

Chapter 2 – Literature Review on Values in Education, Citizenship Education and School International Partnerships

2.1 Introduction

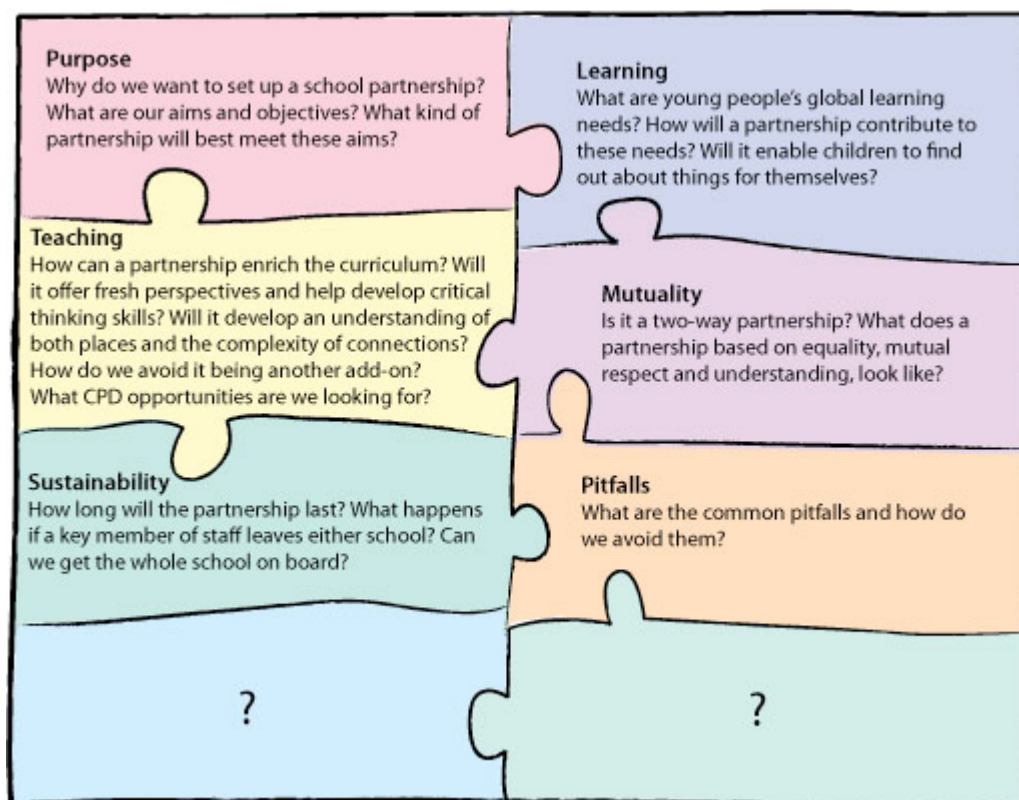
In this chapter the researcher highlights the potential significance of the educational partnership in terms of the underpinning values that it can carry within it and examines the learning opportunities to which it might give rise. These learning opportunities potentially represent a way of synthesising the twin government policies of citizenship as a compulsory element in the curriculum and the promotion of international educational partnerships. The analysis helps the reader to understand how actions can be focused on developing the partnership to enable the living out of values more fully and to influence others to become better citizens. Martin (2007) identifies the ideological difficulties that are associated with North/South linking that can lead to the reinforcement of negative prejudice and stereotypes. This research project sets out to provide an example of an educational partnership between UK and a South African School that overcomes these ideological difficulties. There is consideration of a variety of views on citizenship education and an explanation of the potential of the partnership to deliver several aspects of citizenship education by “touching” the hearts of the participants and in so doing motivating them to take restorative action. Thus a theoretical underpinning for actions in developing the partnership to influence others to live out their values more fully is provided. The researcher sets the partnership in the context of government strategy promoting international educational partnerships and community cohesion and in the context of mass

social movements for change. Living out values more fully and providing opportunities for others to do so are key research goals for the researcher and exploration of the literature relating to international educational partnerships, values in education, citizenship, government policy and social movements for change enables the development of the key research questions as agents for change within the social manifesto. (Coombs, 1995)

2.2 International Educational Partnerships – A Critique

This section sets a critical context for the development of international partnerships as a tool for learning. Zammit (2008) talks about the importance of thinking through the aims and objectives of a school partnership so that it can, “*enrich the school curriculum and deepen young people’s thinking about and understanding of ideas such as commonality and global citizenship*” (P1). He provides a useful jigsaw to stimulate discussion about various aspects of a school partnership, inviting the reader to consider other aspects of partnership working that require consideration. It is answers to these questions that the researcher seeks to provide in this narrative as well as consideration of the other factors that might be added to the jigsaw.

Figure 2a – Zammit’s Jigsaw



Zammit's jigsaw identifies a wide range of issues for consideration and highlights the complexity of developing educational partnerships. It does not however question the benefits of such partnerships, regarding them as non-controversial.

Martin (2007) identifies the potential for reinforcement of negative prejudice and stereotypes from North/South linking when there are differences in ideology between the schools. These differences in ideology she argues, arise from differences in the reasons for establishing the partnership and differences in their attitudes to learning from the partnership. The research project will examine how agreement can be reached about the aims of the partnership in order to avoid difficulties arising from differences in ideology.

Martin (2005) suggests that *“teachers’ willingness to engage with and question their own assumptions and values about global development issues is fundamental to good practice in school linking”* (Pp47-54). She says that this takes time. The partnership needs to be sustained over a long period of time for this to happen and the activities of the partnership will need to encourage the participants: students; parents; governors and teachers to question their assumptions about these issues and consider how they can live out their values more fully.

Scott (2005) suggests that learning from partnerships is particularly strong when the participants have incompatible values, offering opportunities for participants to question their own values and prejudices and reassess their

views of the world. Nevertheless, such learning needs managing, it will not automatically happen. Activities need to be designed to encourage this learning to take place. This research project will examine the extent to which the activities have influenced the learning of the participants as they reassess their world views and live out their values more fully.

Gaine (1995) argues that cross-cultural contact that focuses on similarities between people in the different contexts is more likely to lead to positive attitudes and a sense of connection, rather than focusing on differences which can foster a negative attitude. However, Disney (2004) warns against adopting a focus on only the similarities, arguing that if participants focus on for example, similarities in material possessions there is a danger that, “*some stereotypes will simply be replaced with others*” (P145). A focus only on similarities may lead to the opportunity being missed to become critically aware of the social and political structures that support inequality and social injustice and to decide on actions to tackle these issues.

Martin (2007) suggests that the way forward might be to develop a sense of connectedness before encouraging participants to consider the differences and the reasons for them, motivating them to take actions to address the inequalities and challenge the *status quo*. She argues that school linking should be seen in the context of “*an education which seeks to develop autonomous, critically reflective citizens*” (P153). The focus of the British Council is on developing partnerships that develop pupils’ understanding of key concepts such as diversity, social justice, interdependence, values and

perceptions. A school link may not be the only way to develop this understanding and this research project will explore the extent to which international partnerships are able to do this.

Martin suggests that there are three reasons why schools establish a partnership: educational context, political context and teacher dispositions. The educational context is identified as the need for meaningful citizenship education in schools. In addition, the researcher would argue that values are an important aspect of education and that educational partnerships provide potential for the exploration of values. The learning of values cannot be regarded as purely a part of citizenship education. The political context is the push from government to develop international partnerships as characterised by various government papers and strategy documents, such as the UK Department for Education and School (DFES, 2004) paper *“Putting the World in to World Class Education”*. The teacher dispositions are to do with teachers’ views of school partnership, including *“personal experience of other countries, friendship and world views of how to respond to economic disparity”* (Martin 2007, slide 6). Teacher dispositions are shaped by the educational and political context but also are developed through individual experience. This research narrative seeks to explore the nature of those dispositions and to examine the process of changes in disposition of the participants.

The impetus for the partnership between Salisbury High School and Nqabakazulu School came out of a Teachers International Professional Development (TIPD) visit by the researcher and subsequent discussions

between the researcher and members of the South African school. Common goals were agreed and a Partnership Agreement was reached stating the aims and objectives of the partnership with the focus on learning and shared values. The research project will explore the extent to which the partnership has delivered in terms of influencing learning and the development of shared values (See section 2.3).

This critique of educational international partnerships serves to indicate the potential pitfalls of such a partnership and the pitfalls need to be considered when looking at the evidence that emerges in the study. The researcher will need to consider how to avoid creating a partnership that reinforces negative prejudice and stereotypes.

2.3 Values in Education

2.3.1 The Importance of Values in Education

Shaver and Strong (1976) define values as:

“Our standards and principles for judging worth. They are the criteria by which we judge ‘things’ (people, objects, ideas, actions and situations) to be good, worthwhile, desirable; or, on the other hand, bad, worthless, despicable”
(P15).

These criteria affect our cultural, political, pedagogical and epistemological assumptions. The shared core values that the partnership espouses of equal opportunities, social justice and Ubuntu shape the cultural, political,

pedagogical and epistemological outlook that the participants have. Thus it is important to define these values that underpin the partnership so that the influence on these assumptions is made clear.

Halstead (1996) identifies two ways in which values are central to education. Firstly, as a way of influencing the developing values of the students and secondly, as a reflection and embodiment of the values of society. Brighthouse (2005) supports the crucial point that values are central to education.

“It is essential not to separate values (as some lofty ideal) and practice: you have to address how you as a teacher walk the talk and empower learners to walk the talk as well by giving them the wherewithal to become effective citizens”. (P.1)

The importance of values in education is highlighted in this powerful address to teachers by Haim Ginott, quoted in Vybiral (2005).

Figure 2b – Ginott's Poem

Dear Teacher:

I am a survivor of a concentration camp.

My eyes saw what no man should witness:

Gas chambers built by learned engineers

Children poisoned by educated physicians

Infants killed by trained nurses

Women and babies shot and burned by high school and college graduates.

So I am suspicious of education.

My request is: help your students to become human.

Your efforts must never produce learned monsters, skilled psychopaths, educated Eichmanns.

Reading, writing, and arithmetic are important only if they serve to make our children more humane.

HAIM GINOTT

(Quoted by Vybiral in CSCS Journal, 2005, P.2)

Ginott reminds educators of the importance of values in education.

Irrespective of government policy, educators in schools have it in their power to ensure that values remain at the heart of what is taught and that humanitarian values are communicated to the students.

Senge (1991) talks about the importance of developing a shared vision that is uplifting and can foster a sense of the long-term. A vision that provides “a *shared picture of the future we seek to create.*” (P9). The vision is underpinned with values and as the participants talk about these values and their vision for the future that they seek to create it grows clearer and people’s enthusiasm for it grows. Thus according to Senge, values are an agent for change management in learning organisations. This is significant in that it indicates how the participants in the partnership can develop a shared vision through dialogue. This can then lead to a shared language for the expression of the values and of the vision for the partnership.

Garratt and Piper (2010) argue for a renewed commitment to Citizenship and Values Education to coincide with the problem that:

Secondary schools in England are reported to be struggling to provide citizenship lessons, due to other pressures on the curriculum and the low status of the subject” (P18)

This negative picture is supported by OFSTED’s 2010 report in to Citizenship Education that in just under half of all cases provision is *“no better than satisfactory overall”* and that *“new direction and impetus are needed”*. (OFSTED, 2010: 5).

In 2011 the QCDA has been discontinued and this leaves a vacuum in terms of a national framework for the curriculum. There is a real danger that citizenship education will be overlooked in schools.

This research project will explore the extent to which international educational partnerships can provide a meaningful approach to citizenship education, where participants can engage in activities that enable them to live out their values as citizens more fully and to become ‘living citizens’ (See Section 6.4). This would provide a new direction and impetus for citizenship education.

The work that the researcher does as an educator in developing opportunities to influence the education of himself and other participants in the international partnership has at its heart the desire to provide the wherewithal for participants to be more effective global citizens with an emphasis on social

justice and humanity (Ubuntu). Given that these are the key values that underpin the partnership it is important that they are clarified for the reader.

2.3.2 Ubuntu

Given that the educational partnership is with a South African school in a Zulu township, it seems appropriate to use a Zulu term to help to examine the values that underpin the partnership. Therefore, how to explain the notion of Ubuntu?

“This ancient African concept roughly translated means wholeness or humaneness” (Hughes, 2005)

And it is interpreted in its humaneness as:

“Each individual’s humanity is ideally expressed through his or her relationship with others and theirs in turn through recognition of the individual’s humanity” (Whitehead, 2004)

Ubuntu describes very well the values being lived out in the partnership and coming out of Africa it carries with it a postcolonial cultural context, challenging often portrayed media perceptions of Africa as a continent without hope. Ubuntu carries with it a message of hope. It is the researcher’s intention that this research project promotes this value which comes out of Africa.

There is talk of *“getting the Ubuntu going.”* (Hughes, 2005) This means generating a sense of community and togetherness, including all members of

the community. In Zulu culture this is often fuelled by music and dance. The term has been chosen as the title for the project because the intention is to develop a greater sense of community and togetherness in and between the two schools based on a sense of common humanity and friendship.

The South African Governmental White Paper on Welfare (1996) officially recognises Ubuntu as:

“The principle of caring for each other’s well-being...and a spirit of mutual support...Each individual’s humanity is ideally expressed through his or her relationship with others and theirs in turn through a recognition of the individual’s humanity. Ubuntu means that people are people through other people. It also acknowledges both the rights and the responsibilities of every citizen in promoting individual and societal well-being.” (Government Gazette, 1996, P.18)

When confronted with the plurality of claims to truth or credibility the researcher has not resorted to absolutism. He has rejected an approach that colonizes the other by imposing the norms and values of one set of beliefs on to another. In other words, an approach is taken that follows the ethos of Ubuntu as expressed by Louw (1998) as follows:

“Ubuntu serves as the spiritual foundation of African societies. It is a unifying vision or world view enshrined in the Zulu maxim ‘umuntu ngumuntu ngabantu’, ie. ‘A person is a person through other persons.’ At bottom, this

traditional African aphorism articulates a basic respect and compassion for others. It can be interpreted as both a factual description and a rule of social conduct or social ethic. It both describes human being as 'being-with-others' and prescribes what 'being-with-others' should be all about. As such, Ubuntu adds a distinctly African flavour and momentum to a decolonized assessment of the religious other" (Louw, 1998)

This project carries within it the potential for learning about Ubuntu and how this value can be expressed through the activities carried out by those who engage in the partnership. The adoption of the word, "Ubuntu" gives the two schools a shared language which enables a better understanding of the values that are shared by the participants and that underpin the partnership. This helps to build that sense of connectedness referred to by Martin (2007) and addresses the questions posed by Zammit (2008) regarding the purpose of a school partnership (See section 2.2).

Ubuntu is gaining currency in western society. Bill Clinton used the term Ubuntu at the 2007 Labour Party Conference. "*Society is important because of Ubuntu,*" he said. On the BBC News website, Sean Coughlan refers to Archbishop Desmond Tutu's definition of Ubuntu in his book *No Future Without Forgiveness*, in which he says, "*Ubuntu means that there is a common bond between people – and when one person's circumstances improve, everyone gains and if one person is tortured or oppressed, everyone is diminished.*" Tutu's definition provides a rationale for the work that is being done in the partnership between Salisbury High School and Nqabakazulu

School. In his phrase *“when one person’s circumstances improve, everyone gains”*, lies the reason for the activities of the partnership. It is the notion of a shared humanity and a shared responsibility for response to suffering that motivates the participants. As Tutu says, *“If someone is hungry, the ubuntu response is that we are all collectively responsible.”*

Coughlan’s article on the BBC website (2010) entitled *All You Need is Ubuntu* <http://newsvote.bbc.co.uk/mpapps/pagetools/print/news.bbc.co.uk/1/hi/magazine/538> brings some interesting responses from African readers. These help to shed more light on the word and its possible applications in western society.

“Ubuntu is an excellent traditional as well as modern African worldview. The concept has a powerful meaning and potential to transform the world into one of better understanding and respect for every human being-it is about treating others as we would be treated. It is about a sense of sharing, belonging and togetherness.”

Dr Kennedy Lweya, Haywards Heath

“No man is an island and a tree cannot make a forest so the saying goes in Bini, Edo, state of Nigeria. I strongly agree with former President Clinton in the use of the word Ubuntu. Let us be our brothers’ keeper. The fortunate should lend a hand to the unfortunate, unity is strength.”

Omorodion Osula, Boston, USA.

“The essence and depth of Ubuntu as a concept lies in the age-long African philosophy and practice of communalism and shared objectives. You are your neighbours’ keeper. With the emergence of ‘western civilisation’ we are increasingly becoming individualistic and competitive. Capitalism and the philosophy of every person for himself is a challenge for ubuntu.

Lawrence Mba, Toronto

“Ubuntu is a concept that the west struggles to grasp. People in the west are so individualistic, whereas in Africa it is all about community. In Africa you cannot separate yourself from your community. For example, I am from Highfield, Harare, Zimbabwe, and I grew up knowing about 95% of my neighbours, all the way up to six streets down I am now a student in the USA and I hardly know the people that stay next door.”

Muchenetwa Bgoni, Missouri, USA

All of these respondents are Africans living in the west. They clearly respect the notion of Ubuntu and feel the absence of Ubuntu in the societies in which they now live. Clinton, Coughlan and others clearly recognise the potential significance of the value of Ubuntu in bringing about social change in western societies so that there is increased emphasis on togetherness, neighbourliness and friendship.

Two other values that are central to the partnership are now explored.

2.3.3 Social Justice and Equal Opportunity

Fountain (1995) talks about the importance of pupils making an active commitment to social justice.

“It is only in the presence of justice that individuals can develop to their full potential, and that the conditions for lasting peace can exist. An understanding of these issues will enable young people to work for greater justice in their own countries and abroad” (Fountain, 1995)

The words of Clare Short (2006), the then Secretary of State for International Development, speaking on Radio 4 come to mind regarding the urgency of developing a more socially just and equitable world.

“A morally fairer and more equitable world is the only way forward in an increasingly angry and turbulent world” (Short)

Short’s words of February 2006 send a clear message to the world about the consequences if actions are not taken to develop a more equitable world.

Governments can take actions, institutions such as schools can take actions and so can individuals.

There is synchronicity here with current political issues as outlined by Peter Wilby, writing in the Guardian newspaper in August 2005. He argues that,

“The question that ought to dominate Labour policy is: How do we create a more equal society?” (Wilby 2005)

As a person concerned for the welfare of the world's citizens, the researcher would argue that this is a question that all national governments and international organisations ought to be asking and seeking to address.

There are sound economic reasons for this as well. David Landes (1999) in his book *The Wealth and Poverty of Nations*, plots the rise and fall of cultures through history. He concludes that those civilisations which generated the most wealth were those that harnessed the energies of all their citizens who thereby had a sense of participative ownership and were engaged actively in the economy. The challenge facing us is therefore, according to Landes, to enable those who are underperforming to become active contributors to the world economy.

The 1990 World Declaration on Education for All states that one of the reasons for meeting basic learning needs is to empower the individual “*to further the cause of social justice*”. This echoes Freire's (1970) idea of education as empowerment. Social justice appears as part of the social manifesto and as part of social improvement because a more equitable world (Short, 2006) and greater participation and active engagement in economic processes are key ingredients in economic success (Landes, 1999). In promoting social justice the researcher is engaged in social acts to increase equity and fairness as part of the social improvement research goals and already declared “social manifesto” (Coombs, 1995). This gives rise to the

question for the participants: How do you intend to further the cause of social justice through your actions?

This drive for social justice can also be recognised as part of the development of an activist professional identity for teachers and others involved in education (Sachs, 1999). According to Sachs:

“An activist identity is concerned to reduce or eliminate exploitation, inequality and oppression. Accordingly, the development of this identity is deeply rooted in principles of equity and social justice. These are not only for the teaching profession, but also for a broader constituency of parents and importantly students”. (p.7)

The values underpinning this activist identity are identified as equity and social justice, two of the core values of the partnership. Through the international educational partnership between the schools the aim is to teach about equity and social justice in a meaningful context and examine the extent to which it leads to the participants, teachers, students, parents, governors and members of the local communities, living out these values more fully in their lives.

2.3.4 Fundraising – A Contentious Issue

The British Council argue that there is a danger that fundraising by UK schools in educational partnerships can lead to UK participants becoming disposed to regard participants at the partner school as somehow inferior.

“Fundraising and charitable work risks promoting stereotypical views that can undermine the concepts of equality in the relationship. Pupils can easily sense that both schools are not perceived as truly equal with one school ‘helping’ the other.” (British Council, 2006)

There is also the potential difficulty identified by Martin (2007) that fundraising activities have the potential for reinforcement of negative prejudice and stereotypes from North/South linking if there are differences in ideology between the schools. She argues that the differences in ideology arise from differences in the reasons for establishing the partnership and differences in their attitudes to learning from the partnership.

A response to these criticisms in the context of the educational partnership between Salisbury High School and Nqabakazulu School is that there is inequality inherent in the relationship between the Schools because of the differing circumstances.

Chomsky’s (1976) writing on the impact of inequality of condition on equality of rights is helpful in understanding this view:

“The distinction between equality of condition and equality of rights loses its apparent sharpness when we attend to it more closely. Suppose that individuals, at each stage of their personal existence, are to be accorded their intrinsic human rights, in this sense, ‘equality of rights’ is to be upheld. Then conditions must be such that they can enjoy these rights. To the extent that

inequality of condition impairs the exercise of these rights, it is illegitimate and is to be overcome in a decent society". (p110)

Clearly, there is in Chomsky's language, inequality of condition in terms of the educational opportunities afforded students in the UK and students from black townships in South Africa. It could therefore be regarded as the participants' moral duty to address this inequality of condition in order to gain equality of rights and further the decency of society. This is one of the standards of judgement by which the participants' actions can be judged and it can be phrased as follows: To what extent are the participants, by their actions, increasing equality of rights or opportunity?

Ubuntu, social justice and equal opportunities are the three values that are central to the partnership. By making these three partnership values explicit the researcher seeks to influence the learning of the participants and help them to understand how they can become more active citizens living out their values more fully through engagement in the activities of the partnership.

2.4 Citizenship Education

2.4.1 Values in Citizenship Education.

The teaching of values is seen as a component of citizenship education in the UK. The National Curriculum programme of study (2007) has as one of its key concepts:

“Considering how democracy, justice, diversity, toleration, respect and freedom are valued by people with different beliefs, backgrounds and traditions within a changing democratic society.”

(QCDA, 2007)

Bernard Crick (1999) launched the new subject of Citizenship as part of the UK national curriculum;

“Citizenship is more than a statutory subject. If taught well and tailored to local needs, its skills and values will enhance democratic life for us all, both rights and responsibilities, beginning in school, and radiating out” (Crick, 1999)

Bernard Crick’s comments about the value of citizenship education indicate that he believes that it ought to be about more than delivering a content curriculum. It should also be about exploring values, developing human relationships and enhancing the democratic process. This research project can be directly related to the programme of study for Citizenship, which says that in order to be informed citizens pupils should be taught about:

“The opportunities for individuals and voluntary groups to bring about social change locally, nationally, in Europe and internationally”

and

“the wider issues and challenges of global interdependence and responsibility” (QCA, 1999)

In this narrative research project the researcher wants to explore the extent to which the partnership can provide opportunities for participation and the extent to which participants have been influenced to act to bring about social change.

The UK revised national curriculum from 2007 states the intentions for citizenship education as follows:

“Education for citizenship equips young people with the knowledge, skills and understanding to play an effective role in public life. Citizenship encourages them to take an interest in topical and controversial issues and to engage in discussion and debate. Pupils learn about their rights, responsibilities, duties and freedoms and about laws, justice and democracy. They learn to take part in decision-making and different forms of action. They play an active role in the life of their schools, neighbourhoods, communities and wider society as active and global citizens.” (QCDA, 2007)

Providing the opportunity for the participants to play an active role in life as global citizens is a key aim of the international educational partnership.

2.4.2 Educational Theory Underpinning a New Pedagogical Approach to Citizenship Education

Although the curriculum for citizenship is clearly prescribed (QCA, 1999 and QCDA, 2007) what the government body fails to do is to provide a pedagogical framework for citizenship. It fails to address questions about how

to deliver the goal of more informed citizens, or to address the question as put by the British Educational Research Association (BERA) in its professional user review of 2003: *How do we learn to become good citizens?*

This lack of pedagogy for citizenship has been recognised by others, for as Kymlicka and Norman say in their article in 1994,

“Most citizenship theorists either leave the question of how to promote citizenship unanswered (Glendon 1991, p. 138) or focus on ‘modest’ or ‘gentle and relatively unobtrusive ways’ to promote civic virtues (Macedo 1990, pp. 234, 253).” (Kymlicka and Norman, 1994 p. 368)

Writing about the pedagogy of citizenship Sayers (2002, p14) makes several valid points in this statement:

“In a world where negative role models, the glorification of violence, and materialism abound, older children rarely acquire positive social skills or values simply by being told to do so. While many students may adopt values-based behaviour of their own, more resistant or marginalized students will generally turn away from a moralising approach to character education. The qualities of a good citizen must come from within the child; otherwise such qualities cannot be sustained and will not be genuine. Imparting citizenship is not just about teaching but “touching” something that is real and has meaning to the children – living the life of a good citizen, teaching by example” (Sayers 2002)

Her reference to good citizenship coming from within the child reflects the belief that one cannot claim to have educated anyone because education comes from within the person (Chomsky, 1971). However, one may make the claim to have influenced the learning of others through the opportunities that are presented to students and others.

Daniel Goleman (1988) agrees arguing that one person can't develop other persons but they can create the conditions where they can develop themselves. The implication here is similar to Jack Whitehead's (2005) notion of influencing others. This has significance for the pedagogical relevance of the partnership. The participants in the partnership cannot force the development of others but they can facilitate their development through the design of opportunities for them to live out their values more fully. Or put another way, the participants are encouraging people to connect to their higher self where they will find the answers awaiting them as they enter a state of mindfulness (Claxton, 1997).

This theory of education based on the notion that a person can only educate themselves also springs from Wilhelm Von Humboldt's eighteenth century ideas on a person's essential attributes which are, "*the freedom to inquire and to create*" (Chomsky, 1971, p.127). From this premise he develops the idea that, "*the cultivation of the understanding as of any of man's other faculties is generally achieved by his own activity, his own ingenuity, or his own methods of using the discoveries of others.*" (Chomsky, 1971, p.127) It is his view that it

is the activity of the person's brain, the rumination of their mind that leads them to understanding, and then to actions, that further the values that they believe in, values such as social justice and equality of opportunity. There can be a claim to have influenced their understanding and their motivation to action by designing opportunities for them to further their understanding of the injustices and inequalities that exist. It is then left to them to ponder this and decide what actions to take to correct the situation. Given that it is human nature that they will want to take action to create a more decent society, then there is a need only to design opportunities for them to do so.

Chomsky quotes Von Humboldt as follows:

“All moral culture springs solely and immediately from the inner life of the soul and can only be stimulated in human nature, and never produced by external and artificial contrivance.....Whatever does not spring from a man's free choice, or is only the result of instruction and guidance, does not enter in to his very being, but remains alien to his true nature; he does not perform it with truly human energies, but merely with mechanical exactness.” (Chomsky, 1971 p.166)

It is not easy to evidence the extent of another's influence in this. How can evidence be provided that it is the activities of the partnership that have stimulated another person's soul and entered his/her very being? Yet this is what the activities of the partnership are designed to do.

In this project the researcher seeks to show the influence of the activities that have been designed as part of the development of an international educational partnership on colleagues, students and members of the community at Salisbury High School and at Nqabakazulu School. These activities are intended to help them to recognise the importance of living out their own values by acting to enhance the lives of the learners at Nqabakazulu School and their families in the black township of Kwamashu. The researcher also seeks to show his influence on his students and colleagues as by his own actions he encourages them to take responsibility for helping the learners of Nqabakazulu School to overcome the huge and unfair differences in student experience.

In previous work and in this project, the researcher uses the term *education* as Pring (2000) uses it, in an evaluative sense to imply that the learning from the education is worthwhile because it contributes to personal well-being and enables people to live their lives more fully.

This view of education can be cross-referenced to the view of Goodson (2005) that to understand the social and political we must first understand the personal and biographical.

“At the heart of so much of my research is the belief that we have to understand the personal and biographical if we are to understand the social and political. This far from unique insight nonetheless allows us to scrutinise the educational enterprise from a highly productive vantage point. So much of

recent writing on educational and social change, and likewise so many new governmental initiatives, across western societies have proceeded in denial or ignorance of the personal missions and biographical trajectories of key personnel. Whilst this often provides evidence of 'symbolic action' to electorates or professional audience the evidence at the level of service delivery is often far less impressive." (Goodson, 2005, P1-2)

This partnership project values the personal and biographical journey of the participants. It is about developing activities that touch people's hearts and move them to initiate political and social change through their actions.

In February 1999 Noam Chomsky told an interviewer:

"The world's a complicated place. Anything you look at, whether it's a molecule or international society, there are many different perspectives you can take, and you'll get very different answers depending on which perspective you take. That's a standard problem in the sciences. Why do people do experiments? Doing experiments is a creative act, an effort to peel away things that you believe, rightly or wrongly, are irrelevant to determining the fundamental principles by which things are operating and see if you can find something simplified enough that those principles will actually be apparent and then try to rebuild some picture of complex reality from that, never getting anywhere near it because reality is just too much of a mess, too many intervening factors and so on. Any experiment in the hard sciences is attempting to discover a perspective which will be illuminating. That approach

is all the more necessary when you look at things as poorly understood, as complex, as human affairs. You have to discover a perspective from which interesting things seem to appear, recognizing that at best you'll capture one significant aspect of a highly complex reality. You hope it's an important one."
(Chomsky, P13)

This researcher recognises the difficulties of studying something as complex as education and learning. This project can be seen in the context of trying to capture at least one significant aspect of a highly complex reality concerning learning through citizenship education.

These commentators on education and learning provide the basis for a possible pedagogy for citizenship education. Their emphasis on the importance of personal values as motivators for learning and on education as a means of living out these values more fully provides clues as to how engagement in the activities of an international partnership can educate.

2.4.3 Developing a Pedagogy of "Touching" Hearts

Sayer's (2002) use of the word "*touching*" (hearts) in the context of teaching about citizenship is one that the researcher finds useful. The intention is for the activities of the partnership to touch the hearts of the participants. Through the images as portrayed through video and photographs the aim is to give the values of social justice and humanity meaning to the students and teachers. The intention is that visiting South Africa and visits from Nqabakazulu School students and staff will provide personal contact with people of a different

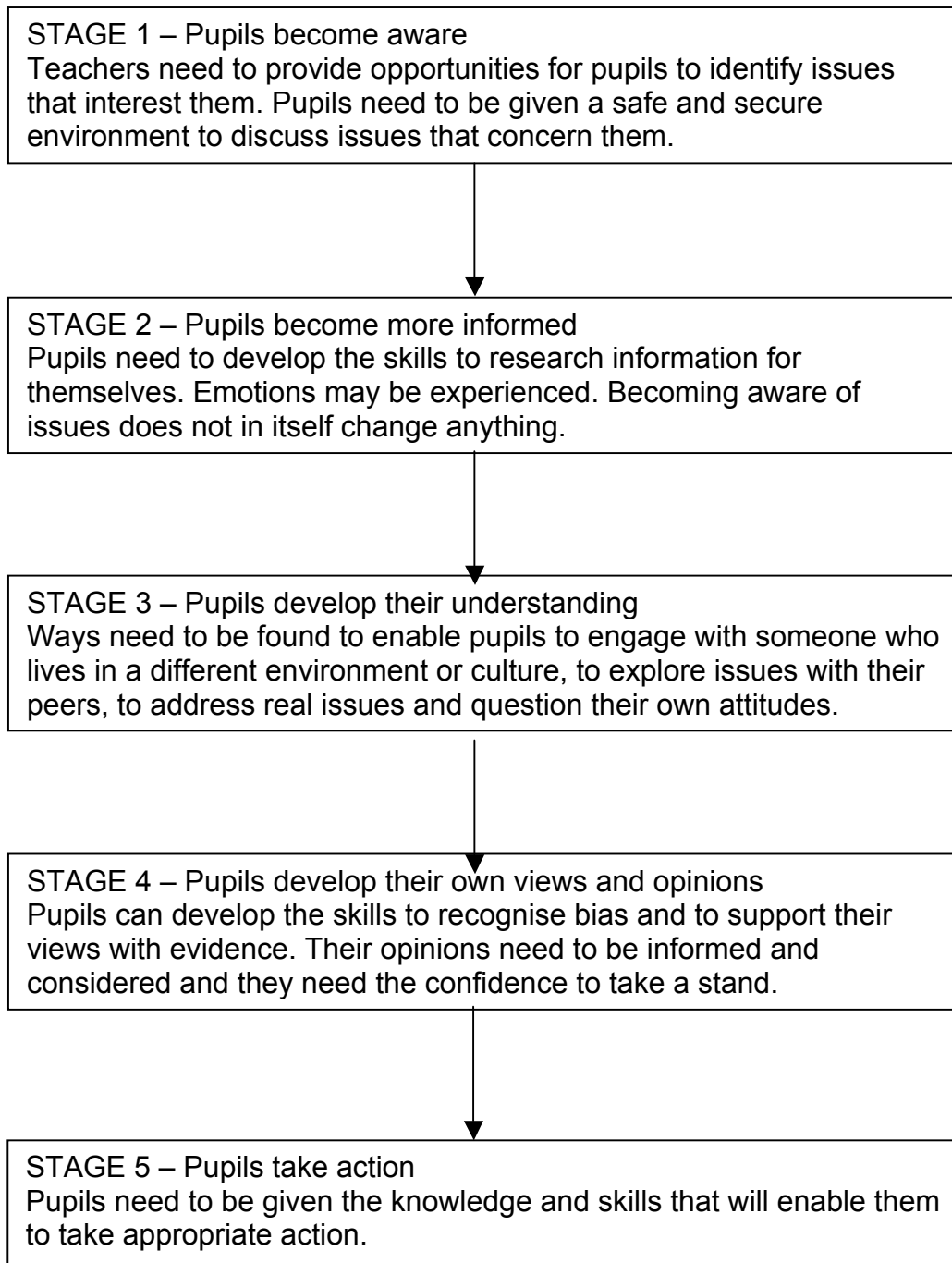
culture allowing personal relationships and friendships to develop. Through assemblies and sponsored events both students and adults will be given the opportunity to explore, reflect upon and experience their own qualities and to decide how to act in response to the issues raised. These are ways of “touching” those involved and making the meaning of good citizenship real to the students and staff. There is a sense in which the researcher seeks the development of these qualities within people using the term “development” in the same way that it is used by Maurice of the United Kingdom One World Linking Association (UKOWLA, 2008) as developing their self-confidence and helping them to reach their potential, or in the words of McNiff (2006), live out their values more fully. Developing this pedagogy that touches the heart of the other and illustrating it through this narrative is a key aim of the research project.

In seeking to develop a pedagogical approach for the delivery of citizenship education through the establishment of international educational partnerships the framework of stages towards participative and experiential learning designed by the Development Education Association (2001) provide a useful starting point.

The Development Education Association (2001 p.14) Stages Towards Participative and Experiential Learning

Figure 2c

Five Stages Towards Participative and Experiential Learning



This model can be criticised in that it implies that action is the final stage in learning and in the view of the researcher a more complete view of learning is

as a cyclical process with reflection on action leading to further actions. Nevertheless the model has some merit in emphasising that ultimately it is important for students to be active citizens and to simply put the issues before them and get them to think them through is not enough. In order for them to become active activities that touch them and engage them need to be provided so that they see their actions as meaningful and as having impact. The model refers to emotions and this is an important element of the pedagogy. The students need to feel in order to engage with the issues. Through the partnership activities the intention is to influence the participants to take action, the fifth and final stage in this continuum. It will be assumed that they will have reached a level of understanding and developed their own views and opinions sufficiently to urge them to act. Through partnership activities the aim is to have helped to inform their opinions and helped them to develop the confidence to take a stand. The learning will be not only for students but also for the adult participants. Much of the literature on citizenship education ignores the adult learning dimension, referring to the adult only as the teacher. Many of the participants in the link are adults and it will be important to recognise the influence that it is having on their learning.

2.4.4 Citizenship Education as a Means of Bringing About Social Change

Brian Simon (1991) went further than Crick and the QCA, arguing that the teaching of citizenship needs to aim at the transformation of education and the social order. The notion that education can act as a lever of social change echoes Dewey, writing in the 1920's and 1930's. This is echoed by Whitehead (2005),

“Our influence in the education of the social formations in which we are living and working is significant in extending our influence beyond our classrooms into wider social contexts.” (P7)

Fountain (1995) also sees the potential of citizenship education to deliver social change. She talks about the importance of students moving beyond reactions of guilt, blame or resentment and instead making an active commitment to promoting justice and equality on all levels, whether personal, institutional, national or global. Fountain suggests that the development of pupils’ attitudes and values through citizenship education has a crucial part to play in bringing about the commitment to change.

In exploring how international partnership activities can seek to influence the education of social formations through the participants’ actions in developing and sustaining this partnership the work can be said to be part of a social manifesto (Coombs, 1995) with the aim of social change.

Participants in the partnership can be regarded as change agents in the sense that Lewin (1948) and Yalom (1995) identified as part of T-group theory. As change agents their role is to develop activities that help students and other participants to re-examine assumptions about themselves and their relation to others in the partnership. They create an environment in which values and beliefs are challenged. Their aim therefore is to change

participants' dispositions and values and motivate them to act to bring about social change.

Another theoretical framework that can be used to consider the ingredients necessary for social change is the Goffman (1974) and Snow and Benford (1988) model of frame alignment and social movement. The notion of framing was developed by Goffman (1974) who defined frames as follows:

"I assume that definitions of a situation are built up in accordance with principles of organization which govern events – at least social ones – and our subjective involvement in them" (Goffman 1974 Pp10-11)

This interpretation by Konig (2007) is clearer:

"In other words, frames are basic cognitive structures which guide the perception and representation of reality. On the whole, frames are not consciously manufactured but are unconsciously adopted in the course of communicative processes. On a very banal level, frames structure, which parts of reality become noticed." (Konig 2007 Para 6)

It thus becomes the role of the researcher to identify the frames that exist in the communicative process that in this research project are mainly captured on video. The procedure for making sense of video data can be said to identify the frames inherent in the statements made in the video conversations to avoid viewer misconstruing. For Goffman there are:

"Serious functions of talk and ...(there is a) serious sense in which it might be argued that utterances take up a place in the world. For, of course, individuals

act upon what is said to them, and these actions in turn become inextricably part of the ongoing world” (Goffman 1974, P500-501)

It is in this serious sense that the actions of the participants in the partnership can be influenced through dialogue, so that the participants act upon what they say and what is said to them. Their actions then become part of the ongoing dynamic of the partnership.

The researcher also seeks to make meaning from the talk of the participants in the partnership. Goffman refers to the “looseness of talk” (1974).

Systematic analysis procedures will be used in this research project as a means of constructing meaning for the participants in the partnership.

Framing in this way will help to set the vocabulary through which the participants comprehend and discuss the partnership.

This frame-alignment is regarded by Snow and Benford (1988) as an important element in social mobilization or movement. They argue that when individual frames become linked in congruency and complementariness, "frame alignment" occurs, producing "frame resonance", a catalyst in the process of a group transitioning from one frame to another. However, this frame resonance only occurs under certain conditions.

Condition one is the robustness, completeness, and thoroughness of the framing effort. Snow and Benford (1988) identify three core framing-tasks, and state that the degree to which framers attend to these tasks will determine participant mobilization. They characterize the three tasks as:

1. diagnostic framing for the identification of a problem and assignment of blame
2. prognostic framing to suggest solutions, strategies, and tactics to a problem
3. motivational framing that serves as a call to arms or rationale for action

The second condition identified by Snow and Benford is the relationship between the proposed frame and the larger belief-system. They argue that the frame cannot be of low hierarchical significance and salience within the larger belief system and that if the framer links the frame to only one core belief or value that, in itself, has a limited range within the larger belief system, the frame has a high degree of being discounted.

The third condition is the relevance of the frame to the realities of the participants; a frame must seem relevant to participants and must also inform them. Empirical credibility or testability can constrain relevancy: It relates to participant experience, and has narrative fidelity, meaning that it fits in with existing cultural myths and narrations. This condition highlights the importance of a participative approach to research so that the participants' own experiences shape the nature of the partnership. Its development needs to fit within the existing cultural milieu.

Finally, for frame alignment to lead to social movement the frame must fit with the cycles of protest; the point at which the frame emerges on the timeline of the current era and existing preoccupations with social change. There is currently a preoccupation with social change in Africa. There is a desire to improve social conditions for people in Africa. Government policy statements, charity concerts and media coverage have raised the profile of the problems of Africa and led to much discussion about possible solutions.

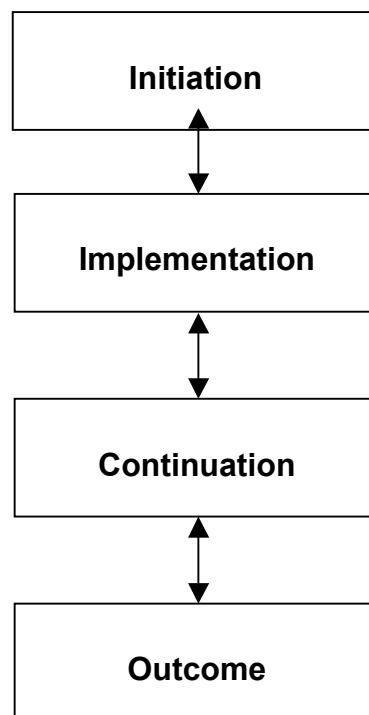
Snow and Benford (1988) propose that once someone has constructed proper frames as described above, large-scale changes in society such as those necessary for social movement can be achieved through frame-alignment. The intention is that changes to individual lives and to communities will be achieved through this international educational partnership. If these changes are achieved and similar international educational partnerships can be replicated then the impact can be more widespread and together with the push from government organisations and others large-scale social change is possible. Hence the importance of providing pedagogical protocols that can be transferred to other partnerships to achieve the same social changes. Thus one of the key aims of the project is to provide some transferable pedagogical protocols for the development of international education and in so doing identify how we can become living citizens through participation in international partnerships. It is in this sense therefore a pedagogical approach and it addresses the question posed by the BERA review (2003) about how

we learn to become good citizens. It is important however, that the social change that is achieved is sustainable.

2.4.5 Sustaining Change

The international partnership seeks to improve a situation. It seeks social change. According to Fullan (2007) the change process can be simplified in to four stages as follows:

Figure 2d



(Fullan, 2007)

The initiation stage is the starting phase of the innovation process and according to Fullan there are various elements that can either ease or make difficult the initiation of the change. In schools and communities these factors include whether the change is seen as an opportunity or a threat, whether it is wanted by the community, who is initiating the change and whether the change agents have credibility. In terms of the potential of the international educational partnership to deliver change, it is important for the participants to consider these factors in developing the opportunities for participation. The project will consider whether change has taken place, the extent of change and how it has been initiated.

The second phase is implementation and again Fullan identifies a number of factors that help or hinder implementation. These include internal and external factors. In the context of the partnership between Salisbury High School and Nqabakazulu School the internal factors can be seen as the extent to which members of the communities participate in the opportunities to implement change. The external factors are the support gained from agencies in the wider community, such as the business community and government. The research project will be evaluating the extent of participation by the members of the communities in partnership activities that promote change and the support of people and organisations beyond the two communities.

The continuation phase is when the change needs to be sustained. According to Fullan (2007), this is when the participants need to keep the vision to the fore and sustain motivation. Also, at this stage the plan is likely to evolve to

suit the changing context and capability and capacity will need to be built in people. Completion of a successful continuation stage leads to positive outcomes and sustained change where the innovation is embedded and part of the School's ethos. This research project will provide a narrative of the continuation stage that will examine the activities that have led to the successful outcomes of the partnership and led to it becoming embedded in the ethos of the two Schools and their communities.

Fullan (2005) also identifies eight elements of sustainability.

1. Public service with a moral purpose
2. Commitment to change at all levels
3. Capacity building through networks
4. Intelligent accountability and vertical relationships
5. Deep learning
6. Commitment to short-term and long-term results
7. Cyclical energizing
8. The long lever of leadership

The extent to which these elements are developed in the partnership will be examined later in this research project (See section 6.2.7).

There are questions about how the partnership can have long-term impact.

Providing opportunities for South African students to develop themselves through further study is one way to bring about impact in the years to come.

Chomsky (1969, p.178) quotes the liberal reformer and humanist Wilhelm von

Humboldt who defined the university as *“nothing other than the spiritual life of those human beings who are moved by external leisure or internal pressure towards learning and research.”* Chomsky himself goes on to say about individuals:

“The society in which he lives may or may not provide him with the ‘external leisure’ and the institutional forms in which to realize this human need to discover and create, to explore and evaluate and come to understand, to refine and exercise his talents, to contemplate, to make his own individual contribution to contemporary culture, to analyse and criticise and transform this culture and the social structure in which it is rooted. One element in the unending struggle to achieve a more just and humane social order will be the effort to remove the barriers-whether they be economic, ideological, or political – that stand in the way of the particular forms of individual self-fulfilment and collective action that the university should make possible. ”

(Chomsky, 1969, p.178)

The social and economic conditions in which the Nqabakazulu School students live do not provide the opportunity for them to go to University. There are economic barriers to them having this opportunity. One way to have long-term impact and to bring about social change is to remove those economic barriers.

2.4.6 Preoccupation with Social Change in Africa

Government policy statements, charity concerts and media coverage have all raised the profile of the problems of Africa and possible solutions in recent years. Support from government for a social manifesto improvement agenda with a focus on continuing professional development and international learning through the building of an international partnership is contained in various documents. The publication of *Putting the World into World-Class Education* in 2004 (DFES) indicated that the government was committed to supporting international partnerships for similar reasons to the researchers as these quotes from the document show:

“One cannot truly educate young people in this country without the international dimension being a very significant and real part of their learning experience” (Charles Clarke, 2004, P1)

The focus on student learning about global affairs is a significant part of the international partnership. Thus in the DFES document as part of the goal of *“Equipping our children, young people and adults for life in a global economy”*, there is a commitment *“To instil a strong global dimension into the learning experience of all children and young people”* (DFES, 2004 P3).

Embedding the partnership in the two Schools curriculum is an aim of the research project so that it becomes part of the learning experience for students and teachers. This enhances learning. It should also lead to a

sustainable partnership and one that does not rely on a few individuals to keep the momentum going.

“We can and should be collaborating for mutual benefit in the hope that not only UK citizens but all people across the world will have the educational opportunities, the family support and the skills development that enable them to participate fully in a global society” (Charles Clarke, 2004, P1)

Charles Clarke’s comments resonate in terms of the desire to improve educational opportunities for the students of Nqabakazulu School. One of the aims of the partnership is to provide a means of giving some of their students the opportunity to access higher education. This links directly with the aim of the UK Government as stated in this document,

“To share expertise and resources in support of the improvement of education and children’s services worldwide, particularly in Africa” (DFES, 2004, P3)

A letter received from Wiltshire County Council in 2006 reinforced the view that this is a project supported by government and that fits in with existing pre-occupations for social change. The letter said

“The Government has set targets for all schools to be linked to at least one other school outside the UK by 2010. In order to further support this target, Mr Hilary Benn, Secretary of State for International Development, has recently announced enhanced funding for schools wishing to develop ‘Global Schools

Partnerships' between the UK and Africa, India, the Far east and the Carribean." (Quantick, 2006, P1)

Salisbury High School is ahead of the target. It is interesting to note the Government's commitment to this in terms of making it a target for all schools and supporting it with funding. It also means that there will be growing interest in schools about how to successfully establish, sustain and develop a link and therefore interest in the project work.

In June 2007 the Government published the document, *Guidance on the duty to promote community cohesion*. This outlines the duty of Schools to promote community cohesion from September 2007. It states:

"As all children and young people can benefit from meaningful interaction, schools will need to consider how to give their pupils the opportunity to mix with and learn with, from and about those from different backgrounds, for example through links with other schools and community organisations,showing pupils how different communities can be united by shared values and common experiences." (DCFS 2007, P2)

A timely reminder about the importance of developing shared values. If external motivation is needed for Schools to provide evidence of how they promote community cohesion, then the fact that OFSTED will be reporting on how Schools do this from September 2008 could provide it. In a School like Salisbury High School which, due to its location, serves a predominantly

monocultural population, there is all the more need for an emphasis on educating pupils to live in a multicultural society. What is disappointing about the DCFS document is the lack of reference to the important role that teachers play in modelling and living out the values required for community cohesion.

How to successfully establish, develop and sustain an international educational partnership and how to use it to influence the education of others are questions that will be addressed through the research. Given the emphasis and resources that government is putting in to the development of these international educational partnerships and in to international CPD the researcher will provide them with advice on best practice.

Thus another key aim emerges for the researcher from this literature review. There is a pre-occupation with social change to improve the lives of people in Africa through international partnerships. Given the focus on values for money, Government will be looking for pointers on how maximum impact can be achieved from its investment in international partnership working. If this can also be linked to CPD impact as a form of teacher education levered through international CPD then the project will have delivered significant findings to influence policy.

2.5 Key Research Questions

At this point based on the contextual information provided and on the literature review the overarching research questions that have emerged for the researcher are:

1. To what extent have the values of social justice, equal opportunities and Ubuntu been put at the heart of the international partnership between the schools? To what extent have shared values and a shared language for expressing these values been developed in establishing the partnership? This question has emerged from section 2.3.
2. What has been learned from the activities of the educational partnership by the participants and to what extent have they been able to live out their values as citizens of the world more fully? From section 2.4.1 and 2.4.2.
3. What are the transferable pedagogical protocols for citizenship education that can be derived from the establishment of an international educational partnership? From sections 2.4.2 to 2.4.5.
4. What advice can be provided for government ministers on how best to extend educational partnerships and international CPD between UK and South African Schools? From section 2.4.6.

2.6 Chapter Summary

In this chapter the researcher has engaged with some of the literature on international educational partnerships, values in education and citizenship education. This has enabled the establishment of the values of social justice, equal opportunities and humanity (Ubuntu) as the criteria and standards of

judgement for the work. These are of crucial educational worth. The potential of the partnership to deliver several aspects of citizenship education by “touching” the hearts of the participants and in so doing motivating them to take restorative action has been identified. The partnership has also been set in the context of government strategy and mass social movements for change. This has led to the forming of some research questions. At this point the research questions are tentative as the research methodology adopted, as explained in detail in the next chapter, is one which encourages reflection on the partnership and the approach to it and can therefore lead to changes to the questions. They are confirmed at the end of chapter 3 (See Sections 3.3 and 3.4)

2.7 Next Chapter

The self-study action research approach to the research project is helpful as the researcher seeks to improve his practice and further develop his own living educational theory. It provides a methodology as an agent for change with the intention of improving learning for social change in a democratic manner. This social manifesto approach has encouraged the evaluation of current practice and the researcher has found that he is not living out his values as fully as he might. Therefore there is a motivation to act socially to improve the situation. Then there is the encouragement to seek evidence that the researcher is working with others in ways that are consistent with his values. Critical feedback on perceptions of this evidence is sought and then actions are modified accordingly. This action reflection approach enables the

researcher to move forward in a systematic and flexible way. The research methodology is examined in more detail in the next chapter.