

British Values

Kandemir, Asli

License:

None: All rights reserved

Document Version

Publisher's PDF, also known as Version of record

Citation for published version (Harvard):

Kandemir, A 2023, *British Values: From a British-Turkish Community Perspective*. University of Birmingham.

[Link to publication on Research at Birmingham portal](#)

Publisher Rights Statement:

Please cite the document within ethical standards. Please contact the author should you use the document.

General rights

Unless a licence is specified above, all rights (including copyright and moral rights) in this document are retained by the authors and/or the copyright holders. The express permission of the copyright holder must be obtained for any use of this material other than for purposes permitted by law.

- Users may freely distribute the URL that is used to identify this publication.
- Users may download and/or print one copy of the publication from the University of Birmingham research portal for the purpose of private study or non-commercial research.
- User may use extracts from the document in line with the concept of 'fair dealing' under the Copyright, Designs and Patents Act 1988 (?)
- Users may not further distribute the material nor use it for the purposes of commercial gain.

Where a licence is displayed above, please note the terms and conditions of the licence govern your use of this document.

When citing, please reference the published version.

Take down policy

While the University of Birmingham exercises care and attention in making items available there are rare occasions when an item has been uploaded in error or has been deemed to be commercially or otherwise sensitive.

If you believe that this is the case for this document, please contact UBIRA@lists.bham.ac.uk providing details and we will remove access to the work immediately and investigate.

FOR ALL LEARNERS OF TURKISH LANGUAGE AND CULTURE

BRITISH VALUES
FROM A BRITISH-TURKISH COMMUNITY
PERSPECTIVE

LEARNERS' GUIDEBOOK



UNIVERSITY OF
BIRMINGHAM

Written by
Dr Aslı Kandemir

Reviewed by
Advisory Board of
Prof Karl Kitching, Dr Nezihe Başak Ergin, Serap Yıldırım-Adair, Filiz Bibby,
Pınar Uzun and Psy Cllr Özge Coşkun

Illustrated by
Dr Güzin Şen

Edited by
Ebru Akay-Pepedil

Designed by
Dr Aslı Kandemir

This Guidebook is prepared based on the findings of the author's doctoral research completed in 2022 at Liverpool Hope University (UK), funded by the Vice Chancellor's Scholarship. The research has received the ethical approval of the Liverpool Hope University.

For queries:

Dr Aslı Kandemir

Education Building

University of Birmingham

Edgbaston, Birmingham

B15 2TT, United Kingdom

Tel: +44 (0)121 414 4866 – 48924 (direct)

Email: a.kandemir@bham.ac.uk

Email: akandemirla@gmail.com

[ORCID](#) | [Research Gate](#) | [LinkedIn](#) | [Twitter](#)

Funded by



UNIVERSITY OF
BIRMINGHAM

This Guidebook is funded by the College of Social Sciences (CoSS) Enterprise, Engagement, and Impact Fund.

Foreword

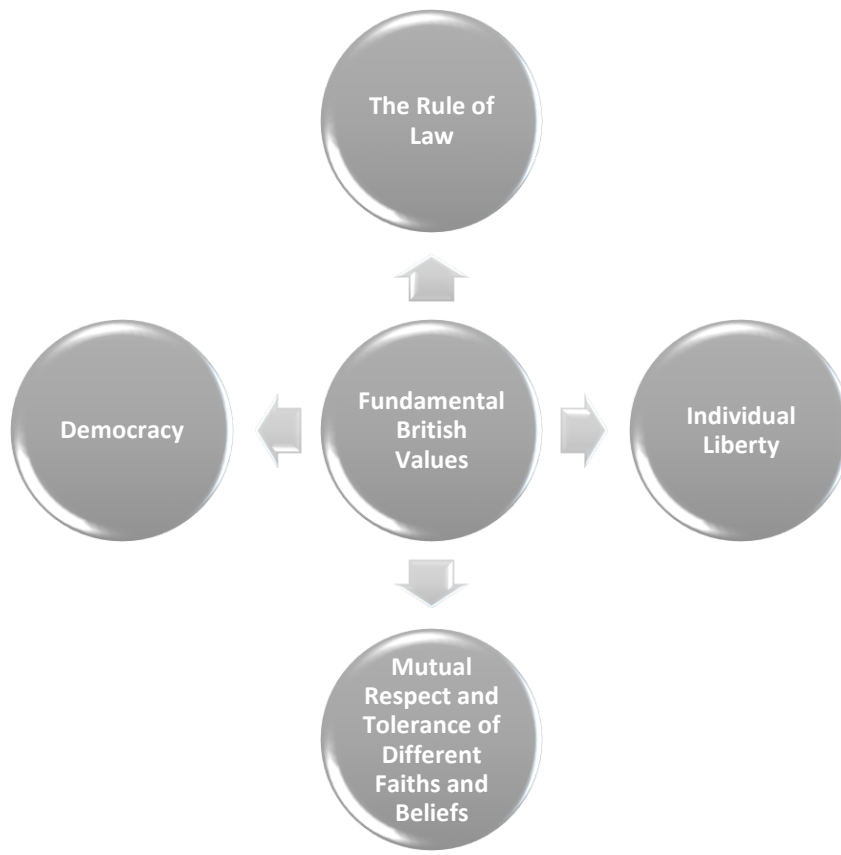
This Guidebook rests on the main findings of my doctoral research project, completed in 2022 at Liverpool Hope University and funded by the Vice Chancellor's Scholarship. This interdisciplinary research lies at the intersection of Sociology, Education Studies, and Politics. It builds upon a case study centring at a British-Turkish community group living in the North-West of England. It looks at three key research themes, namely, Britishness, tolerance, and community cohesion and explores how British-Turks perceive, practice, and experience them in their daily lives. Within this research, a document review was conducted for a corpus of 45 policy-related texts, published under the periods of New Labour and Conservative-led governments between 1998 and 2018. They were primarily concerned in the English education policy context to unveil the underpinnings of the concerned research themes. It also analysed the narratives of research participants to explore the ways in which the government sector, third sector, parents, and young British-Turks themselves would un-make and re-make such underpinnings. The research concluded with three main findings.

Firstly, it explored how British-Turks perceived Britishness and found out that young British-Turks predominantly perceived it as an innate part of their self-identification. Hence, they had seen themselves equally British, whilst adult community members (such as their parents and community leaders) perceived it primarily as a legal status. Nevertheless, for the latter, Britishness would bring equality as well. Secondly, the research was concerned with how they perceived tolerance, which had been promoted as a 'Fundamental British Value (FBV)' since the early 2010s with its contingency to create boundaries between ethnically minoritised communities and the wider society. Young British-Turks perceived tolerance as a 'moral value' to be practiced for, and by, all. Whilst adults predominantly perceived it as an effect of state power to control minoritised communities, they also accepted the moral aspect of it. In general, British-Turks acknowledged tolerance as a discursive practice, and used it to challenge state hegemony that was operationalised within the FBV discourse. In other words, for them, tolerance is, and ought to be, a part of everyday conviviality. Therefore, British-Turks prioritised friendship to facilitate open dialogue, inter-group contact, and cohesion between minoritised communities and the wider British community. It is evident that friendship is an important site for British-Turks to play out equality, instead of tolerance, as a shared value. As a result, this Guidebook aims to fulfil the goal of forging friendship by presenting an inclusive set of 'British values' from the British-Turkish community perspective and to extend gratitude to the community for making this a possibility.

Dr Asli Kandemir
July, 2023
Birmingham, UK

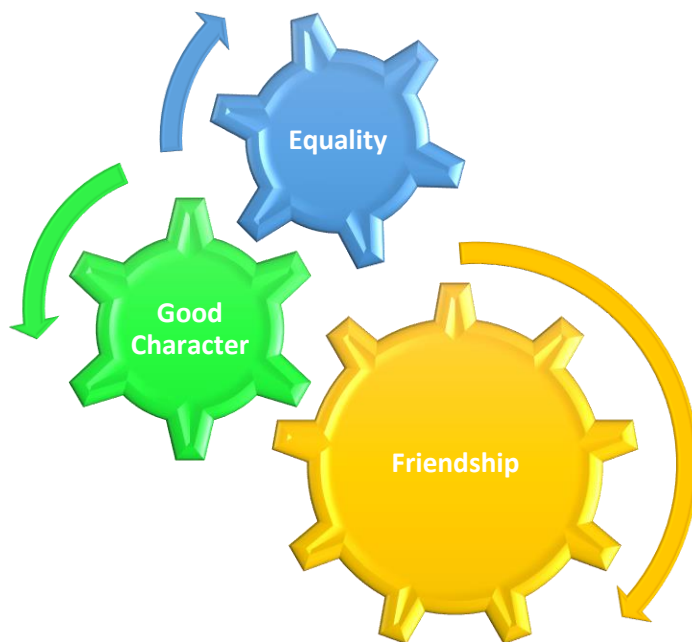
WHAT IS IN THE GUIDEBOOK?

| | |
|--|----|
| EQUALITY..... | 7 |
| What is 'Equality'? | 7 |
| Walking Debate Activity: All for One, One for All! | 8 |
| What have I learnt?..... | 9 |
| GOOD CHARACTER..... | 10 |
| What is 'Good Character'? | 10 |
| Pop-Quiz Activity: My Character, My Personality! | 11 |
| What have I learnt?..... | 12 |
| FRIENDSHIP | 13 |
| What is 'Friendship'? | 13 |
| Role-playing Activity: 'Everyone can be friends...' | 14 |
| What have I learnt?..... | 15 |



Fundamental British Values

Inclusive British Values



EQUALITY

British-Turks emphasise equality as a shared value among all members of British society. They contend that meaningful interaction and sustainable cohesion between communities and in the wider society can be achieved if/when equality is secured among all societal members. Equality is not to replace, but to supplement, the values that are building blocks of democratic societies, such as in Britain. Hence, equality particularly entrenches the values of democracy and the rule of law, and also supports individual liberty, mutual respect, and religious tolerance.

What is 'Equality'?

British-Turks define equality not only in terms of citizenship rights but also of human dignity. Especially for young British-Turks, equality is to be an equal member of British society, which they acquire by birth. They believe that this status brings equal treatment and dignity to their 'self'. In fact, it is an innate part of their self-identification with Britain and Britishness. Moreover, they see equality as a universal value alongside plurality and human rights. Similarly, for their parents, equality means being an equal part of the society. In fact, it underpins Britishness along with universality (of values) and inclusivity (of differences). Lastly, both parents and young British-Turks think that where there is equality, there is tolerance. Hence, it is a prerequisite for a cohesive, tolerant, and peaceful society.



Walking Debate Activity: All for One, One for All!

| | |
|---|--|
| What is the aim of the walking debate? | It aims to enable learners to develop their debating skills and improve their knowledge on equality issues. |
| How to play? | <p>Divide the group of learners into two.</p> <p>Draw a long line using the box tape.</p> <p>Ask the group members the prompt question: 'What does equality mean to you?'</p> <p>Depending on their answers, put them in pairs to debate about different types of equality, e.g., race equality, faith equality, gender equality, sexual equality, economic (class) equality, equality for disabilities, age equality, etc.</p> <p>Queue the pairs, with each one of the pairs standing on either side of the line.</p> <p>Each pair member will defend the opposite view.</p> <p>Let them discuss while walking along the line.</p> <p>Once a pair finishes the walk, put them in larger groups to have a wider discussion.</p> <p>Ask a group member to act as the group representative to report back to the whole classroom about their conclusions.</p> |
| What do I need to play? | Box tape or other separators to draw a line on the floor. |

What have I learnt?

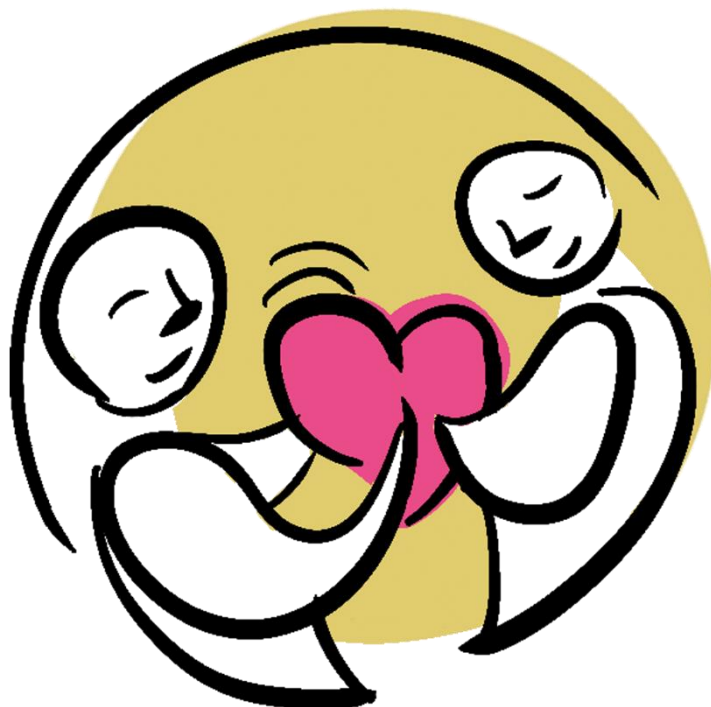
| Learning Outcomes | Yes | No |
|---|------------|-----------|
| I have a better understanding of what equality means to different people. | | |
| I feel more confident about expressing my views, even if they oppose others' views. | | |
| I feel equal with all others and think others are equal to me too. | | |

GOOD CHARACTER

As young British-Turks identify themselves equally British, having good character is an innate part of their Britishness. For them, this characterisation does not create any boundaries between different communities and the wider society. On the contrary, it gives them the position of an equal subject who plays an active role in social relations, since displaying good character is a result of their self-identification as equal British nationals. In fact, such positioning through character is helpful for community cohesion as well, because it facilitates everyday conviviality in their daily interactions with their peers. Parents contend that good character is about morality and morality is a universal value. Hence, it can be considered as a British value too.

What is 'Good Character'?

What constitutes good character for young British-Turks and their parents is both cognitive and affective. For them, it is also universal; therefore, it can be expected from people of any background, e.g., Turkish nationals living in Türkiye. 'Good character' also underpins 'good citizenship' and include cognitive competences such as having the knowledge of rights and responsibilities and affective competences such as adopting common values, attitudes, and behaviours. Unlike the Fundamental British Values, these good character indicators help abolish any symbolic borders for British-Turks.



Pop-Quiz Activity: My Character, My Personality!

| | |
|---|---|
| What is the aim of the pop-quiz? | It aims to enable learners to develop an understanding of what may be the indicators of 'good character'. |
| How to play? | Project the prompts on the screen. Ask learners to fill the prompts with their own words. Discuss the responses with the whole group. |
| What do I need to play? | A smart whiteboard and/or a projector, a screen, and a keyboard. |

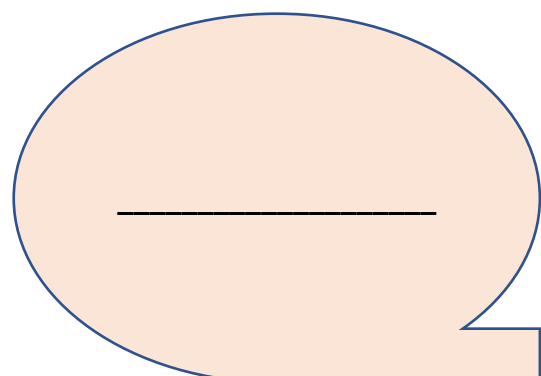
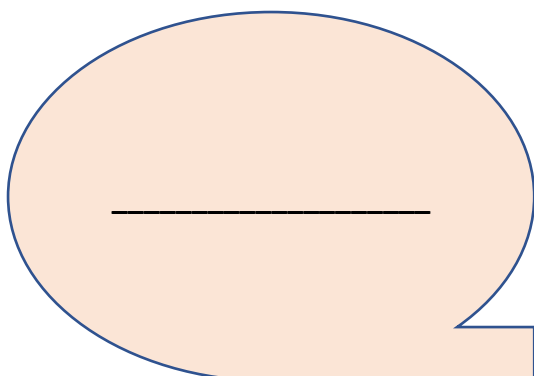
'My character is my personality. Good character is good personality!'

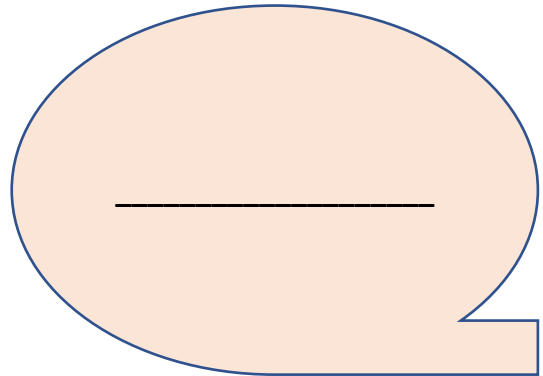
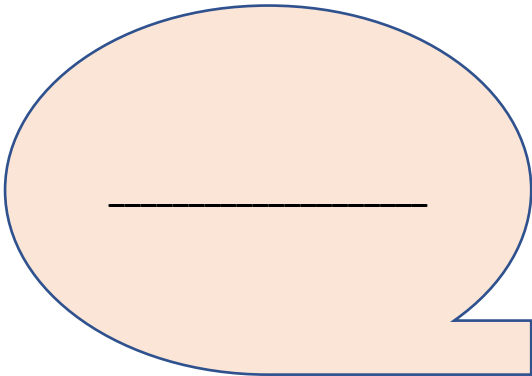
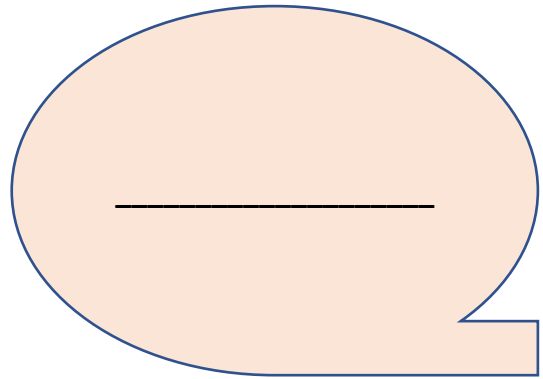
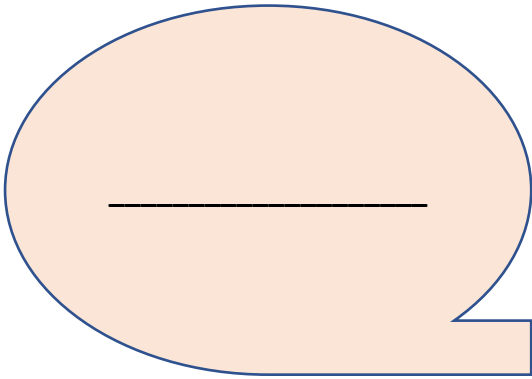
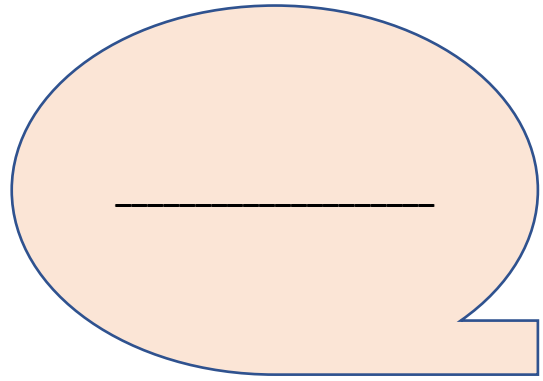
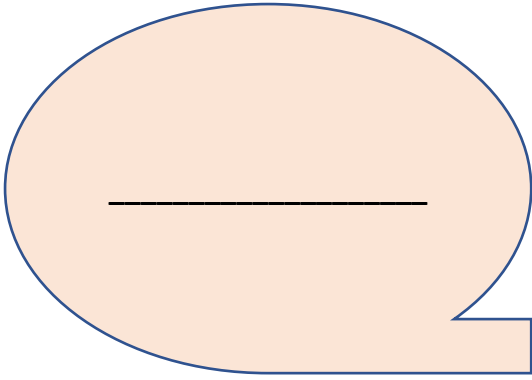
Think about the quote above and fill the speech bubbles below with what makes a person of good character with good personality.

Some examples:



Now your turn!





What have I learnt?

| Learning Outcomes | Yes | No |
|---|------------|-----------|
| I am well-equipped about what the rules are in my neighbourhood, school, city, and/or country. | | |
| I am sensitive about how I should treat myself and others. | | |
| I understand that everybody has a different personality, and we should respect our differences. | | |

FRIENDSHIP

Friendship is prevalent in the British-Turks' lived experiences as an alternative value to especially tolerance. When they believe that they are 'tolerated', they place importance on forging friendships, which is a more egalitarian relationship. Young British-Turks, as well as their parents, notice that they are sometimes tolerated by their fellow British nationals, particularly in their social interactions. To overcome this, they call for friendship within racial harmony and equality, and friendship emerges as a value to them that is supported by such equality. In the end, friends are equals and friendship can pave the way for a democratic society.

What is 'Friendship'?

Young British-Turks believe that everyone can be friends. In any friendship, people are equals. Therefore, young British-Turks think that such a value as tolerance can naturally flourish within a friendship, as it is on equal terms. For them, tolerance is a moral value and can be practiced between equals, like friends. Similarly, friendship builds trust between friends without producing any imbalanced power dynamics. As a result, friendship is a British value for British-Turks that brings trust and interaction by removing the borders and barriers between different communities and individuals. It even enables them to have open discussion, conviviality, and cohesion, without causing any unresolvable emotional harm to each other.



Role-playing Activity: 'Everyone can be friends...'

| | |
|--|---|
| What is the aim of the role-play? | It aims to enable learners to empathise with others and find commonalities to be friends. |
| How to play? | Read the stories below. Ask learners to get into groups of four and choose a character to act out. Identify a storyteller for each group and ask them to read the script and direct the role-play. Read out the questions and let them improvise how they think these characters would act in real life. If learners are children below the age of 18, apply the second script and let them role-play. |
| What do I need to play? | There are no specific tools required. |

Story 1:

For Adult Learners: Let's imagine that you have people in your neighbourhood called Jessica/Jack and Ayşe/Mehmet. Jessica/Jack is a 45-year-old, white, Christian, English, [cis] woman/man. Ayşe/Mehmet is a 45-year-old, Muslim, British-Turkish, [cis] woman/man. They live in this diverse neighbourhood. Jessica/Jack and Ayşe/Mehmet know each other but do not interact with each other even though they are next-door neighbours.

Question 1: Do you think that Jessica/Jack and Ayşe/Mehmet could still be friends? Now imagine they are friends; how would they forge a relationship and what would they do as friends?

Question 2: Now imagine that one day, Jessica/Jack is threatened by another person who is also white, Christian, English, [cis] woman/man, and Ayşe/Mehmet witnesses the incident. How do you think that Ayşe/Mehmet would react?

Story 2:

For Young Learners: Let's imagine that you have children in your school called Ashley/Toby and Fatma/Ali. Ashley/Toby is a 15-year-old, white, Christian, English, [cis] girl/boy. Fatma/Ali is a 15-year-old, Muslim, British-Turkish, [cis] girl/boy. All four of them are friends and, in school, they always hang around together. In fact, they get on really well. However, when they go home, Ashley/Toby prefer to meet their other friends who are also 15-year-old, white, Christian, English, [cis] girls/boys, and Fatma/Ali do the same with their own friends who are also 15-year-old, Muslim, British-Turkish, [cis] girls/boys.

Question 1: One day, Ashley/Toby is threatened by another child who is also a 15-year-old, white, Christian, English, [cis] girl/boy, and Fatma/Ali witnesses the incident. How do you think that Fatma/Ali would react (e.g., getting involved and defending their friends)?

Question 2: One day, Fatma/Ali is threatened by another child who is also a 15-year-old, Muslim, British-Turkish, [cis] girl/boy, and Ashley/Toby witnesses the incident. How do you think that Ashley/Toby would react (e.g., getting involved and defending their friends)?

What have I learnt?

| Learning Outcomes | Yes | No |
|---|------------|-----------|
| I feel more empathetic towards others and their life. | | |
| I believe I can be friends with anyone. | | |
| I stand by my friends when they need me. | | |

