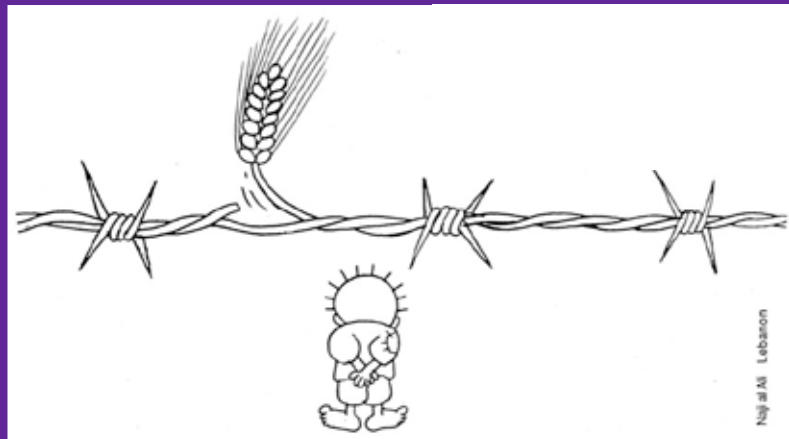


ET 2.4

Connecting Dialogues

How do we know ?



The Elephant Times

Tide~ on-line magazine

Issue 2.4 : April 2022



The **Elephant Times [ET]** magazine is a Tide~ network initiative

Website: www.tidegloballearning.net

It is edited by **Jeff Serf and Scott Sinclair**.

We have taken on this voluntary role as Tide~ Trustees.

For this issue - Dorit Braun and Andrew Simons joined the ET Edit Team.

Thanks also to Clive Harber.

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To make proposals for future ET articles

please email us: elephant.times@tidegloballearning.net

The pamphlet '[A new vision for 2021](#)' outlines the current plan to revitalise Tide~ creating a sustainable Network Hub to facilitate the voluntary work involved.

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On each page:

< Click on The Elephant Times to go to the Tide~ website.



Elephant Times 2.4

How do we know?

April 2022

The question: **How do we know?** became the theme for this ET.

The idea evolved from discussions about the need to review what we hope learners will gain from a better understanding of the Commonwealth.

- ☐ How do we avoid just creating another 'single story'?
- ☐ How do we prioritise enquiry learning, enabling learners to generate and then investigate their own questions?

This ET magazine builds on the proposals about 'Commonwealth Awareness' explored in ET 2.2 and ET 2.3 ...

[ET 2.2 Commonwealth Awareness?](#)

[ET 2.3 Commonwealth Connections 'Three people - Three life stories'](#).

See also Elephant Times supplement ...

[Birchfield ~ Commonwealth Connections](#)



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

Click on [underlined](#) text to go to other websites.

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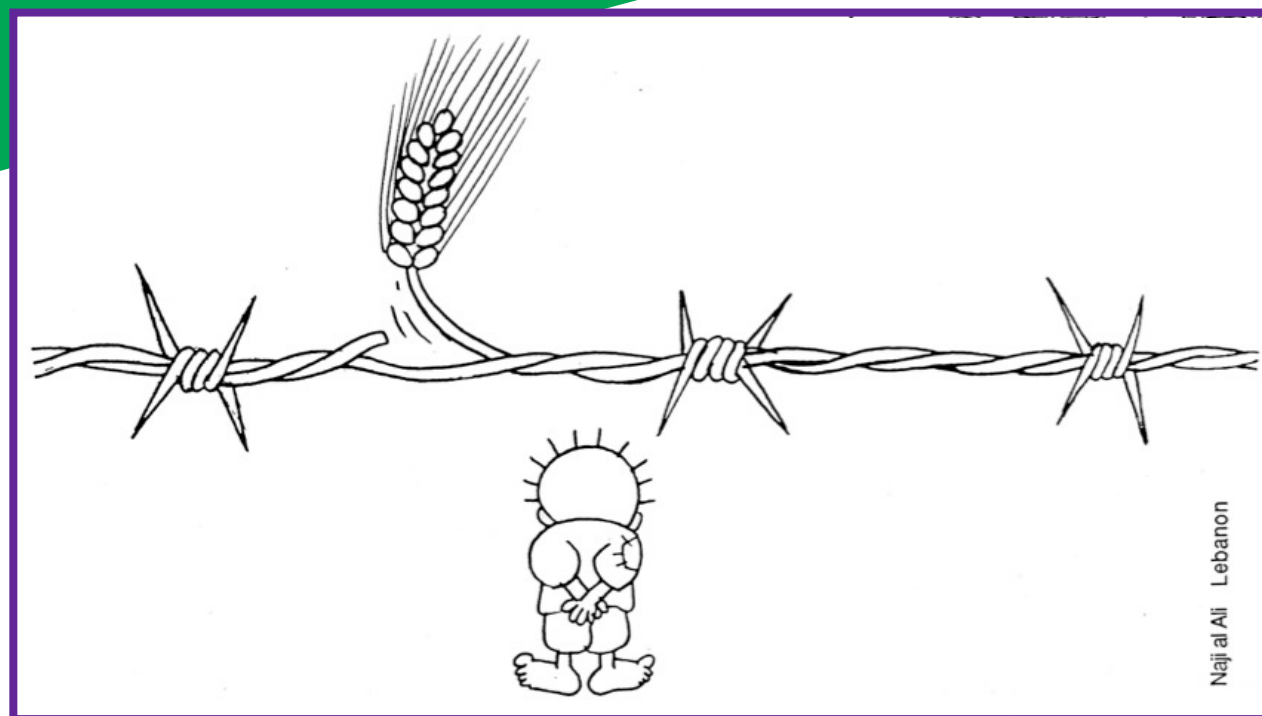
Until then the Elephant Times is only available on the Adobe site.

[ET 2.1 The Global Pandemic.](#)

[ET 2.2 Commonwealth Awareness?](#)

[ET 2.3 Commonwealth Connections 'Three people - Three life stories'.](#)

How do we know?



Cover image. Cartoon by the late **Naji al Ali**. It is nearly 35 years since he was shot in London for the questions he asked.

Hanzala, who features in many of his cartoons, is looking on - wondering what is going on - thinking of questions to ask.

His story featured in the DEC/Tide~ publication: [Thin Black Lines](#)

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The danger of a single story ...

How do we know - unless we reflect on what we are doing?

Many ET readers will be familiar with the TED Talk by novelist Chimamanda Ngozi Adichie. She tells the story of how she found her authentic voice, and warns that if we hear only a single story about another person or country or issue, we risk a critical misunderstanding.

If you have not seen the video we highly recommend it.
If you have, then it is worth a revisit with the question: **How do we avoid new work on Commonwealth becoming another 'single story'?**



How do we avoid just inventing a new single story ...

- ☐ about Birmingham?
- ☐ about the Commonwealth?



The Commonwealth

Birmingham is hosting the Commonwealth Games in 2022.

The Tide~ Connecting Dialogues initiative is taking the opportunity to use the interest generated by the Games to stimulate learning about the Commonwealth.

- ☐ Where did it come from?
- ☐ Where is it going?
- ☐ How do we build an awareness of its complex and contested history?

Inspired by the debates Sathnam Sanghera raises in 'Empireland', Tide~ is exploring the proposition that there is a need for a '**Commonwealth Awareness**' approach.

This should seek to enable all learners to engage with the importance of this history without being overwhelmed by it or pushed into taking sides [either way] based on a 'culture war' approach, and very little learning.

FORWARD TOGETHER - Birmingham's motto revitalised in a sculpture - all pulling together

The 2021 Euros & questions of racism

How do we know - if we don't question what seems to be going on?

The death of George Floyd moved very many people from different backgrounds, across the world, to raise concerns about racism. Yet even a symbolic gesture like 'taking the knee' became the focus for division.

- ❑ How do we generate open discussion about these matters?
- ❑ How do we avoid trivialising the issues - as part of a 'culture war'?

The Government indicated that Black Lives Matter should not be promoted in schools. There was a risk that schools interpreted this to mean they should not discuss the issue at all. To do this, we would suggest, is to fail to meet young people's learning needs. An understanding of the cause is fundamental, if not BLM the organisation as such.

We illustrate the dilemmas by looking at what happened at the European Football Championships in summer 2021. Events suggest that **anti-racist sentiments are more widely held than seems to be assumed by some politicians and some media.**

A row began over the decision of the England team to 'take the knee'. It soon escalated. The Home Secretary condemned the decision as 'gesture politics', and did not condemn people booing their own team, saying it was a matter of personal choice. As the situation became more inflamed, a leading footballer, Tyrone Mings, intervened on social media. [See p 7]

It soon became clear that the matter was more complex. As educators it is vital that we allow students to explore complexity, and that we avoid falling into the trap of fighting what might be mythical 'culture wars'.

Social media can give voice to distorted messages. We need to provide opportunities for students to consider more nuanced views and develop skills to critically assess messages, wherever they come from.



You don't get to stoke the fire at the beginning of the tournament by labelling our anti-racism message as 'Gesture Politics' & then pretend to be disgusted when the very thing we're campaigning against, happens.

Link: [Tweet: Tyrone Mings - England international and Aston Villa footballer](#)

Social media has been a key resource in giving our players a platform and has been a positive tool in so many ways. In fact, I feel like this generation of England players is closer to the supporters than they have been for decades. Despite the polarisation we see in society, these lads are on the same wavelength as you on many issues.

There are things I will never understand.
Why would you tag someone in on a conversation that is abusive?
Why would you choose to insult somebody for something as ridiculous as the colour of their skin?
Why?

Unfortunately for those people that engage in that kind of behaviour, I have some bad news. You're on the losing side. It's clear to me that we are heading for a much more tolerant and understanding society, and I know our lads will be a big part of that.

Link: [What is national pride?](#)
from Gareth Southgate's article [Dear England](#)

First they took on the England team. Then they lost. And now, in their infinite wisdom, they're taking on the Royal National Lifeboat Institution (RNLI). They're going to lose that too....

They made two mistakes. The first was setting themselves up against the national football team, which is a frankly insane thing to do, but becomes more insane when they reach the finals of an international tournament. The second was to forget that the public is anti-racist. You can motivate people to the right on immigration, free movement and asylum. But when it comes to basic anti-racist sentiment, the vast majority ascribe to it.

Link: [Ian Dunt writing in politics.co.uk Weekly Review](#)

The 2021 Euros

Every day we are presented with news which can confuse, anger, baffle, even frighten. Information or ideas that are contested are all too often reduced to simplistic slogans.

In this context attitudes to race, both historically and today, are important. They are also core to the suggestion that we should develop 'Commonwealth Awareness'. There is a need for approaches that enable students to review messages and consider possible underlying attitudes.

The Euros 2021 illustrated how over-simplifying complex ideas can quickly lead to division and polarised argument. Argument that, even in the classroom, does nothing to help understanding.

Political leaders often suggest certainty rather than explaining dilemmas and difficult choices. They imply 'right answers' to what are complex issues. In these circumstances exploring such complexity can seem controversial.

However, for young people to **become thinking and engaged citizens** it is vital that they are encouraged and supported to engage with complexity, and to consider their own values in relation to the different positions taken on issues such as those raised by the Euros 2021.

Such ideas are core to the **Tide~ Connecting Dialogues** initiative - soon to be launched.



Taking the knee is not about a political view - not, as some say, about Marxism.

It is about ending inequality.

Image from Mirror Newspaper online.



Danny Lawson's photo captures the support for Marcus Rashford after comments were written on a mural in Withington, Manchester.

Euros 2021 - Useful Stimulus Materials

Ipsos Mori Opinion poll

Articles about the opinion polls: [New Statesman](#). [Sky News](#).

Focus group enquiries. [Dousing the flames](#).

An Explanation of taking the knee, its origin and meaning - [from iNews](#)

Opinions [See page 7]:

- ◇ [Ian Dunt in 'politics.co.uk'](#)
- ◇ [David Allen Green](#)
- ◇ [Gareth Southgate 'Dear England'](#) – on the question of National Pride.



Colonial Legacy ... and its echoes in a technological world

David Hunt

*How do we know - If we don't
question what seems to be going on?*

As a specialist in computer science education, I embraced the opportunity to think about decolonising the curriculum with my colleagues across the spectrum of school subjects. I immediately hit a barrier, as most of our computing history took place in post-colonial times. Indeed, Ali (2014, 2016) asks whether computing needs to be decolonised at all!

Although computing is a modern phenomenon, he argues that it bears the systemic traces of a colonial legacy with reference to its dominance in the modern world.

However, I would like to explore this topic through a different lens. If school pupils are to learn about the impact of empire and the Commonwealth across a range of subjects, I would argue we can use these cross-curricular links to inform our understanding of capitalism and the abuse of power that drives the relentless pursuit of technology ... as it itself is driven by technology.

The computing curriculum demands that pupils engage with ethical, cultural and environmental impacts of digital technology.

This requires pupils to think about the wider implications of introducing technological advances into society and is perhaps an area of the computing curriculum that is marginalised, as the breadth of the topics is vast.

It is important for learners to make links between the concepts of power, equity and bias by considering case studies that tell the stories of the people at the extreme ends of this power divide.

David Hunt

PGCE Computer
Science Subject Leader

School of Education,
University of Worcester



The Elephant Times [24]

Inequality

The Caribbean sugar plantations of the 18th century provided Britain with most of its sugar. The crop was harvested by slaves and the plantation owners became super-rich (Petley, 2018). The parallel story in our modern world might include exploring the manufacture of the iPhone worldwide.



Foxconn - assembling iphones

Foxconn - suicide nets



In January 2022, Apple became the first company in the world to reach a valuation of 3 trillion dollars (Balu and Randewich, 2022), yet there are numerous examples of workers having to tolerate poor working conditions. For example, workers' dormitories and dining rooms in Foxconn's (assembler of iPhones) Chennai factory did not meet minimum standards (Varadhan and Ghosh, 2021) resulting in many workers being hospitalised for food poisoning.

Merchant (2018) describes the Foxconn factory that peaked with 450,000 workers who protested about the working conditions, with some taking their own lives. There were 14 suicides in one year. The company's response was to install nets on the outside of the buildings to catch falling bodies! In recent times, Apple has tried to address low morale in these factories by increasing wages. Despite working for 14 hours a day for 6 or 7 days of the week, the employees now earn around £220 per month (Owen, 2019) in many of Foxconn's 45 plants across China.

The appetite for consumerism in Britain has not diminished over time, whether demanding sugar in the 18th century or the latest technology in the 21st century. This provides an opportunity for comparison to consider the ethics of a system where the wealthy get wealthier through exploitation of impoverished workers.

Photos: - Karen Dias [NBC]; - Jason Lee [Reuters].

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Tide on line magazine



E-waste

Consumerism drives the innovation and manufacture of new technologies which presents new challenges in our modern world. In the UK, the average lifespan of electronic devices is two years, reflecting our desire as a society to acquire the latest gadgets.

Electrical items should not be put into landfill as they can leach toxic chemicals into the ground and waterways which threaten the environment and ultimately human health. We in the UK currently dispose of about 1 million tonnes of electrical items a year.

The Waste Electrical and Electronic Equipment (2013) (WEEE) legislation places a duty on UK householders to dispose of equipment responsibly if it is marked with a crossed-out wheellie bin symbol. Consumers have two options; there is a take back scheme, where items can be returned to the original distributor or they can be disposed of at a local household recycling centre.

Although there are laws in the UK governing the disposal of e-waste, the collected items are often shifted to low-income countries that do not have such strict regulatory regimes. This can result in toxic dumping grounds being created elsewhere, transferring the risk away from the country of consumption. Ultimately, we all live on one planet (Akram et al., 2019).

Little (2020) engaged in research in Ghana that empowered local citizens to document their lived experience in a toxic e-wasteland by photographing their lives. He acknowledged that this alone would not solve the problem, but it may be a powerful way to expose these practices to learners and the world.



Images from Agbogbloshie Ghana.

Photos:

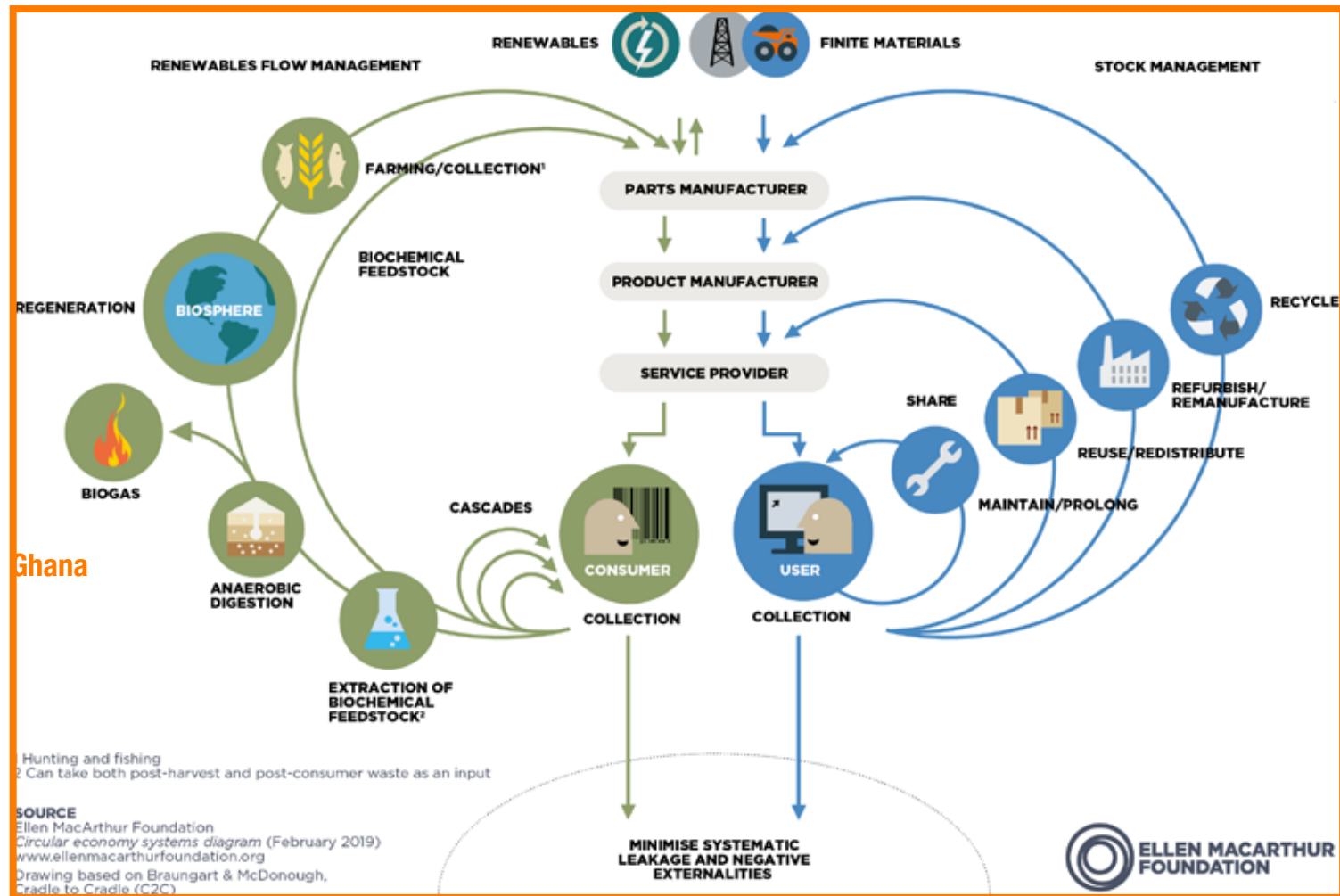
- Muntaka Chasant [Wikipedia];
- Friedrich Stark [WIRED].

Toxic smoke from burning electric cable to retrieve the copper.



Education

As educators, we have a responsibility to inform and empower the next generation. If we can develop an empathy in our pupils through discussion of current practices in a global context there may be some hope that we will be able to create government and a society that strives for equity amongst its citizens. This aligns perfectly with the ambition of the UN sustainability goals (United Nations, 2015).



How do we enable learners to engage with different possibilities about how things could be organised?

See for example Ellen MacArthur describing the basics of a circular economy approach.

To see video click on image



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If we don't remember - How do we know?

Rachael Moore advocates the use of recruitment posters and war memorials as a stimulus to discussing the role of soldiers from the Empire in World War 1.

What is now known as The Commonwealth played a key role in the First World War, both in terms of geographical location, and by providing soldiers and labourers. Over 3 million men from across the British Empire signed up to fight for a country which to them had been a distant association of belonging. This included over 1 million from India.

In our classrooms we find children with exciting and diverse heritages that are linked to these soldiers, and to countries across the Commonwealth. It is essential that these pupils can see themselves in our history.

Britain had a long history of using colonial forces in defence of her colonial interests, but when recruited to fight on European soil the idea of 'race' meant that military policy made their combatant roles in France and Belgium less clear cut. Military policy in the early 20th Century remained steadfast in its rigour, ensuring military personnel from the Empire were categorised.

Racial theory meant sinister divisions were imposed on those from the colonies – men were seen as warlike or not. This was evident in British military categorisation of forces where soldiers from Northern regions of India, the Punjab and Nepal were categorised as warlike soldiers and, therefore, were quickly given a combatant role as suited to 'warrior' roles.

Those soldiers from other colonial areas, such as the British West Indies, were initially given non-combatant roles that were deemed more suitable to their perceived nature.

Rachael Moore

**School of Education,
University of Worcester.**

**With support from
her teacher trainee
students.**



The Elephant Times [2.4]

Recruitment posters

A few examples. There are many more to be found online.
A focus for discussion or the start of an enquiry.



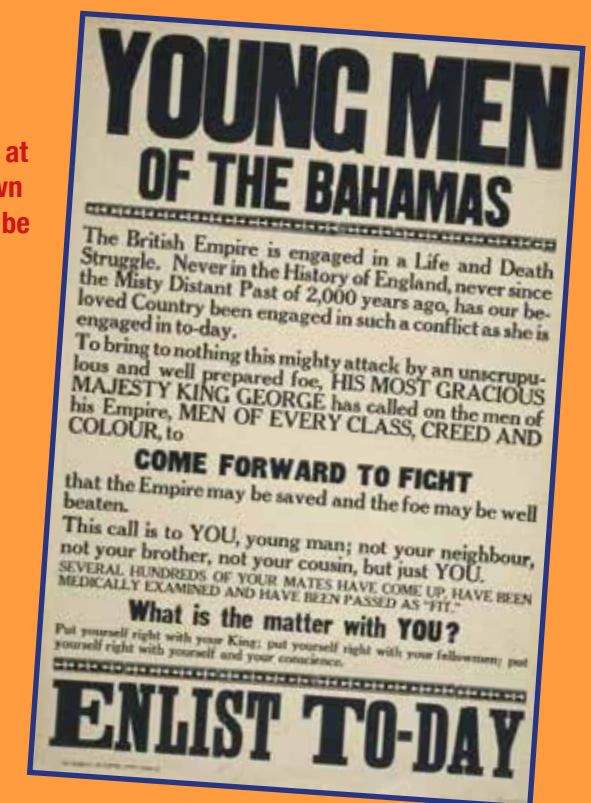
This Indian recruitment poster was produced with space at the bottom, so that each region could add text in their own language. This made the poster very flexible, as it could be adapted to meet the needs of different areas.



Canadian recruitment poster, 1914.
French translation reads: 'French Canadians, enlist!
England, the bulwark of our freedoms, is being
threatened. Will we remain aloof?



1915 – World War 1 recruiting poster urging South Africans to arms. The image of the dead nurse is used to provoke an outcry about German brutality and motivate men to sign up.



Poster from The Bahamas. When war broke out in 1914, the British colonies in the West Indies quickly pledged their support to Britain in men, money and materials.



Smethwick in 2018. The unveiling of 'The Lion of the Great War' commemorating the contribution of Sikh soldiers in World War 1.

Express & Star November 2018



It was only when British forces continued to experience devastatingly high losses that the British Colonial forces were required to take wider and more combatant roles, for example, on the Western Front.

The war was hugely transformational for those soldiers who had left their homes and travelled thousands of miles to fight. Innumerable British colonial soldiers lost their lives on the battlefield and many more were left with injuries that would impact their futures. Alongside this was the impact that the war would have on the lives of those people, in India and Africa for example, who had lost fathers, husbands and sons fighting on a different continent. The memorialisation of these

losses was the responsibility of the Imperial War Graves Commission. Throughout the 1920s and 1930s it worked tirelessly to commemorate those who had died in "the war to end all wars". As the name implies this was to include all of those men and women who had fought and died – colonial forces included. An example of this is India's **Neuve Chapelle** memorial near Lille in France [photo]. 4,700 Indians died on the Western Front.



Jatinder Singh, President of Guru Nanak Gurdwara speaking in 2018 at the unveiling of a commemoration statue in Smethwick .

[See video of the sculptor reflecting on the statue's significance.](#)



Not long after, the statue was vandalised with the words 'Sepoys No More'. Sepoys is a term given to professional Indian infantry men. This is a testament to the misunderstanding and prejudices that surround the legacy of Empire contributions.

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Tide on line magazine



Photo: Rob Pinney See <https://www.robpinney.com>

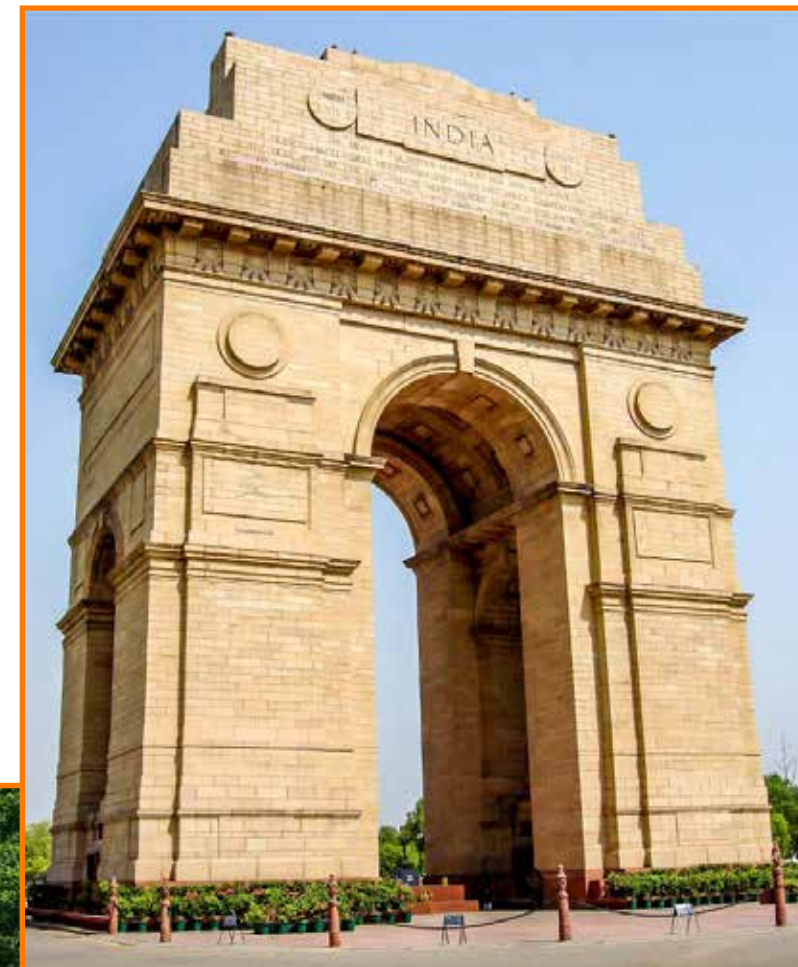
It took until 2017 for the contributions of African and Caribbean servicemen to be recognised.

The memorial, which is located in Windrush Square, Brixton, is testament to the thousands of soldiers who contributed to the war effort in both world wars.

The location was chosen specifically to acknowledge the returning airmen who travelled on the MV Empire Windrush in 1948 to live in the country for which they had served.

A Guardian survey (2020) of 50,000 British students highlighted the lack of acknowledgement in the current British curriculum of the Empire and the contributions that the Commonwealth and countries of the Empire had made. Only 9% of GCSE History students were engaged in studies which explored the British Empire or its impact. This illuminates the problem that the curriculum as it stands does not represent a fair reflection of the demographic of our classrooms. As educators it is important to consider why these memorials have taken so long to be created – what does this say about the importance we have placed on the contributions of people from parts of the Empire over the last 100 years? What message does it send to their descendants who are, and have been, in our classrooms? **Why are Empire and Commonwealth not studied more widely in our schools?**

By considering a range of memorials we can introduce the wealth of contributions men and women have made to the assurance of democracy and diversity in Britain today.



Top: Hungarian memorial in the village of Vácrátót. The statue depicts a family of four with the father missing ... cut out as a silhouette.

Middle: India Gate, New Delhi, dedicated to the troops of British India who died in wars between 1914 and 1919.

Bottom: The Cenotaph, Whitehall, London.



Non-Violent Action - A Force for Change

Helen Griffin

*How do we know - unless we connect
-- then & now -- here & there?*

Helen Griffin reflects on the process of working on a new online resource: **Non Violent Action - A Force for Change**.

I have been involved in Global Education for many years as a primary teacher then at DEC's [in Derby and now South Yorkshire]. **I know the huge importance of providing understanding and experience which engenders hope in our learners in the face of massive global issues and crises.**

Providing opportunities to learn about how people have made change happen and learning how to take action is an essential aspect of global learning.

The project **Non-Violent Action: A Force for Change** set about working with groups of teachers to create learning materials that let learners aged 8-14 into the well-kept secret that change is possible without military intervention or violent conflict.

Choosing examples of successful non-violent campaigns from so many available over the last century was challenging. We chose case studies that young people could relate to. For example, how a **14-year-old Dane sparked Danish resistance** during occupation in WW2 and also those that had a connection with the UK such as **Indian Independence**.

As well as providing an alternative narrative to the prevailing militaristic one, we also tried to counteract the idea that only special individuals or leaders such as Mohandas Gandhi and Martin Luther King can initiate change.

Helen Griffin

Development
Education
Centre
South Yorkshire.



The Elephant Times [24]

'The children responded very positively to all of the Non-Violent Action sessions, and the case studies promoted a lot of detailed discussion. By the end of the project, the class were motivated to bring about changes they wanted to make in the world, and were knowledgeable on the different types of non-violent action they could use to achieve this.'

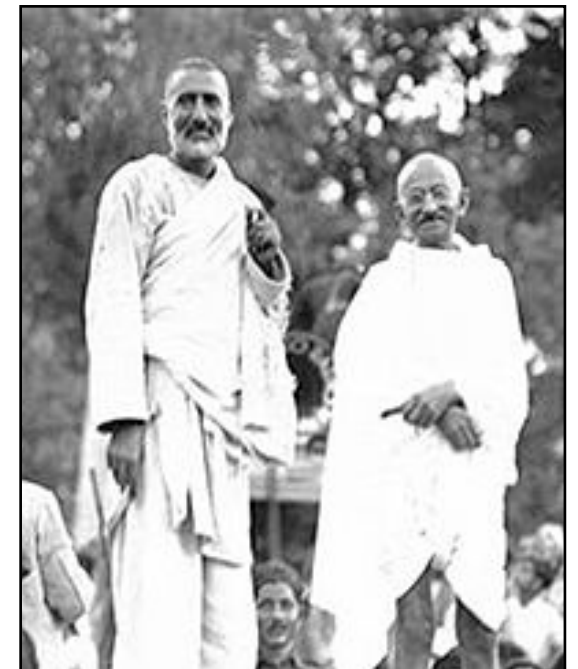
The activities were pitched well to the age group and the mix of modern and older case studies meant the children were engaged. All children could articulate how each lesson linked to non-violent action and the aim of creating more tolerant attitudes in the world. The class continued to use their knowledge from the sessions and link this across subjects and to current news events.'

Rebecca Conway, Y6 teacher,
St Catherine's RC Primary, Sheffield

What is rarely known about and little taught are the mass movements for change involving many ordinary people behind both of these figures and many other resistance movements that have been successful in non-violently campaigning for rights, the environment and democracy across the world. **The danger of only focusing on the heroic figures is that many of us can feel that we are too small and too ordinary to make a difference.**

There were also considerations relating to equality issues - in the **Indian Independence** materials the Salt March led by Gandhi is included but also the Pashtun Muslim Non-Violent Army or Khudai Khudmatgar, which is less well known and challenges prevailing views of Islam in the UK.

The important role of women is highlighted by the inclusion of the **Chipko Movement** in India and the **Green Belt Movement** in Kenya.



Abdul Ghaffar Khan with Gandhi.
They had a vision of a Hindu-Muslim India.

**"Given a just cause, capacity for endless suffering,
and avoidance of violence, victory is certain."**

Mohandas Gandhi

It was recent participation in non-violent direct action during the **Sheffield Street Trees protests** that gave me the deeper, experiential understanding of the importance of action for engendering hope. I had a strong feeling of 'the courage of my convictions' when I stood on the wall with a few other people holding onto park railings beneath a street tree which was in the process of being felled.

Nothing could move me either literally - the painful prising of my fingers by a security guard - nor intellectually or morally.

I knew that there was no other way of saving a tree of great value to the street, the city and all its living beings. I also discovered the deep negative emotional impact of being manhandled in this way, coupled with the sense that the only antidote to despair was my own action with the, so valuable, support of other people cheering me on. I came to realise that the only way of finding a little light through the cloud of climate breakdown hovering over me was through acting with others.

These experiences were the backdrop to an interest in non-violent change, that funding from the Joseph Rowntree Charitable Trust turned into the project. I was able to read some of the research available on the efficacy of non-violence.

Erica Chenoweth provided a striking introduction to the field for me. Sceptical of pacifism she was challenged to prove that non-violent action wasn't as effective as using violence and ending up finding out that the opposite was true. Through an extensive study of 323 violent and non-violent resistant campaigns between 1900 and 2006 she found that, conversely to what she had believed, non-violent campaigns were twice as likely to achieve full or partial success as violent campaigns. Her TED talk is a good starting point for your own thinking.

Gene Sharp, another researcher in the field, also provides an analysis of how to succeed non-violently. His book '**From Dictatorship to Democracy**' where he lists 198 methods of non-violent action has been translated into 31 languages and used by people all over the world since its publication in 1993.



Further reading unearthed countless examples of people from all over the world over the last century successfully making changes in relation to democracy, justice, equality and the environment.

The Non-Violent Action: A Force for Change lesson plans.

For an explanation of how Philosophy for Children P4C is used by the project see video. <https://vimeo.com/646864149>

A **national dissemination conference** will be held in Sheffield [24 June 2022].

For more information about the project, the conference or the lesson plans please contact helen.griffin@decsy.org.uk

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Played in England, made around the world - exploring the origins of Badminton

Kimberley Hibbert-Mayne, Charlotte Ross & Dave Woodward



This article and resource aims to inspire physical education teaching activities and seeks to explore the role of sport in the Commonwealth by:

- ❑ Including socio-cultural issues in core PE contexts without loss of the physical focus of the subject.
- ❑ Exploring how the range and content of our physical education curriculum is rooted in the Commonwealth and Empire.
- ❑ Challenging thinking regarding PE practice with a focus on Equality, Diversity and Inclusion.

The 2022 Commonwealth Games in Birmingham will provide a subject-specific opportunity to build pupils' confidence, knowledge and understanding of a variety of cultures that influence physical education.

Kimberley Hibbert-Mayne, Charlotte Ross and Dave Woodward.

Secondary PGCE Physical Education Tutors - School of Education, University of Worcester.

There is potential to acknowledge the past, the role Empire has played in shaping modern sport and challenge the thinking around the identity of sports currently played in Britain.

Recognising and tackling the past will enrich our understanding of future practice. Sport and Commonwealth are integrally interlinked like no other curriculum subject area due in large part to the Commonwealth Games.

It is thought that modern Badminton originated in India during the colonial period towards the end of the 19th century (Ham Lim & Aman, 2017). However, there is evidence of the game played all over the world and as long as 2,000 years ago.



Commonwealth Games 2018 Gold Coast, Australia

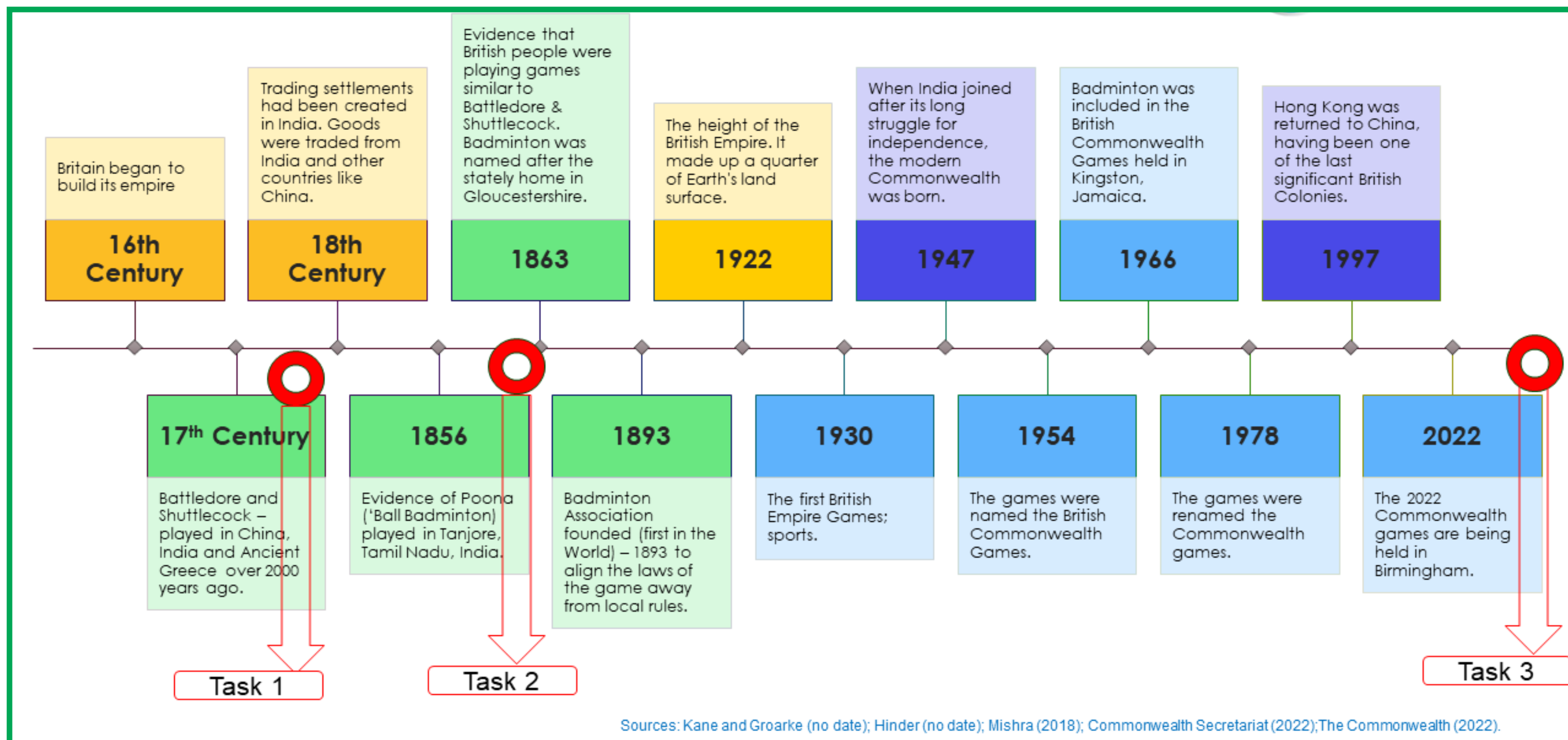
Its name, taken from Badminton House in Gloucestershire, doesn't reflect the sport's diverse history.

Much of the contemporary physical education curriculum in our schools is a consequence of colonisation (Williams, 2014) and current viewpoints ignore the perspectives from other cultures around the world (Fitzpatrick, 2009).

This resource will give physical education teachers the inspiration and confidence to broaden their social-cultural roles in education. By including references to the British Empire, trading settlements and the Commonwealth, the resource provides plentiful opportunity for cross-curricular links with the History National Curriculum. It also provides pupils with prerequisite knowledge and skills useful for contemporary issues in subsequent examination physical education courses.

Most importantly, it offers educational and meaningful opportunities to celebrate diversity and a variety of cultures through the history of a much-loved sport.





[Click here to download a pdf featuring the activity introduction \[above\], the three task cards \[page 30\] and teacher notes.](#)

The resource centres around the concept of cognitive dissonance, offering students new information that might shift their perceptions, attitudes, and behaviours (Festinger, 1957; McGrath, 2020).

The new information is gained through students playing badminton as per history and considering its origins as a popular feature of physical education lessons and the forthcoming Commonwealth Games.

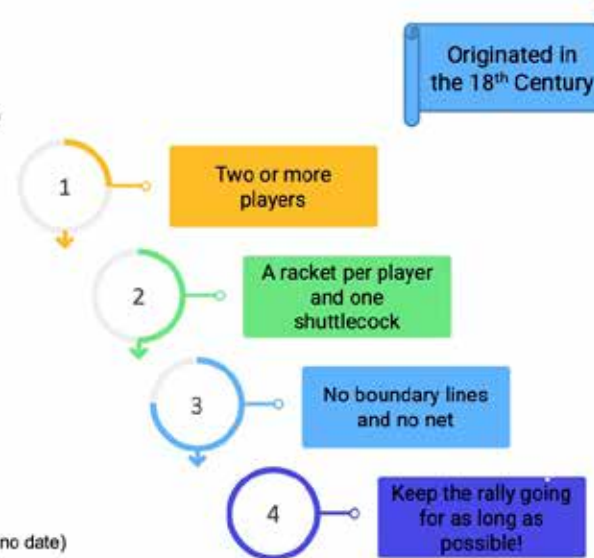


TASK CARD 1

The Game of Battledore and Shuttlecock



Battledore and shuttlecock played at Badminton House. (Hinder, no date)



Originated in the 18th Century

Challenge!

Can you stand further apart?
Can you hit the shuttlecock higher?



TASK CARD 2

Poona aka 'Ball Badminton'



Badminton Madras in 1874. (Hinder, no date)



Originated in the 19th Century

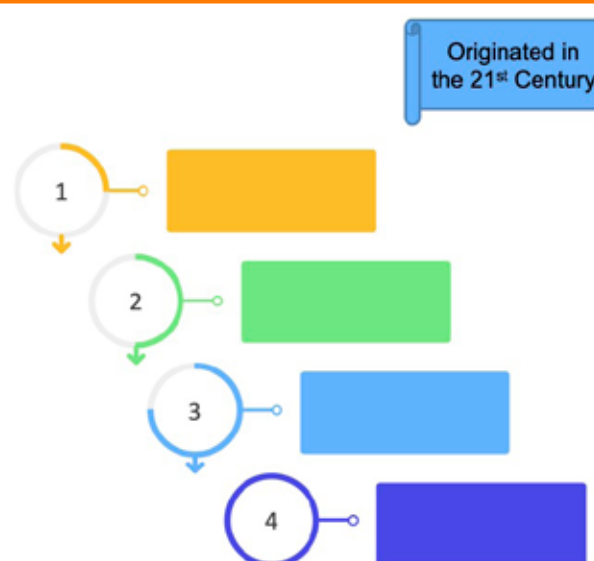
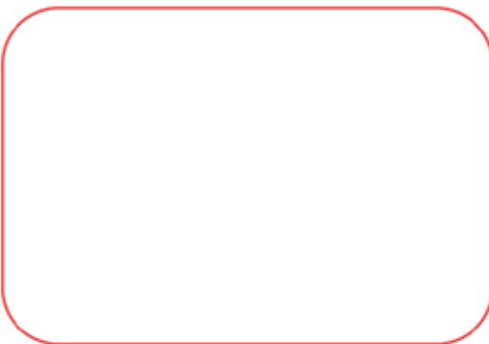
Challenge!

Can you think why the game would be played to 35 points?
What difference would it make to the game playing with less players?



TASK CARD 3

Future -



Originated in the 21st Century

Challenge! :



Further, students will develop their skills as sports historians through questioning, discussion and cooperative learning. Embedding a context-specific perspective will help students align the importance of the content through cross-curricular links with history and engaging with the underpinning theory of the examination physical education options in their school.

Components of Bloom's revised Taxonomy (Krathwohl, 2002) in the resource will encourage students to evaluate and analyse the history and development of badminton. This includes being able to create their versions of the game.

This will support students to think critically and creatively about the Commonwealth's history, sport and heritage.

(Pill and SueSee, 2017).

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How do we know ... if we don't seek questions to ask?

There is an endless amount of information about the Commonwealth. It has the potential to get in the way of improved understanding. This is an opportunity to develop the skills to ask questions, to prioritise them and then to consider which are the most important to follow up. **Such learner generated enquiry** can also have the advantage of individuals, or groups, focusing on different aspects, or in this case different countries. The **Development Compass Rose** is a tool for generating enquiry questions.

[See student stimulus including blank compass rose](#)



Commonwealth Countries ...

Africa

Botswana
Cameroon
Eswatini
Gambia, The
Ghana
Kenya
Lesotho
Malawi
Mauritius
Mozambique
Namibia
Nigeria
Rwanda
Seychelles
Sierra Leone
South Africa
Tanzania, United Republic
Uganda
Zambia

Asia

Bangladesh
Brunei Darussalam
India
Malaysia
Maldives
Pakistan
Singapore
Sri Lanka

Pacific

Australia
Fiji
Kiribati
Nauru
New Zealand
Papua New Guinea
Samoa
Solomon Islands
Tonga
Tuvalu
Vanuatu

Caribbean & Americas

Antigua and Barbuda
Bahamas, The
Barbados
Belize
Canada
Dominica
Grenada
Guyana
Jamaica
Saint Lucia
St Kitts and Nevis
St Vincent & The Grenadines
Trinidad and Tobago

Europe

Cyprus
Malta
United Kingdom



The Commonwealth - some starter questions exploring our own thinking about the scope of Commonwealth Awareness.

[This video](#) offers a useful, if rapid, overview of the Commonwealth for our own briefing.

The potential for in-depth learning is considerable. Curriculum priorities will determine the focus you choose. However we propose that it is useful to see that choice in the context of a range of questions such as those asked here. Clearly there are more.

History, for example, has a significant role but that cannot be limited to those 'doing' History. It is vital to building an awareness across the curriculum.

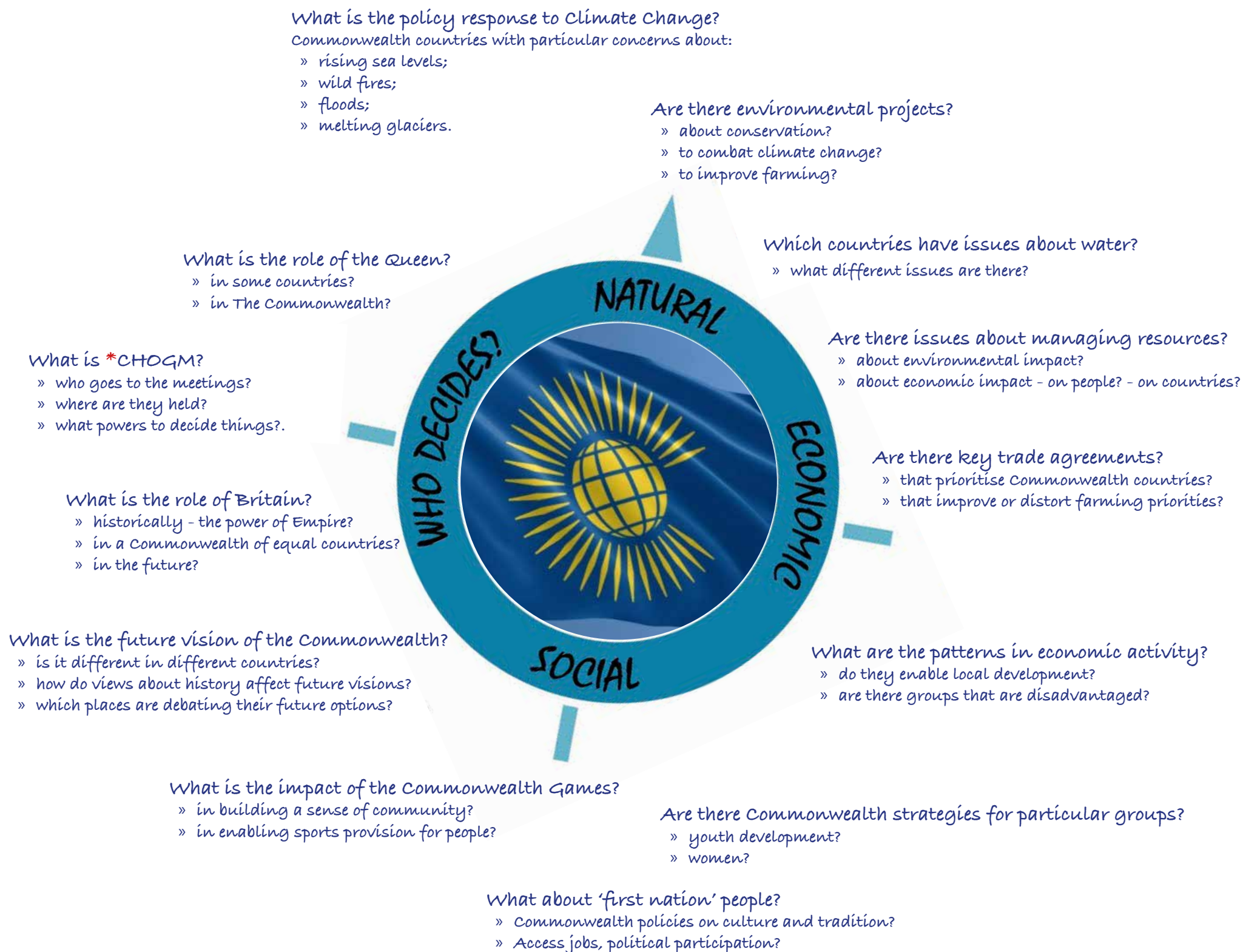
There is also, as we suggest on page 32, the problem of too much information getting in the way of an approach that explores different perspectives and enables student generated enquiry.

<https://thecommonwealth.org> - This website offers core background - it may seem to offer answers - but perhaps we need to take care about that. It is about the Commonwealth including sections on: Small States, Young People, Climate Change, Trade.

<https://thecommonwealth.org/our-member-countries> Has core information on each country including basic statistics, and maps. It also features particular Commonwealth involvement and web links to key local websites in each country.

It offers a useful starting point for student enquiry about a particular country - to build up the key information that can then be the basis for a further web searches using, for example, local newspapers.

The Commonwealth - Some starter questions for teachers.



*CHOQM Commonwealth Heads of Government Meeting



On being Irish ...

Marie Hartley

Marie Hartley responded to the article in ET 5 proposing a new initiative using the publication 'Half the Lies are True' as a starting point. Her reflections also highlight a more personal dynamic.

I am a retired secondary school teacher of English. I loved both my subject, and the profession of teaching.

Although it was unusual for me to use anecdotes from my life as exemplars in the classroom, one day, because it was relevant, I told a group of bright, alert Year 11 students a story about my father, a Dublin boy, a Catholic, who, at the end of sixth form, wanted to study civil engineering at university.

He and another student attended for interviews and judged that the "Protestant university", Trinity, was superior to the "Catholic university" for their subject. They were both admitted, upon which, hearing of it, the Bishop wrote a letter to all priests in the diocese, ordering that it should be read from the pulpit at Sunday mass. The boys were denounced.

My students were perplexed. Surely one's religion, even all those years back, did not matter? They were intrigued, but their ignorance about Ireland was boundless.

Has anything changed in the last fifteen years? How much of the treasure trove of Irish writing is taught in our schools?

The story of my father continued with his forsaking Ireland, working for the British in World War II, and subsequently. **I was brought up to think of Ireland as a strange, unaccountable place, primitive, a place where peasants, trousers tied up with string, waved, amazed, at passing cars, and lived, not by chronological time, but by diurnal rhythms.** The Irish were alien and a touch fey. They drank a lot, dug peat, told stories and did not have proper roads.



Ireland & Britain

In December 2021 it was 100 years since the Anglo-Irish agreement that led to the Free State a year later.

The Tide~ Connecting Dialogues initiative plans to use this opportunity to consider the potential for learning about global issues by focusing on **our most local international relationship.**

Michael D. Higgins [The Irish President] recently suggested:

"Only by remembering complex, uncomfortable aspects of Britain and Ireland's shared history can we forge a better future."

[See article from The Guardian](#)

This has common ground with some of the thinking about Commonwealth Awareness

Half the lies are true was published some 35 years ago as a follow-up to a event that brought education practitioners together from both sides of the Irish Sea. We are inviting people to revisit this book as a stimulus to thinking about current awareness.

How do we see these matters 35 years on?

In partnership with 80:20 DEC/Tide~ set up a project bringing students from Birmingham, Belfast and Dublin together to share experiences through a series of workshops and conferences.

This project evolved over four years involving other partners and issues. It also focused on the build up to the Good Friday Agreement. See [Let's Talk Review](#).



We plan to develop a special issue of ET with 80:20 in Ireland to explore these ideas. Please email us to make suggestions elephant.times@tidegloballearning.net

I did not like the Irish. I clung to my British identity, my “British psyche” which I invented for myself, until such time as that changed. My prejudices began to dissipate about 10 years ago. I became interested in my forbears. I travelled to Ireland in 2018.

Recently, I read ‘**Half The Lies Are True**’ - a revelation! At first I thought, “Why on earth prioritise our relationship with Ireland?” and then, as I grew absorbed, I began to see, tentatively, how my attitude to Ireland reflected a little of the experience of someone whose people in the past had been colonised. **I discussed my reaction with a friend. She suggested that I might have internalised the oppression of the colonised. I continue to think about this.**

I enjoyed the format of the book enormously, the collation of text, cartoon and graphics reminding me of the work I used to do with students in the seventies on print media. In particular, the newspaper headlines and cartoons brought out the attitudes which this country has had towards Ireland in the past, the dismissiveness and reductionism. Propaganda!

Reaching the end of the book, I realised that I was having a strange and unpredictable reaction. The book both opened up, and closed Ireland down, circumscribed and delimited it, because so much of the Ireland which I had been getting to know was absent.

In 2018, at the Hunt Museum in Limerick, I wandered into a poetry reading. The speech rhythms, the imaginative connections, the humour ... I recognised them all.

In 1966, when I was a teenager, my aunt, a strong Irish nationalist, who worked in the post office in Dublin, showed me the bullet holes in the columns of the building made by the English guns in the Easter Rising. I reached up to see could I touch them.

I had been as ignorant as my students for most of my life, of the blighted crops, the famine roads, the tall masted death ships.

In Limerick, if I visit again, I shall imagine the Viking longboats sailing into harbour, and in Waterford, the city under siege by Cromwell.



A logo consisting of two white curved arrows forming a circle, with the text "Connecting Dialogues" in white.

Commonwealth Connections

The cover of the "Commonwealth Connections" publication. It features a photograph of two people at night, one holding a camera. The background is dark with colorful, glowing rectangular lights. The title "Commonwealth Connections" is written in yellow. At the top, "Birchfield" is written in white. A small elephant logo is in the top right corner. At the bottom, it says "Tide~ ET Publication in partnership with Birchfield Big Local".

Tide~ has, in partnership with Birchfield Big Local, produced an ET supplement about Commonwealth Connections.

Birchfield is in the proximity of the Alexander Stadium which is the core venue for the Commonwealth Games.

This publication has particular use in that area of Birmingham.

It is also a case study to use as a stimulus, more importantly we hope it will inspire others to do interviews in their own communities.

[Click on cover >](#)

How do we know - unless we ask?

This last section features five interviews with people involved in the Birchfield Big Local community initiative.

Andrew Simons asked about - their links to the Commonwealth, the Games and their impact.

On the next few pages five people involved in Birchfield Big Local reflect on their Commonwealth links, the Games and their impact.

I was born in the UK but my heritage through my parents and grandparents is from Pakistan, part of the Commonwealth. My family came from Haripur, a district in northern Pakistan. My great grandfather and great uncle came to Britain in the 1950's and 60's. My great uncle brought his son and my father over.

My father was only 13 years old when he arrived. I can only imagine how hard it must have been at such a young age arriving to a new country not knowing the language or the culture, and the climate was totally different. I think that generation were made of stronger stuff – they worked hard and just got on with it.

Initially they settled in Bradford where my father started very young working in the textile mills. For him, the main purpose was to be a bread winner for the family back home. He struggled so that he could give us all a better life.

The Commonwealth does mean something to me, but I wish I knew more. I take pride in it now because I understand the stories and struggles of my relatives. In school we learnt about the Commonwealth with its roots in the British Empire.

As I've grown older, I have found out more about the British Empire and how it impacted my family and people I have grown up with. I've had conversations with family about their experiences and stories from when the British ruled in what was India at that time.



Growing up I remember my father was a big fan of the Queen. He took pride in being a British citizen but loved his Pakistani roots. He and many others from Pakistan had the opportunity to migrate to find work because of being part of the Empire and Commonwealth.

Maz

Working for Birchfield Big Local as the Volunteer Coordinator

It opened opportunities - though mainly for men - leaving women back home, managing the affairs and bringing up families on their own.

History is relevant. Why are we here today? What are our roots?

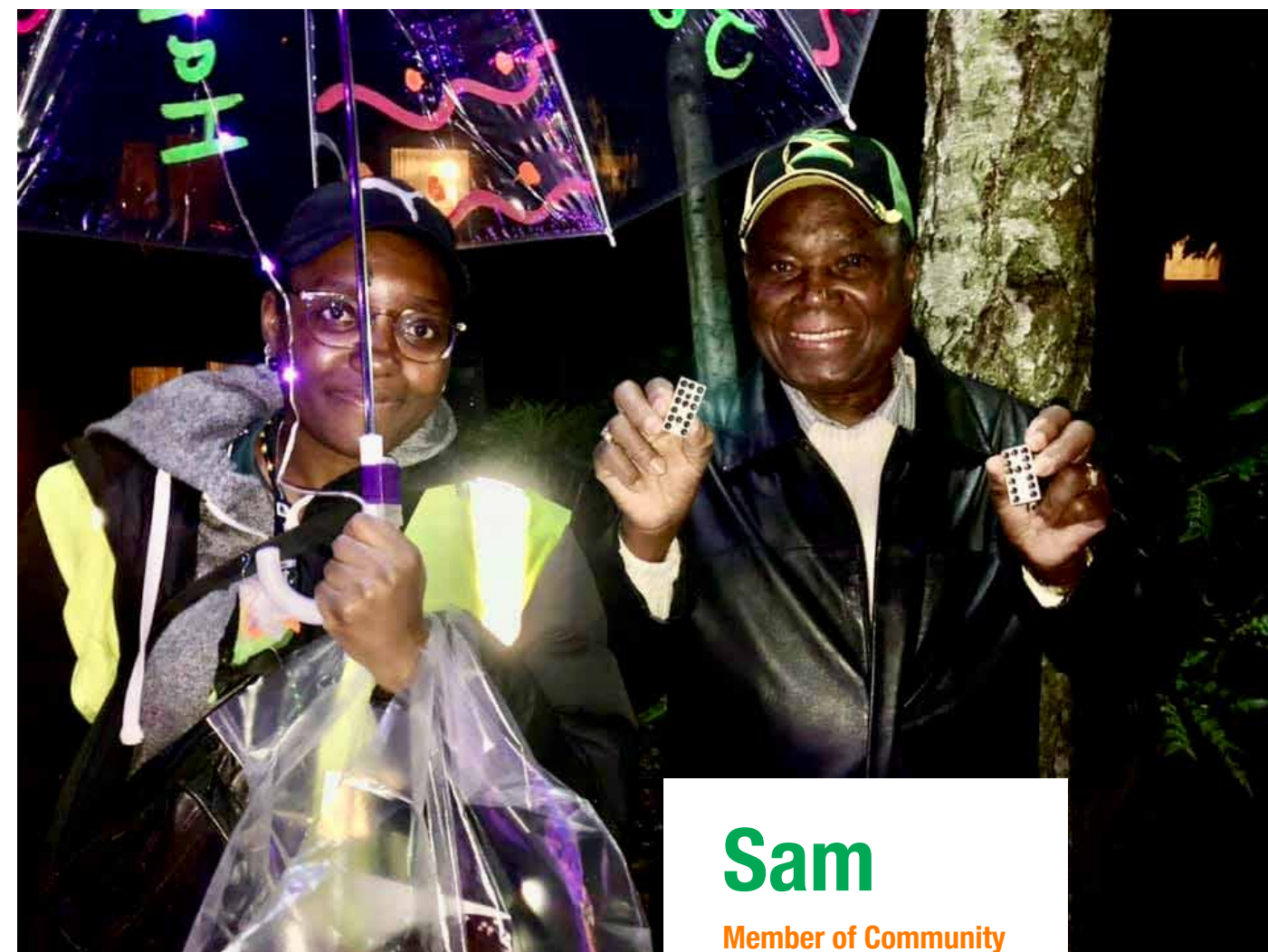
I think there needs to be more education and awareness about the Commonwealth - celebrating

the stories and finding out about family connections and the rich history.

Empire means different things to different people depending on where you come from and how your ancestors were treated. It has roots in events that have caused turmoil and loss. Countries were divided; people faced discrimination and racism; but the Commonwealth is where we are now – what happened in the past has made us stronger.

If you are not aware of the importance of something then it loses relevance, you lose the value of it. We take pride in our history and the sacrifices made by so many.

It would be great to have an annual event where people from diverse cultures can celebrate, share stories and talk about their Commonwealth connections, the many contributions made, and what our ancestors struggled through - which will never be forgotten.



Sam

Member of Community Elders Group. Co Chair Neighbourhood Forum.

Dominoes enthusiast.

I was born in St Thomas Parish which is in the eastern part of Jamaica in 1938. After school I moved to the UK in 1961 as there were more opportunities and better pay in my trade. Within four years I was able to buy my own home and was travelling around the UK installing and maintaining pipe work to run factories – for example in the car industry.

I worked for the same company for 18 years becoming a charge-hand responsible for twelve men.

Jamaica became independent in 1962, within the Commonwealth. This has caused problems for some in terms of British citizenship. I had to apply to be a British Citizen in 1983 which cost me £80.

I still have relatives and a house in Jamaica, so try to visit every two years.

I think the Games will help bring in wealth. They will help with growth – maybe not now, but in the longer term. The community will benefit as it will bring people closer and be an experience. The work on the Games is slow and disrupting but it will be a good thing in the longer term once it is finished – a new Perry Barr [that Birchfield is part of].

The legacy will be more accommodation, a cleaner environment, a bigger and better railway station, and better bus services. But these benefits must be maintained after the Games have moved on.



Nenah

Nenah attended local schools and recently graduated with a degree in Fine Arts. She is now working for Birchfield Big Local as a Communications Assistant.

I was born in the UK, but my grandparents were born in the Punjab, India. They moved to the UK in the late 1940's or early 50's to find a better life and settled in Handsworth, Birmingham, where my grandfather worked in manufacturing.

As a family we have many connections with India. My grandmother is one of five sisters, four of whom still live in India, and I have visited many times, though Covid has made travel more difficult of late.

I think the Commonwealth and especially the Games is a good thing as it gives a boost to diversity and equality. It helps increase cultural awareness and brings countries together, encouraging greater connections.

The Games will help make connections between people from different countries and may boost the local economy – especially tourism.

I hope that it will create a friendly space for everyone involved and provide the opportunity to focus on the mental health of the athletes and all those involved.

Covid has had an impact on us all including the athletes. The Games will help us move on.

Marvet

Marvet is a director of a social enterprise called New Beginnings Creative that runs a Job Club in Birchfield – supporting local people into employment, education and training.



My parents were part of the Windrush generation that came to the UK from Jamaica in the early 1950's. They were encouraged to come to work in the NHS and manufacturing. My parents were in constant employment from when they arrived; my mother worked in a hospital and my dad in a factory. Since retirement they have moved back to Jamaica.

The Commonwealth means different things to the different generations. Despite the discrimination they faced, my parents were proud to be associated with what they described as the "mother country". They moved to the UK before Jamaica became independent.

However, people of my generation are more aware of the historical injustices that have resulted from being colonised by Britain.

The Games will help bring people together and create a better understanding of the countries involved. It should create more opportunities locally, but I fear that the local community may be marginalised with the benefits going to larger companies, and small businesses and the community missing out.

A legacy for the Games is the opportunity to root out racism, injustice, and inequality.

It is an opportunity for Birmingham to highlight its diverse cultures, including new arrivals, and to promote a more equal and fair distribution of opportunities in the future.

It is also an opportunity to acknowledge past injustices – perhaps through a Remembrance Day or memorial.





Helga

I was born in the UK, but my father was born in St John's, Newfoundland in 1911 which at that time was a self-governing dominion of the British Empire [along with New Zealand, Canada, Australia, & South Africa]. Go west from Ireland and the first land you meet is Newfoundland, often called "The Rock," and now part of Canada.

In World War 2 my father was one of the first people in Newfoundland to sign up and had a strong sense of duty. He was on the fire boats protecting the North Atlantic convoys and was bombed and torpedoed. He lost a leg, retrained after the war as a telephonist, and ended up working for the Austin - Morris company – later British Leyland – in Longbridge, Birmingham.

My Great Grandfather came from Sweden and was a fisherman. "The Rock" was the source of the finest Cod and people – especially fisher folk – were encouraged to go there.

My Grandmother was born on "The Rock" but her family originated from Devon – again a fishing connection.

The Cod were overfished, and the economy collapsed, and it was then that Newfoundland began to explore permanent links with Canada. Following a referendum Newfoundland joined Canada in 1949 as the province of Newfoundland and Labrador.

Helga is involved in several local community groups including Birchfield Big Local, the Neighbourhood Forum and Handsworth Helping Hands.

I'm a bit ambivalent about the Commonwealth – it doesn't mean much other than the historical connotations. There's a dialogue going on about whether it was a good or a bad thing. Whether England just exploited the world, through for example the East India Company and the Hudson Bay Company.

The Empire was formed for money, not for the greater good of people – it industrialised the exploitation of people and resources. But the Empire did give opportunities to young men – though not women - in the colonial service as administrators, engineers, architects.

My last proper job before retiring from the Civil Service was looking at the legacy of the Games. For me it is not the hard stuff. Yes, the Alexander stadium will be fabulous, a centre of excellence for athletics – but for me the legacy is much deeper rooted. For example, the small grants programme and wider participation with cities twinned across the Commonwealth and richer cultural exchange and understanding.

I'm more hopeful this time around about the role of social value and social enterprises being part of the supply chain rather than the contracts always going to big companies.

I worry that there won't be the opportunities for local people. There will be entry level jobs and training in for example security, and catering which may lead to further opportunities after the Games. We will have to reflect on the legacy after the Games have been and gone.

For me, the key is how it benefits individuals. Having a new Alexander stadium is fabulous because it can host bigger events in the future and bring more money to the area. Also, the swimming pool in Smethwick means we now have the facilities for diving – a West Midlands Diving Hub - with new opportunities for people in Sandwell and more jobs in the area.

The new train station should improve transport, and the road works – though torture at present – should improve things. The One Stop shopping centre should benefit, with more footfall and more jobs.

But how does this fit with what else is planned in the area through the master-plan? How will allotments benefit? I'm concerned that residents are pushed to one side. Until they want us, we're not really included. Don't assume what people want until you talk to them.

- ◇ What are the key themes that these interviews highlight for you?
- ◇ What questions would you like to ask those interviewed?

