This magazine has evolved from work on the Tide~ website. It enriches that archive, but more importantly it begins to explore ways to make use of it as a stimulus to new work.

The proposition is:
- that there is still a need for a teacher to teacher network;
- that we can build on the existing network to offer opportunities to a new generation of members ... and fresh initiatives;
- that we can find new ways to support teacher creativity.

The first Elephant Times [ET 1] set the scene and raised many challenges. We highlight three:

- This is a time to take stock ....... to think about the world we want to live in post Covid19 ....... and our contribution as a teacher network. This [ET 2] offers opportunities for thinking afresh.
- Can we rebuild a network focusing on the professional role of teachers responding to some of the major global issues of the day? Issues that are amplified by Covid-19, for example relating to climate change, sustainable development, and the black lives matter cause.
- Many articles referred to DEC / Tide~ projects. They demonstrated ways in which teachers took lead roles in those projects. The challenge today is to adapt Tide~’s approach to designing of ‘space’ for practitioners to take the lead. To that end in this [ET 2] we are offering some experimental online creative groups - see pages 6 to 11
The ‘Elephant Times’ is edited by Jeff Serf and Scott Sinclair.
We have taken on this voluntary role as Tide~ Trustees.
The views expressed in this magazine are not necessarily those of Tide~
We are seeking articles for the next ‘Elephant Times’.

In this issue ...

The first section introduces proposals for new ET creative groups. -- See page 6

- Gilroy Brown reflects on the work of Maurice Coles 12
- Dorit Braun - makes the case for talk about Covid 19 14
- Chris Durbin - proposes the need for fresh thinking about global citizenship education 18
- Mick Waters - makes the case for a curriculum that educates 20
- Hiromi Yamashita - reflects on her Tide~ experience and her work in Japan 26
- Robin Richardson - offers a stimulus for taking stock ... and thinking about the future 28
- Nina Hatch - makes the Environmental Education connection 32
- Elena Lengthorn - highlights the value of a "factfulness" approach 34
- Joy Schultz - reflects on the global learning experience in Australia 36

Ann McGuire [Baskerville School, Birmingham] writes about a recent project in partnership with Tide~ exploring ‘Change’ with students with Special Educational Needs and Disability.
This project involved five Birmingham schools. It highlights the message that we should not be frightened to work on global issues with students with additional learning needs.
“Rather than seeing global learning as something brought from the ‘outside in’ to learners, we wanted to work from the ‘inside out’, starting with them and their experience of the world, and then extending the boundaries of that experience. To do this, we organised a joint student activity day, ‘Us, Our City, Our World.’
This article has been published on the NAEE website.

This Logo offers links to documents on website: www.tidegloballearning.net
Click on underlined text to go to articles

Click bottom right: ‘Tide’ on line magazine’ to return to Contents
ET projects - Tide~ thinking afresh?

The next phase of the Tide~ web plan is to experiment with new creative groups to see how best to adapt existing Tide~ practice ... and to think afresh.

Historically Tide~, as network of “like minds”, was stimulated by engaging different ideas and viewpoints, and the need to offer something of value to learners. This was basis for real creativity. That is what we need now.

Chris Durbin [page 18] suggests that we need to revisit the notion of Mutual Learning and question the role of nation exceptionalism. He describes one of the Whose Citizenship? projects that responded to thinking about curriculum that resulted from the “Crick Report” in the early 2000s. He also highlights the educational value of making global competencies core to thinking about curriculum.

Mick Waters [page 20] advocates a curriculum that educates. Sounds obvious until you read on and engage with the controversial notion that we should enable learners to think! He also raises an important debate about the danger of schools offering a token engagement with key issues.

Tide~ has advocated an approach to learning that brings the world into the classroom, that sees global issues in the local community and enables learners to engage with complexity. But a quick review of citizenship themes [see page 7] raises all sort of issues, not least the controversy of even mentioning Brexit.

Inevitably, starting a magazine in 2020, Covid 19 has become a theme. In [ET1] Rita Chowdhurry asked us: what kind of world do we want? Colm Regan highlighted deep fault lines “stripping away the veneer of equality”.

In this issue Robin Richardson [see page 28] offers a stimulus to making a comprehensive 2020 stock take and asks: - What next?

Dorit Braun makes a strong case for taking about Covid 19. [Page 14]
We propose several projects to take up this theme. [See page 8]

In 2020 it is impossible to argue that we are not connected to the rest of the world.

The existence of Covid 19 throughout the world tells us that we are. And yet .......

Thinking about citizenship - 2002

Young people are growing up in an increasingly global context. Much of our local citizenship can only be understood if it is seen in that context ... and the natural, economic, social and political systems that link us with other places.

Part of what defines a place is its relationship with other places. Citizenship is therefore also about an awareness of such relationships

Citizenship embraces different experiences and the many factors which influence our identities such as the place we live, ethnicity, gender and ‘life experiences’

Citizenship is also about the effect we have on other places and people. It is about our rights and responsibilities, for example, as consumers. But it is also about our part in policies, for example in development co-operation, foreign policy and international trade.

From Whose citizenship? - Report West Midlands Commission on Global Citizenship

What are the implications for learning?

For example. The disposition to international development seems to be changing with new priorities for aid, the closing of DfID and development of the Foreign Office role. Much of the British Aid programme was processed via the EU. That is changing. Are we clear what this means?

Clearly we are still in Europe even if not the EU but much of the debate has presented Europe as almost like an enemy. How do we rebuild mutual learning?

The Brexit debates have been at their most confusing about the Irish border. How are we seen from Ireland? Do we need to need to revisit some of the questions in Half the lies are true?

Enabling a positive sense of citizenship has become more challenging in the context of divisive politics about the four nations of the UK and contrasting responses to the back lives matters cause.

How are young people to make sense of these changes?

How are any of us to make sense of it?

And yet it is vital that they – and we - do.
Let’s talk about Covid-19 - “Zoom consultation”

Dorit Braun (page 14) makes a strong case for such talking, and its significance. Pages 16 and 17 offer some starter activities.

There is, we suggest, potential to adapt such approaches to key stage 2, 3 and above. At Key Stage 2, for example, some of the activities in Fat felts and sugar paper could offer starting points for new stimulus.

Global Pandemics - understanding them? - seeking key Stage 3 teachers

On 30th December 2019 samples were taken from the lungs of a patient with unusual pneumonia symptoms in Wuhan Jin Yin-tan Hospital and tests confirmed the presence of a new type of coronavirus. Over the coming months this virus swept around the world. It changed many aspects of our lives; lockdowns, social distancing, face masks and regular hand sanitising became the new normal. Our worlds shrank as a trip to the supermarket became a major expedition and calculating risks became second nature.

This is likely to be the defining event for our school children, the time schools closed. So, it is important they have the conceptual tools to understand how pandemics occur and how societies react to them - in other words to understand the very world they live in.

That writers as diverse as the philosopher Slavoj Zizek in ‘Pandemic’ and the Editor-in-Chief of The Lancet, Richard Horton, in ‘The Covid-19 Catastrophe’ have written about the pandemic shows that a multidisciplinary approach to understanding is essential. Any pandemic is not just a health issue, it is also challenges a society’s economics and sociology, it is an issue not only of Public Health but also of power.

We are looking to set up a multidisciplinary zoom group to work online developing materials and activities that will encourage students to build their understanding of pandemics by exploring various aspects of different pandemics. We plan to look at a range of pandemics so the students will not just know there were other pandemics - Athens 430BCE, the bubonic plagues and Mexico in the 1520s - but they will also understand our 2020 pandemic better too.

Darius Jackson is drafting an article for ET [3] that will offer an agenda for the project. This term we are seeking Zoom consultation with teachers who express an interest. Next term we plan to have a working group.

Proposals welcome

2021 Challenges

... as you see them

What would be on your elephant jigsaw?

The title The Elephant Times came from deep in the archive. In 1984 it was the DEC newsletter. Its logo featured a jigsaw seeking a learning dynamic that engages Knowledge, Skills and Attitudes.

The newsletter title was inspired by a rewrite of an ancient Indian fable [link] to highlight the fragmented curriculum and the need for connection and cooperation between different areas of innovation.

The challenge at the time was to develop these as complementary initiatives that together formed the whole ... the whole elephant.

We invite you to suggest what your priorities would be in terms of the need to make connections in 2021.

What would be on your jigsaw?

We are seeking ideas for a variety of connections to focus innovation. Ideas that build on your experience ... and your priorities.

Please email your suggestions to us

Proposals welcome

Seeking articles - on sustainable development

The Bill Scott ‘learning as sustainable development’ challenge.

In ET Issue 3 we propose to revisit this challenge. It would be good to hear from people who were involved in those projects.

We would also like to raise a debate about the use of the Sustainable Development Goals ... and how to build on what has been achieved.

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Please register your interest.
Learning about/from Africa

Learning about Africa was the first DEC publication, since then many Tide projects have had an Africa focus. Questions about how Africa is presented is important and has been since the outset.

“Africa needs help” V “No! Africa can teach you lessons!”
George Kibala Bauer offers a stimulus to the debate in the article Beyond the Western Gaze. He reflects on these issues in the context of responses to Covid19.

Study visits have been a feature of the network since 1977. They have been particularly valuable as “creative spaces” stimulating teacher learning and enabling new resources.

Study visits were not driven by an ‘education-aid’ mentality, rather there was concern over the dominance of British perspectives on education, for example in Ghana. This was a key ‘development issue’ and one that we did not want to add to.

See article: Study visits were not driven by an ‘education-aid’ mentality

There are many resources from Tide~ projects still to go on the website focusing for example on Ghana, Mali, Egypt, Uganda, Kenya & Tanzania and Cape Town.

There are many useful ideas, but also a need to update and think afresh about what we need to learn about Africa ... and what we need to learn from Africa.

The Gambia - proposal for a special issue of Elephant Times

The first study visit to The Gambia in 1986 led to the publication Whose development? People at the National Environment Agency [NEA] were very helpful. They welcomed that the teachers were keen to learn from them. There was no agenda of advising the Gambians or setting up an aid project.

From this, over the years, grew a recognition of mutual learning agendas and several projects not least Education for Sustainability developed in partnership and designed for use by the NEA.

Plans are shaping up for an ET special issue focusing on The Gambia to be published in March 2021. We are seeking contributors. As part of the process we propose ‘Zoom Group’ to exchange ideas.

Please register your interest.

Eco Tourism - seeking key stage 3 geography teachers

In her article in ET 1 Lucy Kirkham highlighted the photo pack: Tropical Rain Forests in Africa. We have been working with her on ideas to use an active enquiry learning approach to enable students to explore issues in the context of the Covid 19 pandemic. It proposed to focus in particular on the implications of a reduction in eco-tourism.

We are seeking Key Stage 3 Geography Teachers to form a “Zoom Group” to trial and develop a classroom resource.

Please register your interest.

Tide~ on line magazine
A conversation with Gilroy Brown

On Black Lives Matters ...

Black Lives have and always will matter, but what’s different about the current situation is that many more people, regardless of age, ethnicity, nationality, gender or social class, are prepared to say it loud and clear. George Floyd’s murder is etched into people’s memory, rather like 9/11. It woke up many people to the fact that we’re still largely powerless and, that relatively speaking, things haven’t changed much over the past 20 years.

In that time several reports and enquiries have made dozens of recommendations, but few have been implemented, and a lot of good opportunities have been missed. Therefore, the required structural changes haven’t occurred and, so for people like me, success was in spite of the system, rather than any vision that the educational hierarchy should reflect its workforce, its pupils and the community. There was a lack of political will and the structural restraints are still there, the gate-keepers are still on guard. However, I’m optimistic about the future because young people across the board see the need for change and desire it. They’re not demotivated by the 1970s and 1980s. The voices for change are now inside shouting, not outside facing a closed door.

I worked in and with Birmingham schools for many years and I believe that it’s one of the best places to live. There have been less social disturbances there than in many other places. That’s the result of several factors, including its strong multi-cultural support unit and the work of individuals such as Tim Brighouse and Maurice Coles.

On Maurice Irfan Coles

I find it impossible to encapsulate Maurice’s character and his contribution to education is hard to define but, nevertheless, significant. He was a true world citizen – a brother, a close family friend, a fellow traveller, a professional, a mentor, a stimulator of minds. He saw life as a series of discoveries and one of his personal discoveries brought him peace – his discovery of Islam – and enhanced his already spiritual nature. Above all, Maurice was a good teacher and so he cared.

Maurice believed that good teachers care about their pupils, care about their community and care about the planet as his short, but thought-provoking, TED lecture illustrates.


His long list of publications illustrates his ability to communicate with fellow educators; for example, Towards the compassionate school. Here, Maurice argued that to be compassionate one should recognise distress and suffering and empathise with those affected, but to go beyond that and be prepared for action – to alleviate the distress, to counter the suffering. His aim for education can be summed up:

“By the time students finish their statutory education, what do we hope they will have become? That is the question. Most of us would agree that we hope they would be fluent, decent, self-driven attainers who live the democratic ideals to which we subscribe; that they would be compassionate individuals who care for each other and care for the planet.”

On Compassion

Maurice’s aim for education is a valid one. Compassion is innate to the human species; just like creativity, we’re born with it. However, on the whole the present education system works against such innate traits. Therefore, the current system needs reform if it is to support individuals in developing fluent, decent, self-driven attainers, who work to protect a society that is lastingly democratic.

We should recognise that compassion is a verb – a ‘doing word’. As Desmond Tutu stated:

“Frequently people think compassion and love are merely sentimental. No! They are very demanding. If you are going to be compassionate, be prepared for action.”

We claim to prepare young people to take their place in society, to contribute to the general good, to provide them with the skills they’re require to thrive. Development Education has a significant role giving individuals agency and enabling them to recognise and work against injustice - essential skills and dispositions for the 21st Century.

Although we were called to different religions, we both cared about a Higher Identity. Maurice was spiritual, authentic, and grounded, and was able to communicate with people, be they Harvard dons or a group of youngsters on a street corner in Handsworth.

C - Compassion  ... Love in Action
R - Religion & Spirituality
E - Education & Equality
S - Science of the systems of the brain
T - Technology

We [Jeff & Scott] interviewed Gilroy Brown. It was a lively and enjoyable conversation.

We were reflecting on Maurice Coles who was taken by Covid-19 in April.

First we asked Gilroy about BLM. Gilroy, who was the first black male primary Head in Birmingham, has been involved in several Tide~ projects including the ‘West Midlands Commission on Global Citizenship’. (add link?)

Jeff Serf wrote up some of the things he said......
Let’s talk about Covid 19

Dorit Braun revisits the Family Album pack in the context of 2020 concerns and reminds us just how important it is to talk about issues.

Dorit is retired. She has worked in adult, community and family education for many years, including as Chief Executive of Parentline Plus (now Family Lives). Dorit’s first full time job was as the first staff member at the DEC [now Tide~], where she worked for five years.

The Family Album pack, now available to download, was produced in 2001. It was a development of an earlier resource, produced in 1985 in partnership with the Open University Family Life Education project, directed by Dorit Braun with Naomi Eisenstadt.

Looking back from the vantage point of a global pandemic, in Summer 2020, what is striking is how relevant the pack remains. Yes, the photos are old and dated, but what they depict is not.

Take a look at the photograph of a father changing a baby, with an older child looking on. This can be used to question and challenge stereotypes of who does the care work in families. The pandemic experiences raises further questions.

Are those his children or is he helping care for a key workers’ children?

Is the older child a brother or other relative of the baby?

Where is the mother? Ill?

In hospital? At work? A key worker? What kind of key worker? Has she died?

In 2020 it is impossible to argue that we are not connected to the rest of the world. The existence of Covid 19 throughout the world tells us that we are. We are living in dangerous times. Not only is there a life threatening global pandemic, suggesting a future ‘normality’ that none of us can be sure of, but there is also mistrust in politicians, allegations of corruption of political decisions, of intervention by other countries in elections, of ‘fake news’ including of the coronavirus being a hoax.

Never has it been more important to enable and encourage children and young people to assess and evaluate information, to recognise their own assumptions and prejudices and those of others, to review those assumptions and be willing to change their opinions and ideas on the basis of new information and ideas.

We have to engage with what is taking place around us, talk about it, consider other people’s ideas and experiences, be open to changing our minds, be open to understanding that we are all human, whatever our differences, and be open to allowing our essential humanity to guide our choices and behaviours as we attempt to shape our future world. And to do this, starting with family is really helpful.

Family means different things to different people, we have a range of experiences of our families, not all of them good, but our families shape who we are, our sense of our own identity. Exploring what family means to us is an important step to working out who we are and could be in the world.

Using photographs allows us to talk about and consider other families, so that we do not have to reveal too much about our own if we choose not to. Bear in mind that for some, family is not a safe place or a good place. This too may have been more problematic during lockdown, with fewer opportunities to escape. But also, family is a broad term – for many it includes beloved pets, grandparents, aunts and uncles, cousins, family friends...and indeed many of these are the primary carers of children who cannot live with their birth parents.

The twentieth and twenty-first centuries are full of events that have led to migrations around the planet. The people who live in the UK come from a very diverse set of background. Some of the events are traumatic. You may be teaching pupils whose family has similar trauma in their history: famines in Ireland, the Holocaust, genocides in Rwanda; in Serbia; pogroms in Europe; war in Syria, war in the Yemen, tyranny in Iraq, political dissent in Iran, partition in India, the legacy of colonial brutality, slavery …there is a long list of possibilities. Not to mention the invitations to people from former UK colonies to come to the UK and help to rebuild postwar, only to be met with signs saying - ‘No Blacks, No Irish, No Dogs’.

It is precisely this dehumanisation of people that allows their mistreatment, sometimes on a genocidal scale, and sometimes on a smaller, but nonetheless institutional scale.

Families are often too traumatised to talk about what happened in their family, and they may not even know. Making it about other families, in other places, makes it less personal, allows us to talk about tyranny, to acknowledge the trauma and pain it inflicts down the generations and to recognise why valuing all humanity is key to our very survival.
Dorit Braun’s article highlights the need for approaches that engage learners in a way that values their own experiences and ideas but does not expose them to embarrassment or worse. We were planning to seek a group of teachers to use “Family Album” pack to develop ideas to generate discussion about Covid 19. However, as Dorit points out the photos are dated ... and also handling the same bits of card does not fit with Covid-19 precautions.

To our delight The National Gallery have just launched a new collection of photographs on a Covid 19 theme. See: Hold Still at National Gallery.

The activities suggested here are based on that collection. The photos illustrate the potential. We would value your feedback.

We also recommend taking a look at these short video clips developed by Toni Pyke of 80:20. They feature young people in different parts of the world talking about their experiences. See: Generation Lockdown.

We would like to set up a Zoom consultation to develop these ideas further. See p 8

**Suggested Process**

- Review the collection of photographs. [Web link]
- Individually [A]: choose 3 that say something important to you.
- Focus on one photo. [B] Generate questions looking at the detail.
- Some question will have answers, some you might guess an answer, but many are just good questions.
- Share your photo [C] What do others see ?
- Pose a question to help focus discussion.

Eg - What are the challenges of being a Care Worker?

![Diagram of Suggested Process]

**[A]** Choose 3 photos that say something important to you.

**[B]** What is he watching? Why?

What is he thinking?

Where is he?

Why is he not there?

What notes has he been writing?

How many people are there?

Why has he got two screens?

What building?

Where is it?

Why is he wearing a black tie?

What notes has he been writing?

**[C]** Share your choices - The process:

What do I see? - What questions?

What question will focus discussion?

How do others in the group see them?
On reaching 60 thoughts of retirement begun to emerge and I started to reflect on what made a difference in my career as an educator. However, the many crises the world is facing in this decade, have rendered me not ready to give up on a lifelong passion. This passion is the pursuit of opportunities to enable people [young and old] to see the world as a precious place to be treasured. To do that we also need to engage the ills of past and the present.

At times of global crises, I can see magnified in the media, the best and the worst of human nature. I wonder how education has influenced the perpetrators of such contrasting attitudes and behaviours. Young people deserve an opportunity to explore this within the curriculum and beyond. This piece is both a reflection on the influence of TIDE and a call for action for educators to make a difference.

A less than conventional career as an educator has taken me from Derbyshire, to London, to Staffordshire and then on to Hong Kong and I am now based in the Netherlands, I regularly travel throughout, Europe, Africa and the Middle East. The role I currently play with the Council of International Schools is about connecting ideas, cultures and educators across the world, and it is the stated mission of CIS, that global citizenship is the centre of everything we do. I am however, fully aware for the fact that mostly I witness the education of the privileged in international schools in spite of being across many contrasting countries and cultures. This role is both a privilege and a challenge but I hope to demonstrate that there were so many concepts that derive from TIDE in the 1990s that support the need in schools worldwide now.

Some global trans governmental organisations [OECD 2030] are waking up to the fact that global citizenship and global competencies are now 21st Century Learning and no longer should they be a fringe activity and should be central to the curriculum of OECD countries.

**Key concept – Student agency can make a difference**

I was first involved development education with a project in the early 1990s at Losehill Hall, Peak District National Park – to bring together development and environmental education to explore mutual synergies between the two named forms of education. It’s Our World Too was the publication that resulted. The plea in the title imagined children having a greater voice and an opportunity to explore this within the curriculum of Tide~. This is both a reflection on the influence of Tide~ and a call for action for educators to make a difference.

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**Key concept – Local is global ... and global is local**

This concept was illustrated in It’s Our World Too, through the influential ‘Development Compass Rose’. ‘Questions of Who decides?’ throws up questions of subsidiarity. We witnessed in this in the 2020s in incredibly contrasting views of nationhood, of political discourse, and of attitudes to different forms of decision-making. The publication ‘Whose Citizenship?’ [2002] explored ways to build an understanding of decision-making. Decision makers in an isolated nation do not see different ways that government can be effective.

Where are the stories in the media re subsidiarity in the 2020s? The effectiveness of problem solving improvements to environment and development often need a range of global to local or local to global decision-making. The simplistic pleas that nationhood means more self-determination need to be challenged. This is a worrying time for the world and young people need to understand that both local and supra-national decision making have the potential to really make a difference.

**Key concept – Multiple perspectives add value to the world**

‘Whose Citizenship?’ explored identity too, or more properly multiple identities that can be woven within an individual or a group. It was published at a time of heightened racial tensions in the UK at the turn of the millennium. This gave rise to conversations in the Tide~ network about identities and how people see themselves and why seeing themselves as different led to a need to acknowledge different perspectives. Similarly ‘Black Lives Matter’ in 2020, has heightened awareness of injustices, of racism and of inequality. Added to this what seems to be forgotten is that multiple perspectives bring benefits to the world. There are many positive dimensions to multiple perspective approaches – and many design roles use multiple-perspectives to resolve issues and solve problems. In some sectors and in some countries – entrenchment of perspective is the root cause of conflict.

Exceptionalism of one country over another is also problem. The more educators who recognise this and can bring some case studies to students to demonstrate that it doesn’t have to be this way, the better off global human family will be in the short, medium and longer term.

**Mutual learning** was a term that influenced my career significantly. This idea is vital to thinking about educational needs today.

The three concepts chosen here were shaped by conversations with fellow educators in Tide~. I personally remain committed to global citizenship because of those conversations.

Thirty years on, I see a need to renew and refresh perspectives internationally, to ensure that multiple perspectives are brought to bear on local to global issues and that students and educators can make a difference.
The Black Lives Matter movement has led to calls for the de-colonising of the curriculum and this has led schooling to question its influence and how it should respond.

The discomfort felt by many in the school system arises because the system has never been good at dealing with ‘contentious issues’.

While the spotlight is currently on ‘black history’, it could equally be the Holocaust or the legacy of the Japanese involvement in World War 2 or the impact of nuclear testing in the 1960s. The discomfort is not confined to history but exists around issues of gender and of ethics in science or the portrayal of contentious issues in art.

Our national curriculum was developed in part to ‘rein in’ the growing tendency in some schools to debate with youngsters some issues that might be troubling if society at large started to ‘think’.

I remember when I was at QCA and we published the initial draft of the structure for the revision of the key stage 3 curriculum. We had said that some aims for the curriculum might be useful (seen as a novel idea) and included one which was something like ...

‘young people will be able to explore moral dilemmas and understand aspects of different moral codes, appreciating different viewpoints on the difference between right and wrong and justify their actions.’

This was met with questions in parliament and demands that children be taught precisely what is right and what is wrong. I remember being attacked on a radio programme by an MP who insisted that there are no ‘grey areas’; actions are right or wrong and children should be told which was which. Two months later he was arguing that his apparent misclaiming of expenses took place because of the grey areas in the rules.

When state schools were established in 1870, the curriculum of the day reflected the current and popular aspects of society along with some things that had been the diet of public schools, though the classics were deemed not particularly appropriate for the masses and there was concern that we were going to lag behind other countries in developing science in schools. History was the British Empire in all its grandeur.

Just as we currently tell young people about World War 2 in part to recognise those who fought in it, so in 1870 we were about the same time span since Trafalgar and we were just out of the Crimean War. While we moved towards mass education to fuel the industrial growth, we still needed volunteers to fill mass graves of war so schooling could not risk anything other than to preach allegiance.

Geography was of our explorers. Livingstone had recently crossed Africa and it was exactly a hundred years since Cook popped into Botany Bay and claimed Australia. It was only 40 years since Wilberforce had persuaded parliament to abolish slavery and, while the inhumanity was acknowledged, there was no teaching of the wealth generated through the trade for some of the prominent British food producers, for example. Teaching about exploitation may have made those in Victorian times realise just how much they were being exploited by the mill owners and mine developers. Dickens died in 1870 and he formed the ‘modern’ of literature, a bit like teaching Margaret Atwood today. The Arts and Crafts movement was influential and current...and ‘art and craft’, including symmetrical pattern potato printing, was taught in English schools right up to 1980s.

From the outset, it was viewed that children should be taught that Britain is a model nation, successful and right. The same unregulated curriculum continued largely untroubled until the 1970s. A national curriculum arrived for many reasons. One was the growing mobility of families and the wider realisation that schooling was variable and also that children who moved school would repeat learning. With awareness of variability came growing disquiet about quality in schooling which became a convenient rationale for central control of schools.

In the 1960s, University exam boards, who ran GCE O levels and A levels began to bring in ‘strange’ subjects. One such was ‘British Commonwealth History’ O level, which encouraged consideration of the East India Companies and the triangular trade, with pupils invited to discuss issues of power, wealth, heritage and equality.
One of the reasons for the establishment of the private exam boards (and their replacement with awarding bodies) by Baker was the need to stop the universities encouraging thinking which would upset the balance of society. Indeed, one of the drivers for the national curriculum was to rein in the discourse that was growing about the extent to which pupils might be allowed to meet and discuss controversial matters. The raising of the school leaving age in 1947 and 1971 had meant that 16 years olds were now at school so, in effect pupils who were previously seen as men and women were debating right and wrong in aspects of government and, by implication, their rulers. Hence, Thatcher decreed that teachers could only be registered if their degrees were in subjects of the national curriculum. Psychology, sociology and philosophy were all outlawed at the time because they were potentially dangerous.

Hence the national curriculum in 1988 tightened everything. There was sop to ‘cross curriculum issues’ which included such things as civics, health, technology and careers but they were quietly dropped after about a year because teachers were genuinely promoting cross curriculum thinking and ministers wanted certainty, in history in particular. Instead there was a nod to PHSE and Personal Development ... and civics which was neutered as much as possible. Doing this meant these aspects got about an hour a fortnight which would ensure they had as little impact as possible.

When Christian Barnard did the first heart transplant there was a moral and ethical outburst. Not only was it an affront to religion in many people’s eyes, it involved a black man in the donor role. How could a woman’s heart be placed in a man’s body? When Louise Brown was born, the outcry about test tube babies was significant. For these things to be discussed in school would risk a thinking generation so the pressure to increase the content and volume of exams was a strategy to stop teachers bringing learning into a real world ... and the real world into learning.

So vast swathes of life pass schools by: the Cold War, troubles on Northern Ireland, the battles with unions, the poll tax, the migration crisis, the MeToo movement all received barely a mention except perhaps, after due time, in history. More recently for example, the relatively uncontentious finding and relocation of Richard Ill’s body got virtually no mention, even in history ... because teachers needed to ‘get on’. The grooming of girls in towns across Britain went largely unmentioned in schools. This is not surprising; teachers might become so pushed to ensure success in the exams with passing groups of pupils that their capacity to build interest, excitement or intrigue in their subject discipline is limited as they teach ‘an exam course’.

The change of the clocks twice a year is hardly mentioned, children study phases of the moon in a one-hour lesson without build interest, excitement or intrigue in their subject. Becoming so pushed to ensure success in the exams with passing groups of pupils that their capacity to build interest, excitement or intrigue in their subject discipline is limited as they teach ‘an exam course’.

Since schools began, they were in part seen as a haven for children away from the realities of life. One of the explicit reasons for compulsory state schooling was to protect children from the exploitation of child labour. Schools have always been places where kindly people protect children from the travails that adults in society are facing; wars, bombing, and, very recently, looking after vulnerable children in epidemic.

There has always been an effort to preserve children’s innocence; shelter them from the harsh world outside, and to leave to their families the embarrassing or the difficult to explain. Hence sex education was a quicksand that teachers were better avoiding until media let the previously hidden birds and bees escape. Steering clear of religious issues was seen as fine when church and Sunday school were prominent, yet with the new complexity of belief systems, schools usually fail to fulfil legal obligations in terms of worship, condoned by inspectors who turn a blind eye to contentious issues.

Contentious issues, though, have always vexed and governments avoid them in the knowledge that the teaching profession is unlikely to object to not being required to enter a minefield. So contentious issues tend to be addressed tentatively: Black History gets a month (in some schools), LGBT gets a fortnight and consciences are assuaged or issues dodged. Texts such as ‘To Kill a Mockingbird’ elbow in alongside the GCSE texts but pupils add to the pressure on teachers to pass the exam through extracts rather than explore thoroughly the social issues it exposes.

Our teaching of the Second World War encourages understanding of the blitzkrieg and British fortitude with little mention of allied bombing of Dresden. The opening ceremony of the Olympic Games in London, portrayed a history of the nation which we could celebrate, naturally avoiding the aspects over which we might be embarrassed. We celebrate British success in sport and schools are implored to seek marginal gains, yet the level of bullying and abuse that has become apparent in cycling, gymnastics and swimming creates an awkward discomfort.

Of course, environmental concerns and the battle for the planet were allowed, indeed encouraged by Gove as minister for the environment, who had determined that such issues of sustainability had little place in his 2014 national curriculum. This became less contentious in that it was a global issue and it would have been hard for us to be out of step.
The sad thing here was that teachers’ new-found zeal for real issues seemed to stop at muttering about plastic. At the same time, the daily sticking in of printed sheets into exercise books meaning the destruction of trees simply to act as place holders for photocopying went unremarked... even in so called Eco schools.

A few years ago, the government had a chance to assert again and introduced Fundamental British Values. Worried about Fundamentalism, they introduced not just British Values, but Fundamental ones. Given the gaming of the system to do well with Ofsted, this was relatively easy for many schools. A display near the entrance door with images of the Queen, prime minister, union flag, telephone box and a bag of chips...a quick assembly...job done! (Incidentally, I saw a school display in February this year which had David Cameron’s picture as prime minister).

I still have the view that, if children are well taught, the syllabus for the exam can be used to prepare for exam in the recommended guided learning hours. If children didn’t, for example, spend an hour a day in doing starters in lessons and writing lesson objectives that are rarely mentioned thereafter, they could be discussing contentious matters. That would be five hours a week... the equivalent of about 7 school weeks a year or nearly a year over their secondary school career.

But that would need teachers who are at ease with discussing contentious issues and many are not. Partly because of the fear of parent reaction as in the gender demonstrations and blockades in Birmingham recently and also because, due to the curriculum of their own schooling, many do not understand the impact of their subject discipline on society beyond its exam status.

Communicating the joy of the subject discipline, the intrigue of those who have practised the discipline as specialists, the effect of the discipline on civilisation for good or ill, the application of the discipline in the real world and the relationship it has with others are the true role of the teacher and it is where leadership has to step beyond the compliance of a results regime and engineer true education.
Hiromi Yamashita reflects on her experiences at Tide~ and how they influenced work she is now doing on environmental awareness and community engagement in coastal issues in Japan.

Tide~ was the reason I left for the UK to study for my master’s degree, and Tide~ was the reason I returned to work in Birmingham after a few years. Development education in the UK has been an inspiration to many Japanese educationalists, especially teachers whose consuming passion in the classroom is to draw out deeper, more complex thoughts from young people.

The Tide~ materials addressed the topics that concerned young people but were not taught in schools, for various historical and institutional reasons. The qualities of the Tide~ materials are rooted in the contributors’ experiences, insight and their connection with students. Although this was clear to the developmental educationalists in Japan, they couldn’t understand how teachers could produce high quality materials in such busy teaching schedules.

When I moved to Birmingham 1997 and joined the first Tide~ project meeting, I remember being very surprised by the laughter and relaxed atmosphere, which were in sharp contrast to the topics the teachers were dealing with. I soon realised that the openness and trust in each other created a safe environment for honest discussions, with critical comments on each other’s work and ideas for a more “fun” approach in the future.

While I was in Birmingham, I was asked by Japanese educationalists and organisations to buy Tide~ materials and ship them back. They spent a vast amount of money, but now how wonderful it is that Tide~ has decided to share them online for many of us to enjoy from anywhere in the world!

Tide~ taught me to enjoy using a critical eye to look around me, and imagine what others who might disagree with me would say on various topics. I put those learnings together in an article called ... ‘The problems with a ‘fact’ focused approach in environmental communication’

It is common for the traditional “banking education” system to be criticized; however, there still seems to be a belief that the more factual information one can convey, the more citizens will become aware of the issues. The problems of “fact-focused communication” were not clear so I examined such practice in Japan and elsewhere.

**This fact-focused approach is problematic because ...**
1. it ignores diversity in the facts provided to people;
2. it reinforces the hierarchy of knowledge; and
3. it ignores the “myth of nature” among information receivers and senders (how each person understands the relationships between themselves and nature).

In the article, key recommendations for incorporating a critical education approach were introduced. They included:

a. utilising locally available environmental information on contentious issues;

b. investigating particular terminology used and missing information (including tacit knowledge);

c. encouraging critical learning about statistics and pictorial representations.

I used various examples from Japan and other parts of the world to argue these points. Yet, the core learning I carry with me comes from what I learnt from Tide~. Now I am a teacher myself and my students still enjoy the Tide~ materials! I hope the work we do in our small patch of the world opens up young people’s minds as we enjoy these experiences.
Momentous. In the history of the world, the six months between March and August 2020 appear - from a vantage point in late September - to have been momentous. So many new questions, or old questions posed with new urgencies and frames of reference. So much uncertainty and disagreement about whether indeed they are all them really momentous, and about how they are connected with each other, or may be not. In no particular order, the questions include:

Racisms

One principal form of intolerance is known as racism, or else as xenophobia or sectarianism. Either way the word is generally seen as singular. It should preferably, however, be plural, not singular: racisms, xenophobias, sectarianisms. All racisms have both a physical and a cultural strand, but the mixture of strands varies according to who the target is, and what the signs and markers of difference are deemed to be, and which are salient at any one time or in any one place. There are differences between anti-Black racism and anti-Muslim racism, for example, and between both of these and antisemitism. And between personal and systemic, dinner-table and street, violent and ‘polite’, prejudice and discrimination.

Are we going to be able to remember and stress the plural forms of key words, or we going to over-simplify and overlook through an over-use of singulars?

One World

We have been dramatically reminded that physically, materially, spatially, ecologically, we live in one world, on one planet. A virus is no respecter of frontiers, borders, or migration regulations. Therefore, it is no respecter of nations and nationalities, no respecter of national sovereignty. No country or continent is an island, entire of itself. Neither Britain - ‘this precious stone set in the silver sea’ - nor anywhere else can be securely self-sufficient, dependent on its own resources and leadership alone.

But will this dramatic reminder stay with us in our minds and consciousness, will it underpin new forms of, and approaches to, international cooperation?

Worth our love?

‘From family to clan,’ wrote Barbara Ward and Rene Dubos for the United Nations Environment Conference in 1972, ‘from clan to nation, from nation to federation – such enlargements of allegiance have occurred without wiping out the earlier loves. Today, in human society, we can perhaps hope to survive in all our prized diversity provided we can achieve an ultimate loyalty to our single, beautiful and vulnerable Planet Earth. Alone in space, alone in its life-supporting systems, powered by inconceivable energies, mediating them to us through the most delicate adjustments, wayward, unlikely, unpredictable, but nourishing, enlivening and enriching in the largest degree – is this not a precious home for all of us earthlings? Is it not worth our love?’

Shall we, indeed, manage to do something constructive about climate change and climate justice, motivated by love for life not by self-interest and the avoidance of premature death only?

Dusty death, dread and despots

We have been dramatically reminded during 2020 of our own mortality, each (as Macbeth said) on our own way to dusty death with more or less attendant fears, dread and terror. There is substantial evidence that such anxiety can lead humans to be suspicious and intolerant of otherness and difference, and to seek reassurance from powerful authority figures, even despots and tyrants. There is evidence also, however, that a sense of mortality can walk hand in hand with greater compassion, consideration, tenderness, kindness.

Which way will it go? Tyrannies or tolerance? Democracy or despots? The unkindness or the kindness to strangers? Clenched fists or open hands? Masks and face-coverings, or smiles and applause?
Black Lives and Deaths

The killing of George Floyd in Minneapolis on 25 May 2020 was seen on video coverage throughout the world, and galvanised widespread protests and anger. The physical cause of his death — ‘I cannot breathe’ — chimed horrifically with deaths from the covid-19 pandemic and the Black Lives Matter (BLM) campaign against police brutality drew massively greater support and acclamtion than ever before. It seemed that a substantial turning-point had been reached and that the whole world would never be the same again. Yet when, only a few weeks later, a dance routine on Britain’s Got Talent saluted BLM there were some 25,000 complaints from members of the public. It seemed that BLM was not nearly as loved and respected as earlier had been claimed.

Well, which way will it go? Acclamation and applause for BLM and what it stands for, or opposition and neglect?

Monuments Must Fall

It was on Sunday 7 June 2020, less than a fortnight after the death of Mr Floyd, that a BLM demonstration in Bristol, England, led to the topping of a statue of Edward Colston and its unceremonious dumping in the waters of the city’s principal river. Video coverage dramatically showed that BLM was opposed not only to police brutality in the present but also to commemoration and celebration of white supremacy in the past. Twenty years earlier the Parekh Report had posed key questions in abstract terms: ‘What does Britain stand for? Of what may citizens be justly proud? … What should be preserved, what jettisoned, what revised or reworked? How can everyone have a recognised place within the larger picture? These are questions about Britain as an imagined community, and about how a genuinely multicultural Britain urgently needs to re-imagine itself.’ We now have video images to dramatise what such jettisoning and re-imagining entail.

Will images of the jettisoning of Edward Colston stay in our minds’ eyes, and will they give a boost to conscious and constructive re-imagining? Or shall we soon return to business as usual?

Equalities

If racism is one word that needs to have a plural form (see above), equality is another. Well, often it is thus used — people speak, though wrongly, of the Equalities Act not the Equality Act. And a consciousness has been developing in summer 2020 that people with one or more of the characteristics itemised and protected in legislation — age, disability, ethnicity, gender, LGBT, race, religion — are more likely than others to be negatively impacted by the covid-19 pandemic and its economic consequences, and less likely to benefit from measures established to deal with it medically or financially.

But will this awareness lead to action? Will it, for example, lead to the government taking the Equality Act far more seriously than it has so far done, and therefore setting an example to all other public bodies?

Which way will things go?

Robin highlights some key strands of change -- and in each case dilemmas about where things might go in the future.

How do we see these dilemmas?

What are the implications for Tide~ future strategies?

Robin himself raises some doubts about how much recent opportunities to reflect will, in the event, lead to a rethink and a change of priorities. Such realism highlights the nature of the challenges we need to engage.

The Insted website maintained by Robin is well worth a visit.


Environmental connections

The Covid 19 experience has opened up debates about connecting with nature, valuing the environment -- and thorough that the planet.

In the next issue of Elephant Times we plan to revisit the ‘Bill Scott Challenge’. So we seek ideas, comments, articles about how to enhance the role of environmental awareness. We invited Nina to reflect on her experiences.

Nina Hatch reflects on her experiences and introduces the student led ‘Teach the Future’.

Nina is Chair of the Executive Committee of NAEE (National Association for Environmental Education). She is also Centre Manager/Teacher at Mount Pleasant School Farm, near Kings Norton, Birmingham.

In my view environmental and outdoor education has a crucial role in development and sustainable education.

While they have their differences all support teachers and students and raise awareness of issues relating to development, sustainability of life on this planet and the environment in its broadest sense. I actually find the biggest arguments are now between ‘hard core’ adventurous outdoor activity practitioners and those involved in environmental education. (EE)

My personal belief in the interaction between these non-statutory curriculum areas is partly thanks to my involvement with DEC /Tide~ projects. In 1988 I came to Birmingham to run Chapmans Hill School Farm. Owned by a Cadbury family trust it was run as an education unit on a working farm as part of Birmingham’s Environmental and Outdoor Education Service. Significantly this later became the Outdoor Learning Service until its demise in 2014.

I was challenged by a global and ethnic diversity of pupils visiting the farm on school visits. Some young people from the city had closer links to farming and food production issues than school staff appreciated. So I visited the DEC to seek relevant educational resources.

The questioning, challenging approach of DEC became part of my teaching style and led to my collaboration on various projects. Most notable was the cross curricular ‘Thread of the Nile’ pack following a DEC study visit to Egypt. This was designed for Key Stage 2 teachers to make connections between the history and geography syllabus and global development issues.

Now I spend time with children in situations on a farm which enable them to gain first hand awareness of environmental issues that can be developed back in school. These are often aspects which would not occur to them in an indoor classroom. Before, during and after Covid-19 that is surely a justification for combining EE with learning outdoors?

Lockdown has certainly resulted in a great deal of ‘to do’ materials to support teachers and parents who have started to appreciate the educational and wellbeing reasons for being outdoors.

NAEE describes environmental education as “about the environment, for (the preservation of) the environment and in the environment”. That means introducing the world outside the classroom.

The last edition of the Elephant Times commented that the Sustainable Development Goals (SDGs) were not designed as a curriculum tool. Yes, but one of NAEE’s downloadable handbooks provides school and NGO case studies and curriculum analysis suggesting how some SDGs can be incorporated into the curriculum. I would recommend taking a look at this.

As Paul Vare puts it in this publication:

“Organisations that work on sustainability issues sometimes struggle to find effective ways of framing issues so that they can connect to our busy lives. The SDGs can help us here, not by starting with a whole list of goals but by mapping the connections that start with you and me and lead to the wider concerns that organisations wish to raise.

For once we have set of international priorities that demonstrate that we really are all in it together.”

Just before the emergence of Covid 19 escalating climate change was becoming a real global issue for many young people in and out of school. It took me back to Tide’s 2008 leaflet [featured in the last Elephant Times p16.] As something resembling normal schooling is returning NAEE are supporting Teach the Future, a student-led campaign to re-purpose the education system around the climate and ecological problems that we face. Their research indicates that 68% of secondary age students want to learn more about the environment. One of their ‘asks’ is for the establishment of a government commissioned review into how formal education is preparing students for this crisis. Plenty of space for questioning issues there, so watch this space…..

One student from Teach the future, Sophie Price starts her blog: Environmental and social justice are inextricably linked; it is as simple and complex as that. Read on ….
Managing Misconceptions ... and Misinformation

The Covid 19 experience has highlighted the need for us all to have better skills in engaging with facts, statistics and the visual representation of them.

There have been many graphs comparing the state of C-19 in different countries. This short video explaining a Covid 19 graph features four things we need to know. A useful stimulus?

We are seeking articles with ideas for classroom use about the role of statistics in understanding what is going in the world. Please get in touch. Elena makes a start here ....

Elena Lengthorn highlights the value of a factfulness approach.

Elena is a Senior Lecture in Teacher Education at the University of Worcester and a Tide- Trustee.

A remedy in Factfulness ...

According to Hans Rosling, the founder of Gapminder (the Swedish fact-tank fighting global ignorance), Factfulness is a relaxing habit for critical thinking that helps you maintain a fact-based worldview. Hans wrote, in his posthumous legacy ‘Factfulness’, that this approach teaches us how to recognise and avoid the most common ways information gets misinterpreted. In an age of readily-accessible, super-abundant information, is it any wonder that misconceptions and misinformation arise?

Some people suggest that we have entered a terrifying post-truth era, one of calculated misinformation, whereas Harari (2018), in his ‘Lessons for the 21st Century’ book, invites us to remember that propaganda and disinformation are not new. He describes homo sapiens as a post-truth species who have conquered the planet in part due to our ability to spread fictions. Harari equates entire religions with fake news and describes Joseph Goebbels as something of a ‘Nazi propaganda maestro’ sharing Goebbels alleged approach of ‘a lie told once remains a lie, but a lie told one thousand times becomes the truth.’ Daniel Kahneman (2011), concurs, suggesting “A reliable way of making people believe in falsehoods is frequent repetition, because familiarity is not easily distinguished from truth.” As epistemic bubbles form on our social media feeds and echo chambers lead to distrust: polarization increases in our communities.

Environmental misinformation was highlighted decades ago by Rachel Carson, in her seminal text ‘Silent Spring’ (1962), where she describes the undocumented claims of fire ants in the U.S.A damaging crops and plants being used to justify a mighty propaganda campaign in support of broad insecticide spraying. It led to a deadly and costly campaign of chemical eradication that ultimately led to a massacre of wildlife, poultry, livestock and even the death of household pets. In our time of climate emergency, Sir Mark Rylance, who last year quit the Royal Shakespeare Company in protest over fossil fuel sponsorship, depicted our ‘culture of (environmental) misinformation’ the September 2020 Extinction Rebellion Writers Rebel gathering in London (Cain & Murray, 2020). Whilst, Zadie Smith, an English novelist also involved in the campaign, described the corrupt politics and economic exploitation that are occurring in the face of climate breakdown. A habit of Factfulness, using critical tools to navigate misinformation, seems more important than ever!

The Factfulness book outlines ten cognitive traps that our brains commonly fall into, cognitive instincts that were survival tools for our hunter gatherer ancestors, but that lead modern day homo-sapiens to jump to conclusions and find non-existent dangers. Gapminder have demonstrated, through their global ignorance surveys on wealth, health and poverty, that an over-dramatic world view is widespread. An awareness of these traps, and efforts to temper these cognitive instincts, allow us to question the world more critically.

The first, the Gap Instinct, makes us divide things into two groups. To view the world often as a series of opposites e.g. rich and poor, good and bad, when in reality there exists a broad spectrum with most people and places some-where in between the extremes.

The second, the Negativity Instinct, traps us into taking more notice of the bad than the good. We all fall into these traps. We need to take action to prevent sinking into them, to control our instincts and an over dramatic world view.

We all fall into these traps. We need to take action to prevent sinking into them, to control our instincts and an over dramatic world view.

The third, the Straight Line Instinct, encourages us to assume that trends will continue in the same direction. Rosling debunked the mega-misconception (described as such because it has such a huge impact on how people misunderstand the world), derived from this instinct, of our population ‘just growing’ by highlighting how our rate of population increase is continuing to slow.

We fall all into these traps. We need to take action to prevent sinking into them, to control our instincts and an over dramatic world view.

Didau (2018), in his Manifesto for closing the learning gap, reminds us that the generic skill of critical thinking varies from pupil to pupil and that we all get better at things that we practice. Rosling describes a daily practice of Factfulness as equally important as a healthy diet and exercise and the Gapminder on-line tools offer an excellent starting point.

He reminds us that we need to ...

“Be humble about the extent of your expertise. Be curious about new information that doesn’t fit - and information from other fields.”

Gapminder offers:

- Student stimulus to explore these instincts
- A Teacher guide to factfulness with classroom ideas.
For many years I was on the executive committee for the Queensland Global Learning Centre (GLC). When federal funding dried up some years ago, GLC dispersed all of its resources to schools and paid a co-ordinator to do in-service for teachers. Today, the GLC website offers some online resources, a consultancy, and a wide-ranging reference group. From the days of federal funding there still remains a national website which has some valuable resources, but it has not been updated since 2014. There are two other state organisations, but overall, it is a sad decline.

As a teacher, curriculum developer, consultant (now retired), and as secretary of SEAQ and an occasional in-service provider, I have also been interested in student thinking (critical, creative, and metacognitive) through inquiry learning.

My other passion is the explicit teaching of routines (e.g. Think, Pair, Share) and graphic organisers so that students have a grab-bag of ways to approach inquiry topics.

One of my favourite organisers has always been the Development Compass Rose developed by Tide~, which is quoted in your earlier article (*What is the essence of Tide~?*) as representing “a stimulus to engage learners”. I have promoted it often to teachers for thinking about global issues, but also as a model for stimulus, thinking, and discussion around any social issue. Try, for example, using it for finding multiple perspectives on the problem of school playground rubbish.

SEAQ (Social Educators Association of Queensland) once represented an integrated social science subject, but now our focus is on the subject of Civics and Citizenship within the Australian Curriculum.

In the Achievement Standards for this subject at each year level, students are expected to discuss social issues, and plan solutions for them. Hopefully, they can also take some action.

To assist teachers with class discussions, we were at first inspired by a New York Times Civil Conversation Challenge to teenagers during the 2016 US presidential election, which they are updating for the 2020 election. So it may be worth a look.

We also liked the notion of Accountable Talk to support critical analysis.

I also looked closely at the ideas of the “triple bottom line” as a way for students to speculate about different perspectives on an issue.

Then I realised that the Development Compass Rose has all the necessary dimensions, and has that great graphic (and very memorable) diagrammatic presentation as a basis for discussion purposes.

The global perspective is always possible when focussing on civics and citizenship, but often it is not an entirely-necessary focus for discussing a more fine-grained local issue. I therefore approached Tide~ to obtain permission to adjust it for looking at Civics and Citizenship, and not just global issues.

I have developed a model, called the Citizenship Thinking Compass, with reference to its origins in the Compass Rose. It is still in a rudimentary state of development, but has been included in three units that we have for sale on our website.

It requires a graphic designer, and some more feedback on its usefulness, before we feel confident to share it further, but we feel it will be a powerful tool for achieving the requirements of our curriculum.

The approach is a little different in that we have used stimulus words for each compass direction to encourage students to compose their own questions from that perspective, especially as it is meant to be a student-tool rather than a teacher-tool.

We also feel that, in this era of growing nastiness in the exchange of ideas, it is essential for the compass perspectives to be to married with the emphasis on practice in Civil Conversation and Accountable Talk.