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# Researching What Teacher Educators and Trainee Teachers Say About British Values: Qualitative Practitioner Research, Exploring Teachers' Views

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## Citation

Merv Lebor. Researching What Teacher Educators and Trainee Teachers Say About British Values: Qualitative Practitioner Research, Exploring Teachers' Views. *International Journal of Modern Education Research*. Vol. 5, No. 4, 2018, pp. 61-68.

**Received:** September 5, 2018; **Accepted:** September 18, 2018; **Published:** October 9, 2018

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**Abstract:** The context of this paper was that there is a tension between UK Government requirements that teachers should include British Values into teaching classes in schools and colleges and the attitudes of teachers who were reported to have ambiguous or possibly negative attitudes towards this issue. The researcher was asked by management to explore how teacher educators and trainees embed British Values (BVS) into their teaching. The objectives were: to explore what teacher educators and trainees said about embedding British Values into their classes and to make recommendations about how British Values could be embedded into classroom teaching. A series of questions were formulated in order to explore this issue and then teacher educators were interviewed on their perspectives. A questionnaire was circulated in training classes and a focus group set up. The researcher then began to expand the enquiry to examine a range of recommendations of how to embed BVS with three managers in a specific college, anonymised as Bathdale. The questions that emerged was how might teachers implement BVS into their classrooms as different from 'civilised' 'liberal', humanistic or even the norms of Equality and Diversity teaching that have already been embedded into lesson plans, schemes of work and general teaching within the Education and Training sector. The aim was for teacher educators to support tutors in embedding these BVS into their teaching. The methodology of this inquiry was to offer qualitative practitioner research which would suggest some recommendations to improve practice on how teachers might embed these values more systematically and consistently in their sessions.

**Keywords:** British Values, Equality, Diversity, Democracy, Liberty, Rule of Law, Mutual Respect

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## 1. Introduction

There is a national context of embedding so called British Values into the curriculum [1]. It is partly a reaction to the issue of retaining the essential qualities of being British within a multicultural context. These British Values are normally identified as 'democracy', 'individual liberty,' 'rule of law' and mutual respect.' It also offers a response to radicalisation and extremism, whilst embracing the diverse cultures that are present within society, schools and colleges. British Values have been associated with the Prevent agenda as a way of countering or impacting on isolationist or non-English-speaking communities living in this country, but with limited connections to mainstream British life [2]. The problem has now been to reassert the so-called British-ness of the UK's culture and societal values through the educational system [3]. The question might be asked 'why is

this being done?' Thus there are some complex problems with carrying out this process of 'Britification.' Firstly, defining British values is a notoriously difficult process. Merely to think of the democratic context, one could ask in what way are British values different from say French, German, American or even Indian values [4]? Secondly, the assertion of specifically British values might play into the hands of right wing or even fascist groups who deplore multiculturalism and equality and diversity. Such groups definitely want 'British values' embedded into the curriculum to the exclusion of other values which they feel might have been unnaturally foisted onto an earlier version of Great Britain associated with Empire and colonialism and want a return to an all-white British future. Yet an assertion of highly contentious, complex concepts, such as democracy, individual liberty, rule of law and mutual respect raises many other difficult questions of defining concepts that have long,

contentious histories. Is the embedding of British Values politicising the role of the teacher? Part of the purpose of this paper is to unravel some of the complex attitudes expressed by teachers in one institution on this topic. To be clear the values that Bathdale, under Government guidance, wished to embed could be summed up in the words: democracy, individual liberty, rule of law and mutual respect that appeared on classroom walls and in public places within this college. However, it has to be emphasised that all these concepts are highly complex and have been the subject of wide-ranging political, legal and philosophical debate for many centuries [5].

There has been little research looking at this issue from the point of view of how teachers embed British Values into the curriculum [6]. However, this study is interested in hearing the voices of educators and trainees in how they carry out this requirement in a college context. Recommendations were formulated so as to offer examples of good practice in departments when faced with these complex and challenging discussions. After analysing the resulting qualitative data, some recommendations were formulated.

## 2. The Ethical Dimension

The main concern was to explore what teacher educators, trainees and three managers thought about embedding British Values into the curriculum. There was also a concern with validity was I selecting teachers who could make a significant or representative contribution to this discussion? Would the findings be generalizable possibly applicable to colleges in other countries where similar debates on national identity are taking place or would the samples have the characteristics of a case study that would only have relevance in the context of Bathdale College where the study took place? The problem that underpinned giving specificity to the research was that the more one identified particular characteristics of a situation i.e. the more it was authentic, the more problematic it became in terms of outsiders or insiders being able to identify the individuals and situations discussed [7].

All participants were asked to sign a permission form, allowing their opinions and views to be used in research and were given the option to withdraw from the research, whilst in line with BERA requirements all participants remained anonymous [8]. The overriding sensitivity in this research was not to expose any particular individual, course or area as having negative or ambiguous attitudes towards the problems of embedding British Values. It was rather to be able to suggest ways of supporting departments and teams to work out strategies that would help ensure that a positive version of these principles was usefully taught to all students within the college.

## 3. Methodologies and Methods

Qualitative research was used as a methodology to reveal teacher educators' views on making recommendations through which British Values could be embedded into the curriculum. Mixed methods of research were used as tools

for triangulating data from a range of tutors, trainees and managers. Primarily a non-probability sample survey was used to tease out teachers' key attitudes, but also opened discussion on this topic through a focus group and then offered a discussion with managers who had vested interests or responsibility for ensuring that British Values were effectively embedded into the curriculum of this specific college [9].

A survey was used as a tool for collecting data in order to find out what a range of trainees thought could be done about embedding British Values into their classrooms.. Triangulation occurred through exploring responses from different groups of trainees and teacher educators, whilst extra depth of understanding was gained through asking semi-structured questions on the same lines to a focus group and a more in-depth discussion with managers who could comment on the suggestions made [10].

Hopefully, because of their experience and position within the college, teacher educators might offer helpful strategies for implementing this Government policy [11]. They could possibly suggest innovative ideas that could be shared with trainees and tutors for future practice. The 40 trainees were a convenience sample in that they were all attending courses in a Teacher Education Department in Bathdale College, to which the researcher had access. However, their views were significant from the point of view of triangulation in that they all worked in different discipline areas and in different organisations. The first stage of questioning was to ask teacher educators and trainees about their understanding of what British Values were. This question might reveal a general understanding, but also explore some of the complexity of this concept. The next question asked how British Values were taught by the teacher education team, trainees themselves and then explored suitable ways of teaching British values in their classroom. The subsequent question was whether the notion of British Values had been challenged in classes, examples of effective practice, how well trainees and teacher educators felt supported in delivering this aspect of the curriculum and finally any recommendations as to how British Values might be delivered within Bathdale and in other colleges. Similar questions were asked in the focus group, whilst managers were asked to rank order the recommendations put forward by tutors and trainees with some variation because of the individual views and disposition of their reaction.

## 4. The Findings

### 4.1. Interviewing Teacher Educators (TEDs)

The first question posed to TED1 asked about his understanding of what BVS were. He said that personally he did not like the term BV and viewed them more as "universal" or even "good" values. He associated them with modelling fairness, equality and respect. He taught BVS explicitly as part of equality and diversity, listening to students rather than shutting them down and developing

confidence to make trainees feel safe to ask any questions in class. In previous employment in schools BVS were challenged in the classroom, but TED1 saw introducing BVS as more of a reaction to terrorism. His examples of effective practice were having open discussions in a secure environment within the classroom.

His recommendations (R) for embedding BVS into the curriculum were:

- a. Use British people from a variety of ethnicities to demonstrate, for example, sporting achievement in the media. This was a way of embedding BVS with E & D. (R1)
- b. Embed respect and tolerance through discussion. (R2)
- c. Allow open discussion in classrooms and identify this as BVS. (R3)
- d. Show universalism of BVS through Multi-cultural poetry, showing the diverse nature of British culture: British yet included. (R4)

The second interviewee TED2 believed British Values consisted of integrating all students from different backgrounds into classrooms as a model for wider society. She believed that a key feature was “living in a harmonious mixed society.” She also thought the rule of law, respect and common decency were key aspects, but the title “British Values” sounded nationalistic. She taught BVS by informing trainees of their content and discussed how BVS could be integrated in a practical way into trainees’ own subject area. She felt it was critical that students were taught to listen to each other and be respectful of their peers, especially if they came from different cultures where this was not the norm. British Values had been challenged in training sessions through comments from trainees and students, such “Oh no, not British Values again!” Or trainees had said “why are these values specifically British?” Examples of good practice had been trainees challenging disrespectful behaviour in their classroom.

Her recommendations for embedding BVS were:

- a. Drop the word British from the phrase as this is off-putting to many teachers and students. (R5)
- b. Offer more training for staff in delivering this aspect of the curriculum. (R6)
- c. Explore ways of embedding BVS into specific subjects. (R7)
- d. BVS are often very well received by English Speakers of other Languages (ESOL) students as they show gratitude to be here and maybe this could be a model for implementing BVS into other areas of the curriculum. These were after all the values of the country where they happened to be located. (R8)

The third teacher educator interviewed, TED3 said that there were some problems with embedding this because it superficially seemed to form a tension with the notion of culturally-responsive pedagogy which is also embedded into the teacher-education curriculum. Nevertheless, TED3 said the key values were those defined by the Government, namely democracy, the rule of law, freedom of speech and tolerance or respect for other people’s beliefs. TED3 explicitly taught these values via a student research task and

presentation where a trainee would deliver a lecture on these values and TED3 would supply information on any aspect that was missing. Sometimes he had witnessed discussions where the notions of inclusion and equality were challenged in classes because students and/or trainees felt that their religious beliefs were challenged by Biblical or Koranic opposition to homosexuality under the Equality Act (2010), yet teachers and students who identified as LGBTQ felt their rights and voices were being attacked by these views. TED3 felt that these issues were best resolved via Rogers “unconditional positive regard” [12].

TED3’s Recommendations were:

- a. No formulaic response from teacher educators, teachers or trainees. (R9)
- b. Promote different versions of BVS (R10)
- c. Create displays on walls of classroom and digitally. (R11)
- d. Share ideas at staff training days. (R12)
- e. Do not de-professionalise BVS by making it a tick box exercise; recognise their depth, challenge and complexity. (R13)

TED 4 said she was trying to embed the four strands of BVS into broader areas of training teachers. However, she saw the problem as showing trainees what was acceptable themselves and then helping them model this behaviour into their own classes. TED 4 felt it was hard to “put her finger” on the British dimension of BVS, but was aware that sexism had become much more of a challenging issue in contemporary British classrooms. There was a subtle tone of sexism in classrooms even amongst trainees which she had confronted. Sometimes women in her classes had confronted male trainee teachers about this issue. She felt that the lack of respect for women was a challenge to BVS. If these male trainees did not modify their emotional/cultural approach, it would make their employment in the education sector “somewhat uncomfortable.”

She felt the best way to embed BVS was through Equality and Diversity training. She had a problem with the term BV because it suggested superiority. She felt that the Teacher Education Department were doing “a fantastic job” in teaching these values to a wide range of trainees from many different backgrounds and in turn to their students. However, she felt that the subtle approach did not work and a stronger line on these issues was required. Sometimes naive or complacent attitudes on gender equality had to be confronted.

TED4’s Recommendations

- a. Implement a stronger induction for trainees and students, explicitly teaching BVS with case studies to show what was acceptable and what was not. (R14)
- b. Activities had to be planned where BVS were explicitly embedded. (R15)

TED5 had completed a day’s training on BVS and had changed her attitude towards what it had meant. She realised that it was not an oppressive ideology associated with the far right, but was actually a way of reclaiming British identity as a positive value, rather than “flying the British flag as a right-wing statement of exclusion and superiority.” TED5 saw it as

part of the Prevent agenda, Equality and Diversity, safeguarding and professional standards. She had been highly sceptical, but through good interactive training, she had begun to appreciate that this was an important innovation.

She noticed that teachers and trainees who came from different cultures or countries appreciated British culture and felt that they had been warmly welcomed in and therefore did not have the associations connected with colonialism and exclusion.

One trainee had challenged the notion of BVS in her class, but from the point of view of feeling that he was going to be excluded or that he as a teacher would have to teach something he did not believe in, but once shown some of the handouts and leaflets explaining the positive implications for inclusion, he was reassured. He realised that it was not something insidious, but rather values that he as a liberal could embrace. She felt that the best way of imparting BVS to trainees was through bringing in an expert trainer, familiar with the main themes and “get them to teach BVS explicitly to trainees.”

TED5's recommendations

a. BVS should be tied in with the Professional Standards, Prevent, Safeguarding and Equality and Diversity, so that it was not yet another tick list of items that had to be covered. (R16)

b. Experts should be brought into the department to deliver the training which then should be imparted via trainees to students. (R17)

## 4.2. What Did the Questionnaires Reveal

Questionnaires were deployed during training session time and followed a brief discussion explaining the questionnaire and the ethical research boundaries explicit in the way it was to be administered. Trainees (TRAIN = trainee. M= male; F=female) were first asked about what they understood by the concept of British Values and how these were taught in their sessions. A representative sample of responses, 50% of whom were from Black, Asian Minority Ethnic (BAME) backgrounds is reported here below. To the question what are BVS, TRAINM1 said “democracy, rule of law and mutual respect” and that the Teacher Educators in his training sessions at this particular college had supported trainees in “every lesson” on how to implement these values. TRAINM2 identified BVS as “democracy, liberty, respect for all, freedom of assembly and speech.” He said these were part of every session and should be embedded into each lesson plan. TRAINF1 said that these were “what all people should follow...as humans,” but implemented through discussion and debate. TRAINM3 said BVS were values that encompass “respect and inclusivity in Britain.” TRAINM4 said that these values “should be ubiquitous”, not just in education. He thought the main way of ensuring they were embedded was via “ground rules,” emphasizing “respect.” TRAINF2 said that BVS related to equality, diversity and British law and should be embedded via discussion as issues arose. TRAINM5 related BVS to “legal, social and democracy.” He felt giving examples of the “current political climate in the

UK” would be helpful. TRAINM6 replicated a similar definition and said that BVS were taught through examples, scenarios and questioning. TRAINF3 said “they are agreed values...it's about what's important about the way we live and the values we demonstrate to others.” She said they were demonstrated through “democratic ways of working in class.”

TRINF4 said that these were “attitudes and legislation which define British culture.” She thought the key was “treating students equally” and “discussing protected characteristics.” TRAINF5 said “what we live by: liberty, respect, understanding cultural beliefs.” They are taught through “discussion, video, Prevent, modelling and question and answer.” TRAINF6 said that it was a “belief system that is the core of legislation, Government and teaching.” These beliefs are “incorporated into planning, materials and expectations.” TRAINF7 said the “rule of law, mutual respect and individual liberties,” the philosophy which should be “passed on to students.”

Many of the ideas put forward were quite repetitive and trainees mostly replicated ideas about democracy, liberty or as TRAINM10 said “for everybody to build a fair and united community.” TRAINF9 claimed BVS were “embedded in each lesson.” TRAINM11 specified that BVS were centred on “how to treat one another, E & D, rules and democracy.” He said the key was working “together as a team, respecting each other's opinion.” TRAINM12 quoted the usual 4 elements, but also said “race, sex and marriage.” This was not explained. He also said that BVS had been embedded through assessments and that all teacher educators had covered this in their sessions.

TRAINM21 related BVS to a variety of different sports, linking the rules in sport to discussions of how this related to understanding BVS. He felt it was more a question of embedding BVS into ground rules, having a poster up that could be referred to by students and discussing “why this was important.” TRAINM22 believed the key was “mutual respect” particularly embedded into the context of customer service. TRAINF22 said that she related it to classroom rules and it was discussed especially when the rules were not being followed. TRAINF23 embedded it through allowing freedom of speech in discussion and challenging behaviour that “did not sit well with these values.” Finally, TRAINM23 believed that the best way was firstly to tackle it naturally as issues arose in class discussions and secondly to “embed it into assignment briefs, so it becomes mandatory for all students to engage with these ideas.” When it came to asking trainees whether they had been challenged over issues of British Values, respondents from BAME backgrounds tended to have had experiences where students questioned them on their “right to teach” as someone not perceived as being “British” (TRAINM14). One trainee from Pakistan (TRAINM13) was asked how “I got a teaching job” considering that his studies had all been taken in Pakistan. Others were challenged on the notion as to why students had to “respect people who were different” (TRAINM11). TRAINF7 said that students made “fun of foreign accents and used derogatory, racist language

towards peers and staff.” She had also witnessed “trans and gender bullying.” When students were confronted they said they thought it was acceptable to “say things like that.” When asked how they would like it if these comments were made about them, some said they “didn’t care, whilst others were apologetic.” One student felt threatened as a Muslim because he had been given a Christmas card. It had to be explained that this did not impinge on the Muslim student’s belief, but this was not necessarily accepted (TRAINF14). Sometimes discussion of BVS gave rise to debates around terrorism (TRAINM15). In some instances, BVS were not controversial and gave rise to interesting cross cultural discussions. However, in one case a male student wanted gender segregated sessions for religious reasons. He said his freedom to demand separate gender education was an example of BVS, but the issue of inclusion was an overriding factor and therefore this segregation could not take place (TRAINF6). There were some contradictions about the ‘characteristics’ of the Equality Act (2010), supporting religious freedoms, yet wanting to exclude women from classes. The ultimate policy priority was always the value of inclusion rather than any discriminatory practice.

Generally, trainees were impressed with the standards of equality and inclusion they witnessed in their placements (TRAINF5). Others taught BVS covertly and therefore it did not come up as a controversial or difficult issue (TRAINM16). In different contexts, the problems that arose were subject-specific, so in sport, “students challenged the idea that “people with disabilities could participate in certain sports.” TRAINM17 opened this topic as a discussion and students were challenged to work out how sporting activities could be made more inclusive for students with disabilities.

Overall, however, most trainees commented that there had been no problems or it just had not come up as an issue either when it was taught explicitly as part of the curriculum or as an area which their students particularly wanted to discuss of their own volition. The majority of trainees in this survey said that they had been well-supported in their understanding of BVS during formal sessions delivered by the Teacher Education Department and felt they had a good understanding of what was involved. Nevertheless, as shown above some difficult conversations could be provoked, particularly where trainees were from BAME backgrounds and they explicitly opened the discussion of BVS in more hostile environments. Then the question of their own identity as essentially British or not became more overtly a matter of scrutiny.

### 4.3. The Focus Group

The focus group operated as an open discussion of the problem of teaching BVS, but also offered some more strategies. In this focus group, the discussion was part of a training session where general strategies of teaching and learning were being explored.

There were eight trainees present. Trainees explained a mnemonic by which they taught BVS. This was DRIFT that stood for Democracy, Rule of law, Individual, Freedom and

Tolerance (TRAINF30). Others in the group suggested using different fingers on the hand to refer to different concepts. TRAINM30 said that it was difficult to embed with Maths and did not occur naturally “without being condescending.” It was suggested that an analysis of voting tendencies for graphs and pie-charts could be used in order to underpin concepts of democracy. TRAINM31 simply asked for votes in the class as a way of showing how democracy worked in practice. TRAINF31 said that it was counter-productive to “ram BVS down students’ throats.” TRAINF32 asked why they were “specifically British values? Why can’t they be called civilised or human values?”

TRAINM32 said that “we should allow the issues to come up naturally through the flow of the session and the issues as they arose and possibly not even refer to them as British Values.” However, TRAINF33 said that her department had actually implemented this attitude and had been criticised by Ofsted inspectors for not explicitly making it clear that these were BVS. The department had since had to embed BVS through explicit discussions and offer assignments that referred to BVS, so that students mandatorily had to engage with BVS in order to pass the course.

TRAINF34 asked again why they were called BVS. There was a sense of antagonism from her students when this topic came up. TRAINF32 again said the title sounded “elitist.” Some trainees had lived in other countries where the flag was raised every day in school assemblies in order to embed a sense of national pride, but this was viewed as potentially counter-productive. TRAINF32 wanted to know whether the context of BVS was Brexit, but others suggested it was more part of the Prevent strategy and also worked in connection with Equality and Diversity [13]. TRAINM34 asked catering students to identify what different cultures contributed to cuisine and what they could or could not eat as a way of embedding “an understanding of tolerance and knowledge of the wider world.” He felt that the meaning of British Values was to embrace other cultures through tolerance and understanding.

The practical solution offered from this group seemed to be to embed BVS into student assignments and use classroom practice, such as discussion, practical activities and votes as a way of ensuring that students had a clear understanding of what was required to be a citizen in contemporary Britain.

## 5. The Final Stage in the Process

The final stage in this process was to ask three managers to scrutinise the recommendations (appendix 1) that had been made by teacher education staff and consider how well these might work and rank order them for implementation in teacher practice. A group of 10 qualified teachers within the college were also asked to rank order the recommendations as to their usefulness in the classroom.

### *Rank Ordering the Recommendations*

An interview took place with a manager within Bathdale College who was in charge of research, research ethics and

implementing Higher Education standards within a Further Education institution. She will be anonymised as Manage1. In the interview, she firstly placed much emphasis on the need for staff development, creating awareness and a supportive culture (recommendation 6 and 12 =R6 and R12). She also thought it was important to expose staff and students to each others' otherness, so this meant that she put high value on R4 which spoke about multiculturalism. However, she was quite critical of any policies that offered 'positive discrimination' as she believed this had the effect of turning students, teachers and models from the media into exceptions. This meant she disagreed fundamentally with R1 using a variety of people of different ethnicities from sport to demonstrate the variety of ways of being British. She was very worried about R8 as ESOL students being 'grateful' she felt brought in an element of colonialism; these students had every right to be here. She was also critical of R17 as she felt putting BVS on the same level as Professional Standards and Prevent made it an "extra, add-on" and not owned or accepted as the norm. Her view was centred very much on R5 where the suggestion was to drop the word "British" and view the process as one of embedding universal values. However, not explicitly referring to the values as British is against Government policy [11]. She also very much championed the notion that this research, study and the training that resulted from it should focus on areas where staff and students felt baffled by these ideas and therefore would need to explore, discuss and ultimately analyse the complexity of these principles in more detail.

The second manager at Bathdale College, anonymised as Manage2 commented that the values had to be explicitly identified as British and therefore any recommendation that suggested discarding the word 'British' was counterproductive. She wrote more extensively on embedding British Values into the curriculum. As she had an official position as a 'learning leader' within her college, she trained tutors in methods of 'embedding' BVS into the curriculum and therefore felt that she had more expert knowledge to offer. She said:

*I believe that the most important aspect of embedding British Values is exactly that 'embedding'. It does not and should not need to be explicit. The classroom should inherently demonstrate British Values. Mutual respect and tolerance are already fundamental to the way we teach, rule of law is a 'way of life', individual liberty through choice and speech should be encouraged and democracy (the influence of many on those that govern) should be reflected within the classroom setting.*

She endorsed embedding respect and tolerance (R2) and having open discussion (R3)

The third manager, also responsible for embedding British values in her college, gave a very high rating to embedding respect and tolerance (R2) which she felt could be identified as highly characteristic of BVS. She ranked not de-professionalising BVS by making them a tick-box exercise (R13). She rated open discussion (R3) in the context of tolerance as the key recommendation.

All 10 teachers asked to rank order the 17 recommendations offered five choices. They mostly gave a very high rating to embedding respect and tolerance (R2) which could be identified as highly characteristic of BVs. TEACH1 unusually ranked not de-professionalising BVs by making them a tick-box exercise (R13). Overall the most important value for TEACH10, TEACH7, TEACH3, TEACH4 and TEACH6 was again 'embedding respect' (R2) but was generally placed in the context of open discussion (R3) as the most important recommendations. Offering more training was also highly regarded by all 10 teachers, but also by managers, teacher educators, and trainees involved in this research.

## 6. Analysis of Methodologies, Methods and Data

To summarise, a series of points will be made, analysing the data, methodology and the content of the ideas propounded by different interviewees in this research. Firstly, it should be said that this was a small-scale piece of research, mostly operant within a single institution, mainly focussed on trainees and educators within one department, expanded so that there was some triangulation. This process allowed other perspectives to bear on the views of the main participants and the institutional culture within which they operated. This put the department's suggestions and attitudes under scrutiny from outside the culture where the research took place. A dimension that might be pursued in the future is widening the scope of the research and asking questions about BVS in several different cultures and colleges or even focussing directly on how students received these values rather than relying on the intermediaries of the views of trainees or teacher educators. It could be further asked whether through embedding BVS:

1. Classrooms are becoming more politicised.
2. Students feel restricted as to what they can and cannot say in the classroom.
3. Muslim students feel particularly targeted in these discussions.

Another perspective might offer a deeper analysis of the ideas associated with each British Value, exploring its history and an understanding of its application within students' ambience. Questionnaires could elicit an understanding of how different British Values could be constructed in the minds of students. There could be more anonymised, digitally-based questioning of much wider populations. However, the problem is that large-scale anonymous questionnaires can lead to fictional misrepresentations of views as the interviewees do not have any stake or concern as to why the research is being carried out. The current methods meant that there was a more personal engagement in participants' responses.

The research in this paper was developed in order to support policy, offer recommendations based on a range of strategies and focus on reactions to teaching BVS rather than

analyse their intrinsic meaning or worth.

The research elicited many interesting and oppositional views. Thus TED1 thought that identifying people from different ethnicities as British in sport could be a method of embedding BVS, whilst Manager1 felt this was demeaning, stereotyping particularly black people within sporting achievement, but why not in intellectual or academic contexts? TED2 wanted to drop the word 'British' from BVS, but did not explain how the word 'British' could be replaced. This strategy would work against government policy. Not mentioning the word 'British' appeared not to be an option.

In other research, trainees and teachers suggested referring to liberal or humanistic values [7]. The idea of BVS being more acceptable to ESOL students because of their gratitude for living in Britain was seen as a negative idea in that new immigrants were being constructed as grateful when according to Manager1 they should have the same sense of

belongingness as native-born citizens. The concern was that there was an implicit racism or colonialism embedded in the expectations of how well immigrants were accepted into British society.

However, the major difference of opinion seemed to be whether BVS needed to be explicitly mentioned when they were referenced in lessons. TRAINF33 said when inspected by Ofsted, this was seen as compulsory; whereas most participants felt that BVS should be embedded implicitly in every session.

Some recommendations offered by teacher educators and trainees seemed less controversial. That there should be no formulaic version of BVS, further training in BVS, that BVS should be studied in depth and that a sense of tolerance needed to be present in all classrooms. This seemed to be normative and acceptable for all participants in this research.

**Table 1.** A representation of rank ordering the recommendations where R = recommendation M = manager and T = teacher.

R6. Offer more training for staff in delivering this aspect of the curriculum.	M1	T1	T2	T3	T4	T5	T8	T9	T10
R12. Share ideas at staff training days.	M1	T6	T7						
R4. Show universalism of BVS through Multi-cultural poetry, showing the diverse nature of British culture; British yet included.	M1								
R2. Embed respect and tolerance through discussion.	M3	M2	T1	T2	T3	T4	T5	T9	T10
R3. Allow open discussion in classrooms and identify this as BVS	M3	M2	T1	T2	T3	T4	T5	T6	T8
R13. Do not de-professionalise BVS by making it a tick box exercise; recognise its depth, challenge and complexity.	M3	T6							

## 7. Conclusion

This research has scrutinised a range of perspectives on how to embed BVS into the curriculum. It would appear that through questioning teacher educators, trainees, teachers and managers from different ethnicities, gender balance and participants aged between 25 and 62, it could be said that the best way of embedding BVS into the curriculum would be through respect and tolerance in open discussion. This should be explicitly identified as BVS. If the word 'British' was removed, it would mislead teachers into thinking that Ofsted approved of merely implicitly embedding liberal values into the curriculum. Although most participants disapproved of explicitly mentioning BVS, most backed humanistic, liberal values of tolerance and respect being normative within the classroom in colleges. The question remains as to how this can be done in multifarious contexts in the UK and the equivalent situations in other countries. Nevertheless, this research hopefully offers a considerable number of ideas through which this could be achieved.

## Appendix

R1. Use British people from variety of ethnicities to demonstrate for example sporting achievement in the media. This was a way of embedding BVS with E & D.

R2. Embed respect and tolerance through discussion.

R3. Allow open discussion in classrooms and identify this as BVS

R4. Show universalism of BVS through Multi-cultural poetry, showing the diverse nature of British culture; British yet included.

R5. Drop the word British from the phrase as this is off-putting to many teachers and students.

R6. Offer more training for staff in delivering this aspect of the curriculum.

R7. Explore ways of embedding it into specific subjects.

R8. It is often very well received by ESOL students as they are often very grateful to be here and maybe this could be a model for implementing it into other areas of the curriculum.

R9. No formulaic response from teacher educators, teachers or trainees.

R10. Promote different versions of BVS

R11. Create displays on walls of classroom and digitally.

R12. Share ideas at staff training days.

R13. Do not de-professionalise BVS by making it a tick box exercise; recognise its depth, challenge and complexity.

R14. Implement a stronger induction for trainees and students, explicitly teaching BVS with case studies to show what was acceptable and what was not.

R15. Activities had to be planned where BVS were explicitly embedded.

R16. BVS should be tied in with the Professional Standards, Prevent, Safeguarding, Equality, and Diversity, so that it was not yet another tick list of items that had to be covered.

R17. Experts should be brought into the department to deliver the training which then should be imparted via trainees to students.

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