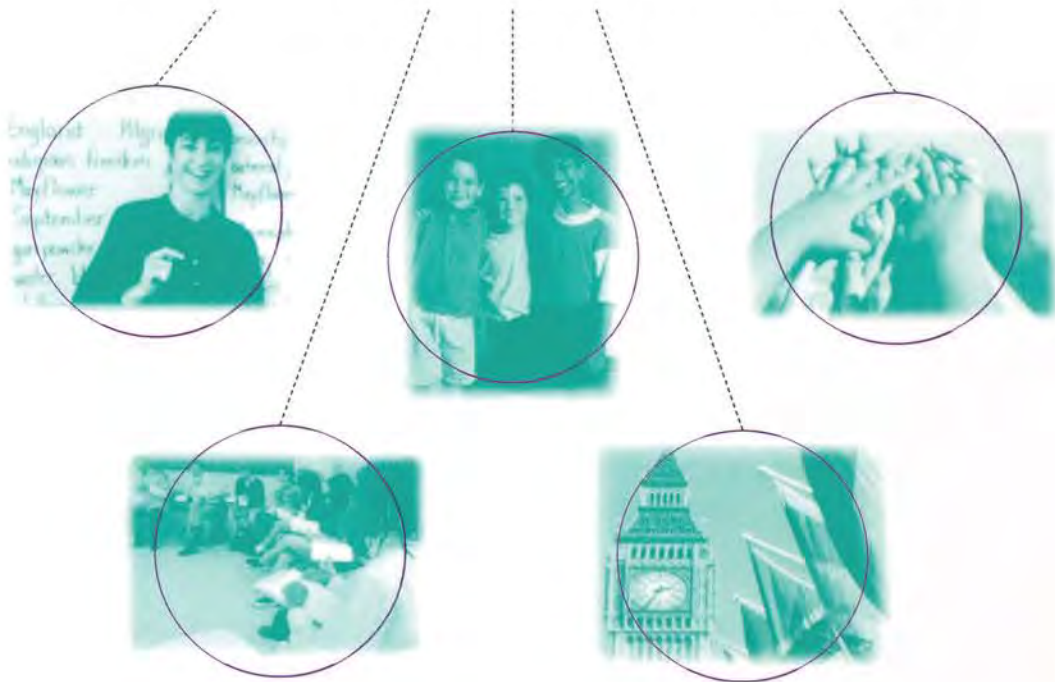


Richard BAILEY

# *Teaching*

## **VALUES & CITIZENSHIP**

**ACROSS THE CURRICULUM**



**Educating children**

**FOR THE WORLD**

# Teaching Values and Citizenship Across the Curriculum

Educating children for the world

Edited by RICHARD BAILEY

 **Routledge**  
Taylor & Francis Group  
LONDON AND NEW YORK

First published in 1998 by  
Kogan Page Limited

Published 2013 by Routledge  
2 Park Square, Milton Park, Abingdon, Oxon OX14 4RN  
711 Third Avenue, New York, NY 10017, USA

*Routledge is an imprint of the Taylor & Francis Group, an informa business*

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### **British Library Cataloguing in Publication Data**

A CIP record for this book is available from the British Library.

ISBN 0 7494 3209 8      ISBN 978-0-749-43209-6 (pbk)

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Typeset by Saxon Graphics Ltd, Derby

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# Series Editor's Foreword

The issue of citizenship and values has been a major discussion point for schools following the Crick Report. With a formal emphasis on educating young people about values and their roles and responsibilities as citizens, teachers across the compulsory phases of education are now faced with delivering a curriculum related to citizenship and values. This book aims to help teachers in this role by giving authoritative guidance and practical tasks, backed up by extensive theoretical perspectives for engaging with ideas and concepts of citizenship and values across the curriculum.

*Teaching Values and Citizenship Across the Curriculum* has been included in the Kogan Page Teaching Series because of the importance and significance of the subject to the delivery of the national curriculum.

Richard Bailey has assembled a rich resource that reveals an awareness of the broad social, political and cultural contexts in which the challenges of teaching and learning about values and citizenship are addressed. The chapters draw widely from leading experts in the field and reflect both pragmatic and theoretical issues that are of relevance to the delivery of the curriculum. All of the chapters have a commitment to providing a high-quality learning experience. They reflect not only on the teaching of the subject area itself, but also on the learning outcomes from engaging with the concepts of citizenship and values across the curriculum.

The key element of this book is its combination of generic and specific teaching ideas, theoretical perspectives and vision for future developments. These significant elements are presented to help experienced and newly qualified teachers alike. By addressing issues across phases, this book will be uniquely helpful for all teaching professionals.

Professor Gill Nicholls  
University of Surrey  
April 2000



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# Preface

## Teaching values and citizenship education across the curriculum

Few topics in education generate greater debate than those of values education and citizenship education. Few are as topical. The last few years have witnessed the publication of a series of widely discussed documents, such as reports for the National Forum for Values and the National Advisory Group on Personal, Social and Health Education, as well as the Crick Report on Citizenship. Each has emphasized something that is self-evident for most teachers: formal education, and each of its constituent elements, should contribute systematically to all aspects of pupils' development, not least of which to their social and moral development.

Research suggests that while this is acknowledged, many teachers feel uncertain regarding just how to carry out this aspect of their work. This is hardly surprising. Questions of values will always be hotly contested, and it is right that teachers question the simplistic views sometimes presented to them. At the same time, however, there is a need for guidance that is useful and accessible to those required to deliver values and citizenship education day to day. The recent publication of Programmes of Study for Citizenship at Key Stages 3 and 4, and the announcement that OFSTED inspectors will be seeking evidence of appropriate provision in this area in *all* age groups, has only heightened the need for support and information.

## The content and structure of the book

*Teaching Values and Citizenship Across the Curriculum* has been prepared during this period of change and challenge. My aim in organizing this book was to attempt to address these two needs. On the one hand, teachers ought to be aware of the background and contemporary issues underpinning the debates in values and citizenship education. On the other hand, they also need guidance on how to meet the requirements currently being presented to them.

Each chapter is written by an author who has wide experience and understanding in his or her particular field, and who is well-able to offer constructive advice to those feeling perplexed or simply daunted by the new demands being made of them.

The book is structured around three parts. Part 1 includes chapters on the central themes of values and citizenship. These chapters trace the historical background and the contemporary manifestation of the debates in these areas. They also suggest relationships and possible tensions between values education and citizenship education.

Part 2 takes up the challenge, made for example in the Crick Report and the Key Stage 3 and 4 National Curriculum for Citizenship documentation, of subject-based work in this area. Each chapter in this section draws out the distinctive contribution that the subject can make to values and citizenship education, and suggests ways in which this might be done at all phases of schooling. Also, each chapter contains a series of focus boxes, that offer the reader the opportunity to reflect upon a specific piece of research or upon some aspect of Values and Citizenship Education that relates to classroom practice.

Finally, Part 3 contains three chapters exploring other aspects of the debate that, perhaps, have not been adequately addressed in current discussions and legislation. Issues of spirituality, intercultural education and post-compulsory education are indicative of a need to continue to question guidance and policy.

Each chapter presents the authors' own viewpoint and interpretation of the current debate. As such, each can be read as a discrete contribution to that debate. Together though, the different chapters aim to make a coherent and comprehensive text that is both challenging (in the best sense of that word) and accessible to the practitioner.

## Acknowledgements

I would like to acknowledge the cooperation and effort of the contributing authors. For those working in education, there are never any quiet times to write, and the time-scale of this book coincided with an unusually busy period for many of the contributors. Thanks, therefore, is a very slight gesture. Nevertheless, it is earnestly meant. I would also like to offer my great appreciation for those who agreed to comment upon draft chapters: Patrick Carmichael, Tony Macfadyen, Russell Jago and Andrew Lambirth. Finally, many thanks to Gill Nicholls, the Series Editor, and Jonathan Simpson, from Kogan Page, for their support and advice.

*Richard Bailey  
Reading, February 2000*

# Part 1

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# 1

# Values education

Michael Bottery

## Introduction

Many teachers, as well as members of the general public, would probably agree that increased attention has been paid by governments to the topic of values education over the last few years. Yet whilst, in the UK at least, governments increasingly believe that they can and should intervene in the workings and values of the school, values education is not a new governmental interest. Historically, many have seen it as important to equip members of their societies with the kinds of dispositions, attitudes and values needed for the future, and which would facilitate the kinds of projects upon which they intended to legislate. As Green argues (1997: 35), one kind of values education was central to the inception of many educational systems. As he says, schools were designed: '... to spread the dominant cultures and inculcate popular ideologies of nationhood, to forge the political and cultural unity of the burgeoning nation states, and to cement the ideological hegemony of their dominant classes'.

Nevertheless, there is nowadays a feeling of an increased pace of change in the world, and of an urgency, through some form of values education curriculum, to deal with the problems thrown up by this speed, which may well be unique. Not only that, but particularly in the UK, this is now an aspect of schooling which is subject to official inspection. To that extent then, values education today has an enhanced profile which makes it imperative that it is taken seriously and that a clear understanding is gained of what it means for school practice. This chapter addresses the issue by utilising an historical perspective to highlight continuities and discontinuities of practice, to show that whilst many things necessarily must change, other issues remain constants in the debate within this area.

## A brief history of values education

### *An initial authoritarianism*

There is always great danger of over-simplification by suggesting that the history of thought upon a complex issue falls into particular eras, as there are always dissident voices and nonconformist groups against a dominant value code. Nevertheless, there has been a

## TEACHING VALUES AND CITIZENSHIP

general movement over the last 200 centuries in most western societies from fairly authoritarian value systems to more liberal ones, followed by a recent swing back. In the US, whilst there was a separation of the religious and the secular in the public school system, there was still considerable concern over the melding of a nation, and the creation of individuals with the right character which had quite profound authoritarian overtones:

The danger to civilisation is not from without, but from within. The heterogeneous masses must be made homogeneous. Those who inherit the traditions of other and hostile nations; those who were bred under diverse influences and hold foreign ideas; those who are supported by national inspirations not American, must be assimilated and Americanized . . .

(Hersh, Miller and Fielding, 1980: 57)

In other western countries, there existed a value code which was seen as essential for preserving the existing class divisions, which provided different schools for different classes, and which inculcated into the working class the 'right attitudes' to factory work. In 1867, Robert Lowe described specific ideas about the education of different classes in Britain:

The lower classes ought to be educated to discharge the duties cast upon them. They ought also to be educated that they may appreciate and defer to a higher cultivation when they meet it, and the higher classes ought to be educated in a very different manner in order that they exhibit to the lower classes that higher education to which, if it were shown to them, they would bow down and defer.

(Times Education Supplement, 1985:4)

In terms of its epistemological foundations, it was unremittingly objectivist. As an editor of *The School Board Chronicle* wrote (9 November 1872), 'its members . . . have to instil into the minds of children knowledge. . . not to undertake the Quixotic task of indoctrinating the rising generation of the working and labouring classes with the dogma of equality. . . but with . . . knowledge of their place in society.' Finally, it was backed by a particular hierarchical form of Christian ethics, as illustrated by a – now expurgated – verse from the hymn 'All Things Bright and Beautiful':

The rich man in his castle  
The poor man at his gate  
God made them high or lowly  
And order'd their estate.

(Hymns Ancient and Modern, 1924: emphasis added)

The reasons for the decline in this value code are varied: both industrialism and capitalism led to the breakdown of rigid class divisions; the need for a more educated workforce led to the production of one that was necessarily less compliant; the experience of two world wars led to a greater recognition of inadequacies in social and educational provision for those lower down the social scale; the greater influx of immigrants led to a comparison of cultural and value perceptions; and religious objectivism declined to a point where a Church of

England bishop could write that: '... we are reaching the point at which the whole conception of a God "out there"... is becoming more of a hindrance than a help' (Robinson, 1963: 15–16).

This different 'inductivist' approach to religious belief seemed more necessary but also much more dangerous, for within it: 'The ends are not prescribed, the answers are not settled beforehand. But this is only to say that a real *decision* is involved in any responsible moral choice' (Robinson, 1964: 41).

### *More liberal times*

The values code which emerged in the 1960s was predicated largely upon the notion of moral choice. Until that time, 'values education' had very largely consisted of a set of objectivist values defined by a religious, educational or political authority, and values education had largely consisted of teaching the difference between them. Now it seemed permissible to consider not only a personal approach to values, but even that there might be a plurality of approaches, and an incommensurable plurality at that.

This in its own way had profound difficulties. If value objectivism has epistemological and ethical problems, so does a more liberal code. At its most extreme, it can lead to a relativism of choice, a supermarket of values, such that no single code is more acceptable, or rejectable, than any another. For example, a Nazi value code would have to be as acceptable as any other. As an illustration of this, take the *Values Clarification* approach, used mostly in the US during the politically liberal 1960s and 1970s. It argued that the dominant value concern for schools should be that of individual rights, and of helping students to clarify their values through using a seven-step process in order to arrive at their own self-chosen stance. Raths, Harmin and Simon, the most famous advocates of this position, argue that, 'It is not impossible to conceive of someone going through the seven values criteria and deciding that he values intolerance and thievery. What is to be done? Our position is that we respect his right to decide upon that value' (1966: 227).

This kind of relativist position is one possible consequence of rejecting objectivism. Other 'liberal' approaches attempted through a variety of strategies to avoid this position, but it is doubtful if they fully resolved the problem. In the UK, for instance, McPhail (1982) adopted a content and value approach based upon what pupils regarded as the important issues in society. In so doing, he avoided the charge of authoritarianism, but also failed to answer adequately what he would have done if his respondents had come up with categories like 'burning Jews' or 'stealing from others'. Would he have accepted such views simply because students vocalized them; and if he had rejected them, on what basis would he have done so?

In the US, Kohlberg (1981) suggested that there are universal, invariant stages of moral development which could be scientifically assessed and then, by the use of appropriate moral dilemmas, children could be helped to progress more quickly through them. In so doing, Kohlberg claimed that an objective development in values thinking was possible. This approach, at first enthusiastically adopted, was increasingly subjected to a barrage of different criticisms, as commentators came to doubt whether these stages existed in the form that Kohlberg claimed, whether they were underpinned by a philosophically adequate moral theory, and whether their pedagogical effects were significant.



An increasing number of commentators argued that the teaching of these approaches provided students with little moral foundation. Kilpatrick was not alone in arguing that all they did was to encourage students '...to develop their own values and value systems. . . . The ground rule for discussion is that there are no right or wrong answers. Each student must decide for himself/herself what is right or wrong. . . .' (1992: 93).

### *Economic and social concerns*

Lumping these approaches together may well be unfair (particularly as cognitive developmentalists have been amongst those who have accused values clarificationists of value relativism!), but it is important to recognize that undergirding any direct criticisms of such approaches was the change in the political climate in western societies. This began in the early 1970s with widespread economic problems, dramatically increased oil prices, an apparent failure of Keynesian economic policies, and an inability to finance welfare state policies. In such circumstances, the political right enjoyed a resurgence, which led on both sides of the Atlantic to a curious mixture of ultra-liberal market economics and moral authoritarianism. Feeding into any values agenda, then, was a strong economic argument that national economic competitiveness could only be maintained by the education of a suitably qualified workforce, with the 'right' kinds of work attitudes. Indeed, by the late 1990s the policies of the notionally more liberal Clinton-Blair governments had superseded the Thatcher-Reagan nexus, and there have been attempts to exert more policy control. Thus, Clarke and Newman (1996) argue that whilst governments increasingly believe that they must reduce the amount of policy 'rowing' that they do, they also feel the need to increase their involvement in policy 'steering', particularly with respect to the economy. This concentration upon the prioritisation of economic concerns is seen strikingly by the British Secretary of State for Education in the introduction to his Green Paper *The Learning Age*. It begins with the statement that:

Learning is the key to prosperity – for each of us as individuals, as well as for the nation as a whole. Investment in human capital will be the foundation of success in the knowledge-based global economy of the twenty-first century. This is why the Government has put learning at the heart of its ambition.  
(Blunkett, 1998: 1)

If there are new economic problems, new social ones have appeared as well. The heady days of free love and 'flower power' have long since receded, and have been replaced by very different concerns. Commentators such as Lickona suggest that: '... everyone is concerned about the breakdown of the family; everyone is concerned about the negative impact of television on children; everyone is concerned about the growing self-centredness, materialism and delinquency they see among the young' (1991: 19).

Through the 1980s and 1990s, therefore, more conservative counsels have taken dominant policy positions on both sides of the Atlantic, and part of the blame for this perceived societal breakdown has been laid at the feet of liberal approaches. As Kilpatrick argues: 'If anger is called for in the schools, it should not be misdirected at forms of political oppression visible only to the eagle eyes of the politically radicalized; rather it should be

directed at the culture of self-gratification, sexual permissiveness, and irresponsibility visible elsewhere' (1992: 163).

In place of concerns about individuals and their rights, this approach has been underpinned at the philosophical level by modern versions of Aristotelian virtue ethics (MacIntyre, 1982), leading to a very different set of assumptions:

- that the 'good' should take priority over the 'right', and be defined by what the community takes to be its core values;
- that these goods and duties should be prioritized over individually chosen goods and duties;
- that the state should take an active role in implementing such prioritisation.

Writers like Etzioni have been influential in the thinking of both the Clinton and Blair governments on social issues, through calling for '... a moratorium on the minting of most, if not all, rights' (1993: 4). Emphasis has also moved steadily from the belief that values agendas are to be taught through providing students with the reasoning skills by which they might arrive at their own preferred position, to one in which values, and their teaching, are to be embedded within a set of accepted core values. This forms the basis of the development of movements like *Character Education*, in which policy makers and educators attempt to specify what kinds of characters their students will need to leave school with, and so what virtues should be transmitted.

Of course, the picture on the ground is not as simple as this description suggests. Within any society, there is a plurality of interests and opinions, and within democratic ones, diversity and criticism may be seen as positive virtues. Furthermore, there are genuine attempts at building bridges between differing views (see, for instance, the volume by Nucci (1989), on bringing cognitive developmentalists and character educators together). Indeed, a reading of recent documents like the Qualifications and Curriculum Authority (QCA) and Department for Education and Employment (DFEE) document on Citizenship (1998) argues a quite different course for society, and it is a matter of speculation as to how – or whether – different policy and value directions can be harmonized. Nevertheless, there is good evidence that economic and social concerns are having considerable influence, and as they place new demands upon teachers and schools in the delivery of a values education framework, it is advisable to be aware of them.

Indeed, this modern example only serves to highlight the continuities and discontinuities of practice which the historical perspective of past practice, as well as the brief overview of present pressures, also provide. They help to indicate that whilst some things necessarily must change, others remain a constant in discussion upon this area. The remainder of this chapter now utilizes these descriptions in order to discuss five of the major issues to be considered in the implementation of any values education curriculum.

## Implementing values education

### 1. Characteristics and controversy

Defining 'values' and 'values education' continue to be sources of concern for policy makers and teachers alike (see Halstead, 1996). Whilst there are debates about other curriculum

areas, they do not change their names or their curriculum content nearly as much as this imprecisely defined yet vital area of school life. However, what may seem criticisms of values education – its imprecision and changeability – may actually be necessary characteristics, because it should reflect current concerns and problems within society. Thus, descriptions under this term have included:

- values education;
- values clarification;
- religious and moral education;
- moral education;
- personal and social education;
- personal, social and moral education;
- personal, social and health education;
- justice reasoning;
- citizenship education;
- character education.

The sheer number of these is a reflection of the fact that the content and description of values education curricula have changed, at least in part, because what are seen as the most pressing issues to which schools should attend have also changed. Clearly, this is an area that is ripe for educational controversy and debate, as value areas and issues are rearranged and redefined. A recent example from the UK is in the separate location of Citizenship Education outside a value framework in *Preparing Young People for Adult Life*, which instead gave in its terms of reference the principal areas of focus as being those of parenthood education, sex and relationships education, drugs education, and personal finance (DfEE, 1999a: 24).

Good reasons can be made for making this separation, and Chris Wilkins, in this volume, follows Crick's (QCA/DfEE, 1998) argument in suggesting that the overlap between these areas is progressively reduced as a more sophisticated understanding of the area is required in the later years of schooling. Similarly, the exclusion of Religious Education from this list is noteworthy, particularly in the light of the arguments made in this volume by Lynne Broadbent, and for spirituality made by Roger Straughan. The purpose here is not to enter a debate but to point out that no single list is likely to be definitive. An openness to different analyses and an awareness of potential areas of concern do, however, seem to be essential in this area. Furthermore, different approaches indicate not only that there are a variety of problems to be addressed, but also that there a variety of means of doing so.

This is, then, a second characteristic of this area for it must not only reflect current concerns, it must also provide strategies for remediating such concerns. This may seem much less controversial, yet it is hardly less so, for the strategies advocated may reflect the particular value stance taken. Thus, as described above, whilst some codes advocate rational, critical, and individualistic approaches, others are characterized more by communal, virtue-inculcating approaches to form desired character. So even when one talks of matters of implementation, there is considerable room for controversy. What is being argued is that the title given to this area, its content, and even its implementation, to some extent reflect the prevailing concerns of a particular period in time. Educationalists, therefore, need to be critically reflective about whether present specifications reflect current concerns. However, they also need to be critically aware that there may be disagreement on

the nature of these pressing concerns. Values education, therefore, probably more than any other curriculum area, can be hijacked by extra-educational pressures. This then indicates a third characteristic of any definition. Not only should part of its content be determined by present concerns, and its methods go some way to ameliorating such concerns, but it should also be recognized that there is an inherent controversiality to both of these. This then helps to explain why teachers may feel nervous about this area, for it demands of them that they deal with issues, about which they might feel unprepared, unqualified or uncomfortable to teach. It also asks of them that they be politically aware, and perhaps even politically critical, and this is a position about which many understandably feel very nervous.

## 2. *Questions of epistemology*

This leads directly into a second area for discussion. It will be clear that the different value codes described above adopt very different stances as regards certainty about facts and values. Authoritarian codes adopt, for political, religious and epistemological reasons, an essentially objectivist stance to facts and values. There are few problems (at least for its proponents) in terms of deciding what to teach: the problems are largely problems of implementation. Yet this kind of stance is unacceptable in a democracy, where a degree of uncertainty about both facts and values needs to be reflected both in terms of their selection and their teaching. A more liberal code, on the other hand, is faced with a very different set of problems. It may lead to a relativist stance where a mass murderer's code cannot be adjudged as less desirable than that of Mother Theresa's. Yet whilst not adopting an absolutist stance, there are good reasons for believing that we can hold some facts and values with more certainty than others (Bottery, 1988).

However, such a provisionalist approach to epistemology is also strewn with difficulties, as absolutists ask for more certainty, and relativists for less. It is no surprise then that, yet again, in this area of inherent controversiality, teachers should feel a distinct degree of discomfort, which ultimately may never be totally resolvable. Nevertheless, there are ways forward in this area, and ways of dealing with controversy. As the Crick report argues:

When dealing with controversial issues, teachers should adopt strategies that teach pupils how to recognize bias, how to evaluate evidence put before them and how to look for alternative interpretations, viewpoints and sources of evidence; above all to give good reasons for everything they say and do, and to expect good reasons to be given by others.

(QCA/DfEE, 1998: 56)

Ultimately, these questions are epistemological ones, asking what can we know, of what can we be certain. They may not be fully answerable, but that does not prevent the attempt, nor the ability to pass on to students the skills with which to make this attempt.

## 3. *Specifying content*

Concerns about content specification are closely related to issues of epistemology. In an area of such potential controversy, a specification of content that is too precise may well leave