CURRICULUM REVIEW

DIVERSITY&
CITIZENSHIP

Diversity and Citizenship Curriculum Review

Review Group members

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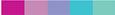
Vision

In five years, for all schools to be actively engaged in nurturing in pupils the skills to participate in an active and inclusive democracy, appreciating and understanding difference.

When you understand someone else's culture, you're more likely to respect them.
Lower 6th form pupil

Contents

Foreword by Sir Keith Ajegbo

As a headteacher who recently retired after 20 years of headship, I know that sinking feeling when another weighty report lands on the desk. My first thought was, 'When will I have time to read it, let alone act on it?'

I do hope, however, that you will read this report, as I believe issues around 'race', identity, citizenship and living together in the UK today are serious matters. My parentage is white British and black Nigerian and as someone of mixed race I have been in a good position to see the great changes for the better in attitudes to 'race' and religion in this country over the past 60 years. However the world constantly moves on and we are faced with new challenges to how we see each other.

I believe that schools, through their ethos, through their curriculum and through their work with their communities, can make a difference to those perceptions. Indeed, while writing this report and visiting schools we have seen the difference they can make.

This report is not asking you to immediately change your practice but it is asking you to consider the recommendations and to plan change systematically over the next five years. What we are hoping to do is to win hearts and minds to the importance of these issues. Schools are at different points, in different circumstances, and we respect their autonomy. However, we believe that engaging pupils in sometimes controversial but deeply relevant issues will excite them, involve them, develop their thinking skills and both raise standards and make our country an even better place to live in. For example, while I fully understand that the curriculum changes imminent at Key Stages 3, 4 and 5 will put schools under pressure, they will also provide all schools with a great opportunity to consider our recommendations.

We hope this report talks to schools across the country, regardless of the ethnic make up of their school population. Issues have to be dealt with in the context of the school and its locality. There is no template for education for diversity and Citizenship education that fits every school. We accept that while we present some examples of good practice there is still much to be done in providing teachers with appropriate resources and training. However, we passionately believe that it is the duty of all schools to address issues of 'how we live together' and 'dealing with difference', however controversial and difficult they might sometimes seem.

Finally, on behalf of the Review Group, I would like to thank everyone who talked to us or allowed us to visit their school. We sensed a real engagement with these issues and a desire by everyone to work together to find the best way forward. We would also very much like to thank Uvanney, Barbara, Heather, Alistair and Nicola from the Institute for Policy Studies in Education, London Metropolitan University, for the considerable efforts in producing the 'Diversity and Citizenship in the Curriculum: Research Review' (DCCR Research Review, 2007) which has provided us with excellent background for our review.

Sir Keith Ajegbo

The ability to reach unity in diversity will be the beauty and the test of our civilisation.
Gandhi

Key findings

1. Despite much good practice in trailblazing schools, the quality and quantity of education for diversity are uneven across England.

2. Several crucial factors impede the realisation of our vision:

   - Not all school leaders have bought in fully to the imperative of education for diversity for all schools, and its priority is too low to be effective.

   - There is insufficient clarity about the flexibility within the curriculum and how links to education for diversity can be made.

   - Some teachers lack confidence in engaging with diversity issues and lack the training opportunities to improve in this area.

   - Pupils' voice is not given enough consideration in this area.

   - Links with the community – a rich resource for education for diversity – are often tenuous or non-existent.

   - The notion of racial hierarchies has not altogether disappeared and stereotypes still abound in society.

3. Some indigenous white pupils' experience of identity issues in the curriculum is that they have negative perceptions of UK/English identities.

4. Prior learning, clear learning objectives and progression are not always considered by teachers – some pupils complained of boredom because of repetition but were unclear about how (or whether) the content had developed, or how their conceptual thinking was developing across the key stage.

5. Many teachers do not see the link between their subject and education for diversity and are unaware of how to treat it.

6. Teachers felt hampered by:

   - lack of resources

   - not knowing how to source those that do exist

   - insufficient training in how to use them properly

7. There is insufficient knowledge capture and transfer of available resources, pedagogy and general good practice relating to education for diversity.

8. The resource of minority ethnic teachers for supporting education for diversity needs to be nurtured.

9. Schools do not always recognise the clear link between the promotion of education for diversity and the raising of standards.

10. There is insufficient effective teacher training – in Initial Teacher Training (ITT), Continuing Professional Development (CPD) or in the National Professional Qualification for Headship (NPQH). Training issues include:

    a. accessing top quality training

    b. funding

    c. evaluation

    d. implementation

11. There must be consistency in the messages coming from the national network of Ofsted, School Improvement Partners, QCA and the awarding bodies, local authorities and the National Strategies, for change and improvement to happen.

Citizenship

1. Citizenship education has come a long way and we saw examples of outstanding practice. Capturing and replicating that expertise in all schools is a challenge.

2. Many teachers are unsure of the standards expected in Citizenship. This is not surprising, given that it is such a young statutory subject and that many teachers have no specific Citizenship training.

3. There is huge variation in the amount and quality of Citizenship provision in schools, partly attributed to the flexible or 'light touch' approach, which schools interpret widely. This 'light touch' also presents significant difficulties for Ofsted inspections, which show that almost all schools claim they provide some of their Citizenship across the curriculum; yet most of these schools do not prioritise Citizenship objectives.

4. Our Research Review found consensus among secondary headteachers and school staff that one of the biggest challenges to delivering Citizenship education was having it taught by non-specialists.

5. Issues of identity and diversity are more often than not neglected in Citizenship education. When these issues are referred to, coverage is often unsatisfactory and lacks contextual depth.

6. Much Citizenship education in secondary schools is not sufficiently contextualised for pupils to become interested and engaged with the local, national and international questions of the day and how politicians deal with them.

7. Issues of ethnicity and 'race', whilst often controversial, are more often addressed than issues relating to religion.

8. In many schools teachers do not sufficiently anchor and integrate work on developing pupils' skills to knowledge and content; and there is evidence that some 'active citizenship' projects are insufficiently grounded in relevant knowledge and understanding.

9. Currently in Citizenship, issues of identity and diversity do not tend to be linked explicitly enough to political understanding (of legal and political systems) and active participation.

10. The term 'British' means different things to different people. In addition, identities are typically constructed as multiple and plural. Throughout our consultations, concerns were expressed, however, about defining 'Britishness', about the term's divisiveness and how it can be used to exclude others.

11. The emphasis in the Home Office's work on naturalisation is on the **experience of living in the UK**, contextualised in relation to recent history, rather than abstract notions of 'Britishness', stressing that through the experience of living in the UK comes a contextualised and more meaningful understanding of its history and a sense of belonging.

12. If children and young people are to develop a notion of citizenship as inclusive, it is crucial that issues of identity and diversity are addressed explicitly – but getting the pedagogical approach right will be critical: the **process** of dialogue and communication must be central to pedagogical strategies for Citizenship.

13. Concerns were expressed through our consultations that teaching Citizenship with History could mean a return to the old curriculum of British constitutional history and civics.

14. In order for young people to explore how we live together in the UK today and to debate the values we share, it is important they consider issues that have shaped the development of UK society – and to understand them through the lens of history.

Summary of recommendations

Education for diversity

Pupil voice

1. All schools should have mechanisms in place to ensure that the pupil voice is heard and acted upon. Schools should consider the use of forums, school councils, pupil questionnaires or other mechanisms for discussions around identity, values and belonging.

Leadership

2. Headteachers and governing bodies in all schools should ensure they meet the statutory requirements of the Race Relations (Amendment) Act 2000 and use the Community Cohesion Guidelines[2] as a check for their accountability.

3. Within all leadership training, the National College for School Leadership (NCSL) should ensure that training in diversity and citizenship is an essential component. In particular, the revision of the National Professional Qualification for Headship (NPQH) should include understanding education for diversity in relation to the curriculum, school ethos, pupil voice and the community.

Education for diversity in the curriculum

4. All schools should be encouraged to audit their curriculum to establish what they currently teach that is meaningful for all pupils in relation to diversity and multiple identities. The Qualifications and Curriculum Authority (QCA) 'Respect for All' is a useful audit tool. In the light of this audit, all schools should map provision across years and subjects and ensure that coverage is coherent.

5. Subject associations, in conjunction with QCA (who will be developing case studies and guidelines alongside the revised curriculum), should compile databases of the best resources and develop new resources.

6. More research should be commissioned on how good practice in delivering exciting and innovative education for diversity can be captured and transferred from classroom to classroom and school to school.

Harnessing local context

7. DfES should actively encourage schools to take up the Non-Statutory National Framework for Religious Education so that the good practice for education for diversity it promotes continues to be spread.

8. Schools should build active links between and across communities, with education for diversity as a focus.

    a. This might range from electronic links (local, national and global), to relationships through other schools (for example as part of a federation), links with businesses, community groups and parents.

    b. These links should be encouraged particularly between predominantly monocultural and multicultural schools.

    c. Such links need to be developed in such a way as to ensure they are sustainable.

    d. Such work between schools must have significant curriculum objectives and be incorporated into courses that pupils are studying. This will help avoid stereotyping and tokenism.

9. In planning for extended school provision, schools should seek to make contact with as wide a range of diverse community groups as possible, including supplementary schools.

Teacher training

10. The Training and Development Agency for Schools (TDA) should evaluate the effectiveness of education for diversity across initial teacher training (ITT) providers.

11. Local authorities should be encouraged to develop lead Advanced Skills Teachers (ASTs) with a specific brief for education for diversity. This should be disseminated across the authority as part of outreach.

12. Schools should be encouraged to use the flexibilities in the teaching and learning responsibility points of the teachers' pay structure to promote excellence in education for diversity within the school.

Systems infrastructure

13. The DfES and Ofsted should ensure that schools and inspectors have a clear understanding of the new duty on schools to promote community cohesion, of its implications for schools' provision, and of schools' accountability through inspection.

14. Through performance management assessments, the training needs of School Improvement Partners (SIPs) should be identified to ensure that all SIPs fully understand the importance of education for diversity. Local authorities should support creative pairings of SIPs and headteachers.

15. The QCA should work closely with awarding bodies to ensure, wherever possible, that education for diversity appears in syllabuses and exam questions. QCA should also seek to embed education for diversity in curriculum subjects and make links to show how education for diversity can be promoted across the curriculum.

16. Consideration should be given to which organisation or organisations should develop the help and support schools need in advancing the education for diversity agenda. In this process, full account needs to be taken of the current position of the National Strategies; and of the importance of support for education for diversity being fully complementary to the wider context of support provided to schools and local authorities.

Citizenship:

17. Given that the evidence suggests Citizenship education works best when delivered discretely, we recommend this as the preferred model for schools. We recommend greater definition and support in place of the flexible, 'light touch' approach.

18. If demand for Citizenship teachers rises as a result of recommendation 17, we would ask the DfES to review the number of initial teacher training (ITT) places available for Citizenship teachers. In line with other statutory National Curriculum subjects, it is important that continuing professional development (CPD) is not seen as a substitute for ITT.

19. Headteachers and senior management should prioritise whole-curriculum planning across the school and develop ways of linking Citizenship education effectively with other subjects, with the ethos of the school, and with the community.

20. ITT and CPD should explicitly address and develop clear conceptual understanding, in part by focusing on and strengthening treatment of issues relating to the 'political literacy' strand.

21. A full GCSE in Citizenship should be developed, alongside the currently available half GCSE. The full GCSE should comprise a range of topics that link Citizenship to other relevant subjects. We suggest these be developed to include issues of identity and diversity as outlined above, in addition to a number of other options. This would allow for the development of a number of joint GCSEs, for example, a joint Citizenship with History GCSE, a joint Citizenship with Religion GCSE, a joint Citizenship with Geography GCSE.

22. A fourth 'strand' should be explicitly developed, entitled *Identity and Diversity: Living Together in the UK*

      This strand will bring together three conceptual components:

      • Critical thinking about ethnicity, religion and 'race'

      • An explicit link to political issues and values

      • The use of contemporary history in teachers' pedagogy to illuminate thinking about contemporary issues relating to citizenship

      The following areas should be included:

      • Contextualised understanding that the UK is a 'multinational' state, made up of England, Northern Ireland, Scotland and Wales

      • Immigration

      • Commonwealth and the legacy of Empire

      • European Union

      • Extending the franchise (e.g. the legacy of slavery, universal suffrage, equal opportunities legislation)

      (i)   Any new changes or additions to Citizenship must be presented clearly and explicitly, with a clear rationale, alongside appropriate support for schools and teachers.

      (ii) There should be explicit links between the Programmes of Study for History and Citizenship education.

      (iii) QCA's revisions of Programmes of Study at Key Stage 3 should include 'Identity and Diversity: Living Together in the UK'. In addition, Programmes of Study at Key Stage 4 will need to be revised to account for this fourth strand.

      (iv) The QCA's Citizenship stakeholder discussions should continue to be supported. Their role should include establishing the structure, content and delivery of this new strand. QCA must ensure that any such discussions include teachers and other experts in the educational fields of History and education for diversity as well as Citizenship.

23. To support this work, we recommend that DfES commission a review of existing resources covering issues that explicitly relate to the new strand (i.e. linking identity/diversity, political and historical contexts). This should tie in with the case studies developed by QCA as part of the curriculum review. A subsequent commission of further additional resources may be required.

Who Do We Think We Are?

24. Our conclusion is that in order to develop the recommended approaches in our report, and to encourage all schools to be involved, there needs to be a focus on whole-school exploration of identities, diversity and citizenship. We suggest that time dedicated to **Who Do We Think We Are?** has the potential to excite schools to get involved.

    This could include:

    • Whole-staff (including support staff) involvement in training, preparation and delivery

    • Local authority support

    • Local projects e.g. History, Geography fieldwork

    • Investigations of **Who Do We Think We Are?**, with a local/national focus

    • The cross-curricular concept of diversity explored through subject 'join up', e.g. collapsed timetables, extensive enrichment activities

    • Links established between schools

    • Cultural celebrations

    • Debates around values, identities and diversity

    • Accessing a range of resources including museums, archives and libraries

    • A national media focus on **Who Do We Think We Are?** as a nation

1 Introduction

Our remit

The Diversity and Citizenship Curriculum Review was set up to:

- review the teaching specifically of ethnic, religious and cultural diversity across the curriculum to age 19
- in relation to Citizenship, explore particularly whether or not 'modern British social and cultural history' should be a fourth pillar of the Citizenship curriculum

We consulted with:

- a wide range of education and diversity stakeholders, from Government Ministers, officials and policy makers to the Commission for Racial Equality, community workers, subject specialists (particularly History, Geography and RE to reflect our brief), teachers, academics, pupils and parents. [See Appendix 4 for a detailed list.]

- QCA, in relation to:
  - their review of Key Stage 3 (KS3) – so that we could make realistic, substantive and implementable recommendations for education for diversity and for Citizenship education, in keeping with their overall strategy
  - changes in Citizenship at Key Stage 4 (KS4) and the introduction of the new vocational diplomas (which raise issues about how the diplomas will address education for diversity and Citizenship and be attractive to pupils from all ethnicities)
- colleagues from the Citizenship education community in the light of the recent Ofsted report on Citizenship[1], about how to develop the subject's potential to deliver change

Our focus

In writing this report we have tried to move from the pupil in the classroom out to the wider network of agencies whose deliberations determine what and how that child learns.

For schools we:

- make recommendations on the curriculum and curriculum planning
- look at training across teaching staff, from beginner teachers to headteachers
- look at system issues that need joining up if the levers for change are to be persuasive

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Terminology in our report

'British'

Our remit included the word 'British'. We have used the term 'British' or 'UK' throughout our report when referring to identities across the UK. However, our remit is such that our recommendations apply solely to education in England.

'Education for diversity'

By 'education for diversity' we mean teaching and learning – in both the formal and informal curricula – that addresses issues of ethnicity, culture, language and religion and the multiple identities children inhabit. It is education for mutual understanding and respect, which gives pupils a real understanding of who lives in the UK today, of why we are here, and of what they as pupils can contribute. For brevity, we also occasionally simplify the term 'education for diversity' to 'diversity' in this report.

The context – why now and why this is important

The Diversity and Citizenship Curriculum Review was commissioned in response to a growing debate about whether UK society engages with issues around 'race', religion, culture, identity and values in the UK today, in a way that meets the needs of all pupils. Do we, as individuals and as a nation, respect each other's differences and build on commonalities? Do we appreciate our own and others' distinct identities? Do we really have an understanding of what it is to be a citizen, of how it is to live in the UK? And, most importantly, are we ensuring that all our children and young people have the education they need to embrace issues of diversity and citizenship, both for them to thrive and for the future of our society? This 'education for diversity' is fundamental if the UK is to have a cohesive society in the 21st century.

UK society is made up of many ethnicities, cultures, languages and religions, and it is constantly evolving. The UK has a rich heritage of cultural and ethnic diversity, stretching back over many centuries. However, so many of the people we talked to discussed the complexity of the world we live in and the many identities that children inhabit. There is a moral imperative to address issues of disparity and commonality and how we live together. It is crucial that all children and young people, through both the formal and informal curricula in schools, have a real understanding of who lives in the UK today, of why they are here, and of what they can contribute.

Global context

The world is developing economically and socially faster than ever before, shifting the balance between nations. India and China, for example, are on the ascendant; and businesses are 'going global'. The European Union has enlarged from 15 states in 1997 to 27 in 2007, creating an immense social market in which people move freely in and out of the UK.

As migration and technological change gather pace, governments – and societies – are faced with the challenge of engaging effectively with increasingly high profile issues regarding immigration and the issues that surround multiculturalism, diversity and difference. Yet the wider picture shows us that it was ever thus: the United Kingdom has historically been a multination state, and as a polyethnic state; the UK's population has for centuries been periodically in a state of flux, with a large number of different ethnic and religious groups, particularly since the mass immigration after the Second World War. What's more, many UK inhabitants have roots elsewhere in the world – even though they may not be aware of them.

The changing nature of the UK and potential for tension to arise now makes it ever more pressing for us to work towards community cohesion, fostering mutual understanding within schools so that valuing difference and understanding what binds us together become part of the way pupils think and behave.

The Makeup of our society

6.4% to 60.6%
2.5% to 6.3%
1.5% to 2.4%
1.0% to 1.4%
0.2% to 0.9%
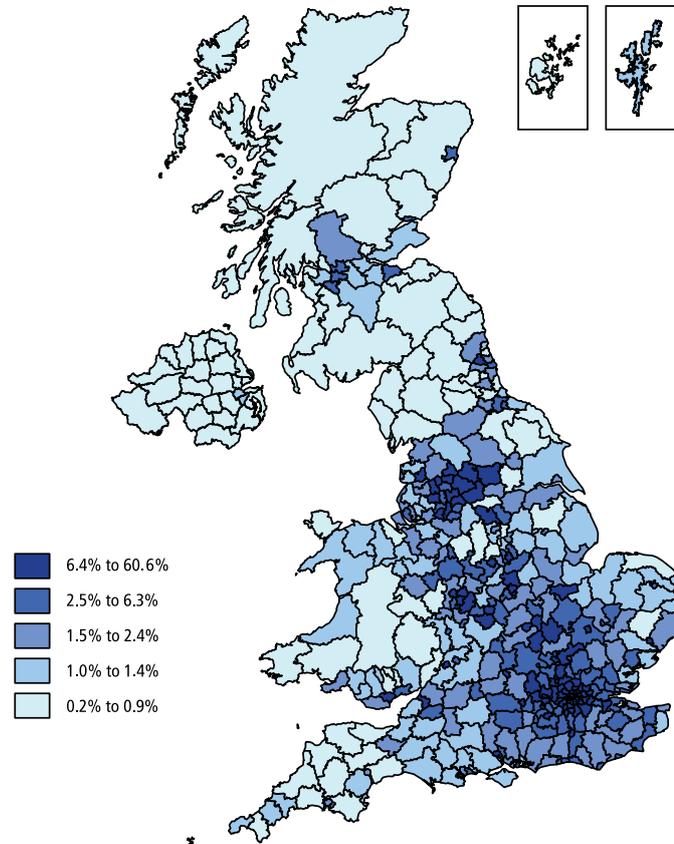
Non-White population: by area, April 2001
Source: Office for National Statistics

- British minority ethnic groups comprised 7.9% of the population in 2001.
- Active membership of non-Christian and new religious movements was estimated at 1.6 million in 2005 (Brierley).
- The 2001 census shows that nearly I in 8 pupils are minority ethnic.
- By 2010 the proportion is expected to be around 1 in 5.
- An article in 'The Voice' (September 2006) entitled 'Minorities Arise' highlighted aspects of the changing face of the UK and indicated that people of mixed heritage are the fastest growing group.
- It is estimated that in 10 years time, 15% of the UK workforce will be Muslim.

The political context

This debate lies within a broader political context, both nationally and internationally. Over the past decade, issues relating to ethnic and religious diversity have taken on a heightened profile in society, as well as in education and policy agendas. The themes of integration and multiculturalism have also become higher profile in the broader policy agenda, presented in the form of the concepts of 'shared values', 'community cohesion' and 'integration with diversity'.

Everyone's lives are shaped by the forces of globalisation, increased migration, and greater social pluralism[2]. Beyond this, we have also witnessed the explicit recognition of 'institutional racism' as a key outcome of the Stephen Lawrence Inquiry[3], and in 2000 the publication of the Race Relations (Amendment) Act. In 2001 the inter-ethnic disturbances in Bradford, Burnley and Oldham led to the Home Office Cantle Report on Community Cohesion, which argues that the teaching ethos of schools should reflect the different cultures within the school and within the wider community, and that Citizenship education should address these issues[4].
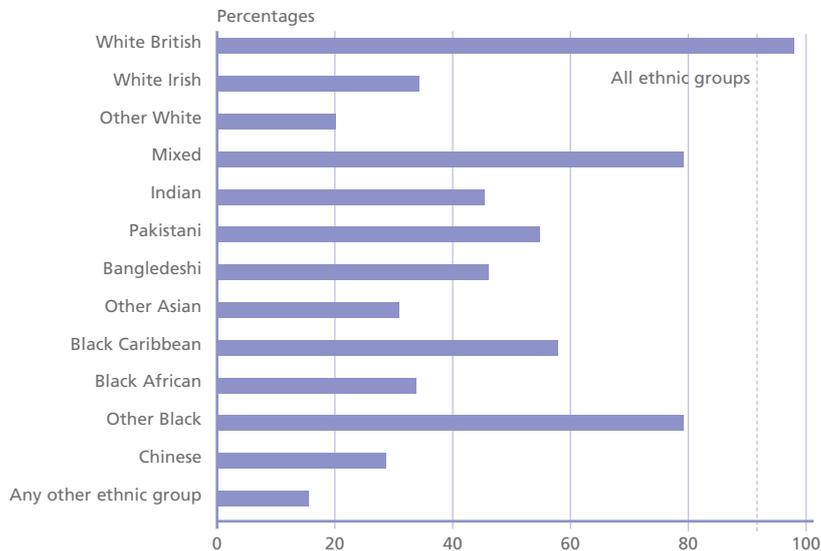
Major international events, such as 11 September 2001 and the London bombings in July 2005, have contributed to the debate on community cohesion and shared values, particularly because the latter were perpetrated by British-born Muslims. In the wake of these events, community cohesion is a key focus for the Government. Since November 2006, for example, a new statutory requirement, the Education and Inspections Act 2006, has been introduced, imposing a duty on schools to promote community cohesion.

The notion of citizenship has also been brought to the fore. Home Office initiatives have seen the Nationality, Immigration and Asylum Act 2002 and the new naturalisation requirements incorporating language and citizenship classes and a citizenship test. Those applying for British citizenship are now required to show 'a sufficient knowledge of English, Welsh or Scottish Gaelic' and to have 'sufficient knowledge about life in the United Kingdom'[5]. In the context of further promoting integration, the Home Office has also recently announced that from April 2007, those applying for permanent residence in the UK must satisfy the same requirements, that is, show that they have 'sufficient' language and 'sufficient' knowledge of life in the UK[6].

Against this background have been the significant developments since 1997 of devolved governments in Scotland, Wales and for significant periods in Northern Ireland. Also pertinent is the UK's obligation to operate within the legal framework of the Human Rights Act. It is important for schools to feel confident about discussing all these issues.

Proportion who consider their identity to be British, English, Scottish or Welsh: by ethnic group, 2004, GB

Percentages

Ethnic group	
White British	
White Irish	
Other White	
Mixed	
Indian	
Pakistani	
Bangledeshi	
Other Asian	
Black Caribbean	
Black African	
Other Black	
Chinese	
Any other ethnic group	

All ethnic groups

0   20   40   60   80   100

People living in Great Britain who were born in the United Kingdom: by ethnic group, April 2001
Sources: Annual Population Survey, January 2004 to December 2004, Office for National Statistics; Census, April 2001, Office for National Statistics and General Register Office for Scotland.

Personalised learning

Personalised learning is a growing part of the education agenda. The recently published report of the Teaching and Learning in 2020 Review Group[7] set out its aspirations for personalising learning and made recommendations for how to achieve them. With its focus on the learning needs of the pupil as an individual, personalised learning will also be a crucial tool in realising our vision. Personalised learning is already gathering momentum in schools around the UK and has the potential to help transform the school experience for children and young people, narrowing attainment gaps and improving pupils' outcomes. It involves working with children to understand how they learn, what they want to learn and what they need to learn, and tailoring their learning experience to suit them best. Every child needs an education that is contextualised and relevant to them. Dialogue about who they are in relation to society and what it means to be a citizen should be at the heart of this. How else will pupils be able to take on some of the difficult and controversial issues that are increasingly likely to confront them?

Raising standards

An issue for headteachers and leadership teams, which we fully respect, is the need to fulfil the standards agenda and meet the academic targets that are crucial to the success of individual pupils and to schools[8]. We absolutely accept that schools should be focused on achieving the highest possible outcomes for their pupils and we appreciate the pressure this puts on headteachers. We are also aware that this report could be seen as putting another demand on schools that detracts from the focus on standards. However, we believe that education for diversity, woven through the curriculum, is an important aspect of personalised learning, with the potential to increase interest, engagement and participation and, through this, contribute to raising achievement for all pupils. Indeed, there is considerable evidence that for some groups not addressing issues of identity leads to significant underachievement[9].

CASE STUDY
Preston Manor High School, Brent

High achievement at Preston Manor High School

Preston Manor, a very successful school in Brent, has particular success with African Caribbean boys and has developed a comprehensive approach to raising black achievement. Strategies include:

- **Inclusive curriculum development**: all middle leaders have been expected to contribute to a working group to ensure that African Caribbean culture is reflected in every subject and in displays. Lesson observations by senior staff monitor provision for and progress of African Caribbean boys.

- **Extensive staff development**: teachers are provided with research data about black underachievement. Additional training includes teacher attitudes to black masculinity and the sociology of dominant cultures and black sub-cultures.

- **Literacy, oracy and pupil voice**: an exciting initiative is the school's campus radio, which provides an inclusive atmosphere, offering many African Caribbean boys the opportunity for agency within the conventional hierarchy of the school. Space is always given for discussion as a whole school when a controversial national issue or event arises, such as the Damilola Taylor trial or the Steven Lawrence Enquiry.

- The school is also systematic in **involving parents** and has an emotionally intelligent approach to **behaviour management**.

Support for teachers

Our review showed that the quality – and quantity – of education for diversity are uneven across the UK and that much work needs to be done. We certainly do not intend to criticise teachers and headteachers but we would argue forcibly that current circumstances demand the balance shift considerably – and that schools and teachers must be supported to make a difference. Our evidence revealed quite sharply the pressures on teachers. In recent years they have faced significant change and they currently find themselves in a period of extensive reform to drive up standards. Curriculum reviews, changes to 14-19 policy, the recent review of Teaching and Learning in 2020, and school workforce reform all herald new ways of working. There is huge pressure for teachers to meet demanding targets and achieve ever better SATs and GCSE results. But exploring cultural, religious and ethnic diversity is a key aspect of schooling young people for the world and is inextricably linked to standards and attainment. It should be at the very heart of a teacher's purpose – and we know that for most teachers it is. The right training and support, however, are crucial.

This report does not herald 'yet another initiative'. The challenge for the education system is to strike a balance between school autonomy, with the necessary flexibility for a school to develop its own imaginative solutions to local problems; and the need to ensure every pupil's core entitlement to education for diversity and for citizenship, which will give them the skills to participate in an active and inclusive democracy, appreciating and understanding difference.

The link between education for diversity and Citizenship education

The link between education for diversity and Citizenship education is clear: whilst we need to understand and celebrate the diverse cultures and backgrounds of the UK's population, we also need to acknowledge what brings us together as active citizens and agents of change. Diversity has been recognised as a crucial area in education for some time; and concepts of citizenship are deficient without a substantive understanding of diversity. Education for diversity is key to preparing children and young people for the 21st century world, where borders are becoming more porous and global citizenship is an increasing imperative. It is about learning for life, ensuring that in adulthood pupils will be able to cope with social mobility, armed with the social skills that will help them flourish. Citizenship education is a relatively new curriculum subject, offering exciting opportunities for innovative teaching and learning. This was very evident to us as we consulted with enthusiastic and inspiring teachers and other professionals in the Citizenship education field, already incorporating within their teaching good practice in education for diversity.

We believe there is a moral imperative for diversity and Citizenship education to be inherent in the ethos and intrinsic to the curriculum of every school, in the context of the community within and without the school gates. We will recommend that diversity and Citizenship education be brought together more coherently by developing a fourth strand in the Citizenship curriculum of Identity and Diversity: Living Together in the UK.

Diversity and Citizenship in the National Curriculum

Statutory guidance on 'inclusion' in the National Curriculum was introduced in 1999. It encouraged all teachers to take account of the needs and experiences of every pupil in their planning and teaching.

'Diversity' was identified in the guidance more widely than our remit but included:

- 'Pupils from all social and cultural backgrounds, pupils of different ethnic groups including Gypsy, Roma or Traveller children, asylum seekers and those from diverse linguistic, religious backgrounds'

The current Citizenship programme of study at Key Stage 3 provides for pupils to be taught about:

- 'the diversity of national, regional, religious and ethnic identities in the United Kingdom and the need for mutual respect and understanding'

and at Key Stage 4:

- 'the origins and implications of the diverse national, regional, religious and ethnic identities in the United Kingdom and the need for mutual respect and understanding'

2 Diversity

Our Vision

Central to our vision is the conviction that all pupils are entitled to education for diversity and that their school experience should offer opportunities to explore, in the first instance, their own identities in relation to the local community. Beyond that, they need to be able to locate themselves within wider UK society, comfortable in their own skin and alive to the individuality of the diverse people around them. Ultimately they should be able to comprehend the values of the United Kingdom in a global context.

Specifically, through the school curriculum, pupils should:

- explore the origins of the UK and how different cultures have created the United Kingdom
- explore the representations of different racial, ethnic, cultural and religious groups in the UK and the world

- explore the consequences of racial and religious intolerance and discrimination
- develop critical literacy (understanding of how language constructs reality) which allows them to reflect on their own cultural traditions and those of others

Education for diversity is crucial, not just for the future wellbeing of our children and young people but also for the survival of our society. Whether or not the local area reflects the national picture, it is the duty of schools – and vital, not least for community cohesion – to ensure that pupils in every school, regardless of location and experience, gain a broad understanding and cultural literacy[10] of the country they are growing up in. They need to learn to see UK society from a variety of viewpoints and have an understanding of how society became the way it is. It is no longer enough for a school in a monocultural area to fail to address issues of diversity because it is deemed unimportant in the individual school's context. If children are to become the successful learners, confident individuals and responsible citizens envisaged in the Government's Every Child Matters[11] agenda, understanding and respecting their own and others' cultures, religions and identities is essential. The final three outcomes for children enshrined in Every Child Matters are:

- **enjoying and achieving**: getting the most out of life and developing the skills for adulthood
- **making a positive contribution**: being involved with the community and society and not engaging in anti-social or offending behaviour
- **economic well-being**: not being prevented by economic disadvantage from achieving their full potential in life

Fundamental to their ability to fulfil these outcomes is pupils' exploration and understanding of the whole range of their own identities: personal, local, national and global; and those of the wider community. Society in the UK is fluid and schools have a duty to prepare pupils to be reasonable and engaged members of the society they will inhabit as adults. Above all, there needs to be rigour in ensuring consistency, parity and entitlement for all, regardless of local context.

Current challenges

Although there is much exemplary practice in schools around the UK, there are several crucial factors impeding the realisation of this review's vision:

- Not all school leaders have bought in fully to the imperative of education for diversity for all schools, in every location, and its priority is too low to be effective.
- There is insufficient clarity about the flexibility within the curriculum and how links to diversity can be made.
- Some teachers are under-confident in engaging with diversity issues and lack training opportunities or do not pursue the opportunities available to improve in this area.
- Pupils' voice is not given enough consideration in this respect.
- Links with the community – a rich resource for education for diversity – are often tenuous or non-existent.

We look at these challenges in more detail later in this report.

What needs to happen

We argue that to strengthen the impact of education for diversity across the UK a number of things need to happen:

- All children and young people need to understand their **identities** and feel a sense of belonging – as important for an indigenous white pupil as a newly arrived immigrant.
- Fundamental is the commitment of each school's **headteacher** and **leadership** team to drive, morally and intellectually, the importance of education for diversity. Without their energy and conviction, our vision cannot be realised. More than that, this needs to happen in every school across the UK, regardless of its ethnic and cultural make up.
- While it is essential for the ethos of the school to embrace diversity, it also needs to be coherently planned through the **curriculum**, across a wide range of subjects.
- To make this notion of a diverse UK real for pupils, work needs to be done in the local community to harness the **local context**, stretching out from there to national and global issues.
- Clearly this will mean that there needs to be extra support and **training for teachers**, so that they are comfortable covering issues of 'race', culture and religion and are able to develop their expertise.
- If education for diversity is to have an impact nationally, the whole **education system** needs to be geared up to see education for diversity as crucial to how we live together in the UK.

Schools and education for diversity

Diversity and racism

There is a complex and sensitive history to discussing diversity in schools – and it is important to see that although the UK has progressed massively in terms of racism, myths and stereotypes are still around. In a lecture at the Geographical Association Conference in 2002, entitled Geography, 'Race' and Education[12], David Lambert, for example, quotes from a text book published in 1926, Thurston's 'Progressive Geography':

'Although yellow men have been leading settled civilised lives in the valleys of China quite as long as the white men elsewhere, they have not made the great strides that the white man has made in modern times, so that although they are almost as numerous as the White Race they have remained in their original homelands, leaving the New World to be developed by the white people.'

Thurston wrote that some 80 years ago, in an imperialist world – but the notion of racial hierarchies has still not altogether disappeared. This was borne out by an article in the Daily Telegraph at the beginning of the 21st century, in which the columnist wrote: 'Orientals… shrink from pitched battle… This war [in Afghanistan] belongs with the much larger spectrum of a far wider conflict between settled, creative, productive Westerners and predatory, destructive Orientals'[13].

Similarly, stereotypes still abound. One pupil at a London comprehensive commented to our Review Group, 'They see Africa as poor, Asia as flooded and England as snobby whites and poor blacks'. The anti-racist work in the 1980s was important in recognising these issues. At that time there was a significant debate between those who promoted multicultural education, using the study of different cultures and ways of life to promote 'positive images', and those promoting anti-racist education. The latter were keen to provide the politically correct explanation of why colonialism and imperialism have resulted in a world in which racism, class inequalities and sexual oppression are ubiquitous around the world[14]. The anti-racists argued zealously to the point where they became easy to lampoon because of their insistence on white guilt and political correctness.

Stemming from this came a National Curriculum that was considered by some of those responsible for its drafting to be the means by which a common UK identity was to be fostered among pupils[15]. Perhaps as a result of the National Curriculum – or of a changing political climate – the debate between the multiculturalists and the anti-racists went into abeyance rather than being resolved, and until recently less work was done on these issues[16].

Diversity and shared values

Given current fears and tensions, we are now in a new debate about how diversity and shared values live together, although issues of racism and discrimination, based on old hierarchies, must not be ignored. In this new debate we still have 'the catastrophe of black boys' achievement'[17] and the under-representation of black and Asian people in boardrooms and in politics. But we have emerged in a new world in which there is worse underachievement by white working class boys; in which immigration is not so clearly defined by 'race', with large numbers of new immigrants from Eastern Europe; and in which religion plays a much larger part. We are also at a time when the review of Key Stage 3 of the National Curriculum provides a new opportunity to reshape the curriculum, taking account of the current environment.

The current picture

The reality on the ground is a far cry from this review's vision of education for diversity. In conducting our review, we have been privileged to visit many schools across the country that are trailblazing with inspiring work in this area, developing and exploring cultural, religious and ethnic diversity in creative ways, using a wide variety of teaching and learning styles. These schools are ones in which the ethos of the school, its curriculum and its community, go a long way towards defining the concepts of identity and inclusiveness; and where understanding and dialogue around these issues are intrinsic to the curriculum and the classroom.

Royton and **Crompton School**, where 93% of pupils are white, has contributed widely to community cohesion in Oldham.

- The school's mission statement is: 'To help pupils understand the world in which they live and empower them to take a full and active role in the community'.

- The headteacher is morally committed 'to addressing the issues of segregated schools' and feels supported by the local authority and by the other headteachers he works with.

- Working with the Spirit of Enniskillen in Northern Ireland and using their expertise, the school has been instrumental in setting up the 'Shared Futures' programme, which involves young people delivering workshops in local schools on 'dealing with difference'.

- The coordinator of Citizenship was a major force in developing a teaching pack 'Culture and Diversity' launched across the local authority.

- An INSET day, attended by all teachers in the authority, involved subject specialists analysing the contribution their subject could make to inclusion.

- The Head of RE went with a local authority delegation to Pakistan in 2006 to look at schooling there.

I don't want to grow up thinking that Asians are people who are taking over our country. I want to meet them and get on with them.
A white Year 8 boy on the school council

But this is far from the norm. The evidence we have from interviews across a wide range of education stakeholders is that the picture across England is very patchy. Some schools make understanding identity and diversity core to what they do; for others it barely flickers on the radar. It was reported by Cline et al. in 2002[18] that in mainly white schools teachers adopt a colour/culture blind approach to minority ethnic children and by Rattansi in 1999[19] that there is a lack of understanding by some people of the impact of racism on minority ethnic pupils. And the pattern is similar through all key stages. Yet schooling has an important influence on how pupils from diverse backgrounds see and understand each other. Clearly, more needs to be done.

Our review found that education for diversity is perceived by many to be a higher priority in multiethnic schools, where multiple ethnicities live alongside each other on a daily basis. There is an assumption that such schools are bound to have well-established diversity strategies. Yet we found evidence that, although in multiethnic schools teachers asserted that education for diversity is second nature to them, in practice this is not always the case. There is a pressing need for education for diversity to be audited and evaluated in every school before an appropriate curriculum is designed to fill the gaps.

Exploring identity

Exploring and understanding their own and others' identities is fundamental to education for diversity, essential as pupils construct their own interpretations of the world around them and their place within that world. All pupils need to feel engaged and committed to a wider multiethnic society; they need also to feel included and respected. Issues of gender and social class are beyond our remit but they are clearly crucial factors too in the formation of pupil identities. For all pupils to feel they 'belong', and for their schooling to be fulfilling, schools need to understand identity.

> *The thesis is that our identity is partly shaped by recognition or its absence, often by the misrecognition of others, and so a person or group of people can suffer real damage, real distortion, if the people or society around them mirror back to them a confining or demeaning or contemptible picture of themselves. Non-recognition or misrecognition can inflict harm, can be a form of oppression, imprisoning someone in a false, distorted mode of being.*
>
> Taylor, C. Multiculturalism: Examining the politics of recognition

We all have a multiplicity of identities, which may jostle with each other but which ultimately unite to make us individual – for example, a woman might see herself as 'daughter', 'mother', 'Geordie', 'northerner', 'English', 'British', 'European', 'global'. Parekh in 2000 wrote: 'more and more people have multiple identities – they are Welsh Europeans, Pakistani Yorkshirewomen, Glaswegian Muslims, English Jews and Black British'[20]. But while it is important to understand another person's religion, ethnicity and culture in order to appreciate more fully who they are, it is then simplistic to define them by one of these alone. Stereotyping often goes further than that. Many African Caribbean boys, for instance, feel defined in school just by their blackness; a crude popular definition of what it is to be a Muslim is now developing; Gypsy, Roma and Traveller children are often 'invisible' in the wider community; working class white pupils are all too easily stereotyped as 'chavs'.
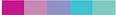
I'm black, I live in London – that's my home. My parents are from the Caribbean but I'm really African. I'm a Christian, but I'm E7 – that's where I hang, they're my people. That's who I am.
Year 9 pupil, London

Regardless of background

All pupils, regardless of their background, need to be helped to develop a sense of belonging and a cultural understanding and critical literacy skills within their neighbourhoods, however disparate. It makes no sense in our report to focus on minority ethnic pupils without trying to address and understand the issues for white pupils. It is these white pupils whose attitudes are overwhelmingly important in creating community cohesion. Nor is there any advantage in creating confidence in minority ethnic pupils if it leaves white pupils feeling disenfranchised and resentful. It is therefore especially important that in white schools the treatment of diversity in the curriculum is informed and contacts are made that will support exploration of difference and commonality.

Many indigenous white pupils have negative perceptions of their own identity. We spoke to one white British pupil in Year 3, for instance, who, after hearing in a class discussion how the rest of the class came from countries such as the Congo, Portugal, Trinidad and Tobago and Poland, said that she 'came from nowhere'. In the case of white working class boys, their sense of linkage with a tangible history is often as absent as – or even more absent than – for other groups.

A girl in one of our case study schools said, 'I do feel sometimes that there is no white history. There's either Black History Month or they do Muslims and Sikhs. We learn about that but we don't learn about white people, so we feel a a bit left out as well.'
White girl Year 10

Negative perceptions of identity

Some indigenous pupils' experience of identity issues in the curriculum is that they have negative perceptions of their UK/English identities:

*You're bored with it, you're just British.*
White female, Year 10

I'm not from a Caribbean country or an exotic country or even France or Spain. I'm from nowhere like that, I'm just plain British.
White female Year 10

It's boring, I just want to be like from a different 'race', or a quarter something.
White female KS2

White pupils in areas where the ethnic composition of their neighbourhood is very mixed, or made up predominantly of different ethnic groups, often suffer labelling and discrimination, giving them a different take on how we live together. They can feel beleaguered and marginalised, finding their own identities under threat as much as minority ethnic children might not have theirs recognised. Even though the white population who live in predominantly white areas might be removed from the immediate personal experience of ethnic diversity, it is still likely to be an issue for them because they encounter diversity through media representations; and in a world of increasing mobility, their experience of diversity in their own context may well change. Many of the people we talked to, including Trevor Phillips, Chair of the Commission for Racial Equality (CRE), believe that unless we understand these complexities and act upon them, the UK is in danger of becoming increasingly ghettoised.
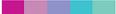
> *The fact is that we are a society which, almost without noticing it, is becoming more divided by 'race' and religion. We are becoming more unequal by ethnicity. If we allow this to continue, we could end up in 2048, a hundred years on from the Windrush, living in a Britain of passively co-existing ethnic and religious communities, eyeing each other uneasily over the fences of our differences... We are sleepwalking our way to segregation.*
> Trevor Phillips, Chair, Commission for Racial Equality

> *You want to get to know them, their experiences, know about their lives, you know there's a divide but it's not necessarily a bad divide…that's what a lot of people don't seem to understand.*
> Pupil, Oldham 6th Form College

Clearly no school can incorporate into its teaching the background and histories of what it means to be all of the nationalities living in the UK; but what all schools can do is **acknowledge diversity** and **individual identity** in ways that are appropriate to their situation and the wider national and global picture. If we want community cohesion and for the UK to be at ease with its diversity, as much thought and resource for education for diversity need to be located with the needs of indigenous white pupils as with pupils from minority ethnic groups. This also applies to teachers in those schools. Considerable support is channelled into inner city, multicultural schools, but predominantly white schools need support for education for diversity too. Some schools in predominantly white areas do a fantastic job in widening the debate and broadening contact with other ethnic groups. But there needs to be wider evaluation not just of the nature of education for diversity strategies but also of its resourcing through schools right across the UK.
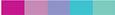
Integrating education for diversity

With clear leadership and commitment from the headteacher, **Knutsford High School**, a largely white school in Cheshire, is developing an exciting conceptual curriculum offer from 11 to 18, avoiding subject fragmentation and emphasising the importance of developing cultural empathy and critical thinking to prepare pupils for a diverse world. The school has developed an integrated curriculum offer for 20% of curriculum time in Years 7 and 8:

- Pupils gain an understanding of a range of local, national and global concepts through a variety of multi-disciplinary and enquiry-based approaches.
- Project examples include designing and producing a time capsule that represents the world today, and planning a series of around-the-world journeys.
- In Year 9, pupils can choose to learn a range of languages using web-based programmes.
- The school has links with other schools in Europe, China, America and South Africa.

Engaging pupils in exploring the human condition

RE lessons, well taught, have the power to engage pupils in discussing the human condition: 'Who am I?', 'Where did I come from?', 'Where am I going?' 'Does my life have any significance?' It's an ideal vehicle for exploring questions about identity and belonging, which are addressed by all religions but are also important for pupils without faith.

Pupil voice

In our Review, schools with a strong ethos, which explored and addressed issues to do with cultural understanding, often also had a strong focus on pupil voice. Consulting pupils on diversity in their school not only helps to get pupils 'on side'; it also reinforces diversity messages across the school community and beyond. In the most powerful examples we saw, pupil voice had moved beyond the school council to include pupils being asked routinely for their feedback on all areas of school life, being involved in staff selection processes and working with teachers on Schemes of Work and strategies for learning and teaching. In these schools, pupils are seen as part of the solution, not part of the problem. Very often, the pupil voice is heard best where the headteacher is committed to building a relationship of trust with the pupils and to creating a positive, safe and secure environment where pupils feel a sense of belonging.

We recommend:

1. **All schools should have mechanisms in place to ensure that the pupil voice is heard and acted upon. Schools should consider the use of forums, school councils, pupil questionnaires or other mechanisms for discussions around identity, values and belonging.**

Leadership

The quality of school leadership is fundamental to cohesive education for diversity. In schools where we saw prominent diversity education, its success relied on the commitment, drive and energy of the headteacher and leadership team and on their ability to inspire and support other senior staff. Headteachers set the strategic direction for their school. Without their support, education for diversity will not be embedded at its heart.

However, there is evidence that issues of 'race' and diversity are not always high on schools' agendas. As a baseline requirement, the Race Relations (Amendment) Act 2000 requires schools to have a 'race' equality policy. Yet according to the Commission for Racial Equality, only 65% of schools have fulfilled this statutory duty. This raises questions not only about the checks and balances at school and local authority level, but also about the commitment of some headteachers and governors to even the basics of education for diversity. This situation must be rectified.

The General Teaching Council for England (GTC)[21] identified two main barriers to teachers using their creativity to deliver a more diverse curriculum, both of which were driven not just by national policy but also by headteachers:

a. **national testing**, the nature of which encourages some teachers to 'teach to the test', thus narrowing their teaching methods and content

b. the way in which some school leaders and middle managers **blocked the development** of an ethos of flexibility, cross-curricular working and trust in teachers' skills and creativity

While we accept that schools are rightly under enormous pressure to reach targets, it is crucial that headteachers create an environment where ideas can flow. We accept that the agenda for headteachers and leadership teams is extensive and that all schools need distributed leadership. But there is also an onus on them to actively engage with education for diversity.

It is therefore fundamental to our vision that headteachers and leadership teams inspire and support staff to make diversity awareness and celebration a part of their daily routines. Only then will pupils receive consistent high quality education for diversity, throughout the school.

School ethos and leadership

A number of reports have argued the need for school leaders to develop an ethos and whole-school approach which reflect diverse cultures and establish and maintain an inclusive school curriculum[22]. Indeed, no curriculum change will work properly unless it is reinforced by the day-to-day routines of the school and its ethos – one which constantly combats both personal and institutional racism and religious intolerance, celebrates diversity and practises inclusion, helping pupils to discover and celebrate their own identities in the context of whole-community cohesion. Those schools that succeed best will demonstrate their commitment to diversity and citizenship through all the workings of the school and through all their policies and practice. The roles of the headteacher and leadership team are pivotal here.

Focusing on values

Headteachers also have a key role to play in setting the tone of a school within a moral context. Teachers and pupils need room to be able to explore their own histories and uncertainties within a safe environment, where debate can develop and their expertise grow. Over and above that, there should be an explicit focus on values, their changing nature and what makes them change. It is a question of developing school communities where contradictions can be managed, in an ethical framework that is anchored within the school ethos. But teachers may need training in how to explore the issues in a non-confrontational way.

Values are important to schools – and fundamental to society. Assemblies are an excellent way of bringing pupils together to consider important moral issues and to build a school ethos. Thinking about diversity in assembly can permeate the life of the school. Currently many schools feel restricted by the law on collective worship and do not comply. There needs to be a fresh look at why pupils assemble together and the best ways of using that time to help re-establish the moral foundations of society, in their widest sense. Headteachers have a crucial part to play in this debate.

The headteacher at **George Dixon School** in Birmingham runs a school that has built success from the point of near closure by opening its doors to all refugee children seeking a place:

- The personal vision and drive of the headteacher shines through.
- He has used his own personal biography of being Irish to share experiences with his pupils. When faced in school with difficulties between Hindu and Sikh pupils he was able to open up the issues in school assemblies because the pupils knew him, trusted his belief in them and his deep care for them. Assemblies have been an important aspect of how he has created the school ethos.

Responsibility for curriculum planning for diversity

Curriculum planning is rightly the responsibility of the headteacher and their leadership team. Yet many headteachers and leadership teams are simply not taking on board the issue of education for diversity in their curriculum. Our research indicated that curriculum planning is less of a priority for headteachers and leadership teams than other leadership and management issues such as budget, target setting and Building Schools for the Future (BSF). While all these issues are key parts of the headteacher's and leadership team's roles, we would argue that education for diversity simply will not have an impact unless it is embedded across the curriculum and throughout the planning for each year group. What's more, to get the mix right for their school, headteachers need to be supported to take risks in their curriculum planning.

I think it could be more diverse. I think we are very aware of the fact that we have a very low percentage of children from different cultural and ethnic backgrounds. But it's very difficult to get the balance right between forcing something and actually it being part of what we have already planned for the children. We're very wary of it becoming a contrived situation rather than an integral part of the children's learning.
A Primary Head in the North East, when asked if her curriculum was diverse

Delivering Shared Heritage

A report by the Mayor of London's Commission on African and Asian Heritage looked at London schools and found … a lack of consistency in what is taught from school to school. Leadership from headteachers and Ofsted officers is central to ensuring that diversity issues are adequately reflected in the curriculum and with regularity across schools. It is not for isolated teachers to promote a diverse education for enlightenment, nor should this be deemed the sole responsibility of teachers of African and Asian backgrounds. Instead the principle of diversity should be integral to the whole school workforce and ethos.
Mayor of London's Report: Delivering Shared Heritage (2005)

Leadership training

We are entering a period of significant upheaval for school leadership. School leaders will need to manage increasing complexity and take a strategic approach to change. They will need skills in building and managing relationships with a wide set of agencies and institutions, influencing and leading beyond their traditional boundaries. Since April 2004 the National Professional Qualification for Headship (NPQH) has been mandatory for all new headteachers – from nursery schools upwards – although they are currently able to be 'working towards' it. From April 2009 it will be a pre-appointment requirement. It is a practical professional qualification, firmly rooted in school improvement. Our evidence is that the NPQH needs to have a greater focus on education for diversity as a leadership issue. Given that the content of NPQH is currently being revised, we hope our report arrives at an opportune moment. There needs to be sensitivity in this training, not just to the different contexts of schools, but also to the prior experience of headteachers.

Mel Ainscow writes in a briefing paper for the Teaching and Learning in 2020 Review[23] about exploring ways 'of developing the capacity of those within schools to reveal and challenge deeply entrenched deficit views of 'difference'. This is a theme that has considerable currency at the moment, and one which needs to be embraced by all aspects of a headteacher's training. It is vital that headteachers receive the appropriate training and develop particular understanding to tackle the combinations of identity, 'race' and religion.

We recommend:

2. **Headteachers and governing bodies in all schools should ensure they meet the statutory requirements of the Race Relations (Amendment) Act 2000 and use the Community Cohesion Guidelines as a check for their accountability.**

3. **Within all leadership training, the National College for School Leadership (NCSL) should ensure that training in diversity and citizenship is an essential component. In particular, the revision of the National Professional Qualification for Headship (NPQH) should include understanding education for diversity in relation to the curriculum, school ethos, pupil voice and the community.**

Education for diversity in the curriculum

There is widespread criticism that the National Curriculum is too Eurocentric, failing to value wider cultural and ethnic diversity. This is reinforced by the findings of our Research Review team. The QCA review of Key Stage 3 aims to make the curriculum better reflect the UK's diverse society, at the same time making it less prescriptive, giving teachers greater scope to interpret what and how they teach. We welcome this review, as it aligns with our aim that diversity should not just be addressed more effectively in the humanities – Citizenship, History, Geography or the creative subjects as English, Music and Drama. Diversity needs to be reflected in **all** aspects of the curriculum, including Maths, Science and ICT.

In the course of this review, however, we have found that the National Curriculum itself is not an insurmountable barrier to education for diversity; but rather the way it is used in schools often militates against effective diversity education. The vision of this review is for a curriculum that allows pupils to 'escape' the current fragmentation of knowledge that occurs, and enables joined-up thinking.

The arguments for a coherent approach to education for diversity in the curriculum are strong and have been a focus of general consensus among all the groups we have consulted. What is evident is that in order to acknowledge diversity effectively, the curriculum needs to provide resources that promote 'collective identities' and challenge ideologies that build the social constructs of 'the nation' and 'national identity' to the exclusion of minority groups[24].

The current curriculum

The school curriculum needs to allow pupils to understand and appreciate diversity and values – and their own identities within this diversity. In 1999, Ofsted reported that schools were working within the National Curriculum requirements to promote an understanding of diversity[25]. Yet a year later they stated that they found in 'some schools a mismatch between the curriculum on offer and the aims they wanted to achieve in relation to the understanding and appreciation of diversity'[26]. This suggested a lack of consistency and synergy in terms of ethos, curriculum offer, and the development of key concepts and processes. By 2002, Ofsted found that while subjects such as Religious Education and English Literature reflected diverse cultures, 'more could be done (through the curriculum) to enable pupils to learn systematically about other cultures'[27]. It was felt that the curriculum in some schools 'did not do enough to explore the connections that link individuals to a variety of local, national and international points of reference which, collectively, help to define personal and community identity'[28]. Some staff were reported as seeing such curriculum planning as 'risky'. Our review found a very similar picture.

> *We did about the Civil Rights movement. I asked her (teacher) if there were any Indian people there and she said it wasn't what we were studying – so I said when will we study it and she didn't answer me.*
> Year 9 pupil

Design and mapping (across and through)

In our analysis we found some schools that demonstrated excellent practice in curriculum design and content, particularly in multiethnic areas. But all too often there was an absence of focus on local and national context, insufficient synergy between subjects, inadequate development or progression of key concepts of diversity within one subject area, and a lack of monitoring and assessment of what pupils learnt through the key stage(s).

Education for diversity concepts and processes need to be woven through a subject and a school curriculum rather than bolted on. The focus must be on creative curriculum planning that meets learning objectives in exciting and rigorous ways. We have seen examples of these at both primary and secondary level; such approaches now need to be cascaded through all schools.

CASE STUDY

Curriculum Reflecting Experiences of African Caribbean and Muslim pupils (CREAM)

CREAM is a research project by Maurice Coles et al. to establish the extent and quality of materials reflecting the experiences of Muslim and African Caribbean pupils, which could be used by mainstream schools within their National Curriculum. It's a creative approach to curriculum mapping. The team devised a series of 14 key criteria or 'Big Ideas' for auditing Key Stages 1 – 4 curriculum materials and evaluating how these reflect the experience of Muslim and African Caribbean pupils. The key criteria include: commonalities, diverse perspectives, multiple identities and interdependence and borrowing.

These key criteria were used by Oldham local authority, who, in an excellent example of system join-up, worked with consultants, headteachers and subject staff to map their whole school curriculum and see how different subjects explore cultural diversity. As part of this project, subject specialists identified curriculum strands and devised activities that could be mapped according to the 'Big Ideas'. For example, Science teachers worked collaboratively to identify concepts such as:

Curriculum strand	Activity	Key criteria/Big Ideas
Cells/cell function	Sickle Cell anaemia	Commonalities
		Diverse perspectives
Variation	The Melanin Trail	Commonalities
	Data Analysis	Status and credibility
		Diversity within diversity

Training was co-ordinated at Borough level to ensure that all primary and secondary schools had access to resources and space to discuss pedagogical approaches.

Too little attention is given to the black and multiethnic aspects of UK history. The teaching of black history is often confined to topics about slavery and post war immigration or to Black History Month. The effect, if inadvertent, is to undervalue the overall contribution of black and minority ethnic people to the UK's past and to ignore their cultural, scientific and many other achievements.
QCA annual report on Curriculum and Assessment in History, 2004/5

The mapping of education for diversity across the curriculum is a key concern for us. The Commission on African and Asian Heritage (2005)[29] observed that there was a need for effective mapping of African and Asian resources and that they should be used throughout the year. This is endorsed by Tikly et al.[30], who were critical of the way Black History Month is used by some schools as a mechanism to 'tick' the 'diversity box'. Such an approach only serves to marginalise the experiences of minority ethnic groups rather than show pupils how these experiences are part of mainstream UK history.

We advocate an approach where understanding historical events is one dimension of education for diversity but not the sum total. Schools need to consider the range of their curriculum offer and the pupils in their classrooms.

Pupils from across all ethnic groups commented to our Review Group, for example, that they would like to learn more about communities living in the UK. In a case study school, one pupil said, 'We don't learn about different people in the UK, we just learn about people with different cultures around the world'.

…It is a matter of looking at the Programmes of Study and using them flexibly to fit the situation of the school and the needs of the pupils.
Deputy Headteacher, DCCR case study school

…every group of girls we have is very diverse, and I think no matter what you're teaching…from a historical point of view, we're all diverse even White British people will have different backgrounds,…the whole of British history is not just one solid mass, so we quite often challenge it.
Head of PSHE, DCCR case study school

Some pupils in multiethnic schools complained of boredom because of the repetition of curriculum content: 'We do it every year, more or less the same stuff'. Other pupils we interviewed discussed 'doing world religions in Year 8 and Year 9' but were unclear about how (or whether) the content had developed, or how their conceptual thinking was developing across the key stage. This clearly raises issues about teachers considering prior learning, clear learning objectives and progression. Schools need support in developing a curriculum that allows for clear mapping of concepts across subjects, in the development of appropriate learning and teaching styles, in discussing pedagogical approaches, and in the consideration of how concepts relating to education for diversity will develop through the curriculum.

*We did Black History Month, we learnt about Harriet Tubman, but I learnt about her at primary school, so it was like so…
is that it?*
Year 9 pupil

Key concepts and processes: ways forward

- **Early Years**

  From September 2008, the Early Years Foundation Stage (EYFS) will be the framework of learning, development and welfare for children in the age range from birth to the August after their fifth birthday. It will be implemented in all registered early years settings and maintained and independent schools.

  The EYFS framework is based around the five outcomes set out in Every Child Matters. As part of the framework, 'It is crucial that all children, irrespective of ethnicity, culture or religion, home language, family background, learning difficulties or disabilities, gender or ability have the opportunity to experience a challenging and enjoyable programme of learning and development'.

  We welcome the framework and hope that in its continued development the issues around education for diversity highlighted in this report continue to be considered appropriately.

- **Schools Curriculum 5-19**

  If education for diversity is to be embedded in schools nation wide, it needs to be specified in key concepts and processes. Yet in 2006, Ofsted found that 'the diversity of national, regional, religious and ethnic identities in the United Kingdom and the need for mutual respect and understanding' in Key Stage 3 and 'their origins and implications' in Key Stage 4 are 'only rarely deconstructed to explore in any detail what this implies'. The current Secondary Curriculum Review is refreshing in its focus. Programmes of Study will be much more flexible than previously and give teachers more freedom to devise their own Schemes of Work and take ownership of designing their curriculum.

  We have discussed with QCA how diversity might be reflected in the secondary curriculum review. We believe great steps have been made to encompass in the curriculum a real sense of the importance of understanding ethnic and cultural diversity, with explicit references to cultural diversity in many subjects. We expect this to provide opportunities for innovation and should allow for more consistency across subjects. We hope for a much clearer focus than previously on diversity in the UK and

global societies in History, Citizenship, Geography, Modern Foreign Languages, English, Science, Design and Technology, Art and Music. However, a curriculum change is only a signal of intent. We look forward to the outcome of the QCA's public consultation, beginning in February 2007. We now need to ensure that schools are supported in how they interpret key concepts and provide sufficient training so that conceptual understanding develops within and between subjects.

Clearly QCA's work needs to continue at Key Stage 3 and changes must be made in the other Key Stages, with a particular urgency for Key Stages 1 and 2. At Key Stage 4, it is especially important to question the place of education for diversity in the new diplomas. We believe it is essential that all diplomas should include a strand of content about diversity, equality and rights and responsibilities in the workplace. This could be developed in such a way as to enable students at Key Stage 4 to develop relevant knowledge, understanding and skills, thus connecting learning in the diplomas to Citizenship education. Citizenship, of course, remains a statutory subject for all pupils at Key Stage 4.

We are concerned that the prominence given to the humanities and arts subjects, which have made up an important part of pupils' option choices and which carry important diversity issues, should not be diminished.

We would also urge schools to reject the idea of completing Key Stage 3 in a two-year period, unless their delivery of a personalised curriculum ensures proper planning for education for diversity. If not, subjects in the humanities and arts may well be squeezed at Key Stage 3 to concentrate on good SATs grades at the end of Year 8. This would clearly reduce opportunities in Key Stage 3 for education for diversity. The implications for pupils between Years 9 and 11 who do not choose those subjects in Key Stage 3 is not clear.

Maximising flexibility

It is our hope that the QCA Secondary Curriculum Review will allow for school teachers and pupils to take on the role of 'curriculum makers'[31] and use the inherent flexibility available to develop new approaches to education for diversity. Our intention is that such a flexible approach to the curriculum will be adopted across all key stages.

At present, as mentioned in our Introduction, studies show that while schools are free to use the implicit flexibility in the curriculum, there is no conclusive evidence to show that teachers have used it to promote diversity. For example, QCA's monitoring of Mathematics in 2005-6[32] suggested that many teachers are not aware of the inherent flexibility in the subject – nor that they are allowed to be creative in the way they deliver the Mathematics curriculum.

Many teachers simply do not see the link between their subject and education for diversity and are unaware of how to treat it. Research points out the misconception, for example, that subjects such as Mathematics and Science are objective, value-free subjects which have no cultural reference[33]. But education for diversity must be viewed as a whole-curriculum focus rather than being 'boxed' into certain areas. When it is pigeon-holed into humanities or arts subjects it creates barriers for pupils and staff in terms of how education for diversity is delivered and sets up an implicit 'hierarchy' of knowledge that presents distorted views of, for instance, a 'culture free' Maths and 'value-free' Science, for instance. Pupils could become disaffected and alienated, with no space to discuss or explore cultural contexts in these subject areas.

With a whole-curriculum focus, however, the outcome could be much richer: if a school were to study migration and settlement patterns in their local area through subjects such as Geography and Citizenship, for example, using an investigation/enquiry approach, a viable curriculum initiative could be to link with Maths to provide relevant data analysis and with English to use texts exploring people's various experiences of migration.

Tapping into pupil experiences (accessing pupil voice) would help overcome the dangers of tokenism and stereotyping and provide the contextualisation and relevance that are at the heart of effective learning and teaching. Such ideas are not new, and there is evidence of some good practice in this area. We would encourage schools to use the currently available QCA audit tool 'Respect for All'[34] in order to help them assess their education for diversity at whole-school, cross-curricular and subject-specific levels.

We have talked about doing a humanities-based project targeted at Year 9 pupils, where we try and combine Geography, History and Citizenship to think about our community. Geography would look at different communities – where they come from; History would focus on why they came here and their experiences; and Citizenship would talk about issues of 'when they get here are they a citizen?' …and them come up with a Scheme of Work using the media, a newspaper article or a news report to bring it all together to try and make pupils see the links.
Secondary History teacher – DCCR case study school

Developing critical literacy

Our vision defines one aspect of education for diversity as focusing on critical literacy, which allows pupils to reflect on their own cultural traditions and those of others. Pupils need to develop an understanding of how language constructs reality and the different perspectives they use to make sense of the world around them. It is crucial for education for diversity that pupils are given the skills to challenge their own assumptions and those of others.

There needs first to be development and discussion about pedagogical approaches if such skills are to be developed so that education for diversity can be effective.

Resource material

Teachers have highlighted to our review group a lack of resources, which hampers their treatment of education for diversity. This is particularly true for areas where their own knowledge might be inadequate – in the case of Gypsies, Roma or Travellers or refugees, for instance. In fact, some excellent resources have been developed for teachers across all subjects and key stages, including some particularly interesting stories of how people had come to live in the UK, having chosen a location at random, and how generations of people had settled in a particular place. Although it is by no means exhaustive, nor meant to be prescriptive, we have listed in Appendix 2 some useful organisations and resources recommended to us during our consultation.

Philosophy for Children

One interesting learning and teaching approach, useful in education for diversity across subjects, is Philosophy for Children (P4C), also known as Thinking through Philosophy. The process focuses on constructing appropriate questions, recognising and applying relational concepts (such as cause, same, different), making connections and distinctions and drawing out implications and intentions. Stimuli include 'mysteries', which provide a scenario involving an ethical or moral dilemma for children to solve, in groups. A significant outcome has been for pupils to develop 'a greater sense of spiritual intelligence' and empathy with their peers. The importance of pupils developing such higher order thinking skills when exploring concepts and processes in education for diversity is a key priority. [For more details, please refer to Appendix 2.]

OSDE

Open Spaces for Dialogue and Enquiry is a methodology that has a central focus of developing critical literacy and independent thinking. This approach has been developed in eight countries and is hosted by the Centre for the Study of Social and Global Justice at the University of Nottingham. Pupils develop a range of skills that help them understand global issues and make connections between their own and others' experiences. They develop the ability to question and interpret their own assumptions using sophisticated speaking and listening skills. The conceptual framework uses a range of approaches, including conflict resolution and intercultural awareness. Such a methodology for teaching and learning for education for diversity is highly valuable. [For more details, please refer to Appendix 2.]

Contextualising History

BASA (The Black and Asian Studies Association) introduced us to the work of Dan Lyndon, Head of History at Henry Compton School, Fulham, whose approach mainstreaming black history has also helped raise the achievement of black pupils in the school. An example of mainstreaming he uses is Queen Elizabeth 1's attempts to repatriate the 'Blackmoores'.

The issue for teachers is knowing where to access such resources – and then having the training to use them properly. Subject associations have a useful role to play here. But being able to use the resources well is only one side of the coin; its counterpart is the effective transfer of such knowledge from classroom to classroom and school to school so that **all** pupils in **all** schools benefit from high quality education for diversity. There is good practice out there but understanding how it can be disseminated effectively is elusive. More research needs to be commissioned into effective knowledge capture and transfer. There is some successful work in this field facilitated by the SSAT (Specialist Schools and Academies Trust) via regional and national networks. The subject associations and QCA also have a key role to play.

Education for diversity – core curriculum subjects

During our review we spoke to a range of subject specialists and diversity experts (see Appendix 3, Methodology). In the course of our interviews there was a good deal of enthusiasm about the potential for subjects to develop education for diversity, and this has shaped our argument throughout this report. It is not our intention to presume to provide a definitive guide for all subjects – or recommendations for particular subjects. Some examples of good practice from a range of curriculum subjects are spread through our text; in the following section we explore specific ideas relating to the core curriculum subjects of English, Maths and Science.
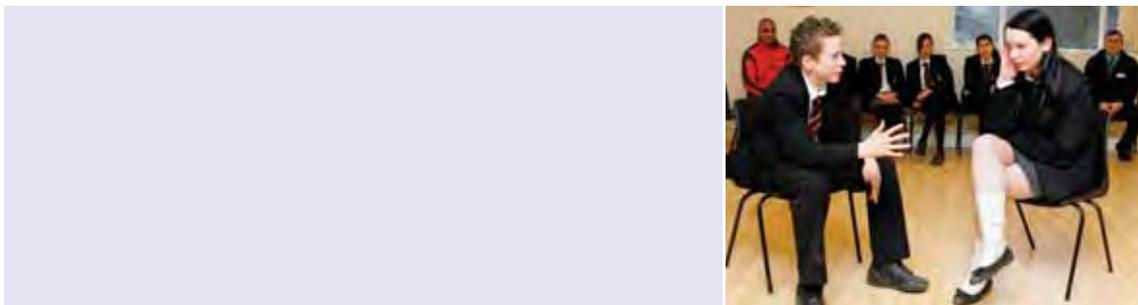
English

There is clear scope in the English curriculum to develop concepts of identity and diversity, for instance through reading literature from a range of cultures, by studying dialect and accent, analysing multimodal forms, looking at the history of the English language, through personal/creative writing and through language histories. It is argued that effective teaching within the English curriculum should enable pupils to examine issues of cultural identity, challenge stereotypes and think critically. There is evidence of good practice across all key stages including, for example, a drama initiative at KS2, 'Here, There and Everywhere'[35], which was used to help pupils in mainly white schools in Derbyshire explore issues of cultural diversity and racism.

Through our discussions with QCA, we understand proposals[36] for English include the key concept of cultural understanding, with reference to how literature in English is rich and influential, reflecting the experiences of people from many countries across the centuries to contribute to 'our sense of cultural identity'. It is a positive, inclusive focus, with teachers being asked to show a clear commitment to developing ideas creatively and extending pupil knowledge. However, concerns have been raised relating to teachers' interpretation and theoretical understanding, and to narrow national assessment methods. What's more, Cline et al.[37] found that the National Literacy Strategy is perceived as not supporting multicultural education, with teachers uneasy about the lack of 'any recent development at national level encouraging a focus on this area of work'. The major concern expressed about developing education for diversity was that English is seen by many solely as a utilitarian and skills-based subject. There is therefore a tension for some between the assessment frameworks for the subject, which emphasise pupils' acquisition of skills in reading and writing, and exploring and understanding the wider cultural picture. We hope that teachers can be supported in providing a culturally responsive, skills-based English curriculum, especially through the Secondary Curriculum Review.

Mathematics and Science

It is particularly important to emphasise the contributions of Mathematics and Science to education for diversity since, as we pointed out earlier, these subjects are often perceived as objective, 'value free' and devoid of cultural reference. It is vital that pupils understand how different cultures have contributed to developments in both subjects. We wish to stress here that such a perspective is not an 'add on'. For example, the origin of the number '0' is fundamental to an accurate discourse on how modern mathematics has developed.

> *If anti-racist approaches are to be fully effective across a school, it is necessary for all subject areas to acknowledge their responsibilities and take advantage of available opportunities. To do otherwise threatens to marginalise anti-racism.*
> Gillborn, 1995

It is vital 'to infuse classroom maths with an appreciation of shared cultures and to acknowledge the contributions made to mathematics by people of diverse ethnicities and gender the world over'
Purvis and Bergstrom,
The Person behind the Math

Examples of contextualising Maths

The **Ocean Mathematics Project** in Tower Hamlets is an interesting example of how cultural diversity can be embedded in mathematical learning. The project focuses on parents and pupils working collaboratively to solve problems with materials that have cultural references.

In **Data Handling and Citizenship**, Tressider found the Numeracy Framework useful in developing activities such as 'planning and collecting data', which helped pupils from schools linked in London and Derbyshire to explore real statistics, whilst at the same time developing an understanding of communities different from their own.

Tressider, G. Data Handling and Citizenship, 'Mathematics Teaching Incorporating Micromath', (2006)

Contextualisation and relevance surely aid motivation and prevent disaffection. One Muslim pupil in an East London secondary school, for example, said to her Maths teacher, 'You didn't tell me that some of algebra comes from my culture, I would have been more interested if I'd known that!'

When we spoke to the National Centre for Science Learning and the Association of Science Education, their message was that that there are real curriculum opportunities for Science teachers to contextualise their subject. The Beyond 2000 report[38] was instrumental in building the idea of '21st Century Science', which places greater emphasis on scientific literacy, on how society uses scientific knowledge and on how scientific ideas have developed over time. This will be incorporated into GCSE syllabuses. Placing science in a social context will enable it to connect more closely to people's lives and cultures. Teachers will need resources to teach these ideas well – and this is an ideal opportunity to create them with reference to diverse contexts.

Creating stimulating Science resources

An idea from the National Centre for Science Learning is to pilot a workshop for around 20 teachers interested in education for diversity, to develop resources on how, for example, a scientific theory develops in time, and then disseminate them around the country. A theme for such a workshop could be the contribution of Islam to science, exploiting the link the centre at York has with experts in Islamic science.

There is a wide perception that tight curriculum and assessment systems in Maths and Science inhibit creative practice; it is important that teachers are given support and training to see beyond the level of content they have to cover and recognise how to use these opportunities within the curriculum to reflect issues of diversity. We hope that the new emphasis on processes and key concepts in the QCA Secondary Curriculum Review will help the development of creative approaches to teaching, learning and assessment practices in these two subjects.

There are fundamental challenges for both Maths and Science, not just of how they are perceived, but also of how this perception affects different groups in society. Alongside this, research has shown that in subjects such as Mathematics, pupil 'ability' groupings have led to the 'rationing' of access to Mathematics by ethnicity as well as by socio-economic background[39]. These structural and institutional issues must be addressed. There is evidence, for example, that pupils from African Caribbean, Pakistani, Bengali and white working class backgrounds are doing less well in Science and Maths and are less likely to follow these courses beyond GCSE. This has serious implications since, in a highly technological society science and maths qualifications enhance possibilities for employment, yet, for a complex range of reasons including issues of identity and diversity, certain groups are not accessing them.

Although factors beyond ethnicity, including socio-economic status, impact on underperformance, nevertheless, in Maths and Science there are lower expectations of certain pupils, which depress their achievements. One expert, for instance, experienced in promoting Science for black pupils, argues that 'the major obstacle to minority ethnic participation in Science and Technology is the existence of stereotypes that reinforce the idea that if you are not white, male and middle class, you can't be a scientist'[40]. Such perceptions have serious implications for the fulfilment of the Every Childs Matters agenda and the future development of the UK. Education for diversity is not a luxury but a pre-requisite for the development of a cohesive society in which all pupils, regardless of their background, are encouraged to achieve.

1001 Inventions

1001 Inventions is a UK-based educational project that reveals the rich heritage the Muslim community shares with other communities in the UK and Europe. The project comprises a UK-wide travelling exhibition, a colourful easy-to-read book, a dedicated website and a themed collection of educational posters complementing a secondary school teachers' pack. The purpose of the exhibition is to generate an appreciation and awareness of the scientific discoveries Muslims have made over a time-span of 1000 years. The project emphasises how Muslims, working harmoniously alongside people of different faiths and 'races' across Europe, have contributed extensively in many fields, including science and medicine.

For contact details, see Appendix 2.

Foundation subjects

In addition to the core subjects, we have observed great potential in the foundation subjects. This has been particularly clear in our discussions with QCA concerning the developing Secondary Curriculum Review

History can encourage mutual understanding of the historic origins of our ethnic and cultural diversity and diversity should be a key concept in the Programmes of Study (QCA). History can provide opportunities to study 'how movement and settlement of diverse people to, from and within the British Isles have shaped the UK through time'. It also provides opportunities to study the ways in which the past has helped shape identities, shared cultures, values and attitudes today.'

In **Geography** the key concept 'Interdependence' is about 'valuing the interconnections and inter-relationships operating in our diverse and complex world' and the key concept 'Diversity' is about 'appreciating the differences and similarities between people, places, environments and cultures and the contribution these make to the dynamic functioning of societies and economies.'

Modern Foreign Languages are part of the cultural richness of our society and the world in which we live and work .Pupils can learn to understand and appreciate different countries, cultures, communities and people.

ICT can make important contributions to all curriculum subjects by allowing pupils to explore beyond the local context of the school. Responsible use of ICT provides an excellent opportunity to explore issues of diversity and can facilitate linking with other schools locally, nationally and internationally.

The Programme of Study for **RE** offers a variety of opportunities for pupils to learn about world religions including Christianity, Buddhism, Hinduism, Islam, Judaism and Sikhism. Pupils are encouraged to empathise with diverse religions, traditions and cultures.

Diversity is also key to the Programmes of Study for **Music** and **Art & Design**, where it has traditionally been more easily integrated into Schemes of Work. The issues here are ensuring that art and music from diverse areas are, as in the best practice, properly contextualised.

Citizenship is an important subject in its own right in encouraging respect for different national, religious and ethnic identities – as we recommend, 'Identity and Diversity' should be a key concept – but also as a subject that can 'make links' across the curriculum.

We recommend:

4. **All schools should be encouraged to audit their curriculum to establish what they currently teach that is meaningful for all pupils in relation to diversity and multiple identities. QCA's 'Respect for All' is a useful audit tool. In the light of this audit, all schools should map provision across years and subjects and ensure that coverage is coherent.**

5. **Subject associations, in conjunction with QCA (who will be developing case studies and guidelines alongside the revised curriculum), should compile databases of the best resources and develop new resources.**

6. **More research should be commissioned on how good practice in delivering exciting and innovative education for diversity can be captured and transferred from classroom to classroom and school to school.**

Harnessing local context

Our research shows that a school's curriculum, as a crucial element that reflects a school's ethos, should be grounded within the frame of reference of the local community before it can extend to encompass the national and the global. School context and ethnic composition determine some of the issues within a school and its wider community; they need also to help shape the solutions. There is a challenge, not just for teachers, if we want our communities to be more cohesive. Everyone needs to meet that challenge, both the school community and those beyond the school gates – headteachers and leadership teams, teachers, support staff, pupils, parents and the wider society.

Disparity of communities

There is no easily transferable template that comes with ethnic, religious and cultural identity; communities across the UK are diverse in their composition and present different challenges to schools. Yet as key agents in building community cohesion, unless schools anchor their education for diversity within their local context, they risk tokenism rather than a practical solution, scratching the surface instead of exploring opportunities. We have seen many examples where the excellent work of a school has made a difference to a community beyond the pupils it teaches. Numerous schools are using voluntary and community work, for example, as a bridge to greater understanding.

The work of the Inter Faith Network for the UK is an example of how local, national and global contexts can be linked successfully. This network has worked extensively on identifying and building commonality between faiths and is committed to the Non-Statutory National Framework for Religious Education as the way forward for RE teaching across the country. Central to the RE framework is 'the celebration of diversity in society through understanding similarities and differences.' Throughout the framework the importance of diversity is stressed: 'Religious education encourages pupils to develop their sense of identity and belonging … It enables them to flourish individually within their communities and as citizens in a pluralistic society and global community.' While we understand that it has only been in place for two years, education for diversity would be much enhanced by the Non-Statutory National Framework for Religious Education being more widely adopted.

London Imam

A London Imam told us:

- Working in the community and building community cohesion is crucial.
- There must be differentiation between problems arising from social factors and those caused by Islam. For Somalis in his area, for instance, the main problem is isolation from the white community.
- Good community relations are two-way: 'Muslims are not free from blame, with third and fourth generation Muslims still speaking only in Bengali. Mosques need to encourage youngsters to be articulate in the English language'.
- The notion that a person cannot be British and a Muslim is 'an extreme approach of a small minority. Islam doesn't go against culture. There are Arab Muslims, Pakistani Muslims, Nigerian Muslims, British Muslims…'

Engaging parents and the wider community

Schools based in multicultural areas have the ready-made resource of the communities on their doorstep, which can bring education for diversity to life in the classroom. Many schools in multiethnic areas are reaching out to their community, using community representatives and leaders to build trust and understanding, and making a major contribution to community cohesion in their locality.

Science in the community

One way of bringing diversity to life in the classroom was described by the National Science Learning Centre, whose representative talked to us about taking science out into the community, specifically encouraging different communities in Bristol to articulate what science means to them, and through this bringing parents and pupils together.

There are incentives for schools to work with communities in this way, both through the Specialist School Community Plan and through the Government's programme to develop 'extended schools', with a vision that by 2010, 'all children should have access to a wide variety of activities outside the school day'. Schools will be expected to work closely with parents to set up the appropriate extended provision. There are great possibilities here for schools to engage their parents and forge links with their community, offering opportunities for parents from all backgrounds to involve themselves in school life. While education for diversity cannot just be 'saris, samosas and steel drums'[41], many schools have, for instance, held successful events that have launched a sense of inclusion and brought pupils and parents together to celebrate diversity. These should be part of an ongoing programme. The need to embrace the community will be heightened when the new duty on schools to promote community cohesion takes effect in 2007.

Valentines High School is a very successful multiethnic school in Redbridge, East London.

- The school has built close links with its local community by setting up a Community Forum, which meets formally twice a term.

- A local Imam, on a paid contract with the school, manages the forum.

- Local community mentors, paid sessionally, come from a range of cultures and ethnicities: Tamil, Somali, black African, Turkish, Polish, white British and Urdu, Gujerati and Bengali speakers.

- They mentor pupils and provide a point of contact for parents.

- Wide-ranging issues have been discussed through the Forum, leading to deeper understanding of how local communities can work with the school.

Many schools have developed partnerships with local 'supplementary schools', which provide a cultural education for a community alongside helping pupils with academic studies. Such partnerships should be encouraged; there is still much to be done to bring coherence to community work. The Government is actively encouraging the further development of supplementary schools (Lord Adonis, 2006). Headteachers must be supported to open doors and consider how this work becomes part of leadership team duties.

CASE STUDY
Moat Community College, Leicester and Copland School, Brent, London

Moat Community College in Leicester, with a school population that is 95% minority ethnic (mainly Muslim), has placed itself at the centre of its community.

- Local people are allowed to picnic on the school lawn in the summer and to use the all-weather sports pitch at weekends.
- There are adult education classes in the school during the day, where mothers without English have the opportunity to learn.
- The school is also trying to work with what the headteacher calls 'complementary', not 'supplementary' schools:
  - A survey of students revealed many boys attend madrasa schools at the local mosque; more than three quarters of Year 10 boys said they go.
  - The headteacher's aim is to connect the learning in the madrasa with the mainstream, looking at the quality of the teaching and seeing how the work done there can help with RE GCSE and with gaining GCSEs in community languages.

Copland School has an excellent reputation for its work in a diverse community and has been involved in many successful projects aimed at raising achievement. A major aspect of the headteacher's strategy has been a deep involvement with the local community, to the extent that he runs clubs at a local black supplementary school.

In monocultural areas it may seem more difficult to use the community to explore ethnic diversity. In these instances we believe it is vitally important to look more closely at the local area, as schools have done, for example, in Northamptonshire. The diversity of the indigenous white population is also key to the diversity of the UK and should be studied.

To raise the profile of the Black and Asian presence in Northamptonshire, a largely white area, and their contribution to the development of the county, schools in Northamptonshire have done excellent work alongside the School of Education at **University College Northampton** to enhance the inclusion of black British history in Northampton schools.

Languages and different cultures

Studying languages has immense potential for involving pupils in different cultures. An expert from CILT, the National Centre for Languages, highlighted to us the potential to develop language learning beyond the European languages normally taught in schools and to arrest the decline in take up of language learning of any sort at Key Stage 4. Children at primary school, for instance, benefit considerably from 'tasters' of different languages, which help them to think about and explore other cultures. Consideration needs to be given to how language teachers in primary schools can be supported to provide a wider platform of languages, including in those schools with a largely indigenous population. There are schools with outstanding practice in this area: Newbury Primary School, for instance, in 2005 won a European Award for Languages. Through its partnership with parents and the community, it teaches a different language each month.

There is a growing number of languages in use in the UK, including in areas where previously few languages other than English were spoken. Competence in community languages can represent substantial benefits for young people, their community and UK society. Some of the most widely spoken and studied community languages – Urdu, Turkish, Chinese, Bengali and Arabic – are likely to be of particular benefit to the UK economy, both for trade and for international relations in the 21st century. There are extensive opportunities for community language teachers and modern language teachers to build partnerships. But these need to be sufficiently well resourced. Such partnerships open up the possibilities of a language being used not just by those whose community language it is but also in the form of 'tasters' – and possibly more – for the whole school. Careful thought also needs to be given to how pupils with a community language are supported in schools.

Linking schools

A major recommendation in our report is the further development of school links[42], matched to the particular demographics of the school. Links between schools can be a powerful resource for education for diversity. We believe that schools need to work with each other across the UK so that both monocultural and multiethnic schools build proper partnerships, electronically and through visits.

A representative from the Inter Faith Network, for example, emphasised the importance of school linking as a way of promoting education for diversity for monocultural schools, believing in the 'moral mission' to persuade headteachers of its importance. Our review has shown how powerful this can be when based on planned curriculum objectives. Geography, for example, can be an ideal platform for school links: employment, community and neighbourhood, for instance, all deal with identity and diversity. Schools can study their local area, relate it to their local experience and compare it with other areas and experiences, sharing information, discussion and debate with other schools. Building these links will require careful national and local organisation and resourcing, to remove some of the logistical burdens from schools.

Schools all over the UK have already developed links, both across the UK and globally, and there is some excellent practice in this field by, for instance, the Global Gateway (**globalgateway.org.uk**) and the British Council. One respondent, from the Association of Science Teachers, told us about Science across the World, in which pupils exchange scientific ideas and data across countries. Links should have curriculum objectives and be built into Schemes of Work; anything less can lead to relationships that reinforce prejudice.

Linking Geography with the local community

What Geography can offer pupils is taking those experiences of the here and now and placing them in the context of where they live, what their communities are like, what their links are locally, and what their links are globally. It enhances their sense of identity in the here and now. Geography offers an amazing combination of being able to study your local area, relate it to your local experience and life knowledge and compare it with other areas and experiences, ideal for 'schools linking up and sharing experiences'. This is where fieldwork becomes vitally important.

Dr Rita Gardiner, Royal Geographical Society

As part of the national Diversity Pathfinder Scheme, a partnership has been established between **Brampton Manor School** and **Launceston College**. It has really taken off in the past year and the school has been involved in the following partnership activities:

- Sharing good practice, including a visit from the Launceston Senior Management Team to Brampton Manor. This visit also involved two senior students from Launceston coming to Brampton Manor to spend time in an inner city school.

- Brampton Manor staff went to Launceston to investigate the PSHE programme, accompanied by two Year 10 students.

- Brampton Manor students and staff ran a series of dance workshops with Launceston students at Launceston and put on a dance performance in the evening for parents. The Year 8 football team also went to Cornwall and spent a day in lessons before playing the football match after school.

- Art students from Brampton Manor stayed in Launceston and made a study of the beautiful North Cornwall coast.

- Launceston musicians will come to Brampton Manor this year to work on a joint concert; and there will be a visit from Brampton senior managers to Cornwall to work on a joint management project.

Bradford has a sophisticated Schools Linking Project:

- Established in 2001, it grew from concerns that many children were underachieving in primary schools; and growing unease about separation between different ethnic groups after the 2001 riots and 9/11, both within, but mainly between, many Bradford schools.

- People working on the project identified a fundamental link between underachievement, especially by young people from ethnic minorities and poorer white boys, and disaffection and disengagement; and that separation in communities can only exacerbate these feelings.

- The Linking Project brings together groups of children from different ethnic backgrounds 'to work on issues that affect them all and give them real opportunities for exploration, discussion and expression of their perspectives on life in this increasingly confusing and volatile world.'

- The Review Group visited the project involving Barkerend and Hothfield primary schools in Year 5:

  - The schools are in contrasting areas, one school almost entirely Asian, the other white.

  - Their link is based on clear curriculum objectives: they have spent considerable time learning about the rural and urban natures of their respective areas and what connects them historically and geographically.

We accept that school linking has often been mooted as a solution and that it brings up all sorts of logistical problems but we believe it is important to resource this and make it happen. We spoke with the Development Education Association, for example, who mentioned an example of linking white working class pupils with white working class pupils in different parts of the world and indicated that some of the most interesting work had been accomplished by centres in white rural areas, citing a project in Cumbria; 'Going Global in Drysdale'. Schools need to tap into the best practice that already exists as well as exploring new ideas.

The bomb in Enniskillen on Remembrance Sunday 1987 killed 11 people and injured many more. It could have provoked anger and revenge; instead what emerged were forgiveness, tolerance and reconciliation. In a deeply divided world, **The Spirit of Enniskillen** pays tribute to this through working to develop greater understanding between all social, cultural and religious traditions.

- The Trust has created a range of programmes developing the capacity of young leaders from all backgrounds and traditions in Northern Ireland, to deliver 'dealing with difference' dialogue and learning events in schools, communities and international settings.
- Volunteers are trained to facilitate and lead other young people.
- The Together Programme puts on events in around 14 schools a year on 'dealing with difference', run by young people trained through the programme.
- The Trust also runs discussions and training workshops, organised by young people from Northern Ireland, for schools in Oldham that are facing problems between Asian and white young people following the 2001 riots.

We recommend:

7. **DfES should actively encourage schools to take up the Non-Statutory National Framework for Religious Education so that the good practice for education for diversity it promotes continues to be spread.**

8. **Schools should build active links between and across communities, with education for diversity as a focus.**

   a. **This might range from electronic links (local, national and global), to relationships through other schools (for example as part of a federation), links with businesses, community groups and parents.**

   b. **These links should be encouraged particularly between predominantly monocultural and multicultural schools.**

   c. **Such links need to be developed in such a way as to ensure they are sustainable.**

   d. **Such work between schools must have significant curriculum objectives and be incorporated into courses that pupils are studying. This will help avoid stereotyping and tokenism.**

9. **In planning for extended school provision, schools should seek to make contact with as wide a range of diverse community groups as possible, including supplementary schools.**

Recruitment and teacher training

Recruitment and teacher training are key to enriching the existing pool of talent in the teaching profession, building on the excellence already evident in so many schools to ensure the right skill mix to deliver effective education for diversity. It would be a mistake to be too prescriptive about what the teaching profession should look like; but there must be universal agreement that children and young people deserve a high quality teaching and learning experience, delivered by people with a thorough understanding of the issues. Over the next decade the teaching profession is set to change considerably, with fewer teachers with many years' experience, and a remodelled workforce. This will raise issues of the skillset schools can draw on; careful thought must be given to the implications of this shifting profile for education for diversity.

Recruiting minority ethnic teachers

An interesting aspect of education for diversity is the influence that teachers from minority ethnic backgrounds can have on schools. Clearly such teachers should not be expected to carry a particular responsibility because of their ethnicity but they do have the potential to bring different voices and experiences into a school.

In the light of this potential it was disappointing, and perhaps surprising, to read two very recent reports, the Teacher Status project on the 'Status of Minority Ethnic Teachers in England'[43] and the Mayor of London's report 'Black Teachers in London[44]', which highlight the disappointment and frustration that many minority ethnic teachers find in the profession. Both reports indicate that minority ethnic teachers often enter the profession with a strong desire to make a difference, particularly for their community. For some, however, this leads to disenchantment as they encounter racist attitudes. In the Teacher Status report the conclusion describes the 'growing impatience on the part of teachers from each of the ethnic minority groups', who felt that headteachers had, in many ways, hindered their development. The Mayor of London's report says, 'Racism has a major

impact on the everyday experiences of black teachers'. Currently the DfES puts the percentage of minority ethnic pupils at 17.1%, yet teachers are at just 2.9%. However, we welcome the TDA's target that across the country, an average of 9% of recruits to initial teacher training should be from ethnic minority backgrounds. This is currently being exceeded as an average of 12% of recruits are from ethnic minorities. This needs to continue, as in order to encourage more people from ethnic minority backgrounds to become teachers, racism in schools must be challenged.

> *Teachers from black and minority ethnic backgrounds, who had been teaching for 20 years, were half as likely to rise to the post of headteacher as their white counterparts.*
> Mayor of London's report: Black Teachers in London 2006

- 12% of all new entrants to ITT recruited by the Training and Development Agency for Schools (TDA) are from black or minority ethnic backgrounds.
- The TDA has spent more than £1.5 million between 2003 and 2006 on support for the sector in the area of diversity and preparing leaders to work with pupils from minority ethnic backgrounds.

The reports found understandably little enthusiasm by minority ethnic teachers for seeking work in areas of England known to them as potentially racist. As the Teacher Status report indicates, 'Any strategy to increase the number of minority ethnic teachers in areas outside of their traditional migratory paths will need first to reassure the majority of teachers for whom racism, or the fear of racism, direct or indirect, simply was not worth the hassle'. From these reports it appears that the resource of minority ethnic teachers for supporting education for diversity around the country needs very careful support if its potential is to be maximised.

Teacher training

Many teachers engage with diversity issues with expertise and assurance. But there are also many in schools, in all social contexts, who find it difficult both to deal with all aspects of education for diversity, including anti-racism, and to understand diversity sufficiently well to feel confident in teaching the issues around it. Not only do teachers need guidance on how to tackle these areas, which might be external to them; they also need specific training on exploring their own biographies, so that they are not simply 'vessels of knowledge' but practise education for diversity teaching and learning as a two-way process.

The Children and Young People Overview and Scrutiny Panel on Ethnicity and Gender Educational Attainment[45] considered whether teacher training had a positive impact on teachers' ability to deliver a diverse curriculum and respond to all their young people's needs. They concluded that 'training is not just required at the initial training stage but throughout a teacher's career within schools' and that training 'requires greater focus on key issues (relating to diversity) and should not just be tagged on to other initiatives'.

The aim is to facilitate the development of 'culturally responsive'[46] teachers. It's a tall order. Education for diversity is a potential minefield for teachers, particularly when they find themselves straying into unfamiliar or controversial territory. It is especially challenging at the extremes: in predominantly white rural areas, which face the challenge of unfamiliarity; and in urban and some rural areas where the challenge is of engaging with a mobile school population settling in the UK for the first time, with little spoken English. Teachers need to be able, in different contexts, to promote the identities and self worth of indigenous white pupils, white working class pupils, mixed heritage pupils and minority (and sometimes majority) ethnic pupils, and at the same time to be aware of religion and the multiple identities we all live with. It is worth noting that the number of mixed heritage pupils is growing at a faster rate than any other group, which again reinforces the complexity of identity and the need for correspondingly complex education for diversity.

CASE STUDY
Rhodesway Secondary School, Bradford

With increasing numbers of refugees and asylum seekers, **Rhodesway Secondary School** in Bradford has developed a creative approach to high pupil mobility levels and a high number of mid-phase arrivals.

- The school has developed a drama project where a range of pupils from Years 7-13 come together to build relationships, encourage high self-esteem and develop a sense of belonging.
- In a group of 28 pupils with 19 different languages, the school, with support from the local authority, has developed a series of workshops, weekend residentials which build to high quality drama performances based on the life stories of the pupils.

As we highlighted earlier, many teachers need specific training on how to integrate education for diversity into different subject areas. It is important for subject associations to take a lead on developing training and engaging teachers in debate around curriculum making.

In all education for diversity, location has an impact on the teaching experience. For example, teaching in cosmopolitan London is different from Bradford or Oldham – or Slough, where there has been tension in the community. Teachers need to be sensitive to local context when they cover diversity issues.

High quality training, therefore, is crucial, right across the board. In one of its recommendations, the Mayor's Commission on African and Asian Heritage[47] required 'the development of innovative teaching programmes to assist teachers in gaining the confidence and skill to incorporate cultural diversity and inclusion more effectively'. Without such training how will teachers across the country be able to take advantage of the new freedoms in the revised secondary curriculum to promote diversity? There needs to be more development work to get the training right, both whole-school and for individual teachers. Without that, delivery of education for diversity is likely to continue to be uneven and inequitable.

Initial Teacher Training (ITT) and CPD

There are significant issues around diversity training at whole-school, departmental and subject level. These include accessing top quality training, funding, evaluation and implementation. Research shows that there is insufficient effective training for teachers to feel confident with issues of identity, 'race' and religion – either in initial teacher training, or through CPD for teachers throughout their career; or in the NPQH. There is clear evidence of some good practice but coherent systems for sharing this need to be developed.

Only 36% of Newly Qualified Teachers felt their training had been better than satisfactory in equipping them to teach in multicultural schools.
Training and Development Agency for Schools (TDA) 2006

If you look at the teaching staff, it's predominantly white and I think that if you haven't got experience of different cultures, then it can be quite uncomfortable trying to teach it. "Am I offending anybody because of my own ignorance?" I think some staff feel that.
Head of PSHE, DCCR case study school

On quality of training, Davies and Crozier[48] found 'an inconsistency across initial training providers in both the amount and the nature of the input pupils received about diversity, that many providers do not regard diversity issues, and more specifically 'race', as sufficiently important, and that underlying this is the profound lack of confidence and understanding of some providers in addressing such issues'. They observed that this led to some delivering a 'simplistic approach', with 'lack of permeation across courses' but 'consistent with the provision of information to meet the requirement of the Qualified Teachers Status (QTS) standards'. This suggests that the QTS standards are insufficiently demanding. Clearly it is not good enough.

Tackling controversy

A crucial aspect of education for diversity training, at all levels, is learning how to tackle controversial issues with confidence and trust, using them to enhance critical thinking skills. If schools are to be inclusive and aspects of identity are to be examined, then this is an important skill for all teachers. An issue that came up in our discussion with young people was the need to be able to say what they felt and for it to be acknowledged. Many pupils were clear that if a pupil had racist views it was much better if they were discussed and debated rather than censored. They also thought it was important for pupils to understand why they have said something offensive rather than just being told not to say it.

Some white teachers were reported[49] as unwilling to include cultural diversity in their teaching because they 'perceive the area as a hot potato of political correctness, and therefore they would be wary of leaping across in the wrong way and being seen to be prejudiced in some way … or being accused of being incorrect'. Schools do not exist in a vacuum; teachers **must** be able to help pupils make sense of the world around them. We were struck, for example, by evidence that following the bombings on 7/7 there were many schools that chose silence as the best way of dealing with the complexity of the situation. They simply did not know how to cope with the questions pupils were asking. Schools need support, structures and training to be able to develop safe environments in which constructive learning dialogue can take place. Now is the time to engage with community leaders to encourage minority groups to work with schools and local authorities in providing the appropriate training.

RE teachers face this challenge constantly. It is often simpler for them to fall back on the mechanics of religion instead of tackling the reality of being religious. Textbooks tend to concentrate on ceremonies rather than what it is like to live as a Catholic, a Muslim or a Hindu in the community; and to discuss where values and codes of living come from for pupils who do not have religious belief. It is an area that needs considerable work if we are to meet our objectives of developing active, articulate, critical learners who understand the value of difference and unity and have the ability to participate and engage in current debates.

There are already useful materials produced on diversity. Oxfam, for instance, has produced a pamphlet on Teaching Controversial Issues, exploring how dealing with controversial issues can enhance critical thinking skills. We look forward to the publication in March 2007 by the Historical Association of work they are doing for the DfES on teaching controversial issues. And there is a list of further resources in Appendix 2. But not only should there be a focus on producing resources; there also needs to be careful development of appropriate pedagogy and teachers' formative assessment skills, including Assessment for Learning (AfL). AfL is a useful approach in education for diversity, with its focus on accessing pupils' prior learning experiences, involving them in an enquiry-based approach to learning, and then evaluating their viewpoints and their understanding of concepts. This links with schools using the pupil voice and incorporating pupils' views, even if they are difficult, into the intellectual life of the school.

The role of the media

In this 'media generation', where information from all over the world is available at the click of a mouse, we cannot stress too highly the importance of critical literacy, which must be enhanced in schools in all areas of the UK, regardless of demographics. Pupils need to be able to interpret reports and develop skills to interrogate and make judgements about how their meaning is constructed and conveyed. While different localities may have different contexts, the media, especially the press and TV, are universally available and afford all pupils opportunities to explore diversity and its representations. Critical literacy is crucial: if you are white, for example, living in a white area, how do you relate what you see on the television to your idea of being British and the nature of British society? If you are black, how do you interpret programmes on AIDs and famine in Africa, or inner city issues in America? If you are Muslim, how do you cope with the barrage of media images about terrorism or the veil? Schools must play their part in recapturing the middle ground for groups who are misrepresented. The Development Education Association (DEA) is one organisation that has worked on a range of excellent projects in broadening perspectives and developing cultural understanding and critical skills. There are further details in Appendix 2.

> *We need to be able to help young people to examine critically the issues that are facing them and which they see on their TV screens and in their own communities.*
> Don Rowe, Faith, Identity and Belonging: Educating for Shared Citizenship

Stereotypes are an insult to an individual's identity and can lead to frustration and demoralisation. These are likely to have a considerable impact on the individual and the wider community, which in turn knocks on to achievement levels. One of the black boy pupils we spoke to thought society saw black boys as 'hanging around streets, not clever, mucking around,' and a Muslim pupil felt that 'everyone thought Muslims were terrorists.' The 2005 MORI report[50] states that young people in England and Wales rely on TV for most of their knowledge of the world – 80% of them said this was their main source.

> *We've done Africa and we've done famine and stuff.*
> *The pictures they show you – you laugh because everybody*
> *else is laughing. You don't know what else to do.*
> Year 10 pupil

Encouraging excellence

High quality education for diversity teaching and learning is crucial across all schools if education for diversity is to be effective. Yet disseminating good practice is a considerable challenge. Advanced Skills Teachers have a key role to play here. We would argue that two key criteria for AST status should be: understanding diversity in their subject area; and knowing how to support other teachers in handling controversial issues.

Schools have the ability to award 'teaching and learning responsibility payments' (TLRs). These are additional payments which are not simply for rewarding excellent classroom practice, but have a statutory requirement to be allocated to teachers who adopt additional duties with genuine and substantial responsibilities within a staffing structure of a school. TLRs may only be awarded for permanent posts in schools where the teacher has a significant responsibility that is not required of all classroom teachers and for which they are accountable that fulfils each of the TLR criteria.

It seems clear that in the spirit of this review, a teacher responsible for education for diversity across the school's curriculum, committed to enhancing all the school's staff in this area, satisfies these criteria. Therefore we would encourage schools to use the inherent flexibilities in this system to advance education for diversity.

We recommend:

10. **The Training and Development Agency for Schools (TDA) should evaluate the effectiveness of education for diversity across initial teacher training (ITT) providers.**

11. **Local authorities should be encouraged to develop lead Advanced Skills Teachers (ASTs) with a specific brief for education for diversity. This should be disseminated across the authority as part of outreach.**

12. **Schools should be encouraged to use the flexibilities in the teaching and learning responsibility points of the teachers' pay structure to promote excellence in education for diversity within the school.**

System infrastructure

If education for diversity is to impact on the system and make a real difference to the experience of pupils, the 'big players' need to be united. What happens in schools is affected by a national network of Ofsted, School Improvement Partners, QCA and the exam boards, local authorities and the National Strategies. There must be consistency in the messages coming from all of these for change and improvement to happen.

Ofsted

Education for diversity is important for all schools, not just those catering for pupils with diverse ethnic backgrounds or those associated with particular faiths. We therefore welcome the fact that from September 2007, all maintained schools will be subject to a duty to promote community cohesion. While many schools are already actively pursuing education for diversity and community cohesion through imaginative and innovative provision, there are others that have much more to do. The new duty is an important step in ensuring that all schools play their part. However, for the duty to make a real difference, schools must be clear about what is required of them, and should have access to guidance and best practice examples to help them meet their new responsibilities.

The new duty on Ofsted to report on schools' contribution to community cohesion as part of school inspections is welcome in this context. We are aware that HM Chief Inspector of Schools, Christine Gilbert, has strongly endorsed both the new duty on schools and Ofsted's new role in monitoring it. We understand that from September 2007, inspectors will judge learners' contribution to community cohesion through an assessment of the education of pupils and how the school works with others in the community to achieve this. Ofsted will consider whether changes are needed to the self-evaluation form and inspection documents. Where schools are not fulfilling their responsibilities, we would expect this to be picked up in the inspection report. In these circumstances the report should also include clear recommendations for improvement which schools should take forward with support and challenge from the local authority.

Ofsted reporting

In a recent Ofsted report we read that 'pupils have a good awareness of other cultures through their celebrations of African Caribbean music and an Eid party.' It is excellent that Ofsted recognises the school's commitment but it is important that inspectors look beyond events to ideas and concepts mapped through the curriculum.

The Qualifications and Curriculum Authority (QCA)

The Ofsted Citizenship Review, Towards Consensus[51], reported that 'standards in schools doing the GCSE in Citizenship were higher than in those that were not'. This indicates the importance of ensuring that diversity issues appear in exam syllabuses and are studied thoroughly. QCA needs to work closely with exam boards to agree when it is appropriate that issues relating to diversity are in exam syllabuses and appear in exam questions. QCA should be asked to ensure that GCSE and A level subject criteria contain a diversity criterion. Exam boards we talked to were very open to this suggestion.

QCA's review of Key Stage 3 takes diversity issues seriously and the revised curriculum will give teachers the opportunity to make their curriculum more diverse, building on the flexibility already inherent.

Local authorities

Local authorities also have a crucial part to play in joining up education for diversity strategies. Good local authorities can make a real difference to aspects of community cohesion, anti-racism and education for diversity through their Children and Young People's Plan.

Elected members of Hampshire local authority lead on the importance of education for diversity and citizenship, and a zero tolerance of racism, which has set the tone for a positive, inclusive culture. This has resulted in the active promotion of the **UN Convention on the Rights of the Child** (UNCRC) through an initiative known as Rights, Respect and Responsibility (RRR), based on Canadian research, which was developed in partnership with headteachers, teachers and now pupils.

- The authority identified key principles of effective practice and funded a pilot and training.
- They then encouraged headteachers and teachers to develop practice based on the principles, thus releasing teacher creativity.
- Teachers were supported by an Inspector for Inter-Cultural Education.

In a county with 92 languages other than English, a Gypsy, Roma and Traveller community and a range of other diverse communities, using the UNCRC to underpin the ethos of the school has advantages in that:

- All children can see and feel that the rights to an education, to freedom from discrimination, to practise their religion, and to be protected from attack are all theirs and not dependent on factors such as age, religion or country of origin.
- Young people understand they cannot realise rights without exercising a responsibility to respect the rights of others, which leads to a more mature understanding of the term 'rights'.
- It encourages schools to see children and young people as citizens now, not citizens in waiting.

The National Strategies

The main purpose of the National Strategies is to raise standards and close the attainment gaps for key underachieving groups of pupils. The National Strategies have developed a range of national programmes, delivered through nine regional delivery teams based on the Government Office regions, to address universal national provision, targeted needs in particular local authorities and schools, and intensive needs in localities where there are schools below the floor targets or significant underachieving groups of pupils. Their regional and national networks provide support and challenge to local authorities, alongside a variety of programmes aimed at improving teaching and learning. The Minority Ethnic Achievement Project, for example, is focused on raising standards for minority ethnic groups by building expertise in the workforce and more targeted, personalised provision for pupils. The project currently involves 57 local authorities. It is important that, as their programmes are developed in future, full account is taken of the importance of education for diversity.

School Improvement Partners

School Improvement Partners are the important link in the Government's New Relationship with Schools, which gives schools more autonomy in relation to outcomes. The Improvement Partners are experienced leaders in education, many of them serving or former headteachers. They have an opportunity to engage in a dialogue with the headteacher, with the privilege of having had prior detailed information on the school and its performance. They are in an excellent position to push the education for diversity agenda, and their training should reflect this. The National Strategies have the remit for the leadership and co-ordination of the SIP programme across the country, as well as the induction and professional development of SIPs. It is important that SIPs work at times in situations outside their experience, to spark a fresh exchange of ideas. There could, for example, be high quality and professional dialogue between headteachers who have worked in multicultural areas and headteachers from more monocultural settings.

Further support for schools

The vision we have for education for diversity requires more than just join up in the system. Schools need additional help and support. To develop schools' approaches to education for diversity further, and to work with local authorities in predominantly white areas around diversity issues, new approaches need to be developed. Schools will require two layers of help: to develop in teachers a sophisticated understanding of diversity and emotional intelligence around attitudes to race and ethnic, cultural and religious difference; and to build curriculum expertise. It would be possible for the National Strategies to undertake such work; alternatively, if another organisation were asked to lead, it would be vital that their work complemented the wider support offered to schools and LAs by the National Strategies.

Whichever organisation takes the lead, imaginative solutions need to be sought. One way might be to commission expertise: there are people in the community who have skills in different aspects of this agenda, who could be trained to work in schools. We believe that this expertise should be harnessed, to provide a resource of people who can work with teachers and local authorities.

We recommend:

13. **The DfES and Ofsted should ensure that schools and inspectors have a clear understanding of the new duty on schools to promote community cohesion, of its implications for schools' provision, and of schools' accountability through inspection.**

14. **Through performance management assessments, the training needs of SIPs should be identified to ensure that all SIPs fully understand the importance of education for diversity. Local authorities should support creative pairings of SIPS and headteachers.**

15. **The QCA should work closely with awarding bodies to ensure, wherever possible, that education for diversity appears in syllabuses and exam questions. QCA should also seek to embed education for diversity in curriculum subjects and make links to show how education for diversity can be promoted across the curriculum.**

16. **Consideration should be given to which organisation or organisations should develop the help and support schools need in advancing the education for diversity agenda. In this process, full account needs to be taken of the current position of the National Strategies; and of the importance of support for education for diversity being fully complementary to the wider context of support provided to schools and local authorities.**

3 Citizenship

The British are not a single tribe, or a single religion, and we don't come from a single place. But we are building a home where we are all able to be who we want to be, yet still be British. That is what we do: we take, we adapt and we move forward.

Benjamin Zephaniah

Citizenship in context

As we discussed in Part 1 of our report, citizenship is clearly on the national agenda, not only in the domain of education but right across government and the population at large. It has captured the public's attention and is sometimes a subject of controversy, especially since public debates relating to values, diversity and 'Britishness' have been imbued with an increased sense of urgency in the wake of international events such as 9/11 and 7/7.

Our focus in this section of our report is on whether, and if so how, 'modern British cultural and social history' should be added as a fourth strand to 'social and moral responsibility', 'community involvement', and 'political literacy' in the current Citizenship curriculum in English secondary schools, to help address issues of values and identity. Whilst our remit is specifically focused on Citizenship at KS3 and KS4 (where it is statutory), references are made to Citizenship at KS1, KS2 and KS5 through case studies, to highlight exemplary work around relevant themes.

> *Balancing unity and diversity is an ongoing challenge for multicultural nation states. Citizenship education can help to accomplish this goal.*
> Democracy and Diversity: Principles and concepts for educating citizens in a global age, Banks J. A. et al. (2006)

The issue of a possible 'fourth strand' in Citizenship prompted enthusiastic and disparate views during our consultation. It provoked not only teachers and experts in Citizenship and History, but also pupils, young people, and those working in 'race' equality and community cohesion, to voice passionate opinions on the balance between diversity and integration, 'Britishness', human rights and shared values.

What became increasingly evident during our review was the general agreement that more should be done to accommodate education for diversity properly throughout the curriculum; but the debate around Citizenship proves to be more contentious.

Citizenship in the curriculum

Background

Citizenship education is nothing new. Many schools have been engaged in some form of citizenship education for a number of years. Yet until 2002 it had never formally been part of the school curriculum in England. After the 1988 Education Reform Act introducing the National Curriculum, the National Curriculum Council proposed citizenship as one of a number of cross-curricular themes. But as this was non-statutory, what happened in practice was that it tended to be 'squeezed out' of the curriculum[52].

A decade later there was an historic shift, when in 1998 the Advisory Group on Education for Citizenship and the Teaching of Democracy in Schools, chaired by Sir Bernard Crick and managed by QCA, undertook a policy review of citizenship education[53]. David Blunkett, then Secretary of State for Education, had set up this Group the previous year, following the decision published in the Education White Paper, Excellence in Schools, to strengthen the teaching of citizenship in schools. The Crick Report put citizenship education firmly on the map, recommending that it become a statutory entitlement and a separate, discrete subject in secondary schools rather than merely a cross-curricular theme. Citizenship was conceived in terms of three strands:

- social and moral responsibility
- community involvement
- political literacy

with 'active citizenship' defined as 'an habitual interaction between all three'[54].

Present profile

According to the current Programmes of Study at Key Stage 3 and Key Stage 4 for Citizenship[55], which outline expected learning outcomes, Citizenship in the curriculum has three main components:

- knowledge and understanding about becoming informed citizens
- developing skills of inquiry and communication
- developing skills of participation and responsible action

The first component proposes that pupils be taught about issues such as human rights and responsibilities, national, regional and ethnic diversities within the UK, and central and local government. The second focuses on pupils learning how to think about 'topical, political, spiritual, moral, social and cultural issues', and developing the necessary oral and written communication skills to benefit from such discussions. The third element proposes that pupils develop empathetic skills, learn how to negotiate, and take part in community-based activities.

Against the background of growing debate about what it means to be a citizen in the UK and citizens' shared values, we were asked by the Government to consider whether and how to incorporate British social and cultural history into the Citizenship curriculum.

In order to address our remit's specific focus: to consider 'whether, and if so how, modern, British cultural and social history' should be added as a fourth strand to the current Citizenship curriculum, we believe it is vital to consider the overall challenges facing Citizenship as a relatively new statutory subject in the curriculum. Therefore, we have also examined what we consider to be relevant evidence relating more broadly to the standards and consistency of provision in Citizenship. Our curriculum recommendations relating to the fourth strand cannot be taken in isolation from our other recommendations, which we explain are required to further develop and support the excellent work being done in Citizenship across the country.

Standards of delivery

Citizenship education has come a long way since it was first mooted and during our review we saw examples of outstanding practice in schools across England. The challenge will be to capture that expertise and replicate it in all schools. This requires two things: firstly, a **centralised location or website**, bringing together case study examples of best practice in schools. The Citizenship Foundation, Citized and the Association of Citizenship Teaching (ACT) all provide some case study examples, as well as some resources and research. We suggest that further support be provided to these organisations to develop and enhance this aspect. This may be managed best if they work together as a consortium for this purpose. Secondly, schools also require **methodological support** in translating practice from one setting and adapting it to their own setting.

Whitstable Community College is a rapidly improving school in Kent. Less than 2% of the school population are black or from an ethnic minority background.

The school has embraced Citizenship education through the dynamism of the Citizenship coordinator and the support and drive of the headteacher.

- Four years ago there was one small Citizenship option group; now there is a team of four full-time Citizenship teachers, teaching Citizenship discretely.

- The Citizenship team has played a crucial role in addressing issues of culture and identity in a mainly white area.

- The school has:

  - entered the whole cohort for Citizenship short course GCSE and introduced Citizenship AS level

  - established a wide-ranging active Citizenship programme

  - created student engagement through the school council and a range of political opportunities

- The Citizenship team has played a crucial role in addressing issues of culture and identity in a mainly white area, focusing on, 'How can we engage students in thinking about other cultures when they have little sense of their own culture and identity?'

- The starting points have been music, fashion, food; moving on to 'What does it mean to be British?'; and then asking questions about, for example, how does the Notting Hill carnival fit in?

- Through these discussions they have then progressed to making discussions about religion more relevant.

One of the issues surrounding Citizenship in schools has been consistency in the standards of content and delivery. Citizenship's distinctive nature has in the last four years transformed the curriculum, promoted pupil voice, enhanced an inclusive school ethos and forged dynamic links with the local community in many schools across the country. This has built on some outstanding work in primary schools.

The eight-year NFER (National Foundation for Educational Research) longitudinal study funded by DfES, which is evaluating the implementation of Citizenship education, classified 24% of schools as 'progressing' and 27% as 'focused'. These two categories of schools have introduced or made plans for implementing and assessing Citizenship, in contrast to 'minimalist' (23%) and 'implicit' (26%)[56]. 'Progressing' and 'focused' schools have an explicit approach to Citizenship, including democratic school practices and relevant extra-curricular provision such as strong links with the local and wider community.

CASE STUDY

Birchfield Community Primary School, Birmingham

Birchfield School is a community primary school in Birmingham judged outstanding by Ofsted in March 2006. Nearly all its children are Muslim, from minority ethnic communities.

- The school has worked successfully to build into its curriculum the aims of Citizenship education and to give these a global dimension. In 2003 the school received the Leading Aspect Award for its achievements in Citizenship education.

- Through the year every year group, from playgroup to Year 6, create stunning visual images across the school, illustrating the rich cultural diversity of the school population, including promoting a systematic respect for the fundamental shared values incorporated in the Human Rights Act 1998.

- In the school house system, every child is allocated to one of six houses named after outstanding citizens of the world.

- Each year themes are chosen across the whole school for communal area displays to reflect the Citizenship philosophy. These displays include topics such as religious tolerance, terrorism and its consequences, fair trade, clean water in the developing world and the effects of oil on the world.

According to Ofsted, however, many teachers are unsure of the standards expected in Citizenship, with provision in one quarter of the schools surveyed judged to be inadequate (Ofsted, 2006). This is not unexpected, given that it is such a young subject and that many teachers have no specific Citizenship training. Indeed, things may be starting to get better: QCA's report on Citizenship[57] found that 'the quality of teaching in Citizenship is improving'.

> *The main challenges to promoting discussion and developing shared understanding were considered to be teacher knowledge, experience and confidence in handling such discussions.*
> DCCR Research Review

Variations in provision

Perhaps the most important issue for the stability and status of Citizenship in the curriculum is the huge variation in the amount of its provision in schools. This is attributed in part to the flexible or 'light touch' approach, which allows schools to interpret Citizenship both in terms of the nature and the range of subject content, as well as in how it is delivered.

> *…light touch became too light. I think light touch enabled Citizenship to evolve, and curriculums evolve. They don't take place as a result of revolution. But that evolution should have been more supported by us.*
> Chris Waller, professional officer at the Association for Citizenship Teaching

It is not just teaching that has been affected. Ofsted has reported that this 'light touch' presents significant difficulties for its inspections, which show that almost all schools claim they provide some of their Citizenship across the curriculum. Yet in the majority of these schools, Citizenship objectives are not prioritised but instead subsumed under other subjects' objectives, with teachers' knowledge and understanding of Citizenship requirements judged by Ofsted to be inadequate.

We acknowledge that a 'light touch' was initially helpful for providing flexibility within the curriculum. But as the subject matures – and to ensure its future development and credibility – there needs to be a more concrete approach, with content, standards and links between curriculum subjects delineated in more detail.

Contextualisation

Although the standard of some aspects of Citizenship is good, this is not the case across the board. Ofsted notes that much Citizenship education in secondary schools is not sufficiently contextualised for pupils to become 'interested and engaged with the local, national and international questions of the day and how politicians deal with them'[58], and that while 'there is some good work on local diversity, the bigger picture is often absent'.

We can draw from some work done in the post-16 sector of Citizenship on diversity, identities and citizenship.

The Learning and Skills Network (LSN) has recently produced support materials, 'We all came here from somewhere', which consists of eight example activities to encourage debate about the concepts of 'identity', 'cultural identity' and 'national identity'. For example, the first activity, designed as an 'icebreaker', examines different identities in the UK using a range of images including 'symbols', everyday activities and people. The images are intended to encourage debate and discussion about how the UK is perceived from the inside as well as the outside, and to consider whether there are missing images.
LSN (2006) 'We all came here from somewhere: diversities, identities and citizenship'

Religious context

Another theme that emerged from our consultations and review of the evidence is the wider debate about the place of religion within the curriculum. There is a widespread perception that issues of ethnicity and 'race', whilst often controversial, are more often addressed than issues relating to religion. A seminar jointly held by the Inter Faith Network and the Citizenship Foundation on 'Faith, Identity and Belonging: Educating for Shared Citizenship'[59], reported that whilst there are many resources covering individual religious traditions, there are few examples of good resources that teach about the inter-faith dimension (as well as the relationship between religious and secular) and how this relates to citizenship. Such resources would facilitate the mainstreaming of these issues into the Citizenship curriculum. The Inter Faith Network and the Citizenship Foundation also advocated the notion of school linking through relevant curriculum objectives.

Knowledge and content

From our consultations, we have found that in many schools teachers do not sufficiently anchor and integrate work on developing pupils' skills with knowledge and content. Citizenship education depends on being able to understand and debate often complex concepts. Ofsted's 2006 report further notes that political knowledge and concepts have been relatively neglected or misinterpreted. There is also evidence that some 'active citizenship' projects are insufficiently grounded in relevant knowledge and understanding. Such examples indicate a lack of political literacy on the part of some teachers, which needs to be addressed.

History and Citizenship

Finally, it is critically important also to recognise explicitly the contribution of History to Citizenship, both in terms of drawing on some of its pedagogical approaches, such as the use of evidence and processes of enquiry, and also in terms of reaching informed judgements about topical and contemporary issues – as noted in the original Crick Report[60]. Andrew Wrenn[61] argues that history best contributes to critical Citizenship by building it in – 'don't bolt it on'. These issues are explored further in the sections on the 'fourth strand' and 'pedagogy'.

Citizenship across the curriculum

In its second annual report, the NFER longitudinal survey had found that most schools surveyed (82%) typically incorporate Citizenship in Personal Social and Health Education (PSHE)[62]. The 2006 Ofsted report notes that in 2005/6, the majority of schools place Citizenship within PSHE, and that in approximately half of these schools, 'the distinctions between citizenship and PSHE were unacceptably blurred'. But teachers in 2005, compared to 2003, were 'more likely to believe that citizenship education is best approached as a discrete subject'. This concurs with the original Crick Report that conflating PSHE and Citizenship can lead to a lack of conceptual clarity around the understanding of citizenship. Ofsted has argued that whilst offering Citizenship within PSHE is perhaps relatively less disruptive in the short-term, when it comes to timetabling, it can 'provide serious obstacles to developing the subject further' in the longer term. This is not to say that Citizenship cannot be delivered with PSHE , but we believe there must be a fuller understanding of what citizenship is and how it relates to PSHE so that clear objectives may be set and achieved.

> *Timetabling and the 'sheer volume' of things that a teacher has to cover in a scheme of work were also considered to provide particular challenges.*
> DCCR Research Review

Clearly, teachers need appropriate intensive training at ITT and CPD levels that explicitly addresses these issues and promotes clear conceptual understanding of the nature of Citizenship. This is fundamental if schools are to provide consistently high quality Citizenship education for all children and young people, with significant benefits for society in the future.

Citizenship as a discrete subject

It is clear that Citizenship is an interdisciplinary subject, drawing in particular from the disciplines of History, Geography and RE. This is well illustrated by the findings from the NFER longitudinal study, which surveyed school leaders and found that in 77% of History lessons, 88% of RE lessons, and 76% of Geography lessons Citizenship education topics are taught (NFER, 2004). We welcome and encourage these links to other subjects. We support the development of full GCSE in addition to the half GCSE and, given the interdisciplinary nature of Citizenship, there are also opportunities to develop joint GCSEs with other subjects, such as History, Geography and RE.

We advocate that it is equally important for Citizenship to be embedded in the ethos of the school, its processes and structures, its informal curriculum and links to the community. For example, the DCCR Research Review notes that the Government's Every Child Matters was used in all of the case study schools to value children's diversity; and assemblies were used to examine issues around inclusive citizenship. One primary school had attempted to 'look for every opportunity to embed diversity into each unit of work right across the curriculum, as the headteacher believed that this was important in order to be inclusive; but also it was relevant for understanding our society today'.

Key Stages 3 and 4

But being interdisciplinary does not mean that a subject should be denied a discrete place in the curriculum. There is evidence that Citizenship is delivered best when it is delivered within its own curriculum slot[63]. Citizenship education has its own educational aims, distinct from those of History, Geography and RE; it therefore works best if allocated discrete time in the curriculum. As we noted earlier, the original Crick Report recommended that it be a discrete subject rather than a cross-curricular theme, but the absence of legal leverage meant that this simply did not happen on the ground.

We have also concluded that it is better for the status and standards of Citizenship that it be delivered as a discrete subject in the curriculum at KS3 and KS4. Headteachers have a vital role to play here. It is crucial that headteachers and leadership teams 'buy in' morally and commit to Citizenship education, not just as a discrete subject, but also in terms of developing a 'citizenship' ethos throughout the school and through active community involvement. It is also important for headteachers to ensure Citizenship teachers are not isolated within a school, and that they have a forum for discussion with humanities teachers. The community beyond the school gates is a rich resource for education for diversity; it is no less so for Citizenship. Practical application is a valuable learning tool, giving pupils first-hand experiences that reinforce classroom discussion. Unless headteachers and leadership teams make Citizenship education a clear priority, it will forever lack the profile it deserves. This view is supported by the findings from the NFER longitudinal survey, which reported that senior management views on the importance of Citizenship education directly affects the extent to which, and how, Citizenship education is implemented in the school[64].

In order for you to live peacefully with others you need to get to know about them, their beliefs. I want to get to know them…once I've finished with Oldham they'll all think differently!
Pupil at Oldham 6th Form College

Oldham 6th form College is a large multiethnic college in the centre of Oldham with around 60% of its student population white and most of the remaining 40% Asian. The Principal is keenly aware that his young people are the future of Oldham.

- The College has been actively involved with the LSDA Post-16 citizenship Project since 2001.

- After a successful Ofsted inspection in 2005, the College was awarded Citizenship Champion Status. Ofsted wrote: 'Very well planned and managed Citizenship provision, which constantly dovetailed Citizenship themes with the wider College ethos and mission in promoting tolerance, political awareness and social cohesion.'

- Following 9/11 and the riots in Oldham opportunities for intellectual discussion in a safe environment were created by the Head of RE, forming the Salaam society to discuss Islamic issues. To quote the Principal, 'scary issues in a safe environment.'

- The Student Council indicated that in their student satisfaction survey there had been no negative issues to do with 'race' and few to do with bullying.

- The Chair of the Student Council, an Asian student, said, 'The whole thing is about getting to know the issues and beliefs of other people. I want to know what part of their life is different, to understand it and share it with my peers'.

Subject specialists

Implementing Citizenship as a discrete subject will have implications for the recruitment of Citizenship teachers. In the preceding sections, we have illustrated how Citizenship is an interdisciplinary subject, requiring a breadth of subject knowledge as well as skills for managing and facilitating active and contextualised citizenship learning – not only in the classroom, but within the school and beyond the school gates to the local community. In the DCCR Research Review, it was reported that there was a consensus amongst secondary headteachers and school staff that one of the biggest challenges to delivering Citizenship education was having it taught by non-specialists.

I had never taught Citizenship and then all of a sudden,
'here you are, here is a book, you are doing Citizenship'.
I think there is more and more of that coming in and some
staff don't feel comfortable to do it.
Secondary PSHE teacher – DCCR case study school

There are over 4000 secondary schools in England. At the moment around 240 places are provided in PGCE for Citizenship Education every year. However, many of these teachers do not become Citizenship teachers. Posts are not being advertised by schools, as they choose to employ either non-specialists in the teaching of the subject or adopt a cross-curricular approach. We hope that as the realisation grows among schools that Citizenship can best be delivered by specialist teachers through discrete lesson time, demand will rise to furnish every school with a specially trained Citizenship teacher. This in turn will need to be reflected in initial teacher training provision.

We recommend:

17. **Given that the evidence suggests Citizenship education works best when delivered discretely, we recommend this as the preferred model for schools. We recommend greater definition and support in place of the flexible, 'light touch' approach.**

18. **If demand for Citizenship teachers rises as a result of recommendation 17, we would ask the DfES to review the number of initial teacher training (ITT) places available for Citizenship teachers. In line with other statutory National Curriculum subjects, it is important that continuing professional development (CPD) is not seen as a substitute for ITT.**

19. **Headteachers and senior management should prioritise whole-curriculum planning across the school and develop ways of linking Citizenship effectively with other subjects, with the ethos of the school, and with the community.**

20. **ITT and CPD should explicitly address and develop clear conceptual understanding, in part by focusing on and strengthening treatment of issues relating to the 'political literacy' strand.**

21. **A full GCSE in Citizenship should be developed, alongside the currently available half GCSE. The full GCSE should comprise a range of topics that link Citizenship to other relevant subjects. We suggest these be developed to include issues of identity and diversity as outlined above, in addition to a number of other options. This would allow for the development of a number of joint GCSEs, for example, a joint Citizenship with History GCSE, a joint Citizenship with Religion GCSE, a joint Citizenship with Geography GCSE.**

A 'fourth strand' in Citizenship?

Our role has been to examine whether and how a 'fourth strand' could provide pupils with more explicit learning opportunities around the contrasting but complementary themes of diversity on the one hand, and unity or 'shared values' on the other, in the context of the UK. We have also looked at the importance of a further strand being explicitly informed and contextualised through an understanding of relevant political history, to promote pupils' understanding and 'citizenship thinking'.

Some teachers we spoke to were concerned that Citizenship might be destabilised through adding a fourth strand. Since it is a new subject, it was felt that it might not be well-established enough to sustain the trauma of significant change at this stage; and that there is a danger not only of overloading teachers but also of damaging their credibility and security within the subject by reorganising it now. Some experts argued that it takes 20 years for a subject to become substantively bedded down in the curriculum, pointing out that Citizenship education has been statutory for just over four years. There were also concerns about the time available to cover the current Programmes of Study without additional demands. But it is important for schools to look at the time they make available for Citizenship and for more work to be done to plan how the new strand we propose is incorporated.

Some we consulted were of the view that the Citizenship curriculum already has scope for addressing issues of 'modern British social and cultural history' without the need for an explicit and separate fourth strand to be added. For example, the KS4 Programmes of Study refer to pupils learning about 'the **origins** and implications of the diverse national, regional, religious and ethnic identities of the United Kingdom'[65]. But the evidence indicates that the 'light touch' approach means that coverage of these issues is patchy and dependent on the will, confidence and interest of the individual teacher. What is more, issues of identity and diversity do not tend to be linked explicitly enough to political understanding (of legal and political systems) and active participation. We understand that the QCA's Secondary Curriculum Review and drafting of the Citizenship KS3 Programmes of Study is taking these issues into account, where a key concept being developed is 'identities and diversity'. We hope there will be explicit reference to how social, political and cultural change over time has influenced identities and living in the UK today. For example, the Crick Report presents diversity under 'key concepts, values and knowledge and understanding'[66], but not in relation to active participation under 'skills and understanding'.

Evidence given to the House of Commons Education and Skills Select Committee noted that the perceived aims of Citizenship education have shifted over the last five years to an increased focus on issues of identity and diversity[67]. In 2002, issues relating to diversity, 'race' and immigration were relatively infrequently linked to the aims of Citizenship education; the lens was largely pointed at addressing the perceived apathy of young people. The recent more explicit link to identity and diversity is perhaps in part a result of new Home Office legislation, which requires people applying for British citizenship to show 'sufficient' knowledge of citizenship (political literacy) and language by passing an ESOL (English for Speakers of Other Languages) with Citizenship course or passing a citizenship test.

'Britishness'

Throughout our consultations, we found people to be genuinely interested in addressing issues of identity, diversity and belonging in the context of citizenship and living in the UK. Asking people what Britishness means to them certainly sparks lively discussion, both within schools and across society everywhere.

> As Chair of the Crick Report for Schools, and of the Home Office committee advising on language and knowledge requirements for applicants for British citizenship, Sir Bernard Crick explains in the 2005/6 Annual Report of the Advisory Board on Naturalisation and Integration (ABNI):
>
> *… so the two senses of citizenship were to come together: that of being a legal citizen of a state and also a participative citizen.*

Research carried out by the Leverhulme Trust on Nations and Regions[68] reported that about 70% of people in England think of themselves as British, with the majority of minority ethnic people referring to themselves as British. What emerged was that the term 'British' meant different things to different people, ranging from legal citizenship status to cultural identity or a commitment to multiculturalism. In addition, identities were typically constructed as multiple and plural.

The CRE recently commissioned research on how people living in the UK understand 'Britishness'[69]. Focus groups of a range of ethnic identities were asked what 'Britishness' meant to them. The findings illustrated that this is a complex, multifaceted concept that is understood differently by different people. Nevertheless, based on the findings, understandings of 'Britishness' were grouped under eight themes:

- geography
- national symbols
- people
- values and attitudes
- cultural habits
- citizenship as nationality
- language
- historical achievements

Debates on 'Britishness' have also been reflected in a number of government initiatives and speeches. For example, the Chancellor of the Exchequer, Gordon Brown, has spoken on Britishness – at the British Council Annual Lecture in 2004, for example, and in January 2006 at the Fabian Society on 'The Future of Britishness'. He argued for the UK's distinctiveness in terms of the values that have shaped the political and legal institutions of the UK, and the important role that history plays in contextualising and understanding this.

Life in the United Kingdom: A journey to Citizenship'
(both the old and new Reports), emphasises respect for,
and faith in, the political and legal structures, whilst
recognising diversities of identity and practice:

*To be British seems to us to mean that we respect the laws,
the elected parliamentary and democratic political
structures, traditional values of mutual tolerance, respect
for equal rights and mutual concern; and that we give our
allegiance to the state (as commonly symbolised in the
Crown) in return for its protection. To be British is to respect
those over-arching specific institutions, values, beliefs and
traditions that bind us all, the different nations and cultures,
together in peace and in a legal order. For we are all subject
to the laws of the land including Human Rights and Equal
Rights legislation, and so our diversities of practice must
adhere to these legal frameworks.*
Home Office, 2005 Life in the United Kingdom: A journey
to Citizenship. Published on behalf of the Life in the
United Kingdom Advisory Group.

'Living in the UK'

Throughout our consultations, concerns were expressed, however, about defining 'Britishness', about the term's divisiveness and how it can be used to exclude others.

We looked at the Home Office work on naturalisation – citizenship as legal status – and the citizenship tests/courses for those applying for British citizenship. The title of the handbook, 'Life in the United Kingdom', and the courses developed by DfES, upon which the test is based, imply that the emphasis is on the **experience of living in the UK**, contextualised in relation to recent history, rather than abstract notions of 'Britishness'. While this might seem like a subtle difference, the former is more practical, fluid and inclusive, whereas the latter is more fixed, rigid and potentially excluding. Indeed, the use of this phrasing stresses that through the experience of living in the UK comes a contextualised and more meaningful understanding of its history and a sense of belonging.

'Shared values'

So how do the debates on 'Britishness' relate to 'values' and 'shared values'? There is considerable debate about what 'shared values' are, as well as whether they are indeed specific to the UK – and whether it matters if they are also shared by other nations. We must also be wary of using 'shared values' to somehow challenge or question the acceptability of the expression of diversity. Lord Parekh provides some clarity of thinking by saying that we can refer to British shared values only in so far as we can say that the UK has decided to commit to these values and in this sense takes ownership of them. He also suggests that it is not the role of education to try and 'inculcate' these values in the abstract, but rather that debates about values only become interesting to pupils when they consider real examples where values are in tension with each other. This is not only about different people holding different values; sometimes as individuals we may hold different values that sit in tension with each other when we try to make difficult decisions. For example, we may simultaneously believe in freedom of expression and respecting the feelings of others; but given an actual situation, we may make different decisions, depending on the circumstances.

We must also be realistic about what education can and cannot do. We must learn the lessons of the National Forum for Values in Education and the Community, an initiative set up in 1996 by the Schools Curriculum and Assessment Authority (SCAA), 'to discover whether there are any values upon which there is agreement across society'[70]. 150 members 'from across society' drew up a statement of values relating to: the self, relationships, society, and the environment. The statement came under bitter attack and was perceived by some to be a weak and meaningless set of watered-down, 'politically correct' values[71], which did not subsequently have a substantive impact on the development of Citizenship education two years later.

'Values' in Citizenship education

A number of people we consulted with argued that there is already scope provided by the Programmes of Study to address issues of identity, diversity and shared values. In the original Crick Report, for example, 'values' are clearly part of the understanding of citizenship: 'It is not just knowledge of citizenship and civic society; it also implies developing values, skills and understanding'. This refers to political values rather than more personal or cultural values, which are therefore distinct from PSHE.

While 'values' are not referred to explicitly in the current Citizenship KS3 Programmes of Study, they are implicit in several of the aspects referred to under 'developing skills of enquiry and communication', and 'developing skills of participation and responsible action'[72]. For example, 'Pupils should be taught to think about topical political, spiritual, moral, social and cultural issues, problems and events' and 'Pupils should be taught to use their imagination to consider other people's experiences and be able to think about, express and explain views that are not their own'.

'Individual' and 'citizen'

Values are also evident in the QCA Citizenship Schemes of Work. Unit 3 on Human Rights, for instance, proposes that by the end of the Unit, most pupils will 'know that the Human Rights Act is underpinned by common values'. Whilst it is important that human rights are recognised as essential to understanding citizenship, it does not explore whether these are universal common values, or whether these are common values for the UK. So what is not clarified is the distinction between an **individual** with human rights – underpinned by common values for all human beings; and being a **citizen** – with rights based on being a member of a nation state. It is not clear how these common values are distinctive to citizenship in the UK context, in contrast to other nation-state settings. There must be a clear and explicit rationale of how human rights relate to citizenship. There are also references to values in Unit 4: 'Britain – a diverse society?' under the theme 'What are my identities?', where learning outcomes for pupils include: 'appreciate that identity consists of many factors, including values, 'race' and gender' and for pupils to 'explore personal values and attitudes'. It also notes that values can affect opinion.

Yet, as we discussed earlier, what emerges from our consultations, school visits and review of evidence from Ofsted's 2006 reports, is that issues of identity and diversity are more often than not neglected. And when these issues are engaged with, coverage is often unsatisfactory and lacks contextual depth.

Developing a fourth strand

We believe that if children and young people are to develop a notion of citizenship as inclusive, it is crucial that issues of identity and diversity are addressed explicitly. Inherent in the relationship between the citizen and society is the role that identity, or a sense of belonging plays within this relationship. This is because the motivation for citizens to participate in society is logically predicated on a sense of belonging, or 'identification' with, the context where they are participating. We advocate that an understanding of issues of identity and diversity in the context of citizenship is best approached through a political and historical lens.

Pedagogy

It is important to recognise that whilst learning about history clearly has a place in Citizenship, getting the pedagogical approach right will be critical. There were also concerns expressed through our consultations that it would mean a return to the old curriculum of British constitutional history and civics, undoing the work of the last four years. Chris Waller, professional officer of ACT explains:

'It is about empowering young people with the knowledge and understanding and aspirations to want to participate, to want to know, to want to engage with their community at school, at home and so on. The character of Citizenship must retain its critical and practical focus. Citizenship is about grey areas. It's not about whether I'm right or wrong, it's about me trying to understand my own explanations and explain those to others.' The overarching aim is to develop 'active citizenship' that is informed by relevant evidence, drawing on contemporary history to examine issues of contemporary importance around the themes of identity and diversity in a political context in the UK.

CASE STUDY
Myths and memories of the Second World War

Myths and memories of the Second World War is a project at Hitchingbrooke School, Huntingdon, which has been developed by Andrew Wrenn, Cambridgeshire's General Adviser for History. It examines resistance to Nazi rule in France, Germany and the UK, where pupils consider how memories of these events shape how countries view each other now (e.g. the British view of Germany restricted to World Wars and the 1966 World Cup).

We are certain that the **process** of dialogue and communication must be central to pedagogical strategies for Citizenship. Professor John Annette of Birkbeck College emphasises the importance of developing 'civic listening' in citizenship in order that we all learn to listen to and evaluate the views and arguments of others. It is important not to marginalise or silence voices if we aim for an inclusive, democratic and participative citizenry. This is not to say that we bend to a 'woolly liberalism', nor is it 'relativism gone mad'; there clearly must be ground rules about the process of discussing important issues and as a means to solve society's problems.

We believe that, in order for young people to explore how we live together in the UK today and to debate the values we share, it is important they consider issues that have shaped the development of UK society. The issues we see as especially important are:

- understanding that the UK is a multinational state, made up of England, Northern Ireland, Wales and Scotland
- immigration; commonwealth and the legacy of Empire and European union
- extending the franchise (for example, the legacy of slavery, universal suffrage and equal opportunities legislation)

While it is important for young people to explore these issues as they affect them today, it is equally important that they understand them through the lens of history. It is difficult to look at devolution without understanding how we became the United Kingdom. Can immigration be debated properly without some knowledge of the range of people who have arrived on these shores over centuries? We are certainly not advocating that Citizenship education should be conflated with history. However, we are strongly of the opinion that developing an appreciation of the relevant historical context is essential to understanding what it means to be a citizen of the UK today.

We recommend, therefore, that there should be a new strand of the Citizenship curriculum entitled, 'Identity and diversity: Living Together in the UK'.

We include examples in Appendix 1 of approaches for our fourth strand, which aim to develop citizenship thinking by drawing on relevant historical examples.

We recommend:

22. A fourth 'strand' should be explicitly developed, entitled: Identity and Diversity: Living Together in the UK.

This strand will bring together three conceptual components:

a. Critical thinking about ethnicity, religion and 'race'

b. An explicit link to political issues and values

c. The use of contemporary history in teachers' pedagogy to illuminate thinking about contemporary issues relating to citizenship

The following areas should be included:

d. Contextualised understanding that the UK is a 'multinational' state, made up of England, Northern Ireland, Scotland and Wales

e. Immigration

f. Commonwealth and the legacy of Empire

g. European Union

h. Extending the franchise (e.g. the legacy of slavery, universal suffrage, equal opportunities legislation)

(i) Any new changes or additions to Citizenship must be presented clearly and explicitly, with a clear rationale, alongside appropriate support for schools and teachers.

(ii) There should be explicit links between the Programmes of Study for History and Citizenship Education.

(iii) QCA's revisions of Programmes of Study at Key Stage 3 should include 'Identity and Diversity: Living Together in the UK'. In addition, Programmes of Study at Key Stage 4 will need to be revised to account for this fourth strand.

(iv) The QCA Citizenship stakeholder discussions should continue to be supported. Their role should include establishing the structure, content and delivery of this new strand. QCA must ensure that any such discussions include teachers and other experts in the educational fields of History and education for diversity as well as Citizenship.

23. To support this work, we recommend that DfES commission a review of existing resources covering issues that explicitly relate to the new strand (i.e. linking identity/diversity, political and historical contexts). This should tie in with the case studies developed by QCA as part of the curriculum review. A subsequent commission of further additional resources may be required.

4 Who Do We Think We Are?

We believe that in order to give a clear profile to education for diversity and Citizenship education, and to encourage all schools to be involved, there needs to be a high profile national event. We suggest that a week devoted to **Who Do We Think We Are**?, along the lines of the BBC television series, 'Who do you think you are?' has the potential to excite schools to get involved.

We see the main activity of the week being investigations and celebrations by schools of pupils' histories and their community's roots and of the national and global links that they can make. It will give opportunities for local projects, for firming up school links and for cross-curricular work showing how all subjects can be involved. The week could culminate in exhibitions, celebrations and debates involving pupils, parents and the community looking at 'who they are'. The important issue is to begin to embed the work in the school curriculum and in Schemes of Work across a range of subjects.

For it to work well, schools would need to be supported by their local authority and it is important to get museums and libraries involved for pupils to research and gather new material. If this could be a national focus with the media involved, so much the better.

We understand that teachers would need time to prepare beforehand, with clear mapping in terms of objectives, pedagogy and outcomes, and that more resources in terms both of materials and support need to be in place, but if we want education for diversity to work for better social cohesion, it has to be highlighted and made a priority.

We recommend:

24. **Who Do We Think We Are? week. It could include:**
    - **Whole-staff (including support staff) involvement in training, preparation and delivery**
    - **Local authority support**
    - **Local projects e.g. History, Geography fieldwork**
    - **Investigations of Who Do We Think We Are?, with a local/national focus**
    - **The cross-curricular concept of diversity explored through subject 'join up', e.g. collapsed timetables, extensive enrichment activities**
    - **Links established between schools**
    - **Cultural celebrations**
    - **Debates around values, identities and diversity**
    - **Accessing a range of resources including museums, archives and libraries**
    - **A national media focus on Who Do We Think We Are? as a nation**

Appendix 1: Examples of 'fourth strand' approaches

Below are examples of how an enquiry, question-oriented approach drawing on relevant historical aspects might be used as a framework for teachers to develop 'citizenship thinking' around issues of contemporary political relevance in the UK today. The rationale of the approach is to use a focused question of contemporary political relevance in the UK. These ideas have been developed and adapted from Andrew Wrenn by Lee Faith, Head of Citizenship, Deptford Green School. Thanks also go to Tony Breslin and Don Rowe of the Citizenship Foundation.

One State – a 'United Kingdom'? A chronological learning journey of citizenship and identity in the multinational state of the UK.

Focus of learning journey: What does 'Britishness' mean in a multinational state like the UK?

Key Learning Questions	Range and content acquisition, skills and processes and areas of focus
Range and content 1: What are the different identities of the four nations that make up the UK?	• Pupils should explore the chronological makeup of the UK by recognising that the UK is made up of four individual nations, each having its own history, heritage and traditions. • Pupils examine each of these four nations in this chronological context, and develop an understanding of the different aspects that make up the identity of each nation. • Through this process of exploration and examination, pupils will foster an understanding that the UK has many identities.

Key Learning Questions	Range and content acquisition, skills and processes and areas of focus
Range and content 2: Has the UK always been united?	• Pupils should examine the chronological context of conflict within the UK. • Using the focus of 'Land and Monarchy', pupils should develop an awareness of the complexity of having multiple nations in one kingdom, and how individual nations' historical needs for identity can be, and have been, the cause of conflict. • Using the conflict in Northern Ireland as a case study, pupils should examine how the nation of Ireland became divided. This should be facilitated through both a chronological exploration and a contemporary focus, looking at the current peace process. A key focus in the case study should be how religion has divided the nation and the implications of this in contemporary society, particularly in terms of religious diversity in the UK.
Range and content 3: What are the rights and responsibilities of citizens in a multinational UK?	• Examining the four nations individually, pupils should conduct a 'comparative analysis', looking at the differing rights and responsibilities of citizens for each of the nations. • The analysis should look at the spheres of political, social and economic rights and responsibilities. • Pupils should go on to explore the different ways each nation promotes the rights and responsibilities of their citizens, and in particular how these can sometimes conflict. (The focus here could once again be Northern Ireland, by using the previous learning question as a base for the exploration of rights and responsibilities in Northern Ireland.)

Key Learning Questions	Range and content acquisition, skills and processes and areas of focus
Range and content 4: What has been the impact of devolution on the identity of the UK?	**The focus for this learning question should be two case studies of Scotland and Wales** • Pupils should examine what the term 'devolution' means, in terms of political, social and economic freedom for a nation. • Pupils explore how devolution can allow a nation to keep its own identity, in terms of its heritage and history, including language and intra-national diversity. Pupils could explore this through focusing on how aspects of the identities of Scotland and Wales (and imminently Northern Ireland) have changed or been retained as a result of devolution. • Using a 'Pros v Cons' analysis, pupils should examine how devolution has created a new relationship between nations in the UK. Within this focus, pupils investigate if the state identity of the UK has been lost through the devolution of Wales and Scotland (e.g. do citizens from the European and global communities still identify the UK in the same way, despite the devolution of Wales and Scotland?) • Using the results and information gained from this learning question, pupils examine the questions: Does devolution work as a means of keeping or promoting a nation's identity? Does devolution change the attitudes of citizens about their own identity? This should be developed to allow pupils to question whether devolution gives way to a **national** identity in replacement of a **state** identity.

Key Learning Questions	Range and content acquisition, skills and processes and areas of focus
Skills and processes 2: Advocacy and representation What is the future for the UK?	• Exploring the contemporary aspects of change in the UK (the Northern Ireland peace agreement and the implications for devolution in Northern Ireland; and the continued development of devolution in Scotland and Wales), pupils examine whether the United Kingdom can continue to be called **United**. • Through this process pupils will need to reflect on where their own identity exists – through their **national** identity, or through their **state** identity. • Using a 'future-thinking framework' (and utilising AfL strategies that incorporate prior learning from throughout the Unit), pupils debate whether the continued devolution of the United Kingdom is something they want for their future.
Skills and processes 2: Advocacy and representation What does 'Britishness' mean in a multi-national state like the UK?	• Pupils conduct an active citizenship investigation into the attitudes of citizens in the four countries of the UK, on Britishness and identity. This should be facilitated through inter-nation dialogue (via email to MPs and young citizens in each of the four nations). • Pupils explore what 'Britishness', 'identity' and 'rights and responsibilities' mean to these citizens in each nation. This should be done through structured questionnaires. Pupils should examine the differences in responses to these key areas of questioning. • Analysing the answers to these questions, pupils explore whether they feel part of a **united** kingdom, or whether the answers indicate that the UK is made up of four nations not sharing any collective identity. • Pupils submit their findings to a selected audience of MPs who are currently shaping devolution policy.

Migration: A chronological learning journey into the impact of migration on diversity in the UK, within a political, economic and social context.

Focus of learning journey: What impact do Polish migrants have on the UK today?

Key Learning Questions	Range and content acquisition, skills and processes and areas of focus
Range and content 1: Within a chronological context, what are the factors that have led citizens to migrate to the UK to live and work?	• Pupils examine and explore the chronology of economic, social and political migration into the UK. • Pupils further examine and explore 'push-pull' factors relating to these three spheres, including increased work-based opportunities, religious and denominational freedom, and choice of political persuasion without fear of persecution or human rights infringement. Through chronological investigation, pupils case study three examples of migration (Jewish, Chinese, Pakistani), based on the 'push-pull' factors identified above.
Range and content 2: What are the current motivating factors that lead citizens from both the European and global community to live and work in the UK?	• Pupils examine and explore, through focused case studies, the two contemporary and current motivating factors that lead citizens from the European and global communities to live and work in the UK. • Using the migration of Polish citizens as an example of migration from the European Community, pupils examine how Poland joining the EU has led to strong economic motivation for migrating to the UK. Pupils explore the economic motivation of skilled professionals migrating to the UK to benefit from increased comparative salary. • Using examples of countries in the global community who are under totalitarian rule, pupils examine how politically motivated migration factors account for a significant number of political migrants in the UK today. In particular, pupils should explore the motivating factors of political migration based on citizens wishing to live in a democratic state.

Key Learning Questions	Range and content acquisition, skills and processes and areas of focus
Range and content 3: What has been the impact of: 1. Jewish 2. Pakistani 3. Chinese communities in the UK, in terms of economic, social and political diversity?	• Through the case studies of these three communities, pupils investigate the specific economic, social and political impacts on diversity in the UK that each community has made. • Pupils examine the case studies thematically. **For example**: **Economic**: Increase in Jewish businesses in parts of the UK has helped benefit the diversity of the economy in the UK. **Social**: Large communities of Chinese migrants in areas of London have helped establish social and cultural diversity. **Political**: Communities of Pakistani migrants have developed religious and political diversity within the UK. The example of faith schools would demonstrate diversity within the education system. • In using the above example, pupils should be made aware that each of the three communities has also had an impact on the diversity of the other two spheres not referred to. • Referring to the case studies investigated, pupils should examine and place emphasis on how the notion of 'multiculturalism' lends itself to diversity at all three levels (economic, social and political). • Pupils should also examine the impact on diversity within our own economic, social and political agenda – e.g. increase in benefits, allowances, citizenship tests, access to services etc, and be made aware that diversity brings with it economic, social and political discontent and criticism, and that this must be taken into account whilst at the same time celebrating diversity. • Through rigorous modelling and the use of AfL techniques there is opportunity within this learning question to debate a number of the issues raised in terms of impacts. For example, the current debate around faith schools.

Key Learning Questions	Range and content acquisition, skills and processes and areas of focus
Skills and processes 2: Advocacy and representation What impact do Polish migrants have on the UK today?	• Through action research, using both primary and secondary research, and quantitative and qualitative information, pupils should investigate the impact of Polish migration on the UK today. This should be done in the spheres of: Economic, Social and Political impact. Each category should be modelled for pupils, with appropriate sources for primary and secondary research and information. • Pupils should base their investigations on the framework and examples identified in the previous question, in terms of providing content and evidence for the impact of Polish migration on diversity. • Pupils' investigations within each of the three spheres should make explicit reference to deemed 'positive' and 'negative' impacts on diversity. Pupils should have the opportunity to propose ways to celebrate and embrace diversity. • This investigation could then be presented to members of the local community, MPs and other interested parties who work on immigration and diversity issues within the community.

A third example around the theme of **Slavery**:

Slavery: a chronological learning journey, through diversity, justice and active participation.

Focus of learning journey: Should the UK pay compensation for the transatlantic slave trade?

Key Learning Questions	Range and content acquisition, skills and processes and areas of focus
Range and content 1: Why has the British government (Tony Blair) recently expressed 'deep sorrow' for the transatlantic slave trade?	• Pupils examine the recent regrets voiced by Tony Blair, as a nationwide expression of regret for the transatlantic slave trade. • Pupils focus on the philosophical perspectives of regret, with an emphasis on what makes regret meaningful and why.
Range and content 2: How did some British citizens enslave African citizens?	• Pupils examine the actions and motivations that caused 18th and early 19th century British citizens to participate in the slave trade. • Pupils focus on the differences in equality and access to human rights that are developed and evolve through the process of socialisation and societal status.
Range and content 3: How important were British abolitionists in helping to end the transatlantic slave trade?	• Pupils investigate the significance, scope and relative power of the abolitionist movement in the UK, and compare this to other 'pressure movements' that led to the end of the slave trade, such as the African slave revolts. • Pupils compare these pressure movements to contemporary examples of pressure groups that lobby for and promote social justice through human rights (e.g. Amnesty International, and Human Rights Watch [HRW]).

Key Learning Questions	Range and content acquisition, skills and processes and areas of focus
Range and content 4: What impact did the transatlantic slave trade have in the UK?	• Pupils examine the chronological legacy of the slave trade on the political, economic and social values in the UK. For example the evolution of a 'multicultural' UK (including the increase in citizens of African Caribbean heritage), the economic prosperity created by the trade, attitudes towards a multi-racial society, and the urban/environmental development in cities such as Bristol, Liverpool and London. • Pupils focus on the fundamental aspect of this legacy – that of Diversity, which is the cornerstone of our multicultural society within political, economic and social spheres.
Range and content 5: How and why does slavery exist in our local, national and global communities?	• Pupils investigate a range of local, national and global examples of slavery in which the UK plays a significant role. This should be carried out through thematic and interrelated case study frameworks. The framework includes: **Key themes for exploration**: Exploitation – for profit; human rights; globalisation. **Local examples**: The 'Living Wage Campaign' that is active in London. **National examples**: The evolution of the Fairtrade movement. **Global examples**: The case of child labour.

Appendix 2:
Examples of resources

This section outlines some examples of good practice and appropriate resources for developing the curriculum. It is by no means exhaustive but has been identified from the DCCR Research Review for our report and highlighted to us by those we consulted with.

Some examples of organisations producing resources for schools

As well as talking to subject associations about education for diversity, we also consulted with a range of organisations which, as part of their work, produce resources for schools, including:

- The **Ethnic Minority Achievement Unit**

- A former Inspector for Gypsy, Roma and Traveller education, who recommended a publication by the **Leeds Travellers Education Service**. Gypsy, Roma and Traveller children face some of the greatest barriers in the education system and are rarely included in work on diversity, despite having suffered centuries of racial abuse and gross social exclusion.

- Issues about refugees and asylum seekers have been much reported in the media; the **Refugee Council** produces some invaluable resources for schools. Clearly such resources cannot be used without clear thinking by the school about where and how; but they provide useful support.

- The **Development Education Association** is a rich resource for schools wanting to know more about introducing education for diversity across their curriculum. The Association is the umbrella body for promoting greater understanding of the international development and global issues within education in the UK. It has around 45 local development education centres throughout the UK, who support schools within their local context. How a centre in, for example, York would support teachers is very different from in south London.

Supporting teachers

The Runnymede Trust (2003) has developed a practical guide for use by teachers, to promote 'race' equality in schools. 'Complementing Teachers' is designed to help schools and teachers challenge racism, promote 'race' equality and good 'race' relations, as well as prepare pupils in less ethnically diverse and multiethnic schools for life in a culturally diverse society. The guide aims to help teachers prepare all pupils for the shared responsibilities of citizenship in a modern UK and the world and supports all pupils in their development of personal and cultural identities.

Supporting student teachers

Multiverse: Exploring diversity and achievement – Multiverse, a national Initial Teacher Education (ITE) Professional Resource Network, was established in 2003 by the Training and Development Agency for Schools to meet the challenges of raising the achievement of pupils from diverse backgrounds. Multiverse aims to improve ITE practice related to diversity and in particular support the development of understanding and practice for teaching pupils from minority ethnic backgrounds and those with English as an Additional Language (EAL). As well as the areas of 'race' and ethnicity, Multiverse (**www.multiverse.ac.uk**) offers training and an online resource network for teacher educators, student teachers and trainees in the areas of social class, religious diversity, refugees and asylum seekers, and Gypsies, Roma and Travellers.

'Tolerance and Empathy in Today's Classroom: Building Positive Relationships within the Citizenship Curriculum for 9-14 year olds', Hammond, Andrew (2006), Thousand Oaks, California: Paul Chapman Publishing – an activity-based teacher's guide to fostering positive group interaction, this book emphasises the promotion of tolerance, empathy and understanding.

Activities supporting Citizenship education

'Living in a Diverse World: A scheme of work supporting Citizenship in Key Stage 2' – part of the 'Exploring Citizenship' Programme, funded by ALM London, produced in partnership with Brent Museum, Brent Archive and Roe Green Junior School. This was developed for pupils to learn about their identities (similarities and differences between themselves, within their community and the world in general) and the identity of their community. Its focus is on Citizenship but it has cross-curricular links with Art, Literacy, Maths, Science, Geography, Design & Technology and Religious Education. Units are specific to Brent but can be adapted to meet the needs of schools in other areas. It includes a museum session, 'different cultures, one community'. Available from: **www.brent.gov.uk/archive**

'Exploring Citizenship through London's archives, libraries and museums' Gould, H. & Adler, H. (2005) – a directory of 32 of London's archives, libraries and museums for teachers of Key Stages 1-4, London: ALM. Available: **www.almlondon.org.uk** – funded by the Department for Education and Skills (DfES) and Department for Culture, Media and Sport's (DCMS) Strategic Commissioning Programme. Offers teachers access to new resources and ways of teaching Citizenship education sensitively and imaginatively, making it relevant to children's lives, developing understanding of cultural citizenship (e.g. archival sources on the history of black and minority ethnic communities at the London Metropolitan Archives and Lambeth Archives can be used to think about diversity, racism and discrimination), developing social and moral responsibility, diversity, promoting political literacy and encouraging children to embrace community life. The directory provides an overview of the collections held by each of the listed archives, libraries and museums and explains how the activities offered in each venue are linked to the National Curriculum for Citizenship and Citizenship topics. It also identifies QCA links, cross-curricular and other NC subject links (e.g. Religious Education and Citizenship, Science and Citizenship), together with the respective key stages. The directory includes case studies of good practice and CPD details – for example, museums that offer CPD training for teachers.

Other suggested resources:

Citizenship Foundation 'Education for Citizenship, diversity and 'race' equality: a practical guide' (2003) includes a list of resources on raising awareness of cultural diversity, promoting tolerance and 'race' equality, a list of useful websites and teaching guides.

'Toolkit for Tackling Racism in School, Stoke-on-Trent', Dadzie, S. (2001) Trentham Books

'Trial and Error', Dadzie, S. (2003) Teachers' resource on learning about racism through Citizenship education.

Websites:

Global Gateway – **www.globalgateway.org**

Multiverse – supports ITT – **www.multiverse.ac.uk**

Understanding the history and issues facing mixed heritage people in the UK:

People in Harmony – **www.pih.org.uk** – is an inter-racial, anti-racist organisation that promotes the positive experience of interracial life in the UK today and challenges racism, prejudice and ignorance in society.

Black and Asian history:

The National Archive, Pathways to the past, Black presence: Asian and Black history in Britain 1500-1850 – **www.pro.gov.uk/pathways/blackhistory/index.htm**

The Black and Minority Ethnic experience archive – **www.be-me.org.body.asp**

Channel 4 Black History Map – **www.channel4.com/history/microsites/B/ blackhistorymap** – a gateway to sites about Black and Asian history across the British Isles

Teaching resources on black history:

www.blackhistory4schools.com

www.bbc.co.uk/education/archive/histfile/mystery.htm

www.bbc.co.uk/education/archive/windrush – on the Windrush

The London Museums Archives and Libraries Black history resources for schools – **http://lmal.org.uk/priorities/index.cfm?ArticleID=210&NavigationID=161**

The Institute for Race Relations Black history resources – **www.irr.org.uk/history/index.html**

Teaching resources on Asian history:

www.fathom.com/course/21701766/session1.html

Resources on culture, diversity and identity

Britkids **www.britkid.org/** – for lower secondary pupils in mainly white areas

BBC – **www.bbc.co.uk/londonlive** – London focus but applicable to the whole of the UK

IQRA Trust – Islam and British Muslims – at **www.iqratrust.org.uk**

Muslim Council of Britain – **www.mcb.org.uk**

Education and Islam: Developing a Culturally Inclusive Curriculum – School Development Support Agency, Leicester – **www.partnershipboard.leicester.gov.uk/ supportagency.htm**

CREAM (Curriculum Reflecting the Experiences of African Caribbeans and Muslims)

Philosophy for Children (P4C)/Thinking through Philosophy

P4C materials are available from SAPERE (Society for the Advancement of Philosophical Enquiry and Reflection), Westminster Institute of Education, Oxford Brookes University, Harcourt Hill Campus, Oxford OX2 9AT Tel: 01865 488340 Fax: 01865 488356 Email: **admin@sapere.org.uk**

1001 Inventions

A UK-based educational project that reveals the rich heritage the Muslim community shares with other communities in the UK and Europe. 1001 Inventions consists of a UK-wide travelling exhibition, a colourful easy-to-read book, a dedicated website and a themed collection of educational posters complementing a secondary school teachers' pack. The purpose of the exhibition is to generate an appreciation and awareness of the scientific discoveries Muslims have made over a time-span of 1000 years. The project emphasises how Muslims, working harmoniously alongside people of different faiths and 'races' across Europe, have contributed extensively in many fields, including science and medicine. For exhibition locations, visit **www.1001inventions.com**

Addressing racist behaviour in schools

The Anti-racist Toolkit – **www.antiracisttoolkit.org.uk**

CRE guidance on the Race Relations (Amendment) Act – **www.cre.gov.uk/**

Resources on Gypsies, Roma and Travellers

'Gypsies and Travellers in their own words', published by the Leeds Travellers Education Service.

Resources on refugees

'Learning about Refugee Issues', an excellent resource for primary and secondary schools.

Appendix 3: Methodology

The review consisted of five components, of which the first four were conducted in parallel:

- Face-to-face interviews with over 100 key stakeholders to gather information on citizenship and diversity
- Online questionnaire with representatives of schools and national stakeholder bodies
- Focus groups with faith groups and subject associations
- Review of national and local materials and academic literature addressing the topics of citizenship and diversity (Diversity and Citizenship in the Curriculum Research Review conducted by London Metropolitan University, DfES 2007)
- Case studies of schools exhibiting evidence of tackling diversity issues and/or introducing innovative approaches to education for diversity and Citizenship, with demonstrable outcomes

Stakeholders

In relation to both parts of this review, we have consulted with two main types of 'user': pupils/students; and community workers, with the aim that the membership of these groups be nationally representative. These meetings, set up with the facilitation of DfES, occurred throughout the review period, to consult on the framing and scope of the review.

School visits

We visited some best practice schools and also other schools in order to ground our recommendations in the realities of school practice. Our aim is that our review document will be seen as an active document that can lead to implementation. The visits involved talking to teachers and senior management, as well as pupils across all key stages. By the end of the review, we had visited a broad range of regional contexts, such as Bradford, Birmingham and Kent, to gather a wide range of experiences and perspectives.

Education for diversity across the curriculum

For the 'Diversity' element of our review we consulted with stakeholders and policy, practice and academic experts. Participants were identified from three main categories:

- Experts from subject associations with relevant subject-specific expertise
- Those who have had substantial influence in formulating relevant policy, developing the curriculum, developing teaching resources, and/or in teacher training in their subjects
- Those who have been involved in related initiatives or domains, in particular who are knowledgeable about diversity issues (e.g. 'race' equality, community cohesion) that might have theoretical and/or practical implications (for example, Lord Parekh, Trevor Phillips – CRE, Nora McKenna – Refugee Council, Nick Pearce – IPPR).

Citizenship review

Participants were identified from two main categories:

- Those who have had substantial influence in formulating the Citizenship education policy, developing the curriculum, and/or developing teaching resources (for example, Sir Bernard Crick and former members of the Crick Advisory Group, Lord Philips of Sudbury, current DfES, QCA, TDA and Ofsted officials)
- Those who have been involved in related initiatives or domains (such as 'race' equality, community cohesion) that might have theoretical and/or practical implications on the Citizenship education initiative.

Questionnaire

Finally, we also developed a questionnaire, which was disseminated extensively through the relevant networks, to consult with as wide a group of stakeholders as possible within the timeframe of the review.

Appendix 4:
Stakeholders consulted

Anne Hudson – Head Central Foundation School for Girls, Hackney

Advisory Committee on Mathematics Education

Andrew Copson – British Humanist Society

AQA – Awarding Body

Association for Citizenship Teaching

Audrey Young – Greater London Authority

Baroness Usha Prashar

Barry Sheerman MP – Education and Skills Select Committee

Black and Asian Study Association (BASA)

Birchfield Community School – Birmingham

Birkenhead Primary

Board of Deputies of British Jews

Bradford Education – Angie Kotler

Brampton Manor School – Newham, London

British Council

Centre for Citizenship Studies – Leeds University

Children and Youth Board

Chris Olley, Education Interactive

Church of England Board of Education

CILT The National Centre for Languages – Isabella Moore

Citizenship Foundation

Copland School – Brent, London

Crick Advisory Group

Dame Jocelyn Barrow

David Goodhart

David Lammy MP

Department for Communities and Local Government

Department for Constitutional Affairs

Department for Culture, Media and Sport

Department for Education and Skills

Department of Education – Northern Ireland

Derek Bell Association for Further Education

Doug Bourne, Development Education (DEA)

Dr Andrew Mycock

Dr Ataullah Siddiqui – Head of Higher Education Review

Dr Atul Shah

Dr Rita Gardner – The Geographical Association

Education Bradford

Equal Opportunities Commission

Education and Skills Select Committee (ESSC)

Eton College – Windsor, Berkshire

Free Churches Group

George Dixon School Birmingham

Henry Compton School – Fulham, London

Hindu Council of Great Britain

Home Office

Hothfield Primary

Ian Massey – Hampshire LEA

Institute of Global Ethics

Inter Faith Network for the UK

Knutsford High School – Cheshire

Launceston College – Cornwall

Learning & Skills Council

Lord Parekh

Lord Phillips of Sudbury

LSN – Rob Pope and Julia Fiehn

Maurice Coles – SDSA

Methodist Church

Moat Community College – Leicester

Muslim Council of Great Britain

NASACRE

National Association for the Teaching of English

National Children's Bureau

National Science Learning Centre

National Strategies

National Youth Agency

Network of Sikh Organisations

Nick Pearce – IPPR

OCR Awarding Body

Ofsted

Oldham 6th Form College

Oona Stannard – The Catholic Education Service

Oxfam

Paige Richardson, Head of History – Deptford Green School

Preston Manor High School – Brent, London

Professor Audrey Osler – Centre for Citizenship Studies School, Leeds

Professor James Arthur – Citized

Professor Linda Colley

Professor Brian Gates – RE Council of England and Wales

Professor John Annette – Birkbeck College

Pupils at Cumberland School – Newham, London

Pupils at Forest Gate School – Newham, London

Qualifications and Curriculum Authority

Refugee Council

Rhodesway Secondary School – Bradford

Royton and Crompton School – Oldham

Runnymede Trust

Sheila Bloom – Institute of Global Ethics

Sir Bernard Crick

South West Science Learning Centre

St Michaels Church of England School – Birmingham

The Black and Asian Studies Association (BASA)

The Department for Education, Lifelong Learning and Skills, Wales

The Foreign Policy Centre

The Historical Association

The Learning and Skills Network (LSN)

The National Association for the Teaching of English

The National Centre for Languages

The Professional Council for Great Britain

The Rev David Deeks, General Secretary Methodist Church

The Royal Geographical Society

The Royal Society

The Scottish Executive Education Department

The Spirit of Enniskillen Trust – Belfast

Training and Development Agency for Schools (TDA)

Trevor Phillips

United Synagogue Agency for Jewish Education

Val Johnson

Valentines High School – Redbridge, Essex

Whitstable Community College – Kent

Xceed Expectations

Endnotes

1   Ofsted (2006) Towards Consensus? Citizenship in Secondary Schools (London, HMI 2666)

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3   Macpherson, W. (1999). The Stephen Lawrence Inquiry: Report of an Inquiry by
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4   Home Office, (2001) Community Cohesion: A Report of the Independent Review Team
     (Cantle Report)

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     Kingdom' Advisory Group. (London: Home Office)

6   Home Office 'English language ability to be required for visas' Press release
     www.homeoffice.gov.uk/about-us/news/learning-english 11/01/07

7   2020 Vision – Report of the Teaching and Learning in 2020 Review Group (DfES, Jan 07)

8   The London Primary Challenge has also sought to improve minority ethnic attainment
     and raise standards in English and Mathematics by helping schools 'to increase their
     capacity to provide a broad and rich curriculum'

9   The Commission on African and Asian Heritage (2005); the Children and Young People
     Overview and Scrutiny Panel on Ethnicity and Gender and Educational Attainment (2005)

10   A critical understanding of a range of cultures

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21   General Teaching Council (2006) Teaching and Learning in 2020 Review – Call for Evidence: Response from the General Teaching Council for England (London, GTC)

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27   Ofsted (2002) Achievement of Black Caribbean Pupils: Good Practice in Secondary Schools (London, Ofsted/HMI 448)

28   Ofsted (2002) Achievement of Black Caribbean Pupils: Good Practice in Secondary Schools (London, Ofsted/HMI 448)

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40   Dr Elizabeth Rasekoala, Member of the African Caribbean Network for Science and Technology (2006)

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42   'Literally linking means making a connection, to form some kind of relationship, to join or combine in some way with others. It is more than just coming together; it is the combination of two or more parts, that once joined, forms something entirely new. And it is the idea of what is formed when two different things are brought together that is really important here, because linking is the vehicle that we use in our context, to explore integration in our society.' From the Handbook for Bradford's Schools Linking Project

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