

# **A study to investigate, explore and identify successful ‘interventions’ to support teachers in a transformative move from a charity mentality to a social justice mentality**

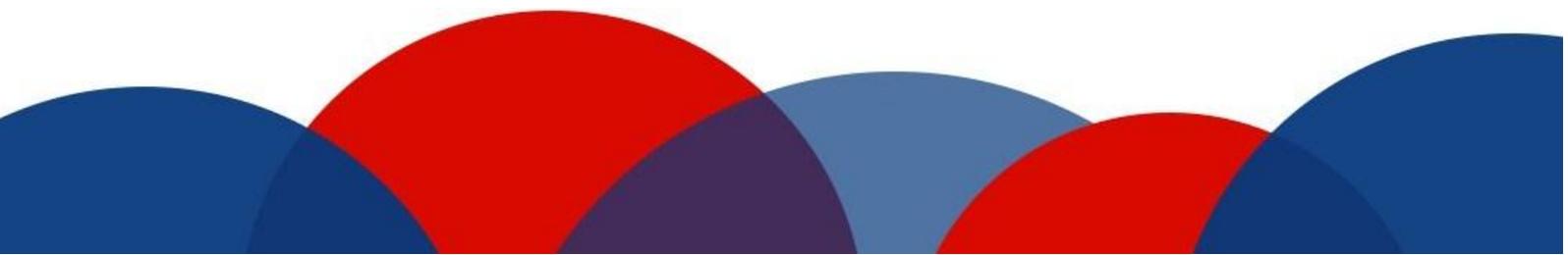
**Jen Simpson**

**2016**

**Global Learning Programme**

**Innovation Fund Research Series:**

**Paper 2**



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## **Abstract**

Educators hold a potentially pivotal role in promoting a just and sustainable world for current and future generations. However, in reality, for many schools and educators global learning begins with charity and fundraising, and does not reach beyond this 'charity mentality'. This limitation to learning has the potential to distort people's perceptions of other countries or peoples, particularly of those in the 'South'.

The purpose of this research is to explore the potential of one of the six aims of the Global Learning Programme (GLP) in England: to move educators from a 'charity mentality' towards a 'social justice mentality' and to identify to what extent this might impact on teachers' approaches to their practice.

In this paper I explore the concepts of both charity and social justice mentalities in relation to education and the GLP. I assess whether the interventions used during a twilight session engendered a transformational move towards social justice and consider the practical application of the interventions within the wider GLP twilight programme.

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## 1 Introduction

Development education and global learning can be described as approaches to learning that enable the learner to live competently in a global society, and social justice is considered a core element of both development education and global learning.<sup>1</sup> Helping educators move pupils towards a social justice perspective is one of the six aims of the Global Learning Programme (GLP) in England. The aim of this paper is to consider the methods and challenges involved in moving teachers from a charity to social justice mentality through the GLP twilight programme and whether it is realistically possible.

The GLP is a government-funded programme of support that is helping teachers in primary, secondary and special schools to deliver effective teaching and learning about development and global issues at Key Stages 2 and 3 through local networks providing free twilight training, funded continuing professional development (CPD) and curriculum resources. Each region has a GLP Local Advisor supporting Expert Centre Co-ordinators to provide the free training to their network of schools.

Although social justice is a core element of development education and one of the aims of the GLP, a charity mentality towards development education does seem to be the norm in schools – or at least the starting point (Hunt and Cara, 2015). The GLP twilight programme therefore is a key platform for engendering a move towards social justice for schools. This action research study aims to explore the most effective interventions in moving from a charitable to a social justice mentality in order to gain the most impact in the time given.

In this paper I highlight the focus of the interventions and teachers' responses to the materials. I carried out the interventions in twilight sessions<sup>2</sup> for the GLP, where I explored with teachers the varied concepts of social justice, particularly in relation to educational settings and the GLP. I tried to design and run interventions that might engender a transformational move towards social justice. This paper considers the successes, difficulties and potential of these interventions. Yet, this research is only a beginning and provides only tentative insights into the potential of this GLP aim.

The paper begins with a review of literature and terminology around social justice, followed by a description of the research methods, details of the interventions and insights from the participants. I finish with conclusions and suggestions for developing the GLP twilight programme to ensure support for GLP Expert Centre Co-ordinators and the teachers attending the sessions.

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<sup>1</sup> For further debate into the terms, see Bourn, 2014.

<sup>2</sup> Twilight sessions are generally after-school training sessions lasting about one and a half or two hours, which are provided by GLP Expert Centres as part of their programme of support to teachers in their network of Partner Schools.

## 2 Literature review

### 2.1 What is a charity mentality?

*'Charity has two conventional pathologies: the unjust dependency of the recipient, and the unjustified condescension of the giver'* (Mills, cited in Saunders-Hastings, 2014: 233).

Commentary and debate on charity is not new. J.S. Mills writing in the late 1860s demonstrates the paradox of charity or philanthropy that had increased across Victorian Britain in the face of greater prosperity for middle and upper classes following the Industrial Revolution, and the subsequent widening gap between the social classes.

His criticism of the response centres on the lack of, or type of, education of those providing the charity, namely women in this instance. He argued that focusing on the 'education of sentiments rather than understanding' and 'looking to immediate effects on persons and not to remote effects on classes of persons' (Mills, cited in Saunders-Hastings, 2014: 246) were ultimately detrimental to those they wished to aid. Moving forward into the 21st century, I would argue that the same criticisms can be made of the charity mentality of people and societies today, though on a wider, more global scale.

One criticism of education and the work of NGOs has been that, in the past, too much emphasis was placed on the helplessness of those in the 'South' and the need for individuals to act for change (Bryan and Bracken, 2011, cited in Bryan, 2013: 9). If, as suggested by Standish (2009, cited in Tallon, 2012), too much emphasis is placed on action over theory or exploration of complex issues, then there is the potential for certain agendas to influence the way we think about the 'other'. This, as Jefferess and Andreotti (cited in Tallon, 2012: 7) argue, perpetuates an unequal relationship and continues a 'colonial framing of the world'. This focus on the West's responsibility towards the South places those in the West in a position of power, creating a seemingly kind and benevolent master, but a master nonetheless.

I would suggest that, for many, this mentality has not developed or changed greatly in recent decades, though it may have been re-packaged into more palatable forms such as Band Aid or Comic Relief, or through education initiatives such as active global citizenship. Essentially the message remains the same: 'we learn about you and we help you' (Tallon, 2012: 8), reinforcing that sense of responsibility without questioning why. As highlighted by Mills in 1869, this standard message of promoting a charity mentality as the norm has the potential to produce unwanted or unhelpful outcomes for both the recipient and the giver. It can distort people's perceptions of other countries or peoples, particularly those in the 'South' and it can become a smokescreen behind which hide complicated issues and historical prejudices that allow the continuation of unfair practices and promote unbalanced societies. Andreotti (2006: 44) likens it to a 'sanctioned ignorance' for societies of the West, preventing critical engagement while perpetuating the 'myth' of the West as the 'good guys' on a civilising mission. This concurs with Spivak's (1990, cited in Andreotti, 2006: 44) suggestion that the constructed view of the 'West' being responsible for the 'Other' prevents equality in terms of economics, social and educational dialogue, and perpetuates negative stereotypes to ensure the continuation of the 'vicious circle' of charity.

### 2.2 What is a social justice mentality?

If we consider a social justice mentality in relation to a charity mentality, the main difference is that we remove the smokescreen of 'sanctioned ignorance'. By engaging in critical reflections on local and global injustices, especially from the perspectives of others, we begin to disrupt those 'myths' about our relationship with the global 'South'.

The challenge of defining a social justice mentality is that it is not a 'fixed' concept but rather, as Bourn (2014) suggests, it is a result of a number of influences and it ultimately depends on an individual's perspective. In addition, opinions are mixed on whether social justice is an approach to learning (Bryan et al., 2009), a way of thinking (Bourn, 2014) or an act (Bryan, 2013). No matter the process or method, it is generally agreed that by engaging in social justice it will eventually produce positive outcomes such as challenging stereotypes and promoting equality on a personal level, or affecting changes within society on a social level. Therefore, a social justice mentality or mindset could be considered a commitment to equality – a developed critical or independent thinking that results in ethical action.

Hackman (2005: 103) advocates that social justice could be used as a 'pedagogical lens' for learning, suggesting that social justice needs more significance within education as a whole. Bryan et al. (2009b: 31) imply that the importance of the role of social justice has been amplified with modern globalisation and the realisation that many issues are indeed global ones that 'transcend borders'. If this is the case, the role of educators in encouraging young people to develop a social justice mentality is more significant than ever, as is the need to overcome a charity mentality and see beyond our colonial psyche to engender a truly equal global society.

### **2.3 How does this relate to education or teaching and learning?**

It is suggested by Andreotti (2006: 45) that education policies relating to the global dimension in England provided a continuation of imperialistic thinking that illustrated other cultures as 'only having "traditions, beliefs and values" while the West has "universal knowledge"'. The tokenistic attempts at promoting the 'Other' through dance, art and music, along with the image of poverty-stricken countries and peoples, have unintentionally undermined educators' attempts to engage their pupils with the real issues, and possibly reinforced stereotypes and prejudices. Biccum (2010) argues further that educators have been actively encouraged to promote 'active global citizenship' as a means of creating little developers able to participate in the global economy, but without the skills or experience of engaging critically with issues such as inequality and injustice, what I suggest as a form of 'market colonialism'.

The GLP places a social justice mentality high on the agenda as one of its six core aims, encouraging schools and teachers to move away from these previous education initiatives. This paper is being written part way through the Programme and there is still a need to gather more evidence of social justice approaches, teaching and learning in schools through case studies and research.

Another challenge for educators and the GLP is the culture of 'quick fixes' as highlighted by Carlisle et al. (2006), whereby schools' engagement in social justice or global issues is led by international disasters or media coverage – therefore approached *ad hoc* or on the edge of the curriculum, and considered an addition to core learning.

In an educational climate where schools must justify any deviation from core subjects or Ofsted standards, the educational value must be justified. Much of global learning is linked to the spiritual, moral, social and cultural (SMSC) aspects of learning or values which, I believe, have a tendency to actually de-value its core educational significance. As such it is put on the periphery of the curriculum – or what some consider the 'hidden' curriculum – as it is difficult to plan for or 'test'. Using the focus of 'charity' allows schools to tick boxes and has demonstrable results such as donations, events and assemblies.

The challenge here is to alter the perspective of those within education to see and value the educational benefit of this form of learning. The GLP is providing this opportunity through the twilight programme, gathering of case studies and development of research such as this paper.

Learning is considered to be essentially about moving the learner forward, whether it is their knowledge, skills, behaviour, understanding or initiating change. In order to achieve deep

learning it is suggested that learners must engage in active unlearning (Spivak, 2004 cited in Andreotti, 2006: 45) and in this case, unlearning the charity mentality, or deconstructing assumptions and preconceptions of the 'other', and reconstructing knowledge through the lens of social justice. If we agree to understand 'knowledge to be socially constructed and therefore open to deconstruction and reconstruction' (Campbell and Baikie, 2013: 453), teachers can encourage a process of critical and reflective learning (learning to unlearn) and offer multiple perspectives on global issues (including the 'other') to ensure that true understanding or learning may be achieved (Illeris, 2003), providing good educational value.

## **2.4 Challenges of moving to a social justice mentality**

Making such a transformative move towards social justice poses a number of issues to consider. It must be recognised that a charity mentality is often the starting point to learning about global issues and development (Bourn, 2014). Charity, within a school setting, can also be an integral part of the school ethos, encouraging young people to be thoughtful, caring and morally 'correct', which is not a criticism in many ways as it aims to develop values – though Andreotti and Spivak may ask, 'whose values?'. Therefore, it is important that values should be challenged and questioned, perhaps unlearned and reformed, and that this critical reflective process is ongoing.

If, like much development education practice, we aim for transformation of the learners – teacher and pupil – as our goal, it must be acknowledged that the process may be uncomfortable for the learners as their moral foundations are shaken, and pre-existing assumptions about their role in the world and in its injustices are brought to light and explored, creating a 'major shift in perspective' (Hoggan et al., 2009: 8). As Bryan (2013) stresses, individuals need to acknowledge their part in this structurally unjust world, and it is easy to see how a charity mentality allows us the peace of 'sanctioned ignorance', protecting us from the guilt of our complicity. It might be agreed that we cannot approach the subject of injustice too lightly nor employ emotive reactors to engage in the issue (Bourn, 2014), instead a keener approach is to engage the learners' skills to empower and enable educators to think critically both professionally and personally, or the opportunities to rethink the colonial psyche are lost, and we 'run the risk of (indirectly and unintentionally) reproducing the systems of belief and practices that harm those they want to support' (Andreotti, 2006: 49). That being said, the trainer must be careful to consider the means and approach to avoid the educators developing guilt or a 'feeling of helplessness' (Andreotti 2006: 48) that would lead to disengagement, and ultimately be counterproductive.

These are all challenging considerations for any trainer and especially difficult within the GLP as many of the Expert Centre Co-ordinators running the twilight programme are beginners, and developing their own knowledge and skills.

One of the greatest challenges or barriers to achieving a transformative move towards a social justice mentality in one twilight is that, once teachers are back in school, other pressures come into play and, without the social aspect or impetus for change, such as within the training group, it can pose a challenge for the participant to resist 'falling back' into previous practice, hindering the opportunity to embrace their transformation fully.

It is a challenging balancing act for the trainer and realistically, in terms of the scope of this research, the success of interventions will not be as far-reaching as required by Andreotti or Hackman. Those fully transformative changes in thinking, practice and psyche would take far longer than possible within the timeframe of the research.

In that case, perhaps, transformation should not be the goal as Bourn argues that judging success based on participants' changes in views or actions is too simplistic, and the emphasis should be on the development of 'the process of reflection and reconsideration' (Bourn, 2014: 30) or the practice of an openness to 'learn to unlearn'. It might be more realistic therefore to

consider which interventions promote this skill of critical reflection and how far they move teachers from a charity mentality towards a social justice mentality.

### 3 Research methods

The study used qualitative research methods to investigate the overall aim to consider the challenges involved in moving teachers from charity to social justice mentality and whether it is realistically possible. The research explored three research questions:

- 1 What do teachers understand by charity and social justice?
- 2 What ‘interventions’ enhance transformative learning or encourage a move towards a social justice mentality for teachers?
- 3 What difficulties are there in trying to enhance transformative learning/encourage a social justice mentality for teachers?

In order to explore these questions I carried out a series of interventions with teachers and collected data during and after these interventions. I used various methods to collect data including questionnaires, observation and note-taking. Activities and data collection took place over a period of seven months and is outlined in Table 1.

**Table 1: Project activities and data collection**

Activity	Date	Related data collection activity
6 participants		
<b>Learning Needs Analysis</b> (6 responses)	Sent 17 March 2015	Gathering participants’ initial understandings of social justice (see activity in Appendix 1).
<b>Interventions 1–6</b> (6 teachers)	6 May 2015	Dictaphone recording of dialogue around interventions; use of Post-it® notes made during dialogue.
<b>Follow-up questionnaire 1</b> (6 responses)	Completed 11 May–22 May 2015	Online survey (using SurveyMonkey) to find participants’ initial responses to the interventions sessions. Specifics on activities and the initial impact on teaching practice and approach to teaching.
<b>Follow-up questionnaire 2</b> (3 responses)	Completed 18 September–23 October 2015	Online survey (using SurveyMonkey) to review how the interventions impacted on continuing teaching practice and approach to teaching.

#### 3.1 Interventions

I carried out six different interventions with the teachers over the course of a one- and-a-half-hour twilight session in May 2015. I opted to run the interventions during a single twilight session as I considered it the most likely model that GLP Expert Centre Co-ordinators would replicate.

In order to achieve the greatest impact on the teachers within the short twilight session and engender a ‘transformative move’, I opted to model the session on a process of critical reflection as proposed by Fook (2006), designing interventions around the ‘learning to unlearn’ ideology:

- unsettling or unearthing of fundamental assumptions
- potential for further reflection of assumptions
- breakthrough connections are made/recognising the origins of assumptions

- evaluating assumptions against current experience/experiences of others
- old assumptions are reframed
- changes within practice based on new/reconstructed understanding.

These steps follow the pattern of deconstructing (unlearning) and then reconstructing knowledge or understanding. I consider the reconstructing stage of great importance in this sequence, as Merriam and Caffarella (1999, cited in Hoggan et al., 2009: 10) propose that transformative learning is about a fundamental change within the way a person views themselves and the world around them. The reconstruction of these views could indicate the biggest change for the participants and may have more potential for future changes in practice.

Each intervention was created to require little or no input from the trainer with the aim of making them 'user-friendly' for the more novice GLP Expert Centre Co-ordinators.

### **3.2 Participants**

The research focuses on a group of six teachers from the same primary school in the North West of England who offered to take part in the research. The school is a Partner School within the Global Learning Programme (GLP) at a relatively early stage of developing global learning according to their GLP Whole School Audit. Their geography co-ordinator had attended two twilight sessions at the local Expert Centre. As the school serves a mainly white, middle-class area of Warrington, the school is keen to develop more global awareness among its pupils.

The range of teaching experience varied between teachers from 1 to 5 years (2), 5 to 10 years (2), 10 to 20 years (1) and one with over 20 years' experience. For the purposes of analysis I have called them: Teacher A to Teacher F.

### **3.3 Data analysis**

The 'interventions' session was recorded and transcribed. Analysis is related to the individual interventions and evaluation activities. Conclusions are drawn in the final section.

### **3.4 Ethical considerations**

All participating teachers have anonymity within this paper and have been labelled A–F for that purpose. In terms of confidentiality both the Learning Needs Analysis and the two questionnaires were engineered to gather individual responses without names to ensure privacy. Information on the use of the data and dialogue was provided at the Learning Needs Analysis stage and at the training session.

## 4 Activities and analysis

### 4.1 The Learning Needs Analysis (LNA)

I carried out a Learning Needs Analysis using a questionnaire document that the teachers completed and returned via post prior to the intervention session; it was an individual response and anonymous. It was aimed at gathering information on their understanding of charity mentality and social justice, and to discover what forms of global learning were taking place in their school (see Appendix 1). The teachers were asked to: select from a collection of words which ones they felt described charity or social justice most appropriately; and select and rate activities they had been or the school had been involved with, such as Fairtrade, Send my Friend, etc. The final task was to consider an illustrative cartoon in terms of social justice and its meaning, and create their own definition.

The results from the LNA indicated that much of the global learning activities or teaching that were taking place in the school centred on campaigns or charity work. In terms of understanding the concept of charity, the teachers selected words such as empathy, volunteer, fun and action, while the words associated with social justice were equality, community, fair and ethical, illustrating some distinction between the two terms; however, there was some crossover with empathy, action and values scoring highly for both also. When they were asked to initially define social justice, the term or concept of equality came out repeatedly:

*'Social justice is all being given the same opportunities, chances within society' (teacher E).*

*'Social justice is where everybody is fighting for the same right and the same thing' (teacher F).*

As a result of the Learning Needs Analysis, I found that much of the global learning work in school was based around charitable events, media events and campaigns. There was also a need for greater clarity and understanding between charity and social justice, and therefore the twilight session focused on challenging assumptions, breaking down the concepts and rebuilding their understanding of a social justice context.

### 4.2 Interventions and analysis

In May 2015 I carried out a number of interventions during a one-and-a-half hour twilight session with the participating teachers. I recorded the session and teachers' comments are outlined within the text below.

#### 4.2.1 Intervention 1: Framing (part 1) – Unearthing of fundamental assumptions

The first stage of the intervention process aims to find out current learning or assumptions about knowledge. In this instance I chose the notion of a 'world view' and teachers' individual and collective understandings of that. Building on Spivak's suggestion that there has been a 'worlding of the West as world' (1990, cited in Andreotti, 2007: 69), the first intervention was designed to illustrate the colonial framing of the world. Adapting a 'spectacles' activity used in GLP twilight sessions, I used a frame to surround a world map and asked the participants to write elements of their identity that might influence their world view. The activity highlights how our influences, experiences and personalities can affect our perception of the world around us and draws attention to the fact that we 'construct' our world view based on those elements. Dialogue from the teachers include:

*'I wouldn't think of those... I am not middle aged, married or a parent' (teacher A).*

*'I wonder if we see the world different, you and me' (teacher D).*

This activity set the scene for the 'unlearning' to begin.

#### **4.2.2 Intervention 2: Why are we changing the maps? Unsettling and further reflection of fundamental assumptions**

The 'unlearning' or 'deconstructing' process was initiated using a clip from 'The West Wing' (2001) as used by Campbell and Baikie (2013) to challenge assumptions and the notion of a 'world view'. This proved a surprisingly 'unsettling' experience for the participants:

*'You never think about it that way' (teacher B).*

*'Do you not just assume North is up?' (teacher C)*

*'You've freaked us out a bit' (teacher D).*

It was also a liberating experience as it opened up new possibilities and avenues of thinking or questioning, and was referred to throughout the session. The participants themselves rated this intervention highest in terms of impact. One noted:

*'I was shocked to find out that what we have been taught our whole life was wrong. It made me consider what else we have been taught that is wrong' (teacher B).*

#### **4.2.3 Intervention 3: Framing (part 2) – breakthrough connections are made/recognising the origins of assumptions**

Now that the participants had been 'unsettled', the next stage allows for a deeper exploration of those 'assumptions' while the participants have still got that sense of 'openness' to their understanding. The third intervention was again designed to mimic what Andreotti (2006) refers to as the 'colonial framing' of the world and links to the first intervention by introducing a 'hidden' frame of influences to challenge further the participants' assumptions and their origins (see Appendix 2). The 'hidden' frame is placed over the world map and a smaller version of the frame will focus on Europe or the developed world. The frame had key words written on it such as colonialism, empire and First World; all chosen as words that perhaps people would not wish to associate with but are inevitably woven into our cultural psyche.

The terms 'empire' and 'colonialism' proved quite divisive among the teachers and revealed some 'gaps' in knowledge:

*'These are historical words' (teacher C).*

*'A time which is frowned upon, a bit controversial... we should be proud, not places we trashed or the slaves but we were pioneers. In hindsight the things we did were not the right ones but we travelled the world' (teacher D).*

*'Do you know about that?' (teacher B).*

*'A bit, not much' (teacher D).*

*'I don't' (teacher B).*

All agreed that the media had a major impact on their global knowledge and the way they thought about the world and places that they agreed could impact on the approach to learning and teaching:

*'We should have a balanced view' (teacher C).*

*'But we don't have a balanced view, do we? Because of the way we have been brought up and the way we've been taught these countries are portrayed' (teacher D).*

*'Really hard to do a balanced view, to cover some or all. What... do I teach them... they are the same?' (teacher C).*

*'Maybe we should?' (teacher D).*

This illustrates that the dialogue had already turned towards teaching and a re-evaluation of, or reflection on, their current practice. Interestingly, this dialogue came from the two most experienced teachers and was watched closely by the others.

This intervention was given the lowest response in the follow-up questionnaire though I would argue that was due to its challenging nature – how it was aimed at making the participants uncomfortably consider the negative influences on their view of the world that they had not previously associated with themselves. The purpose of the intervention is not for participants to agree or make the connections in that moment of dialogue, which would be too much to expect. Instead, it provides the critical thinking point that the individuals can reflect on, on a personal basis or potentially re-visit as a group during future GLP twilight sessions, encouraging that process of 'reflection and reconsideration' as mentioned earlier (Bourn, 2014: 30). One teacher noted:

*'I will now question and have a more critical view of things seen in the media and what I am being told' (teacher B, follow-up questionnaire 1).*

#### **4.2.4 Intervention 4: Box o' Poverty cartoon – evaluating assumptions against current experience(s) of others**

In intervention 4, the focus moved to consider directly an example of social injustice, and I particularly chose an example that was designed to push the participants into reviewing their own role within social injustice, for as Bryan (2013) stresses we must recognise that our own lifestyles, actions and choices are part of a structurally unjust world. The intervention used the Box o' Poverty cartoon (Sorensen, n.d.) that illustrates the link between cheap goods and poverty both locally and globally. I paired it with questions that relate to Andreotti's (2006) 'soft' versus critical global citizenship (Appendices 3 and 4) as a way of focusing the dialogue.

Again, this intervention did not score as well on the follow-up questionnaire, possibly as it was meant to challenge them, and it did initiate some interesting dialogue. It did occasionally lean towards despondency or apathy in the face of systematic social injustice with one participant stating:

*'Massive issue but how can we help?' (teacher D).*

and a tendency towards expecting others or those in 'power' to deal with the issues:

*'Change has got to come from higher up' (teacher E).*

During the dialogue there was a tendency towards an emphasis on actions from without rather than within, such as greater government controls, and whole-society or cultural changes through curriculum or the United Nations. This inclination towards change from outside rather than from within reflects Andreotti's soft global citizenship (2006) and also allowed some of the participants to avoid accepting Bryan's (2013) complicity in the 'socially unjust world'. One or two did try to deepen the dialogue and began to acknowledge their complicity:

*'For us in the West here and happy it's easy to turn a blind eye to issues which don't affect our daily lives but Send My Friend to School is raising it' (teacher C).*

On reflection, I might have been better using an example more specific to charity or closer to 'home' for the participants to accept their role in challenging injustice. That being said, it is accepting their role in global injustice as well as local that could arguably make the biggest impact. If given more time, or perhaps a further intervention to deepen the dialogue, this might have been achieved.

However, the comments in the follow-up questionnaire surprisingly revealed the kind of thinking the intervention was designed to stimulate:

*'Interesting, thought-provoking. Made you realise that there is no quick fix to these issues as removing one problem can actually worsen others' (teacher F).*

*What is the answer? There isn't one. The more we move on, the harder it becomes to challenge everyone to evaluate their own lives and actions' (teacher D).*

In addition, one response in the second questionnaire – three months after the session – illustrates that some shift in perspective did occur:

*'I think it is very important that the children know how things make an impact or if what they are doing has any effect. They as the future generation need to know what is really happening in the world and what they can do to help' (Follow-up questionnaire 2, anonymous)*

#### **4.2.5 Intervention 5: Soft global citizenship versus critical global citizenship – old assumptions are reframed**

The fifth intervention was aimed at providing an opportunity for the participants to begin to reconstruct or reframe their new understandings around critical global citizenship (CGC), thereby encouraging their future educational practice around a social justice approach.

The teachers were asked to explore the soft vs. critical global citizenship grid created by Andreotti (2006, Appendix 4) by 'fitting' their schools' global learning activities as used in the Learning Needs Analysis (Appendix 1a and b) into either soft or critical. The teachers identified easily much of their practice within the soft global citizenship (SGC) frame. This was not unexpected – in primary schools, soft global citizenship is most prevalent (Hunt, 2012). The general agreement was that much of school practice focuses, as expected, on the 'soft' global citizenship and, as teacher D stated: *'I think most schools would say that, wouldn't you?'*

Various reasons for this were discussed such as their own confidence in teaching about the complex issues involved because *'you shy away from stuff you don't know'* (teacher D) and that SGC presented *'easier solutions'* (teacher B) for primary-age children.

The intervention then focused on moving from the SGC side to the CGC side encouraging the teachers to reframe their understanding of, or approach to, global learning. They discussed how they would introduce the idea of poverty or inequality to their pupils with the example of colouring in different countries in terms of poverty, but one quickly stated:

*'It's trickier than that... I think high schools should teach that bit' (teacher D).*

The idea that primary-age children, especially Key Stage 1, were not able to learn or understand the concept of injustice or inequality ran throughout the session and within the questionnaires. However, studies such as Oberman's (2012) illustrate that young children have the capacity to approach these concepts and issues. Fundamentally, I feel that the barrier or challenge in this instance is more likely in teacher confidence in bringing this into their practice:

*'Unsure as many of the issues seem too complex to discuss in sufficient detail with such young children' (teacher E).*

Wider research in this area concurs with this observation (Hunt, 2012) that confidence and skills in approaching complex global themes can be an inhibitor for teachers, as well as time within the curriculum and opportunity for training. Also, the over-assumption of it being a subject to be taught and that they should have expert knowledge:

*'It frightens me, you know' (teacher C).*

*'Being careful not to foster stereotypes' (teacher B).*

*'Fear like doing RE, don't know enough about Islam. What I thought I knew might not be right and we are giving a skewed view' (teacher C).*

This is more of an insight into the current educational climate where all knowledge is tested and the focus is on subjects being taught rather than a focus on the learning itself.

As previously argued, the quality of the learning is the key element here and teachers need to recognise and accept that learning is not easy: yes, global issues are complex even on a local level but a five year old can understand injustice ('It's not fair!') and observe inequality ('only boys play football'); the role of a teacher is not so much to impart knowledge, but to facilitate learning, providing opportunities for young minds to explore challenging and complex concepts (even if they have no solutions). However, this is perhaps a mind-shift too far in the scope of this paper, and would require further investigation and evidence.

Interestingly there was, quite rightly, some debate on whether charity was a 'problem' or not:

*'Are we saying it is a problem?' (teacher D).*

*'Not political enough' (teacher C).*

*'If Red Nose Day was making a difference, you wouldn't have to keep doing it' (teacher A).*

*'Not sure about that' (teacher D).*

It is a useful debate to have and it would be unrealistic to expect that schools turn away from charitable work altogether, but the aim is for them instead to consider critically how their involvement and teaching around charity can impact on their learners' perceptions of people and places. Further evidence that the session initiated or developed this thinking came from the questionnaires:

*'I think we may be less willing to join in with the loudest-shouting charities and instead focus on something that we have really looked into and researched' (teacher, follow-up questionnaire 1).*

*'I never really agreed with charity anyway but it just emphasised my thinking that if we want to make a change or impact, we need to look deeper into the issue instead of giving money to charity' (teacher, follow-up questionnaire 1).*

*'Thinking about what social justice is and linking this into school, not just about supporting charities' (teacher, follow-up questionnaire 1).*

Although this seems very positive in terms of a move from charity mentality, I do have some concerns about the success of their understanding or interpretation of social justice. I had discussed the varied perspectives of social justice in earlier sections therefore the participants were welcome to make their own interpretations. However, my concern is that, for some, it

seemed that the giving of money was being replaced: *'instead of us giving money we should be giving the knowledge'* (teacher A). This also came out within the second questionnaire:

*'We have skills and resources which would, if shared, have a bigger impact on world issues than our "charity".'*

*'Long-term social justice teaches us to help others to help themselves through generations.'*

I would suggest the danger here is that the giving of 'knowledge' has the potential to be creating another form of 'little developers' (Biccum, 2010). This idea that the West has the universal knowledge that others need still has the potential to distort perceptions of other people and places. Perhaps the use of the term 'charity' is not helpful as it does hold this image of money so anything beyond giving funds seems like a move away from a charity mentality, which could be a potential consideration for the GLP.

#### **4.3 Follow-up review – changes within practice based on new/reconstructed understandings**

In order to analyse whether the interventions produced a transformative move towards a social justice mentality, I asked participants to complete a follow-up review one week after the interventions. This follow-up questionnaire was focused on impact in terms of the participants' personal and professional perspectives, and their educational practice.

The initial analysis of the qualitative data from the questionnaire showed promising results in most areas. Impacts on personal perspectives, for some, were profound:

*'It has made me question my own life, my family life and my perspective on my teaching of geography and global issues' (teacher D).*

*'I have been inspired to do some more research into the issues raised, reading papers and listening to talks to gain a deeper insight into some of the issues, particularly the issue of tackling poverty and providing education for all' (teacher F).*

while others revealed changes in attitudes and behaviour:

*'I will now question and have a more critical view of things seen in the media and what I am being told' (teacher B).*

*'I am going to question everything' (teacher A).*

In relation to teaching practice, the participants reported some changes in their approach to teaching and learning, especially in terms of facilitating questioning and encouraging open dialogue:

*'In future I will be a lot more careful about giving a balanced view of things and making sure that the information I give the children is correct. Or if I don't know – putting it out there for discussion' (teacher D).*

*'I encourage the children to question more and to find out why' (teacher B).*

One participant demonstrated a 'shift' from the charity mentality or focus to a more critical/social justice approach:

*'When discussing the "Send My Friend to School" campaign with my class, I ensured that I guided the discussion beyond the idealistic idea of building schools in villages in Africa by discussing the issues of safety, resources,*

*expertise, etc. I also asked the children to think about possible reasons why some countries do not have the same opportunities for everybody' (teacher F).*

When asked about whole-school impact, the participants reported some potential changes:

*'I think that as a school we will look into more detail about the subjects that we deliver, making sure that we are providing the children with a non-biased, up-to-date education' (teacher F).*

*'I think we may be less willing to join in with the loudest-shouting charities and instead focus on something that we have really looked into and researched' (teacher B).*

Interestingly, although the responses to the questionnaire proved positive in terms of moving towards social justice/critical global citizenship, when asked about the importance of schools' teaching and learning about social justice the responses were split:

*'Yes, the children need to be aware that it is much "bigger" than just charity/"soft" global citizenship. However, I do feel that primary school children are too young to understand what is going on' (teacher A).*

*'Children often see charity videos etc. linked to Africa and poverty, and rarely discuss issues beyond this. Discussing issues such as homelessness, poverty in England, gay rights and inequality in general may give the children situations and contexts more accessible to them, and make them realise that social justice extends beyond poverty in Africa' (teacher F).*

#### **4.4 Evaluating the impact three months on**

One of my initial concerns with the project was the potential for a loss in 'transformation' once the participants returned to the classroom and usual pressures came into play. Therefore, a second questionnaire was quite important in terms of gauging the longer-term impacts of the interventions, especially as there was also a six-week summer break in between. The second questionnaire was sent in September 2015 (see Appendix 6) and three out of six participants completed the anonymised questionnaire.

All three respondents concurred that teaching and learning about social justice was important – with one explaining: *'so they understand that everybody needs to be equal and deserves the right to be equal'.*

In terms of engendering and maintaining a move from a charity mentality towards a social justice mentality, the responses are very encouraging:

*'I think it's important for all children (and adults) to realise that charity is a temporary, short-term solution.'*

*'I never really agreed with charity anyway but it just emphasised my thinking that if we want to make a change or impact, we need to look deeper into the issue instead of giving money to charity.'*

*'That charity doesn't always mean that the people they are helping get the social justice they deserve.'*

Part of the reason the interventions were so successful might be that they were designed to challenge the participants personally as well as professionally. Those initial interventions that shook the foundations of their own assumptions or constructed knowledge had a subsequent significant impact on their personal perspective and openness to 'new' ideas or concepts.

When asked about the impact on their personal perspective following the session, comments reiterated a move away from charity mentality:

*'Thinking carefully about the charities I support and how they work.'*

*'It raised my awareness of global issues and the way we could change our perceptions of charity.'*

Following this they were asked about the impact on their teaching practice. This received mixed responses:

*'It has changed the way I think about teaching geography, citizenship and global learning. It makes me want to make the children more aware of our impact on the world both by doing nothing and by supposedly giving support.'*

*'I don't feel it has impacted my teaching practice as much because we still have to follow the curriculum but I try to show the children the wider picture instead of the stereotypes.'*

These opposing comments illustrate very clearly one of the great challenges for this research and for the GLP as a whole. The extents to which interventions can impact within classroom practice are somewhat dependent on the responsibility roles of the participants: general experience of working with schools shows that there may be more potential for change if led by a member of the senior leadership team (SLT) or via a subject co-ordinator for example. One responder explains simply that:

*'If changes were to be made it would have to go through the head teacher; because it was done with a small group of us we can't enforce the changes as much as the head teacher would be able to.'*

This may not be strictly true as teachers do have some flexibility within their own practice and classroom provision, and if these interventions had significant impact on their personal perceptions one would hope that would 'filter' into their practice – though I do agree that it would depend on the age of pupils or curriculum within that particular classroom. However, the hierarchy structures within schools can feel quite restrictive for teachers and some require the 'sanction' from SLT to engage in this area of learning. As mentioned previously, this could be attributed to an assumption that global learning sits on the periphery of the curriculum and the perception from teachers that they need the SLT to engage and endorse teachers actively to bring it to the core. One participant suggested that the session should be '*given to management so they can enforce any changes*'. On the one hand I would agree that engaging SLT is essential if we are looking for whole-school change, though I would also argue that unless we also engage and alter the perceptions of teachers in the classrooms there is the potential for a 'top-down' approach whereby teachers find they have been given yet another task or target to meet. This could result in the dual negatives of disengagement and resentment, and could ultimately result in short-lived changes. Instead, for this mind-shift to be successful in the long term, teachers need to be engaged and involved personally from the beginning. In fact, there is growing evidence that teachers themselves are the drivers for global learning within schools (Hunt, 2012).

## 5 Conclusions and recommendations

The aim of this paper was to consider the challenges involved in moving teachers from a charity to social justice mentality within a twilight training session to fit into the GLP 'model' or support to schools. It was also to consider what social justice means to teachers and educational practice, and whether the aim to engender this move was realistically possible within the timeframe.

The evidence shows that the participants' personal perceptions and, to some extent, their professional perceptions were impacted through the interventions to promote a social justice mentality, both in the short term and long term. However, this was not complete and there are some concerns and recommendations to be made.

Moving away from a charity mentality was, for some, essentially about moving away from fundraising or, more specifically, fundraising without question or consideration of impact or perceptions. For these participants their 'move' involved only a few 'steps' to the giving of knowledge or skills, which is still rooted essentially in what I consider a form of charity mentality. This is not wholly negative for those participants, and they did still show understanding of a need to move away from fundraising, and the importance of questioning and becoming critical thinkers. This illustrates that there was some form of transformation for all participants, some further towards social justice than others, but still a movement occurred. It just requires further interventions or GLP twilight sessions to continue developing the concept of social justice in order to move these participants along.

I would suggest that these interventions have engendered a perception change about charity, and how schools in particular approach charity and the potential negative consequences their approach can have. Instead of the knee-jerk reaction, or 'impulse to help', as Bryan (2013) describes it, the teachers indicate they might approach charity, fundraising or international events/disasters with a critical eye and consider the educational approach of more importance, which might have a more lasting educational impact than previously thought. It would be interesting to follow up this research by analysing classroom practice or evaluating any impact on the pupils, via the GLP Pupil Assessment Tool (PAT) available on the GLP website.

I would recommend adapting Andreotti's soft global citizenship and critical global citizenship grid (2006, Appendix 4), with permissions, in order to clarify the link between SGC to a charity mentality and CGC to a social justice mentality. I would also recommend taking it further to try to relate it more closely to classroom or educational practice in order for the participants to reframe understandings more firmly within their professional practice. Through simplifying or familiarising the terminology for the teachers, I believe they would find that stage easier to understand and assimilate, and therefore make it more likely to be acted on or used for future guidance.<sup>3</sup>

Similarly, I believe that having exemplars of what a social justice mentality looks like in educational settings would be very useful, such as case studies, and medium- or short-term planning at various Key Stages. The GLP is in an excellent position to gather those exemplars via its Expert Centre Co-ordinators, through the Local Advisors or in conjunction with one of the GLP partners such as Oxfam.

The evidence shows that the process of interventions – the learning to unlearn – had a real impact on participants and was very successful in terms of transformative learning in a short space of time. The GLP wishes to have maximum impact during small-scale twilights, and this might be an effective way of making that transformative impact on participants. In addition, these interventions were designed with minimal input required from either the GLP Local

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<sup>3</sup> An initial draft is under development by me and fellow GLP Local Advisor Linda Barker, and hoping to have a finished draft by Easter 2016.

Advisor or the Expert Centre Co-ordinator as the learning is directed by the interventions and participants, which means they could be used by the relative 'novice' EC within the GLP.

I would also suggest that the GLP considers reflecting on current twilight toolkits to see if the activities within those could be adapted around the 'learning to unlearn' format to increase the impact of the twilight programme. It might be argued that the interventions could be spread across a number of twilights, something I might have suggested after the session – however, reviewing the feedback from the participants I am not convinced the impact would be the same as in one session. The twilight programme is not regularly attended by the same number of participants, the various GLP and curriculum activities could result in the impact of the interventions being diluted, and it could become an implicit element of the wider programme or lost altogether. Therefore, I recommend that the interventions and process are kept distinct as one 'twilight toolkit'. There is potential that it could be developed into whole-school CPD via the GLP e-credits system, though I do have reservations about whether schools would voluntarily select this theme rather than opting for CPD involving core subjects or government guidance such as 'fundamental British values'.

As suggested by the participants, it would be advantageous for the GLP to investigate avenues to introduce these interventions or the theme of social justice mentality directly to the senior leadership team – ideally head teachers – via conferences, local training, articles within specific associations and unions, and case studies or exemplars. In order to effect whole-school change and to engage 'new', non-GLP schools to the programme, the theme of social justice, especially when shown to have educational value, could be an attractive and effective 'hook'.

Essentially, the message that we should be engendering a social justice mentality among teachers and pupils is an important one in our global world where issues such as poverty, climate change, war and refugees transcend borders, and the need for equality and preservation of rights is not part of history but current and relates to us all. This research has illustrated an initially successful approach the GLP can take to engender the move from charity to social justice mentality with the potential for further developments and refinements:

*'It was a great start to our global thinking. It put forward ideas and concepts which challenged our thinking. We need to work on moving forward from this now' (anonymous, questionnaire 2).*

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## Appendix 1a: Learning Needs Analysis

### 1. Charity is... (please circle up to 10)

Money, responsibility, action, volunteer, values, cultural, North, religion, individual, empathy, pity, South, education, just, community, universal, Africa, welfare, attitude, change, UK, burden, spiritual, man-made, respect, ethical, trade, social, historical, fun, politics, home.

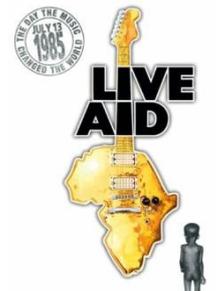
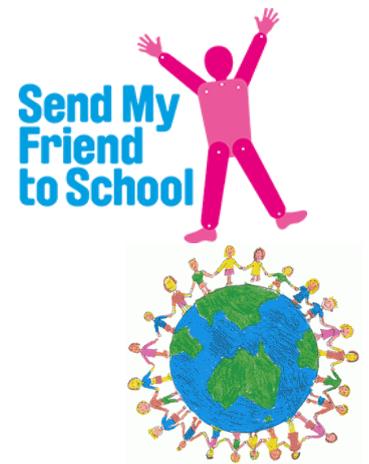
### 2. Social justice is... (please circle up to 10)

Equality, well-being, welfare, respect, fair, moral, community, spiritual, ethical, cultural, change, religion, action, individual, man-made, economic, just, world, empathy, values, UK, attitude, money, learning, thinking, development, Africa, trade, politics, fun, historical, perspectives, universal, responsibility, burden.

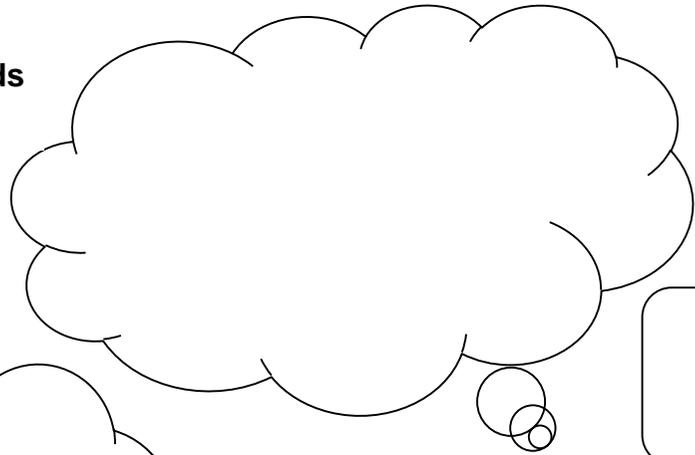
### 3. Please number the images based on your first impressions:

1 = least like social justice up to 10 = most like social justice

Then circle those you and/or your school are involved in or have links with.

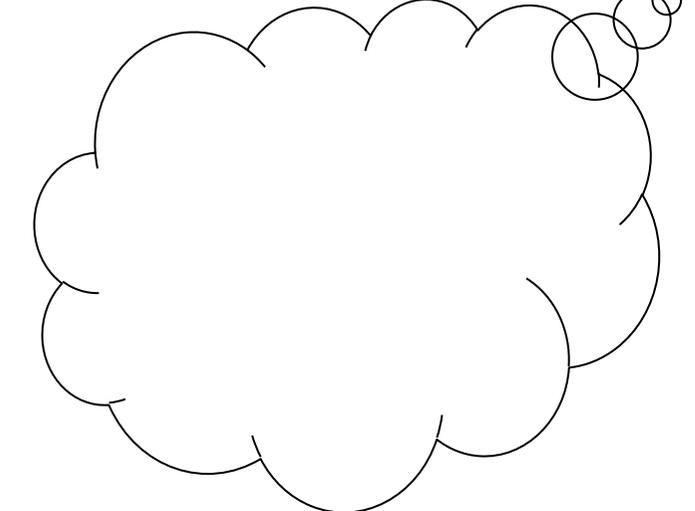
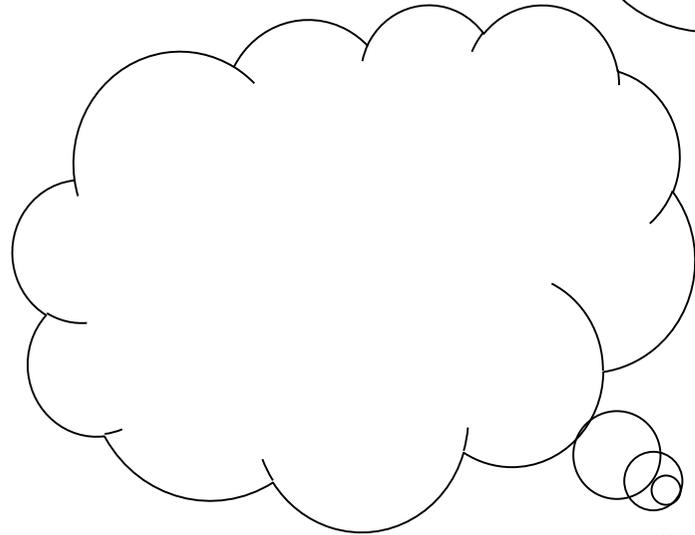


### Appendix 1b: Learning Needs Analysis



1. What are your first thoughts and questions on this cartoon? Please write them in the bubbles.

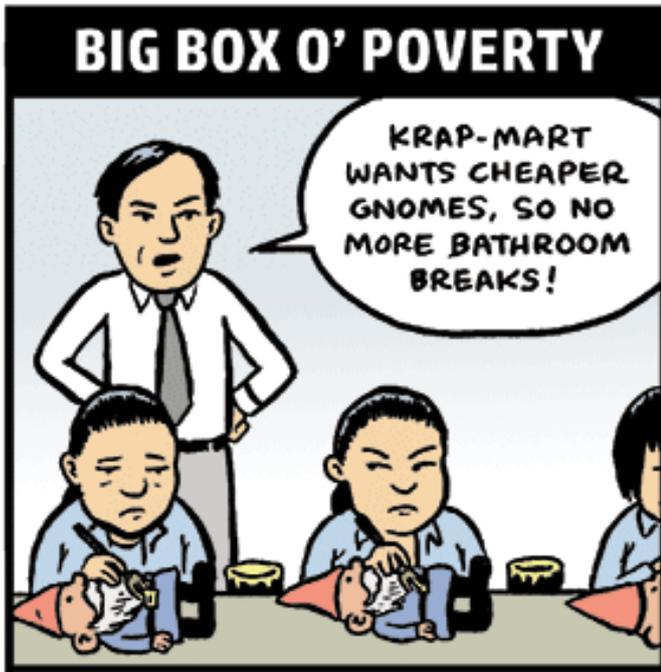
2. Please create your own brief definition of social justice, and examples of how you/your school and pupils engage in this. Please write on banner below.





### Appendix 3: Big box o' poverty

- What is the problem?
- Who benefits?
- What needs to change?
- Why?
- What can individuals do?
- What are the grounds for acting?
- What are the benefits?



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## Appendix 4: Andreotti's 'soft' global citizenship versus critical global citizenship grid

### Critical versus 'soft' global citizenship education

Use the table below as a stimulus for discussion:

Can you think of other sets of assumptions in relation to global citizenship education?

What affects your choice of approach in this area?

Can you think of circumstances that require a soft rather than a critical approach and vice-versa?

What would be the practical implications of adopting a soft or a critical approach to global citizenship education?

How do you imagine a 'global citizen' (it might be useful to think about it in terms of autonomy/conformity, self/other regardness, vertical/horizontal relationships, ideals/drives in life, notions of self/other).

	Soft Global Citizenship Education	Critical Global Citizenship Education
<b>Problem</b>	Poverty, helplessness	Inequality, injustice
<b>Nature of the problem</b>	Lack of 'development', education, resources, skills, culture, technology, etc.	Complex structures, systems, assumptions, power relations and attitudes that create and maintain exploitation and enforced disempowerment and tend to eliminate difference.
<b>Justification for positions of privilege</b>	'Development', 'history', education, harder work, better organisation, better use of resources, technology.	Benefit from and control over unjust and violent systems and structures.
<b>Basis for caring</b>	Common humanity/being good/sharing and caring. Responsibility FOR the other (or to teach the other).	Justice/complicity in harm. Responsibility TOWARDS the other (or to learn/decide with the other) – accountability.
<b>Grounds for acting</b>	Humanitarian/moral (based on normative principles for thought and action).	Political/ethical (based on normative principles for relationships).
<b>What needs to change</b>	Structures, institutions and individuals that are a barrier to development.	Structures, (belief) systems, institutions, assumptions, cultures, individuals, relationships.
<b>What for</b>	So that everyone achieves development, harmony, tolerance and equality.	So that injustices are addressed, more equal grounds for dialogue are created, and people can have more autonomy to define their own development.
<b>What individuals can do</b>	Support campaigns to change structures, donate time, expertise and resources.	Analyse own position/context and participate in changing structures, assumptions, identities, attitudes and power relations in their contexts.
<b>How does change happen</b>	From the outside to the inside (imposed change).	From the inside to the outside (negotiated change).
<b>Goal of global citizenship education</b>	Empower individuals to act (or become active citizens) according to what has been defined for them as a good life or ideal world.	Empower individuals: to reflect critically on the legacies and processes of their cultures and contexts, to imagine different futures and to take responsibility for their decisions and actions.
<b>Potential benefits of Global Citizenship Education</b>	Greater awareness of some of the problems, support for campaigns, greater motivation to help/do something, feel good factor.	Independent/critical thinking and more informed, responsible and ethical action.
<b>Potential problems</b>	Feeling of self-importance or self-righteousness and/or cultural supremacy, reinforcement of colonial assumptions and relations, reinforcement of privilege, partial alienation, uncritical action.	Guilt, internal conflict and paralysis, critical disengagement, feeling of helplessness.

Andreotti, V (2006) 'Soft versus critical global citizenship education' Policy and Practice, Issue 3, Autumn 2006, Centre for Global Education, Belfast.

## **Appendix 5: Follow-up questionnaire**

### **Q1: How long have you been teaching?**

- NQT year
- 1–5 years
- 5–10 years
- 10–20 years
- over 20 years

### **Q2: Which 'activities' within the session had the most impact for you and why?**

- framing the world map – your perspective and the 'hidden' perspective
- box o' poverty cartoon and questions
- 'soft' vs critical global citizenship

### **Q3: Has the session impacted on your personal perspective?**

- a lot
- some
- not at all
- other

### **Q4: In what ways has the session impacted on your personal perspective so far?**

### **Q5: Has this session impacted on your teaching practice?**

- a lot
- some
- not at all

### **Q6: In what ways has this session impacted on your teaching practice so far?**

### **Q7: What changes have or might occur in school following the session?**

### **Q8: What is social justice? (you can choose more than one)**

- challenging poverty
- challenging inequality
- challenging injustice
- empowering individuals to act
- empowering individuals to reflect critically and take responsibility for actions and decisions
- support campaigns and donate money and time
- analyse own position and participate in changing assumptions, attitudes and power relations
- responsibility towards others
- responsibility for others
- political and ethical
- humanitarian and moral

### **Q9: In your opinion, is it important for schools to teach and learn about social justice over charity or 'soft' global citizenship? (yes/no/not sure)**

### **Q10: Can you explain your answer to question 9?**

**Appendix 6: Second follow-up questionnaire**

- 1 To what extent do you think it is important for schools to teach and learn about social justice over charity or 'soft' Global Citizenship? Can you explain your answer?
- 2 What do you think you learned from the session on 'charity to social justice'?
- 3 How has the session impacted on your personal perspective?
- 4 In what ways has your involvement in the session impacted on your teaching practice?
- 5 Has your involvement in the session led to any changes e.g. with colleagues or wider school practices? If so, how?
- 6 In your opinion have these changes in practice had any impact on pupils or anyone else in the school? If so, how?
- 7 Do you have any plans to make changes to practice in the future?
- 8 Is there any way the session could be developed further?

## About the author

**Jen Simpson** is the Global Learning Programme Local Advisor for Cheshire and Merseyside. Her role involves engaging with local schools, teachers and CPD providers, delivering support and training for the GLP Expert Centre Co-ordinators and GLP Partner Schools, as well as raising general awareness of the importance and educational value of global learning in schools. Previously Jen worked as an Education Officer at 'CDEC - Developing Global Learning' in Chester for six years and is a qualified and experienced primary teacher.

## About the Global Learning Programme

The Global Learning Programme (GLP) in England is a government-funded programme of support that is helping teachers in primary, secondary and special schools to deliver effective teaching and learning about development and global issues at Key Stages 2 and 3. It is being delivered by a team of organisations with complementary experience in supporting development education, the wider development sector and peer-led CPD for schools. For further information on the Global Learning Programme in England go to: [www.glp-e.org.uk](http://www.glp-e.org.uk) Information about the GLP in Wales, Scotland and Northern Ireland can be found at: <https://globaldimension.org.uk/chooseglp>

**The Innovation Fund** is a GLP initiative to support research by school-based educators on a global learning theme. Its purpose is to encourage small-scale research to promote innovation in global learning, inform best practice and build capacity at school level. All Innovation Fund studies are practitioner-led, with research support provided as necessary by the Development Education Research Centre, UCL Institute of Education (IOE). For further information go to [www.glp-e.org.uk](http://www.glp-e.org.uk) and search under Research.

## About the Development Education Research Centre

The Development Education Research Centre (DERC) is the UK's leading research centre for development education and global learning. DERC conducts research on development education and global learning, runs a Masters' Degree course, supervises doctoral students and produces a range of reports, academic articles and books. DERC is located within the UCL Institute of Education. For further information go to: <http://www.ucl.ac.uk/ioe/departments-centres/centres/development-education-research-centre>