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NAOS: Use of popular culture in an inclusive classroom

Personal, Social, Health and Citizenship Education (PSHCE) as the mechanism for addressing diversity and enhancing teacher competence: A case study from the UK

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Table of Contents

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NAOS: Intellectual Output (O5) case studies

Countries face challenges in catering for the diverse needs of migrant students and narrowing the gaps in education outcomes between native students and immigrant students. (Inter)national evidence (OECD 2010 Reviews of Migrant Education) suggest that strategies to raise education outcomes for migrant students need to focus on school level and system level, such as:

- preparing school leaders and teachers to meet the needs of diverse student groups;
- increasing student opportunity to learn language (mother tongue as well as language of instruction) in regular school lessons;
- encouraging schools to build capacity in the area of dealing with diversity;
- making collaboration between school and community more effective.

The central topic in NAOS is professional capacity concerning dealing with diversity related to migration (in all its different forms). Professional capacity includes innovative forms of cooperation between educational professionals and other professionals dealing with children.

NAOS is complementary to the SIRIUS policy network carried out from 2012 - 2014. SIRIUS has promoted and enhanced knowledge transfer among stakeholders in order to improve the education of children and youngsters from migrant background. One of the focal points in SIRIUS was professional capacity. The difference between the SIRIUS activities in this area and the NAOS activities concern the specific focus on pre- and in-service modules for professional development as well as the inclusion of schools in the network.

One of the activities is running case studies (Intellectual Output O5) in three different non-NAOS countries with a focus on an inspiring approach, method or pedagogical act in teaching inclusion dealing with diversity.

This report reflects findings of a case study held in the East of England in the United Kingdom[1].

1. Introduction

In the UK, as in many other countries around the world, cultural, social and linguistic diversity presents an ongoing to challenge to everyday practices within schools. Not least, education systems have needed to adapt their curriculum to address ‘sensitive’ or ‘real-world’ issues that take into account diversity, racism, migration and linguistic and social change (Muller Mirza, Grossen, de Diesbach-Dolder, & Nicollin, 2014). On the whole, these kinds of discussions do not have a long history or legitimacy embedded within the standard curriculum, and diversity can be integrated into a number of subject

[1] This project has been funded with support from the European Commission. This publication [communication] reflects the views only of the author, and the Commission cannot be held responsible for any use which may be made of the information contained therein.

disciplines. Most importantly, sensitive discussions about diversity can have deep emotional resonance for students and teachers (as well as parents) and therefore, can be heated and contentious.

This report focuses on a specific mechanism within the UK curriculum for engaging in discussions about diversity; Personal Social Health education (PSHE), recently renamed Personal Social Health and Citizenship Education (PSHCE). This is a school subject through which *"pupils develop the knowledge, skills and attributes they need to keep themselves healthy and safe, and prepare for life and work in modern Britain"* (PSHE Association website). More specifically, our remit was to explore the use of popular culture for the teaching of cultural awareness, and in essence, use this information for looking at the role of the teacher and teacher competencies in a diverse school. Popular culture has long been used as a pedagogical tool, and media is deeply embedded in our everyday worlds. As Tisdell and Thompson (2007) state, popular culture often unconsciously teaches us about 'others'. As such, popular culture is a potential resource for use in classrooms to teach about topical or sensitive issues around diversity.

This small case study took place in a secondary school in a medium-sized town in the East of England. The school was situated on the edge of a highly diverse estate in the town. Data were collected from the Deputy Headteacher and the Head of PSHCE via one-to-one interviews. A focus group was conducted with a group of young people, aged between 12-18 years, who make up the student council. It is worth noting at this juncture that those we spoke to, used the terms PSHCE and PSHE and citizenship interchangeably. Also, within the school this form of teaching was conducted through, what the school called, Essential Life Skills (ELS).

2. Teaching diversity through 'Personal, Social, Health and Citizenship Education' (PSHCE)

The place of PSHE and citizenship in schools has been debated widely and central government policy has shifted from the subject almost becoming statutory in 2010, towards an almost entirely devolved school-led, 'schools know best' approach under the coalition government (Wolstenholme & Willis, 2016). Therefore, PSHE education currently remains a non-statutory subject. However, section 2.5 of the National Curriculum states that: 'All schools should make provision for personal, social, health and economic education (PSHE), drawing on good practice' (Department for Education Guidance for PSHE education, Sept 2013). The onus on schools is 'flexible' in that whilst not statutory, they should be engaging with some form of PSHE education as it contributes to statutory duties outlined in the Education Act 2002 and the Academies Act 2010 to provide a balanced and broadly-based curriculum. In addition, it is important that schools demonstrate their commitment to PSHCE because it is essential to Ofsted[2] judgements, particularly in the areas of safeguarding, personal development, behaviour and welfare, as well as leadership and management. However, schools

[2] Ofsted stands for the Office for Standards in Education, Children's Services and Skills. They are the body that inspects and regulates services providing education and skills

ultimately take a discretionary approach to deciding the 'place' of PSHCE in their own school context.

Wolstenholme and Willis (2016) study of schools in one local authority area in the north of England, explores the extent to which the status and provision of PSHE in schools has altered under the coalition government of 2010 to 2015. Overall, they found that:

1. PSHE is very much still valued by the stakeholders interviewed and by those teaching the subject in schools, particularly in relation to pupil wellbeing. However, the authors also found that the provision of PSHE in schools appears to be decreasing, particularly for older year groups.
2. PSHE leads were finding it harder to retain their PSHE teaching time and expressed concerns for the future of the subject if particular individuals who drive the subject forward, were no longer at the school.
3. Teachers widely felt that PSHE was not supported or prioritised at a governmental level, and this was listed as a hindrance to teaching the subject. An absence of national teacher training, a lack of quality assured teaching materials, a shortage of time available in the curriculum and the continuing pressure to achieve relatively narrow academic outcomes within schools, were cited as factors associated with its minimal space.

Although specific to one authority in the North of England, (Wolstenholme & Willis, 2016) study suggests that there is a declining presence of PSHCE as a result of government policy. This raises important wider research questions beyond the scope of this small scale study, to further understand how these shifts impact on the place of 'diversity' in lessons. Furthermore, such shifts are of heightened importance in 'superdiverse' areas (Vertovec, 2007) - the authors found that PSHE was an important subject area in ensuring that the needs of each pupil were being appropriately met, particularly in areas with high ethnic and cultural diversity.

The celebration of diversity and tackling racism are areas commonly addressed in PSHCE, and can be addressed in other subject areas including Religious Education, Spiritual Moral Social and Cultural (SMSC) education and Citizenship (Wolstenholme & Willis, 2016). For instance, PSHE lessons can be based on community cohesion and tackle extremist views and but also come back to celebrating diversity within the school. There are a number of resources available to teachers. The PSHE Association's website provides access to a programme of study for key stages 1-5 (pupils of compulsory school age) which aim to develop skills and attributes such as "resilience, self-esteem, risk-management, teamworking and critical thinking in the context of learning grouped into three core themes: health and wellbeing, relationships and living in the wider world (including economic wellbeing and aspects of careers education)". Online resources available for teachers for addressing diversity in their teaching

include: Times Educational Supplement[3], BBC Bitesize[4], Citizenship Resources[5], Equality and Human Rights commission[6].

Racism remains an important problem in UK schools (Pearce, 2014)[7], and given the changing landscape characterized by increasing anti-Muslim and anti-immigration post Brexit sentiments (Burnett, 2017; Hoque, 2015), the role that schools have in tackling negative attitudes and addressing diversity remain ever more crucial. However, as Vincent et al (2016) crucially point out, recently, PSHE has been understood as "*a potential vehicle through which to prevent the dissemination of 'extremist' religious and political views in schools, and to promote 'fundamental British values'" (Department for Education 2014)* and *"a baggy curricula 'hold-all' for topics that do not fit within the formal, assessed curriculum"* (p484). Therefore, schools are now tasked with managing the 'good' or positive aspects of living with diversity (Race, 2011), but also its 'bad' or dangerous diversity, by spotting potential 'extremists' and teaching students 'British' values within non-mandatory spaces such as PSHCE (Revell & Bryan, 2016).

3. Contextualising schools' management of diversity

Given the limited national policy to support teachers on PSHE, the role of the schools' approaches and individual teachers are crucial in our understanding of how diversity is approached and 'managed' in schools. Teaching around issues of diversity is challenging because there is a high potential for a clash of personal values and experiences (Kirk & Durant, 2010). There is a dearth of research that explore the specific area of PSHCE and diversity, but a handful of studies provide some understanding at a case study level.

Vincent, Neal, and Iqbal (2016) explored ethnically diverse friendships amongst primary school children, and demonstrate how PSHE lessons, and in particular Social and Emotional learning (SEL) which form part of PSHE, are being taught in a piecemeal fashion[8]. Given the precarious position of PSHCE, the lens developed by Ball, Maguire, and Braun (2012) to demonstrate how school policy is 'enacted' by staff was drawn on. Policy 'enactment' helps explain how subjects such as PSHE will be carried out differently according to specific institutional contexts and may reflect reactive and proactive strategies (e.g. having a named policy on PSHE). In one of their case study schools, the curriculum content of PSHE was set out explicitly, adhering closely to the programmes offered by the PSHE Association. The school referenced the importance of respecting difference, and commenting that through the curriculum, pupils *'learn to*

[3] https://www.tes.com/articles/tes-teaching-resources-diversity-classroom

[4] BBC http://www.bbc.co.uk/education/topics/z8dj6sg/resources/1

[5] https://citizenshipresources.aqa.org.uk/diversity

[6] https://www.equalityhumanrights.com/en/lesson-plan-ideas

[7] In 2012 the number of racist incidents logged by schools rose steadily between 2007 and 2010. In the same year, the Coalition Government removed the obligation for schools to keep records (BBC 2012).

understand and respect common humanity, diversity and differences so that they go on to form effective, fulfilling relationships that are an essential part of life and learning' (p486). The authors argue that such texts can play a role in demonstrating that a requirement for policy in this area has been met, without changing practice.

It is noteworthy that research on trainee teachers suggests that a significant number do not feel prepared to 'teach' or deal with diversity and racism. This is unsurprising given that there is less done in Initial Teacher Education (ITE) now on 'race' and racism than there was in the 1980s (Lander, 2014). The effects of such minimal content on 'race' in ITE is reflected in the results of a survey of newly qualified teachers (NQTs). Only just over half (54%) felt well prepared or very well prepared to teach pupils from minority ethnic backgrounds (DFE 2012). In historic support of this finding, Wilkin's (2006) quantitative study of PGCE student teachers (n=418) found that the vast majority were convinced of the importance of education in fostering civic virtues of tolerance and respect for all sections of society but were anxious about how to incorporate these issues into their teaching, with many students feeling that their training has left them unprepared for enhancing citizenship awareness in schools.

However, there has been a significant shift in the diversity landscape within education from celebrating multiculturalism and diversity towards diversity discourses that resonate strongly with assimilation and integration (McGhee, 2008). The shift towards assimilationist and integration policies since the mid-1990s stems from the significant widespread political backlash against multiculturalism in Western countries, which has been in part blamed for promoting self-segregation through its celebration of diverse cultures, and encouraging separatism rather than shared national identities. Official state discourse posits multiculturalism as perpetuating a lack of integration and ethnic minority people living parallel, rather than shared lives (Kundnani, 2012; Kymlicka, 2012; Modood, 2005), and for fostering diversity that is out of control (Lentin & Titley, 2012). This current era is defined by a set of interventions to tackle separatism and de-emphasises respect for diversity in favour of shared values.

Within education, under the New Labour government (1997-2010), Citizenship studies, constructed as a way to promote community cohesion, was introduced to the curriculum in 2002 (Simon, 2005). Citizenship studies sets out to address issues of rights and responsibilities, and foster feelings of inclusion and belonging to a common sense of 'Britishness'. Such rebalancing activities have gained added momentum under the Conservative and previous Coalition government. In addition, as Maylor (2010, 2016) highlights, in 2012, the then UK Coalition government emphasised teachers playing a role in promoting British values in English schools (DfE, Revised Teaching Standards, 2012), placing teachers at the forefront of navigating the conflictual and shifting terrain of diversity management.

Managing the potentially conflictual terrain within the classroom is not without its challenges. Kirk and Durant (2010), for example, talk about Kairos moments, which is that time when teachers are called upon to respond 'creatively' and at a distance from their own judgements. In terms of the students, this also involves attempting to help them question their underlying preferences and viewpoints. Equally though, a sociocultural perspective would suggest that learning, cognition and understanding are strongly tied with emotion (Muller Mirza, 2011) and that this applies to both the pupils and the teachers. Warren (2014) suggests, for example, that perspective taking

qualities related to empathy, or ‘imagining the other’ are crucial components for teacher competency in diverse settings.

In this report we sought the perspectives of two teachers and a small group of pupils within a culturally diverse school on: i) the vision or ethos of the school in terms of issues of diversity; ii) the ways in which diversity is reflected in teaching, planning and curriculum development and iii) diversity at the level of student relationships in the classroom. Our wider remit to look at the use of popular culture for exploring diversity led us to focus on Personal, Social, Health and Citizenship Education.

4. Methodology

This small case study project took place in a secondary school (ages 11-18 years) situated in a medium-sized town in the East of England. This was a qualitative study involving semi-structured interviews with two teachers, and a focus group with a large group of young people that was inclusive of a 'lesson-plan' task. Before describing the design and participants in more depth, it is worth giving some information about the local context surrounding the school.

4.1. The local context: Borough level

The borough in which the UK case study school is situated is one of the most ethnically diverse authorities in the East of England, with up to 100 different ethnic groups living within its boundaries. The last census in 2011 indicated that 28.5% of the Borough's population was from Black and Minority Ethnic (BME) groups. In particular, the Borough has higher proportions of Asian and Other White groups (including large Italian and Polish communities).

The main BME groups in the Borough are' White Other' and Indian, with substantial Black Caribbean, Black African, Pakistani, and Bangladeshi populations. The Borough's BME population increased by 16,400 between 2001 and 2011, from 19.2% to 28.5% of the total population. Much of the increase has been attributed to the in-migration from the EU Accession countries (e.g. Poland and Lithuania), and also significant new migrant communities including Afghanistan and Zimbabwe.

4.2 The school's locality: Parish level

The case study school is situated in a small parish, with a population of 2,070, with one of the highest levels of non-White British residents of all parishes in the county (23%). The ethnic composition in the parish was largely reflective of the wider borough's ethnic profile:

Table 1: Case Study Local area ethnic population

Ethnic group	Case study: Parish level	Wider Borough
White British	77	71.5
White Other	7	9.1
Mixed/Multiple	3	3.4
Asian/Asian British	10	11.4
Black/Black British	2	2.9
Other	1	0.9

Source: Census 2011, Office for National Statistics

The top three countries of birth, excluding the UK, were India (3%); Italy (1%) and Ireland (1%), and the main languages spoken excluding English are: Panjabi (1%), Bengali (0.5%) and Polish (0.5%).

4.3 The school

The school is a co-educational (mixed sex) state secondary school, which, at the time of data collection, had 683 pupils on roll. The school is smaller than the average-sized secondary school in the UK, and is part of a 'Campus Trust' made up of other educational establishments in the local area including a primary school, and a unit for elective home-educating families.

A higher than average proportion of pupils are from minority ethnic groups whose first language is other than English. Of the 683 pupils, 38 of these had arrived from another country in the current academic year. Table 2 shows the school's breakdown by ethnicity against the figures for the state schools in the wider borough (e.g. municipality):

Table 2. Ethnic breakdown by case school and borough[9]

Broad ethnic category	Case study school by Numbers	Case study school by Percentage	Wider borough by Numbers	Wider borough by Percentage
White (British; Irish; Traveller Irish and any other)	264	38.7	9886	71.7
Mixed (White/Black Caribeean; White/Black African; White/Asian; and any other)	53	7.8	1114	8.1
Asian (Indian; Pakistani; Bangladeshi; any other)	294	42.0	1794	13.0
Chinese	2	0.3	31	0.2
Other ethnic group	9	1.3	141	1.0
Unclassified	11	1.6	102	0.7

Out of the 683 pupils, the largest categories by religion are Muslim (N=279), Christian (N=189) and No Religion (N=195). The school had taken explicit and direct action to improve the support and wellbeing of minority ethnic pupils in the school and they are now making good progress across all subjects. In terms of socio-economic status, the proportion of pupils supported by the pupil premium is above average[10].

4.4. Data collection

[9] These figures only represent pupils aged between 11-16. They do not include data from the Sixth Form (16-18 years)

[10] The pupil premium is additional funding for those pupils known to be eligible for free school meals and children who are looked after by the local authority.

Case studies are a useful approach to studying real-life contexts (Yin, 2009), and can focus on a specific setting (e.g. a school, or workplace) (Thomas, 2011b). Overall, they tend to be characterized by a commitment to studying the complexity of specific contexts and situations, provide rich and in-depth data on particularities and allow attention to subtlety and complexity of the case in its own right, incorporating a number of methods (Bassey, 1999; Johansson, 2003). The school for the UK case study was selected predominantly because of its diverse pupil population, but also because of its known engagement with issues of ethnic difference and positive relations. Access was negotiated via the UK project manager's contact in the school.

The case study was conducted over a period of 4 months from the point of access to completion of fieldwork, and consisted of:

- 1 in-depth semi structured interview with the Deputy Headteacher (November 2016): this interview explored the school's wider approach to diversity through its ethos, staff structure, teacher training, and where 'diversity' is addressed (e.g. the curriculum, non-statutory subjects);
- 1 in-depth semi-structured interview with the Head of PSHE, Citizenship and Religious studies (March 2017): this interview explored the teacher's role in delivering sessions on diversity issues, examples of good practice and improvements;
- 1 Focus group with a group of pupils aged between 12-18 years of age (April 2017)

The interview schedules with the two teachers covered the same broad themes: i) the vision or ethos of the school in terms of issues of diversity; ii) the ways in which diversity is reflected in teaching, planning and curriculum development and iii) diversity at the level of student relationships and the classroom[11].

The initial aim within the project had been to conduct some classroom observations of a lesson where popular culture was used, which would then be followed up with a focus group with some young people. However, the timing of the data collection did not fall at a time in the PSCHE curriculum delivery when this was possible. Instead, a focus group was conducted which consisted of two parts. The first part involved asking five broad questions exploring the groups' understandings of diversity, how diversity features as part of their school life, lessons where diversity is raised and their views on what the teacher can do to help with discussions about diversity. We began this part of the focus group by asking them to talk in groups about what diversity meant to them. They then posted their comments onto an online learning platform called Padlet, where the whole group could see the answers. The second part of the focus group involved a task where the pupils were asked to imagine that they were a teacher and they needed to put together a lesson using popular culture to explore an aspect of diversity. They were asked to develop a topic, list 3 potential questions or issues to discuss, 3 activities the teacher could do and 5 ways the teacher could manage the situation if the discussion became heated or contentious.

Although small scale, the multiple perspectives from some staff and students have been sought in an attempt to reflect multiple voices, their perspectives of social truths, as well

[11] Interview schedules can be found in the appendix

as any conflicts between accounts, and alternative interpretations in the school's context (Bassey 1999). In addition, despite the specificity of the case and the school's positive approach to diversity we hope that this case study generates 'exemplary' or more nuanced knowledge, and generates rich in-depth data on 'what can work' (Thomas, 2011a).

4.5. The Participants

Data was collected from the Deputy Head teacher, the Head of Religious Studies, PSHE and citizenship, and a group of pupils who were part of the student forum.

The Deputy Headteacher, who we have called Olivia, was responsible for curriculum and achievement and the quality of teaching, learning and assessment, including reporting to parents. She has been at the school for thirteen years, where previous roles had included responsibility for Trainee teachers and Newly Qualified Teachers, Professional development coordinator (within the school), as well as Head of Faculty (Expressive Arts) and Head of Year. Prior to coming to the school she had worked in predominantly white schools, but grew up in a multi-cultural town.

The Head of Religious Studies, PSHE and citizenship, who we have named Michael, had responsibility for overseeing religious studies and the citizenship programme. Michael had worked at the school for five years at the time of interview and prior to coming to the school had worked in predominantly White schools. As someone with two Masters degrees, one of which was in Citizenship education, he regularly delivered training to early career teachers within the school.

The Focus Group was conducted with 14 young people who were all part of the student forum. The student forum are pupil representatives who meet every other week to discuss matters that might concern the student body. The group is made up of two pupils from each year group (one boy and one girl) from the ages of 11-18 years old. These are highly actively involved pupils who are used to vocalising their opinions on a range of matters. Of the 14 students that participated, eight were of South Asian origin, having self-identified as Pakistani, Bengali, British Pakistani and British Bengali; 2 self-identified as White British, one as White Other, and one student did not respond[12].

4.6 Analysing the data

The interviews and focus groups were transcribed verbatim by a professional transcriber. The transcripts were then analysed by the research team using thematic analysis, drawing out themes through a deductive and inductive approach, in accordance with the original interview and focus group questions and emerging themes at the 'latent' level (Braun & Clarke, 2014).

Ethics approval was sought and granted via the UCL Institute of Education's ethics committee.

[12] A table with further details of the students' characteristics by age, ethnicity, religion and languages spoken can be found in the appendix,

5. Findings from teacher interviews

5.1 Analysis of Deputy Head teacher interview

5.1.1 Embedding diversity in the school ethos: respect for difference, and difference as 'positive'

The Deputy Head Teacher spoke extensively about the way in which the school's ethos was rooted in 'celebrating' difference, being part of a global society, and in positive relationships with one another, both between students and students and staff:

> *We from when I started it's very much been about celebrating diversity and celebrating our difference. And we have lots of difference within the school, and that's the vision basically, that we are part of a global society. It's much, very much in, you'll see it on our website and on our policy documents; it's about preparing students for a global society and for the different people that you come across and have to work with. And so a lot of what we do, is about...building relationships. Because if the relationships are right then the celebration of difference prepares you for a global society more.*

A number of interesting points are raised within this quote. The first is the recognition of the 'differences within difference' (Berg & Sigona, 2013) across the school body. The second, is the evident way that recognition of diversity is embedded in the school from the very top of senior leadership and governance, through the school's vision and policy documentation. Another salient point of note, is the sense of 'future-proofing' the children for living and working in a society that is diverse.

The wider ethos of the school as a 'family' was seen as fundamental to promoting an inclusive environment in which diversity and respect were embedded:

> *is it has become written into what we do, our policies and (inaudible)...So it's in here; nurturing and inclusive relationships, values of equality and respect are at the heart of our Trust family.*

The effects of the school's approach towards diversity and ethos were viewed positively by the Deputy Head. She reported that there was more mixing now, whereas when she first joined, the students would stay in their ethnic groups. She explained this change had come about because of the school being:

> *…explicit about it (diversity) being something that we celebrate. We're saying, this is what we are, this is what you get and we're proud of it – which brings people who share that sort of thing to the school. So I think that, that's probably...the key thing. …inclusion has always been one of the core values....it's explicitly been ever since I've been here; inclusion, personalisation – they're two of our core values. And I think that says something about a school. You don't get that many schools, when you look at the core values, where personalisation and inclusion are both in there, in their core values.*

Diversity was seen by the Deputy Head as a unique selling point of the school, a positive feature that was branded on the school's website. As a result, parents that opted to send their children to the school were aware that they would be in a multicultural, multi-ethnic environment, and as such, more likely to be invested in the positives of diversity:

> *…you know when you send your children to this school that they will be mixing with people from all different races, creeds, religious backgrounds... So it's almost a unique selling point. So turning it from something that could be a problem to some into something that is of benefit to the school, students and staff that work here*

Staff were also invited to input towards revisions on the school's mission statement, which is shortly due to be revised as the school is investigating becoming an academy with the Royal Society of Arts.

5.1.2 The statutory context and a shifting educational landscape: funding, teachers and diversity roles

Olivia talked about how teachers must meet statutory Teachers' Standards[13] that should also be evidenced during their appraisal[14]. This involves demonstrating treating students with dignity, building relationships, mutual respect, safeguarding and tolerance. However, the development of the Teaching Standards document has a history of controversy. The standards are highly linked to pay and some have argued, focus too heavily on what teachers do, rather than how they think or what attitudes they hold (Evans, 2011). Others have suggested that the Teachers' Standards is too closely linked to the Governments' Prevent Strategy[15] by encouraging schools to propose 'British values' whilst looking out for radicalization (Bryan, 2012).

The school did not have specific roles that were allocated to 'managing' or championing diversity. This marks a shift from previous eras in the British multicultural education landscape when staff were employed to explicitly respond to the diverse needs of black and minority ethnic students (Race, 2011; Rattansi, 2011), as Ethnic Minority Achievement Officers and International Student Coordinators (Meetoo, 2016). The current wider context in which funding has been cut for delivering specific interventions for black minority ethnic and migrant pupils was evident in the Deputy Head's response to how diversity is managed. In particular, funding for specific groups had been at the forefront of changes:

> *…financially money was cut. When I first started here we had two family support workers. So we had one who was working with Bangladeshi families, one who was working with Pakistani families. …but one of the first things to go when the money went were those two posts. I think those roles could have developed into something*

[13] https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/283566/Teachers_standard_information.pdf

[14] Statutory teacher standards do not apply to academies, free schools and private fee paying schools.

[15] https://www.gov.uk/government/publications/2010-to-2015-government-policy-counter-terrorism/2010-to-2015-government-policy-counter-terrorism

different. They weren't being as effective as we wanted them to be, but they could have become something different. And I remember feeling at the time that as a school where actually one of the biggest barriers to students learning is the language, because of not having access to as much of the elaborate language at home…And I thought it was absolutely mental that that funding was going to be taken away and therefore we couldn't have that support for families. And that shrinking of budgets has continued. There is no spare money to set up a sort of exciting project. You've got to try and do it within existing quite constrained...structures....you do have to prioritise where your resources go, which is why we have a full-time EAL coordinator.

The full time English as an Additional Language (EAL) coordinator had an integrated presence in the school where she would train other staff on relevant issues for students with EAL:

> *....her particular work is with students who arrive to us with little English. But she coordinates also staff training across teachers at how to support students with those language needs within your lesson...once they've got to a point and they're in your lessons. So she has that specific role and it's 100% of her job. She …provides a language support in small group settings and things like that for those students that need it.*

It is noteworthy that EAL teachers are not found in all schools in the UK. Schools decide how they use their budgets to respond to the specific needs of their students. For instance, if only a handful of pupils require language support, it is likely that this would be provided the school's Special Education Needs Department. Other roles within the school that implicitly responded to black, minority ethnic and migrant students included an attendance officer who worked with families, and the Assistant Head Teacher who worked on promoting Inclusion[16] as the Special Educational Needs Coordinator. The Deputy Head Teacher also reported that the school's Principal (Head) has done a lot of work on embracing diversity. For instance, an external organisation has been brought into the school to provide a 'quiz' for staff on diversity:

> *…he (the principal) introduced a training and it was an embracing diversity booklet done through...it was called Grass Roots Organisation and it was a booklet that you had to read and...You had 12 questions and you had to get them right. And you could pass with 11 …And then it went online, so the second time I did it and refreshed...it was updated legislation and bits and pieces in it...that and then all the staff did that again….(but) it's been phased out. So this training that we were doing is now not being done...Just because that organisation is not going to be doing it any more. It might be funding, I'm not sure.*

5.1.3 Diversity in the curriculum: Where is there room for diversity?

In the UK, it is not mandatory for diversity issues be part of the curriculum. Diversity is a discretionary part of the statutory curriculum and when it does feature, is part of the soft curriculum. When asked where issues of diversity were addressed explicitly with

[16] Inclusion refers to allowing every child to learn.

students, such as challenging stereotypes and exploring prejudice, the Deputy Head responded:

> *that happens in citizenship and it happens in RE [Religious Education]....it becomes part of an explicit practice...*[17]

Diversity in the school was not 'explicitly' discussed or taught:

> *…We talk about healthy relationships and we talk about understanding the perspectives of others in citizenship. We learn about other people in RE, other people's views and faiths in RE…for example you'd look at euthanasia; what does Islam say about euthanasia, what does Christianity say about euthanasia, what do I think about euthanasia?...we don't have, here's a diversity lesson; it's not something that we do. I don't know how it would look...if I'm honest. We draw on our...school community to exemplify the things that we're talking about*

Previously, the non-statutory subject of Personal, Health, Social and Citizenship Education (PSHCE) would have been a subject in which diversity related issues, including stereotypes, could be addressed. However, changes introduced by the Conservative government have further destabilised the subject's earmarked space in favour of narrowing of curriculum solely towards academic performance. As the Deputy Head explained:

> *what's happened with a Govian*[18] *curriculum is that you have got schools who are narrowing their curriculum, you've got reformed subjects, which require more curriculum time to teach them and much more assessment time in order to assess them. Therefore schools are making decisions where they are squeezing out anything non examined, and using all of that time to focus on teaching subjects that have exam results at the end. Now the government, started to realise that that was happening and then, decided, actually no, we need to...OFSTED inspectors…they need to really check that PSHCE is taking place in schools, because actually that was the first thing to be squeezed.*

Schools are now having to navigate teaching diversity amidst government changes in the curriculum that have reverted to teaching 'British' values and traditions through teaching materials, and this school was no exception. The Deputy Head reported how diversity was being 'stifled' through the changing curriculum:

> *Subject specific we're saying, aren't we, yeah, when you look at, when you look at English literature and the books that are now part of...the reform...we're not even allowed to teach Of Mice and Men any more. So it's, yes, it's very much brought the focus back to here and...back in the day... The intention...if we go back to British values, is about, everybody who lives here gaining an understanding of what it, where this country comes from. That's the intention. The outcome is that it reduces the focus and learning about other places and other, literature.*

[17] Whilst Religious Education (RE) is part of core curriculum, it is not a subject that has to be examined.
[18] Michael Gove is the previous Conservative Minister for Education

The school attempted to counter this wider policy for retracting or 'stifling' diversity in the curriculum by developing alternative and imaginative ways to incorporate content that encompassed diversity, and included the exploration of students' communities and identities. This was done by introducing a creative curriculum which revolved around topic themes. In the quote below Olivia discusses a topic theme called Tales of the Riverbank. This topic could then be linked with a number of curriculum subjects and also facilitated exploring the local community:

> *...we've got Tales of the Riverbank; what that allows for us is to explore our local context and to bring it to our community you know. And there are very simple things like go for a walk, go and visit the river...those sorts of things that allows us to, build it there from a curriculum perspective. And there's an identity project. Everybody talks and thinks about their own identity and their own place in the community.*

Further, Citizenship, which used to be delivered to the whole school had been recently re-introduced to the school in the form of 'Essential Life Skills (ELS)', a subject particular to this school. ELS took up a half hour everyday lesson for the whole school:

> *And the things that we have in that, that go across all year groups from Year 7 all the way up to Year 13, age appropriate...are, we have citizenship, health and wellbeing. We've got computing. Careers and employability and relationships – and it is actually sex and relationships education that they do. It's quite important to get your team right...who delivers them.*

The various areas of ELS were meant to be delivered by specific teachers who had their areas of 'expertise' that shaped the delivery of the lessons and were responsible for planning its content (e.g. citizenship). Although, we got the impression from the students that this was not always the case. Further, amidst the political context driving the curriculum, ELS was identified by the Deputy Head as the key area in which they now taught diversity, through healthy relationships:

> *I suppose when you're thinking about where are we teaching explicitly about diversity; we are doing it through relationships and citizenship here at this school. So we are actually teaching...working with kids to talk about and discuss how you have healthy relationships with people….*

Olivia also reported on the school's approach to planning teaching, which included the inclusion of diversity in lesson content. This was put into motion through observation of lessons to ensure that SMSC – the spiritual, moral, social and cultural, were addressed in the lessons:

> *There's something around the content and there's something around teaching strategies. So when we teach... when I go round and observe lessons, one of the things that we've got on our observations format is that we're looking for SMSC…. the spiritual, moral, social and cultural aspects of learning within the lesson; within the planning and within the delivery. It's also there on our lesson planning documentation as well.*

5.1.4 Managing diversity in the 'everyday' context

In terms of organising lessons beyond content, getting students to interact formed a central focus for the teachers, so that seating plans were 'engineered' according to different characteristics. This was ultimately to avoid segregation, not just by ethnicity, but also by social class and learning:

> *…the students are all put into seating plans and it pulls information out of our student database and we organise the students in certain ways. We have an approach where we want students to be working with different groups of students. So teachers will make sure that that happens. So you're mixing up...and from a diversity perspective, we're talking about diversity in terms of prior learning, diversity in terms of socio economic background, diversity in terms of ethnicity.*

The school also promoted the positives of diversity through encouraging students to learn about difference and the various communities in the area, to promote understanding of local difference and understanding cultural difference:

> *...we will go to the gurdwara and we will go to the mosque. And we will take the children there as well when they start with us in Year 7 because quite often there are students that never walk that way. So that sense of understanding the community and the different sorts of people within the community…But actually just little things like knowing that if a Muslim girl isn't looking at you when you're talking to them, or even telling them off, actually they're not necessarily being rude, they're actually showing you respect. If you say, look at me when I'm talking to you and actually what they're doing is this, looking down...*

In all of our interviews we were keen to explore how sensitive discussions or contentious issues might be managed by the teacher. Olivia explained how she dealt with contentious viewpoints amongst students, which was very much established in teacher training:

> *I insist on people listening carefully to each other and thinking about it from different perspectives. So if there is, so somebody has put their viewpoint across and it might be a little bit worrying, there are ways that you can say; let's think about that. If we thought about it from this person's viewpoint, what would that feel like to them? …and then you get other people to join in. And so therefore, and then you can thrash through something without humiliating the students*

When asked how racism is dealt with in the school, Olivia explained how there was a clear invitation towards students to report such incidents, and the restorative approach teachers take to resolve such incidents:

> *…their understanding of how they should be with each other is quite clear…any...racist incident, it's taken seriously. It's logged...it's logged as such and we would always do a sit down with the people involved to talk it through. And we will nearly, in fact always, involve parents*

5.1.5 The use of popular culture

As with other lessons, diversity issues were interwoven into the school's use of popular culture as a teaching tool. Olivia explained:

> *we use popular culture to bring learning to students all the time...in relation to subjects. Specific perspective, we're always trying to, make those links to what the students actually experience, their view of the world and things. And even in an ICT lesson, just actually that sort of awareness that the IT teacher does actually know how to use Snapchat, and the issues with that. So for example, if...we've got media that we teach here; if you're looking at feminism in the media you may well use a Beyoncé video and unpick that... all teachers will try and make those connections with popular culture, be that with books...social media, all sorts of things.*

5.1.6 Teacher training on diversity

In the UK, teacher training on diversity constitutes a minimal part of Initial Teacher Education (ITE) programmes, with often as little as one hour being spent on diversity and dealing with difference throughout the entire course (Davies, 2014; Mirza & Meetoo, 2012). According to Olivia, the school's current training requirements on dealing with diversity were:

> *built into...the training providers that work closely with us, it is built in and we do work with lots and lots of trainees both from university and from SCITT providers. But that's because it's a need in this particular area I suppose.*

However, she also reported that more was needed to be done through training to skill up teachers on a more frequent basis:

> *We do have a trainee teacher and NQT programme which is a place that we can build in some of that. And [the EAL teacher] does a session with trainees and NQTs on it. So new staff in that way get that. And new staff to the school also, they will get a session with [the EAL teacher] and she will talk to them about some of those things. And I would say we could do with revisiting it more often and coming back to it more often.*

Although not specifically about diversity, a training also delivered in other schools, 'Behaviour for Learning', was seen by the Deputy Head as key in promoting a positive attitude to learning and relationships, which is about '*…rights, respect for each other in order that we can all learn together'.* She spoke about how the training has helped staff to promote respect, which implicitly feeds into respecting difference and diversity:

> *… we did have quite lot of understanding and knowledge that we got from that about the different needs of different people. So that was one part of it...the way we speak to students, we model how we expect students to speak to each other. You don't find teachers in a corridor screaming in a kid's face; it doesn't happen. And if it were to happen there would be a problem with it. So very much our behaviour for learning training is about how we speak to, how we maintain calm. Part of that I guess is that respect...that respect for relationships towards each*

other, the expectations between pupils from diverse backgrounds, you can see that link there.

Olivia also reported that rather than training, one problem was sometimes teacher competency among less experienced teachers who had not developed the knowledge about wider current affairs issues to be able to engineer an informed discussion:

> *What is her knowledge of feminist theory? Not that that's necessarily bad, but if you've got a greater knowledge of that and a greater knowledge of...current affairs? Some new teachers don't actually have that much knowledge of current affairs. And then that, then teaching diversity within your practice becomes more difficult, doesn't it.*

In addition, expectations of how teachers should respond can be contradictory:

> *…we do do a lot of work on questioning and developing responses from students. One of the things that we should be doing as professionals is not pushing our own opinion and listening and reshaping. But we also have a duty to...as teachers to try and identify right from wrong with students. So it's incredibly complicated. It is built into the standards I would say. So when trainee teachers are training they do talk about the sorts of things they can and can't do in relation to their own opinions, and dealing with sensitive subjects.*

Olivia provided us with a further example of good practice from training:

> *So one of the things that quite often training courses do is they'll have critical incident logs where a trainee can write down something that they had to deal with or they came across that they thought, my goodness; that's a particular conflict point or a difficult scenario. I think that's actually really good practice, but it's not necessarily something that you do as you carry on through you know.*

Governmental changes to the wider curriculum, and the lack of commitment towards PSHCE in policy-terms, meant the school had to make a strategic decision about their approach to this aspect of their pupils' learning. Whilst many schools in England were abandoning PSHE and citizenship under the weight of pressure on performance outcomes, this school had chosen to find creative ways of maintaining this part of their curriculum. This was not without challenges, particularly with resources. However, from the perspective of Senior Leadership within the school, it was considered necessary in the context of a diverse school in a diverse community. We now move beyond the leadership perspective towards the challenges of delivering at classroom level.

5.2 Analysis of Head of PSHCE interview

Michael described being very conscious that he was teaching in a school with a diverse group of young people. The 'diversities' he discussed predominantly within his interview were racial/ethnic and sexual diversity. Having taught in mainly white schools before coming to the case study school, he described coming with his own set of prejudices but being "pleasantly surprised by working here". Over time, in meeting lots of different students, he felt that he had gained a more nuanced understanding about working in diverse settings.

5.2.1 Embedding diversity in the school ethos: respect for difference, and difference as 'positive'

Whilst Michael was asked to specifically talk about the ethos of the school and their approach towards diversity, the values of inclusivity and respect were also a thread throughout his entire interview. At some points he discussed 'British Values', echoing the discourse from the Department of Education (2014) policy, which he re-cast within a broad framework of 'respect' and 'tolerance':

> *…so often what we're trying to do is encourage that tolerance and I suppose British values - I can't stand that word, but, it's that. We do focus on the tolerance, the understanding, the diversity, the respect for human rights, respect for difference; and that does come through the anti-bullying policy, the curriculum, the religious studies curriculum, the way we teach that. Previously citizenship was very prominent, but due to government changes we dropped citizenship. So I think there's a real - there is a real focus on, I'd say inclusivity and diversity and acceptance of difference. How successful are we? I think it's always work in progress, but generally, as a school body, I think it does come across. I think it's quite nice at this, I think there's a lot of, respect amongst groups and things...*

Michael also described an approach engaging with diversity that encompassed a range of different facets of the school, either through curriculum delivery, policy delivery or the way that behaviour is managed:

> *I mean we've got the PSHE programme, which includes citizenship, which includes respect, anti-bullying; we've got lessons on disability, racism, so that's constantly fed through. Homophobia, that's always fed through. Language, within the classrooms itself. We should be focusing on non-homophobic language, cracking down on racism, whether it's racist language from a person or an ethnic minority to somebody of the same ethnic minority, or, from different ethnic minorities to each other. In terms of our behaviour policy, in terms of our general ethos, it is watching our language, watching how we do it.*

In the next quote, Michael discussed the way in which the school is situated within a range of positionalities. He starts the quote, almost as a person on the outside looking in, and challenging them to arrive with a position of acceptance. Then he described the position from within the school, where acceptance for diversity is threaded through all levels of the hierarchy:

I think there's a really big push. You come here, you come here for diversity. If you don't want diversity, go somewhere else. We've got a diverse community, everybody's accepted for who they are, providing you accept and tolerate others. And if you discriminate, if you're picking on, bullying people, then, it's not acceptable. If you're willing to follow the basic rules then we'll have you. And I think that's very much from the top. And there's that, there's always that dialogue, there's always that discussion of. There's a no blame culture from top to bottom, from staff, from teachers. We make mistakes. It's not the mistakes we make, it's the, what we do afterwards. And I think that comes down to the students.

It is interesting that towards the end of the quote he also alludes to the complexities of being situated in a diverse school. That dialogue is needed, he said, because mistakes may be made but that it is the school's response that help engender an ethos of tolerance.

5.2.2. Diversity in the curriculum: Where is there room for diversity?

Michael discussed two important curriculum areas where aspects of diversity can be addressed. One is through the subject-specific curriculum like English and history, and the other is through broader or 'softer' curriculum subjects like the PSHE and citizenship provision. The next two quotes below, focus very much on the former. In part, Michael suggests that diversity is deeply embedded in subjects like English literature and history. On the other hand, he also mentions the retraction of diversity within mainstream subject delivery, brought about by curriculum changes from the current Conservative Government:

In terms – I know in English, I've taught in English before, looking at some of the novels in the past, and I can't really, I was teaching the old GCSE course, not the current one, but I know that there was a focus on, again, language, acceptance and pulling that contemporary experiences into the literature. So looking at how people belonged and, I think some of the...looking at some of the literature from America and some of the racist language and discussing the issues that arose there. So, yeah, it's, in history. I mean across the school, where we can we're trying to make it contemporary and bring in student experiences and link them, certainly better teaching that, in humanities, is what I'm saying.

Yeah. I mean we've, for example, trying to choose the units we do for religious studies; we've based that on, well actually we've got a core group of Muslim students who do not have a lot of…the curriculum is not aimed at their experiences. And actually I think increasingly the curriculum that we've got now, the national curriculum, is aimed at the white, middle class British kids with good literacy. And if we look at the books they're expected to read, the history they're expected to study, it's very white British centered. So it doesn't necessarily link into the understanding and experiences of maybe our ethnic minority students who, maybe second or third generation immigrants, but it doesn't link into their family understanding. So what

we've tried to do with the curriculum is offer as much diversity as we can do. So within RS [religious studies] certainly we've chosen subjects based on, well they need to study Islam, not just from a cultural point of view, but from a religious studies point of view.

Michael went on to say that the school tried to counteract the retraction of diversity from the mainstream curriculum by embedding it in other areas like PSHE, citizenship, religious studies and art. However, the incorporation of 'diversity' within different subjects was often done both subtly and implicitly:

Yeah. I'm not sure how much of it's done explicitly. I think a lot of it is done implicitly through the teachers we recruit who...the policies that are taught. And then we sort of tailor it to our, to our body, school body in that sense. I mean I know from art, a lot of this stuff has been done in art again, and textiles; it's often linked to the individual cultural element. So again, I think there's a lot of freedom for students, where they can, to explore and express and actually, I suppose live freely, but at the same time that is mixed with a whole school approach to tolerance and acceptance.

In addition to the subtle interweaving of diversity into the curriculum, Michael alluded to a policy of recruiting teachers who are aware of the diversity of the school, as well as through the policies developed at the whole-school level.

5.2.3 Managing diversity in the 'everyday' context

When discussing how sensitivities and contentions are managed on the day-to-day basis, Michael focused on the role of the teachers in modelling or leading by example, but also drawing firm lines in terms of behaviour management:

I think it's got to come from the top. I think we've got to set the - more and more we have to set the example. So we need to making sure that we, if we hear something that is not right, if they've used some language that is not correct, that we are pulling students up on it. And that...it's a two-way dialogue as well. I don't think it's, there's always been this idea that we negotiate as a school with students and explain what we're doing and why we're doing it. There's always the red line, but before we come in heavy handed we say, well actually, you know, we apologise for this bit, but you've also done this. Are you willing to meet us halfway on these? So there's that gently, gently approach, but then there's also the red lines where actually that is completely unacceptable and that's made known. So I think it's a mixture of dialogue and a mixture of...
Taking a firm stance...
Yeah, taking a firm stance. Probably modern parenting. Where do you actually, these are my red lines, you discuss it, if you understand you apologise, you move on. If you don't then we've got a problem. It tends to be where it comes from the top we're not...we're not draconian, we don't, we don't exclude easily, we don't write children off easily.

It was clear from Michael's interview that, in the context of the issues that arise in PSHE and citizenship classes, we should be talking about *diversities*, not just diversity. The topics raised during classroom discussions feature intersections between age, race, culture, disability, sexuality, class, lifestyle and tradition. The changing sexualities landscape featured as much a part of Michael's talk as ethnic/racial landscapes. Overall, when putting together the programme for PSHE and citizenship, Michael wrestled with the practicalities of equipping the pupils with the skills to manage a hostile world of their future and protecting them within the school environment. He talked quite a bit about creating citizens for the future who, when out in the world, would have to deal with racism, sexism and homophobia. Michael admired teachers within the school who fought hard on behalf of students to protect diversity and ensure other teachers in the school understand issues of diversity. Michael had mixed feelings about this:

> *And I think from the teacher point of view, sometimes we're...and I've got to admit, again, I've been saying, well actually; these kids are living in Britain. We can't shelter them from the fact they're going to go out to British workplaces, they're going to go into, out into the big wide world where people are going to be, very different to what they're used to. So they might not like something, but they're going to have to accept that, these things will happen. So I think it's, and some people will not respond with the same understanding that we may do in school. So there's that, trying to find the balance between respecting the differences and preparing them for life in, life in the real world.*

5.2.4 The use of popular culture

When asked about the use of popular culture for exploring issues of diversity, Michael did say it was one of the mechanisms or approaches they used within the school. As discussed in the introduction, the current programme of study for PSHCE covers three core themes: health and wellbeing, relationships and living in the wider world. Part of the core theme for living in the wider worlds is a focus on similarities and differences across identity. In the next quote, Michael talked about one of the activities they use to do this:

> *Some of the lessons we did. It's amazing. One activity we got them to do was do a, sort of do a poster of their identity and things we did right at the beginning of the time...so what makes you, you? It's amazing when you look at them, yeah. Some might be Muslim but most of the boys are into the football. You know, there's chocolate there, the same boy bands are coming up with the girls. And it's a real...and in that sense, race, ethnicity, religion...it's just one thing amongst the whole kaleidoscope of other things. And I think that's what, I think that's what you realise once you sit there; these are not, it's not about what they're dressing like, it's not just about the colour of their skin or their religion or lack of it. These are British kids with the same interests, no matter what their ethnic background may be.*
> So there's lots that is shared as well as what is different.
> *Yeah. That's...that struck me very... I mean we've had white evangelical Christians agreeing fundamentally with the most conservative Asian Muslims and having similar interests, and yet being completely different as individuals. And I think that's the beauty; you start to see the commonality as opposed to just the differences between the different groups.*

Shared or common aspects of our identity, usually exemplified through sport or music, were only part of the approach. There were numerous examples given by Michael which demonstrated that the school did not shy away from looking at the sensitive or contentious features of 'living-with' or 'rubbing-alongside' (P. Gilroy, 2006) others in a diverse settings. Often, sensitive issues arose out of broader thematic topics. The next quote begins by asking Michael whether he used any kinds of prompts or resources for classroom discussions:

> *We'll use videos, we'll use scenarios, we'll use...because we're trying to pick out real life cases. So we're looking at, and it's not quite related to this, but euthanasia, we're looking at various documentaries. 'Let my Dad Die', which is a dispatches documentary which shows a man who is in a disgusting...he wanted to die because he was trapped in his own body. So we're using those personal stories to approach controversial issues that people might be uncomfortable with. Looking at...mixed faith marriages – a couple of videos we've used to discuss what are the issues. There's a nice documentary on Channel 4 which we used about gay Muslims. And there was a nice, it was a – I'm not saying nice – but there was a very sensitive discussion on whether a Muslim could be gay or whether it was a sin or whether it was perfectly OK. So we've tried to bring in a variety of sources rather than making it direct, making it about individuals, about personalising it.*

Michael went on to say that video is not only a powerful medium for sensitive discussions around diversity, but it was one the students seemed to like. He suggested that having 'real' people discuss issues through their own personal life stories and narrative in a video meant that the pupils realized it was not the teacher giving their opinion. Rather, as he put it "*it's actually a lived experience*".

5.2.5 Teacher training on diversity

At the time of data collection, all the teachers played a role in teaching some aspect of PSHCE in tutor time (also termed Essential Life Skills). The current system was set up so certain teachers could pick topics to teach that across a range of groups at different points of the year. One positive feature of this, is that certain subjects, such as sex and relationship education, were taught by two teachers in the school who felt very comfortable taking on that topic. Michael preferred this approach, though a number of teachers had asked for PSHE and citizenship to be returned to tutor groups. However, Michael also felt that training teachers to deliver the programme was problematic. A major challenge to the school in the delivery of PSHCE is the Government's lack of commitment to supporting the subject as part of their curriculum changes through training. Much of the competency training was delivered to new or trainee teachers in-house. Michael often conducted much of this training:

> *I did a brief bit of training for the trainee teachers on how to deal with controversial issues, what is a controversial issue in that is homosexuality controversial? Or we'd say no because it's accepted as one of the viewpoints that isn't because it's accepted as a...as a legal...a legally accepted way of life in this country. So it's not controversial. But it's enabling teachers...I suppose training enabling teachers to spot the issues, enabling the teachers to sensitively handle the issues; and then, in the*

classroom, using...ground rules, get the teacher to set ground rules and actually say, well actually what can we and can't we say? How do we show respect even if we differ?

Training often began with asking what might be a controversial issue, and then move on to ways of looking at how to deal with that:

And then we looked at ways and means of actually handling controversial issues that might arise. So how to set ground rules, what ground rules might we want to put in place...? So no personal comments, no personal questions are the key ones we put in...and how we frame our responses. Allowing, explaining what a controversial issue to students. Explaining that actually although you may think you have the answer, these are the things as a society we don't know the answers to. So we need to be mindful of that none of us can be completely sure we're right; we may think we're right but we can be wrong. So we need to be sensitive to those individuals.

When I asked how they had responded to the training he said "*I think they were a bit blown away. I don't think they'd properly comprehended just what a minefield it would be."* He felt there was a lack of understanding from teachers towards certain sensitive issues. In addition, once teachers leave their training and begin working in schools, Michael said there was too little time to properly think about managing sensitive issues and too little time to run whole-school training events.

5.2.7 The impact of teacher's own background (including subject)

Whilst Michael was very keen for all teachers within the school to take on roles teaching PSHE and citizenship, he was conscious that teachers bring their own experiences and identities to the role, and that this can present a challenge:

Everybody brings their own values. I mean I was speaking to, speaking to sixth formers the other day and they were saying about - they were concerned about the nature of some comments by some teachers about sexuality and how they dealt with certain questions that, they said things like, it's just a phase you're going through. And actually these gay students, bisexual students feeling that actually that was very, very unhelpful. But actually they felt that a lot of teachers were very judgmental about their sexuality. And it's someone that's being able to approach and sort of discuss and they've got acceptance, but that some teachers...I mean especially amongst 7s and 8s there's still some teachers looking at them as being babies, young children as opposed to emerging sexual beings with genuine desires and having to manage them and deal with them.

This is a complex quote covering a range of challenging issues. At the beginning of the quote he details the perspective of some of the young people in the school, exchanged during a conversation. The pupils did not feel that all teachers took their sexuality preferences seriously and Michael felt that some of the teachers were judgmental. The

reference to the year 7 and 8 pupils (covering ages 11-13) is a theoretically interesting one. Critical psychological theorizing, for example, would suggest that our conceptualization of childhood as one of a time of innocence, sits uncomfortably with some young people's experiences (Burman, 2008) and in this instance, with representations by teachers. Michael then went on to talk about how his on social, cultural and historical contexts growing up, was at odds with the changing demands of modern society:

> *So I think again some of it's cultural, some of it's our experience and I think, I mean it goes back to me as well. I've got...I'm from a mining village in Sunderland. I mean homosexuality you just didn't do; men were men and women were women, simple as. And if I look back at my own sort of development, racisms, sexism, my understanding of it...even over 20, 30 years it's changed. But what the kids are understanding and seeing now is very different to what we would have experienced.*

Michael went on to say how ongoing training is the key to intergenerational and socio-historical and cultural change. Indeed, the importance of (and lack of) teacher training on diversity in Initial Teacher Education (ITE) and Continued Professional Development (CPD) has been previously highlighted (Davies, 2014; Lander, 2014; Mirza & Meetoo, 2012). Teachers who understand or share a community with some of the pupils are also talked about as a resource. However, the positioning of minority ethnic teachers in schools should be treated with caution as previous research identifies a number of positive effects and outcomes, but also negative effects. On the one hand, and as Michael suggests in the above narrative, they may have a better understanding of the local community, as well as a better understanding of pupils with similar cultural backgrounds. In addition, minority ethnic teachers have been identified as playing an educative role for white pupils, to help potentially counteract negative racial stereotypes, and facilitative in fostering positive relations with, and increased involvement of, minority ethnic parents (Bush, Glover, & Sood, 2006; McNamara, Howson, Gunter, & Fryers, 2010; Mirza & Meetoo, 2012; Sewell, 1997). However, on the other hand, minority ethnic teachers have sometimes been used as representatives or spokespeople for ethnic and religious groups but do not always feel comfortable occupying 'tokenistic' racialised positions, and bear the 'burden' of representing minority ethnic groups (Martino & Rezai-Rashti, 2012; McNamara et al., 2010). Such positioning of minority ethnic teachers arguably perpetuates racialised categories and reinforces the social construction of 'race' (Martino & Rezai-Rashti, 2012; Nayak, 2006).

Michael also mentioned the impact that teachers own experiences, particularly in relation to their subject background, would have on their confidence in teaching sensitive or contentious topics. Some taught subjects give teachers little experience in dealing with pastoral aspects of teaching. The education system in the UK drives people towards targeted subject areas from a young age. For example, someone wishing to learn mathematics would be likely to specialise in this subject from the age of 16 years old. On entering university, usually at 18 years old, the student is likely to

focus only on this subject. From this, the world of teaching throws people into a complex context where teachers need a whole set of skills that previous trajectories might not have equipped them to deal with:

We've got people; that's what humanities is, it's dealing with people and understanding what people do. And I do think it's, I do think, looking at it now, it's, I mean we've got one maths teacher who's got a degree in psychology with a lot of statistics. So she's qualified as a maths teacher but I think her approach is much more human than possibly...
Someone who's come straight through...
Just talking to her, she's got a very, she can teach maths, but she's human.
Yeah.
She can...she understands humanities, she understands people.
Yeah.
Whereas sometimes you speak to a maths teacher, it's...it's about numbers and their passion is numbers and...very stereotypical, but...

So when it comes to teaching difficult or sensitive subjects with the PSHE curriculum, some teachers have different levels of confidence to deliver the material.

5.2.8 Managing interactions in the classroom

We asked Michael to reflect on how difficult or sensitive discussions in the classroom might be managed by the teacher working in a diverse setting:

Again, migration and diversity, I think there's, there are things that, I mean I've tripped up on things. I mean there's...there's...different bits of innuendo you can do with a 15- 16-year-old, but remember and keep in your head, some people from a different culture that have come in from Afghanistan, Pakistan, and...it's...I don't want to insult them or embarrass them, but it's... I remember discussing...we were discussing male and female sexuality in one of the community cohesion lessons and mortified to discover students that didn't want to engage with it. Although teaching PSHE I can be quite forthright, sex is sex; get over it, sort of thing. And if I get asked a question I'll answer it very straightly. But there's certainly...even just mentioning underwear.
So what do you do in that situation?
Well again, it's one of those very difficult things to get right. And I mean I have put my foot in it, completely ignorantly. And I imagine there's other...it's dealt with very quietly and very sort of...shall we say, you take them to one side and say, look; this has happened. Oh, right, OK; well sorry about that. Apologise to the student; didn't mean this. But I mean just...I can't even remember the context now, but it was something...some innocent question about underwear. And it was highly...highly inflammatory.

When asked if there is anything a teacher can do to ease that conversation Michael replied:

Always ground rules. Always put ground rules in and remind them that this is a controversial issue; there is no right or wrong opinion. This is a place to explore ideas...
And you say that at the beginning of every lesson...?
Well...
Or remind them?
Remind them, remind them of the issues. I mean there's issues where you know there's going to be a problem and say...remember...you know, let's treat it with respect, do not judge others because of it. This is a controversial issue because there is no right or wrong answer. People are exploring it. Your mind is fixed one way now, but your experience could change in the future. So you don't have to accept what somebody else said, you don't have to believe it or accept it as being true, but you do have to accept their right to hold an opinion different to them.
That's how you manage the debate.
Yeah. And it if it gets...if it gets personal you say, well actually...shall we stop there and come back? Change the way you're speaking... Rather than saying he or she believes this, some people believe... So almost depersonalising sometimes...almost contrasting with the videos, which is that personalising empathy; within discussion, debate, depersonalising it.

It was clear from Michael's interview that the school-wide approach to diversity envisioned at Senior Leadership level was cascading down to local or classroom levels. However, this was not without challenges, both in terms of classroom delivery and the personal experiences of teachers.

6 Findings from the focus group with pupils

6.1 What does ‘diversity’ mean to our young people.

The higher education academy has had a long struggle with defining what is meant by ‘diversity’. It followed then, that the students might also have varying conceptualisations of the term and we felt it would be useful to explore these. Therefore, we gave the students time to discuss in small groups what diversity meant to them and they posted their answers on Padlet (see Figure 1). Below is a screenshot of the pupils’ answers:

Fig 1. Pupils’ responses to the question ‘what does diversity mean to you?’

Within these posts there are some of the usual categorisations that one might expect, such as ethnicity, culture, religion, sexuality, nationality and so on. Added to this though, are what Berg and Sigona (2013) would describe as a recognition of ‘different kind of differences’. The students included everyday practices such as food, languages, holidays or what people wear. They also included value-based or emotion-based elements such as respect, acceptance, friendship and experiences.

6.2 How diversity features in school life and lessons: the importance of ‘everyday’

Diversity in ‘everyday’ practices, the ‘fact’ of diversity itself also described as ‘everyday’ multiculturalism (i.e. diverse ethnic groups living together and sharing spaces such as neighbourhoods and schools) (Paul Gilroy, 2004; Harris, 2013; Ho, 2011; Wise, 2014),

was prominent in how the students' talked about diversity in the school. When asked how diversity features in their school life, the ethnic mix was referred to as positive, and a means-in-itself, to promote positive relations:

> *(diversity) also brings acceptance to individuals' and events they have in their culture or religion, so it educates people as well, about being more diverse*
>
> *We embrace everyone's identities, everyone's cultures and we don't really discriminate. We accept everyone.*

The school's location was identified as important and conducive to creating the school's diverse student body. As one student commented, it merges two different communities and "*brings them as one"*. In addition, having a highly diverse student body and the variety of languages that accompanies this, was identified as a positive asset to the promotion of everyday multiculturalism:

> *I mean a lot of the people know at least one other language other than English….and we are also taught other languages, and that encourages diversity through language*

When asked about where the positive perceptions towards diversity stem from, and who leads on this in the school, there was general consensus that 'everyone' owned the ethos. As one student further explained:

> *I don't think it is a particularly a conscious thing. It's very much part of our society, as a whole, as a school, and it is not something you will… it is something you will recognize over time. It is not something that is instantly apparent, and I think that can be accredited to the students and the staff and the way in which we accept diversity …and the way we are very modern in that sense, and the way we are a school that just 'accepts' in a sense*

Diversity was therefore an everyday feature of school life, but it was crucially also promoted through the school ethos and appeared to be taken up by the students as a positive and accepted feature of their school 'society'.

Students were also asked where diversity is discussed in the school (e.g. in particular lessons). The arts and humanities subjects were cited examples because, as one student explained, they could provide:

> *….opportunities for expression, and I think the way in which people are able to express this idea of diversity is, they are able to do it in way that people can understand but it is also relevant to us*

Music was given as specific example of how diversity was discussed through the providing a *"background of the instrument"* as well as playing the instrument *(e.g.* steel pans from the Caribbean). Other subjects cited include Religious Studies (RS), and History and Politics. However, the discussion reverted to the importance of the 'everyday' multicultural context even within lesson time whereby the opportunity to learn from others was seen as an important asset to their educational experience:

…the thing I really liked was in that lesson, there were so many people from different places so everyone had their own perspective on something. It wasn't like we were being taught RS in a group of people that was just like yourself. There was a mix of people and I think that's what makes the teaching even better

And the friends that you are with as well, the people you are around, cos obviously you tend learn more about the way they live their life that way than in lessons. You tend to know more about their day to day life and the way they live and their culture

…the curriculum usually restricts us from learning about our culture around us because it is usually just white men. So maybe we do learn more from our friends here.

It is important to keep in mind that our focus group was made-up of pupils specifically selected to be members of the student forum. They were described to us as articulate, vocal and clear in their opinions. In essence, they are unlikely to be representative of the wider school body. Nor did we press the group to discuss any negative aspects of being in a diverse school, such as the role of racism.

6.3 Creating a lesson plan

The students' response to creating the lesson plan was, to some extent, borne out of discussions about their Essential Life Skills programme. In many ways, their ideas for lesson plans reflected what they hoped their Essential Life Skills (ELS) programme might deliver. The student forum had played an instrumental part in driving the ELS programme, but they felt that the lessons did not end up doing what they hoped they would. As they said in the focus group:

"If it had been done right it might be a good place to start discussions, but it is not really been done as we hoped it would be".

"Once we get it nailed down, it will be a vital resource to discuss these sorts of issues"

In a report that the student forum had delivered to the senior leadership team, they had requested that topics were relatable but not personal; interactive, delivered by teachers within the school who could confidently deliver the topic, and in some instances, delivered experts from outside the school. They also felt that when there was the opportunity for discussion within these lessons, they worked well. In its current format, debates were started by providing facts (sometimes through a PowerPoint presentation) rather than via an open question, and it was felt this did not work well for open discussion. They recognized that ELS was not well resourced.

Our 'lesson plan' task gave the students the opportunity to propose what they might do if given the opportunity to be a teacher delivering PSHE and citizenship, or, as the school called it, Essential Life Skills. In their groups, the pupils in the student forum were asked to choose a topic for their lesson, create three questions that might be asked in that lesson, three activities that the teacher might do and crucially, to describe what the teacher could do manage the situation if it became sensitive or contentious (Table. 3).

We found the choice of topics quite striking. Whilst some of these topics reflected broader issues of our time (e.g. Cyberbullying) quite a few of these topics are highly reflective of current news items within the media. It is perhaps not surprising that cyberbullying was chosen by the youngest members of the group, and the politically orientated topics were put forward by the older members of the group. In their talk and feedback during the focus groups, the students argued that they were eager to discuss issues of currency, such as politics (e.g. Trump, Brexit, political elections) and broad social media (e.g. the impact of film, and the use of diversity in media representations). Their proposed activities also show how keen they were to ensure that these activities were discussion-based.

Table. 3. Overview of PSHCE/ELS discussion topics, what to do and how to manage it[19]

Topic	3 key questions	3 activities	Teacher management
Should political parties issue bans or limitations regarding religion?	Offer 3 pieces from a manifesto of a political party that addresses religion: • What do they think? • Are these too invasive? • Poorly informed? • Would they support a party with these policies? • Would this affect a person's beliefs?	• Provide cards of views • Present a topic (i.e. should hijabs be banned in public places), offer both sides of the argument, then open up to the class for the opportunity to speak if they want to (do not force this) • Private ballot regarding this issue	• Teacher remains unbiased • Base discussions around fact, do not allow development into 'fake news' • Ensure not to physically divide the class by their beliefs • Remind that students do have their own views and these should be respected but also informed by fact • Do not attempt to change their minds or judge • Offer information/facts WHEN RELEVANT
Women's march/White Privilege[20]	• Who should be marking? (open question) • Why aren't some women marching/why can't they march? • Should men be marching? (involving boys in discussions_	• Ask opinion on protests and look if they're effective • Have a discussion about where people saw the march – social media + 'mainstream media' • Look at protest art + giving students 'choice' to create their own signs	• Allowing student to give explanations • Question their conscience by asking why • Don't let one person dominate • Set ground rules • Being able to write down opinion
Casting for diversity in the movies	• What's your favourite movie? Think of the cast in it	• Find an old and recent movie and compare how diverse the cast is	• Try to show another view from the other side

[19] The text is largely verbatim, though there are some grammar/spelling corrections. The original documents can be found in the appendix

[20] This group were referring to the 'Women's March' which took place on the 21st January 2017 in many cities around the world in a protest for the protection of fundamental rights

	• Some movies are censored because of certain things (LGBT), why do you think that is? • Do you think this should be acceptable?	• Have a discussion about how some people have a better chance in the movie industry than others (e.g. The Oscars)	• Try to change the topic if it gets too controversial
Snapchat encouraging bullying	• How do you feel about cyberbullying: • How, as a community, do we stop cyberbullying? • How can we keep safe on social media	• Who the students how to stay safe on snapchat • Split the class up into groups to discuss how we can stop cyberbullying • A quiz on how we feel about cyberbullying	• Divert the discussion onto a different topic • Set the class on an activity • The teacher can just stop the discussion • The teacher can input their own views and ideas to convert the conversation • Do a lap of the block
White washing Hollywood: Ghost in the shell controversy	• What is your opinion on the lack of a Japanese female lead? • How do you think the Japanese community would feel about not receiving credit for the origins of the film? • The voice of Disney's Mulan, Ming Na-Wen, claimed that, "to whitewash its story, is to strip it of its weight, power and relevance." How much do you agree with this statement?	• Present leading and open questions where the students can start discussion • Ask student to five opposing ideas to gain insight from their personal view • Present their views in the form of a debate	• Set some ground rules e.g. respect others' opinions, dispute the point not the person etc… • Listen to each other's views completely before interrupting to avoid any misunderstandings • Enforce a time-out if it does get too heated

In reflecting on the aims of this report, namely to look at teacher competency within diverse contexts, we were particularly keen to explore the pupils' views on managing classroom discussion around sensitive or contentious issues. The whole group were conscious that discussions within classrooms can turn sensitively quickly. When asked how this could be managed they discussed how the teacher should remain unbiased, and ideally, just act as a facilitator who would "speak little" and stay "as neutral as they can". Equally though, one group mentioned that teachers could ask leading questions, to change the direction of the argument. One of our eldest focus group members said she felt that when pupils were given the chance to discuss an open question, they usually managed the process well, and could be largely trusted to do so. That, "given space they are capable of doing it. They should be left to flourish". They also felt that 'ground rules' could be laid at the beginning which reminded the class that it was fine to have their own views, but discussions must be kept respectful.

The group did recognise that discussions could get out of control but felt the teacher should have skills to "bring them down". They provided suggestions for how this could be done. For example, if one person is expressing themselves aggressively, or more vocally than the rest of the class, then it was felt they could be "reigned-in" by saying "you have voiced your opinion now let's give others a chance". They were keen that everyone should be given time to say something, rather than just the strongest or loudest voices. However, they also recognised that some pupils would not feel confident giving their views publically. They suggested one activity could be a secret ballot, which would allow people to express their opinions without being judged. All the members of the focus group discussed how everyone should have a chance to express themselves even if they don't want to do this to a whole-class

In their facilitator role, the teacher would recognise that people have own views but draw out, through the discussions, opinions that might be ill-informed. This was particularly mentioned by the group who proposed looking at politics and religion. They were keen to address the role of 'fake news' and wished for discussions to be drawn back to a 'factual' evidence-base. It was felt that how classes were split up during discussions was important. One group felt it was important not to divide the class by category: for example, those who shared the same opinion/gender/religion and so on, because during discussions, this may serve to reinforce opinions rather than explore differing viewpoints. The group who decided to look at the Women's March talked about how important it was to include the boys in discussions about what might be considered a 'women's issue'.

7. Summary

Schools in the UK are operating under a resource-scarce system which, arguably, in political and policy terms is outcomes and achievement driven. For schools in diverse settings, particularly in areas on the edges of socio-economic poverty, this is a challenge. Whilst schools have some obligation to deliver PSHCE against this backdrop, it is left to individual schools to choose how to do this. Our case study school maintained a strong commitment to delivering those aspects of personal, social, health, and citizenship through an ethos or vision embedded from the Senior Leadership downwards. The vision began with the Head Teacher, permeated through the Senior Leadership Team and was further incorporated into governance and policy. In essence, both staff members interviewed for this project considered some form of PSHCE as a vital part of helping pupils from a range of backgrounds to operate in a diverse world of the future. The role of school therefore, was to prepare the children for that adulthood.

Our summary should not take place without also situating the school, staff and pupils within wider socio-political circumstances. Within the school year that this study took place, the UK underwent 'Brexit,' which in turn led to a rise in anti-immigrant public opinion and policy in England which has continued to be fuelled by the current Conservative Government. Both Michael and Olivia discussed the retraction of diversity within the curriculum, for example, manifest through changes to the National Curriculum. One might also speculate on the impact from changes to the international political landscape, such as the US election results which continues to dominate social and mainstream media.

The determination by the school to continue to deliver a complex personal, social, health and citizenship programme, within a diverse socio-political context, is not without its challenges. Michael was particularly aware that the school had had to address many aspects of diversity – not just a range of ethnicities, but ages, languages, religious preferences, sexualities and so on. Additionally, the students were keen to discuss and reflect on what was happening in the wider socio-political landscape. Addressing challenging issues in the context of diversity opens-up potential spaces of controversy, particularly at classroom level. Michael stressed that, although they laid ground rules, he always attempted to maintain a dialogue with students. Olivia discussed strategies at classroom level, such as organising classrooms to maximise students mixing. This was something picked up by one of the discussions in the student focus group; that separating the class into groups according to category or opinion should be avoided because it has the potential to entrench opinion rather than challenge it.

From the perspective of our student focus group, students were not necessarily explicitly conscious of learning about diversity, but understood that it was embedded in their school life throughout their time there. This was evident from the nuanced and complex suggestions they made about what diversity means to them, during the focus group. They included, but also looked beyond, categorisations, to address practices and lifestyle. It must also be recognised however, that our student focus group is unlikely to be representative of the wider student body. Being part of the student forum meant they were vocal, held strong opinions and were very active members of the student community. One limitation of our study is that we were unable to observe a relevant lesson or undertake interviews with a range of pupils within the school.

There were some differences of opinion between the teachers and our student respondents regarding the Essential Life Skills programme, which covered aspects of the PSHCE curriculum. The student forum told us they had initially proposed the ELS programme but that the delivery had not been what they had envisioned. Where they had wanted open discussions based on real-world problems and questions, some teachers were delivering the programme through PowerPoint presentations. However, Michael raised a few reasons why this approach can be difficult for teachers. He suggested that part of the problem was time and resources for ongoing training for teachers, but that some teachers found opening-up spaces for controversial discussions difficult. This may be because their own background experiences, such as subject knowledge, had not equipped them to deal with these situations. The student focus group hoped the school could bring in external speakers for complex or difficult subjects.

Overall, the use of popular culture for exploring complex issues in diverse settings was embedded within aspects of the ELS/PSHCE programme. When used to open-up classroom discussions about sensitive topics it could avoid pupils feeling like teachers' opinions were being imposed upon them. The stimulus, be it a video, piece of writing or a news item could be used as the object against which 'other' viewpoints could be explored (Tisdell & Thompson, 2007). However, subsequent discussions still need to be managed and the current educational landscape provides little time or resource for building teacher competency through training. Schools, including our case study, are working within a curriculum that has seen a retraction away from exploring issues of diversity.

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Appendix

Questions for Olivia

Vision in relation cultural diversity -

1. What is the schools approach, vision or ethos around cultural diversity issue? How did that come about?
2. How do you think your school is either different, or similar to other schools? (situating the school and how it might be different)
3. Can you describe how roles and responsibilities are allocated to staff within the school in terms of cultural diversity? Has it changed over time?
4. How has government policy impacted on teaching practice and diversity in your school and, schools more generally?

Curriculum, approach -

1. Can you describe how issues of diversity feed into your teaching, planning, curriculum development?
2. Can you tell us more about PSHCE? How has this changed from previous PSHE? (teaching practice)
3. What or how can one (the school) do to build teacher competence for teaching practice in culturally diverse schools? (do you get a sense of different levels of confidence in talking about diversity?)
4. What is the training, CPD, development for teaching practice in diverse school settings?
5. Do the school use popular culture as a means of exploring cultural diversity?

The students, the classroom and relationships -

1. Can you give any examples of approaches to teaching diversity have worked well? Has anything not worked well or had unexpected negative outcomes?
2. How is diversity talked about with and by, the pupils?

Questions for Michael

Vision in relation cultural diversity -

1. What is the schools approach, vision or ethos around cultural diversity issue? Can you give us examples of ways that your school responds to diversity in terms of, for example, inclusion, social justice or cultural awareness?

Curriculum, approach -

2. Can you describe how issues of diversity feed into your teaching, planning, curriculum development?

3. Can you tell us more about PSHCE? WE understand that how PSCHE is delivered has changed considerably recently. Could you talk through what this has meant for you in practice?
(Probe: What resources do you use? What do you think of these resources?)

4. Are you involved in delivering Essential Life Skills to the students? If so can you tell me a bit more about that and whether it contributes to teaching in a diverse context?

5. What or how can one (the school) do to build teacher competence for teaching practice in culturally diverse schools?
(Probe: do you get a sense of different levels of confidence in talking about diversity?)

6. Do you use popular culture to teach about diversity/inclusion/ respect etc? Do you know if popular culture is used elsewhere in the school?

The students, the classroom and relationships -

7. Can you give any examples of approaches to teaching diversity have worked well? Has anything not worked well or had unexpected negative outcomes?

8. What do you view to be 'good practice' in terms of managing diversity in this school?
(probe: In response to migrant students (newly arrived), EAL or responding to ethnic and religious and cultural diversity more generally?)

9. How is diversity talked about with and by, the pupils?

10. What are you thoughts and experiences of Prevent? Training?

Student Focus Group

First Questions (20 mins – use Padlet for first question):

5. If we were to say the words 'cultural diversity' - what would you think of or what does that mean to you? (Padlet https://padlet.com/sarah_crafter/diversity)

6. How do you think cultural diversity features in your school life?
   - Probe: what sort of things do teachers talk about in relation to diversity – what sort of issues do they discuss with you (e.g. race/ racism/ sexuality/ culture/ citizenship/ belonging/ Britishness)?
   - Probe: Are there any expectations of you as students at this school about how you should behave/ what you can/cannot say about cultural diversity and difference? (ethos)
   - Probe: do you ever see any negative behaviour relating to people's race or sexuality?

7. Can you think of any lessons where any discussions about diversity came up (e.g. it might have been PSCHE) - can you tell your table about that and how you felt about it?
   - Probe: were there any uncomfortable discussions or discussions that went well and why?
   - Probe: Can you think of any examples where popular culture has been used in teaching about difference and cultural diversity (e.g. videos, documentaries, news reports, social media, books etc) – and can you talk us through how this was done?

8. What can your teacher do to help with discussions about diversity?

Focus Group task

Teaching PSHCE/Citizenship/ELS: A lesson about diversity

ABOUT THIS TASK:

You are a teacher who has been asked to deliver a lesson for PSHCE/ELS about diversity. You think it would be a good idea to use something from popular culture to help start the discussions. It could be an item from the news, social media, a book, a film, newspaper or whatever.

The pupils are aged between 13-18 years old

What you will need to put together a lesson plan. Your plan must cover:

- A topic for the pupils to discuss (10 mins)
- A list of 3 potential questions or issues that might arise (5 mins)
- A list of 3 activities that your class can do to explore your topic (10 mins)
- A list of 5 things the teacher can do if the discussions become heated or sensitive (10 mins) – **THIS IS WHERE WE REALLY NEED YOUR HELP!**

WHILST DEVISING YOUR LESSON PLAN, KEEP THINKING ABOUT WHAT TEACHERS CAN DO TO TEACH ABOUT DIVERSITY IN A DIVERSE SCHOOL.

How could they handle a situation getting heated?

What could they do to manage a sensitive discussion?

At the end of the task, you will be asked to feed back your lesson to the whole group

An example of a lesson plan

Main activities	Examples
The Topic	Donald Trump wishes to put up a wall with Mexico
List 3 potential questions or issues to discuss	What is it like to a be Mexican living in America? Is this a form of racism or prejudice? What impact would this have on the identities of Mexicans living in the US?
List 3 potential activities the teacher can do	A class discussion about what it means to be racist Split the class into 2 for a pro and against 'The Wall' debate Ask class to read a newspaper article about Trumps suggestion – highlight main issues in the article and present to the class at the end
List 5 things the teacher can do if the discussions become heated or sensitive	Set ground rules at the beginning of the lesson of expected behaviour, and reiterate when necessary You can use examples from your own PSHCE or ELS classes

Table 3. Student focus group participants' characteristics

Age	Ethnicity	Religion	Language(s) spoken
13	Pakistani	Muslim	English, Urdu
13	White British	None	English
13	White British	None	English
15	British Pakistani	Islam	Urdu, English
15	British Bengali	Islam	English, Bengali, Spanish
16	Asian British	Atheist	English, Punjabi
16	British Pakistani	Islam	English, Urdu
17	Mixed	None	English
17	Pakistani	Islam	English, Punjabi
17	British Pakistani	Muslim	Urdu, English, Punjabi
17	British Pakistani	Islam	Urdu, English, Punjabi
18	White British	No religion	English
18	White British	None	English
18	White other	Muslim	English, Arabic, French