values programmes in existence that seek to instill particular values or virtues in young people through a pre-determined framework and content. The ‘Knightly Virtues’ project from the Jubilee Centre for Character and Virtues is an example of such schemes whereby a set of ‘knightly virtues’ are taught through historical texts and accompanying activities. While these programmes have their merit, they are more aligned with behavioural approaches to values education and have been critiqued for their Western-centric (Christian, Aristotelian) perspectives and the clear limitations that such perspectives place on learning.

Confidence from the classroom

An important aspect of values-based education is confidence. In a national pilot project (2012–13) combining values with global learning through the LTV approach, the confidence gained by teachers to engage in a values language and integrate values-based education into their everyday curriculum planning and teaching was one of the strongest outcomes. In evaluating what had made this possible, a number of key factors were identified by the teachers involved:⁴⁵

Exploring ourselves: the process of exploring our own values and understanding more about how they are shaped and directed appears to be key to the successful engagement and motivation of teachers and school leaders.

Finding your voice: the process of allowing a values language to emerge through dialogue and exploration is essential to foster ownership, and avoids the inhibitions associated with the introduction of specialist language and terminology. There is always room for translation once people are confident in their own voice.

Seeing the opportunity: approaching issues not as specialist knowledge, but as an opportunity to ask questions, explore assumptions, acquire new insights, and challenge others has been key to liberating both teachers and learners to engage with confidence and to learn through the gaps in understanding or knowledge together.

Taking a risk: a process that is ready to ‘fail forwards’, to learn from its errors, and to understand its achievements helps to foster a culture of positive risk-taking – risk that stretches the learning, ventures into unknown responses and embraces unfamiliar concepts. The role of leaders in supporting this risk is also a key factor. It requires faith in process and strong evidencing of outcomes.

Securing the space: a process that begins where teachers and schools are, rather than imposing what may be perceived as additional burdens, can free up involvement and create genuine cross-curricula space for both values and [global] approaches to learning. As one teacher remarked, *‘not so much a new way of teaching as a new pedagogy for what I already do’*.

⁴³ See Bowden, R. (2014) in Higginbottom, T. Learning Together. Leek: Lifeworlds Learning (available from www.eastmeetswest.lifeworldslearning.co.uk)

⁴⁴ For more information about LTV see www.learningthroughvalues.org

⁴⁵ Extracted from Bowden, R. (2013) Motivating the core: a values-led approach to owning a common future. Think Global Thinkpiece available from http://clients.squareeye.net/uploads/dea/documents/Rob_Bowden_Thinkpiece_Sept_2013_3.pdf

Very similar lessons can be gleaned from other values-based approaches and echo strongly with how most people would characterise quality global learning. For busy teachers and school leaders, the investment in time and space necessary for this can sometimes seem or feel like a burden, but as head teacher Julie Duckworth states in describing her own experience of implementing the Living Values approach:

*'Adopting a values-based approach to teaching and learning can radically change relationships, and how the school functions within a short space of time.'*⁴⁶

One of her teachers goes on to say:

*'I think the change has come about because values give adults and children alike a new vocabulary and a new space for discussion.'*⁴⁷

Both the LTV and Living Values approaches discussed above have taken time and given space to the implementation of values-based education. Crucially they have built on existing practice (both have used P4C for example) and emphasized the importance of process including the active engagement of teachers and school leaders as learners.

As such they present an evidence-based challenge to the seemingly overnight introduction of 'fundamental British values' and to the emphasis currently given to implementing this through character-led programmes. These run the risk of being 'quick-fix' and 'taught' solutions with only minimal and short-term impact. More significantly they reduce a rich and vitally important area of learning with wide-reaching benefits to something of a tick box exercise.

The evidence emerging from pre-existing values-based education and related pedagogies suggests that sustained change (as opposed to 'innovation without change'⁴⁸) is unlikely if reduced to short-term metrics and a target-driven culture. To borrow from the Department for Education's own interpretation of the national curriculum, if approaches were to instead build on *'the best that has been thought and said'*⁴⁹ and offer a *'broad and balanced curriculum'* then a more sustained engagement with values might be possible. Certainly there is much that has been thought and said around values, and in terms of broad and balanced, the language of universal human values in conjunction with global learning as a rich context for values dialogue is arguably more in keeping than the narrow prescription of 'fundamental British values'. The national curriculum itself states that all state schools should deliver a curriculum that *'prepares pupils at the school for the opportunities, responsibilities and experiences of later life'* – a reality that is today implausible to pretend exists within a vacuum that is uniquely 'British'.

Opportunity not obstacle

In my own work with schools involved in both values education and global learning, the dominant response from school leaders has echoed the position above. The majority consider the introduction of FBV as a politically motivated obstacle that, while demanding a response to satisfy new statutory requirements, should at the same time not be limited by them.⁵⁰ They have spoken instead of the need to see the intervention as a matter of translation – recognising those aspects of their school curriculum that speak to, but are not constrained by, FBV. Where schools are already engaged in global learning, education for sustainable development, or using pedagogies such as P4C, this translation has been relatively straightforward and teachers and school leaders are able to demonstrate with confidence how they meet the requirements of FBV.

⁴⁶ Duckworth, J., Gilbert, I. (Ed.) (2009). 'The Little Book of Values: Educating children to become thinking, confident, responsible and caring citizens'. Bancyfelin: Crown House Publishing

⁴⁷ Duckworth, J., Gilbert, I. (Ed.) (2009). 'The Little Book of Values: Educating children to become thinking, confident, responsible and caring citizens'. Bancyfelin: Crown House Publishing

⁴⁸ A notion used by Trevor Higginbottom in discussing the comings and goings of government interventions in schools that in the long term can be seen to have only minimal or superficial impact.

⁴⁹ The national curriculum in England Framework document, July 2014

⁵⁰ Personal communications with c. 20 head teachers/school leaders over the period September 2014–May 2015

What is also clear is that many see the Global Learning Programme in England as an opportunity for schools to work alongside others to engage in dialogue around the introduction of FBV. Indeed some have spoken about it being ideal for this work, with values providing the language and global learning the context. The importance of process, as earlier referenced is also accounted for with the cluster-based approach of GLP-E as this gives both time and space for teachers to think through what this means for their schools and their learners. The support from Expert Centres who are further along in their journey with this type of learning and of the wider global learning community through the provision of GLP-approved CPD also enables schools to access a wealth of experience and training to build confidence within their own school communities.

This paper was produced to explore the current discussions around ‘fundamental British values’ and to offer reassurance and guidance for schools involved in or thinking about being involved in the GLP-E. It demonstrates that the GLP-E offers an appropriate framework for schools that will exceed their requirement to promote FBV and, in doing so, engage both teachers and learners in a more enduring and enlightened process that bestows benefits far beyond a focus on FBV.

Suggested avenues of support

The following provides some starting points for support around values (including FBV) as they relate to the GLP-E.

www.learningthroughvalues.org

This learning community website gathers content around values-based education in England, the UK and globally. It is depository for information and ideas, and a host for occasional events and professional learning opportunities. It is free to join the community via rob@learningthroughvalues.org

A related blog – ‘Values Soup: stirring up a world of values and learning’ – is available at <https://ltvblog.wordpress.com/>

<http://valuesandframes.org/>

Operated by the Public Interest Research Centre (PIRC), this is the home of the Common Cause network – a collection of NGOs, academics and educationalists from the UK and beyond who have a shared interest in working with values and their associated frames (the language used to connect to our values). As their work develops, there is a growing interest in values and education, and they have begun to collate interesting insights into the connections between education and values at

<http://valuesandframes.org/initiative/education/>

The work of Common Cause is also influencing many of those who connect to global learning including for example Oxfam and Keep Britain Tidy, who runs the Eco-Schools Programme in England.

<http://www.sapere.org.uk>

Sapere, the authorising body for P4C in the UK, provides further background information about P4C and lists selected training opportunities with Sapere accredited trainers. Some of these training opportunities may be offered by GLP-approved providers and qualify for use with the GLP-E e-credits.

For courses qualifying for e-credits visit <https://globaldimension.org.uk/glp/calendar>

<http://www.valuesbasededucation.com/>

A site run by Dr Neil Hawkes, founder of the International Values Based Education Trust (IVET) and a long-time advocate of values for learning and in schools. This approach teaching values through assemblies and lessons (many of them available to purchase from the site).

<http://web.archive.org/web/20141218190453/http://osdemethodology.org.uk/>

An archive site holding materials generated by the Open Spaces for Dialogue and Enquiry (OSDE) project. Although no longer funded, the ideas within OSDE continue to influence global learning and have a close synergy with an engagement with values.

http://www.researchgate.net/publication/236003559_Through_Other_Eyes_learning_to_read_the_world

A web link to the main project output of Through Other Eyes, a follow-on to OSDE (see above) that explored the importance of perspectives in our understanding of key concepts and ideas. This is especially relevant given the dominance of western value sets in policy applications of FBV and character education in schools.

<https://staging.churchofengland.org/media/2112859/140730independentschoolsbritishvaluesconsultationcofe.pdf>

A useful paper sharing a response to the introduction of ‘British’ values and an appreciation of the narrow and limited political agenda behind this. Proposing a much broader interpretation of, and engagement with, values, this paper raises some useful parallel points to the current paper and from a powerful voice in the current educational landscape of England.

Subject associations

Although several of the subject associations would rightly consider that they already engage in values-based education, relatively few have any explicit engagement with it. Several have posted short responses to the introduction of FBV. See for example the following responses:

Geographical Association – <http://www.geography.org.uk/news/britishvaluesandgeography/>

Association for Citizenship Teaching – <http://www.teachingcitizenship.org.uk/news/29112014-1817/new-dfe-guidance-promoting-fundamental-british-values-part-sm-sc-schools>

Within the GLP-E, work has also been undertaken to map ‘British values’ and global learning through the perspectives of different subject disciplines. Access to these can be found at <http://globaldimension.org.uk/glp/pages/11204>

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