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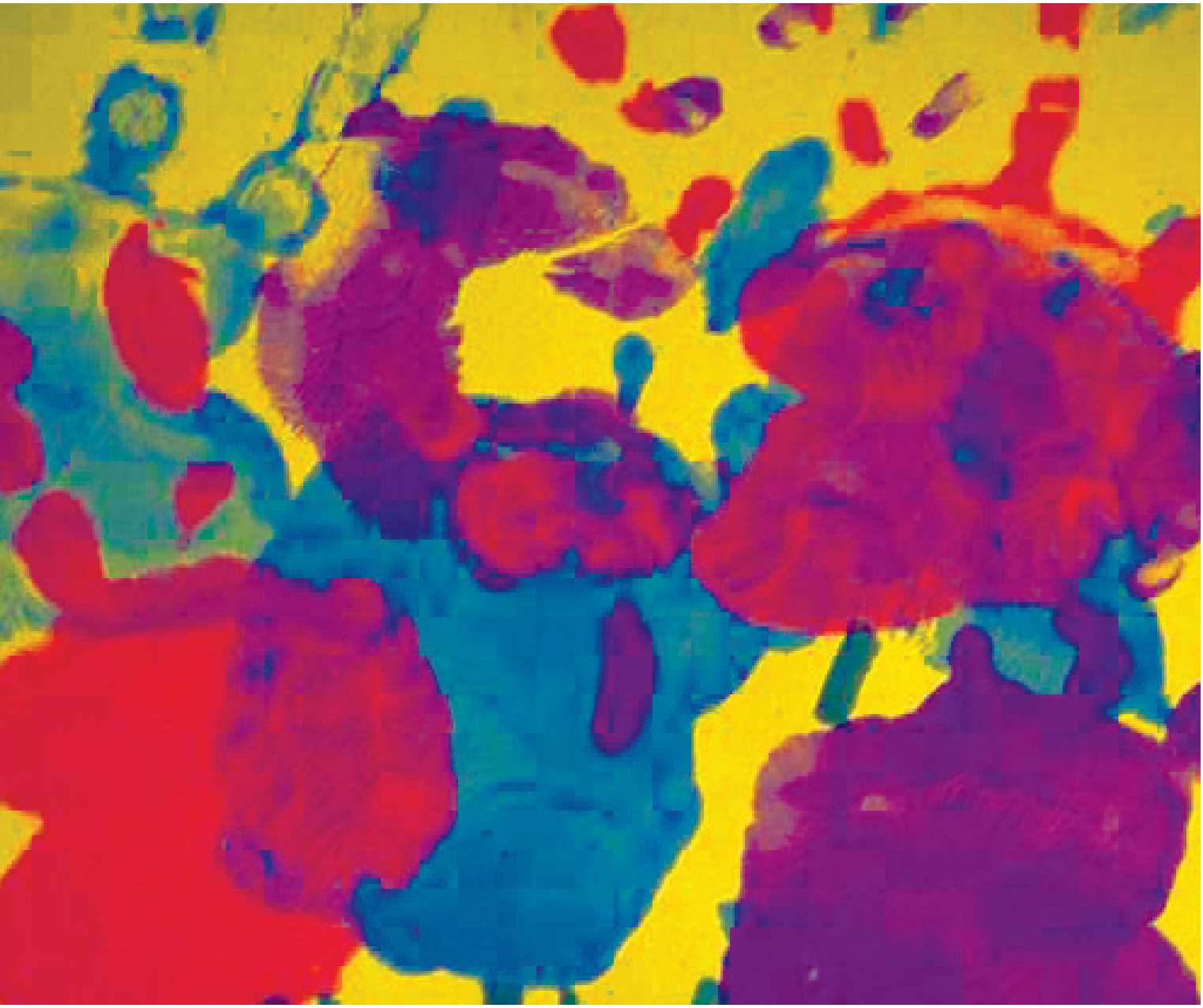
Unity and diversity



Unity and diversity

Audience All maintained primary, secondary and special schools in Wales; local authorities; institutions for teacher education and training; teacher unions and school representative bodies; church diocesan authorities; national bodies in Wales and others with an interest in education.

Overview This document provides guidance on opportunities to promote race equality, and ethnic, cultural, linguistic and religious diversity in the school curriculum in Wales.

Further information

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Further copies This document can be assessed from the Welsh Assembly Government website at www.wales.gov.uk/educationandskills

This guidance is also available in Welsh.

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NOTE: This guidance is relevant to all learning providers, including Foundation Phase settings, schools and colleges but 'schools' will be used as a general term throughout. Similarly references to 'teachers' cover Foundation Phase practitioners and all staff working with learners in any of the above settings.

Why is guidance needed?

'Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace . . . '

Universal Declaration of Human Rights, Article 26 (2)

All schools and learning providers have a responsibility to meet the diverse needs of all learners. The Universal Declaration of Human Rights underlies the importance of a holistic approach to education which reflects a right to equality of opportunity, a quality education with a broad relevant and inclusive curriculum, and a right to respect for identity and participation rights.

The Welsh Assembly Government set out its overall vision for children and young people in *Children and Young People: Rights to Action* (2004). This vision is based on the UN Convention on the Rights of the Child and has seven core aims which seek to ensure that all children and young people:

- have a flying start in life
- have a comprehensive range of education and learning opportunities
- enjoy the best possible health, and are free from abuse, victimisation and exploitation
- have access to play, leisure, sporting and cultural activities
- are listened to, treated with respect, and have their race and cultural identity recognised
- have a safe home and a community which supports physical and emotional well-being
- are not disadvantaged by poverty.

In order to support the vision expressed in *Children and Young People: Rights to Action*, and to ensure that learners have an education that develops their potential to the full, the 'Including all learners' statement in the curriculum states, in line with the Race Relations (Amendment) Act 2000, that schools in Wales have a duty to:

- eliminate discrimination and harassment and promote positive attitudes
- promote equal opportunities and encourage participation in all areas of school life.

The requirements are summarised as follows.

Every learner should develop a sense of personal and cultural identity that is receptive and respectful towards others. Learning providers should plan in all subjects to develop the knowledge and understanding, skills, values and attitudes which will enable learners to participate in our multi-ethnic society in Wales. They should develop approaches which support the ethnic/cultural identities of all learners and reflect a range of perspectives, to engage learners and prepare them for life as global citizens.

The United Nations Convention of the Rights of the Child (UNCRC) also sets out the rights of all children and young people (0–18) in terms of protection, provision and ability to participate in decisions that affect them. The Welsh Assembly Government is committed to the UNCRC as a basis for all its policies for children and young people in Wales, and has produced an action plan, *Getting it Right* (2009), showing how the Welsh Assembly Government is promoting and implementing the UNCRC in Wales. The document can be found at www.wales.gov.uk under 'Getting it right: a 5-year plan' in the 'Publications' section of 'Children and young people'.

Planning for diversity may present challenges to schools and learning providers, in particular planning a curriculum that is relevant and engaging for all learners. This guidance sets out to support schools in balancing the requirements of the school curriculum in Wales with the needs of all learners. It is important to keep in mind that learners do not fit neatly into categories and may have multiple identities, giving rise to different needs – for example, be from a minority ethnic group but also have a disability. Equal opportunity is about treating learners according to their individual needs, not making assumptions or generalisations about their needs because they belong to a particular minority group. There is a need, however, to monitor achievement and outcomes of different minority groups to ensure that they are able to gain full access and participation rights.

In 2001, ACCAC (now part of the Welsh Assembly Government's Department for Children, Education, Lifelong Learning and Skills) published *Equal opportunities and diversity in the school curriculum in Wales*. It focused on the opportunities in the school curriculum to teach and learn about equality and diversity relating to disability, race and gender, and to challenge prejudice and stereotyping in schools and the wider community.

By 2005 Estyn[1] found that only a minority of schools had used this guidance effectively. These schools tended to be those with a significant number of learners from minority ethnic backgrounds that had developed ways of tackling discrimination and stereotyping through their own distinctive initiatives, making learners aware that racism is illegal, and giving them a fuller understanding of what it encompasses and how to challenge it.

[1] *Supplementary guidance on the inspection of racial equality, the promotion of good relationships and English as an additional language* (Estyn, 2005)

This document highlights relevant content from the subject Orders and the *National exemplar framework for religious education for 3 to 19-year-olds in Wales*, *Personal and social education framework for 7 to 19-year-olds in Wales*, *Careers and the world of work: a framework for 11 to 19-year-olds in Wales* and the *Skills framework for 3 to 19-year-olds in Wales* (Welsh Assembly Government, 2008). It draws upon the good practice that already exists in many local authorities and schools across Wales and the guidance given in the overarching document *Making the most of learning: Implementing the revised curriculum* (Welsh Assembly Government, 2008). It should assist schools and learning providers in auditing their curriculum plans as a starting point for further development.

Schools have a crucial role to play in building community cohesion by creating environments characterised by racial tolerance and respect, and by preparing learners to be effective citizens. This clearly encompasses the Welsh Assembly Government's cross-cutting themes of equal opportunity, and education for sustainable development and global citizenship.

The Welsh Assembly Government also recognises the pivotal role that schools play in creating a community spirit and the active involvement of everyone within the locality. It provides comprehensive guidance within the document *Community Focused Schools: Making it Happen* (2006).

The Welsh Assembly Government has developed an *All Wales Community Cohesion Strategy* that states:

> At its simplest, community cohesion describes how people who live and work in the same place get along. It is about looking at the common values that keep us all together.
>
> The curriculum has a particularly important role to play in terms of ensuring that learners have a heightened sense of belonging to their local community and country whilst also learning to value and respect other cultures and traditions outside their immediate experience.

CASE STUDY

One Wrexham Charter of Belonging

Statutory agencies, voluntary and community organisations, and businesses can 'sign up' to the 'One Wrexham Charter of Belonging' – a one-page certificate setting out a statement of values and commitment. It provides an opportunity for local schools, colleges, businesses, support organisations, voluntary and community groups, residents associations, play groups, churches and faith groups to join public bodies and agencies to make a positive statement against the unfair treatment of anyone while acknowledging their role in making Wrexham a welcoming and safe place for everyone. Versions of the Charter are currently being produced for children and young people.

Identity and culture is one of the themes of education for sustainable development and global citizenship (ESDGC) and builds upon the key concepts of diversity, needs and rights, quality of life, values and perceptions, and interdependence to provide opportunities for learners to explore issues related to race and diversity. These are outlined in the information document *Education for Sustainable Development and Global Citizenship: A Common Understanding for Schools* (Welsh Assembly Government, 2008) which reinforces the principles involved in promoting race equality and diversity, and maps opportunities for learners to develop skills across the curriculum for each key stage.

ESDGC helps learners to understand the impact of decisions they make, how needs and rights are not always equal throughout the world, and how environmental issues affect us all. It requires a whole-school approach with effective partnerships with others beyond the school.

At school level, ESDGC is delivered through classroom activities, whole-school initiatives and the partnerships that the school builds to enhance the holistic education that it delivers. Wales has a long history of diversity and migration. Learners from other parts of the United Kingdom, with little or no prior knowledge of Welsh language and culture, continue to relocate to traditionally Welsh-speaking regions and, in recent years, new groups of migrant families, including those seeking asylum and those from European accession countries have moved to places across Wales. Many schools and learning providers in Wales are, therefore, experiencing greater ethnic and cultural diversity than in the past.

The following case study shows the positive ethos developed to welcome all learners in a North Wales secondary school.

CASE STUDY

A secondary school in a predominantly Welsh-speaking area (420 learners)

The school is learner-centred with a commitment to well-being and caters for a wide variety of needs, such as learning difficulties, social, emotional and mental health problems, and the effects of social deprivation. The school has a high number of looked-after children and young carers. Respect and a positive attitude towards self and others are reinforced through whole school assemblies and collective worship. A 'munud i feddwl' (thought for the day) regularly gives learners a chance to reflect on current issues, such as the inauguration of Barack Obama and how it might realise Martin Luther King's dream of civil rights. Work in personal and social education (PSE) as well as curriculum opportunities such as in English/Welsh literature provide further opportunities for discussion on themes of equality and diversity. There is a strong pastoral system that includes a proactive approach to learner support with peer mentors and careful attention to learner groupings. Within the school's inclusive ethos, there is no language streaming. To maximise integration and create a positive social environment, the school values the linguistic, cultural and religious backgrounds of all learners, many of whom have moved into Gwynedd from other areas of the United Kingdom.

Staff aim to build the confidence of learners in using their additional language(s). Many Key Stage 3 learners will have attended the language centre[2] for additional support in learning Welsh and language support will be continued for these learners as well as for learners who arrive during Key Stage 4. Language support includes carefully managed use of English and Welsh in subject lessons, appropriate targets and careful monitoring. Informal language groups meet for a chat at the start of the day. The Curriculum Cymreig is taught with an emphasis on individual identity and the school works to develop a sense of belonging and pride in self, school and community. The school's strong pastoral arrangements address the well-being of all learners, with awareness of meeting all needs, including those arising from religious and cultural diversity.

[2] Gwynedd has a policy of providing intensive support for many non-Welsh speaking learners joining its schools via induction at its Primary Language Centres, and for some Key Stage 3 learners at its one Secondary Language Centre.

To support schools in meeting the needs of all learners, the South West and Mid Wales Consortium, on behalf of the Association of Directors of Education in Wales (ADEW), is developing an Inclusive Schools Award. This will provide a developmental framework to help schools celebrate good inclusive practice and identify areas for further development. The award will be linked to the School Effectiveness Framework and will be consistent with Estyn's Common Inspection Framework 2010.

The home languages of all learners must be valued and reflected throughout the curriculum. Involvement in celebrations such as The Council of Europe's European Day of Languages can provide opportunities to reinforce the importance of language learning, multilingualism and intercultural understanding (see www.coe.int/EDL and *Modern foreign languages: Guidance for Key Stages 2 and 3* (Welsh Assembly Government, 2008)).

CASE STUDY

An English-medium primary school (390 learners)

Almost all of the learners are white and Welsh, and the school emphasises the promotion of race equality and cultural diversity as an important aspect of cross-curricular learning and as an integral part of daily life in school.

Why?

- To enhance and enrich the taught curriculum and motivate learners to find out about other cultures/communities.
- To promote a caring school community where learners respect diversity so that it is not seen as threatening.
- To improve community cohesion – statistics in the South Wales valleys reflect a high level of racism and racist attacks.

How?

- By using strategies that are relevant and meaningful to all ages, and that reflect learners' strong sense of community.
- By drawing on real experiences wherever possible in line with the school learning and teaching policy.

Where are we now?

A thorough audit was made of:

- staff attitudes and knowledge
- resources across all areas of the curriculum
- any current activities or initiatives that could be built upon – for example, Comenius-funded European partnerships with schools in Berlin and Sweden
- schemes of work and policy documents
- the school aims and vision statement
- procedures and policies for involvement and liaison with governors, parents/carers and the community.

Where next?

- Include work in the school's three-year development plan, targeting different elements each year – for example, staff training and visits, resource development, visits and experiences, curriculum enrichment.
- Make links:
  - with other schools – for example, with a multi-ethnic school in another authority, with schools in Europe/Africa
  - with other agencies who could help – for example, Valleys Race Equality Council (VALREC), Cyfanfyd (www.cyfanfyd.org.uk).

The school has achieved the British Council/DCSF International School Award for its work with different countries and has prioritised its commitment to race equality and cultural diversity. By providing rich and stimulating experiences to support the development of learners' thinking, questioning and ability to challenge others' thinking, the school aims to help shape respectful and broad-minded citizens for the twenty-first century.

Where should schools start?

The starting point for individual schools will vary considerably. Schools may find it helpful to audit their current position, and use the resources provided or referred to within this guidance to assist with further development. However, the principles of equality and diversity must be an integral part of the day-to-day work of the school.

CASE STUDY

An English-medium primary school (470 learners)

The school has revised their curriculum to give greater emphasis to skills. Within their planning they give high priority to the Curriculum Cymreig, using this as a basis to look at similarities with other countries and cultures. They have gained the British Council/DCSF International School Award for this international dimension. The school sees their exploration of different countries and cultures as being vitally important as there are only a small number of learners (approx 15) from different cultural backgrounds in school, including children from Uganda, China, Thailand, Holland and the Philippines.

Each year group in school links to a different country as follows.

- Nursery/reception – Morocco
- Year 1 – India
- Year 2 – Lesotho
- Year 3 – China
- Year 4 – Australia
- Year 5 – Uganda

Year 6 follow a theme of 'Where in the world?' that can include countries not previously studied or places of particular relevance due to current events.

In many cases, the class teachers have direct experience of their country – for example, the Year 2 teacher recently spent six months in Lesotho. The school also has a link with Uganda having hosted visiting teachers and established a link with a Ugandan school. The named country is used across the curriculum as a stimulus and to provide different contexts for work. For example, one class has exchanged data on weather and temperature with the Ugandan school. In a recent Year 2 design and technology project, learners designed a car suited to roads in Lesotho. They made comparisons between these and roads in different areas of Wales and thought about the features a car would need for different terrain. They sent their designs to Lesotho and considered feedback when changing their designs. They finally built models to try out and refine further.

Five projects per year further support the ongoing international dimension across the whole school with themes such as 'celebrations'. Each summer 'World Day' provides everyone with authentic experience of food, dress, customs, art and music from around the world with many visitors to school. This acts as a stimulus for further work across the curriculum.

Key points: The study of a range of countries and cultures is an integral part of all curriculum planning. Drawing on teachers' own knowledge, experience and resources (following an audit) and having the year group focus helps this work to be manageable.

The UNESCO Guidelines on Intercultural Education (2006) emphasise that education can make an important and meaningful contribution to sustainable and tolerant societies. They outline the following three principles.

- Intercultural education respects the cultural identity of the learner through the provision of culturally appropriate and responsive quality education for all.
- Intercultural education provides every learner with the cultural knowledge, attitudes and skills necessary to achieve active and full participation in society.
- Intercultural education provides all learners with the cultural knowledge, attitudes and skills that enable them to contribute to respect, understanding and solidarity between individuals, ethnic, social, cultural and religious groups and nations.

Schools and learning providers must therefore not only meet the diverse needs of their learners but also prepare all learners for global citizenship and life in multi-ethnic Wales/Britain.

Two contextual aspects have been found to have a significant impact on the effectiveness of race equality and diversity work.

Perspective

School staff may believe that they are promoting understanding of race equality and diversity by teaching about 'different cultures' or 'cultural differences' when working with appropriate people and resources. However, it is the way the information is presented that often determines the messages that are taken up by learners. Sometimes 'cultural diversity' is presented as 'other', as 'exotic' or in a slightly patronising way. Such practice is not acceptable and learners should understand and accept diversity as a normal part of everyday life.

The social and cultural experiences of school staff may unwittingly influence their perceptions of different learner groups and affect the way in which views are expressed. In order to avoid any perception of bias, school staff should be aware of this, and reflect upon whether their own value/belief system assumes a dominant culture that may not be shared by everyone. Participative methods may be useful here to explore the values and perceptions of teachers and learners in the context of ESDGC.

CASE STUDY

Wrexham schools' Tapestry of Life and Faith Festival

Wrexham Schools' Tapestry of Life and Faith Festival is a biennial event to celebrate the religious, cultural and linguistic diversity within the County Borough of Wrexham. In July 2007 the event involved approximately 7,500 learners. Events and workshops were held for learners and teachers to explore their own and other cultures and traditions, and ensure that learners understand and respect diversity. The festival aims to increase the sense of belonging of all learners and help them to feel included in the community.

Language use

A certain perspective is communicated through the language and vocabulary that school staff, presenters and resources use. Modifying language use may be considered as 'political correctness', but when teachers use certain kinds of language, learners may pick up the wrong meaning. For example, if we say 'they have mosques', 'we have churches', we are identifying groups as 'us' and 'them'. It is better practice to say 'some people worship in mosques, some people in churches' to avoid language that suggests that one group of people's views are the norm against which other ways of life are judged. It is essential, therefore, to be aware of the context of the comment and the purpose of the statement.

Schools should agree terminology and discuss what language is appropriate to use in the discussion of sensitive or controversial areas. The glossary in Appendix 1 may be a useful starting point for discussions.

Policy and practice

School development planning should take account of the particular needs of the various learner groups represented in a school. This should be rooted in an assessment of the needs of learners from all backgrounds, again bearing in mind that learners may have multiple identities. Schools should be aware of the complex interaction between factors like disability, race, gender and gender reassignment, age, religion and belief and non-belief, sexual orientation and human rights, and should take action to counter the considerable impact of socio-economic status on achievement. In doing so, they should maintain high expectations for all learners.

In all relevant policies, schools must take account of the particular needs of learners from different backgrounds including, where possible, providing opportunities to learn and maintain their home language.

Strong leadership focused on promoting equality of opportunity for all learners will support the development of an ethos that celebrates diversity. This, together with a zero tolerance approach to all forms of discrimination and an appropriate curriculum, will reduce barriers to learning for learners who may otherwise experience disadvantage. Training and involvement of all school staff in race equality policy and practice within the school will further promote an agenda of equality, fairness and respect for all learners.

Equity and excellence

School admission policies should be based on principles of equal opportunities, and should not in any way represent a position that might deter parents/carers from any background from seeking places at the school. Schools that are legally designated as having a religious character may give priority to members of their faith (using open and fair criteria) if the school is oversubscribed. Such schools are increasingly willing to admit learners not of the faith where circumstances allow. The majority of schools with a religious character promote equality and community cohesion by working with parents/carers and the wider community, and by partnerships with other schools and groups.

All schools must have effective approaches in place to deal with incidents of prejudice, bullying and harassment in relation to all strands of the Equality Act 2006. This should include careful monitoring of sanctions and exclusions to identify whether learners from particular backgrounds are more subject to these than others. Such monitoring should be supported by appropriate behaviour and discipline policies to address such issues when identified. Responses to such incidents should not only be punitive but should be seen as an opportunity to address attitudes and values through activities that develop thinking and communication appropriate to learners' age/phase – for example, circle time, philosophical discussion, ESDGC.

Schools should focus on securing high standards of attainment for all learners from all backgrounds, ensuring that all are treated with respect and suitably supported to achieve their full potential. The progress made by learners should be analysed to ensure that any under-achievement or disadvantage can be identified and addressed as soon as possible.

Community engagement

Between schools

There are many ways in which schools can actively engage with the wider community to promote knowledge and understanding of equality and diversity. For instance, schools can benefit from partnership arrangements that enable them to share their good practice, and to offer learners the opportunity to meet and learn with young people from different backgrounds. These links may be within cluster groups or with a very different type of school, either locally or further afield – for example, serving different communities in a city, county or region. European or international links can also offer appropriate experiences, provided they are equitable and offer opportunities for mutual and reciprocal learning.

In developing partnership arrangements, schools need to manage the engagement appropriately to ensure that learners are able to meet and interact in a suitable environment. When working with people from outside the school, care must be taken to safeguard learners – for example, through Criminal Records Bureau (CRB) checks and appropriate supervision – and visitors should be clear about the school ethos and values. Any such activities should have clear learning objectives, and should be followed by debriefing and sharing outcomes as widely as possible.

The best examples are built into existing schemes of work and grounded in the curriculum. Learners working together on a joint project or activity and sharing facilities provides a means for them to interact, as do opportunities for meaningful intercultural activities such as sport and drama. The document *Religious education: Guidance for 14 to 19-year-olds* (Welsh Assembly Government, 2009) contains case studies of whole-school/consortia approaches to provide statutory religious education for 14 to 19-year-olds in Wales. The case studies include examples of international exchanges, exploration of questions about conflict, peace, inequality and justice, Islamophobia, eco/ethical tourism, and how multifaith/multicultural understanding relates to lifelong learning and the world of work.

With parents/carers and the community

Some examples of good partnership activities with the local and wider community include:

- working together with community representatives – for example, through mentoring schemes
- identifying community representatives, providing positive role models and seeking to involve them within school – for example, to work with learners to counter stereotyped roles and raise aspirations
- ensuring that the learner voice is effectively heard in any matters that might affect them
- maintaining strong links between the school and other local agencies, such as the youth service, the police, and social care and health professionals
- arranging placements for learners in voluntary community-based activities
- engaging with parents/carers through opportunities, such as social events, curriculum evenings, parenting courses and family liaison work
- providing parents/carers with school induction, welcome packs and sessions with Refugee Champions
- providing extended services that bring together parents/carers from different backgrounds through community use of facilities – for example, sport and leisure activities; adult and family learning, including ICT, English for Speakers of Other Languages (ESOL) classes, and complementary classes that provide opportunities for learners to learn and maintain their home language.

CASE STUDY

An English-medium Catholic primary school (250 learners)

In this school, the percentage of minority ethnic learners has risen from 19 per cent to 39 per cent over the last two years and inclusive practice has been the key to enabling newly arrived Polish learners and parents/carers to participate fully in the life of the school.

As part of a commitment towards including newly-arrived learners, the school has developed a clear and well-structured admissions and induction procedure that includes:

- learner and parent/carer interviews, conducted in first language where possible
- a supportive buddy system
- opportunities for parents/carers to speak with members of staff
- multilingual signs around the school to help those new to English.

The strong home-school-parish links have enabled a truly inclusive ethos. The school actively encourages parents/carers and members of the Polish community to play a full role in school life and their children's learning. This has been achieved by: identifying and employing Polish and Lithuanian teaching assistants and midday supervisors from within the community; offering family literacy classes to parents/carers who are learning English; providing a lunchtime club where Polish songs, dances and games are learned by those interested; and a regular Family Language and Learning Group.

Celebration of the school's diversity is evident throughout. Learners and parents/carers have the opportunity to participate in various events organised by the school, including Polish carol singing, Polish dancing in the annual talent show and a Polish stall at school fetes.

Effective communication has been vital in developing every aspect of this inclusive practice. School newsletters are translated into Polish; newly arrived learners are encouraged to join after-school clubs in order to make friends, develop their English and to become an active member of the school; Polish parents/carers have taken up the invitation to join the Parent Teacher Association, and they feel able to approach members of staff thanks to the school's welcoming environment and open-door policy. Close links have also been established with the local high school, using the expertise of a Polish language teaching assistant, to ensure smooth transition to Year 7.

Features of good practice in promoting race equality, and ethnic, cultural, linguistic and religious diversity

The promotion of positive images of the range of cultures encountered in contemporary Wales often includes activities such as looking at food, clothing, artefacts and music. However, aspects of this approach have been described as tokenistic, taking a 'tourist' or 'saris and samosas' approach that does not necessarily address an issue that is much more complex and challenging.

Stella Dadzie in *Toolkit for Tackling Racism in Schools* (Trentham Books Ltd., 2000) points out that such approaches:

- may imply that cultural differences rather than racism are the 'problem'
- may assume that the dominant culture is the 'norm' with an expectation that others should conform
- can portray other cultures as exotic or curious and may reinforce prejudice based on stereotypes of other cultures, religions or lifestyles
- may overlook the more complex questions (for example, about economic/ideological power and social hierarchy) that are key in helping learners to understand racism and equipping them to challenge it
- can make the majority group feel that only minority ethnic groups have 'culture'.

During the 1980s multiculturalism was criticised by anti-racist educators, who suggested that to gloss over the oppressive and unjust nature of racial politics and ignore the racial discrimination encountered on a daily basis by millions of Britons was effectively to condone and perpetuate it.

These two aspects are now generally considered to be complementary. The best practice in promoting race equality and diversity therefore recognises and addresses key elements of both multiculturalism and anti-racism and is outlined in the examples here.

- The whole school staff take part in race equality training and develop a race equality policy and action plan that is communicated appropriately to all learners, parents/carers, governors and others in the community. Links should be drawn to the school's ESDGC policy and action plan and religious education policy[3].

[3] It is a legal requirement for maintained schools in Wales to reflect Christianity and the other principal religions of the United Kingdom in their religious education lessons. This means that multifaith religious education is required no matter where the location, but the choice of religions is determined locally.

- Race equality is considered in all relevant school policies to ensure the rights of all learners to equality of opportunity and treatment. By taking account of ethnicity, language, culture and religion, schools must empower all learners to achieve their full potential. Teachers must be aware of the dangers of stereotyping learners which can lead to inappropriate expectations and discriminatory behaviour, and can impact on educational attainment.
- Teachers, schools and educational practices are sensitive to the dangers of institutional racism, which can take many forms and even unknowingly discriminate against minority learners. Teachers' own views can influence the extent to which they take seriously incidents such as racial harassment. The Macpherson Report[4] emphasises the importance of beginning with the victim's or other witnesses' perception of a racial incident, and investigating it rigorously.
- Good relations are encouraged between people of all ethnic backgrounds represented in the community and beyond, and all learners are empowered through the curriculum to challenge racist attitudes and practices in their own experience and in wider society, through legitimate and democratic methods. In debate about race-related issues to which there are a variety of possible explanations and solutions, learners are able to evaluate a range of views critically, distinguishing reasonable arguments from those that are based on racial intolerance or prejudice.
- All school staff show cultural sensitivity in their interaction and communication with learners and families. All staff and learners should qualify their language by using words like 'some', 'many' or 'most' before naming a cultural or religious group, for example, 'some Hindus'. Everyone should recognise how different cultural norms, values and belief systems impact on lifestyles, attitudes and learning.
- All learners are introduced at an appropriate level to knowledge, understanding and appreciation of their own and other local cultures, and to the major cultures represented in Wales, the United Kingdom and beyond.

[4] *The Stephen Lawrence Inquiry: Report of an Inquiry* by Sir William MacPherson of Cluny (TSO, 1999)

- Learners come to appreciate that cultures are fluid, not static, and that they interact and influence each other. Individuals are not stereotyped or labelled, and learners understand that people may choose various forms of identity and culture through which to express themselves individually and as members of different, and multiple, communities.
- Opportunities to express cultural identity enrich schools/communities, and greater respect is given when learner diversity is seen as a valued resource.
- The views of all learners are taken into account in developing the curriculum. Learners can actively help to shape the curriculum and teaching and learning through their school council or initiatives such as learning walks. Learners' views can also be gathered through consultation. Teachers take account of learners' backgrounds and experiences, and connect activities to learners and their families rather than trying to 'fit' learners into the existing curriculum. In this way, learners from differing backgrounds, particularly minorities, are not disadvantaged. The *Listening to learners* consultation toolkits (Welsh Assembly Government, 2008) are available online. The materials in these toolkits can be used to obtain the views of learners in relation to the curriculum and assessment arrangements within their school.
- Procedures are developed for dealing with and monitoring racist incidents, for recruitment and for monitoring achievement by ethnicity in the school policy. Schools may encourage learners to get involved in their school council, local youth forum or Funky Dragon (The Children and Young People's Assembly for Wales) to raise diversity issues at school, local or national levels.

Further information on culturally responsive pedagogy, and cultural considerations that influence how learners learn, can be found at www.ibe.unesco.org/en/inclusive-education/tools.html?type=%27, as well as in the booklets *Change Teaching Practices: using curriculum differentiation to respond to students' diversity* (UNESCO, 2004), and *Addressing diversity in schools: Culturally responsive pedagogy* (National Center for Culturally Responsive Education Systems, USA, 2006).

CASE STUDY

'Islands of Imagination' in primary schools in South Wales

'Islands of Imagination' is an exciting project where learners are asked to establish an imaginary culture in the classroom. This activity helps to develop their creativity and promotes a deeper understanding of other real cultures and societies – for example, by leading into a study of two contrasting localities at different levels of economic development outside the United Kingdom.

The learners are introduced to an imaginary island that can be drawn by the teacher or the learners. The island includes different types of communities, each with their own characteristics such as climate, terrain, etc. In groups the learners create the culture of their particular village or city. This can involve a range of activities, with learners using the idea of key characteristics to identify and describe natural and human features – for example, buildings, language, motifs, music, myths, food, festivals, dance, employment, type of government, fashion, etc. Questions might be developed to serve as a framework for investigating other localities.

The project can be of any length and can be adapted to suit the class or the school. In one school, a two-week project was planned for two Year 5 classes. In one class the island was designed by the teacher, in the other it was the work of the learners. Both produced a variety of excellent work, covering all areas of the curriculum, and the project was a huge success, with opportunities being taken to challenge stereotyping and tokenism. In the future it will become a permanent feature of the spring term activities for Year 5.

(The idea for this work came from *Creativity and Culture – Art Projects for Primary Schools* by Nigel Meager (National Society for Education in Art and Design, 2006).)

How do schools develop a curriculum to promote race equality, and ethnic, cultural, linguistic and religious diversity, and engage all learners?

The starting point for planning an engaging curriculum is the learners' own experiences. The development of a personal identity aligns with the fundamental human need to belong and identify, first with immediate family and then with wider groups such as school, community, ethnic, cultural, linguistic groups, etc. Learners may 'belong' to many different groups, changing over time.

The curriculum, resources and 'learning climate' all play a vital role in helping learners to feel included and accepted in school – to feel a sense of belonging. Learners from all sections of the community need to see their ethnicity, culture, religion, histories, experiences, sexuality and languages positively reflected and valued in the curriculum. Good teaching and learning will promote common values and optimise the achievement of all learners, helping them to recognise similarities rather than differences between ethnic, cultural, religious and socio-economic backgrounds. Opportunities for discussing issues of identity will be integrated across the curriculum.

Scourfield (2007)[5] researched how ten-year-old learners in six primary schools throughout Wales talked about Wales and other nations. He found that most connected being Welsh with the Welsh language in various ways. He suggests that promoting the idea that there are many ways of being Welsh is important, not only for the visible ethnic minorities, but also for monolingual English-speaking learners and those who have migrated from other parts of the United Kingdom or beyond. A more dynamic approach would, he suggests bring together distinctiveness and inclusivity, and encourage learners to build their own creative visions of Wales and what it means to be Welsh citizens.

CASE STUDY

Welsh Language Unit, North Wales

In the Welsh Language Unit, as in many Welsh-medium settings, learners from a wider range of countries and cultures, as well as throughout the United Kingdom, learn not only the Welsh language but aspects of Welsh culture that will help to increase their sense of belonging and involvement with the school and local community. This learning is sensitively managed within an ethos that respects diversity of language, culture and belief, and values the background and identity of all learners. If learners are able to express their own identity, they will have a better basis from which to empathise with and respect others and contribute to today's Wales.

[5] *Who do we think we are?* by Jonathan Scourfield (Institute of Welsh Affairs, 2007)

The curriculum should not only support learners' understanding of race equality and diversity but should also help them to participate in our democratic society. Key opportunities may include:

- exploring the significance, value and impact of diversity in Wales and the United Kingdom, and looking at how different cultures have formed
- exploring how minority and majority cultures may influence each other
- developing an accurate understanding and respect for different ethnic, cultural and religious groups in Wales, Europe and the world
- developing understanding of how different people, places, economies and environments are connected in the global community, reflecting on shared values, attitudes and opinions
- developing an understanding of the consequences of discrimination
- developing skills to challenge all forms of discrimination
- showing that human achievements are universal
- exploring the role of technology in sharing ideas and information, enabling people to work together in new and creative ways.

The curriculum should also:

- provide equal opportunities for all learners, and remove barriers to access and participation in learning
- engage learners, help them to interact with people from different backgrounds and build positive relationships
- develop an awareness of human rights, and the skills of participation and responsible action – for example, engaging learners (via the school council) in defining racism and identifying actions to stop it.

Many schools successfully use the curriculum to build community cohesion, for instance by providing the following.

- Lessons across the curriculum that promote common values and help to challenge prejudice and stereotyping – for example, the PSE framework provides opportunities for learners to discuss issues of identity and diversity and what it means to live together in Wales. The ESDGC theme in PSE further reinforces this learning and supports the development of values, attitudes and skills for life in the twenty-first century.

- Curriculum-based activities whereby learners' understanding of community and diversity is enriched through fieldwork, visits and meetings with members of different communities.
- Support for learners for whom English/Welsh is an additional language to enable them to achieve at the highest possible level. The development of communication skills in English and/or Welsh is recommended as a priority in the All Wales Community Cohesion Strategy.
- Opportunities for speakers of other languages to learn and maintain their home language, and introduce taster language lessons for other learners. Where possible, this should include gaining appropriate accreditation.
- Ways to involve learners in the governance and organisation of the school in a way that teaches them to participate in and make a difference in school, in their local community and beyond.

The Welsh Assembly Government guidance *Moving Forward – Gypsy Traveller Education* (003/2008) emphasises the importance of race equality in all settings/schools and in chapter five includes further information on curriculum issues with some case study examples.

A curriculum that effectively incorporates multicultural and anti-racist issues will:

- reflect the reality of our multicultural society. Subject teaching will not impose a single view of what it means to be Welsh, English, British, etc. Other national, ethnic or religious perspectives are properly acknowledged as relevant and legitimate – for example, the history programme of study provides opportunities to understand how today's society has been formed, but also to study intolerance and persecution in the past, and to investigate how different interpretations of history are developed, using the evidence available, testing it for reliability and bias
- seek opportunities across subjects to value bilingualism/multilingualism
- teach religious education in a way that develops learners' accurate understanding of a range of religions and explore the impact that these religions have on the lives of believers across Wales and on society
- move beyond a focus on festivals and places of worship towards a more holistic understanding of religions and cultures

- distinguish between cultural lifestyle and religious observance, and recognise the importance of religious believers' adherence to religious authority
- explore diversity by considering that similarities and differences exist within each religion as well as across religions
- teach religious education in a way that raises challenging moral and religious issues with sensitivity – for example, questions about exploitation and justice, social freedom and responsibility, inequality and human rights, etc.
- include study of people and places from a range of perspectives in ways that challenge assumptions and stereotypes
- provide opportunities for learners to explore the impact and causes of religious and cultural persecution
- ensure that all displays and resources depict non-stereotypical images of contemporary multicultural Wales, and ensure that new resources reflect unity and diversity
- study mathematical and scientific ideas that reflect diverse cultural traditions
- explore art, literature and music from different cultural origins
- study the achievements of people in all fields from different ethnic and cultural backgrounds
- explore how different groups are portrayed in literature and in the media
- explore different languages, and reflect on similarities and differences with English and Welsh.

Opportunities to include relevant curriculum content for all learners are shown in Appendices 2 and 3.

Early start

In the Foundation Phase for children three to seven-years-old, the Personal and Social Development, Well-Being and Cultural Diversity Area of Learning places emphasis on raising awareness of cultural diversity, and understanding that families and the roles that people play can differ. It provides a sound basis for developing understanding that people come from a range of backgrounds with differing needs, views and beliefs, and increasing awareness that no culture, language or religion is superior to others. There is ample scope to promote understanding of race equality and respect for diversity. The *National exemplar framework for religious education for 3 to 19-year-olds in Wales* has a section concerned with 'Religious education in the Foundation Phase – People, Beliefs and Questions' which can be used to raise awareness of religious and cultural diversity.

CASE STUDY

Valuing diversity in Foundation Phase settings/schools

When delivering training on valuing diversity in Foundation Phase settings/schools, the Ethnic Minority Language and Achievement Service (EMLAS) in a South Wales local authority aims to raise awareness of the range of languages, cultures, religions and ethnicities that are represented locally and nationally within Wales. School staff are introduced to appropriate teaching strategies and resources, and are encouraged to carry out an audit of teaching materials, library and reading books to identify any negative bias or stereotyping. A checklist to help choose appropriate story books is provided. At the end of the sessions, the staff are left with a 'Diversity in Foundation Phase settings/schools – self-evaluation tool' to help them reflect on the extent to which ethnic, religious and linguistic diversity are valued in their particular setting/school and identify areas in which they need to develop further. (These materials can be found in Appendix 4.)

What do all teachers need to know about teaching language and communication across the curriculum?

To ensure the engagement and participation of all learners, teachers will need to teach language and communication actively within every subject. The following strategies are suggested to help teachers develop these skills across the curriculum and celebrate the linguistic diversity represented in schools and communities. Provision for learners who do not have English/Welsh as their first language should not be aligned with that for pupils with additional educational needs. In Wales, particularly, bilingualism is – or should be – a natural part of life:

> . . . evidence would suggest that bilingualism promotes a respect for diversity and an ability to navigate different cultural realities[6].

Learners learning English/Welsh in addition to a different home language should be valued, included and appropriately challenged, as well as be provided with opportunities where possible to maintain, and gain accreditation in, their home language. Creating a 'safe' environment, where learners feel able to try their developing language skills without fear of ridicule, will build confidence and further motivation. Increasingly primary schools are introducing languages (in addition to English/Welsh) and highlighting the benefits of multilingualism.

Appendix 7 provides a framework that may assist teachers in planning lessons to support the language development of all learners within their classes.

[6] Quote from Dr Jim Anderson from Goldsmiths College, London, in *Positively Plurilingual* (CILT).

What are the key opportunities for promoting race equality, and ethnic, cultural, linguistic and religious diversity in the school curriculum?

In order to promote race equality and diversity, staff and learners need to take advantage of all opportunities to reflect the range of cultures and traditions represented within the local and global community.

As a starting point for teachers who are considering how best to develop an understanding of race equality and diversity through the school curriculum and frameworks, some ideas are given in Appendices 2 and 3.

These are not comprehensive, and are intended to stimulate ongoing consideration of how diversity can be integrated within the curriculum. Teachers may find the mindmaps helpful when considering opportunities to include in long-term/medium-term subject plans or in themes that cover a number of subjects. Such opportunities are also likely to link to work in PSE, and the cross-cutting themes of ESDGC and equal opportunities. Moving towards more innovative ways of organising the curriculum, schools will also be able to use these ideas as interesting contexts through which to develop the thinking, communication, ICT and number skills of their learners.

CASE STUDY

English-medium high school in North Wales

In the Year 7 curriculum, eight themes provide the context for skills-based cross-curricular work. One theme is 'Conflict in Art' which explores themes of oppression, conflict and the persecution of minorities through history, English, art, textiles and mathematics. As part of this eight-week project, a teacher from the local English as an additional language (EAL) team provides two lessons titled 'Guns into Art'. Discussion takes place around the issue of child soldiers, using materials about ex-child soldiers who have found alternative uses for their weapons, such as building furniture and musical instruments. This topic prompts learners to think about different roles and experiences of young people in other countries/cultures.

Using Picasso's *Guernica* as a starting point, the learners reflect on symbolism as a global language and design peace symbols. They work together to make a 'peace banner', using ink on fabric and a variety of textiles, which features key words and symbols. This provides the backdrop for the performance of their written responses to the theme of conflict, including role play, poetry and a war diary.

It is important that teachers take account of learners' prior knowledge and understanding when planning activities – both to make best use of available resources within any group and to ensure that any existing misconceptions and prejudices can be sensitively tackled. It will also allow teachers to build in progression and monitor/assess learners' developing skills, knowledge, understanding and attitudes in these complex areas.

The tables in Appendix 3 for Learning Pathways 14–19; Curriculum Cymreig; Wales, Europe and the World; careers and the world of work; and ESDGC collate some key content and statements from the separate curriculum documents in order to assist teachers in considering cross-curricular dimensions.

To stimulate debate and generate discussion about particular issues, suitable texts may be used as a basis for philosophical enquiry, where learners are encouraged to think about big questions. Following thinking and discussion, learners generate a list of questions and then vote to decide which they would like to discuss. This activity allows them to confront negative feelings about difference and develop skills in dealing with and transforming feelings in a non-threatening way. Such activities require sensitive facilitation to ensure that racist, prejudiced and inaccurate views or inappropriate language are not perpetuated.

The use of collaborative group work can further support learners' language development while allowing them to work with peers at more cognitively demanding tasks. The 'Developing thinking across the curriculum' section in the skills framework can be used to plan a range of opportunities involving:

- asking questions, gathering information – comparing and contrasting, categorising and classifying, sequencing, etc.
- seeking patterns and thinking about cause and effect
- considering ideas and making decisions
- reviewing, evaluating, explaining and justifying, making links to other learning.

CASE STUDY

An English-medium secondary school (more than 1,200 learners)

The head of history and the head of EAL at the school worked closely together to rewrite the Key Stage 3 scheme of work. More than 25 per cent of learners at the school are of minority ethnic origin (some are third or fourth generation residents of the area), and the new scheme of work seeks to acknowledge this. As part of their investigation into key changes between 1760 and 1914, Year 9 learners undertake an in-depth study of the development of the British Empire and its trade routes to India. These routes were of great importance in the development of Newport during the nineteenth and early twentieth century, and the investigation allows learners to discover why there are large local Somali and Yemeni communities, founded by seamen from Aden and the Horn of Africa, as well as communities from the Indian subcontinent.

This unit of work allows all learners to find out more about their joint heritage.

For all subjects, the suitability of texts used in subject lessons will be important. The generic checklist provided as Appendix 6 suggests how materials may be assessed for their suitability, and may help schools both in evaluating their current resources and in identifying appropriate new resources.

How do schools know that they are successful in promoting race equality, and ethnic, cultural, linguistic and religious diversity?

This guidance has previously referred to the importance of monitoring learner attainment data and the school's use of sanctions for different learner groups as a means of ongoing self-evaluation. School development planning should include arrangements to address any policy/practice issues arising from such internal monitoring.

Where schools have undertaken an initial audit of their performance in promoting race equality and diversity, either using a toolkit or their own assessment tool, this will provide a basis for ongoing evaluation of progress.

In considering the appropriateness of tasks for individual learners, Hart[7] suggests that schools may wish to think about:

- conceptual demand, assumed knowledge/experience
- age and maturity of learner
- language demand and mode of presentation
- flexibility for a learner to make meaning in his/her preferred way
- identity, cultural background
- relevance to the learner's daily life
- coherence and 'fit' with other tasks
- sense of achievement achieved.

The following questions, adapted from *Another Spanner in the Works: Challenging Prejudice and Racism in Mainly White Schools* by Eleanor Knowles and Wendy Ridley (Trentham Books Ltd., 2006) may be used to reflect on activities promoting race equality and diversity.

- How can we build on activities that support understanding of linguistic, religious, ethnic and cultural diversity so they are not tokenistic?
- How can we ensure that staff attitudes support learners' understanding and experience?
- How might activities raise equality and diversity issues at home as well as in school?
- How do we check that all activities/resources present a balanced view with positive models of a range of ethnic groups? (See Appendix 6.)
- What opportunities are learners given to detect bias and challenge stereotypes? How are learners enabled to challenge opinions and confront negative attitudes sensitively?

[7] *Thinking through Teaching: A framework for enhancing participation and learning* by Susan Hart (David Fulton Publishers, 2006)

- Are learners made to feel confident about raising difficult or sensitive questions? Are these always answered fully and learners given additional support where necessary?
- How do activities help learners to understand that there are more similarities than differences in people but that differences occur within, as well as between, different ethnic/cultural/religious groups?
- How do we ensure that subject plans include examples of contributions from a range of ethnic/cultural groups?
- What contribution do activities make to global issues and interdependence?
- How do activities help learners to see that they can make a difference?

Appendix 1

Glossary of terms

Over the years there have been many definitions of 'race', 'ethnicity' and 'identity', and also confusion between these terms and others such as 'culture', 'religion', 'faith' and 'belief'. This glossary attempts to provide up-to-date definitions and descriptions to help schools introduce appropriate and consistent vocabulary when working with learners.

Anti-racism
Anti-racism considers how racist attitudes are formed, the influence of social relationships, and the development of skills, knowledge and understanding to critically assess information, examine and reflect on their own and others' attitudes, responses and social behaviour. It will involve study of past and present inequalities – for example, slavery, colonialism, unequal relations and structures of power, institutional and organisational racism and discrimination.

Asylum seeker
An asylum seeker is a person who is fleeing persecution in his/her homeland, has arrived in another country, made themselves known to the authorities and exercised the legal right to apply for asylum.

Under the 1951 United Nations Convention relating to the Status of Refugees, a refugee is a person who 'owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group, or political opinion, is outside the country of his nationality, and is unable to or, owing to such fear, is unwilling to avail himself of the protection of that country . . . ' (United Nations High Commissioner for Refugees, 1951).

The UK government recognises an asylum seeker as a refugee when he/she satisfies the above definition.

Children seeking asylum in Wales are particularly vulnerable having experienced trauma, flight, and displacement see.

For more information visit www.welshrefugeecouncil.org

Belief
Religious belief is a conviction that guides religious people and helps bring meaning to people's lives through an understanding or experience of an ultimate power or reality. For the purposes of the Equality Act 2006, 'belief' is defined as including philosophical beliefs such as humanism.

Bilingualism
Hall et al (2001)[8] use this term to '. . . refer to pupils who live in two languages, who have access to, or need to use, two or more languages at home and at school. It does not mean that they have fluency in both languages or that they are competent and literate in both languages'. (See also **Plurilingual**.)

Defining exactly who is or is not bilingual is 'essentially elusive and ultimately impossible'[9]. Baker suggests it is important to consider:

- bilingual ability, which occurs along a continuum with varying levels of proficiency in speaking, listening, reading and writing
- when, where, with whom and for what purpose the languages are used (home, school, street, TV, etc.)
- the role of language in making relationships (in different social and cultural situations) and communicating information.

Black
Black is a term generally referring to people with dark skin of African and Caribbean origins. However, it has also been used to describe people who are discriminated against by dominant white-European society because of their ethnic background. In this sense, it includes people of African, Caribbean, Asian and even Hispanic origin. Some people prefer to be described by their heritage (for example, of African heritage), and most people find the term 'coloured' outdated and insulting. People with one black and one white parent, often referred to as 'mixed race' may prefer 'mixed heritage', 'dual heritage' or 'of mixed parentage' although some may also think of themselves as black. It is usually best to ask if in doubt which term is preferred.

Black and minority ethnic (BME)
Although not entirely satisfactory, black and minority ethnic (BME) is a commonly used term that refers to all groupings of people in the United Kingdom who are not of White British ethnic majority background.

Culture
Culture is a learned system of shared beliefs, systems of meaning, values, customs and behaviours that are transmitted from generation to generation or developed within each generation. Because the

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[8] *Assessing the Needs of Bilingual Pupils – Living in Two Languages* by Deryn Hall, Dominic Griffiths, Liz Haslam and Yvonne Wilkin (David Fulton Publishers, 2001)

[9] *Foundations of Bilingual Education and Bilingualism* by Colin Baker (Multilingual Matters, 2001)

relationship between what is taught and what is learned is not absolute (some of what is transmitted is lost while new discoveries are constantly being made and cultural features from other groups taken on), culture exists in a constant state of change. Defining and understanding culture requires an understanding of how 'cultures' intersect with broad structures and processes in society (Bhavnani et al, 2006)[10].

Discrimination

Discrimination is to treat one particular group of people less favourably than others because of their age, gender, disability, sexuality, race, colour, nationality, or ethnic or national origin. The law in the United Kingdom recognises two kinds of racial discrimination: direct and indirect. Direct discrimination occurs when age, gender, disability, sexuality, race, colour, nationality, or ethnic or national origin is used as an explicit reason for discriminating. Indirect discrimination occurs when there are rules, regulations or procedures operating that have the effect of discriminating against certain groups of people (Institute of Race Relations).

Ethnicity

Ethnicity is a sense of cultural and historical identity based on a belonging by birth to a distinctive cultural group. We all belong to at least one ethnic group and may also identify with several groups at the same time (for example, Nigerian, African, Black Briton). The National College for School Leadership report *Effective Leadership in Multi-Ethnic Schools* (2007)[11] states that 'notions of ethnicity are largely socially constructed and are based on shared cultural values and norms that distinguish one group from another. This sense of cultural distinction can be highlighted by a number of factors including language, history, ancestry, religion and styles of dress'.

Faith

Faith is a combination of belief and trust. It is an all encompassing commitment to and relationship with an ultimate power or ultimate reality.

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[10] *Tackling the roots of racism: lessons for success* by Reena Bhavani, Heidi Safia Mirza and Veena Meetoo (Policy Press, 2005)

[11] *Effective Leadership in Multi-Ethnic Schools* (National College for School Leadership, 2007)
Part I: Priorities, Strategies and Challenges by Professor Allan Walker – Chair of the Department of Educational Administration and Policy at the Chinese University of Hong Kong
Part II: School Community Perspectives and their Leadership Implications by Professor Clive Dimmock, Dr Howard Stevenson, Brenda Bignold, Dr Saeeda Shah and David Middlewood – Centre for Educational Leadership and Management, University of Leicester

The term 'multifaith' describes the wealth of religious traditions that coexist in the United Kingdom. Teaching about Christianity and the principal religions represented in the United Kingdom has been a statutory requirement of religious education since the Education Reform Act 1988. This means that wherever a school is situated it must reflect the multifaith nature of the country as a whole and support religious education as required by a locally agreed syllabus, promoting equality and social cohesion.

The term 'interfaith' refers to the work that is undertaken to create positive dialogue and close cooperation between different religious groups. In Wales, for example, the First Minister has set up a Faith Communities Forum where representatives from each religion meet to discuss issues of common interest. Standing Advisory Councils for Religious Education (SACREs) often have representation and/or take advice from different faith groups in Wales in order to better advise on the nature of religious education.

Human rights

The concept of human rights developed as a worldwide response to the horrors of the Holocaust – as a way to build societies where atrocities of this nature could never be allowed to happen again, to protect future generations against harm, and enable them to live with dignity, in a safe environment, regardless of ethnic group, age, race, religion, disability or sexual orientation.

The Universal Declaration of Human Rights (1948) was a defining moment where many familiar concepts, such as equality of treatment, were first born. This was followed by the European Convention on Human Rights (1950) and then enshrined in national statute with the UK Human Rights Act (1998). This Act places a duty on all public authorities to have regard for the human rights of all individuals who access their services, and applies to anyone living in the UK, regardless of citizenship or immigration status.

Identity

Identity is primarily about self-image and how people think of themselves but can also be affected by others' views of us. It is socially constructed and multiple. It will change as individuals move between identities in different contexts and at different times. People with the same ethnic or national identity can have different perspectives and experiences.

Multiculturalism
As an ideology, multiculturalism asserts the rights of individuals and groups of people with different cultural heritages to live out their lives in culturally diverse ways whilst enjoying full access to opportunities available in society. Multiculturalism in public policy actively supports cultural diversity, and supports the rights of individuals and groups to maintain their own distinctive identities whilst adhering to constitutional principles and commonly shared values prevailing in society (Inglis, 1995)[12]. Advocates of multiculturalism argue that it enriches society as a whole.

Traditional multicultural education emphasises:

- teaching about cultures and histories, and using examples from a range of cultures and minority groups
- using a range of teaching styles to cater for learners from diverse groups
- building an empowering school culture.

Critics state that this approach ignores the social and economic structures that underlie racism and prejudice. More recent models of multicultural education (Kincheloe and Steinberg, 1997)[13] incorporate elements of multicultural and anti-racist education, encouraging children and young people to explore and discuss cultural differences set in the context of equality, social justice and human rights. The term 'interculturalism' is sometimes used to emphasise the importance of exchange between people of different cultural backgrounds as equals in the ongoing processes of learning and cultural development (National Council for Curriculum and Assessment, 2005)[14].

Multilingual
Multilingual is the presence in a society or community of two or more languages. The Council of Europe states that the presence of two or more languages in a society does not guarantee the presence of plurilingual individuals (see **Plurilingual**).

Plurilingual
Plurilingual is an an individual's capacity to communicate at whatever level of proficiency, in two or more languages. The Council of Europe

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[12] *Management of Social Transformations (MOST)* – UNESCO Policy Paper – No. 4, 'Multiculturalism and the Need for New Policy Responses to Ethnic Diversity' by Christine Inglis (UNESCO, 1995) (www.unesco.org/most/pp4.htm#need)

[13] *Changing Multiculturalism: New Times, New Curriculum ('Changing Education)* by Joe Kincheloe and Shirley R Steinberg (Open University Press, 1997)

[14] *Intercultural education in the primary school* (National Council for Curriculum and Assessment, 2005)

use 'plurilingualism' to refer to the individual and 'multilingualism' as above (see **Multilingual**). Plurilingual individuals will belong to multilingual societies.

Pluralism
The celebration of difference in society, allowing all ethnic and other minority groups to affirm their identities without coming into conflict with the majority population (National Council for Curriculum and Assessment, 2005, op. cit.).

Prejudice
Prejudice is defined as preconceived opinion, bias, e.g. disability, race, gender, age, religion and sexuality.

Race
There are no fixed or reliable ways of dividing the human race into different racial subcategories. Race, although often used to refer to physical characteristics such as skin colour, is a social construct rather than a biological one and is not a measurable quality. Race is a social relationship in which structural positions and social actions are ordered, justified and explained by references to systems and symbols of beliefs that emphasise the social and cultural relevance of biologically rooted characteristics (Bhavnani, Mirza and Meetoo, 2006, op. cit.).

Racism
Any distinction, exclusion, restriction or preference based on race, colour, descent, or national or ethnic origin, that has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or other dimension of public life (National Council for Curriculum and Assessment, 2005, op. cit.).

This term is used in different ways and this has in some cases led to difficulties in distinguishing between overtly prejudiced racism and unwitting racism that stems from lack of knowledge or awareness, and failure to consider the realities of other people's lives. There has also been a failure to distinguish between active, deliberate acts of racial discrimination and other more subtle forms of 'institutional racism'. Confusion may also occur between social (for example, the group dynamic of creating outsiders) and psychological (attitudinal) forms of racism, that are expressed in different forms, have different causes and need to be addressed in different ways. For schools, this highlights the need for different forms of intervention, according to the local context.

- **Institutional racism** – the application of general rules and/or practices that do not make allowances for cultural differences, including indirect discrimination, a lack of proactive measures to prevent discrimination, a lack of professional expertise or training in dealing with diversity, and a lack of workable facilities for consulting and listening to minority people of all/particular racial groups.
- **Indirect racism** – practices and/or policies that do not on the surface appear to disadvantage any group more than another but actually have a discriminatory impact.
- **Individual racism** – treating another less favourably on the grounds of their cultural origin.

(National Council for Curriculum and Assessment, 2005, op. cit.)

Some forms of racism are directed against specific minority faith and ethno-religious groups.

- **Islamophobia** – unfounded hostility towards Islam which results in discrimination against Muslim individuals and communities and excludes Muslims from mainstream political and social affairs (Runnymede Trust, 1997)[15].
- **Anti-semitism** – unfounded hostility, dislike or fear of Jews and Jewish things, manifested in discriminatory attitudes and actions (Hussain, 2005)[16].

Religion

The Equality Act 2006 contains definitions of religion and belief that must be recognised as being cogent, serious, cohesive and compatible with human dignity. The major religions of the world are complex spiritual, theological, philosophical, ethical systems based on revealed truth. The revealed truth is usually accessed from religious/mystical/spiritual experience of God or Ultimate Reality. This revealed truth usually provides guidance on and motivation for high ethical standards of behaviour, spiritual engagement, meaning and purpose of life, and a way to salvation, during and after this life. When taken seriously religion guides every aspect of a believer's life, including their attitude towards the natural world/living things and the way they respect other people, and is the very essence of their being.

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[15] *Islamophobia: A challenge to us all* (Runnymede Trust, 1997)

[16] *Cultural competence in family support: a toolkit for working with black, minority ethnic and faith families* by Fatima Hussain (National Family and Parenting Institute, 2005)

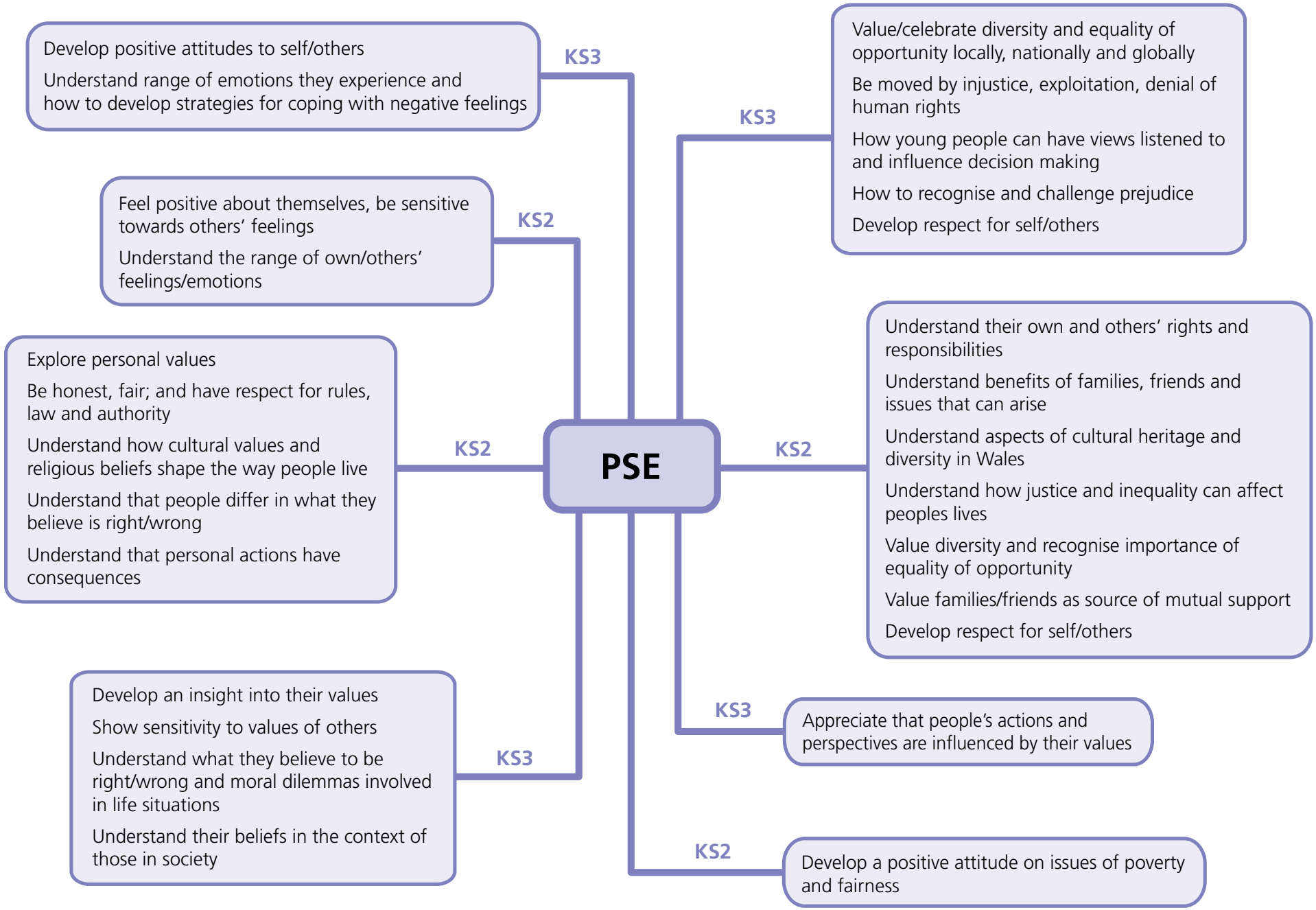
Appendix 2

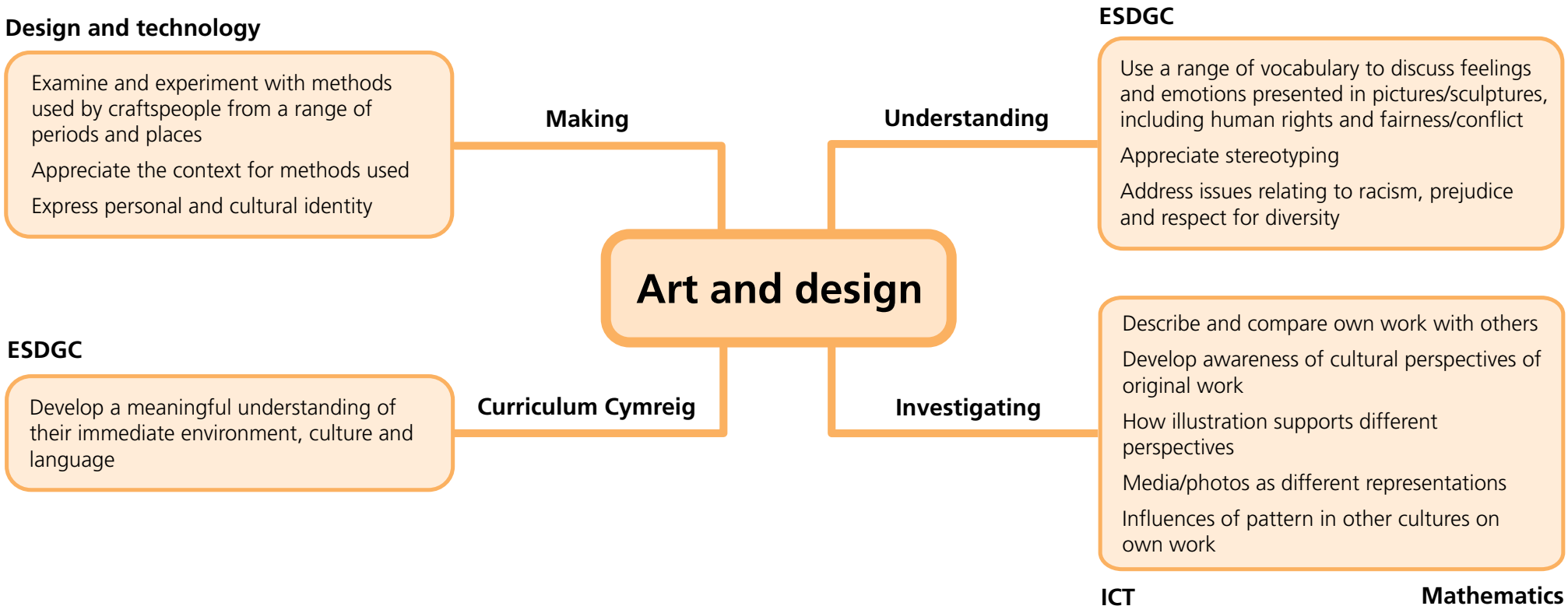
Opportunities in the school curriculum

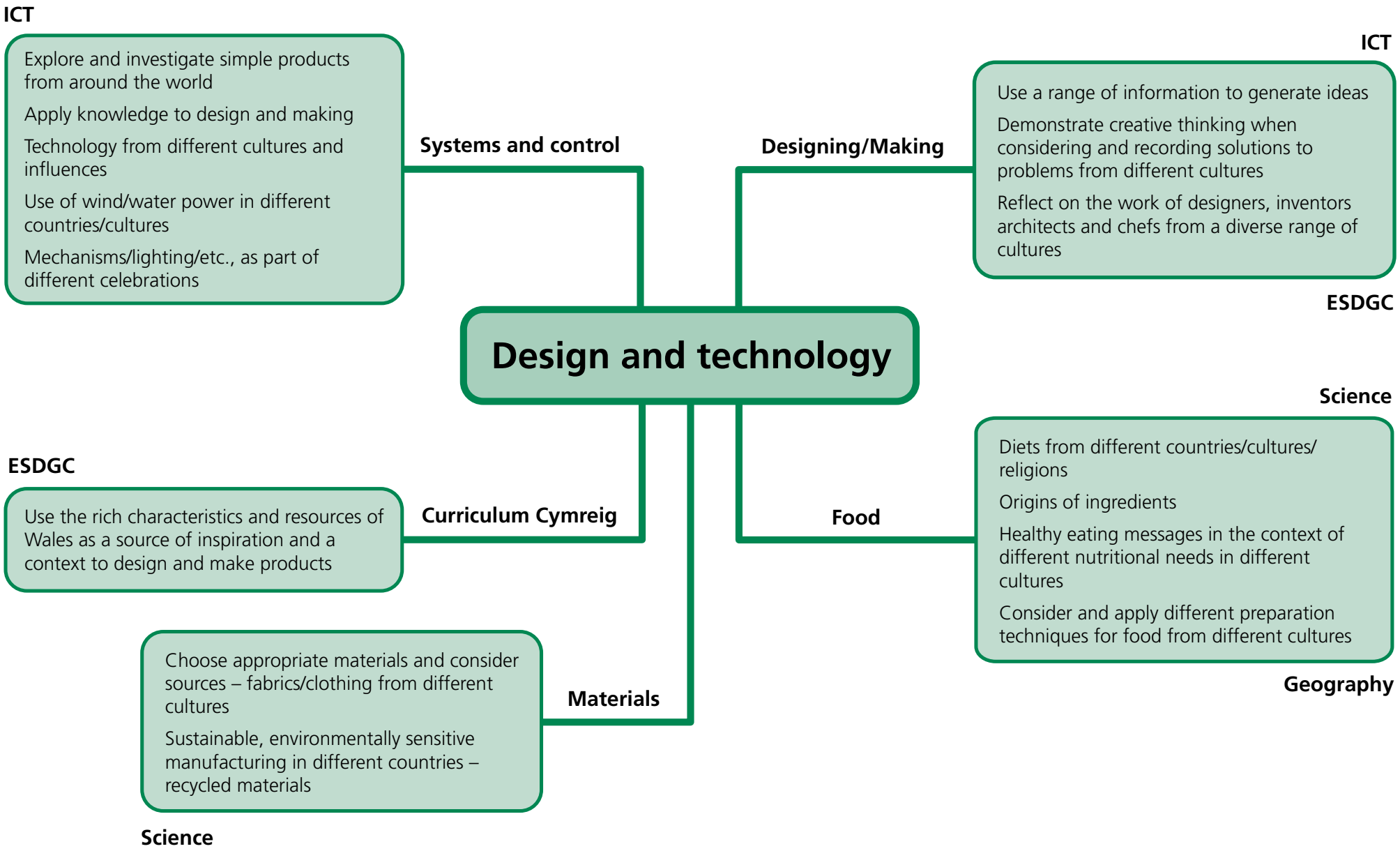
This section provides a starting point for teachers considering how best to integrate the promotion of race equality and diversity within their planning for teaching and learning. This guidance highlights some opportunities that naturally arise as the basis for an inclusive approach.

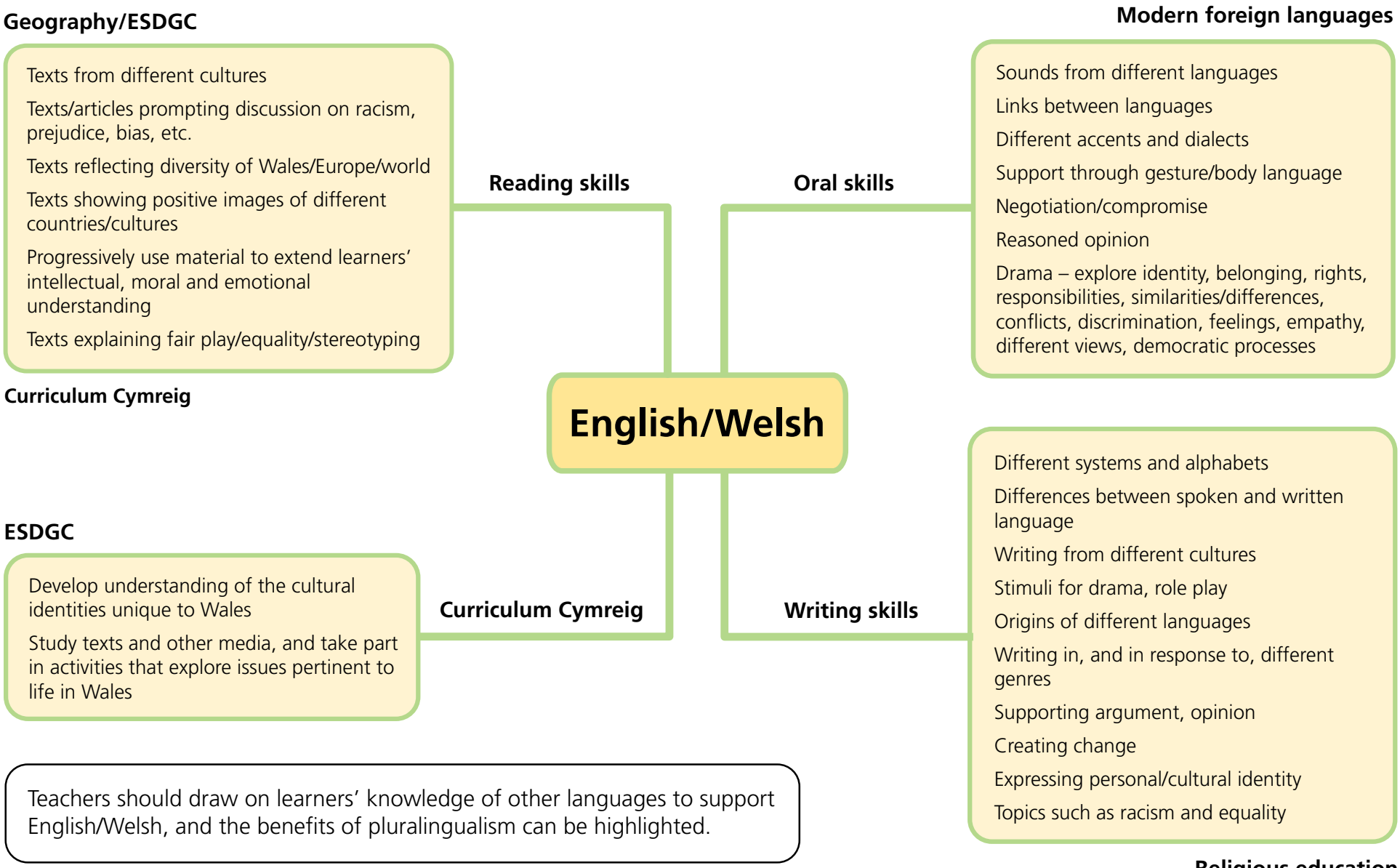
The subject mindmaps are principally focused upon the Key Stage 2 and Key Stage 3 curriculum (i.e. learners aged 7–14). Teachers will identify some concepts as more appropriate to one key stage than the other, or, in some cases, will approach the same concepts with increasing complexity for older learners. For some subjects the same concepts will apply equally into Key Stage 4 and beyond.

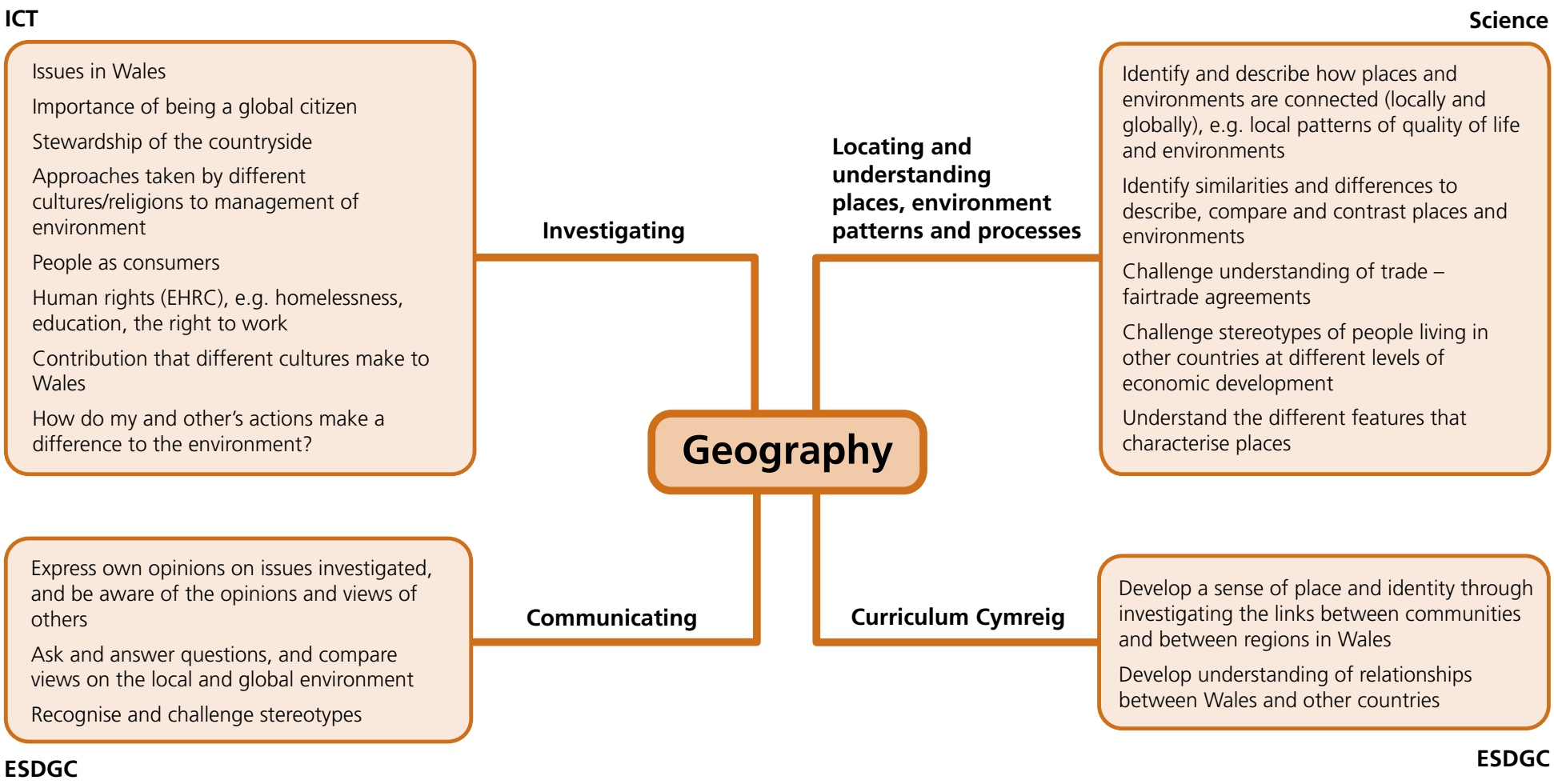
Within each subject mindmap, a specific branch is included for Curriculum Cymreig as this should be an integral part of the Key Stage 2 and Key Stage 3 curriculum. Cross-curricular links with other subjects are suggested, and also links to the education for sustainable development and global citizenship (ESDGC) framework, which provides an overarching context. More detailed guidance, including ideas subject by subject, is available for ESDGC online.

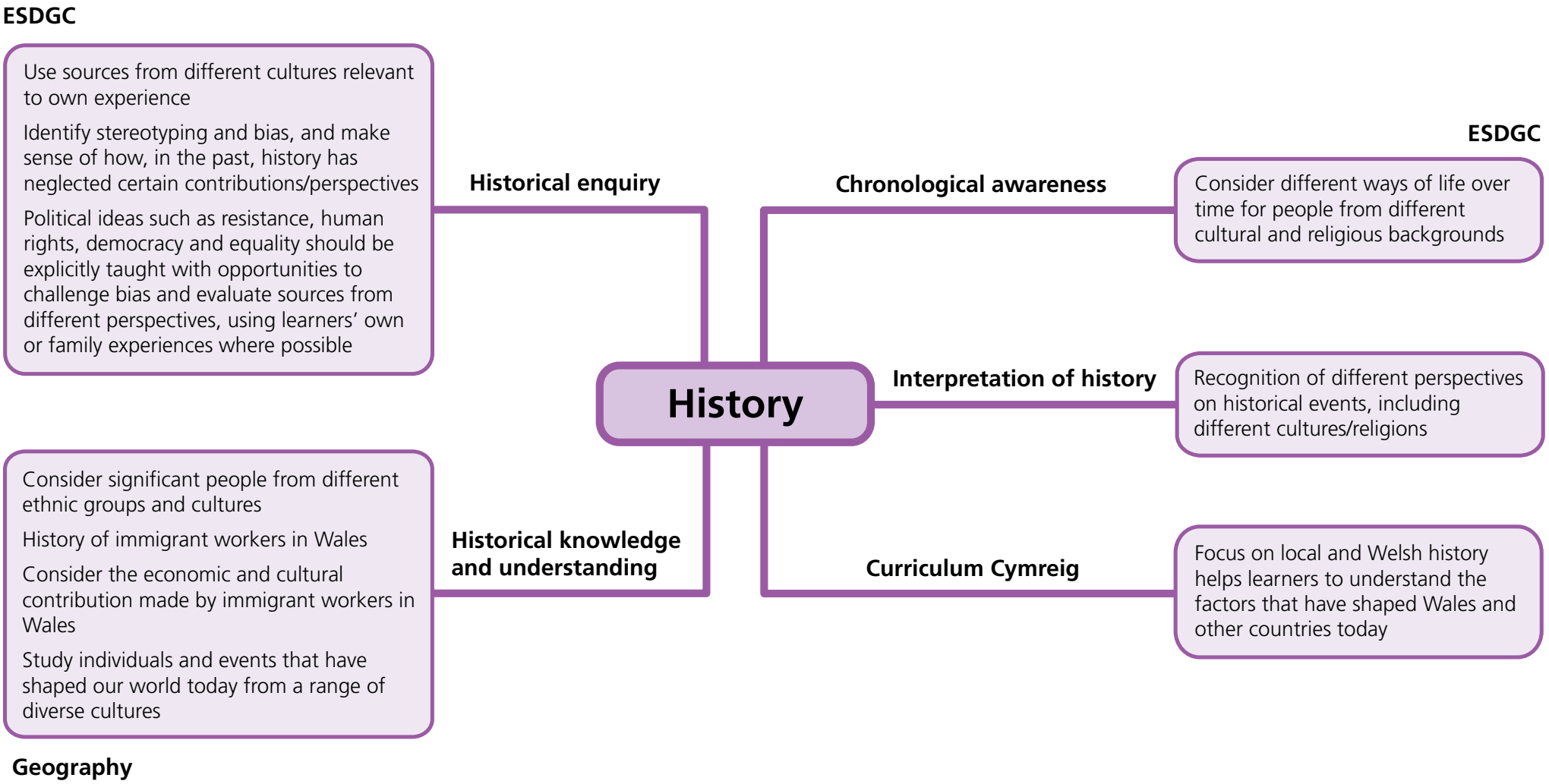

PSE
KS3
Develop positive attitudes to self/others
Understand range of emotions they experience and how to develop strategies for coping with negative feelings
KS2
Feel positive about themselves, be sensitive towards others' feelings
Understand the range of own/others' feelings/emotions
KS2
Explore personal values
Be honest, fair; and have respect for rules, law and authority
Understand how cultural values and religious beliefs shape the way people live
Understand that people differ in what they believe is right/wrong
Understand that personal actions have consequences
KS3
Develop an insight into their values
Show sensitivity to values of others
Understand what they believe to be right/wrong and moral dilemmas involved in life situations
Understand their beliefs in the context of those in society
KS3
Value/celebrate diversity and equality of opportunity locally, nationally and globally
Be moved by injustice, exploitation, denial of human rights
How young people can have views listened to and influence decision making
How to recognise and challenge prejudice
Develop respect for self/others
KS2
Understand their own and others' rights and responsibilities
Understand benefits of families, friends and issues that can arise
Understand aspects of cultural heritage and diversity in Wales
Understand how justice and inequality can affect peoples lives
Value diversity and recognise importance of equality of opportunity
Value families/friends as source of mutual support
Develop respect for self/others
KS3
Appreciate that people's actions and perspectives are influenced by their values
KS2
Develop a positive attitude on issues of poverty and fairness

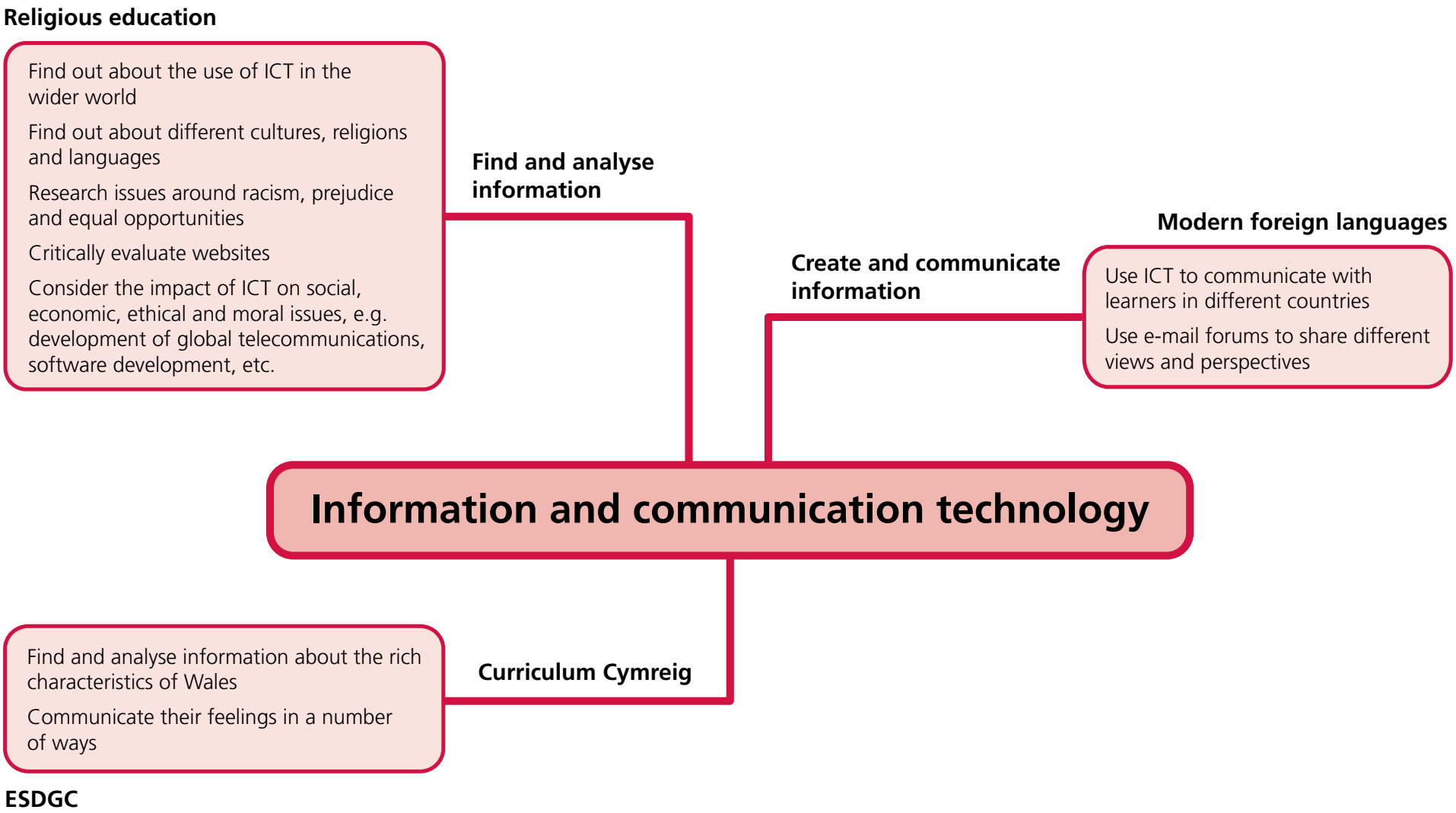

Design and technology
Examine and experiment with methods used by craftspeople from a range of periods and places
Appreciate the context for methods used
Express personal and cultural identity
Making
ESDGC
Use a range of vocabulary to discuss feelings and emotions presented in pictures/sculptures, including human rights and fairness/conflict
Appreciate stereotyping
Address issues relating to racism, prejudice and respect for diversity
Understanding
Art and design
ESDGC
Develop a meaningful understanding of their immediate environment, culture and language
Curriculum Cymreig
Investigating
Describe and compare own work with others
Develop awareness of cultural perspectives of original work
How illustration supports different perspectives
Media/photos as different representations
Influences of pattern in other cultures on own work
ICT
Mathematics

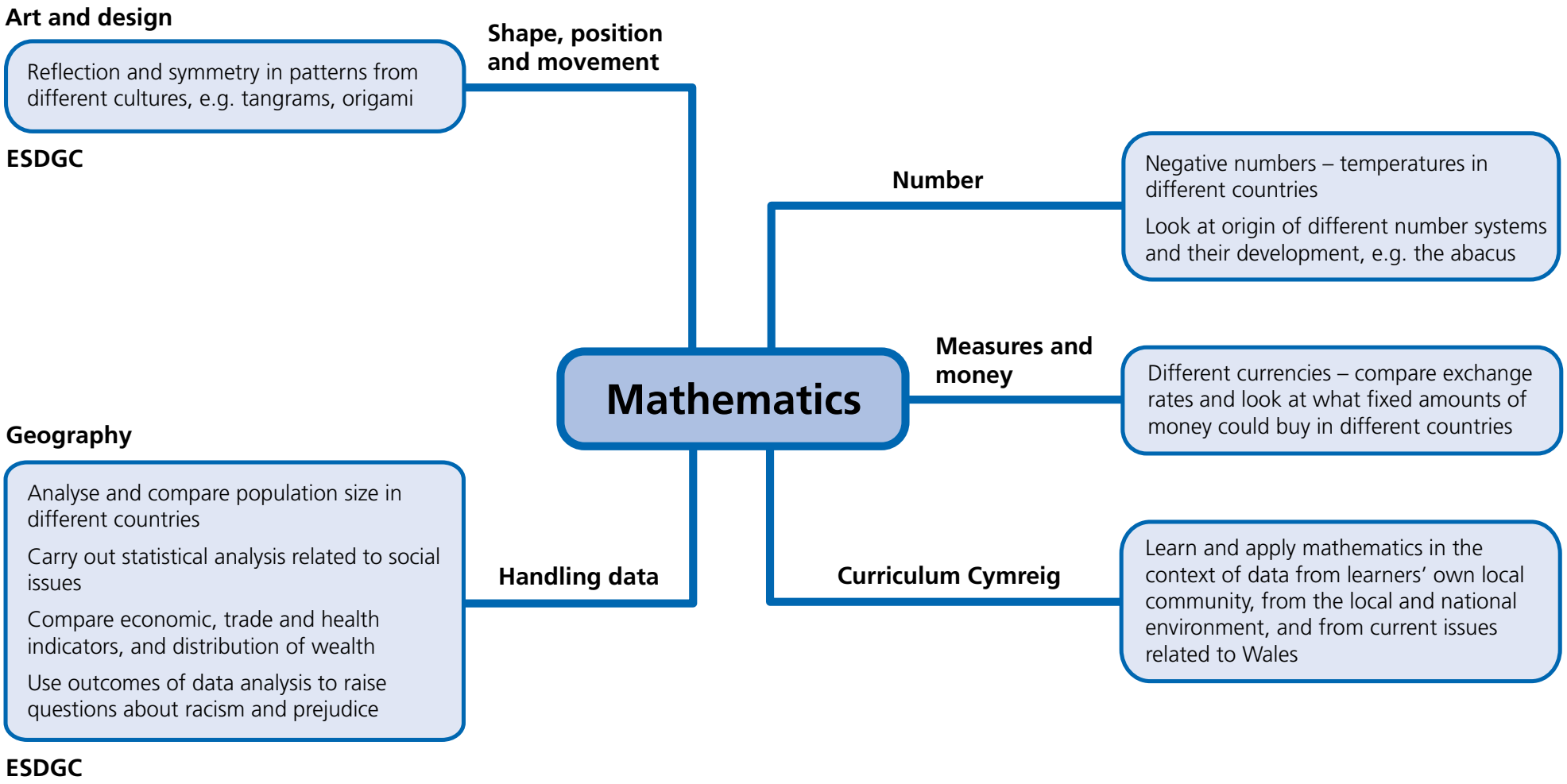

ICT
Explore and investigate simple products from around the world
Apply knowledge to design and making
Technology from different cultures and influences
Use of wind/water power in different countries/cultures
Mechanisms/lighting/etc., as part of different celebrations
Systems and control
Designing/Making
ICT
Use a range of information to generate ideas
Demonstrate creative thinking when considering and recording solutions to problems from different cultures
Reflect on the work of designers, inventors architects and chefs from a diverse range of cultures
ESDGC
Design and technology
ESDGC
Use the rich characteristics and resources of Wales as a source of inspiration and a context to design and make products
Curriculum Cymreig
Food
Science
Diets from different countries/cultures/ religions
Origins of ingredients
Healthy eating messages in the context of different nutritional needs in different cultures
Consider and apply different preparation techniques for food from different cultures
Geography
Choose appropriate materials and consider sources – fabrics/clothing from different cultures
Sustainable, environmentally sensitive manufacturing in different countries – recycled materials
Materials
Science

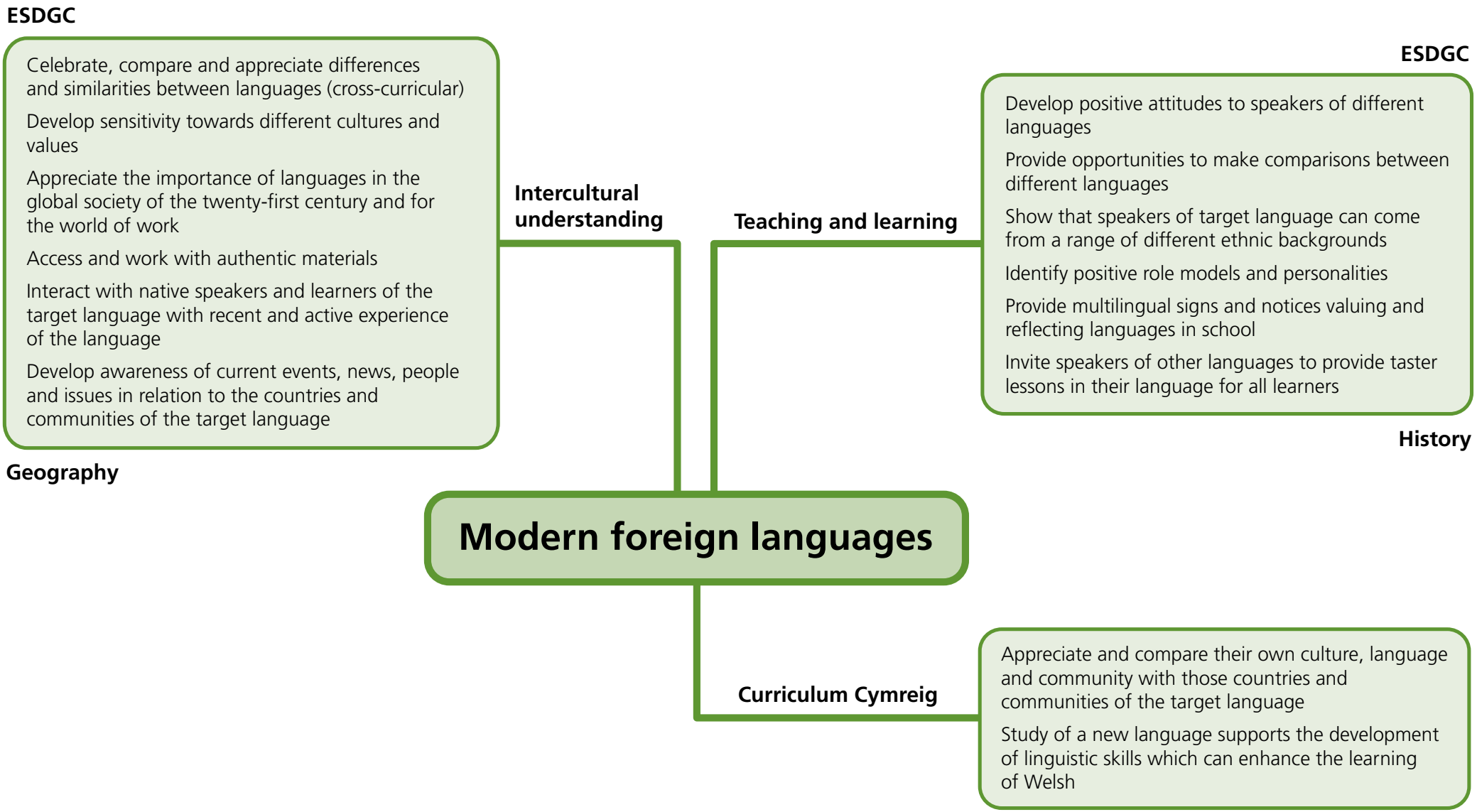

Geography/ESDGC
Texts from different cultures
Texts/articles prompting discussion on racism, prejudice, bias, etc.
Texts reflecting diversity of Wales/Europe/world
Texts showing positive images of different countries/cultures
Progressively use material to extend learners' intellectual, moral and emotional understanding
Texts explaining fair play/equality/stereotyping
Curriculum Cymreig
Reading skills
Oral skills
Modern foreign languages
Sounds from different languages
Links between languages
Different accents and dialects
Support through gesture/body language
Negotiation/compromise
Reasoned opinion
Drama – explore identity, belonging, rights, responsibilities, similarities/differences, conflicts, discrimination, feelings, empathy, different views, democratic processes
English/Welsh
ESDGC
Develop understanding of the cultural identities unique to Wales
Study texts and other media, and take part in activities that explore issues pertinent to life in Wales
Curriculum Cymreig
Writing skills
Different systems and alphabets
Differences between spoken and written language
Writing from different cultures
Stimuli for drama, role play
Origins of different languages
Writing in, and in response to, different genres
Supporting argument, opinion
Creating change
Expressing personal/cultural identity
Topics such as racism and equality
Religious education
Teachers should draw on learners' knowledge of other languages to support English/Welsh, and the benefits of pluralingualism can be highlighted.

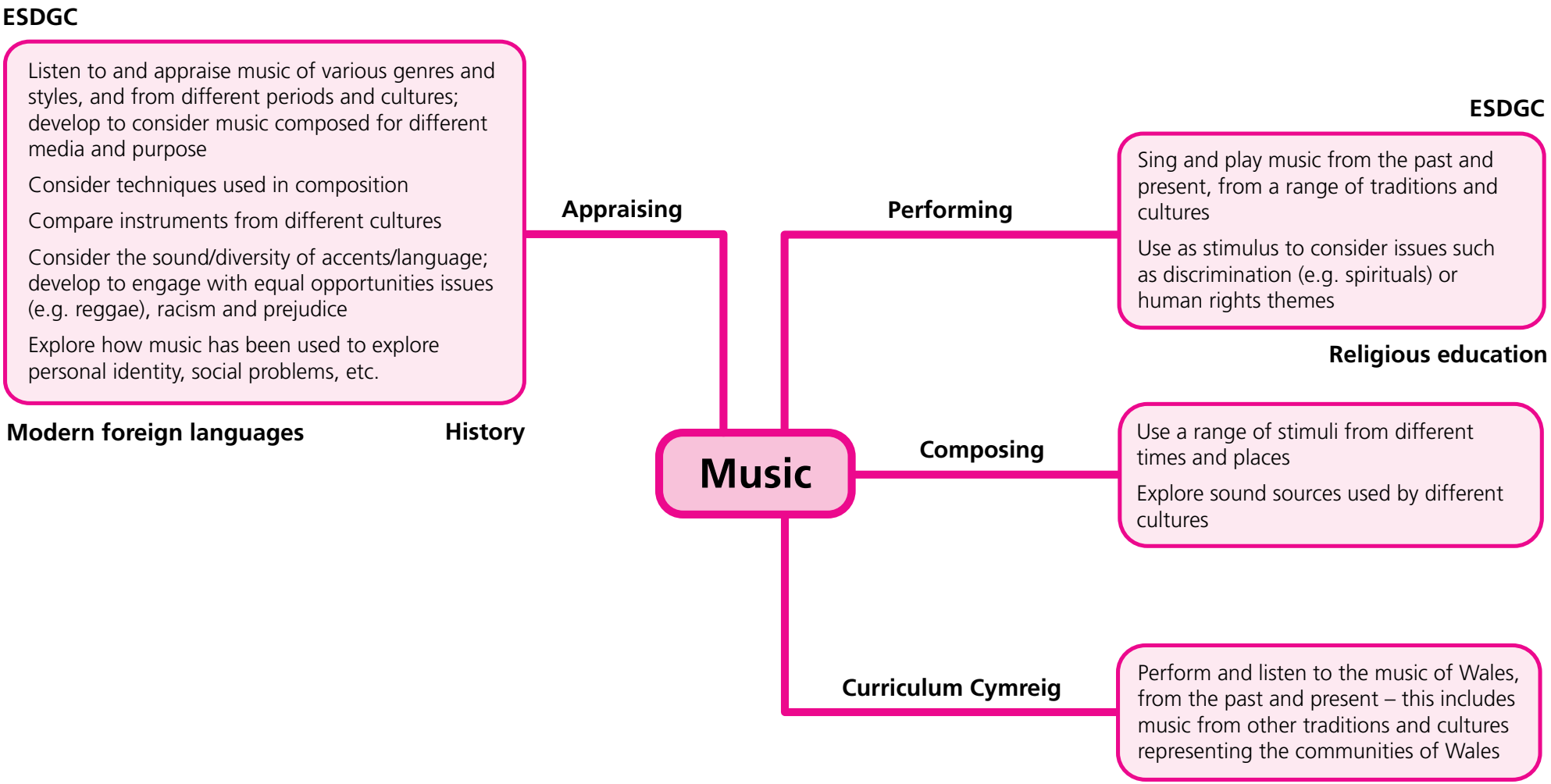

ICT
Issues in Wales
Importance of being a global citizen
Stewardship of the countryside
Approaches taken by different cultures/religions to management of environment
People as consumers
Human rights (EHRC), e.g. homelessness, education, the right to work
Contribution that different cultures make to Wales
How do my and other's actions make a difference to the environment?
Investigating
Science
Locating and understanding places, environment patterns and processes
Identify and describe how places and environments are connected (locally and globally), e.g. local patterns of quality of life and environments
Identify similarities and differences to describe, compare and contrast places and environments
Challenge understanding of trade – fairtrade agreements
Challenge stereotypes of people living in other countries at different levels of economic development
Understand the different features that characterise places
Geography
Express own opinions on issues investigated, and be aware of the opinions and views of others
Ask and answer questions, and compare views on the local and global environment
Recognise and challenge stereotypes
Communicating
ESDGC
Curriculum Cymreig
Develop a sense of place and identity through investigating the links between communities and between regions in Wales
Develop understanding of relationships between Wales and other countries
ESDGC

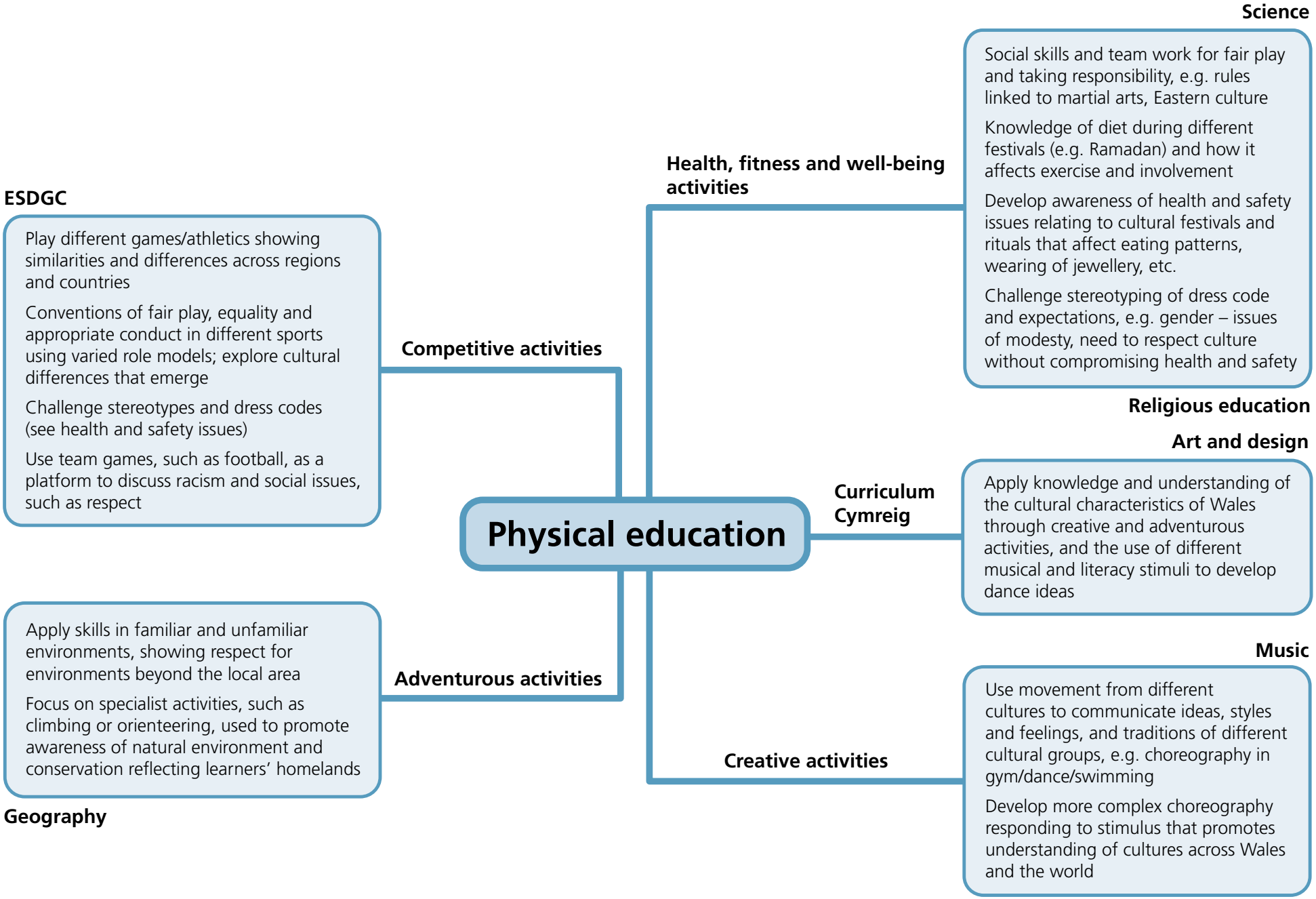

ESDGC
Use sources from different cultures relevant to own experience
Identify stereotyping and bias, and make sense of how, in the past, history has neglected certain contributions/perspectives
Political ideas such as resistance, human rights, democracy and equality should be explicitly taught with opportunities to challenge bias and evaluate sources from different perspectives, using learners' own or family experiences where possible
Historical enquiry
ESDGC
Chronological awareness
Consider different ways of life over time for people from different cultural and religious backgrounds
History
Interpretation of history
Recognition of different perspectives on historical events, including different cultures/religions
Consider significant people from different ethnic groups and cultures
History of immigrant workers in Wales
Consider the economic and cultural contribution made by immigrant workers in Wales
Study individuals and events that have shaped our world today from a range of diverse cultures
Historical knowledge and understanding
Curriculum Cymreig
Focus on local and Welsh history helps learners to understand the factors that have shaped Wales and other countries today
Geography

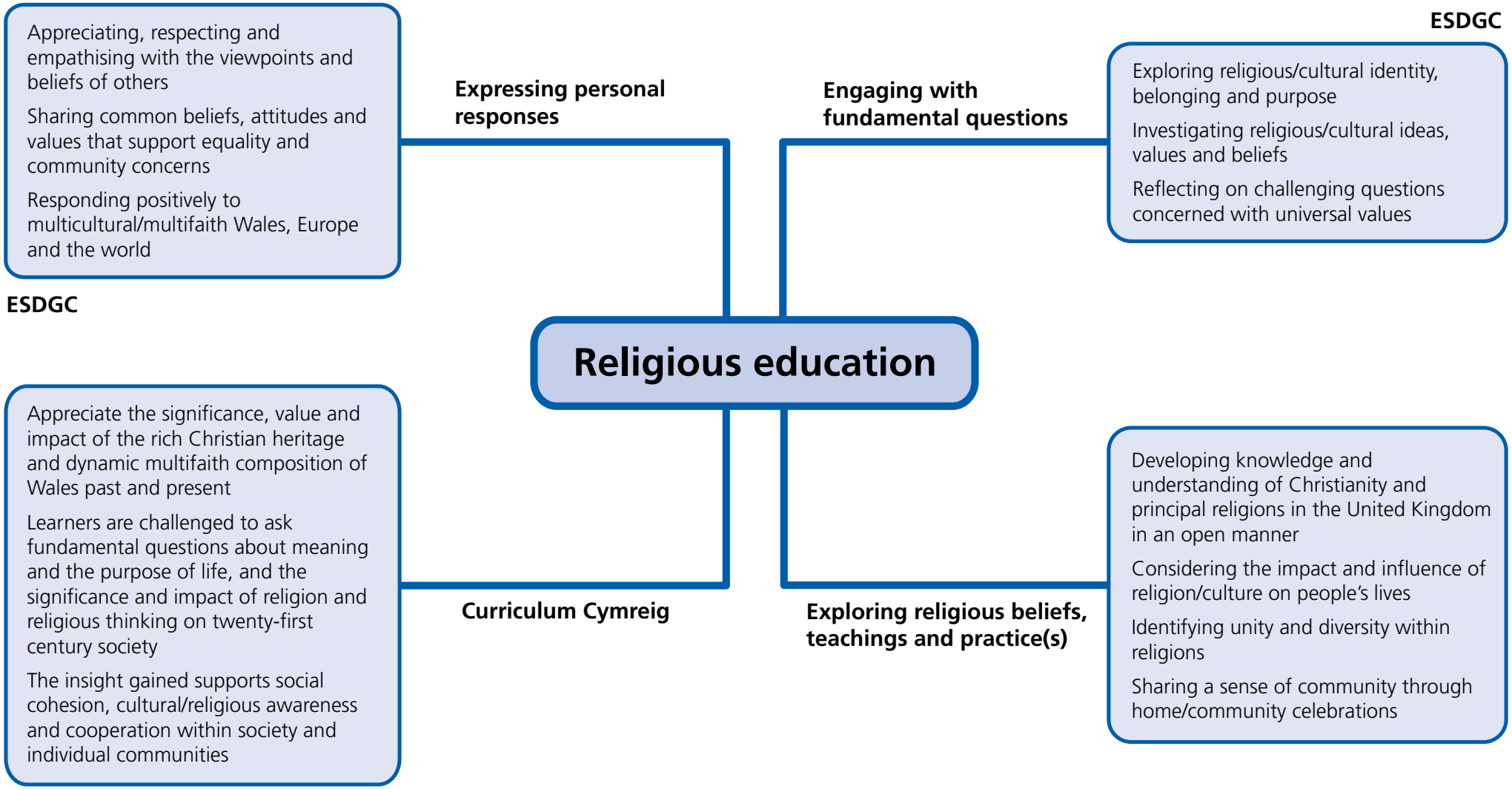

Religious education
Find out about the use of ICT in the wider world
Find out about different cultures, religions and languages
Research issues around racism, prejudice and equal opportunities
Critically evaluate websites
Consider the impact of ICT on social, economic, ethical and moral issues, e.g. development of global telecommunications, software development, etc.
Find and analyse information
Modern foreign languages
Create and communicate information
Use ICT to communicate with learners in different countries
Use e-mail forums to share different views and perspectives
Information and communication technology
Find and analyse information about the rich characteristics of Wales
Communicate their feelings in a number of ways
Curriculum Cymreig
ESDGC

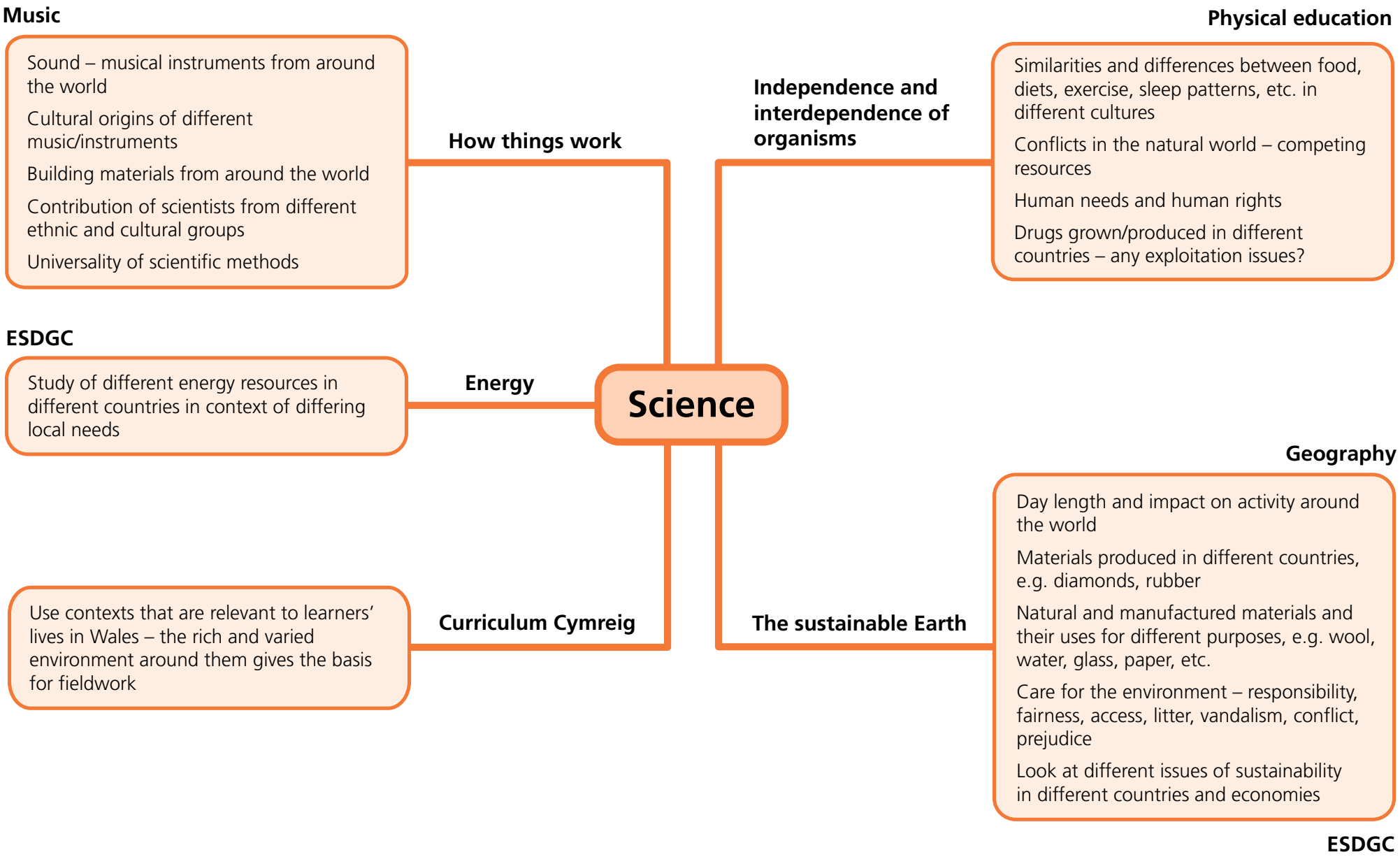

Art and design
Reflection and symmetry in patterns from different cultures, e.g. tangrams, origami
ESDGC
Shape, position and movement
Number
Negative numbers – temperatures in different countries
Look at origin of different number systems and their development, e.g. the abacus
Measures and money
Different currencies – compare exchange rates and look at what fixed amounts of money could buy in different countries
Mathematics
Geography
Analyse and compare population size in different countries
Carry out statistical analysis related to social issues
Compare economic, trade and health indicators, and distribution of wealth
Use outcomes of data analysis to raise questions about racism and prejudice
ESDGC
Handling data
Curriculum Cymreig
Learn and apply mathematics in the context of data from learners' own local community, from the local and national environment, and from current issues related to Wales


ESDGC
Celebrate, compare and appreciate differences and similarities between languages (cross-curricular)
Develop sensitivity towards different cultures and values
Appreciate the importance of languages in the global society of the twenty-first century and for the world of work
Access and work with authentic materials
Interact with native speakers and learners of the target language with recent and active experience of the language
Develop awareness of current events, news, people and issues in relation to the countries and communities of the target language
Geography
Intercultural understanding
Teaching and learning
ESDGC
Develop positive attitudes to speakers of different languages
Provide opportunities to make comparisons between different languages
Show that speakers of target language can come from a range of different ethnic backgrounds
Identify positive role models and personalities
Provide multilingual signs and notices valuing and reflecting languages in school
Invite speakers of other languages to provide taster lessons in their language for all learners
History
Modern foreign languages
Curriculum Cymreig
Appreciate and compare their own culture, language and community with those countries and communities of the target language
Study of a new language supports the development of linguistic skills which can enhance the learning of Welsh


ESDGC
Listen to and appraise music of various genres and styles, and from different periods and cultures; develop to consider music composed for different media and purpose
Consider techniques used in composition
Compare instruments from different cultures
Consider the sound/diversity of accents/language; develop to engage with equal opportunities issues (e.g. reggae), racism and prejudice
Explore how music has been used to explore personal identity, social problems, etc.
Modern foreign languages
History
Appraising
Music
Performing
ESDGC
Sing and play music from the past and present, from a range of traditions and cultures
Use as stimulus to consider issues such as discrimination (e.g. spirituals) or human rights themes
Religious education
Composing
Use a range of stimuli from different times and places
Explore sound sources used by different cultures
Curriculum Cymreig
Perform and listen to the music of Wales, from the past and present – this includes music from other traditions and cultures representing the communities of Wales


Physical education
ESDGC
Play different games/athletics showing similarities and differences across regions and countries
Conventions of fair play, equality and appropriate conduct in different sports using varied role models; explore cultural differences that emerge
Challenge stereotypes and dress codes (see health and safety issues)
Use team games, such as football, as a platform to discuss racism and social issues, such as respect
Competitive activities
Apply skills in familiar and unfamiliar environments, showing respect for environments beyond the local area
Focus on specialist activities, such as climbing or orienteering, used to promote awareness of natural environment and conservation reflecting learners' homelands
Geography
Adventurous activities
Health, fitness and well-being activities
Science
Social skills and team work for fair play and taking responsibility, e.g. rules linked to martial arts, Eastern culture
Knowledge of diet during different festivals (e.g. Ramadan) and how it affects exercise and involvement
Develop awareness of health and safety issues relating to cultural festivals and rituals that affect eating patterns, wearing of jewellery, etc.
Challenge stereotyping of dress code and expectations, e.g. gender – issues of modesty, need to respect culture without compromising health and safety
Religious education
Curriculum Cymreig
Art and design
Apply knowledge and understanding of the cultural characteristics of Wales through creative and adventurous activities, and the use of different musical and literacy stimuli to develop dance ideas
Creative activities
Music
Use movement from different cultures to communicate ideas, styles and feelings, and traditions of different cultural groups, e.g. choreography in gym/dance/swimming
Develop more complex choreography responding to stimulus that promotes understanding of cultures across Wales and the world


Religious education
Expressing personal responses
Appreciating, respecting and empathising with the viewpoints and beliefs of others
Sharing common beliefs, attitudes and values that support equality and community concerns
Responding positively to multicultural/multifaith Wales, Europe and the world
ESDGC
Engaging with fundamental questions
Exploring religious/cultural identity, belonging and purpose
Investigating religious/cultural ideas, values and beliefs
Reflecting on challenging questions concerned with universal values
ESDGC
Curriculum Cymreig
Appreciate the significance, value and impact of the rich Christian heritage and dynamic multifaith composition of Wales past and present
Learners are challenged to ask fundamental questions about meaning and the purpose of life, and the significance and impact of religion and religious thinking on twenty-first century society
The insight gained supports social cohesion, cultural/religious awareness and cooperation within society and individual communities
Exploring religious beliefs, teachings and practice(s)
Developing knowledge and understanding of Christianity and principal religions in the United Kingdom in an open manner
Considering the impact and influence of religion/culture on people's lives
Identifying unity and diversity within religions
Sharing a sense of community through home/community celebrations


Music
Sound – musical instruments from around the world
Cultural origins of different music/instruments
Building materials from around the world
Contribution of scientists from different ethnic and cultural groups
Universality of scientific methods
How things work
Physical education
Similarities and differences between food, diets, exercise, sleep patterns, etc. in different cultures
Conflicts in the natural world – competing resources
Human needs and human rights
Drugs grown/produced in different countries – any exploitation issues?
Independence and interdependence of organisms
ESDGC
Study of different energy resources in different countries in context of differing local needs
Energy
Science
Geography
Day length and impact on activity around the world
Materials produced in different countries, e.g. diamonds, rubber
Natural and manufactured materials and their uses for different purposes, e.g. wool, water, glass, paper, etc.
Care for the environment – responsibility, fairness, access, litter, vandalism, conflict, prejudice
Look at different issues of sustainability in different countries and economies
ESDGC
Use contexts that are relevant to learners' lives in Wales – the rich and varied environment around them gives the basis for fieldwork
Curriculum Cymreig
The sustainable Earth

Appendix 3

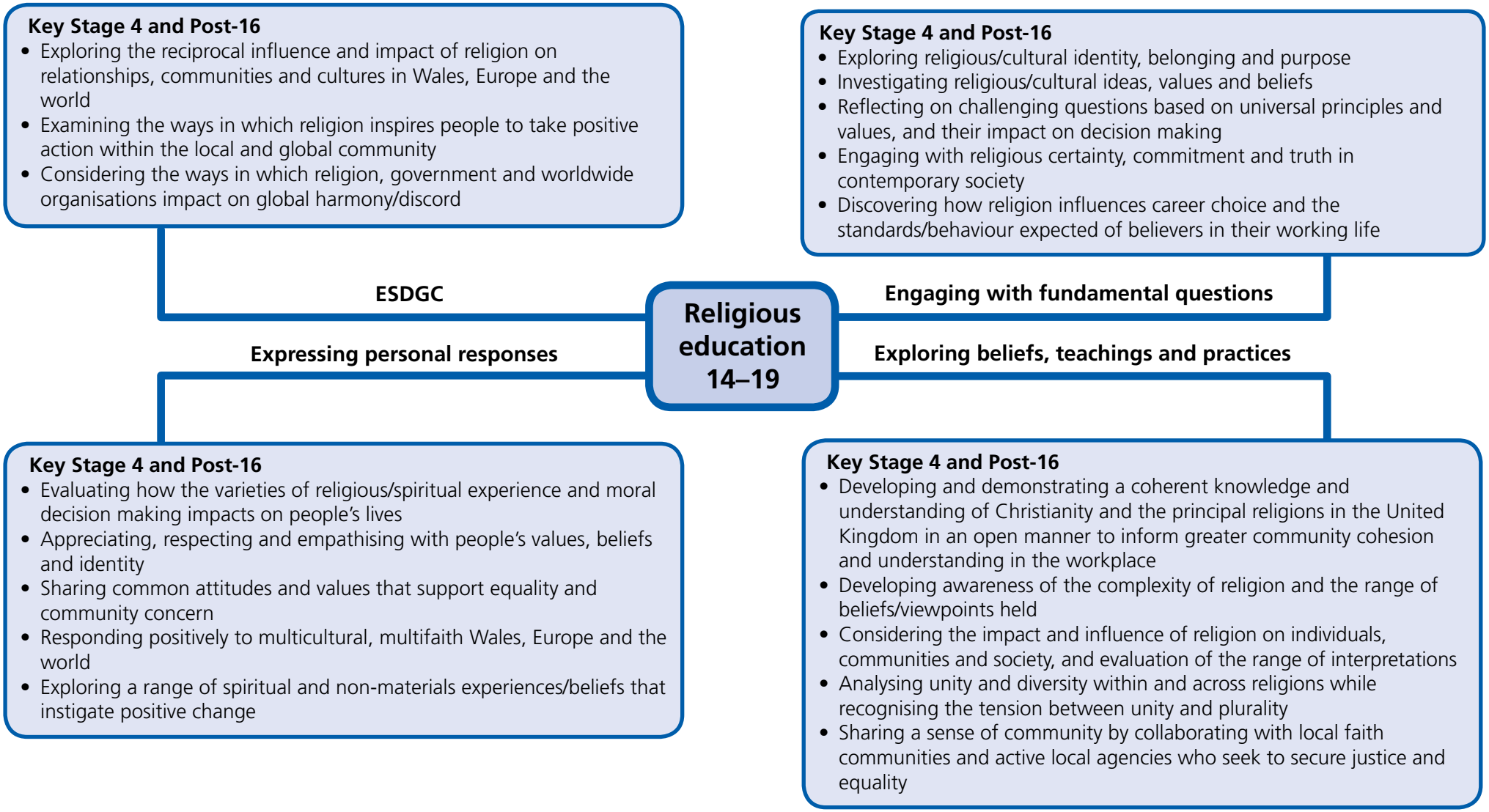
Opportunities in Learning Pathways 14–19

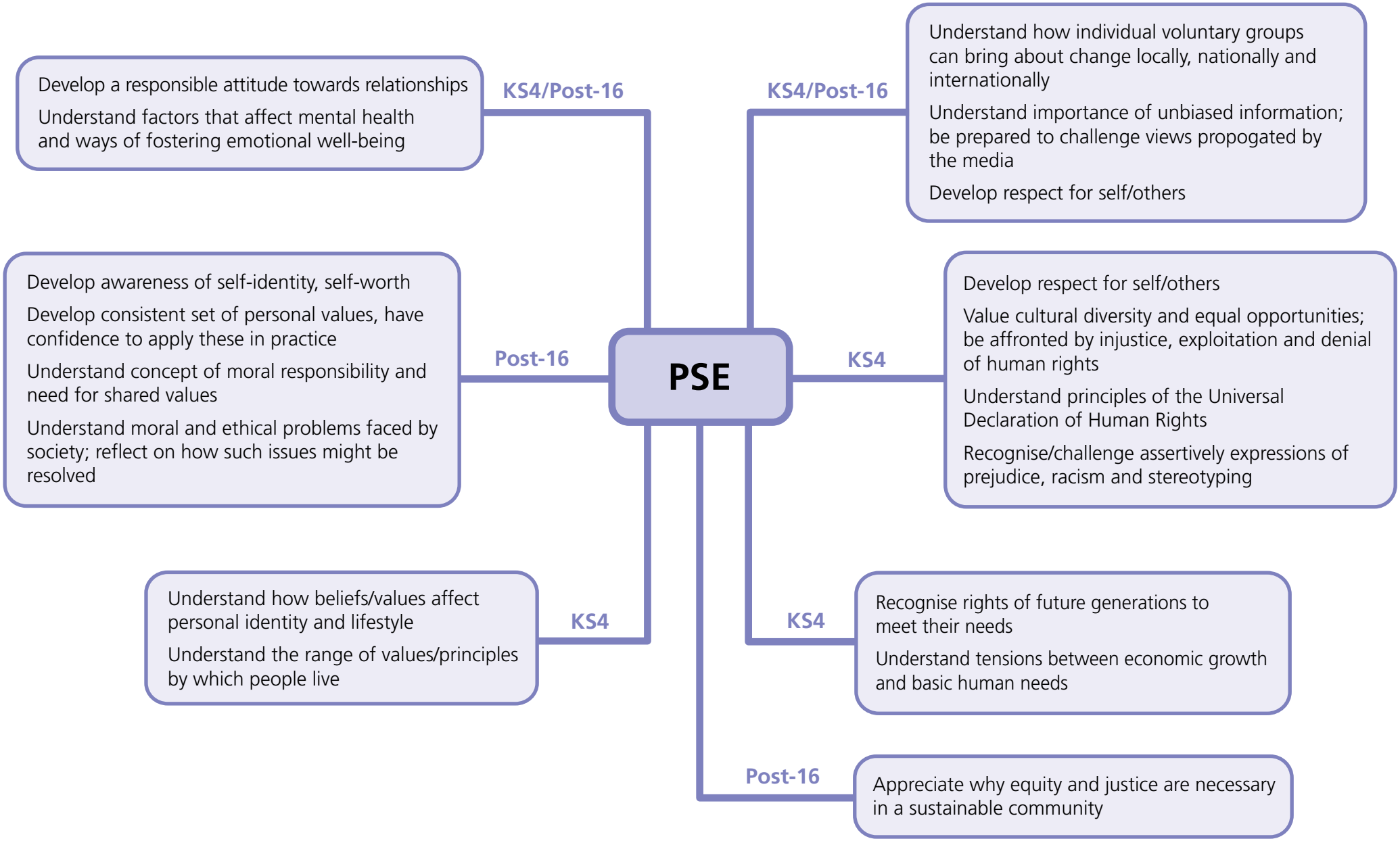
Opportunities to address race equality and diversity will occur within individual learning pathways. Although many subjects are not statutory at 14–19, many learners will be studying GCSE/GCE syllabi, several of which will provide opportunities to increase understanding of race equality and diversity issues. Through the 14–19 core, schools/learning providers can develop the skills, knowledge and understanding, attitudes and values outlined below – developing thinking (problem solving, improving own learning and performance, and working with others), developing communication, developing ICT and developing number; work-focused experiences; personal, social, sustainability and health matters; community participation; and cultural, sporting, aesthetic and creative opportunities. Some examples are provided below and opportunities in PSE for Key Stage 4 and Post-16 are shown in a separate mindmap.

Developing thinking (problem solving, improving own learning and performance, working with others)	**Developing communication** (communication)	**Developing ICT** (ICT)	**Developing number** (application of number)
Ask questions; find relevant information and ideas; use a variety of different methods to research and gain information; consider evidence; evaluate bias reliability, validity of information; form opinions by weighing up evidence; respond to others' views as well as to own work; link the learning to situations outside school; refine learning for future work.	Take part in discussions taking a range of roles; identify key messages; synthesise information; evaluate techniques, work and content of different texts/writers; make presentations with clear and logical written information; hold meetings; interview people from a variety of ethnic/linguistic/cultural backgrounds; carry out surveys and research key questions; deal with conflict; challenge others' views.	Apply technology to communicate effectively through e-mail, virtual learning environments, video conferencing; use and create websites and web-based information; work with partners across the globe; access questionnaires; make online surveys in order to gain further understanding of varying political, social, economic and cultural differences across Europe and make comparisons; use ICT to research; present information.	Find, explore and analyse data relevant to needs and the context of study, e.g. evidence of inequality in education, access to services, etc., by people from different ethnic/cultural backgrounds; make comparisons; describe results.

Wales, Europe and the World: A framework for 14 to 19 learners in Wales	Education for Sustainable Development and Global Citizenship: A Common Understanding for Schools	Careers and the world of work: A framework for 11 to 19-year-olds in Wales
Engage in debate about local, national and international political issues, including how they affect people in Wales.	**Choices and decisions** • Discuss global issues and current affairs. • Explore rights and responsibilities through the study of international human rights conventions. • Investigate how young people can influence political decisions. • Explore how pressure groups and the media influence public opinion. • Participate in debate, democratic elections and consultation processes. • Understand international governance, the UN and other bodies. • Understand the need for international cooperation. • Demonstrate active involvement in the community.	**Understanding the word of work** • Examine the implications of stereotyping in employment and training, recognising the benefits of a positive attitude to difference and diversity. • Discuss the benefits that diversity can bring to the work place and the disadvantages that can be created by stereotyping. • Understand responsibilities and rights as employees.

Opportunities to investigate issues and engage with organisations based in Wales that take action to enhance the lives of people and communities both here and across the world.	**Wealth and poverty** • Explore the relationship between wealth and poverty within and between societies. • Research and debate the role of international aid in meeting the basic needs of future generations. • Understand the tensions between economic growth, sustainable development and basic needs. • Question how individual actions might increase or decrease poverty. • Appreciate how equity and justice are necessary in a sustainable community.	
Engage in creative and/or sporting activities with both Welsh and international dimensions.	**Identity and culture** • Value equal opportunities. • Discuss how their own communities are enriched by diversity of cultures. • Explore the importance of language, beliefs and values in cultural identity. • Understand how cultural differences influence our view of nature, science and society. • Understand how ethical problems faced by society and individuals can be discussed and resolved.	


Key Stage 4 and Post-16
• Exploring the reciprocal influence and impact of religion on relationships, communities and cultures in Wales, Europe and the world
• Examining the ways in which religion inspires people to take positive action within the local and global community
• Considering the ways in which religion, government and worldwide organisations impact on global harmony/discord
ESDGC
Key Stage 4 and Post-16
• Exploring religious/cultural identity, belonging and purpose
• Investigating religious/cultural ideas, values and beliefs
• Reflecting on challenging questions based on universal principles and values, and their impact on decision making
• Engaging with religious certainty, commitment and truth in contemporary society
• Discovering how religion influences career choice and the standards/behaviour expected of believers in their working life
Engaging with fundamental questions
Religious education 14–19
Expressing personal responses
Exploring beliefs, teachings and practices
Key Stage 4 and Post-16
• Evaluating how the varieties of religious/spiritual experience and moral decision making impacts on people's lives
• Appreciating, respecting and empathising with people's values, beliefs and identity
• Sharing common attitudes and values that support equality and community concern
• Responding positively to multicultural, multifaith Wales, Europe and the world
• Exploring a range of spiritual and non-materials experiences/beliefs that instigate positive change
Key Stage 4 and Post-16
• Developing and demonstrating a coherent knowledge and understanding of Christianity and the principal religions in the United Kingdom in an open manner to inform greater community cohesion and understanding in the workplace
• Developing awareness of the complexity of religion and the range of beliefs/viewpoints held
• Considering the impact and influence of religion on individuals, communities and society, and evaluation of the range of interpretations
• Analysing unity and diversity within and across religions while recognising the tension between unity and plurality
• Sharing a sense of community by collaborating with local faith communities and active local agencies who seek to secure justice and equality


PSE
KS4/Post-16
Develop a responsible attitude towards relationships
Understand factors that affect mental health and ways of fostering emotional well-being
KS4/Post-16
Understand how individual voluntary groups can bring about change locally, nationally and internationally
Understand importance of unbiased information; be prepared to challenge views propogated by the media
Develop respect for self/others
Post-16
Develop awareness of self-identity, self-worth
Develop consistent set of personal values, have confidence to apply these in practice
Understand concept of moral responsibility and need for shared values
Understand moral and ethical problems faced by society; reflect on how such issues might be resolved
KS4
Develop respect for self/others
Value cultural diversity and equal opportunities; be affronted by injustice, exploitation and denial of human rights
Understand principles of the Universal Declaration of Human Rights
Recognise/challenge assertively expressions of prejudice, racism and stereotyping
KS4
Understand how beliefs/values affect personal identity and lifestyle
Understand the range of values/principles by which people live
KS4
Recognise rights of future generations to meet their needs
Understand tensions between economic growth and basic human needs
Post-16
Appreciate why equity and justice are necessary in a sustainable community

Appendix 4

Diversity in Foundation Phase settings/schools – a self-evaluation tool[17]

	Inadequate 1	2	Minimal 3	4	Good 5	6	Excellent 7
Ethnic diversity	Books, pictures, dolls and displays show no or very little evidence of ethnic diversity in our society or the wider world.	The children sometimes play with toys and artefacts from cultures other than the ethnic majority. Books, pictures, dolls and displays show people from a variety of ethnic groups even if the images are insensitive or stereotyped, e.g. other nationalities portrayed in national dress, African shown in traditional rural setting, black dolls with white physical features.	Children play with an extensive range of artefacts drawn from cultures other than the ethnic majority, e.g. dressing-up clothes used in dramatic play, cooking and eating utensils. Some images/activities have been developed to show the children that they have a great deal in common with people from other cultural groups, e.g. stress similarities rather than only the differences. Books, pictures, dolls and displays sometimes show people from a variety of ethnic groups in non-stereotypical roles, e.g. black and ethnic minority scientists, doctors, engineers portrayed. Staff intervene appropriately when prejudice is shown within the setting/school.	Staff actively draw attention to similarities and differences in things and people. A multicultural dimension is routinely woven into topic work and displays. Special activities are developed to understand difference based on race, e.g. paints are mixed to match skin tones to show the subtlety in difference. The children's attention is specifically drawn to books, pictures, dolls, etc. that show black and ethnic minority people in non-stereotyped roles, therefore communicating to children the normality of ethnic minority groups/families/individuals. Black and ethnic minority staff/volunteers routinely work with the children.	

	Inadequate 1	2	Minimal 3	4	Good 5	6	Excellent 7
Religious diversity	,		The children are introduced to some religious festivals and special cultural practices associated with a range of faiths and ethnic groups. Staff are aware of particular requirements for children from different faith backgrounds.	Children have access to key stories, events and artefacts from a range of faiths. Staff make provision for children from different faith backgrounds.		Children explore beliefs from a range of religions. They find out about people (special and ordinary) committed to religion – past and present. They are encouraged to ask puzzling questions about life and religion. The provision for children from all faith backgrounds in terms of diet, dress, religious worship, etc., is integral to all practice.	
Linguistic diversity	The children only hear and see English and Welsh used within the setting/school.		The setting/school has a multilingual 'welcome' sign in the entrance.	Staff know which languages are spoken by children and their families. Children have access to resources in a range of minority languages, e.g. alphabets, number charts, dual language storybooks and tapes.		Children's attention is specifically drawn to the range of languages spoken in the school and local community, e.g. through multilingual signs, labels, greetings and dual language storybooks. Staff actively promote the development of community languages, e.g. through grouping same language speakers, story tapes, sending dual language storybooks home.	

[17]Adapted from pages 119–121 of *Supporting Identity, Diversity and Language in the Early Years* by Iram Siraj-Blatchford and Priscilla Clarke (Open University Press, 2000)

Appendix 5
Assessing texts for use in schools[18]

Aspect Do the materials . . .	**Included in text? (Y/N)**	**Action needed to address**
Include examples/illustrations/etc., which will be familiar to different groups of learners?		
Include bias? If so, how can this be mediated and used to sensitise learners to such bias?		
Represent members of different minority groups?		
Reflect learners' daily lives in non-stereotypical ways?		
Include any pejorative or evaluative terms when describing people from different minority groups?		
Show men and women from different minority groups in a variety of different activities, roles, jobs, etc.?		
Contain hidden assumptions/attitudes? If so, how can these be used as the basis for critical analysis?		
Contain information/stories that highlight equality?		
Contain positive role models of ordinary men, women and children, as well as 'heroes'?		

[18] Adapted from *Intercultural Education in the Primary School* (National Council for Curriculum and Assessment, 2005)

Appendix 6

A framework to support the planning of language and communication across the curriculum[19]

Stage 1 – The main concept
What do we want learners to learn?

↓

Stage 2 – The key visuals and concrete referents
What can we use to visually illustrate the learning objective?
For example, tables, diagrams, objects, photographs, reference books, information grids, bilingual picture dictionaries.

↓

Stage 3 – The thinking skills
What kinds of thinking and language functions are involved in exploring and understanding this concept?
May involve describing, classifying, comparing, reasoning, suggesting and questioning.

↓

Stage 4 – The key reinforcing activities
What sort of activities will match the thinking involved?
For example, sorting picture cards into groups and giving reasons for the groupings.

↓

Stage 5 – Language needed to explore and express the concept (language learning objectives)
What key words and vocabulary do learners need?
What spoken language demands will there be?
What key grammatical structures do learners need to understand and use?
What listening tasks will there be?
What reading tasks will be included?
Are there any possible cultural barriers?
What written tasks might be relevant?

↓

Stage 6 – The consolidation activity
What activities will reinforce the new concept and allow practice in using the new language learned?
For example, information grids for practicing new vocabulary and sentence structures.

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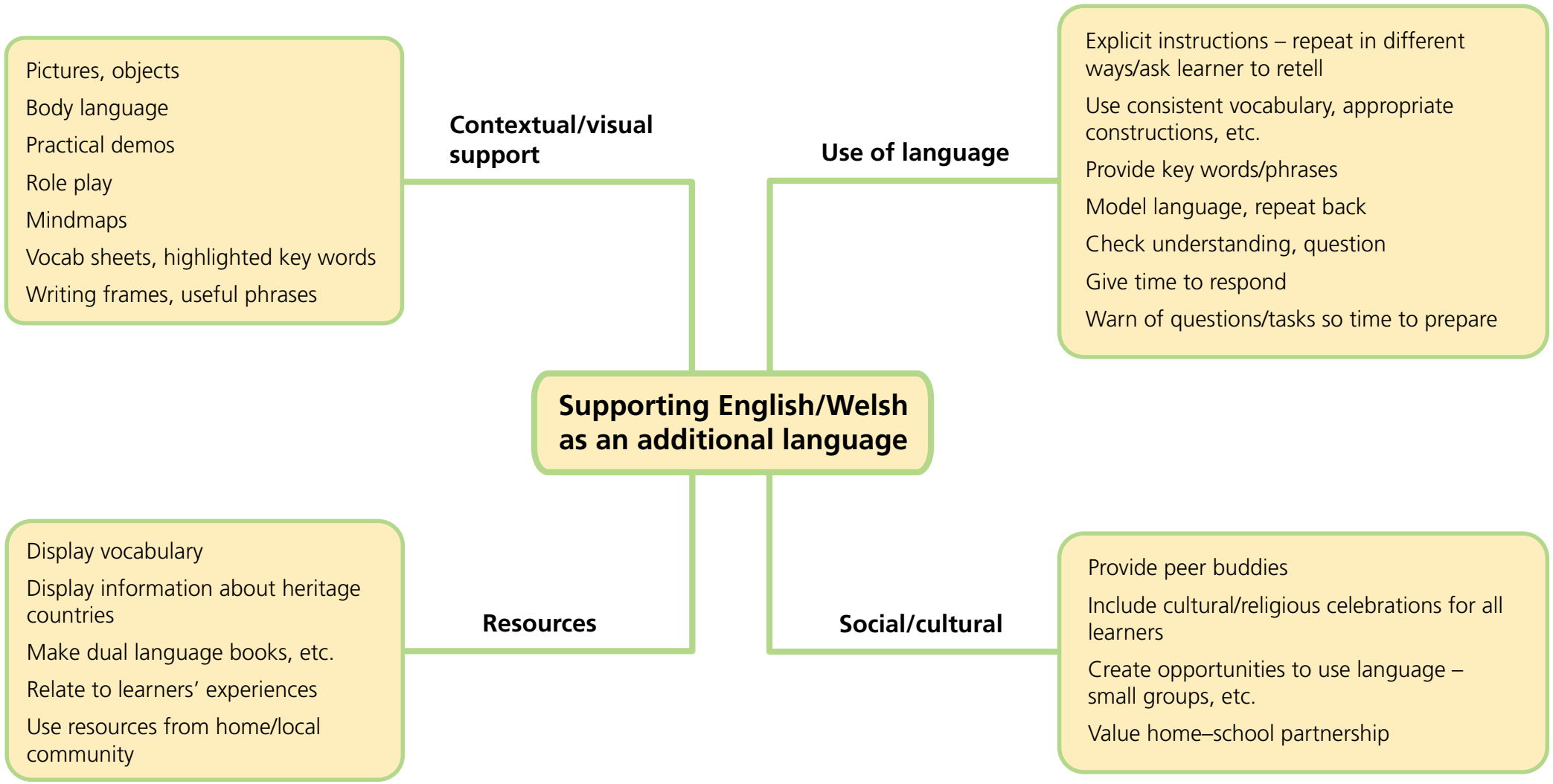
[19] With thanks to Swansea EMLA Service for the guidance on which this flow chart was based.

Appendix 7

Additional ideas for supporting learners for whom English/Welsh is an additional language



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