Educational Values for the 21st Century?

Gary James McCulloch*

Abstract

This paper considers recent and current initiatives to define and promote the core values of education in the case of the United Kingdom. Such values have social, cultural and political connotations, are contested in a range of ways, and may change and be reinterpreted historically, over time. The values that were associated with an 'English tradition' of education in the early twentieth century have widely come to be seen as irrelevant to the needs of the 21st century, although they continue to exert an underlying influence. A value system that has emphasised examination success and higher standards has been prominent since the 1950s, alongside an ethos that has sought to promote equality of opportunity for all. In the early years of the 21st century, new initiatives have arisen that to some extent reshape earlier ideals, but also tend to challenge their contemporary manifestations. Three of these are considered here. The first is a movement in favour of education for 'happiness'. The second is an emphasis on education for 'character'. Third is a focus on supposedly fundamental 'national' values. Finally, we ask whether these are the core educational values that will underpin education in the 21st century.

Keywords: character, educational values, happiness, national

*Professor, UCL Institute of Education, London

1. Introduction

A key motif in the educational changes of the past generation in the United Kingdom has been the need to reform schools and schooling in order to prepare pupils better for the new demands of the 21st century. In the UK and many other nations, this has led to policy reforms that have challenged the structure and culture of schooling established in the 19th and 20th centuries. An emergent theme in the UK especially over the past decade has been a reaction against the competitive individualism of testing and examinations that has been evident in many school systems. This has combined with a number of contemporary challenges and threats to provide a space for arguments favouring alternative values for schooling, designed to cultivate different qualities in individuals and in society as a whole.

One of these new movements has been towards education for 'happiness', seeking to override the emphasis on examination success that has become so widespread and pervasive. Education for happiness has only a limited basis in the historical development of schooling systems, and is a rather ambiguous.

Another new movement is that of education for 'character', intended to strengthen personal and social characteristics that will help to improve the nature of citizenship and personal relationships. This approach does have significant historical and cultural purchase especially in the elite independent schools of the 19th century, but also in a number of initiatives in mass schooling in past decades.

A third approach has been to highlight the importance of fundamental 'national' values that promote pupils' spiritual, moral, social and cultural development. This has been encouraged by perceived threats to national security especially since the events of 9/11. This approach has echoes of patriotic and nationalistic movements of the early 20th century that had tended to go into decline after the Second World War.

The paper concludes by asking about the prospects of success for such reinterpretations of educational values for the 21st century after the disappointments and failures of these approaches in earlier reforms.

2. Social and historical contexts

In order to understand the nature of educational values, we need to be able first to see how they relate to their social, cultural and political contexts. In general, they tend to do so in at least three ways. First, they establish and retain resonance through identifying with contemporary social values; they are not separate from these but are entangled with them. Second, they are usually contested between different interests and groups in society that associate themselves with different ideals. Third, they are based on particular historical contexts, and therefore can and do change significantly over time. It is important to address educational values as both social and historical constructions (see also McCulloch, 2011).

In the UK, educational values have been bound up with successive waves of educational reform since the 1940s. In broad terms, our current school reforms build on three key phases of reform in our national education system. The first was in the 1940s, centred on the 1944 Education Act, when secondary education for all children was introduced – first up to the age of 14, then 15 and finally 16. The second was in the 1960s and 1970s, a time of debate and discussion, when the prime minister James Callaghan initiated in 1976 what he described as a 'Great Debate' on education. This finally led to a lengthy phase of school reforms which we are still going through, based on the Education Reform Act of 1988. It may be said that over twenty-five years later, in 2015, we are still working out the impact and consequences of this major piece of legislation, in particular for the 22,000 state schools in England.

We should also recognise that these phases of reform at a national level have also been closely related to international and indeed global movements of reform. Those of the 1940s were characteristic of a broader tendency towards the encouragement of civic approaches and active State involvement in educational reform. In the 1960s, they were associated with more egalitarian movements. In the 1980s, the Conservative reforms could be represented as symptomatic of an international turn towards 'New

Right' policies in education that celebrated individualism and the freedom of the market (see also McCulloch, 1994).

The idea of reconstruction and modernisation takes on a distinctive set of values and priorities in relation to this changing context. In the 1940s, it was a matter of rebuilding society as well as the buildings and communities, together with industry and the economic infrastructure in the aftermath of the Second World War. In the 1960s, it focused more on the changing needs of the 'technological revolution', seeking to abandon ancient class-based traditions especially through social planning and curriculum reform (McCulloch et al., 1985). The ideal of education for the 21st century establishes a powerful image of transformation in a new millennium (see also McCulloch, 2015).

Over the seventy years since the 1944 Act there have been many individual school reforms, but in many ways there is still a clear overall structure to our schools in the UK, although some different models within this structure. Many children go to nursery school before going on to the first period of compulsory schooling at the age of four or five. For most pupils this ends at the age of eleven, when they go to secondary school. Until recently compulsory schooling has ended at sixteen, and some have continued into what is called the sixth form up to eighteen; from 2015 all pupils are expected to continue to eighteen in some form of education or training. Some pupils have gone to middle schools from the age of nine to thirteen instead of changing from primary to secondary school at the age of eleven, but this is a relatively small number in particular local areas. However, within this generally stable structure there have been many key debates and a number of significant reforms.

During the nineteenth and twentieth centuries there were a number of educational values that were taken at different times to be stable and characteristic traditions in the context of the UK, but which were actually transient and contingent products of a specific educational and social milieu. One such was a set of values around the notion of education for leadership. In its classic phase this was based on the cultural dominance of the public (independent) schools in the late nineteenth century, when a

small number of 'great' boarding schools prepared the future elite to govern the nation and the British Empire (McCulloch, 1991, chapter 2). By the end of the nineteenth century, 'education for leadership' as practised by the public schools could be portrayed as a specifically English tradition. The rigours of the boarding school, it was claimed, helped to build the character that was required for leadership (Honey, 1977). In part, this was based on 'godliness' and good learning, which could be found in a liberal education and a classical curriculum (Newsome, 1961). In another way, it resided in a cult of athleticism that bred conformity and allegiance to the school (Mangan, 1986).

These values adapted to some extent to the changed circumstances of the twentieth century after the First World War, which had claimed the lives of many products of the public schools through their sacrifices in battle. In 1929, Cyril Norwood, then head of Harrow School, published The English Tradition of Education (Norwood, 1929), which argued that English educational values were rooted in the public schools and founded upon the ideals of knighthood, chivalry and the English gentleman, originating in the Middle Ages and revived in the early nineteenth century by Dr Thomas Arnold of Rugby School (see also McCulloch, 2007a). These ideas attracted a great deal of attention in the 1930s but within twenty years, as Britain received from a second World War with less elitist aspirations for educational reconstruction, they appeared old-fashioned and out of date. Values that were once rooted in religion and in service to the community were no longer regarded as fundamental or even as relevant to the needs of the society and economy.

Another set of educational values that reached their peak in the 1950s and 1960s revolved around the idea that schools and teachers were responsible for the development of the school curriculum, so that the State and the Ministry of Education should avoid becoming directly involved in curriculum change. Teachers in particular placed high value on the notion that they had a great deal of autonomy in the domain of the school curriculum, countering the prospect that the national education system might become increasingly centralised and uniform. The Ministry of Education also

generally acknowledged that it should not control or direct the details of the curriculum, which were left to teachers, schools and local education authorities to determine (McCulloch & McCaig, 2002). However, although these values also were regarded as part of a distinctive English tradition, they began to be eroded during the 1960s and 1970s by increasingly active State intervention in the curriculum. The establishment of a formal National Curriculum under the Education Reform Act of 1988 severely limited the autonomy of teachers in the curriculum, so that once again a set of educational values that had previously been given priority now largely fell from favour (Helsby & McCulloch, 1997).

3. Excellence and opportunity

The secular values that underlay the education system by the second half of the twentieth century generally favoured the needs of individuals. On the one hand, they emphasised the importance of academic selection through examinations as a means of determining individual differences in 'merit', which in turn would help to judge which individuals should have access to more advanced forms of education. A prominent educator, Harry Judge, has recalled that the grammar schools of the 1950s, to which about 20 per cent of the age range were selected on the basis of the 'eleven-plus' examination, cultivated the virtues of hard work, celebrated the advantages of competition and the accessibility of success for any able and determined pupil, and efficiently pursued victory in the examination system (Judge, 1984). The High Master of Manchester Grammar School, Eric James, strongly defended this set of educational values, but Michael Young effectively satirised it as establishing what he described as a 'meritocracy' (Young, 1958).

On the other hand, the ideal of equality of opportunity for all pupils, regardless of their social background, gender, ethnicity, or other forms of discrimination, also became highly prominent as an overarching set of educational values. The Labour government of 1964-1970 promoted a national policy of comprehensive secondary

education, encouraging all local education authorities to reorganise their secondary schools as comprehensive schools designed for all abilities and aptitudes. By the end of the 1960s, comprehensive reorganisation was well under way, with over 1300 comprehensive schools already in existence including nearly one-third of secondary school age pupils, and many others being planned for the future. By the 1990s, over 90 per cent of pupils of secondary school age were being educated in comprehensive schools (Benn & Chitty, 1996).

Nevertheless the rival values of competitive individualism and equal opportunities continued to be vigorously contested, and indeed became increasingly politicised between the two main political parties, Labour and Conservative, by the end of the century. The Conservative government elected in 1992 presented 'choice and diversity' as its fundamental framework for schools. It insisted that 'Central to everything the Government has done since 1979 has been a search for higher quality for the nation's children in our schools'. This, it added, included a national curriculum, greater choice and accountability, more autonomy and proposals for frequent inspection (DfE, 1992, p.2).

The Labour governments elected under first Tony Blair and later Gordon Brown from 1997 also supported 'excellence' in schools, together with high standards and accountability, but proposed that the benefits would go to the 'many, not the few' (DfEE, 1997, p.5). Gordon Brown himself argued in his speech at the Labour Party's annual conference in 2009 that 'the new model for education in the 21st century – the biggest step we can take into the future – is to unlock the talents of all young people' (Brown, 2009). This was an appeal to schools reform as a means of improving academic standards, as well as equal opportunity, which were thus maintained as overriding social and economic priorities and educational values.

The Conservative-Liberal Coalition government elected in 2010, under David Cameron as prime minister, was particularly concerned to emphasise high standards as the essential value of education. The new secretary of state for education, Michael Gove, called for 'traditional school values' with plans for marks to be allotted for

good grammar and spelling, and for pupils to be encouraged to study subjects that were viewed as more rigorous (BBC, 2010). Gove introduced a new benchmark for school achievement under what was called an 'English Baccalaureate' or EBacc, to include GCSEs (General Certificate of Secondary Education, taken at the age of sixteen), in English, mathematics, a science, a modern language, and a humanities subject. This was intended to reduce the number of pupils taking 'softer' vocational or creative subjects. Higher baseline targets were also introduced for underachieving schools; these would be considered to be underperforming if fewer than 35 percent of pupils achieved five good GCSE grades (those graded A* to C), rather than 30 percent as the previous level had been. He also asserted the importance of good teachers and of strong discipline and school uniforms (DfE, 2010).

This assertion of 'traditional' academic standards as the basic educational values was maintained in subsequent years. In 2013, Gove was forced to withdraw a proposal to have a single examination board offering a new exam in each subject, and instead concentrated on reforming existing GCSE examinations. Gove favoured linear qualifications, with all assessments normally taken at the end of the course rather than during it. Internal assessment and the use of exam aids were to be kept to a minimum, also with the aim of achieving a rapid and significant rise in academic standards across the country. At the same time, he announced a new 'National Curriculum for the 21st century'. Programmes of study were slimmed down in most subjects to make them more flexible, but there was more emphasis on rigorous and demanding content in the key subjects. In these ways, Gove concluded, 'we can create an education system which can compete with the best in the world – a system which gives every young person, regardless of background, the high quality education, high aspirations and high achievement they need and deserve' (Gove, 2013).

These values and aspirations continued to be uppermost in a speech presented by Gove at the British Chambers of Commerce in April 2014. This was, he insisted, 'a long-term plan for schools – rooted in evidence – driven by moral purpose'. The government was committed to higher standards in vocational qualifications and

greater rigour in the apprenticeship system, but above all to a 'new level of ambition' in schools. Gove set out in particular to eliminate illiteracy and innumeracy in Britain. At least 85 percent of primary school pupils would be expected to reach the level of literacy and numeracy that would allow them to achieve good grades in their GCSE examinations, and any that failed to achieve a GCSE pass in maths and English at 16 would continue to study them. Thirty new 'maths hubs' were created to offer schools in their local areas in maths education. There would also be a new Chinese maths teacher exchange programme, inviting Chinese teachers to England and sending the leading maths teachers in England to China, to help make sure, as Gove put it, 'that our pupils get a maths education every bit as good as that in the most successful jurisdiction in the world' (DfE, 2014a). This was all in addition to introducing a large number of academies and free schools that were intended to drive up academic standards more broadly.

This, then has been the dominant set of educational values imbued in the education system in the UK over the past century: a contested but essentially shifting and transient regime of values that has developed over the century according to a changing educational, social and political context. They are values that have been in the main individualistic, secular, and materialistic in their overall character. They have been emphasised as part of an ongoing set of reforms in the education system with an underlying value system of ensuring that education in the UK is appropriate for the 21st century.

However, in the past decade, a fresh set of educational values has been posed as being especially appropriate for the new needs and priorities of the 21st century. These have been framed under the themes of happiness, character, and the nation, and each of these are examined in turn below.

4. Happiness, character and the nation: new educational values for the 21st century?

The avowedly 'new' educational values all have international as well as local causes for their recent rise to prominence in the UK. At the same time, despite their apparent novelty, they have long historical roots, and might be regarded as modern versions of educational approaches that have in essence been highly familiar in former times.

The first of these is the pursuit of *happiness* as an educational value. In the last few years, this has become a prominent ideal and is now widely regarded as a fundamental educational value. It has attracted a great deal of attention internationally as well as in Britain. As a value system, just as in life itself, happiness may seem elusive, although the philosopher Nel Noddings has perhaps come closest to defining it clearly and in detail in terms of pleasure, personal well-being and enjoyment (Noddings, 2003). It is certainly rather distant from the familiar language of academic standards and even from equality of opportunity.

Internationally, happiness has become widespread as a goal to be attained. There is, for example, an annual International Day of Happiness, which in 2015 was celebrated on 20 March, inviting everyone to focus on their connections with others. A free 'Happiness Pack' can be downloaded from the Internet to support this, and to oppose 'social isolation', which is described as 'as potent a cause of early death as smoking'. Indeed, it adds, 'the epidemic of loneliness is twice as deadly as obesity'. The International Day of Happiness set out to 'change this in a day if we all reached out to make one positive connection' (International Day of Happiness, 2015). For several years, also, international organisations have produced happiness league tables that compare the amount of happiness or well-being among children in a range of nations. In 2007, for example, UNICEF published a study of the well-being of children and young people in 21 industrialised countries, and found that the UK came last. The UK was immediately accused of failing its children, while commentators

attributed this outcome to long-term under-investment and a competitive society (BBC, 2007a). The Netherlands came top in this league table, apparently because of its child-centred society, close relationship between parents and children, and the lack of pressure in schools (BBC, 2007b).

When David Cameron was elected as prime minister in the UK, he quickly took steps to address this situation and created what was widely described as a new 'happiness index'. He argued in a speech on 25 November 2010 that a measure of the country's well-being would be a better reflection of the situation of individuals than economic measures such as the Gross National Product. From now on, he announced, 'we'll start measuring our progress as a country, not just by how our economy is growing, but by how our lives are improving; not just by our standard of living, but by our quality of life' (Cameron, 2010). He gave the most urgent priority to achieving economic growth and recovering from recession, but insisted that the government could take measures to help improve wellbeing, and asked the Office of National Statistics (ONS) to devise a new way of measuring this in Britain (Cameron, 2010). By 2014, the ONS was able to publish a survey of the well-being of children in the UK (ONS, 2014), and the following year it reported that one-third of indicators of national well-being as a whole had improved since the previous year (ONS, 2015). By this time, Britain's position in the international league tables was also beginning to improve, in 2013 to 16th out of 29 countries, with 86 percent of children in the UK reporting a high level of life satisfaction (UNICEF, 2013).

Another indication of this new interest in happiness and well-being was the work of Anthony Seldon, the Master of a highly prestigious independent school, Wellington College. Seldon established a course in happiness and well-being at Wellington College in September 2006, for pupils in the fourth and fifth forms. This was based on six elements to promote well-being: physical health, positive relationships, perspective (developing a psychological immune system), engagement, the world (living sustainably), and meaning and purpose. He also held conferences on 'Teaching happiness and well-being in schools', and organised well-being taster classes for

parents. He argued that such courses were important because British children were facing a mental health crisis, with too much emphasis on examination success, and blamed 'pushy parents' for imposing too much pressure on their children. In 2011, he co-founded an organisation entitled 'Action for Happiness', and he also became president of the International Positive Education Network. Seldon insisted that 'Schools should be calm places. They're not – they're too tense and pressurised.' Indeed, according to Seldon, 'Parents, teachers and universities are a disgrace in their lack of regard for the wellbeing and mental health of students.' (Thomson, 2015). His new book, 'Beyond Happiness' (Seldon, 2015) attracted widespread attention.

The second set of educational values that became prominent at this time was around the idea of building *character* through education. Like happiness, 'character' was not straightforward to define, but generally it entailed developing personal qualities that would enable individuals to developed as fully rounded contributors to society. This was practised in a number of other countries (e.g. Ho et al., 2013). In a similar way to happiness, moreover, what might have appeared at first sight to be a somewhat nebulous fashion became incorporated in national education policy.

This became clear in December 2014, when Nicky Morgan, who had taken over from Michael Gove as secretary of state for education earlier in the year, announced a new fund to improve character education in England, with the aim ultimately of England becoming a global leader in this field. This provided a 3.5 million pound grant scheme for character education projects, intended as 'a milestone in preparing young people more than ever before for life in modern Britain'. It would promote the teaching of 'character, resilience and grit', providing schools with support, inspiration and resources to go further with this to the extent of placing character education on a par with academic learning (DfE, 2014). Existing examples of character education that were cited at this time included King Solomon Academy in London, which had introduced character-based rewards for pupils, and School 21, a free school also in London, with a broad well-being curriculum. It was confirmed that the creation of a 'strong work ethic' was crucial for the further development of the economy, alongside

higher educational standards and improving classroom behaviour (DfE, 2014). Moreover, a further one million pounds was allocated to expand research into the most effective ways in which character could be taught, an amount that would be matched by the Education Endowment Foundation.

During 2015, both before the general election and afterwards when she retained her post at education, Morgan enlarged on the purpose of character education as she understood it. In March 2015, for example, speaking at a ceremony for the government's five million pound Character Innovation Fund, she emphasised the importance of ensuring that schools did not focus exclusively on examinations, but provide the skills that were sought by employers. Here, the first prize was awarded to King's Leadership Academy, a secondary free school in Warrington, Cheshire that provided weekly public speaking, philosophy and ethics classes, ensuring that all pupils took part in the school's brass orchestra, and empowering pupils to take leadership roles within the school (Daily Telegraph, 2015a).

Morgan repeated this message in June 2015, when she contributed to preparations for the rugby World Cup by allocating over £500,000 to a project to draft rugby coaches from fourteen professional clubs into schools to instil character and resilience in disruptive pupils. This was one of 14 projects that were to receive funding from the DfE's character grants scheme. As Morgan pointed out, 'The values of rugby are those from which all young people should learn. Rugby teaches how to bounce back from setbacks, to show integrity in victory and defeat, and to respect others, especially your opponents.' (Daily Telegraph, 2015b). Later in June, speaking at Wellington College, she also related character education to the lessons learned at the Battle of Waterloo two centuries before: 'A defining chapter in our history and a moment that helped to make our nation great. A moment that showed British grit in the face of adversity. And our ability to stick it out, bounce back, keep calm and carry on. Shared values that bind us together as one nation.' (Morgan, 2015).

The Jubilee Centre at the University of Birmingham, funded by the Templeton Foundation, was a strong exponent of character education. It advertised several

institutions as comprising 'schools of character' – Eton College, Kings Langley School, King's Leadership Academy, King Edward's School, Topcliffe Primary School, Wellington College, and West Kidlington Primary School (Arthur & Harrison, 2014). There were a number of reservations expressed by critics of the character education. One, Fiona Millar, welcomed its acknowledgement that exam results alone were not enough, but that it conjured up what she described as 'an unappealing vision of schools and countries ranked according to which can produce the most virtuous pupils, and the whole initiative becoming another box to be ticked or easily axed – or just the latest gimmick' (Millar, 2015). Others saw it as a 'bandwagon' and a temporary fad (for example Wilce, 2015), and there were clear comparisons to be drawn with the 'happiness' agenda.

A third incursion into educational values was that of *British* values in education. This movement developed at the same time as that of 'character', and was linked with it in some ways, as Morgan made clear in noting the importance of the Battle of Waterloo both for character education and for specifically British values. This developed in part out of an emphasis on the importance of British history and key events such as the First World War, which had arisen during the curriculum review and the centenary of the Great War (see McCulloch, 2013). This highlighted patriotic and nationalistic aspects of history and provided a distinctive rationale for a national community of interests in the context of a vigorously fought referendum on Scottish independence. At the same time it formed part of an increasing trend toward security in the face of terrorist attacks at home and abroad.

Even before Cameron's government came to office in 2010, the Labour government under Gordon Brown had given strong support to measures to enhance national security through education (McCulloch, 2007b). In 2011, Cameron developed a strategy under the banner 'Prevent' to reduce the threat of terrorism by stopping people becoming terrorists or supporting terrorism. In June 2014, a report suggested that some schools in Birmingham were being used as a 'Trojan horse' to promote different kinds of values, some of which might prove hostile to Britain, raising fears

that schools were being infiltrated by extremists. Cameron insisted in this context that British children should learn British values such as freedom, gender equality and the rule of law. The Department for Education identified the basic values of Britishness as democracy, rule of law, individual liberty, and mutual respect and tolerance of those with different faiths and beliefs (Daily Telegraph, 2014). Michael Gove, still at this stage the education secretary, announced that the department would consult on strengthening the requirement that already existed for all schools to respect British values, so that all schools would actively promote British values (The Guardian, 2014).

These developments led several months later to the department for education publishing new guidance on promoting British values in schools to ensure that young people left school prepared for life in modern Britain. It advised that as part of the promotion of pupils' spiritual, moral, social and cultural development, all schools should promote 'the fundamental British values of democracy, the rule of law, individual liberty, and mutual respect and tolerance of those with different faiths and beliefs' (DfE, 2014, p.3). This meant, it continued, 'challenging opinions or behaviours in school that are contrary to fundamental British values' (DfE, 2014, p.3). Schools should be enabled to take actions such as including in the curriculum materials on the strengths, advantages and disadvantages of democracy, ensuring that all pupils in the school had a voice that was listened to, holding mock elections to provide pupils with opportunities to learn how to argue and defend points of view, using a range of teaching resources to help pupils understand a range of faiths, and considering how to use extra-curricular activity to promote fundamental British values (DfE, 2014, p.5).

These strictures were followed in 2015 by large numbers of schools going to great lengths to demonstrate their commitment to fundamental British values, reflected in their school websites. Moortown Primary School in Leeds, for example, advertised its values that supported being part of Britain, and this became a widespread practice (Moortown Primary School, 2015). So far had Britain come, in a very short time, from

not having any strongly avowed and explicit values and principles to becoming a champion of democracy, liberty and law (see also Richardson, 2015).

5. Conclusions

We have seen how educational values relate very closely to changing social and political contexts, and that these always need to be understood within a longer-term historical context. We have noted also that such values are mediated, negotiated and contested by different groups in society over time.

In the case of Britain, the values that were widely seen to be a fundamental part of an English or British approach to education were often challenged or overridden in the years after the Second World War, leading to a shift from a system of values that valued hierarchy, localism and independence to an emphasis on examinations, equality of opportunity, and latterly a centralised State regime.

In the last five years, we have seen some notable interlopers to this established order of values, under the banners of happiness, character and Britishness. It must be emphasised that none of these were entirely new. There had been a number of initiatives over the previous century to promote enjoyment in education, especially in primary schools. Character-building had been a key feature of the elite public (independent) schools of Victorian England. Britishness had been part of the patriotic agenda of many educational institutions such as the Scout movement. They emerged in a new context in the early 21st century to respond to novel challenges and opportunities in the world outside.

It may be that happiness, character and Britishness will subside as quickly as they arose, to be replaced by other fashionable yet fundamental aspect of British educational values. Yet they constitute, separately and together, an interesting challenge to the established value system of secular, individualistic, examination success. For thirty years, education reforms have supported new curricula and examinations as the way towards education for the 21st century. Here, on the other

hand, are distinct values that promote emotional commitment rather than cognitive rationality, community rather than the self, the nation rather than the individual. This is a different vision of education for the 21st century. Which of these two visions will prevail in the future? Or will they continue to contend for primacy in the decades ahead?

Acknowledgement

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21 世紀價值教育

Gary James McCulloch*

摘要

　　這篇論文是以英國最近及當前的措施來定義以及詮釋英國教育的核心價值，這些教育的核心價值與社會、文化、政治有關。從歷史的觀點，這些教育的核心價值透過很多不同的方法予以驗證，也可能被改變或重新定義。和 20 世紀初英國傳統教育相關的教育價值漸漸被認為不符合 21 世紀的需求，即使那些傳統教育理念仍持續地發揮潛在的影響力。1950 年代之後，強調考試以及高標準的價值體系被凸顯出來，推廣機會平等的社會思潮隨之而來。21 世紀初，創新的價值出現後，似乎在某些程度上重新塑造先前的理想，但也挑戰了當代教育價值的表現。這裡提出三個當前創新的教育價值加以思考：第一，教育是為了追求幸福的思潮；第二，強調品格教育；第三，注重國家的基本價值。最後，我們想問這些核心價值是否真的能夠鞏固 21 世紀的教育。

關鍵字：*品格、教育價值、幸福、國家*

* 倫敦大學學院教育研究所教授

Educational values for the 21st century?