

The Elephant Times

Tide~ on-line magazine



Issue Three : January 2021



Building a network

Making connections

Tide~ Teachers in development education



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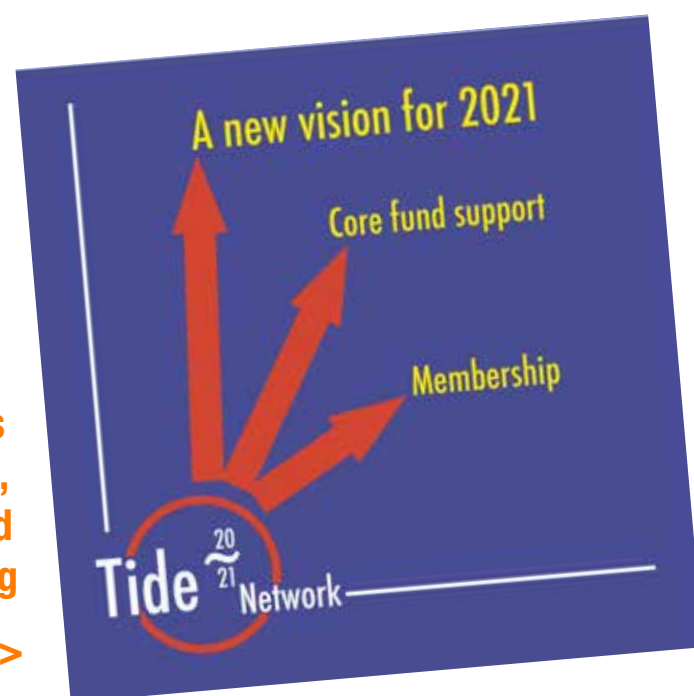
They represent the contribution of thousands of teachers over the years and hundreds of teachers that have taken lead roles in both curriculum projects and study visits.

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In 2021 we plan to re-establish Tide~ structures including membership, seek core funds to set up a new Network Hub, engage new members and explore new ways of working

[Link >>>](#)



Welcome to Elephant Times [3]

“Black lives matter and always should have” so writes Phil Glendenning [p34] about the Aboriginal experience in Australia. There are useful resources for teaching but is this view of history shared? Is learning about such history a way of recognising past injustice and moving on ... to a more inclusive outlook? Or, as Daniel Stone wonders [p10], does our collective psyche still take a lot from the assumptions of the past?

‘Where it really matters’ published some 30 years ago focuses on anti-racism in predominantly white primary schools. We approached the two authors, Debbie Epstein and Alison Sealey with some questions. Their written response [p4] sets the scene for this ET which responds to the debates generated by Black Lives Matter.

Balbir Sohal [p26] suggests we need to revisit anti-racism. There are calls to decolonise the curriculum but this can not be just about more content. Also as Alison Twells and Rob Unwin [p28] remind us colonisation processes were about events in this country as well as overseas.

Lynn Davies [p22] makes it clear these matters need to be seen in the context of assumptions about education itself. Jo Fairclough on students leading their learning [p18], and Nikki Craig on school ethos [p30] both introduce opportunities for creative work to follow up these ideas.

Rohini Corfield [p14] asks about decoding diversity & seeks a conversation with a focus on Elif Shafak’s book: ‘How to stay sane in an age of division’.

We hope this ET can make a modest contribution to such debates ... and will provide a focus for further creative work. [See page 42]

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~

On each page:

< Click on The Elephant Times to go to Tide~ website for back issues



The Elephant Times [3]



This Logo offers links to documents on website: www.tidegloballearning.net

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Tide~ on line magazine

Where it really matters ...

Debbie Epstein & Alison Sealey

Debbie and Alison wrote 'Where it really matters ...' some 30 years ago. We asked them five questions.

Their response sets the scene for this issue of The Elephant Times

1. What have you been doing since working for Birmingham LEA on this project?

We both became academics!

Debbie worked at the University of London Institute of Education, now part of UCL, where she taught and developed courses about gender, sexuality and race in education. She retired as Professor of Cultural Studies in Education at the University of Roehampton last year.

Alison taught about language at several universities before retiring last year as a Professor of Applied Linguistics from Lancaster University.

2. Why was it important to focus on predominantly white primary schools?

We had been active in anti-racist politics for some time, in different local authorities, as members of NAME [National Antiracist Movement in Education]. Alison taught English in schools with significant numbers of pupils for whom it was an Additional Language, and Debbie had run sessions for teachers about multicultural education, with a focus on white schools.

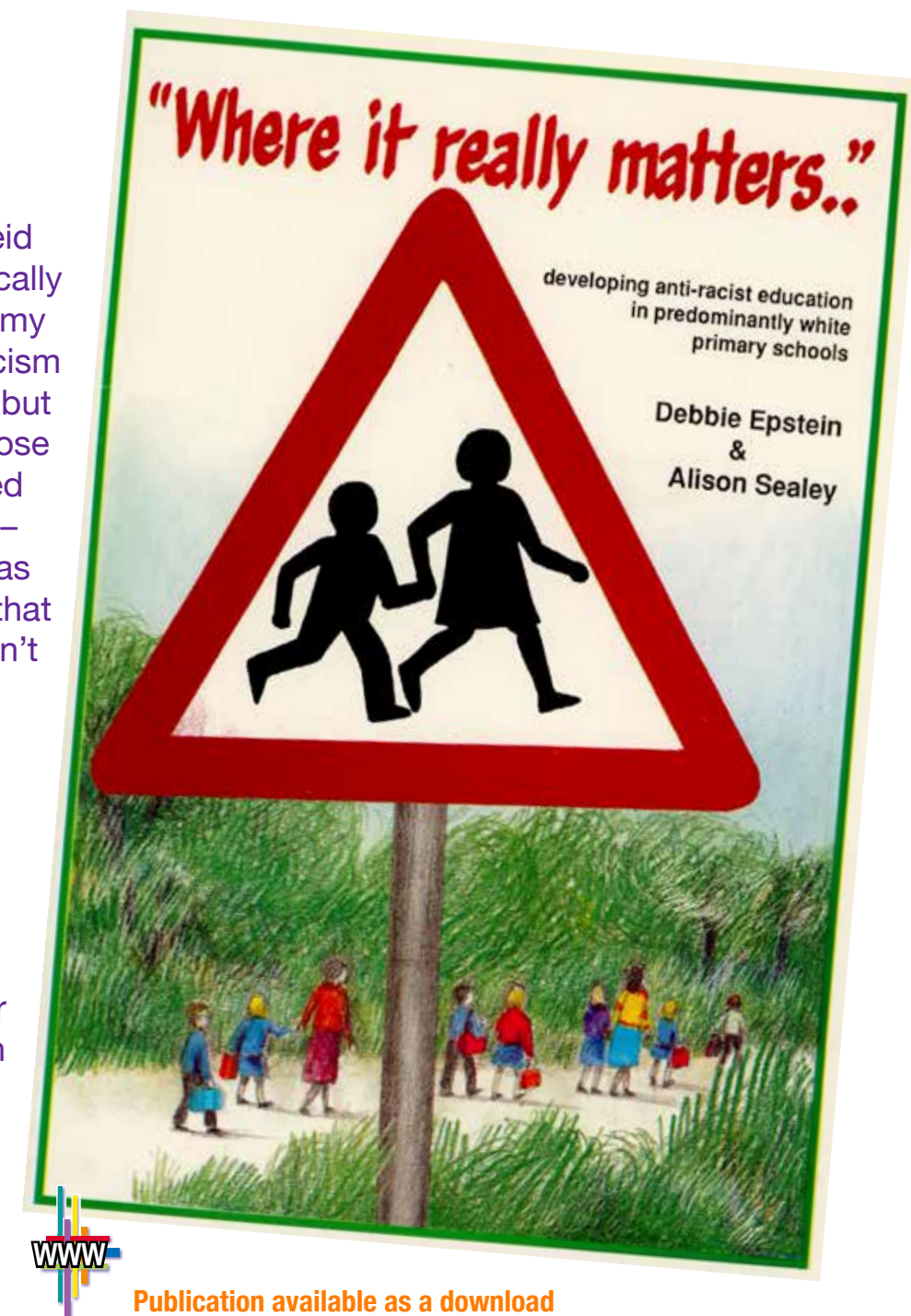
We were both aware of areas in Birmingham where **racism was growing, often unchallenged, since the perceived 'problem' was the presence of minorities and the perceived 'solutions' involved their education.** So as well as supporting the development of an inclusive curriculum in culturally diverse schools, we saw an urgent need to tackle prejudice and ignorance in areas where non-white people were perceived as a threat.

Debbie: I grew up in apartheid South Africa, became politically involved early, and knew in my bones, so to speak, that racism was important everywhere, but particularly important for those who had neither experienced nor been aware of it before – accepting the status quo was at the root of much racism that existed, but that people didn't always notice.

Alison: I'd been very aware that the policy response to the increasing diversity of school populations, particularly after the arrival of citizens from Kenya, Uganda, Pakistan and other parts of the Commonwealth in the 1960s, focused attention on immigrant children, and while meeting their specific educational needs was important, it wasn't the whole story.

Debbie: Yes, even in the predominantly white schools where I was teaching in Hertfordshire, the levels of panic about the arrival of migrants, particularly those for whom English was their second or third language, was extraordinary. So I jumped at the chance of working in Birmingham with teachers in predominantly white schools, in a much more diverse city than either Watford or Hemel Hempstead.

Alison: As I had always taught in very 'mixed' areas, in London and then Birmingham, Debbie's experience complemented mine as we began to work together.



Publication available as a download



3. What do you recall of how this idea was received?

What were the challenges?

Debbie: It depends on whether you think about the responses of teachers, parents or the media. This was the time of widespread and often believed stories about the ‘loony left’, ‘Baa baa green sheep’ and so on. Very early on in the Home Office project on which I was employed to combat racism in predominantly white schools, my then colleague, Kamaljeet Virdee, and I were assailed by attacks in the national press.

Particularly memorable is Jill Knight MP naming me as a lunatic in a *Daily Mail* article, attacking the whole idea that there was a need for anti-racist strategies in predominantly white schools.

Although the head teachers were gatekeepers in the schools we worked in, LEAs had a great deal more power than they do now to mandate training. In some schools there was hostility, in others we were welcomed with open arms. In one, the Head was unwilling to have us there, but the other teaching staff were very keen on the idea ... and prevailed.

Alison: Yes, the challenges were, I think, not unique to these issues, but similar to many situations where experienced professionals are challenged to rethink some aspect of their practice. Sometimes, as ‘outsiders’, we could propose ideas that some teachers were glad to see raised, but that would have been difficult for them to voice among their colleagues.

Debbie: One of the things we had to work at was finding ways of challenging fixed ideas without alienating the people we were trying to persuade. When we developed **‘Where it really matters ...’** we wanted to think with the teachers and children we worked with and not to corner them or force confessions.

One incident I remember and found funny, but which possibly points to some dawning realisation, was the headteacher who said to us after a session with primary school heads in part of Birmingham, **‘We’ve only got one multicultural child in our school, but she’s so middle class we don’t notice’.**



4. Do you get the impression that these debates are still relevant?

Alison: There are reports in the news now, such as this article by a teacher grappling with how to discuss racism in her class of mainly white students.

Thanks to recent restrictions by the government [see for example], she is facing “the dilemma of how to teach vitally important concepts without breaking government guidance”.

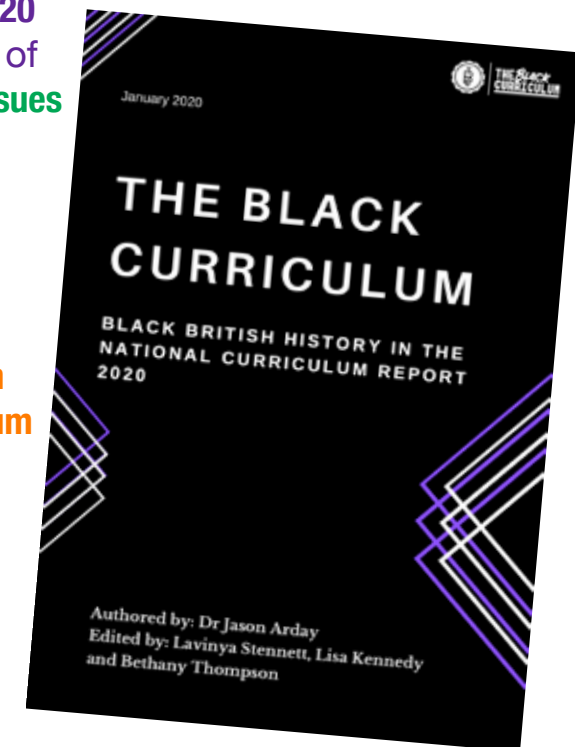
As a teacher I need to be able to talk about racism without government meddling

The Guardian 19 Nov 2020

Another recent report, **The Black Curriculum Report 2020** deplores the omission from the national curriculum of black British history. So **I sometimes wonder if the issues we were dealing with in the 1990s have improved at all.**

“During this particularly factious time within our societal history, the need for a curriculum that redefines conceptions of ‘Britishness’ and how this aligns to our values and identities is integral towards developing an inclusive classroom that establishes belonging in the curriculum.”

From - The Black Curriculum Report



Debbie: Teachers are under a lot of pressure in all sorts of ways. I certainly think the debates are relevant and that it’s harder to take them into schools, not only because of government guidance, but because of the pressures of the National Curriculum, of constant surveillance and of testing.

However **I think it’s a more complex picture than ‘nothing has changed’** because things seem to have changed both for the worse and for the better. The recent **government guidance** is a terrible mishmash of issues that are really quite different from each other. **But I do agree with the sections indicating children’s need to develop critical thinking, and the critique of the National Curriculum for omitting Black British history is well made.** So there is much that hasn’t stood still.

5. What are your views about priority challenges for education now?

Debbie: There are so many challenges!

Certainly, I think that questions of race and racism need addressing. But the key challenges may be to help children and young people develop the skills of critical thinking, especially in relation to social media.

There have always been problems about bullying in schools (and elsewhere) **but very dangerous now is a culture, both on- and off-line, that encourages people to threaten, belittle and name-call those they disagree with, rather than listening to and discussing other points of view.**

I think that this is a huge priority because we can't make progress on anything that is potentially contentious or difficult if we can't get beyond that.

Alison: I agree. In the decades since we worked on that project, it seems to me that **'education' has been compressed by politicians, with excessive prescription and testing of minutiae at the expense of creativity, imagination and independent, critical thinking.**

Thankfully there is always resistance and scope for debates to be opened up. These debates won't go away!

Debbie: Yes, when I see so many young white and black people protesting in relation to Black Lives Matter, I think that in their schools, their homes and in the mass media **maybe something positive and progressive is actually happening.**

From ET [1] Black Lives Matter in Middlesbrough - one of many demonstrations all over the world.



See for example from ET [1]
[Cathryn Gathercole's article](#)
[Andrew Simon's article](#)



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Finding my voice

Daniel Stone

As a child, I had a stammer. At the worst of times, I would wait for what seemed like an eternity for the word I wanted to say to leave my lips. As I grew older I learned to control my breathing and my often debilitating condition was reduced to a minor inconvenience. Alongside insecurities about my speech, was a belief that my words were not particularly valuable. At the time, I was 18 and believed that I had accomplished very little of note – a good set of GCSE and A level results – but nothing worth shouting about.

Three influences I will refer to helped me to find my voice and to take pride in it.

The first were my parents, who were devout Christians. They taught me that I could change the world through prayer and by being ‘salt and light’. I saw my environment, not as fixed, but as something that could be changed if humankind desired it and God willed it.

The second was a teacher, the late Dennis Edwards, who managed to convert history lessons into quests to understand and transform injustices in contemporary society. With his encouragement, I joined Tide~ Network’s **Let’s Talk Initiative**, where young people across Birmingham discussed youth-led responses to climate change.

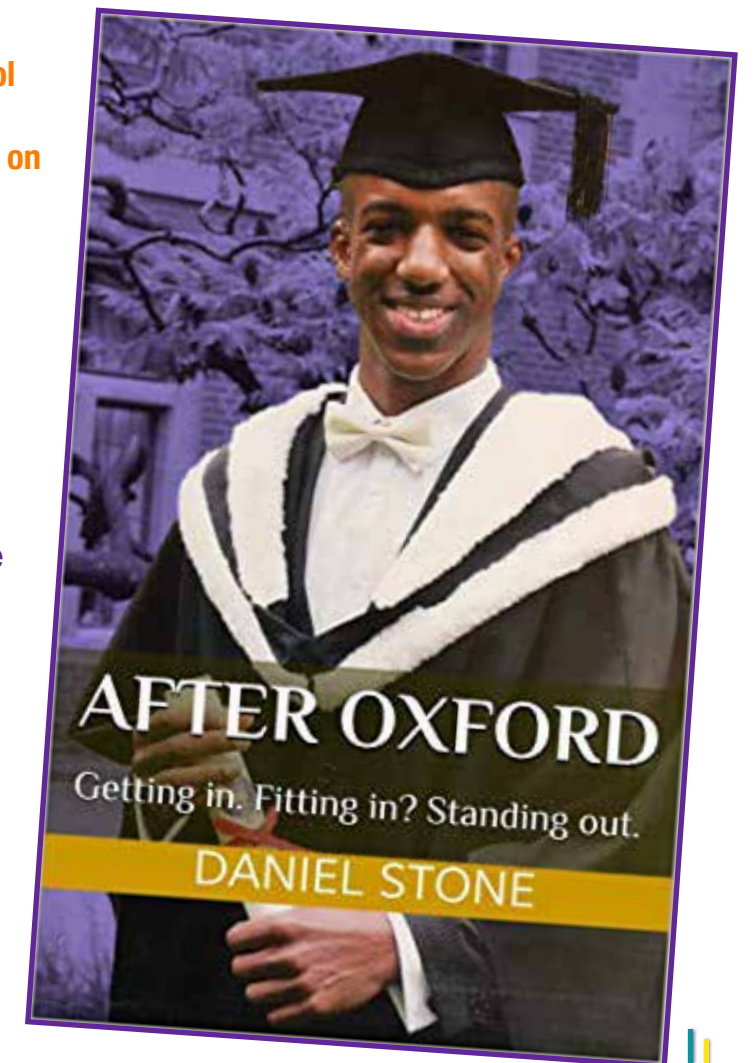
The third was a mentor, Councillor Paulette Hamilton. I joined the Labour Party after one of Mr Edwards’ lessons on Keir Hardie and social reform movements. Paulette was my local councillor and someone who believed in aspects of my potential before I had recognised them myself. She asked me to speak to

a group of Year 11 students and their parents about my experiences at school.

Daniel was a student at Hampsted Hall School and involved in the Tide~ Let’s talk project. Seeing ‘After Oxford’ - we asked him to reflect on his personal journey to a wider awareness.

As I delivered my talk, I could see how much my stories of exam success and university aspirations inspired those sitting in the audience. I never again underestimated the power that comes when we share our unique perspective on life.

In May of 2020, I self-published a memoir titled ‘**After Oxford**’. It tells my journey of growing up in inner city Birmingham, studying at the University of Oxford, and then pursuing a career with meaning. It sets out to be an honest account that details my failures as well as my successes. There can be no doubt that my identity as Black, working class and non-London-born, set me apart from many of my peers. But in experiencing this difference, I also found balance, self-confidence and an ability to see difference as a strength.



Photos:

The Let’s Talk Climate Change planners take a break at Millennium Point.

Daniel with his parents at his graduation



People often comment that I am very young to have written a memoir – and I suppose that I am. However, I believe that we don't only need to hear the voices of those people who have reached the pinnacle of their mountain. The struggles of those who are mid-climb can help those who are a few metres below to navigate the next steps of their journey.

I looked up to people like Dennis Edwards and Paulette Hamilton who had dedicated their lives to social causes. They were two role models among many that I either encountered in real life or read about in books. I observed how heroes like Nelson Mandela and Martin Luther King Jr had allowed an initial spark of compassion to guide political movements, career decisions and campaigns against injustice.

Dennis Edwards was a Tide~Trustee.

He had a key role in enabling young people take the lead in 'Let's Talk'.

He is much missed.



Daniel ... contemplating at Elmina ,Ghana

But I also observed how easy it is for people to allow this spark to fade. In the darkest moments of history, we've seen the powerless people become disenfranchised, murdered and enslaved. As an 18-year-old, I visited a slave castle on the coast of Ghana, built by the Portuguese and then later inhabited by the Dutch and then the British, as European superpowers played with the world like a game of Monopoly.



The British education system never required us to critically examine oppression and injustice.

We were never asked to reflect on how and why, people were able to dehumanise other people for centuries, and which parts of that psyche are still alive in us today. If we are not taught to recognise oppression, it is easy to overlook it.

I've remained engaged with social issues because of the lesson that I was taught by my parents. I do not believe the world is fixed. We have an opportunity to sanitize our environments against the viruses of hatred and injustice, and in some cases, to push for transformative change.

Educators – whether teachers, parents or community leaders – **should help people to develop a deeper understanding of the world, to be critical of our internal thoughts, and to find our voice in whatever environment we are in.**



Let's talk ... Climate Change

Is there potential to set up a Let's Talk project in Autumn 2021 linked to the UN conference on climate change due to take place in Glasgow in November?

Could we bring together a small group of sixth formers from 3 or 4 schools to take on the lead role? Key activities could include a structure for school based debate leading to a city wide event to propose ways in which Birmingham could respond to the challenges.

We are seeking teachers interested in setting this up

Please express your interest to Jeff Serf: jeffserf@yahoo.co.uk

Decoding diversity

Rohini Corfield

I have always been fascinated by cultural diversity; maybe because I was born into a Hindu Punjabi family in post-colonial Kenya where the European, Asian and African communities intermingled culturally, but also operated within a hierarchy.

This interest blossomed further when we moved to England and I was the only Indian girl in my Bristol primary school, feeling somewhat different, but content. Supportive secondary school teachers encouraged me to apply to Oxbridge; an aspiration I would never have dreamt of. Studying at Cambridge University was both a privilege and painful experiential learning ... discovering my identity.

After graduation I started to work in a multi-ethnic primary school when multi-cultural education was in its infancy. My interest in diversity led me to work with the local Racial Equality Council, advising Derbyshire schools about delivering an anti-racist curriculum and building an inclusive culture in which every child could flourish. Later I worked in a similar role in Warwickshire when I first encountered Tide~.

Tide enabled me to contextualise race equality work into a more holistic education approach. I saw how many agendas around equality, justice, sustainable development, values, citizenship, power, poverty and community were fluid and inter-linked at many levels, locally to globally. The stimulating Tide~ resources, workshops, and safe spaces for networking were a constant stimulus for my professional development.

I led a Teachers' International Professional study visit to South Africa with 15 teachers exchanging ideas about race equality and global citizenship with peers in Johannesburg. I used Tide~ materials like *'Towards Ubuntu'* and the Development Compass Rose to help prepare the teachers for the visit. South Africa's apartheid revolutions and our experiences of evolution both offered teachers ideas for the classroom.

I deepened my involvement with Tide by becoming a Trustee.

Rohini has had a varied career in education, the media and the voluntary sector promoting equality and community cohesion through empowering diverse people to connect.



Kamala Harris - Vice President

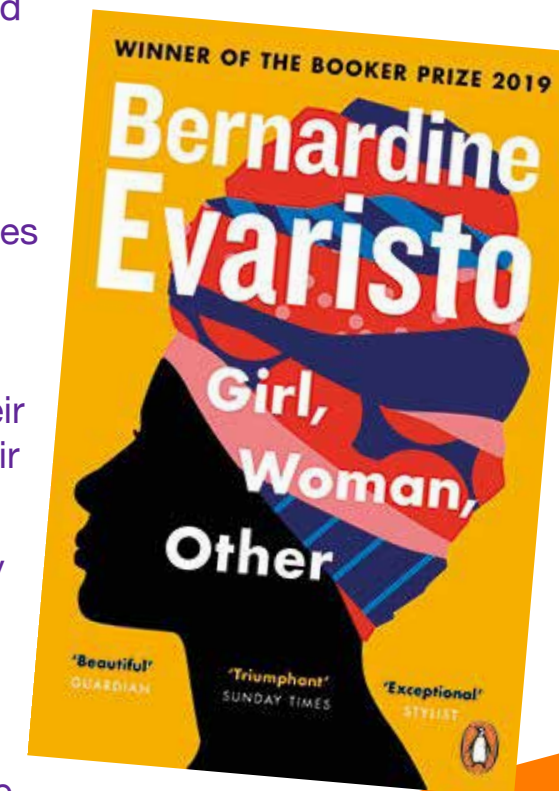
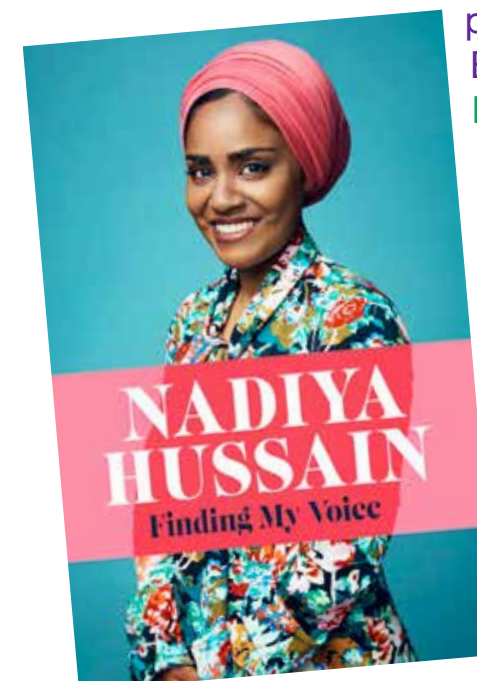
Many recent events around the globe provide educators with nuanced stimuli to start dialogue about diversity, equality and inclusion. Are the elections of Barack Obama as President and now Kamala Harris as Vice President in the USA evidence of the concrete ceiling being smashed? How broadly representative are their trajectories?

What has the Black Lives Matter global movement changed in real terms?

In England, Bernadine Evaristo jointly won the cherished Booker Prize with a novel about twelve BAME characters. It explored how their multiple identities [as women, transgender person, mothers, lesbians, of different ages and classes etc] influenced their lives. This intersectionality [how our different identities interact] is further highlighted by the experiences of

people like Nadiya Hussain, of Bake-Off fame, and Marcus Rashford who talk about how their early life experiences shape their activism.

Social mobility has been widely discussed. Michelle Obama's book detail her experiences of becoming First Lady in the USA, from a modest Chicago upbringing to the White House and global stage.

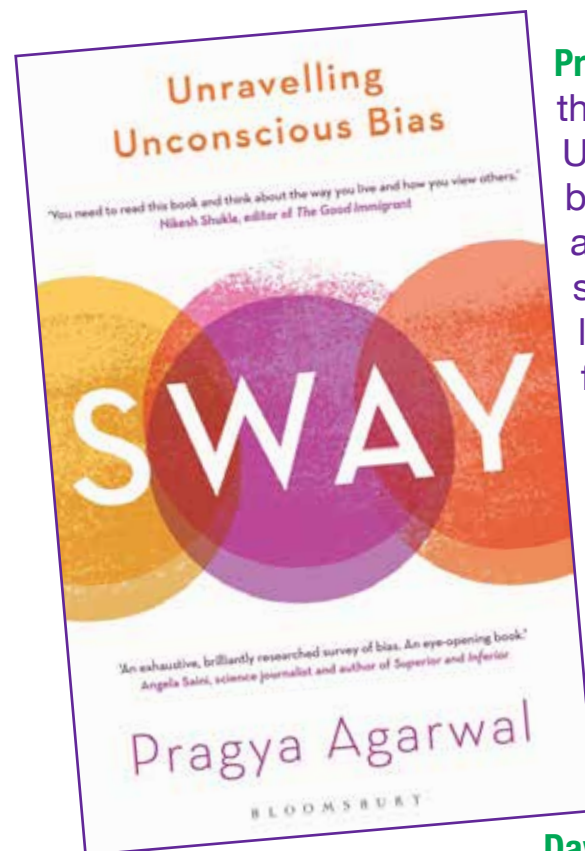




Hashi Mohamed's book, *'People like us'* describe his journey of transformation from a Somali refugee, through state schools and Oxford University to becoming a barrister, author and broadcaster ... and now part of the establishment.

They all pose challenging questions about social mobility.

- ☐ Is equality a veneer or available to all?
- ☐ What is success?
- ☐ How can we help students build social and cultural capital?
- ☐ Does luck play a part?



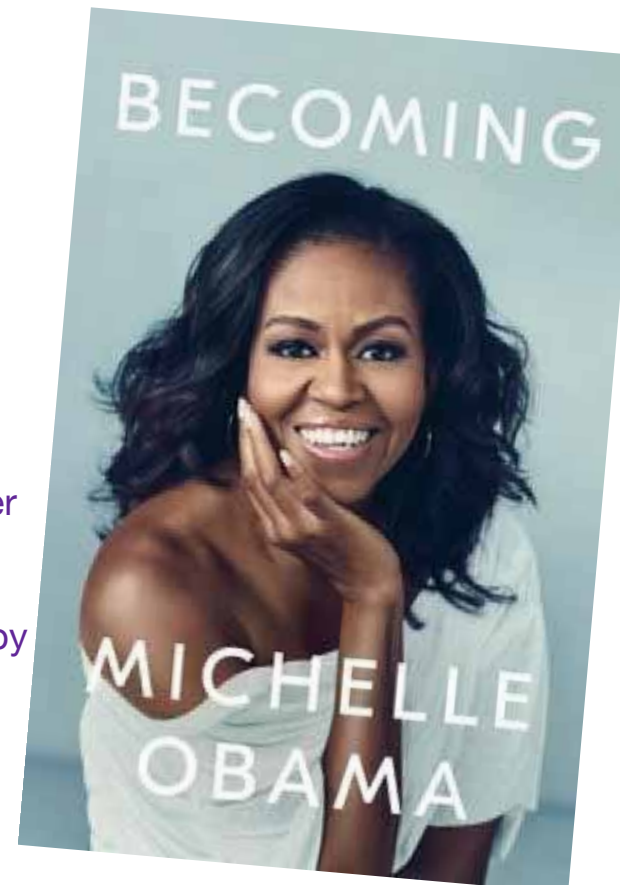
Pragya Agarwal explores the contested notion of Unconscious Bias in her book *'Sway'*; are we all guilty of acting on stereotypes and thereby limiting opportunities for some?

Is there a danger we hear only of the exceptional cases?

There are also other factual resources. June Sarpong's book *'Diversity'* and Afua Hirsch's book *'Brit (ish)'* analyse research about how different groups covered by the Equality Act in Britain fare in life.

David Olusuga's books and television programmes about slavery and Black British history provide context about the experiences of BAME communities.

Reni Eddo-Lodge's *'Why I am no longer Talking to White People About Race'* and Nikesh Shukla's anthology *'The Good Immigrant'* share an intriguing variety of experiences.



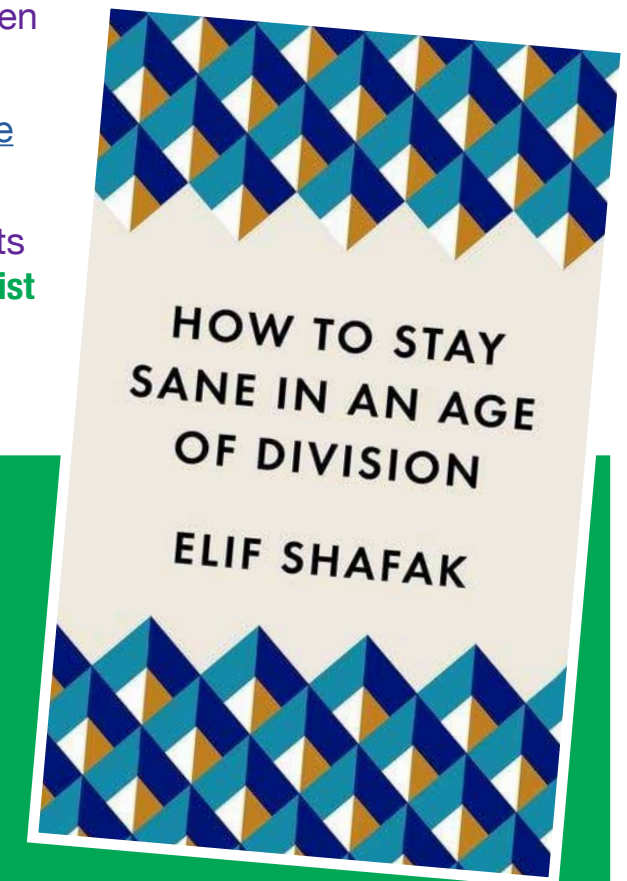
How can teachers use these resources to help students prepare for life in a world which is more diverse and connected than ever before?

- ☐ How can students learn from different perspectives?
- ☐ What role does social media play in understanding diversity?

Elif Shafak highlights the pivotal power of story, dialogue and active non-judgemental listening, enabling us to appreciate different perspectives; an approach Tide has been promoting for many years.

It is also worth listening to [Elif Shafak on YouTube](#)

A network like Tide, whether online, or through facilitating face to face interactions or study visits can **enable educators to craft ideas about how to assist students to decode diversity.**



Seeking a Conversation

empathy

us - us & them

identity

multiple belonging

complexity

democracy

optimism

creative pessimism

anger, anxiety, confusion

fatigue, apathy, wisdom

connect to 'the other'

We are seeking a group to discuss this book [by Zoom] and consider the implications for teachers.

Please express your interest to Rohini Corfield:
rohini.corfield@hotmail.co.uk

- ☐ Does this booklet resonate with a Tide~ vision?
- ☐ How could it be used as a stimulus with teachers?
- ☐ How could it be used as a stimulus with students?



A conversation

with Jo Fairclough

On the Sustainable Development Goals as a stimulus for curriculum innovation

Perhaps it's unfortunate that we're tempted to link everything that goes on in schools to Ofsted, but Ofsted's thinking has changed. Now there is much more of a focus on curriculum, not just on outcomes, and I think that is a positive development with an emphasis on what sort of learner we want to emerge from school, not simply on what qualifications they have.

We want to produce learners who are responsible, resilient and can face the challenges that life may well bring them. We want our pupils to be inquisitive and to question what's going on around them. That means we have to consider what knowledge the pupils need to be empowered with so, if they choose, they are able to change the world they live in.

The Sustainable Development Goals [SDGs] provide a lens through which we can look at the curriculum and link what's done in school to what's relevant to the learner's world. Our pupils are enthusiastic about what they learn in geography, in history, in school, but they tell us that they want a hook that links topics in school to "Why is that important to me?", and "How is that going to help me going forward into the world?".

The SDGs provide that hook, that relevance, which takes them into the consideration of wider education issues. **It's not simply teaching about the SDGs, but it's about using them as a stimulus for curriculum planning.** For example, supporting learners to explore the local and national implications of what they're studying, together with the global aspects of the topic.

Community is an important part of our school, and not just the local community, but also the global community.

Jo Fairclough is Head at Wolgarston High School, Staffordshire.

She has recently become Vice Chair of Tide~ Trustees.

Jo reflects on project plans and the impact of Covid-19



The Elephant Times [31]

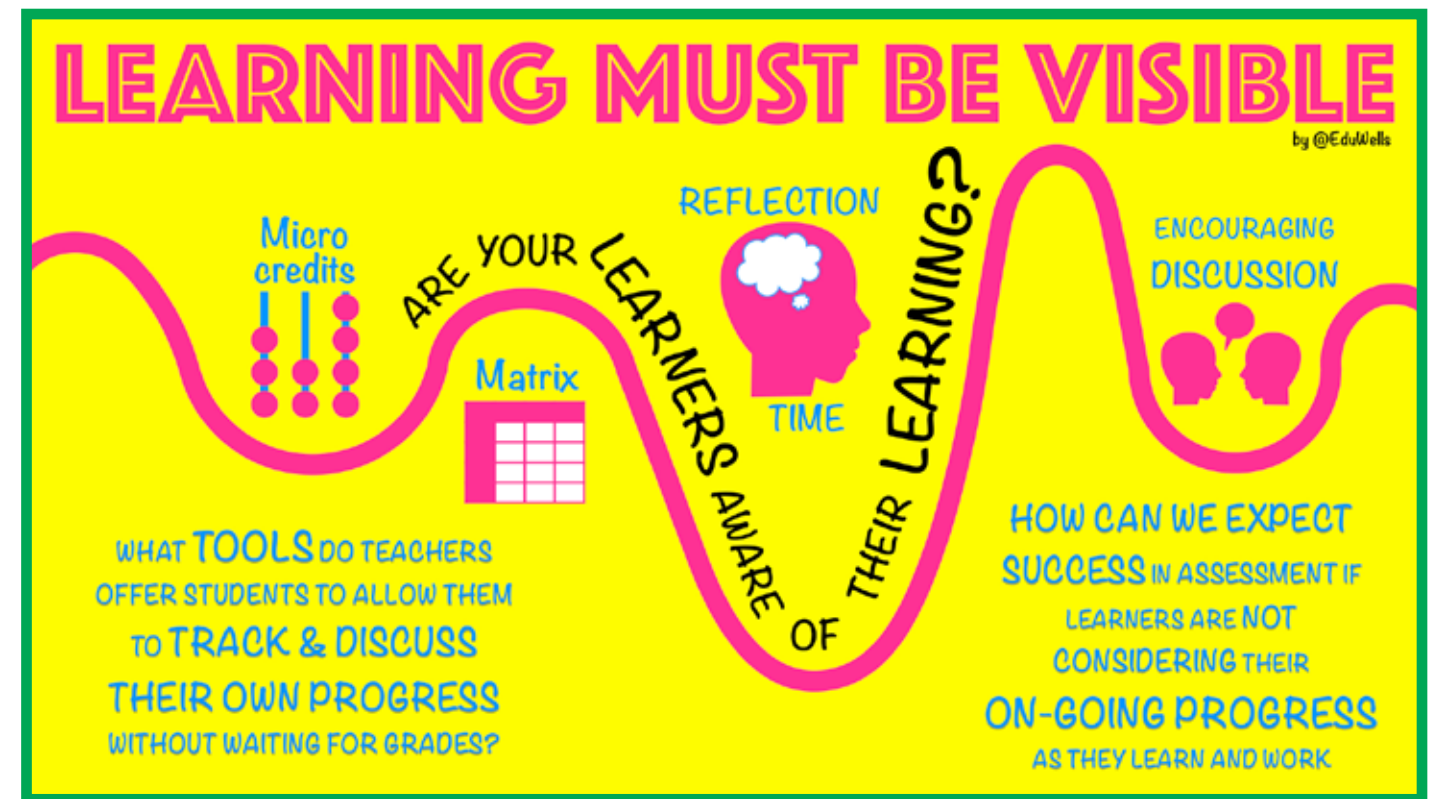


Image: Thank you to Eduwells

Wolgarston High uses a Visible Learning strategy. See [case study](#). Students have a lead role in their own learning. Emphasis on what they are learning and why. Do the SDGs offer clarity about the 'why'?

On the implications of Covid-19 for such a curriculum

At the moment it feels almost as if curriculum development has halted. From a leadership point of view, it's difficult to "think strategically", as we're never sure what challenges we'll be faced with from day-to-day. That goes for all in the school.

Teachers have great difficulty planning because some pupils will be present, others 'attending' on-line, others returning after a period of self-isolation. They're trying to take pupils forward, plug gaps for others, and plan remote learning.

Another effect of Covid-19 on school life is that we've become very insular and that presents a very real challenge if you're trying to get pupils to think globally.

Our experience is that lock-down has made pupils and their families think more about themselves and made it difficult for them to think more outwardly. For example, we've always celebrated our links with other schools, but that's become more difficult. Using, say, Zoom, just isn't the same.

The messages about protecting your loved ones, saving the NHS and so on have led us to become more, well, xenophobic. At the moment, it's very much about "our school", "looking after our staff", "looking after our pupils", and linking those ideas to the global community hasn't been as much a priority as it has in the past.

On future curriculum projects

I think that we'll be in this mode for the remainder of this academic year. I don't feel that staff will have the mental space to engage in meaningful curriculum development until 2021-22. In the meantime, we should lay the foundations for reinvigorating the curriculum and for providing teachers with the space to plan and reflect.

I think staff have missed the interaction with other professionals, sharing what they've been doing, sharing their common experiences, and so Tide~ should consider how it can engage teachers in early networking to prepare for next year when, hopefully, things will be "more normal".

Perhaps some discussions about how the SDGs could stimulate curriculum development, what have the challenges been this year and how we can work together to address those challenges. I think that would be valuable from both a personal and a professional level.

If we are to reverse the insularity that has developed we can't ignore the challenges that Covid has presented to teachers and learners. We must reflect on what Covid has taught us and that's difficult whilst we're in the midst of the pandemic, but there will come a point when we want to consider what happened, for example, and how our pupils changed.

However, one aspect that I think will emerge is that those ideals that were valued pre-Covid will still be important. For example **pupils leaving us with independent learning skills so they have the capacity for life-long learning and the ability to reflect on what they've learnt and what they need to do next. Those skills have always been important and, for me, the past few months have highlighted that even more.**



SDGs - a stimulus to curriculum development?



Plans for a Tide~ project bringing together teachers from Key Stage 2 and Key Stage 3 to support such curriculum development and share outcomes are on hold because of Covid-19. We are working towards a launch in September 2021.

To help with that preparation we invite teachers, from any place, to get in touch.

Express your interest to Jo Fairclough: jkfairclough@hotmail.com

Global Goals & Own Goals ...

Lynn Davies

Global goals and own-goals in education

Lynn Davies



Over 20 years ago, in 1998, I gave a lecture called '**Global Goals and Own-Goals in Education**', afterwards published by Tide~ with wonderful cartoons. I thought it would be intriguing to revisit the themes in that lecture to see what had changed, to do a stock take. In that period we have not been short of goals, drawn up constantly by the international agencies, for education to contribute to sustainable development, economic recovery, climate change, conflict transformation and indeed everything from gender equality to world peace.

But in that lecture I identified 8 own goals, areas where education was not only not making a contribution but was positively harmful.

These were:

- ❑ Institutional violence (corporal punishment, ritual humiliations)
- ❑ Military and religious training (unquestioning obedience to authority through the 'defence' curriculum and/or presentation of the supernatural as fact)
- ❑ Schools as strangely non-adult places (with arcane rules, & no equal rights)
- ❑ Teacher deviance (corruption, absenteeism, sexual harassment)
- ❑ Reproduction of inequality (class, gender, ethnicity)
- ❑ League tables between schools and countries (emphasising competition rather than collaboration)
- ❑ Exclusive national curriculum (a silence not just on minority culture but important areas of learning such as political and legal education)
- ❑ Schools as anachronisms in a modern age

There has been progress on some of these areas. Gender inequality is still shocking in some countries, but declining. Movements such as Black Lives Matter has drawn attention to the colonial curriculum. With technology, schools are less anachronistic, and ironically Covid has pointed up alternative modes of learning. However, the 2020 [Global Education Monitoring Report](#) found that 40% of the poorest countries failed to support learners at risk during the Covid crisis. Only 10% have laws to ensure full inclusion in education.

It is difficult to get up-to-date figures on teacher and school deviance - by definition this is always underground. But [Pat Thomson's 2020 research on corruption in education](#) provides 3,800 examples of bad practice, mainly from England but also from other countries where market forces have been injected into public services; she tells a story of nepotism, fraud and cheating. This is not just wasting money on schools that never open, but horrendous ongoing costs of successive private finance initiatives (PFIs), and the way schools are pitched against each other for survival.



Lynn Davies is Emeritus Professor of International Education at the University of Birmingham, and Director of ConnectFutures.

She has worked in the area of education and conflict, and for the last 15 years specifically in education, extremism and security.

As Director of CIER [Centre for International Education] she worked on several Tide~initiatives, not least the [West Midlands Commission on Global Citizenship](#)



The Elephant Times [31]



Increased competition not just forces corruption, but generates the growing market in private tutoring across the world, the 'shadow' education system, expanding in the UK as elsewhere, again reinforcing inequalities of wealth and privilege.

Competition and exam systems still drive rigid ideas of what children need to know, focussing on content rather than learning to learn, with an obsession with maths rather than health, on memory rather than political understanding. It is my contention that if we in UK had had decent critical political education, if we hadn't believed Boris's lies, we wouldn't have had Brexit.

Yet the area where there is the least global progress is that of violence and extremism. Yes, more are dying from Covid than terrorism but we will have a vaccine. It will get better. But Islamist and far right terrorism and violence show no signs of getting better, merely morphing into different shapes.

Covid is not man made. But violence is. It is possible that schools are becoming less violent places, although the 2020 [Global Initiative to End All Corporal Punishment of Children](#) report reveals that corporal punishment is legally prohibited in schools in 128 countries but allowed in 69 (35%).

This means that in over one third of the world's schools, it is acceptable to beat children - even if illegal to beat other adults.

Tackling violence is something that we can do now and try to assess results.



Our work in the social enterprise [ConnectFutures](#) involves training and research around the areas of extremism, exploitation and violence.

We work with students, teachers and other professionals through programmes on radicalisation, knife crime and contextual safeguarding. We estimate we've reached 96,000 young people to date.

Our essential work on critical thinking and fake news covers both religious indoctrination and grooming – and shows the links between them.

We do not moralise, but do try to tackle the normalisation of violence, the acceptance of brutality as means to an end, as the only way to keep safe. We show how manipulation occurs, whether on line or face to face, and do not shy from showing graphic material from extremist groups.

In contextual safeguarding programmes we work with teachers to examine the dangers in their own locality, the actual gangs and county lines that operate there, and what would be warning signs in young people in the language and slang they use - and in the questions they ask.

In one session on violence with young people, one lad asked us: **'What is a safe place to stab someone?'** We have to work with the reality of young people's lives to try to convince that violence is never safe. And that there are alternative ways of securing our world.



connectfutures

Creating Change Together



A website worth a visit

See in particular the Blogs



Learning cycles & current issues

Balbir Sohal

Some say trends are cyclical ¹ and I would say that the change cycle in education is one of about 20 years. In my third cycle of learning, I ask - **What do I observe in this current cycle relating to racism & education?**

The only Black teacher ...

When I started teaching in the late 1970s I was the only Black ² teacher in that secondary school. At times it felt like I had given birth to every Black child in the school. Teachers, who had little idea of their pupils' cultural lives, would ask me (because I was not white) questions around culture and identity. Wishing to assist children, I would do my research and hopefully respond accordingly. Tide~, an invigorating organisation, supported me at that time (as it has done throughout my career) and nurtured within me the skills and dispositions I wanted to promote and ultimately nurture in my pupils and fellow educationalists.

We teachers are a product of the culture of omission and so need educating ourselves, perhaps even more so within the current political and social environment.

We, and our students, need to develop skills and dispositions, for example to enable us to question what we experience, and engage with the need for change.

Questions on 'race'

Race and racism are often misunderstood – 'race' is a social construct, but is mistakenly and widely used to denote difference. This construct is a challenge to educators; for example, in how we relate to all pupils in our teaching. Currently there are debates (in this cycle) about decolonising history as a response to the Black lives matter cause.

Bob Marley summed it up powerfully:

Understanding the context of today's immigration debates is impossible without understanding that large numbers of people who came to the UK didn't come as migrants; they came as citizens from colonies and former colonies. A representative, relevant education system should reflect all children's histories, achievements, culture and politics. **All children deserve to see themselves reflected in books, resources, schools and communities, and to achieve this we must re-think the curriculum.**

Educators have an obligation to confront the pernicious nature of racism. That is why we must commit to becoming anti-racist and also prepare our students to be anti-racist. As Angela Davis stated, **"in a racist society it is not enough to be non-racist, we must be anti-racist"**.

The current growth in intolerance and racism must be challenged. A safe and supportive environment is needed in which to do so. Training can only be effective in a culture conducive to open discussions about race and racism. Only in such settings can we develop the concept of global citizenship, and explore issues of equality and justice locally, nationally and internationally.

Making choices - what can we do?

The UK has seen many campaigns to challenge systemic racism. As educators we have an obligation to confront the poison of racism.

We forget there is only one 'race' – the human race. We need to remember there is so much more that connects us as human beings than divides us.

As a Prevent Education Officer I see the construct of race being exploited by extreme groups and the ripples from this within institutions, including schools. Unchecked, this will lead to increasing racism. Self-reflection by practitioners, not just Black colleagues, can allow us to enhance our ability to mitigate racism. We need to work on a personal level and be vocal about 'race', diversity and inclusion.

If you know your history

Then you would know where you coming from

Then you wouldn't have to ask me

Who the heck do I think I am

1. The Strauss–Howe generational theory, also known as the Fourth Turning theory.

2. Black within a political sense, Black is used to indicate people with a shared history. Black with a capital 'B' is used in its broad political and inclusive sense.

Balbir Sohal is a Prevent Education Officer in Coventry.

She is a Tide~Trustee.

Balbir reflects on the need to renew commitment to anti-racism.



The Empire in South Yorkshire

Alison Twells & Rob Unwin

Colonialism, Slavery & the Industrial Revolution [CSIR]

This publication was developed in collaboration with local history teachers concerned by the then emergent National Curriculum's narrow definition of 'British' history. It explored Britain's industrial revolution by: focusing on the relationship between development in Britain and colonial under-development; making connections with inequalities between countries of the Global North and South today; and providing a flexible course of study based around enquiry, experiential learning and small group work.

It draws on original research to relate 'local' history and British colonialism in West Africa, the Caribbean, Ireland and India, and includes: papers of a local slave trader; reports of the visit in 1790 of Black anti-slavery campaigner, Olaudah Equiano (who appears in Tide~'s [Writing Our Past](#)); records of a landed family's estates in Ireland; and letters from Sheffield missionaries who travelled to India and Africa in the 1820s.

Demonstrating the significance of colonialism to the development of Britain during the C18th and C19th, the pack **contests versions of British history which consider these islands alone, arguing that not only did the British empire shape much of the world, but that Britain was shaped by those relationships too, including through contributions of non-European peoples to British society.** The resource invites students to become aware of Britain's imperial past and of the ways in which they are connected to those histories.

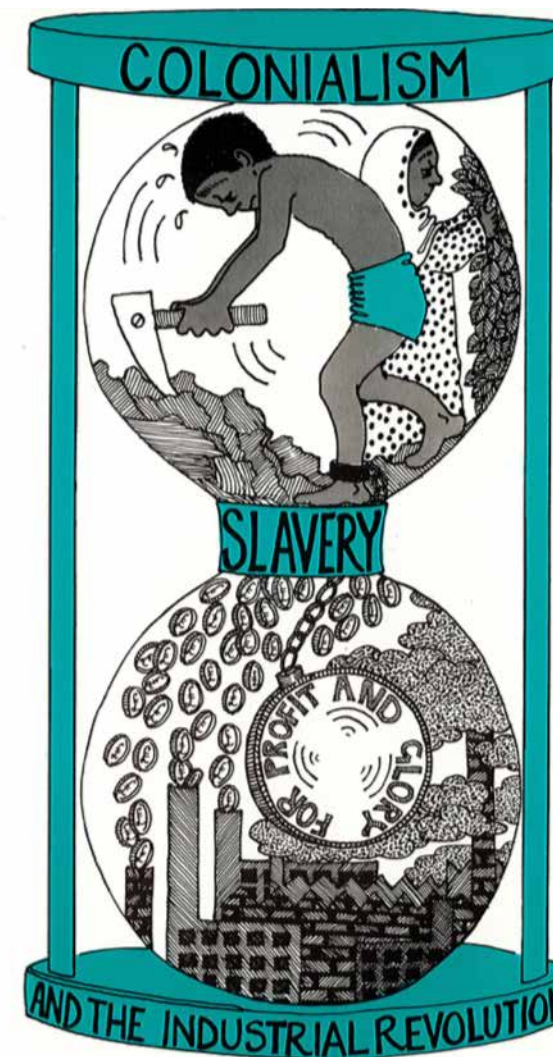
One evaluation found that many teachers used CSIR to support the KS3 study unit, **'Ideas, political power, industry and empire: Britain, 1745-1901'**. South Yorkshire teachers found that the 'local angle' increased motivation, and helped students connect the 'local' and the 'world'.

An old resource with a fresh message about our complex history.

In 1993, Development Education Centre South Yorkshire (DECSY) published 'Colonialism, Slavery and the Industrial Revolution: The Empire in South Yorkshire' (CSIR).

See [DECSY website](#)

Alison & Rob, who developed the resource, reflect on the experience.



CSIR received encouraging reviews and was a runner-up in the TES/Directory of Social Change Awards 1993, for 'Outstanding Classroom Resources Published by Voluntary Organisations'.

Dr Isobel Jenkins of the University of Leeds said that the pack enabled teachers to 'make the history in our schools reflect the history of all groups in our society'.

Dr Sneh Shah of the University of Hertfordshire saw the specific value of the pack 'in its coverage of the experience of both colonising and colonised countries, but with differences both within and between nations according to issues of race, class and gender'.

Dr Lee Jerome, Queen's University, Belfast wrote, 'This is the best teacher resource I've encountered, not just in relation to this topic, but across all of my teaching. It incorporates multiple perspectives, provides real (and really interesting) source material and includes some fantastic classroom activities that work brilliantly'.

CSIR concluded in the mid-C19th. There is scope to extend it into the C20th and to explore issues surrounding local industry, the Scramble for Africa and the Boer Wars. Indeed, the structure of the resource generally – **starting with the 'internal colonialism' that led to the formation of the United Kingdom, then covering the Americas and the Caribbean, and India, and adding the Pacific and Australasia and then Africa** - provides both a comprehensive overview of the British Empire, whilst also suggesting a framework for a 'Local Curriculum' in any locality in Britain.

Several teachers felt that the resource had potential to challenge racism. Many white students had a strong sense of injustice and welcomed the incorporation of a range of perspectives including those which presented Black and white people of different classes opposing slavery. Teachers felt, moreover, that Black students welcome opportunities to grapple with these questions, particularly if they felt secure in the teacher's ability to deal with racist arguments that might emerge.

An aspect of the resource that does need to be revised concerns an absence of sources on pre-colonial Africa. There are now resources available for teachers such as the [African Kingdoms](#) website. There is a need for more resources in the mainstream to respond to the interest generated by Black Lives Matter.



A conversation

with **Nikki Craig**

The contribution of Global Learning to school curriculum and its ethos

**Nikki Craig is
Assistant Head at
Selly Park Girls' in
Birmingham.**

She is a Tide~Trustee.

**Nikki reflects on
leadership & KS 2 - 3
transition.**

Selly Park Girl's school has a tradition of using Global Learning as a focus for learning, as well as a vehicle for curriculum development. Our Headteacher has been linking Selly Park with schools around the world for 15 years and I have done my best to keep the momentum going.

We just completed a project with Zimbabwe, for example. It involved working with three schools in Zimbabwe and one of our feeder schools, West Heath, and Hungerhill Secondary School, Doncaster. We've had links to the several schools nationally as well as international schools. The six schools wanted to do a project on sustainability and food, with the students building a garden, growing food and cooking it.



Heath pupils on the origins and sources of our food and how it's prepared.

Our International Council and students from West Heath Primary and Doncaster, built a garden in the school grounds. Then, via Skype, the students had discussions initially about what they had been doing, but broadening out into wider development and sustainability issues.

Selly Park students led sessions for the West

We were impressed by the enthusiasm that the primary pupils brought to the project and what was also obvious was the impact on our students. Even those who were usually quiet in class, maybe even rather withdrawn, made presentations, gave demonstrations and spoke to large groups, displaying their understanding and their ability to think critically in ways that truly surprised us.

They showed competence, empathy and passion.

**We also saw how Global Learning can
be used to introduce younger pupils to
a secondary school experience.**



Anytime we involve primary pupils in our projects, the feedback from their teachers is very positive. **They feel that their pupils are better prepared for secondary school.**

Our students showed greater enthusiasm, improved attendance and increased engagement levels. Also it was clear that they were developing skills in leadership, so we incorporated the project into our Yr10 Leadership course. They were also learning about different global issues.



There was such interest that we couldn't cater for the numbers through our International Council and so we started an International Club

The six schools collaborated throughout the project and the students in Zimbabwe also built a sustainable foods garden. A celebration event saw the schools in each country come together, building the garden, planting the crops, learning about each other's countries, harvesting and cooking the fruit and veg.



The impact of Covid-19

We had planned a leadership project and still intend to launch it when things get back to normal. **Our Yr10s will work with Yr5/6s in two or three primary schools on a global issue, probably climate change.**

They will research, plan and deliver a session in one of the primary schools and set the Yr5/6s a task. Several weeks later, we'll invite the primary pupils to Selly Park to present their findings. The Yr10s have already started the research using some Tide~ resources, but Covid has put the project on hold.

However, not everything has stopped. We have links to schools in different countries in Africa, for example, South Africa and Ghana. One of the Yr7

induction activities is an African Theme Day.

Normally the Yr10/11s run the day for the Yr7s, but this year it was run by staff. This was disappointing for the older students because it couldn't feature in their Global Passports.

Each student has a Global Passport where they record the activities with a global focus that they engage in during their time in school. The Yr10/11s feel cheated because they can't get the Leading African Theme Day "stamp" in their passports. Unfortunately, other events that should have featured in students' passports have had to be cancelled.

We do have a project with five other schools – in Zimbabwe, Bulgaria, South Africa, India and Ghana – working on Sustainable Development and Global Citizenship. Each school is focusing on a different aspect.

We're focusing on inequality, whilst the others are working on injustice, climate change, poverty and hunger.

On five occasions during the year we're linking up using Microsoft Teams for a live lesson that one of the schools will lead. That's exciting for both staff and students as each Year Group will be able to attend virtually in their zones.

We have also run some wonderful 'identity projects' with a school in Cumbria that has a very different context to us.



Global learning, Leadership and Transition

Plans for a Tide~ project, focusing on building on Year 10 leadership skills working with pupils in Years 5 and 6, are on hold because of Covid-19. We are working towards a launch in September 2021.

We invite teachers who might be interested to get in touch.

Please express your interest to Nikki Craig: n.craig@sellyprk.bham.sch.uk



The Australian experience - Black lives matter & always should have

Phil Glendenning

When the First Fleet arrived in Sydney Cove in January 1788, Australia had a population of up to a million indigenous people whose presence stretched back for over 60,000 years. By 1900 that number had dropped to less than 100,000, prompting the Australian Human Rights Commission **to describe what had happened to the Aboriginal people since colonisation as genocide.**

For a long time, Black Lives did not matter in Australia.



The Black Lives Matter movement originating in the USA focused initially on police killings of African Americans. It soon expanded to address systemic racism particularly against the descendants of slaves and their fight for rights and justice. What we saw in the US resonates deeply with the experience of Australia's Aboriginal people which is just as shocking, yet attracts minimal international attention.

Australia's relatively small population of 25 million could explain a lack of global awareness about the situation of Australia's First Peoples — the US African American population is 43 million people; Australia's Indigenous population is just 800,000 — but it is deeper than that. In the US, African Americans make up about 14% of the population, and roughly 30% of the country's inmates. Indigenous Australians make up 3% of the inhabitants yet make up 30% of its prison population.



Indigenous Australians are four times more likely to be locked up than black Americans. It's an even more jarring in the youth detention system, where about 50% of all detainees are Indigenous.

A 1991 Royal Commission into Aboriginal deaths in custody has still not seen its recommendations acted on. Since it ended, 438 Aboriginal people have died in custody. No one has been convicted in relation to these deaths.

The reality is that many people still do not comprehend the impact that colonisation and dispossession have had, and continue to have, on First Nations People. Since 1788 land, language, culture and even children were systematically taken away, often violently. **The aim of these policies was to subjugate, erode and eventually erase the presence of Aboriginal people from Australian history.**

It is no coincidence that representatives of the National Party of South Africa visited Palm Island in Queensland before implementing the apartheid system. They wanted to see how to do it. (Palm Island was where Aboriginal people were sent after being forcibly removed from their ancestral lands).

Unlike similar countries with a history of colonisation - New Zealand, Canada, the US, Finland – Australia has never had a treaty with its Indigenous people to right some of these historic wrongs.

Phil Glendenning AM is the Director of the Edmund Rice Centre in Sydney.

He was co-founder of Australians for Native Title and Reconciliation (ANTaR) and for 10 years was National President.

He is currently President of the Refugee Council of Australia.



In terms of health, there is still a 17-year gap in life expectancy between black and white Australians, and the Australian Government recently announced that those most at risk from the Covid virus included anyone over the age of 70, but if you were Indigenous you were at risk at 50 years of age. This is the face of systemic inequality.

Despite this, the First Nations Peoples of Australia recently offered the country a process to begin the healing of history.

The **Uluru Statement from the Heart**, developed by Aboriginal

leaders, calls for a Voice to Parliament enshrined in the Constitution, a makarrata or treaty making process to right historical wrongs, and begin truth-telling about Australia's shared history.

This should be an international issue. After all, those who arrived in tall ships from Britain in 1788 to establish a penal colony in someone else's country, did so without the permission of the people who had

lived there for over 60,000 years. In so doing they ignored their King's instructions *"to occupy the lands and waters only with the consent of the native people"*.

Consent was not asked for and it has never been given.

Australia's First Nations Peoples are the custodians of the world's oldest living continuous cultures. They have survived. They have worked to restore land, language, culture and re-unite families with their children. This is an amazing human achievement that a reconciled nation and a world that values justice could revere and celebrate.



[Work on the Uluru Statement from the Heart. See video](#)



So, along with the marches and the protests, the time has come to implement the peace offering that is the *Uluru Statement from the Heart*.

Then, Australia can join with the international community, and send to the dustbin of history the colonial lie that Black Lives do not matter as much as the lives of everybody else.

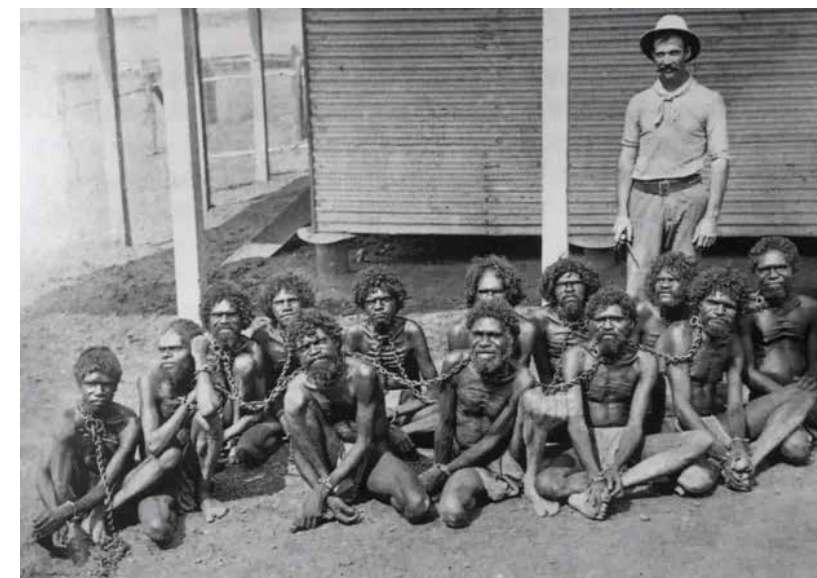
They do matter and always should have.

On the next two pages Phil offers a list of resources to stimulate our own thinking - and to use with students.

We have chosen three short videos to introduce the potential.

1. Archie Roach tells the story 'Took the Children Away'. It is his story. It is about the stolen generation, the children taken from their parents. He tells it in the most gentle manner. [\[Click on photo\]](#)

2. Stan Grant speech: ["My people die young in this country"](#). A moving introduction to the key issues about the Black experience in Australia.



3. Chapter 1: Restricted rights and freedoms in Western Australia.

Aboriginal people have faced discrimination for generations. Historically, control over Aboriginal people's lives in Western Australia was often enabled by laws that restricted their rights and freedoms.

This introduces the that history.

[\[Click on photo\]](#)



Learn More About Australia's First Nations People the Aboriginal and Torres Strait Islander People

What's it like to be an Aboriginal person in Australia today?

Many Aboriginal people often find themselves the only black person in the room, especially in Australia's cities. This resource helps people understand what that is like.

<https://www.abc.net.au/life/when-you-are-the-only-indigenous-person-in-the-room/10793748>

Support the Uluru Statement from the Heart

These organisations' websites offer detailed information about the Uluru Statement From the Heart and how people around the world can support it and the rights of Aboriginal Australians.

<https://ulurustatement.org>

<https://antar.org.au/campaigns/constitutional-recognition-0>

https://www.erc.org.au/constitutional_recognition

Resources for Teachers and Students

If you are a teacher or a student these online resources provide a comprehensive examination of **First Nations history and culture**, ideas for lesson plans, stimuli for discussion and ideas for campaigns.

<https://education.abc.net.au/home#!/topic/494038/aboriginal-and-torres-strait-islander-histories-and-cultures>

<http://www.aboriginalstudies.com.au/teacher-resources>

<https://www.creativespirits.info/resources/>

<https://humanrights.gov.au/education/teachers/bringing-them-home-2017>

https://www.erc.org.au/resources_for_schools

Something To Watch

Stan Grant's "**My People Die Young In This Country**" Speech. This is a moving speech by well-known Australian journalist and former CNN anchor Stan Grant, a proud Wiradjuri man from south-west NSW, reflecting on what it was like to grow up black in Australia, racism and finding a way forward for all Australians.

<https://www.youtube.com/watch?v=eA3UsF8yyho>

Something To Listen To

Archie Roach's "**Took The Children Away**" is a poetic lament that outlines the story of the Stolen Generations, Aboriginal children taken away from their parents.

https://www.youtube.com/watch?v=IL_DBNkkcSE

Paul Kelly & Dan Sultan "**Every day I hear my mother's voice**", a song about combatting racism and resilience reflecting on the life of AFL footballer Adam Goodes

<https://www.youtube.com/watch?v=j3OJ0kzSXQE>

Midnight Oil have released an album to promote the Uluru statement

See Website and You Tube "The Makkarata Project" - Midnight Oil

<https://www.midnightoil.com/the-makarrata-project-out-now/>

It includes new songs "First Nation", featuring Jessica Maubouy, and "Gadigal Land"; a reading of Uluru Statement from the Heart by prominent Aboriginal Australians and some great songs.

Take Action!

Australians for Native Title and Reconciliation are a great resource for campaigning and taking action. Visit these sites for some great ideas:

<https://antar.org.au>

<https://antar.org.au/campaigns/reconciliation>

Something Special To Read

Bruce Pascoe's Dark Emu is a compelling challenge to conventional thinking about Aboriginal life in Australia. He details the Aboriginal economy and shows how Aboriginal societies were not simple hunter-gatherer economies but sophisticated, with farming and irrigation practices:

Pascoe, B. Dark Emu, Magabala Books, Broome, Western Australia 2018

Thomas Mayer has written two books on the development and understanding of the Uluru Statement, after spending two years travelling the country visiting Indigenous communities big and small. Some great ideas for action in both!

Finding the Heart of the Nation— *Journey of the Uluru Statement towards Voice, Treaty, Truth* - published by Hardie Grant, Sydney 2019

Finding Our Heart - *A Story about the Uluru Statement for Young Australians.*



Expectations of school ?

Miguel Argibay

We used this painting by Miguel with the caption “what should they expect of school?” to illustrate Mick Waters’ article in ET [2].

This led to discussion about whether it was appropriate. These children are on the way to school in Argentina. They are poor and have a poor education far removed from the debates we were having about curriculum. Apologies.

We found his email challenging - so we share it here ...

Thanks for the Elephant Times and my picture of a girl and boy going to school on a horse ...

What parents and children expect of school is to have a hot meal once a day and learn some reading and maths. It is a very poor education for poor people. Teachers also get very low salaries. This kind of education will never be enough to give a future to these children.

It is important to explore the links between poverty and education. Nowadays when new technologies change so quickly producing knowledge and the need of technical skills, this means that the gap between rich and poor is getting bigger and bigger. These different lives lead to different perceptions of the world and to different beliefs. This effects not only how the world is seen but also what is understood and how people act.

It looks like everything is global but, though we all face global issues (climate, economics, health) there are different levels of knowledge, understanding and different tools to act for a better world.

Some groups have sponsors and are running very fast, but 80% of humanity plays in other stadiums, other theatres. They’ve never been sponsored, they never were trained, they lack information and they fight mainly for survival, and stick to tradition or religion to get some clear references and protection in a world that changes so quickly that no one can understand.

Miguel Argibay was a partner in several Tide~ projects.

He produced Basque and Spanish activities using the development compass rose.

He is now retired, lives in Vitoria, in the Basque Country.



The idea is that many groups in humanity feel harassed by different ‘storms’ they don’t understand and they can’t control.

Here you can imagine people suffering war or repression living between ruins, with nothing to do except looking for food and shelter. Or imagine refugees camps.

It is very difficult to claim that these groups will have a better future.

Children that live in poverty, violence and fear have very low chances to get an education and to understand the value of knowledge and the effort necessary to learn and study hard during several years.

Some journalists ask girls and boys in refugees camps what would they like to be, and they answer: *Doctor, Lawyer, Engineer, Artist, etc.* But this won’t be possible for 99% of those in such camps. **That is the reality.**



ET ~ thinking afresh?

The Elephant Times is about reflecting on issues, sharing ideas and thinking about the implications for teaching.



The murder of George Floyd and the world wide response of Black Lives Matter highlighted key issues of justice, equality and racism. This has been a theme for this ET magazine.

The **Windrush** scandal has come to symbolise the injustice of the government's "hostile environment" approach. It, along with much recent political debate, related for example to Brexit, has legitimised negative assertions and may even, as the new head of Runnymede Trust suggests, lead to a [white nationalist agenda](#).

We do not know if this will turn out to be the case but there are clearly those that have spoken out against the idea of even addressing the cause that BLM highlights. It has to be worth discussing. The lack of consensus adds to that need.

The government's cautionary, arguably negative, guidance warning about bias relating to BLM makes such a conversation more necessary but also more challenging. Why is there doubt that teachers will approach this professionally?

Robin Richardson [\[ET 2-28\]](#) helps us take stock of 2020. There are many opportunities but the question is - which way will things will go? Will BLM stimulate a new approach enabling us all to take stock or will it soon be forgotten?

2020 has given us much to think about afresh and hopefully the impetus to do so. We have had a very clear reminder that **we live in a global context** and that **uncertainty is a key concept**. The complexity of this has implications for how schools respond to what is going on in the world, the needs of learners, and approaches to learning.

Tide~ does not offer any simple answers but it does recognise the value of creating 'space' for teachers to engage with this complexity - and to make it more accessible to learners.

There are questions to follow up, e.g:

Can we build a positive disposition to division?

Rohini Corfield [\[p14\]](#) proposes a network conversation to explore Elif Shafak's book '**How to stay sane in an age of division**'

Are there ways to use the artefacts of history to engage with the issues?

This was Andrew Simons' question as he reminded us that we already knew about the significance of slavery to Birmingham, yet there is a lack of popular awareness. [\[ET 1-26\]](#)

What stimulus is needed to open up debate?

For us, this Banksy painting of a vigil candle and his statement were challenging. It got us thinking about different perspectives. Do we need a collection of stimulus images?

Should these debates be seen in the context of assumptions about education itself?

A number of articles feature this e.g: Mick Waters [\[ET 2-20\]](#) - "a curriculum that educates"; Jo Fairclough - [\[p18\]](#); "students leading their learning"; and Chris Durbin - "models for global citizenship" [\[ET 2-18\]](#)

The new **Tide~ Hub** seeks to facilitate creative opportunities to engage with such ideas.

For example ...

Birmingham will be the host to the Commonwealth Games in 2022.

"There is an opportunity to use the interest this will generate to stimulate learning about the Commonwealth. For example about its complex and contested history and the issues, such as climate change, that face member countries now."

The Tide~ Hub is working on plans to enable teacher creativity in Summer 2021, with a view to producing an ET Publication in the Autumn to support work in schools in the build up to the Games.

[Please register your interest](#)



At first I thought I should just shut up and listen to black people about this issue.

But why would I do that?
It's not their problem. It's mine.

People of colour are being failed by the system. The white system. Like a broken pipe flooding the apartment of the people living downstairs. This faulty system is making their life a misery, but it's not their job to fix it. They can't - no-one will let them in the apartment upstairs.

This is a white problem. And if white people don't fix it, someone will have to come upstairs and kick the door in.

