

Valuing Cultural Diversity in Rural Primary Schools

The Final Report of the Pilot Project

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*Valuing Cultural Diversity is a Church of England project.
It is managed by a group representing
The Church of England Committee for Ethnic Minority Anglican Concerns,
The Church of England Board of Education, The National Society and
Diocesan Boards of Education in rural areas*

Valuing Cultural Diversity in Rural Primary Schools

Executive Summary

Background

In the autumn of 1998 Professor Maurice Galton of Homerton College, Cambridge and Dr Linda Hargreaves of the School of Education in the University of Durham together carried out a pilot project to investigate how church primary schools in rural areas celebrate cultural diversity. In particular, the research sought to discover how schools were responding to the issues of 'racism awareness and learning to live in a multicultural society in ways which are appropriate and valid for the experience of their pupils'. The project team was also instructed to make recommendations that could underpin a further phase of this work.

In specific terms the pilot project set out

- To establish what materials were currently available for work on cultural diversity in these rural schools.
- To ascertain where teachers needed further assistance.
- To identify gaps in existing materials.
- To define and develop proposals for supporting and helping teachers either by the production of additional materials, or in other ways.

The Current Position

Face to face interviews were conducted with 43 headteachers from six of the most rural dioceses in England. The schools nominated were chosen by diocesan officers to represent a range of practice. Three broad categories were identified.

- Schools with a low level of confidence and awareness (about 20% of the sample). These schools followed an agreed syllabus including Judaism and one other faith for comparative purposes with Christianity. Headteachers claimed to lack resources and said the National Curriculum prevented them from engaging in further activity. Teachers worried lest they falsely represented other faiths during RE lessons.

- Schools that promoted cultural diversity mainly through multi-faith Religious Education (about two-thirds of the sample). Pupils were provided with a regular experience of other faiths and were taken to visit other places of worship where finance permitted. Teachers employed a wide range of artefacts and other resources to support their teaching. Some permeation into other areas of the curriculum took place where it could be fitted into the National Curriculum framework. Most schools in this category had an equal opportunities policy, which mentioned racial discrimination.

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- Schools which sought to give the whole curriculum a multicultural emphasis (about 16% of the sample) These schools took every opportunity to celebrate cultural diversity across all areas of the curriculum. They provided a wide range of experience for pupils by bringing in performing artists and writers from minority ethnic groups as well as visiting national and neighbouring multicultural events. Most of these schools had or were developing an anti-racist policy documents.

When comparing these findings with those obtained by other researchers during the late nineteen eighties in mainly urban schools few of the rural sample had instituted in-service programmes designed specifically to change teachers attitudes or to persuade governors, parents and the local community of the need for whole school equal opportunity and non-racist policies. Only six of the forty-three schools were able to provide a detailed document on anti-racism although a further 25 schools mentioned the subject within their equal opportunities policy to varying degrees.

How Rural Schools are attempting to Value Cultural Diversity

Valuing cultural diversity was interpreted variously by schools as 'tolerating', 'respecting', 'appreciating' or 'enjoying' other cultures. The main objective of most schools was to raise awareness of differences and similarities between the belief systems and lifestyles of minority ethnic groups in the UK. A wide range of resources were used to support the teaching including video, posters books and music but people who came into school and worked alongside the pupils were the most highly valued. Generally schools looked to the Diocesan Education Board support staff for help and advice rather than the LEA. This support was much appreciated although headteachers expressed a need for more information about the suitability of material for use at Key Stage 1, particularly readability levels.

Inter-School Exchanges

Most headteachers saw value in exchanging visits with an inner city school that had a range of pupils from minority ethnic groups. There were problems in that small rural schools had to cope with much larger numbers on the return visit and this could involve extra cost as well as considerable organisation. Few schools had looked at the possibility of organising such visits on a cluster basis. Some schools saw the advent of the National Grid for Learning as a means of expanding these contacts through e-mail links.

Links with the Local and Wider Church Community

Few schools had established any form of partnership with the worldwide church community even though many of the Cathedrals had links with schools in other parts of the Anglican Communion. At parish level the vicar was still seen as the main point of contact despite the established policy of giving the laity a bigger role in promoting the work of the local church. As a result, where amalgamation had resulted in the incumbent taking responsibility for several parishes, contact between church and school had declined. The National Curriculum with its structured approach had also had a negative effect in that it was no longer possible for clergy to take 'impromptu' lessons on an occasional basis. Some schools, however, had compensated by making more use of Diocesan (Bishop's) Visitors.

Recommendations

- Each Diocesan Board of Education should, as a priority, carry out an audit of the competencies and confidence of all staff working in rural church primary schools in delivering an effective multicultural anti-racist curriculum.
- In each diocese groups should be formed from among teachers with relevant expertise, charged with setting priorities, identifying local resources and supporting in-service training. Representatives of these groups would be nominated to a national forum that would provide In advice to the National Society and help draw up guidelines for 'good practice' in rural church primary schools
- In-service training should be specifically targeted according to the stage of development reached by participants and not offered as part of a general awareness raising strategy. We envisage three stages of development designed to help rural church primary schools value cultural diversity in a variety of contexts and settings.
- For schools at the initial stage we suggest specific courses designed to improve confidence and competence in a multi-faith approach to the teaching of RE including the celebration of cultural diversity in those areas of the Literacy Hour and the National Curriculum where specific reference is made to multicultural activities within programmes of study.
- For schools which already offer a sound well established multi-faith approach to RE, we suggest an in-service programme designed to ensure that cultural diversity is celebrated across the whole curriculum, including anti-racist education, based upon clear policy statements. The programme should make use of cases studies of existing good practice and also offer mentoring support through links with Diocesan advisers and other local teachers in schools where practice is more advanced.
- For schools which already offer a 'whole curriculum' approach, the in-service should concentrate on eliminating all aspects of 'institutional racism'. Staff consultant be encouraged to reflect on ways of improving their own and colleagues' classroom practice.
- The National Society should investigate the possibility of extending its own web site to include a section devoted to promoting cultural diversity in rural church primary schools with the three fold objective of identifying useful resources, providing a partner search service and evaluating 'good practice'
- Wherever feasible, activities such as visits by performing groups or trips to neighbouring towns and cities to visit schools and non-Christian places of worship should be organised by cluster. To encourage this, as part of phase two, any financial support for developing new initiatives should be allocated by cluster.

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- Attention should also be given to providing training for clergy. Local church leaders and diocesan visitors with a view to greater involvement in rural church primary schools' efforts to promote cultural diversity across the whole curriculum.
- All initiatives designed to promote cultural diversity in rural church primary schools should be carefully coordinated and should be accompanied by a national launch involving parallel programmes of events at diocesan level. Preferably such programmes would involve teachers in the planning and be headed by a senior bishop who should also chair the proposed national forum.

The above recommendations if put into practice will not cost vast sums of money. They derive from the conclusion that the need to celebrate cultural diversity in rural primary schools is no less important to the wellbeing of the nation than it is in schools where cultural diversity is a visible presence. They are also based on recognition that achieving this objective is a collective responsibility of the whole local community and should not be left solely to the efforts of the schools.

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Valuing Cultural Diversity in Rural Primary Schools

Background

In the Autumn of 1998 the Management Group of the project appointed Professor Maurice Galton and Dr Linda Hargreaves¹ to carry out a pilot project to investigate how church primary schools in rural areas celebrate cultural diversity. In particular, the Society wished to discover how schools were responding to the issues of 'racism awareness and learning to live in a multicultural society in ways which are appropriate and valid for the experience of their pupils'. As a result of this investigation it was further envisaged that the project team would make recommendations that could underpin a further phase of this work.

In specific terms the pilot project set out

- To establish what materials were currently available for work on cultural diversity in these rural schools.
- To ascertain where teachers needed further assistance.
- To identify gaps in existing materials.
- To define and develop proposals for supporting and helping teachers either by the production of additional materials, or in other ways.

Initially the intention was to sample around 500 schools from amongst the most rural English dioceses but initial consultations with Diocesan Education Officers and Advisers, as well as a number of headteachers, counselled strongly against this approach. It is generally recognised that the past decade has been one in which schools have undergone considerable change resulting in much additional work and stress among the teaching profession. Small rural primary schools are particularly vulnerable because the headteacher usually has responsibility for a class for much of the week in addition to an administrative role. The start of the project coincided with a further bout of innovation consequent on the introduction of the literacy and numeracy hours and the second round of OFSTED inspections. To ask headteachers to fill in and return lengthy questionnaires when so much was going on in their schools was to risk a very low return.

It was therefore decided to conduct face to face interviews with schools drawn from dioceses nominated by the National Society. Diocesan officers or advisers were either visited or written to and invited to nominate up to eight schools, which reflected the range of practice existing in the locality. Most of these schools were visited and extended interviews with the headteacher recorded. In other cases the interview was conducted by telephone. The schools involved are listed in Appendix I of this report.

¹ At the time the research was commissioned both of the project team were based in the School of Education at the University of Leicester who have remained the grant holding body. Since then Professor Galton has moved to Homerton College, Cambridge and Dr Hargreaves to the School of Education, University of Durham.

English Rural Schools

According to DFEE statistics there are currently just over 2,700 primary or first schools with under a hundred pupils on roll and a further 4500 schools with between one hundred and two hundred pupils. If we assume about one third of the latter figure have less than 150 pupils then around one quarter of primary schools in England will be one form entry and will have at least one mixed year group. Not all these schools are rural but the majority will be and a large proportion of these will either be voluntary aided or controlled Church of England Schools.² The origins of many of these foundations occurred in the early nineteenth century with the establishment in 1811 of the 'National Society for promoting the Education of the Poor in the Principles of the Established Church throughout England and Wales' (Barnard 1966:56)

The twenty-five years following the end of the Second World War saw dramatic changes in the nature and composition of small rural primary schools (Richmond 1953). The original intention to provide a Christian education for the 'deserving poor' of the parish meant that most pupils' families laboured on the land. This situation was still true up to 1940. Subsequently, however increased mechanisation and the post war industrial boom led to a further drift towards the towns and cities. At the same time there was a corresponding movement of urban white middle class families to newly built estates on the edge of these villages in pursuit of the rural ideal. As a result most village schools while, perhaps, sympathetic to growing demands to introduce a multicultural dimension into primary education remained relatively isolated from the consequences of not doing so.

For most of this period many rural schools had other pressures to contend with. Irrespective of the educational ideology currently enjoying supremacy, various government reports (Plowden 1967; DES 1985a) queried the effectiveness of schools with less than a minimum of three teachers mainly on the grounds that to provide a broad and balanced curriculum required a range of specialists. This view has been reinforced by the introduction of the National Curriculum. In the 1970s the oil crisis and in the 1980s the 'market forces' philosophy has increasingly raised questions concerning the cost effectiveness of small rural schools, particularly those with less than 50 on roll. These appear somewhat expensive when the main yardstick is recurrent cost per pupil (Audi Commission 1991).

However, during the same period a series of research studies have refuted many of the myths surrounding the small rural school. The teaching force does not consist mainly of ultra conservative ageing representatives of the profession with a strong resistance to change of any kind. The PRISMS study (Curriculum Provision in the Small Primary School) demonstrated that in terms of age, background, qualifications, initial and in-service training teachers in rural schools were similar to those working in urban and suburban locations (Galton and Patrick 1990). The same study also showed that

² With the establishment of universal state elementary education in 1902 schools were classified either as 'provided' or 'voluntary'. The latter, mostly church schools, received rate aid but the cost of capital expenditure and repairs were the responsibility of the religious body to whom the school belonged. As these capital costs increased, they became unmanageable and schools fell into disrepair. The 1944 Education Act introduced a further distinction, mainly between voluntary 'Aided' and 'Controlled' schools, the latter having its entire maintenance costs met by the LEA. Aided schools continued to appoint staff and control the governing body. In the case of controlled schools LEAs were merely required to inform governors before appointing the headteacher and to consult before filling a post reserved for religious instruction.

pupils performed no worse academically and perhaps did marginally better than their peers in larger schools. Subsequently, analysis of recent OFSTED inspection reports has suggested the comparison favours the rural school (Richards 1997) although a note of caution must be entered here on account of the social class advantage such schools enjoy. According to OFSTED's analysis of the 1998 National Curriculum English tests pupils in small schools at both key stages achieved six percentage points better than the average scores in all other size of schools. Rural church primary schools with between 51 and 100 pupils on roll, typically within commuting distance of towns and cities did best of all at Key Stage 2. However when eligibility for free school meals was used to control for social disadvantage the superior performance of the smaller schools was not maintained³.

The evidence from other research suggests that when neighbouring small schools cooperate in planning and delivering the curriculum they can provide children with a broad and balanced diet (Galton *et al.*, 1991). As a result of this increased cooperation teachers felt more confident and competent than other primary practitioners in implementing the National Curriculum (Hargreaves *et al.*, 1996). Other recent studies (Galton *et al.*, 1998; Scrimshaw 1997) suggest that many small schools are often in the forefront of innovation when initiatives such as the introduction of new technology are introduced. Even the apparent high costs of small school provision have been challenged. Bell and Sigsworth (1987) for example, calculated that amalgamating six small schools saved little money when the capital costs involved in enlarging one of the sites was taken into account. Partly because of this research and partly because of the political pressure exerted by the present generation of mainly articulate middle class parents, less is being heard about closure and more about ways of stabilising costs and enlarging provision, through various clustering arrangements and more recently by federation⁴. In all, therefore, despite the present government's drive to raise standards and the spate of new initiatives which regularly emerge from the Department for Education's Standards and Performance Unit, the current position of small schools would appear to be more secure than for some time previously. As such, the challenge of helping pupils in rural areas to understand the consequences of living in a multicultural society is timely and one for which small schools are well equipped to respond.

Valuing Cultural Diversity in Schools

The decision to use the term 'valuing cultural diversity' rather than multicultural or anti-racist education is deliberate. The term was felt to be more inclusive in that it affords teachers in rural primary schools, situated in predominantly white areas, the opportunity to consider the social diversity of their own localities as well as broader multicultural and racist issues. This approach may have greater immediacy for primary school children in that it can be related more closely to their everyday

³ A very good summary of all the evidence is provided by Mike Carter in the Spring 1999 issue of the National Small Schools Forum Newsletter.

⁴ The term 'federation' is generally used to describe the arrangement whereby a group of schools have one non-teaching principal who has ultimate responsibility for all financial and curriculum matters and who is accountable to one governing body. A cluster is a voluntary association of several schools, which share curriculum planning, resources, and in some case teachers. Some clusters set aside money for one head or teacher to have additional out of class time to manage the arrangement or to develop a particular curriculum area. In some cases clusters have delegated certain decisions to a joint committee which includes governors.

experience. At the same time, we wish to point out that a curriculum designed to value cultural diversity in rural schools must not deflect attention from concerns about explicit racism and racist incidents, even though these may occur less frequently than in urban areas. Valuing cultural diversity, therefore, is to be seen as a more global term, which includes both multicultural and anti-racist education. McLean and Young (1988: 76) also advocate the use of a more inclusive term on the grounds that multicultural education 'is often thought to apply to children from minority cultural backgrounds' whilst 'anti-racism' when applied to education is often seen as too provocative' and has negative connotations in that it is thought by some to mean 'education which accuses people of being racist rather than education which deals with racism'. However, their choice of term, *multicultural/anti-racist education* (MCARED) does not meet our wish to stress the need for rural primary schools to include consideration of the social and cultural diversity that exists in many village communities within the majority white population. Such decisions are, however, controversial, as subsequent discussion will demonstrate.

The months immediately preceding the preparation of this report have witnessed considerable attention to, and public discussion of, the existence and extent of racism in England. The initiation of the present study, however, predates this increased concern about racism in our society. Three years previously, for example, the National Society published a document on behalf of the General Synod Board of Education which offered advice to its church schools on developing anti-racist policies (Griffith and Lankshear, 1996). The present debate has accompanied the proceedings and publication of the MacPherson Inquiry into police conduct surrounding the investigation of the racially motivated murder of Stephen Lawrence (MacPherson, 1999). Critical to the concerns of the present report, namely provision for valuing cultural diversity in rural primary schools is MacPherson's recommendation that

... If racism is to be eradicated there must be specific and coordinated action both within the agencies themselves and by society at large, particularly through the education system from pre-primary upwards and onwards. (par 6.5.4)

If this statement has implications for action to be taken in primary schools in general, it has even more urgent implications for those in rural primary schools in predominantly white areas of England.

To place this recommendation in context, foremost amongst the outcomes of the MacPherson Inquiry has been the long overdue recognition, and admission, of the racism inherent in the procedures and practices of police services in England. The Inquiry has led to the public announcement of a campaign to remove racism from the police service, and a subsequent Ministerial demand that police services throughout the country increase the number of officers from minority ethnic groups to levels which reflect the ethnic composition of the populations they serve. Of particular relevance here has been the public discussion of 'institutional racism', which was redefined in the Inquiry, and the recommendation, quoted above, for action to be taken by the education system to remove racism. The reference in the Report to examples of racism 'amongst children of primary and even pre-school age' challenges

the idea that primary age children in general do not show racist attitudes (e.g. Gaine, 1995). The Report, for example, contends:

There is evidence that there are difficulties in getting some schools individually or locally to acknowledge and tackle racism even where local education authorities have sought to persuade them to do so. The lack of powers available to local education authorities and the fear of negative publicity by schools clearly combine to make anti-racist policies, even where they exist, ineffective. Consequently in order to seek to eradicate racism in the longer term, within society as a whole, the government should consider how best to empower local education authorities to create, monitor, and enforce anti-racist policies through codes of practice and by amendment of the National Curriculum, to provide education which deals with racism awareness and valuing cultural diversity in the multicultural and multi-ethnic society in which we live. (par.6.56)

Three recommendations (p. 334-5) are aimed specifically at the school system. They include:

- the need for amendment of the National Curriculum 'aimed at valuing cultural diversity and preventing racism, in order better to reflect the needs of a diverse society'. (Recommendation 67).
- that all racist incidents are recorded, reported to LEAs, governors and parents, and that numbers of such incidents are published annually by LEAs.
- that progress in the implementation of these strategies is inspected by OFSTED.

The Report was published in February 1999. Two further publications concerned with racism in schools and the education of minority ethnic groups appeared at about the same time, namely,

1. a special report from The Children's Legal Centre: *Racism and Race Relations in Predominantly White Schools* (Hamilton *et al.*, 1999).
2. a report from OFSTED (1999): *Raising the Attainment of Minority Ethnic Pupils: School and LEA Responses*.

These two reports received considerable media attention on publication. It is necessary therefore to point out at the outset of this present report that the high profile given to concerns about racism during the time when the interviews were being conducted with headteachers could have sensitised them to the issues within the contemporary debate, and may have had an effect on their responses.

Outline of the Report

The report is structured conventionally, beginning with an introduction to the research topic and the context in which the study was conducted. There follows a brief summary of, and justification for, the research methods adopted and the selection of the schools which participated. The analysis, interpretation and discussion of the data obtained from advisory teachers and headteachers in the rural dioceses will, in the main, be treated as a single dataset representing views and practice concerning 'valuing cultural diversity' in rural areas. Local issues will be highlighted within this overall discussion. Finally, recommendations for further development work will be presented.

The Contemporary Debate on Multicultural Education

It is over two decades since the first central government document which recognised that all schools including those in white areas needed to provide multicultural education. Tomlinson (1990), for example, provided a detailed review of government initiatives, which will be mentioned briefly here. In 1977 a DES Green Paper pointed out that:

Our society is a multicultural and multi-racial one and the curriculum should reflect a sympathetic understanding of the different cultures and races that now make up our society. (DES, 1977: 410.)

The new Conservative government perpetuated the theme in documents produced in the through the 1980s such as *'Better Schools'* (DES 1985a). Nevertheless, the Swann Committee of Enquiry into the education of minority ethnic pupils noted that the Government had done nothing more that re-state the theme, and the research undertaken for the Committee showed that schools in white areas tended to regard multicultural education as 'not our concern', accorded it 'a very low priority' and were of the opinion that too great an emphasis on the topic was 'likely to be counterproductive'. Its content where it was included in the curriculum, was

'summed up and mocked in the phrase 'the steel band and Diwali approach: import some 'ethnic' musicians and have some assemblies for the festivals of non-Christian faiths.' (Gaine, 1987:41).

To quote Tomlinson (1990:12)

'the concept of being part of a multicultural society had impinged little on the consciousness of schools with few or no ethnic minorities'.

Schools in white areas tended to equate the need for multicultural education with having pupils from ethnic minorities. The Swann Report, 'Education for All' (DES 1985b) identified the complacency in white areas and noted that the government whilst recognising the need for multicultural education by stating as much in official documents had done no more than that, as though expecting that by

'constant reiteration and exhortation to this effect, the message will somehow permeate all-white schools with no further effort or resources.' (DES 1985b:228)

The Report marked a shift from a long-standing assimilationist approach to the education of 'immigrant' children to the recognition of the educational needs of a pluralist society in which multicultural education was needed for all children. The government provided resources to develop education for a multi-ethnic society through Education Support Grants⁵ totalling £3m which was used in 120 projects in 92 LEAs. It also extended GRIST (Grant-Related In-Service Training) funding to include training for multicultural education. By 1987 two thirds of 115 LEAs surveyed in England, Scotland and Wales by the Commission for Racial Equality (CRE) had policies on education for a multi-ethnic society, although responses to a similar survey by Robertson (1988) and cited by Tomlinson (1990), received replies from some 'white' LEAs stating that they had no formal policies. Tomlinson also refers to various reports by several Christian Church groups during the same period, including the Church of England, which deplored racism and prejudice on both personal and structural levels, although she comments that 'the Churches commitment to a more appropriate education in all areas may not yet, however, have affected schools' (Tomlinson 1990: 16). As evidence for this view she cites a survey by O'Keefe (1986) in which 103 Church of England schools were contrasted with similar non-denominational LEA establishments. According to O'Keefe a Christian ethos made little difference to a school's attitude or approach.

'The concept of multicultural education being of relevance to all children, including those attending all white or Christian schools, has failed to impinge in practice on a majority of schools in our study.' (O'Keefe 1986:148-quoted by Tomlinson 1990:16)

Francis (1986) came to a different conclusion. His study of rural C of E schools in one diocese found differences between 'controlled' and 'aided' schools. The majority of teachers (80%) in controlled schools did not distinguish between the ethos of church schools and county schools whereas in aided schools 52% of teachers believed they provided a more caring environment. Of particular relevance to the present discussion was the finding that 42% of teachers in aided schools, compared to 29% in controlled schools, felt that 'more emphasis should be given to the study of other world religions' (Francis 1986:99-101). Both Francis' and O'Keefe's studies, therefore, provides a benchmark against which the present findings can be evaluated.

By the end of the eighties, however, schools had other matters to contend with, as the result of the Conservative government's introduction of the Education Reform Act and the National Curriculum. The growing dominance of the 'New Right' (Ball 1990) also tended to retard further progress because according to Tomlinson (1990: 14) :

⁵ LEAs which participated in the ESG projects included Cumbria, Cleveland, Humberside, Leicestershire and N. Yorkshire in the earlier phases and Cambridgeshire, Durham, Wiltshire and Somerset in the final (1988/9) cohort). The projects are described by Tomlinson (1990).

'Multicultural, anti-racist education has been successfully vilified, ... as a neo-Marxist political activity (Honeyford 1988) and the politicisation of multicultural education by both right-wing and left-wing politicians, activities and interest groups, has undoubtedly alienated many practitioners.'

The irony was that at the time the ESG funding came to an end, nationally,

'the issue of 'race' reached the agenda in many white areas just as the debate was being foreclosed in the areas where it started.'
(Gaine, 1995:36.)

Despite attempted amendments to the ERA and the instructions of the Secretary of State for Education to the National Curriculum Council, the statutory orders, in the end, did not explicitly support a curriculum designed to educate for a pluralist society and to promote 'racial' equality. Multicultural education, meanwhile, was being revealed as ineffective in addressing racist attitudes, particularly in all-white areas. Its main thrust continued to be in areas where there were significant minority ethnic populations. Research in primary schools indicated that racist behaviour was evident amongst school children in predominantly white areas (Troyna and Hatcher, 1992). The need for Antiracist Education, or Education for Racial Equality became increasingly evident, but developments in this direction were often misunderstood or regarded as part of a 'left wing' crusade. In support of this view Gaine quotes the then Prime Minister, Margaret Thatcher's address to the 1987 Conservative Conference:

'... in the inner cities where youngsters must have a decent education if they are to have a better future, that opportunity is all too often snatched from them by hard left education authorities and extremist teachers. Children who need to be able to count and multiply are learning antiracist mathematics, whatever that may be'. (quoted in Gaine 1995:75)

Valuing Cultural Diversity through Citizenship

Whilst the National Curriculum orders neither encouraged multicultural education nor endorsed antiracist approaches, the production of the cross curricular themes such as Citizenship was concerned with fairness and justice, and with enabling children to understand that they have a voice. Schools were expected to provide opportunities for pupils to discuss their rights and responsibilities as citizens. Unfortunately however, the Citizenship curriculum guidance tended to become buried under the more cumbersome folders of the National Curriculum orders (Edwards and Trot 1995). Although Citizenship was retained in Dearing's (1994) National Curriculum review, and provided scope for the inclusion of education for racial equality in the curriculum, the evidence suggested that the 20% discretionary time provided for this purpose was mostly being used to boost English and mathematics test scores (Galton and Fogelman 1998). Thus although the ERA did not promote multicultural

education, the OFSTED framework nevertheless requires its inspectors to report on schools' *moral, spiritual, social, and cultural* provision for pupils and provides official justification for schools to continue to develop multicultural and antiracist policies.

If, further evidence is needed to support continued development of such policies, it comes perhaps from the recognition of the uncertainty that exists amongst children and teachers about the concept of racism. Gaine (1995), like Troyna and Hatcher (1992: 5) identified confusion in the thinking of both school pupils and initial teacher training students about this issue.

'It is striking how often their comments begin with apparent goodwill and good intentions and later combine these with confused bigotry. ... they may literally be in two minds and not know what to think.'

The views described above come from a shire counties sample 'from Cornwall to Cumbria. Gaine also quotes another London based study:

'We do not take the view that youngsters simply are or are not racist in their attitudes... For the most part we found a blend of voices - the 'natural common-sense' of inter-racial friendship, the 'all-people are equal' ideologies of school and official morality, mixed in with accounts of black criminality, housing allocation unfairness, hostility to Asian entre-prenurialism or Afro-Caribbean youth culture' (Institute of Education, 1992: 33, in Gaine 1995: 6)

Such views could not have come from first hand experience nor according to Gaine from the pupils' parents but, as the children themselves explained, from older siblings and their culture. In summing up, Gaine concludes:

'Pupils are misinformed and intolerant about many things, but my thesis here is that they are not simply misinformed but dangerously so. If statements that Britain is a multicultural society are to have any meaning then these findings - taken from a range of largely white schools from the West Midlands to Cornwall, from Norfolk, Wiltshire and the Home Counties - have to be taken as clear imperatives for the curriculum.' (Gaine, 1995: 10)

The misinformation, confusion and intolerance displayed by these pupils needs to be set against the teachers' claims that racist language or racially motivated incidents rarely occur in their schools. Not only do the children who are victims of such intolerance dispute these claims but also there is recent evidence from Hamilton *et al's*. (1999) Children's Legal Centre Report. What this suggests, therefore is that many schools may be unwilling to face up to the realities of the situation or else that the staff are naively complacent.

As argued earlier in this section of the report, schools' thinking has been dominated throughout the 1990s by the demands of the National Curriculum; its many changes,

and its related national assessments and by concerns about OFSTED inspections. These pressures have been accompanied by a deliberate drawing back from concern about racism in schools. The MacPherson report has now called for changes to the National Curriculum in the light of the Stephen Lawrence case, to combat institutional racism in society. At present, OFSTED Inspectors are required to ensure that schools *provide* for the 'social, moral, spiritual and cultural' development of their pupils. In relation to children's cultural educational needs, this means:

'how well the school prepares pupils to understand aspects of their own and others' cultural environments, be these religious, social, aesthetic or ethnic, and by the pupils' responses to this provision which may be through literature, music, technology, art and design, sport or other media.' (OFSTED Inspection Framework, 1995)

Recent evidence suggests that many inspectors are uncertain as to how such outcomes can be evaluated other than by perusal of policy documents, minutes of Governors' meetings and school development plans (Mathieson and Vlaeminck 1998). Of much greater consequence to schools may be the emphasis placed by the inspectors on the literacy and numeracy provision and their position in the annual league tables. Under these conditions minority ethnic pupils may be targeted for special attention not because of a commitment to racial equality but because their presence has been associated with low levels of achievement in these curriculum areas. For over two decades, since the setting up of what became the Swann Committee to consider underachievement in Afro-Caribbean pupils, to the recent report commissioned by OFSTED from Gillborn and Gipps (1996) on the achievements of minority ethnic pupils, this point of view has officially prevailed. Gaine and George (1999), however, argue that in the 1990s patterns of inequality have changed and the assumption that underachievement occurs mainly amongst minority ethnic groups may no longer be valid in all cases. OFSTED's (1999) publication of schools' and LEAs' responses to Gillborn and Gipps, however, contains examples of strategies and policies used by schools in all age phases to address the issue, and is, in that respect, constructive.

Recently, the final report of the Citizenship Advisory Group has been published (QCA 1998a). This Group was established to fulfil the present Government's commitment to the identify ways to 'strengthen education for citizenship and the teaching of democracy in schools' announced in the White Paper, *Excellence in Schools*, in November 1997 (DfEE, 1997). The Advisory Group, chaired by Professor Bernard Crick, has sought to 'provide advice on effective education for citizenship in schools - to include the nature and practices of participation in democracy; the duties, responsibilities and rights of individuals as citizens; and the value to individuals and society of community activity.' (QCA, 1998a:4)

The Report provides a framework for Citizenship education consisting of desirable learning outcomes at every key stage. It is based around three strands, namely, (i) social and moral responsibility, (ii) community involvement and (iii) political literacy, each of which encompasses ample scope for valuing cultural diversity and engaging with anti-racist issues. The document places great stress on school ethos, and active

pupil participation in teaching. Knowledge and understanding of citizenship is to be within social, moral, political, economic, and environmental and sustainable development contexts, whilst the 'essential elements' include numerous opportunities for valuing cultural diversity. Interestingly, however, in the table showing the nature of responses to the initial report, only nine suggested the importance of addressing ethnic diversity' (QCA, 1998a:77). As we shall see below, for many of the rural schools, valuing cultural diversity was seen as an implicit component of the school ethos concerned with respect for everyone, caring and sharing for all etc. Recent events, however, have endorsed the argument for positively addressing certain aspects of that overall concern, particularly those concerned with racism.

Valuing Cultural Diversity through Religious Education

If, as some would argue, education for citizenship has failed to fulfil its potential to extend pupils' understanding of cultural diversity within a pluralist democratic society (King and Mitchell, 1995), Religious Education (R.E.) provides a significant channel for increasing children's multicultural awareness and understanding through the study of major world faiths other than Christianity. R.E., although not amongst the ten subjects of the National Curriculum, is, nevertheless, part of the basic curriculum to which all pupils in full-time education (except those withdrawn at the wish of their parents) are entitled under the 1988 Education Reform Act. Educational provision in R.E. has been the responsibility of the SACREs (Standing Advisory Councils on Religious Education) which were originally set up in LEAs which opted to do so, after the 1944 Education Act. The composition of a SACRE includes 'representatives of the Christian denominations and other religions and denominations of those religions' ... 'to reflect broadly the proportionate strength of that denomination or religion in the area.' (GB: Statutes par 255 (2)). Their role is to create the Agreed Syllabuses for R.E. for use in all grant-maintained, county maintained (where these were not previously voluntary aided) and voluntary controlled schools in their own LEAs. Each locally Agreed Syllabus, according to the 1988 ERA, must 'reflect the fact that the religious traditions of Great Britain are, in the main, Christian; while taking account of teachings and practices of the other principal religions represented in Great Britain (Education Reform Act, 1988 section 8 (3)).

In 1993, the Agreed Syllabuses were reviewed by the then National Curriculum Council (NCC). As a result, its replacement, the Schools Curriculum and Assessment Authority (SCAA), now, again reinvented as the Qualifications and Curriculum Authority (QCA) published Model Syllabuses for R.E. These set out the aims, general guidance and key teachings of six principal religions, namely, Buddhism, Christianity, Islam, Hinduism, Judaism, Sikhism⁶ (QCA, 1998b:3) to which any new Agreed Syllabuses must conform. The choice and number of religions which will be studied at each key stage is decided at the Agreed Syllabus conferences which take place between each LEA and its SACRE. The situation is slightly different in Voluntary Aided schools, however. Aided schools have guidance for R.E. available from their Dioceses which can be used either solely, or in conjunction with the locally

⁶ This list 'should not be seen as exhaustive' and teachers are advised to take account of additional faiths 'if there are adherents in the classroom' (QCA, 1998b:3))

Agreed Syllabus recommended by the Diocese, provided that they also meet the requirements of their Trust Deeds. The policy agreed by the Synod of the Church of England, requires Diocesan religious education guidelines to include teaching about other world faiths, although Anglicanism must remain the central part of R.E. In order to fulfill this requirement, a Diocese might recommend the adoption of an agreed syllabus from another area. So, for example, schools in the Diocese of Carlisle were using the Durham Agreed Syllabus.

For our present purposes, the influence of the SACRES in developing understanding of other faiths, particularly in areas where a variety of faiths are represented must be recognised (Taylor and Bagley, 1995). Furthermore, whatever the variation between Agreed Syllabuses, or Diocesan Guidance on R.E., most, if not all, primary schools now study at least two other faiths in some depth alongside Christianity. Difficulties remain however. In some, typically rural LEAs, finding representatives of the faiths other than Christianity to sit on the SACRE, and hence to advise the LEA and schools in their study of these religions, is problematic. Thus, in primary schools, one of the alternative religions selected will often be Judaism, partly because it provides a confident interpreting of Christian ritual and partly because teachers feel more Qur'an or the Gita. Since many aspects of European culture stem from this Jud-Christian tradition, such choices can restrict opportunities to develop primary pupils' understanding of cultural diversity. Some Agreed Syllabuses therefore now recommend the study of two non-Western faiths in addition to Christianity at Key Stage 2, thus precluding the study of Judaism at this stage.

Nevertheless, it is clear that the SACRES have been an important factor in concentrating minds and raising awareness of non-Christian religions. While this is to be welcomed it has also allowed many rural primary schools to consider that they were meeting the statutory requirements of promoting spiritual, moral, social and cultural education through R.E. There is a risk, however, that by using R.E. as the main vehicle for valuing cultural diversity, schools will tend to concentrate on the spiritual and moral rather than social and cultural aspects of diversity. Here OFSTED has a role to play. In church schools, the social, moral, spiritual and cultural aspects of their work are inspected twice, once under Section 10, within the main inspection, and also under Section 23 by R.E. inspectors. Discussion between the relevant inspectors might ensure that the R.E., and largely spiritual and moral aspects are appropriately inspected and raised as key issues where necessary. It does not guarantee that, in predominantly white areas, and areas where religions other than Christianity lack adequate representation and support, issues relating to cultural and social, as well as spiritual and moral aspects, are adequately taught. Given the complex nature of these arrangements outlined in the previous paragraphs, the question as to whether multi-cultural and anti-racist educational perspectives are encompassed within R.E. provision remains to be answered.

Valuing cultural diversity in small rural primary schools

In concluding this Introduction, we must address the specific situation in rural primary schools in white rural areas. Given that Troyna and Hatcher (1992) found that the 'contact hypothesis' had failed to operate in multi-ethnic urban primary schools, it can be surmised that it would be even less likely to work in rural areas where white children had little or no experience of Black or Asian children's company. Furthermore, OFSTED inspections have often commented on the need to develop policies and improve educational provision for children's cultural understanding in some rural schools.

Griffith and Lankshear (1996) in 'Respect for all', provide advice for Church schools on the development of equal opportunities and anti-racist policies, justifying the need for these, if this were necessary, and taking schools through the planning, writing and monitoring stages of policy development. It provides a profile of the 'ideal' equal opportunities teacher and gives examples of good practice on anti-racist education. Finally, a chapter sets out action plans for churches, schools, and higher education institutions in addressing racism.

Whilst Griffith and Lankshear's advice might be invaluable generally, schools serving mainly village communities made up of commuters or scattered farming populations might experience difficulties in realising such plans. First of all the sheer amount of obligatory policy making, demands to change practice, and pressure of impending OFSTED inspections might militate against there being sufficient person-power or enthusiasm amongst the two or three teaching staff to develop further school policies. This could well be compounded if staff felt there to be 'No problem here', a view which perhaps implies an even greater need (Gaune, 1995). Secondly, some families in isolated rural areas may have lived there for generations while others who migrated from the cities and towns in the seventies may have little or no experience of urban life within a mixed ethnic community. These parents' judgement of good educational provision may not include multicultural or anti-racist curriculum activity.

Nevertheless, the catchment of some rural schools has changed in recent years. On the one hand, the good OFSTED reports and SATs results of many small rural schools (Richards, 1997) have enticed families who can afford it, to transport their children, particularly those with special educational needs, out from town to nearby village schools, in order to benefit from the apparently superior education, and in some cases, from more individual attention because of smaller classes. In other areas, families at risk or without work have been housed temporarily in rural areas. The amalgamation of schools in mining villages where the pit has closed with those serving farming communities has also resulted in a change in the make up of the school's roll. Although such arrangements may not reflect the norm, these trends have increased social, and hence cultural, diversity in some rural communities and brought metropolitan attitudes and values into rural playgrounds. In some schools and communities there is a degree of suspicion and even animosity towards these 'incomers', 'offcomers' or 'comers in'. Thus, the need to value social and cultural diversity within rural and predominantly white areas has become all the more salient. When this need is coupled with the growing recognition of institutional racism in the

police services and in various social agencies, including education, with the existence, world-wide, of ethnic cleansing, and, nearer home, with nail-bomb attacks on minority groups in London, there is an overwhelming case for schools in rural as well as urban areas to develop policies and practice which value cultural diversity, and which diagnose, recognise and change racist attitudes.

The following themes will be pursued in the report:

Valuing cultural diversity in primary schools

- the meaning of 'valuing cultural diversity' and whether diversity was recognised within the schools' communities.
- the ways in which rural primary schools encourage their pupils to value cultural diversity
- the effects of the National Curriculum and the National Literacy Hour on opportunities for multicultural education
- the extent to which the study of non-Christian faiths in R.E. syllabi include cultural as well as spiritual matters and permeates other curriculum areas.
- the resources that schools use and would like to use to support multicultural and anti-racist education

Community and national events

- the attitudes amongst the communities and the parents to multicultural education
- the extent to which rural schools use existing local resources such as: other primary local schools in clusters or networks, local secondary schools, resource centres or University / HE centres
- the role ICT might play as the National Grid for Learning (NGfL) is implemented and rural schools are connected.
- the part played by local churches to support schools in valuing cultural diversity and the use of their links with overseas dioceses.

Issues for small rural schools

- the difficulties faced, and solutions found, by small schools as regards resource availability and affordability, travelling to urban centres, communicating in obtaining resources and providing a variety of cultural experiences for children
- the advantages of being 'small' when dealing with difficult topics or events such as recent news and racist events
- recollections of any lasting effects of the ESG projects which had taken place a decade earlier

The next section will describe the approach used in the research, the selection of schools involved and the analysis of the interview data before going on to examine the evidence collected, and derive recommendations and strategies for further development.

The Case Studies

As mentioned previously, the National Society representative on the steering committee for the project suggested the dioceses which might be approached. They were amongst the most rural and were designed to provide a broad geographical spread. Local Diocesan Education Officers or Advisers were then asked to nominate up to eight schools who might be approached to take part. The schools were to represent a range of practice in multicultural education and the few which had some particular feature associated with cultural diversity (e.g. presence of a sizeable traveller population) were also approached. Due to unforeseen circumstances, one of the project team was not able to carry out visits during the spring term 1999. Interviews were therefore carried out by phone using a semi-structured schedule, the details of which are presented in Appendix II. After the first steering group meeting further questions were included concerning the use of various support personnel such as Diocesan or Bishop's Visitors. Further information was also sought on the existence of equal opportunities and anti-racist school policy documents. Schools already visited were sent a short questionnaire also included in Appendix II.

Table 1 Number of Visits and Telephone Interviews carried out in each Diocese.

Diocese	Advisory staff Interviews	Visits to schools	Telephone interviews
Bath & Wells	1	7	
Hereford	0	5	
Lincoln	1	8	
Leicester	1	3	
Carlisle	1	0	9
York	1	7	3
Durham & Northumberland	1 ⁸	1	
Total	6	31	12

⁷ These meetings usually involved two Diocesan advisory teachers

⁸ Meeting with University Lecturer in R.E. and former advisory teacher for Cleveland, now a teacher in Co. Durham

Table 1 shows the distribution of visits between the different dioceses. Of the 43 schools taking part 16 were Voluntary Aided. Interviews generally lasted between an hour and ninety minutes. Interviews at schools in Bath and Wells, Hereford, Leicester and Lincoln were all recorded on audiotape and subsequently transcribed for analysis. For remaining schools including those interviewed by telephone a different approach was used in which the conversations were transcribed directly during the interview.

An Overall Assessment of the Current Position

We deliberately sought out a range of schools for interview so it is not surprising that we identified a range of practice. While we would be cautious in extrapolating the proportions in the various categories to a larger population (because of the small sample overall, and because Diocesan Officers and Advisers, for various reasons, may have provided a skewed representation) we do believe the description of activity is fairly typical of the stage certain schools had reached in coping with cultural diversity. In general schools fell into three groups or categories.

1. Schools with a low level of awareness and confidence. Such schools were not likely to have an equal opportunities policy. They followed an Agreed Syllabus which typically included Judaism and one other faith for comparative purposes. Headteachers complained of lack of resources and lack of support and advice. They also argued that the demands of the National Curriculum and OFSTED visits to inner city schools, and places of non-Christian worship. Generally the local clergy's role was to take services at Christmas and at Harvest and on occasions take an assembly, although in one case the vicar never came inside the school because "*he didn't like young children*". Parents from different countries including other European ones, would be invited in to demonstrate cooking etc. Parents would also collect money or articles to send to Diocesan sponsored initiatives in the developing countries. Such schools were concerned lest they did not present a fair and accurate representation of other faiths. While aware of the need to do more they were uncertain how to proceed.

"I don't think anybody feels 100% confident in delivering information about another person's faith or religion when you don't feel 100% sure of the ethos and I'm very worried that children will take it in the same way as they take fairy stories"

"I feel that if we had more than one black, or obviously of a different country, then possibly it would be easier. But yes we should be doing something more but I'm not sure what"

We estimate that around 20% of our sample fell into this category.

2. Schools which celebrated Cultural Diversity through mainly through multi-faith Religious Education. Schools here displayed greater confidence in their ability to provide pupils with a wide range of experiences as part of religious education. Usually, the motivation behind these initiatives would be a teacher who had spent time in an inner city school or who had travelled extensively in Africa, India or the Pacific Rim. In other cases parents in the village or ministers from

other faiths would be called upon to help. Resources were not seen to be a problem. Headteachers visited exhibitions, took advice from Diocesan representatives or LEA advisers and recorded programmes from the BBC. Where finance permitted children were taken on visits to places of non-Christian worship and the choice of main faith studied beside Judaism was often determined by the nearness of these temples, mosques etc. Other faith's festivals were celebrated often with the support of the local incumbent. Some attempt was made to allow these ideas to permeate other areas of the curriculum but only to the extent that the National Curriculum presented an opportunity, as in Geography in studying another country or in English where the Literacy hour required the study of fables and myths from other cultures. Most had a specific Equal Opportunities policy that mentioned racial discrimination

"We start with our religion and work outwards. They find a lot of things that are very similar and a lot of beliefs that are similar, but given different names or different titles"

"A long time ago, after University I wanted to go and find a job over there... I mean Yes, I've done specifically lots of work about India"

Such schools constitute approximately 64% of the sample of schools visited.

3. Schools which seek to give the whole curriculum a multicultural emphasis.

Although children gain experience of a wide variety of faiths, the main emphasis was on looking for opportunities to celebrate cultural diversity in all areas of the curriculum. These schools would be likely to have or be developing a specific anti-racist policy alongside an equal opportunities one. Headteachers or one of their staff was likely to be either non-white or be in a mixed-race relationship or have previously worked in an inner city school with a sizeable proportion of pupils from ethnic minorities. Where feasible school exchanges would be organised and every opportunity taken to increase the children's understanding through visits to multicultural activities and by bringing visitors into the school. Generally the local clergy are found to be helpful when dealing with concerns of a few parents who express anxiety at the proportion of time devoted to these events. Overall, however, the school is self-supporting in developing its curriculum and the teachers belong to national organisations, which help to sustain useful contacts and provide information about resources, events etc.

"It doesn't have to be a major thread, just a recognition of the contribution to the curriculum"

"Although I was born in India I've had my own education experience in this country, so it wasn't until I got involved with multicultural in my late twenties that I really began to think about my own education... I know now that Indians have contributed enormously to mathematics and I keep going back and reading about Indian people"

"I've taken the opportunity to do one or two high profile events that have caused one or two anxieties"

"I used to teach in a school that was mainly Asian and the one I've just come from was mainly Afro-Caribbean but Vietnamese and Asian as well"

"The one thing I want is an entrance area which makes a statement about us, that we are anti-racist, that we do value diversity in society. A permanent display that says who we are and what we are. The problem is that as a school we've got to become that before we can state that we are and I don't believe we are that yet"

The remaining 16% of our sample shared some of the characteristics of this category. Some of those interviewed, as newly appointed headteachers, were seeking to bring about change through the introduction of anti-racist policies as exemplified in the immediate quotation above.

This categorisation can be compared with various levels of change in practice which Tomlinson (1990) identified as a result of the ESG programme in the late nineteen eighties. She identified four levels.

LEVEL 0 no change - defensiveness/opposition

LEVEL 1 changing the curriculum

1a curriculum development, resource led activity; ignoring the question of attitudes

1b curriculum development, materials used to challenge received ideas and change attitudes in a non-racist direction

1c curriculum development where the content includes direct consideration of bias, stereotyping, prejudice, racism by pupils

LEVEL 2 changing adult attitudes

in-service, consultation with parents, governors and others, curriculum development leading to awareness of the need for whole school policies and to change in teachers' own attitudes

LEVEL 3 changing practices

Development and implementation of equal opportunity, non-racist policies and whole school commitment to changed practice

It would seem that schools with low levels of awareness were somewhere between Tomlinson's level 0 and 1a. Schools that celebrated cultural diversity mainly through religious education were mostly at 1b whereas the third group adopting a whole curriculum approach was between 1c and level 2. Amongst the activities recorded by Tomlinson (1990: 152) during the ESG programme were in-service days, the

production of packs of curriculum materials including videotapes. Schools collected materials and even produced some of their own as well as providing evaluations on their suitability. There were various forms of collaborative ventures involving demonstration lessons and sharing assemblies.

Among the support provided was specific guidance for help with materials when developing new ideas, help in setting up school working parties and in arranging links between schools. Outside performers, particularly in dance and drama were brought into schools. Attempts were made to involve governors and also to explore anti-racist issues within the school and the community. Finally, some teachers set up their own action research programme designed to examine the extent of prejudice and stereotyping within their own practice. In the schools visited in this study we saw similar examples of curriculum development and also a degree of collaboration in team teaching. We saw fewer attempts to explore issues within the wider village community beginning with school governors and no school was researching its own practice as part of a detailed action research programme. Some, however, were carrying out audits in order to establish gaps in existing provision.

Anti-racist Policy Documentation

Of the schools contacted only six were able to send a detailed document on the specific topic of anti-racism. Another four schools were in the process of compiling a statement. In the latter case this was an early initiative on the part of two newly appointed headteachers who had previously worked in inner city schools. In the remaining two schools the initiative had come about as a result of comments from an OFSTED inspector.

The length and content of these documents varied considerably. One school produced a three-quarter-page document based upon the ideas of Key Stage 2 pupils with an emphasis on 'Citizenship of the World for Tomorrow'. The statements were of a consequence very broad, outward looking and not concerned with the school's immediate environment.

'Children will need to be introduced to alternative languages, customs, lifestyles, cultures and beliefs. Alongside the differences the many similarities should be stressed'

These aims were to be accessed through the history of different countries, language awareness, world geography, and the arts and through multicultural approaches in less obvious areas such as mathematics as well as through the agreed syllabus.

Other schools specifically targeted racial harassment issues dealing with identification of incidents, their classification in terms of their seriousness and the action to be taken both in the cases of offender and victim. Suggestions were also made as to ways of combating prejudice⁹ within the local environment through 'classroom displays which

⁹ Here we used the definitions of prejudice racism from one school's document. The former was defined as *an attitude, opinion, or feeling formed without adequate prior knowledge, thought or reason. It can be a pre-judgment for or against a person, group, sex or object.* Racism is defined as *any attitude, action or institutional practice which betrays someone because of their colour, culture or ethnic origin.*

reflect the cultural heritage of all children' and the 'use of toys, dolls, puzzles and other materials that represent all races even in all white groups'. Teachers were advised that,

'some staff and parents will question the need for anti-racist child care and will say it is not relevant. Be firm yet supportive. Share information you have and tell them how their children as well as others will benefit.'

More comprehensive versions included specific references to the taught curriculum requiring teachers to 'challenge bias and stereotyping', ensure 'anti-racist issues are not presented in a tokenistic way' and to 'draw upon examples from many cultural traditions in their lessons'.

One document committed the governors to ensuring that 'all staff have access to appropriate in-service training and included a section on the 'hidden' curriculum dealing with displays, assemblies, encouragement of 'visitors from a broad spectrum of society' and the need to monitor playground activities.

Far more schools had Equal Opportunity Policies (25 schools provided documentation). Of these, nearly two thirds made some specific reference to racism. A key factor in promoting the development of this documentation was the OFSTED Inspection Report where weaknesses in promoting spiritual, moral, social and cultural development across the curriculum had been pointed out. One consequence of this was that some schools, in their haste to complete their action plan, approached the LEA for examples of policies created either by the authority or by other schools, and adopted these with minor amendments. Thus, for example one section of an all white school's policy stated that 'the various languages spoken within the school should be given full recognition and respect ... and any pupil should have equal opportunity to improve language skills in their own mother tongue'.

As might be anticipated where documents only had perhaps one or two references to racism and discrimination the statements tended to be of a general character.

'All staff should be aware of possible cultural assumptions and bias in their own attitudes.'

'Staff must be conscious of any sexist or racist connotations in the language they themselves use.'

'The governors will offer a curriculum which is free from stereotypes which can lead to low expectations, prejudice and discrimination and which recognises, celebrates and values all cultures in the community.'

'No school policy should discriminate on the grounds of race, gender, ability or disability.'

We did not ask schools to provide detailed curriculum documents so that in some cases statements such as the above were expanded in language and religious education policies etc. It seemed clear, however that headteachers and governors tended to adopt either a 'get it on to one page' approach setting out the broad aims of policy or sought to provide detailed advice not only about what was expected of teachers, but also suggestions for meeting these expectations. A further heartening trend in many of the latter type of documents was the inclusion of sections on monitoring which required staff to carry out periodic audits of their classroom practice.

Rural schools' understanding of cultural diversity and its implications

At an early point in the interviews headteachers were asked what they had understood by the term 'valuing cultural diversity' when first approached to participate in the project. The replies revealed varying states of awareness as noted earlier. 'Valuing' was replaced variously by 'tolerating', 'respecting', 'appreciating', 'enjoying', and 'prioritising'. The definitions ranged from a focus on people and their beliefs:

'... appreciation of people for who and what they are, respect for their beliefs. Understanding that their beliefs might be the mainstay of their existence (*and that*¹⁶) even if we don't believe the same, we must respect them.'

through raising awareness of cultural diversity:

'opening children's eyes to other lifestyles - part of our job is to prepare children for an ever wider world and not just for our local rural area.'

to a rare all-embracing statement such as :

'It's the core of our school philosophy ... it's difficult to value culture without it being 'core'. We're strongly encouraging children to think European, to think globally.'

These initial meanings were expanded later during the interviews in response to questions about cultural diversity in the school and its community, and about the provision of anti-racist education. The headteacher in the third extract above, for example, went on to encompass anti-racist education as part of a wider concern ...

'...it has to be deeper than that - it's how we prepare children to meet disabled people, or children with behavioural difficulties.'

Many heads referred spontaneously and immediately to a lack of cultural or ethnic diversity within their schools and communities, and in most cases, went on to express awareness of the need to address the issue:

¹⁶ In order to make sense of some quotes or to preserve their anonymity small changes have been made in the text. Where this has been done the phrase is in *italic* and contained in brackets.

'because we don't have cultural diversity here doesn't mean that it doesn't concern us... (*the children*) are coming across it - on TV and in the literature they are reading, therefore we need to take a positive stance.'

'It brings to mind our deficiency - we are mono-cultural.'

Although some responses may have had an air of 'policy-statement-speak' about them, even at that basic level they represent an advance on the attitudes identified before and after ESG initiatives identified by Swann (DES, 1985), Tomlinson (1990), and more recently by Garne (1995).

In the more active schools, one justification for valuing cultural diversity was the lack of employment prospects in the local areas and a consequent need to prepare children to compete for work in urban cosmopolitan situations. In four schools in the northern dioceses, for example, particular emphasis was placed on the development of children's identity as European citizens. Two headteachers in different parts of Yorkshire were trying deliberately to counter local anti-European feeling resulting from commercial competition in agriculture. One school had recruited teaching assistants on an annual basis from Spain, Germany, and Italy in previous years and planned to have a Czechoslovakian assistant next year. Two schools ran after-school French clubs (one of these was available to other schools in the local cluster). In the fourth school, the entrance hall display, with background music of the children singing the 'Comenius' Friendship Song, was designed to give out the message that 'you are standing in Europe. We are Europeans'. The 'Friendship Song' had been written with children from Denmark, France and Norway. The head explained that the locality had 'strong cultural links' with Belgium, the Netherlands and Denmark, and indeed the staff and all of the Y5 and Y6 children had been to Brussels and held a debate in the European Parliament debating chamber.

In some rural areas the presence of travellers provided another justification for dealing with issues of cultural diversity. OFSTED (1999: 9, para 8) states that 'Gypsy traveller pupils are the group most at risk in the education system. Although the OFSTED report acknowledges 'some make a reasonably promising start in the primary school' it is claimed that 'by the time they reach secondary level their generally low attainment is a matter of serious concern.' In the schools visited their headteachers expressed these concerns. Most claimed the children of these traveller families were well integrated into the school and formed friendships with other village children although 'the boys tend to stick together'. The most common example given of celebrating cultural diversity was in topics on 'Homes' in which the children would talk about living in caravans and bring pictures to show other pupils although as one headteacher commented,

'We call them mobile homes now. It's not like the old days with the canvas roof and pots and pans hanging on the sides. Today some of them are more luxurious than the average house, better equipped.'

For the most part, schools had no particular policy directed at assimilation; most claiming it was not needed. In a few cases specific, potentially divisive incidents were mentioned. Typical of these was the tendency of some parents from the village to 'point the finger' at the travellers' children when money or property went missing. On such occasions most headteachers were prepared to confront the accusers secure, as one of those interviewed candidly admitted, in the knowledge that 'my school is oversubscribed and they aren't going to go elsewhere.'

One school with the adjacent winter quarters for a travelling show in the neighbourhood made considerable provision, preparing special schemes of study for pupils to take with them and work on while on tour. Parents were seen and encouraged to set specific times for schoolwork each day. Others sent written records of previous achievement to be shown to the next teacher contacted. Generally, the problems were mainly perceived to occur at secondary level, a confirmation of OFSTED's (1999) assessment quoted above. One headteacher was so concerned for a particular boy with serious learning difficulties that she had persuaded the Authorities to 'let him stay down in Y6 for another year' although 'it only delays the evil day.'

In their recent study, Hamilton and colleagues asked teachers whether racism existed in predominantly white schools, and concluded that there was amongst teachers 'a pervasive, if often unstated assumption ... that issues of racism and race relations are not especially relevant in predominantly and exclusively white schools' (Hamilton *et al* 1999: 2). These researchers' specific focus on racism, however, may have precluded broader interpretations of cultural diversity. In the present study, beside the examples listed above, teaching children to value cultural diversity also, in several cases, meant dealing with the consequences of school amalgamations where the planners had not been sufficiently sensitive to the possibility of friction between diverse social groups.

'Opening children's minds to lots of experience of different faiths and cultures in general... broadening their horizons of the world. We see it here as social class - mixing urban and rural.'

'...in its broadest sense it is multicultural education - which we find difficult being a rural school because none of our children are from ethnic backgrounds so we try to look at where we are, and talk about different villages ... so that people from (*neighbouring*) villages are just as welcome as those who walk to school.'

Such schools had a mix of children with starkly differing cultural and social values. Headteachers were concerned to overcome mutual resentment between rural farming communities, both owners and estate workers, ex-industrial or mining communities, and/or families who had been placed in cheaper rural housing, or on caravan sites, as neighbouring urban social services tried to solve their housing shortage problems.

During the interview, questions were also asked about the frequency of racist incidents in the school. Typical of most headteachers' responses was that racist incidents occurred very rarely indeed. Any overheard comments were usually judged

to have 'come from home', and were dealt with immediately. Headteachers used phrases such as 'stamping down hard on the offender' although others attempted to involve all the children.

'...racism doesn't surface. We might get a group of lads saying things but it's straight from home. ... when things crop up we can deal with them as a whole school ... we need to make a conscious effort. It is difficult ...'

'It's rare but when it does happen we always use it as an assembly theme - we're aware of the potential (problem).'

These responses were similar to those described by Gaine (1987: 1995) but differed in several aspects. First, the headteachers acknowledged that there was a problem, although it is true that, in the main, the policy was to react to incidents rather than seeking positive ways of preventing their occurrence in the first place. Second, a strong positive feature of small schools, was that such incidents could be, and often were, dealt with 'as a whole school' while at the same time on a quite personal level:

'At assembly time we can all be in one classroom - in close proximity to each other - they just come out and talk. It's much more interactive than when there are 300.'

'...smallness makes change easier - more flexibility and intimacy makes it easier. In a bigger school you'd have to have a staff meeting. Here with any problem you can go direct to the child and direct to the families.'

'an advantage [of mixed age classes] because of the greater maturity of the elders - they can bring out ideas. The elders show that they can be open and honest and the youngsters see this. Also we know all the children and their family backgrounds so we can tackle a problem at source.'

This last quote typically reflects the 'it comes from home' explanation. Whilst some seemed to think that this placed the problem beyond their influence, others pointed out that they knew the families well and could talk to parents. The same headteacher said:

'... to explain to children and parents that valuing cultural diversity is making people understand and accept others beliefs - this is all the more important in an all-white area.'

If we apply Tomlinson's (1990) framework of 'levels of change' following the ESG projects, then, none of the schools in this study was located at Level 0 although a few were still defensive and expressed guilt about their lack of progress. As stated earlier, the vast majority of schools visited were moving through level 1 and were focusing on changing the curriculum. Of these, the majority were at level 1a, in which they were concerned with resource-led curriculum development but were not trying proactively

to change attitudes. A small number of headteachers, however, did mention trying to affect the attitudes of parents and governors, by talking with them, and involving them in the school's multicultural events. For example,

'We had an Indian dancer - the children had never seen anything like it. The children worked for a day with the dancer and then put on a brilliant evening for the parents. It was a real rave.'

When asked about the governors' attitudes, most headteachers reported that governors were supportive of multicultural education, although in some cases these governors were only recently elected or appointed. New appointments, preparation of school policies, impending OFSTED inspections, or, in one case, the letter from the Diocese about this project, were cited as providing good opportunities for discussion of the issues.

'There's an interesting range of views from those sharing similar views to me through those feeling that it is very contrived and that if children are allowed to grow up as sensitive, independent, responsible intelligent adults then it won't be a problem - they will not be racist and we're simply pandering to liberal middle class notions of what children need', to 'We're (*locals*) and in this area there's no need to address the issue - it's essentially irrelevant.'

'The governors are like us - we have had to educate them. There are still one or two but they are always in a minority ..'

'The governors changed with LMS - we now have a dynamic interested group. With the curriculum group we have begun to discuss multi-racial education and other faiths but we also see the need to recognise children in different situations in our own community - we have a growing number of step-families ...'

Generally, the governing bodies were described as, at least, 'supportive' and several were chaired by teachers or lecturers who encouraged multicultural and anti-racist approaches. There were also reports of 'one or two' governors who denied the existence any problem. Some Northern schools had a policy of appointing staff with relevant and appropriate experience. For example, one headteacher had appointed two part-time staff in the previous 18 months specifically for their expertise in multicultural education and R.E. Another said:

'...the original staff were all in post for over 20 years ... all very traditional and local. Now ...every member of staff has lived abroad or worked in a multicultural community - the newest (*previously*) worked in (*a nearby town*) in the centre of the Bangladeshi community

Overall, when compared to O'Keefe's (1986) finding (page 6), the evidence suggests a distinct shift in the 1990s in terms of awareness and action. Attitudes towards the need for multicultural and anti-racist education were generally positive although there

were frequent requests for more support in tackling such issues. For the future, action on the MacPherson (1999) recommendations that OFSTED inspections address education for racial equality, may help promote further change and render the following comment of one headteacher somewhat redundant; namely that:

'the bottom line is that if we don't do much on cultural diversity, OFSTED put a line in the report. If we don't do much on numeracy, people jump up and down...'

This comment moves us on to consider briefly the effects of the National Curriculum and the Literacy Hour on opportunities to include cultural diversity education in small schools. We expected heads to say that these two major impositions, at the time of the interviews about to be aggravated by the introduction of the numeracy hour, had placed obstacles in the way of further progress. Although some argued that the recent squeezing of Foundation subjects was limiting opportunities for multicultural activities, it was illuminating to hear a large number of headteachers state that far from imposing constraints, the Literacy Hour not only provided further opportunities, but was also a source of funding for additional resources.

The Literacy hour provided 'not only official impetus, but also funds with which to buy texts of poems, stories etc representing a variety of other cultural traditions. The exact ways in which these resources are used, however, merits further investigation. Most of those interviewed regarded the Literacy Hour as *enabling* rather than *constraining* in terms of content opportunities for multicultural education. Some Advisory teachers however suggested that this might mean that these texts were used solely to highlight linguistic features. One or two headteachers spontaneously refuted this assertion, however, by speaking of their concern to follow through the cultural links with work in other areas of the curriculum:

'Literacy hour? No! it's a vehicle (*for opportunities to celebrate cultural diversity*). You find things in the Literacy Hour you didn't expect to find-a clear programme for the whole school which builds year by year-once you've got over the idea it has been imposed.'

'In the Literacy Hour we have been doing Nigerian Poetry; this links with our work on Gambia.'

As the above quotation illustrates, headteachers who were desirous of promoting multicultural education across the whole curriculum were still able to do so within the existing statutory constraints. As one said,

'In the National Curriculum we've had guidance on equal opportunities. If we feel the need to do it we can link it into so many areas. If you want to find it it's all in there.'

In many schools, therefore, the Literacy Hour will be the vehicle for introducing teachers and children to stories and poems from other cultural traditions. As such, it represents an advance in many cases, even if this literature is studied solely to identify linguistic structures and sub text-level aspects of language. The fact that such stories

are at least being used more widely not only has the potential to stimulate teachers to delve further into the literary works of other cultures, but provides a 'jumping off ground' for exploring cross curricular themes in the longer term.

Training and support

All the headteachers were asked where they would seek support in teaching multicultural education. There was a variety of sources of help, with LEA advice the least likely to be consulted. The biggest number of heads said that the Diocesan Advisory teachers would be the first 'port of call' often contrasting the value and availability of the diocesan advisory teachers with that of the LEA. Distance and timing, despite a course being put on in three centres, had deterred one head:

'The LEA put on courses on R.E. and multicultural education in (three centres). You'd have to pay. You look at a course and think that looks interesting, but then think 'Oh Blow!' especially if it was a twilight course.'

But another described the part-time primary adviser as a 'mine of information', and with reference to R.E. in-service courses, said

'We're actually quite well provided for-for an all-white area.'

In contrast the most consistently mentioned and appreciated support came from diocesan advisory teachers who were named repeatedly as the most helpful, and who, in comparison with LEA advisory staff we more likely to be available for informal 'confidence boosting' chats.

Access to Resources and Support

When asked about resources for promoting cultural diversity, a large proportion of those interviewed talked about the 'RE artefacts boxes'. These were mentioned either at the start of the interview when the headteachers were asked whether their schools belonged to a small schools' cluster, or as an immediate response to a specific question about resources. While the costs and accessibility of resources have always been a problem for small schools similar to those in our sample, the ESG Rural Schools Projects (Galton *et al.*, 1991) demonstrated that one solution to such pressures was to form clusters of cooperating schools. Most schools in the sample had access to 'artefacts boxes' through their cluster. In some cases, however, difficulties had arisen and sharing had been abandoned, although in other clusters it worked well. In general, schools were also attempting to build up their own additional resources.

In well established clusters, potential problems of two or more schools wanting to study the same faith at the same time had been solved, initially, either by buying two of the same box of artefacts or by careful coordination of teaching. This kind of coordination was only possible where schools in a cluster had already established good communications and cooperative relationships. It was interesting to note that

three of the geographical areas where cluster resource sharing was working successfully had, according to the advisory teachers, taken part in the ESG Rural Schools pilot projects. Whilst the membership of some clusters had altered slightly since then, this was further evidence in support of Gallon *et al.*'s (1991) conclusion that clusters, often created rather artificially in the ESG projects, needed time to stabilise membership and consolidate commitment. Since the instigation of the R.E. boxes, schools were gradually building their own resources. Some, having invested heavily in Jewish artefacts, expressed a degree of frustration because changes in their agreed syllabus now precluded the study of two Western faiths.

Headteachers frequently mentioned the use of videos, posters, books and music to support work on cultural diversity. Several commented that few of the available materials included reliable information about appropriate readability levels at Key Stage one. In addition to one's cluster, local secondary schools were also often cited as a source of resources. However, by far the most common resource, and clearly highly appreciated by schools, were the Diocesan Resource Centres. One in particular was singled out.

'The best is the Resource Centre run by..... They publish details of resources including posters, CD-ROM's and websites - 130 pages of them - kept up-to date. There's usually some-one going into (*town*) but if you phone them they'll post it.'

'The Diocesan Resource Centre is very good; if they haven't got what you want they'll always give you a lead.'

Although one headteacher pointed out that distance was still a limiting factor since from the school,

'... it's 18 miles - too far but it's good. It would be better to have schools as resource centres.'

This view supports the idea that in such cases, established clusters should identify their most central or easily accessed schools to become resource centres.

People were the most highly valued of all resources; people who came to the school to work with the children by telling stories, leading dance and music sessions or doing art and craftwork. Headteachers spoke very warmly of visitors, who had encouraged pupils to ask questions, had worked and danced 'holding hands' with the children'. A major drawback were the fees charged; some visits cost in the region of £300. It was strange, however, since this work was so highly appreciated, that only a few schools from clusters had attempted to share costs by joining forces to host such a visitor. Several headteachers suggested that a register of such contacts, including recommendations from schools with previous experience would be useful. Recommendations from other similar rural schools were particularly relevant, since as one head pointed out, schools were often dependent on flyers for information, but would be reluctant to invest a significant part of available funds on a visitor without a recommendation.

Valuing Cultural Diversity and the use of ICT

Most schools in the sample were about to be connected to the National Grid for Learning. In some of the schools visited the equipment was in place and staff were waiting for the system to become operational. Many headteachers already used e-mail and told us of their contacts with schools and teachers in various parts of the country and in some cases abroad. Two schools in the northern dioceses expressed particularly forceful views on the value of Information and Communications Technology (ICT) for multicultural education. On the one hand, one headteacher saw ICT as offering:

'just another version of fiction. Information is 'cold' on a website - there's no accent and no smell.'

In contrast, a headteacher of another school 'with a very strong commitment to ICT', said,

'it enables contact with partner school in America, east and west and in South Africa, and England. This is where the developments will come because ICT means you can get into direct experience - because you are using ICT the children can talk almost directly to each other - they are able to send digital photos so the children can make the link.'

This particular school was involved in an exchange of information with a school in the USA in which they were investigating each other's families and lifestyles and exchanging weather data. This headteacher continued:

'The value is the immediacy, the feeling of the children that they are talking directly - unlike a letter writing campaign where you can wait 3 to 4 weeks for a reply. This is what speaks to the children.'

Nevertheless, several schools favoured letter writing, as an important means of communication. Pupils in one school exchanged letters with their peers from a large school in a northern city having a high proportion of Moslem children.

'The junior children write and we get letters back. It's lasted 12 to 18 months. We haven't visited but we would like to. Our children made a booklet about our church and sent it to *(them)*. They had been on a trip and wrote letters to us. We've had some beautiful letters. The children are fascinated by how those children live, how many live in one home, for example.'

This particular school also had links with a village school in Cornwall, ('their head just put the school address through the door') and also one in Kenya.

Such links, as pointed out earlier, tended to be established through personal contacts. In the immediate above example, a former teacher at the school had gone to work at the school in Kenya. Where links were maintained through e-mail or the Internet this

was usually at the prerogative of the headteacher since the only connection would be situated either in his/her office or in the staff room. The majority of those interviewed felt that ICT would be of value once fully installed and once contacts had been made. However, the dependency on personal contacts in establishing links of any kind suggests that a more systematic collation of ICT contacts and resources needs to be made.

Inter School Exchanges

One obvious way in which rural schools can increase their pupils' first hand experience of other cultures is to create links with schools in the centre of towns and cities with sizeable populations from the minority ethnic communities. Although these need not be church schools, several headteachers when interviewed felt it was better 'if we share the same ethos'. When such exchanges did take place they were generally seen as 'very successful and worthwhile', particularly when combined with other cultural activities such as a visit to a non-Christian place of worship with an opportunity to meet with a local religious leader and listen to explanations of the symbolism lying behind the artefacts on view. In some cases pupils would also visit other Christian denominations.

As in the case of exchanges by letter or e-mail, nearly all the successful visits were the result of a previous contact. Either one of the teachers had worked in an inner city or the vicar or someone in the parish had a contact. Where this help was unavailable the work involved in setting up the exchange could be considerable.

'One of the teachers rang round and a few expressed interest. She had to make several visits and in the end nothing came of it.'

'I phoned the county adviser and said "Can you find me a school or a link?" They just put us onto this particular school.'

All were agreed that careful planning was essential for the success of the venture. Some headteachers suggested that guidelines based on the experiences of other schools would have been useful at this stage. The typical pattern was for headteachers and perhaps the staff member most closely involved to visit each other's schools and to discuss in detail the aims and desired outcomes of the exchange. Generally the host school then arranged the day's programme.

'I felt it was just great. They had fixed up for us to visit local shopkeepers and the children ate and were given all kinds of interesting food. We take quite a few parents on the trips and they come back and say, "that was a fantastic experience. The Children gleaned so much from it." We do a lot of preparatory work and follow up work and photographs are taken and displayed. Its been going four years now.'

'We had to arrange the date when the class from the city school came here. We had to plan the day carefully, the logistics, staffing, and so

on because we actually went for a walk up the hill, their environment is different from ours. When we went there it was just booking the coach, fixing dates and staffing the visit. Their head and people in the school did all the organisation. They wrote to the leaders of the various places of worship. We're going again in June but for that visit we will liaise directly with the places of worship.'

Nevertheless, there were some problems both practical and of a more fundamental kind. Generally the exchanges take place between specific year groups. In one case a small school sent 15 pupils on the visit and received over a hundred in return. The village school couldn't accommodate this number and so had to enlist the whole village to provide lunch and to help supervise tours etc. While this is obviously a valuable bonus in that it increases the impact within the local community, it requires considerable time and effort to arrange and coordinate such visits. One possible way around this difficulty, where rural schools have effective clustering arrangements in place, is to share the pupils from the larger urban school around the constituent rural members. Each school in a cluster of six would then take around twenty pupils which should prove more manageable.

In some cases funding was also a problem. Some of the inner city schools had to subsidise the trip and in the case cited above the rural school subsidised the lunches to help minimise costs. In a few instances, parents refused to pay, not especially because they objected to the purpose of the visit but because 'Education is supposed to be free'.

Some teachers expressed more serious concerns about possible unforeseen potentially negative consequences.

'Maybe we didn't manage it very well. It sort of ended up a bit of a disaster thing both ways actually. We were a nice little curiosity for their children. Ours are not very street wise and I know that sounds daft but at the time it was just the way they even dressed. They were in designer clothes and we had uniform and they didn't. When we reciprocated I felt the trouble was bringing a group of children into a village that isn't used to it, so people gorp'd and so on. We wouldn't do it that way again'.

However, not all schools viewed such experiences in a negative light regarding such reactions as a challenge.

'The debate that goes on with that type of visit is huge. There's richness in it because there are all sorts of dilemmas, which lie within it, aren't there? That are quite disturbing and you are not sure what perspective to actually present to the children because they would look at it as a really deprived area. These poor children there certainly shouldn't be their view. That's delicate, it's really delicate. Then of course when they came here they probably had the view it's all very nice but how boring. No shops, what is there to do all day?'

For the most part, however, those who succeeded in arranging exchanges were pleased with what was achieved and planned to continue with them. Although most of the follow up work tended to focus on aspects of the visit involving the time spent at places of worship or meeting the local community, in several cases the encounter had led to friendships.

'On the walk there was a lot of opportunity to talk and quite a lot of children exchanged telephone numbers and addresses. That was something we didn't expect.'

The Role of the Church and the Local Community

One of the arguments often put forward in support of rural schools, particularly when they are facing possible closure, is that they are at the centre of village life. However, when such claims are investigated, it is frequently discovered that they have little reality. In one study 60% of the parents had not visited the school in the previous twelve months (Comber *et al.* 1981) and in the PRISMS study it was found that nearly all teachers lived outside the catchment area of the rural school in which they taught (Galton and Patrick 1990). There are often financial implications in developing alternative sports and social facilities outside the school premises since central government aid is then available. More recently, the nursery voucher scheme, introduced by the Conservative government under John Major, led to serious rifts in some rural areas where schools seeking additional income, opened their doors to rising four year olds, thereby threatening the closure of the play group in the village hall.

In the past, the links between the church and the rural school were well established. Typically, in the voluntary aided and many of the controlled foundations, the local incumbent was chair of the management committee. He, as it would have been two decades ago, would often take a weekly assembly and some R.E. lessons. On various occasions at the end of term and on important festivals, such as Harvest, the whole school would attend a special church service.

Since that time, however, the amalgamation of parishes, with the vicar typically responsible for servicing five or six local churches, has meant an increasing role for the laity. Partly to emphasise the links between the school and the wider church community a decision was taken some years ago that the incumbent should no longer automatically chair the Board of Governors of 'Aided' Schools. The National Curriculum has also had an impact in that it is no longer possible for clergy to fit in the odd R.E. lesson, since the programmes of study require the teaching to be carefully planned and coordinated around the scheme of work.

These changes in the clergy's role were confirmed during interviews. However, there was little evidence that headteachers had internalised the implications of such changes or saw the laity in the parish as an alternative source of support. When asked about the relative strength of links between the school and the local church, those interviewed generally interpreted the question as 'How often did the vicar come and help out in school'. It would seem that while most headteachers acknowledged the difficulties

many still wanted the vicar's occasional presence for advice on specific problems or for general support.

'We've been lucky but there have been quite a few interregnums, four in my time here. The previous one lasted for nearly a year. In fairness the new one was only licensed two months ago and he came to assembly for the first time this week. His predecessor was younger and had a wife who actually came from Singapore so there were strong messages there that faith is boundless.'

'I think the clergy themselves need to do quite a bit more. I am actually disappointed with the support we get. This is a large parish and we have a curate based here but I can count on the fingers of two hands the number of times the incumbent has been into school while I've been here. He'd say the school is not his responsibility, he's delegated it to the curate, but I still think he should do more than he does'.

The clergy's support was particularly valued when dealing with objections from villagers about 'goings on at the school'. When, for example, the headteacher failed to persuade objectors of the value in celebrating festivals such as Diwali, these villagers were reassured on speaking to the vicar after Sunday service and discovering s/he was in favour of such activities. Only in one isolated case were we told such support was not forthcoming.

One solution to this perceived need for an 'official' link between church and school is to make more use of other active churchgoers in the diocese who have particular interests in education. In some dioceses that we visited a Bishop's (or Diocesan) Visitor had been appointed to oversee a number of schools. In a previous era their main function was to check the financial balances and to ensure that pupils were receiving a sound grounding in the articles of faith. While there was one case where the Visitor still came only to 'inspect the books' many recent appointments tended to be ex-teachers who having reached retirement wanted to maintain some connection with education. Former headteachers were particularly valued for their support during the run up to OFSTED Inspections. Of the schools returning the questionnaire 18 had such visitors. Apart from helping to prepare schemes of work prior to inspection, visitors taught science or mathematics, played the piano in assembly, took worship on occasions and located resources and artefacts.

'The Visitor was great. She came into assemblies; she'd come in and talk to the staff and the children. She'd come in and be involved. It was nice support. She was interested in what you were doing and she would try her best to help you out with resources'.

Other people in the parish were also of help, particularly when they had either previously worked or had contacts overseas.

'We don't have one (*a Visitor*) but it would be lovely. One of our churchwardens is lovely. She has visited Africa a lot and when we are doing something on that sort of thing-whether its to do with the people of the area or the country- we borrow her things'.

In a wider context, several of those interviewed mentioned visiting the Cathedral to take part in Conferences or in Festivals where there were opportunities to exchange ideas with other teachers, to examine exhibitions of books and resources and to listen music or see dancing by ethnic groups. Even here the Visitor was a useful link.

'Our Bishop's Visitor would be there. It was quite a big journey and to go into a very big building where you don't know anybody to see your Bishop's Visitor and she's "Oh! Hello" and she knows the children's names. It's a very welcoming atmosphere.'

Schools also have the potential to link with the diocese in another way. Most Cathedrals had a special relationship with one of the Anglican Provinces overseas, particularly parts of India, East and West Africa. Sometimes these schemes would involve a degree of educational sponsorship. However, it was rare to find a direct link between the Diocesan scheme and the local church schools. In only a few cases had overseas clergy visited local schools and facilitated contact between teachers in the two countries. Although many of the schools visited did have links with overseas schools, these had been developed either through parish contacts or through national secular schemes. Schools collected money, sent books, pencils, pens or other consumables, and in one case shipped their old duplicating equipment. Contact would generally be maintained through headteachers exchanging letters three or four times in a year.

Some concern was expressed, particularly by headteachers who sought to introduce a multicultural emphasis across the curriculum, that such activities smacked of 'tokenism' and carried with them a danger of distracting schools from the main task of combating inequalities and racism within the local community. For schools not as advanced, the main purpose of such activity was to provide children with personal experiences rather than merely raising money. In one case a Zambian pupil was sponsored and sent back letters with drawings of his home.

'We measured it out and couldn't believe how small it could be. We are intending the children write back, not great letters but maybe pictures a few at a time so he is not overwhelmed. I understand he could feel ostracised because the rest of the village are not getting help. So just postcards to share with other children in his village'.

There was little attempt to tackle the issue of overseas aid in terms of exploitation either of resources in the past or of trade at present. Most of those interviewed had not thought of the issue in these terms although one headteacher did refer to the

organisation known as 'Traidcraft'. Having raised the matter, however, none of those interviewed thought that introducing a political dimension into discussions about aid giving would cause problems among parents or in the local community. Perhaps the final comment on this issue should be left to a headteacher who was himself, born in India but educated in England. In his early days as a teacher

'We were doing multicultural education sending money to the famine. We were in fact going to send a cow to them called "National Curriculum". One of the support team, a lady from Uganda, said the cow wouldn't survive there and if that was the only thing they are doing its not on... If they are going into partnership with others they shouldn't be making value judgements about peoples life styles but why it is this way and what contribution does Uganda make to this country.'

The same headteacher then continued with a further example of what he felt to be more acceptable practice.

'Another school I worked with had a headteacher who had strong views about equal opportunities generally.... The school made a link with Zambia and that link has been the focus right across the curriculum. That started from very small beginnings, where they were prepared to look at themselves and staff went through some in-service training. They made it the philosophy of the school that this (*race/gender/equality*) was the issue. So if all the schools are doing is collecting, then there is a danger of tokenism and also the danger of looking at other cultures from one's own perspective that is counterproductive.'

Discussion and Recommendations.

In the early part of this report it was pointed out that throughout their history, small rural schools had often faced criticism but that for the most part critics had based their arguments on myth rather than reality. Just as it was presumed that small rural schools would be unable to cope with the National Curriculum, so too there is a danger of assuming that staff in these mainly all white schools will be indifferent to the task of educating this country's future citizens to live and work within a multicultural society.

If therefore needs to be stated early on in the discussion that such a view deserves little support in the light of the evidence presented in the previous pages. There is much worthwhile activity taking place in rural church schools. That is not to say more cannot be done. Where some schools are not as far advanced in their efforts as others are it is mostly due to limitations in time and resources and sometimes uncertainty about where best to seek help and information. Most of those interviewed took their responsibility as leaders of a Christian school seriously and were strongly committed to celebrating cultural diversity. Many had thought deeply about the problems of providing suitable experiences for pupils in rural village environments.

All schools followed either the agreed syllabus in the form laid down by the local authority or a scheme developed by the Diocesan Education Office. Generally Judaism, because of the links with Christianity and at least one other faith were addressed in detail. The choice of whether to study the Sikh, Buddhist, or Muslim faith was often determined by the availability of artefacts, human resources and the proximity of places of worship which could be visited. The majority of schools had an equal opportunities policy in which specific reference was made to combating racism.

Only a few schools had gone on to the next stage and actively sought ways of celebrating cultural diversity across the whole curriculum. Again a wide range of practice was encountered: The contribution of Chinese and Indian mathematicians were celebrated as well as Greek and Egyptian. Advice was sought from a commercial company in creating a package of music and dance from other cultures. Children were then taught to accompany this medley on specially purchased or borrowed instruments. There were multicultural book weeks and poem weeks in which storytellers came into the school and pupils acted out various versions of the same myths and legends. In Geography contrasting localities around the English regions were studied. Children explored how artists from different cultural background used a range of different techniques and media. For example, a Y6 class compared the modern electrically driven potter's wheel with the equipment used by artists in Java and Borneo. Tolerance, prejudice and stereotyping were discussed as part of a PSE programme. In History children studied slavery including an examination of the way earlier and more recent texts interpreted the British role in the campaign for abolition.

The conclusion to be drawn from this list of activities is that there is no shortage of ideas or of people with sufficient knowledge and expertise available. What was seen in the eight dioceses in the sample could no doubt have been replicated in other parts of the country. The main barrier to building on these present achievements is that this expertise is largely uncoordinated. It is usually only available within the teacher's school or among other schools in the local cluster. Many of the initiatives are opportunistic in the sense that developments have arisen because of the particular interests or background of a member of staff or of somebody in the local community. Because such teachers often have previous experience of working in schools where such practice was taken for granted, they see what they have introduced into the rural setting as unexceptional and not worthy of being singled out for special attention.

Our first recommendation may therefore appear somewhat negative in the sense that we see no need for a specific nation-wide curriculum project aimed at developing materials to support multicultural and anti-racist education. We do recommend, however that

Each Diocesan Board of Education should, as a priority, carry out an audit of the competencies and confidence of all staff working in rural church primary schools in delivering an effective multicultural anti-racist curriculum.

We have in mind a similar exercise to that carried out during a study of the Implementation of the National Curriculum in small rural primary schools (Hargreaves *et al.* 1996). Headteachers were asked to fill in a brief questionnaire concerning each member of staff. Competence and confidence were assessed by asking for which parts of the curriculum the teacher would be *capable* and *willing* to provide in-service for staff in (a) the same school (b) the cluster and (c) a seminar for all schools in the local authority.

The next step would be to form local diocesan advisory committees consisting of teachers who had been identified as having special expertise. Their task would be to decide priorities, assist with in-service training produce lists of local resources and generally support the Diocesan Education Officer. There would be resource implications because we do not believe under current conditions that teachers can be asked to make a sustained effort of this kind in their free time out of school.

Representatives from these local committees should also be part of a national forum who could advise on specific policy issues such as the development of equal opportunity and anti-racist school policies which specifically acknowledge the Christian nature of the schools and the rural context. We do not believe it satisfactory that schools should adopt policies developed by Local Education Authorities mainly with urban contexts in mind. Following on from the audit of competencies we are therefore recommending that

In each diocese groups should be formed from among teachers with relevant expertise, charged with setting priorities, identifying local resources and supporting in-service training. Representatives of these groups would be nominated to a national forum that would provide advice to the National Society and help draw up guidelines for 'good practice' in rural church primary schools

The question of training is clearly a crucial one. One of the crucial developments on this front has been an attempt to match the training approach to the stage of development of the teachers taking part rather than offering the same approach to everyone. These ideas have been based on findings by researchers such as Hall *et al.* 1975 concerning the stages of concern displayed by teachers when confronted by innovation and the development of teacher'' thinking as the shift from mere awareness of the need for change to wholehearted commitment to it (Fuller and Brown 1975). Galton *et al.* (1991) applied these ideas to attempts by LEAs to persuade small schools to participate in clustering arrangements in order to enhance curriculum opportunities for pupils in rural primary schools. Three stages were identified. In the first, termed **initiation** teachers were mainly concerned with setting the personal costs of involvement against the perceived educational gains. For example extra meetings were required after school to plan joint activities. At the second **consolidation** stage when teachers had accepted the value of clustering, they were very concerned to have specific tasks to perform and having clear guidelines on the way the task should be successfully implemented. Only at the third stage of **reorientation** when committed to the idea of clustering did teachers adopt more flexible approaches designed to maximise benefits for the pupils in their class.

We observed similarities between these stages and the categories of development listed earlier (p 12-13). Schools at a low level of awareness could be said to be at the initiation stage. They need information on where to obtain artefacts and other resources and targeted in-service support which demonstrates the procedures required to teach a particular lesson, arrange a visit to a place of worship, how to construct a relevant policy document etc.

The second group whose approach to multiculturalism was mainly embedded in R.E. would appear to be in the process of consolidation. The teaching approach is determined by the chosen syllabus, the availability of resources etc. Their prime in-service need is not to have demonstrations and 'how to do it' sessions but to be provided with opportunities to collaborate with other teachers so as to identify strengths and weaknesses in each other. Workshops around specific themes expose teachers to other forms of practice and perhaps encourage them to begin to question their own.

The final group attempting to implement whole school curriculum policies are at the reorientation stage when teachers are beginning to think about the effects upon the child rather than whether a task was completed according to stated criteria. One example of this kind of thinking comes in the way some teachers were able to see the problematic aspects of exchanges between rural and city schools in terms of the impact upon the children (p 22). Such teachers appear more reflective, able to stand outside their immediate context and to be more responsive in their practice to individual pupil's needs. For in-service they require a facilitator who can offer support while new ideas are being tried out and who can comment and critique solutions. Diocesan or Bishop's visitors particularly retired teachers, are obvious candidates for this role. We are therefore recommending that

In-service training should be specifically targeted according to the stage of development reached by participants and not offered as part of a general awareness raising strategy. We envisage three stages of development designed to help rural church primary schools value cultural diversity in a variety of contexts and settings.

- For schools at the initial stage we suggest specific courses designed to improve confidence and competence in a multi-faith approach to the teaching of R.E. including the celebration of cultural diversity in those areas of the Literacy Hour and the National Curriculum where specific reference is made to multicultural activities within programmes of study.
- For schools which already offer a sound well established multi-faith approach to R.E., we suggest an in-service programme designed to ensure that cultural diversity is celebrated across the whole curriculum, including anti-racist education, based upon clear policy statements. The programme should make use of cases studies of existing good practice and also offer mentoring support through links with Diocesan advisers and other local teachers in schools where practice is more advanced.

- For schools which already offer a 'whole curriculum' approach, the in-service should concentrate on eliminating all aspects of 'institutional racism'. Staff should be helped to confront their own prejudices and with the support of a consultant be encouraged to reflect on ways of improving their own and colleagues' classroom practice.

We are therefore, in effect, recommending a 'cascade' strategy whereby schools who complete the third stage of the in-service programme then become a resource for those at stage two, while those at stage two support those at stage one. In this way over a five-year period we envisage that the majority of schools will have completed all three stages. We also believe it important that everyone who works in the school should, where practicable, be involved in these activities. Special attention should be given to the needs of school governors who because of other commitments may be unable to attend in-service training held during school hours.

We, perhaps, need to make it clear that in proposing this 'developmental' strategy we are not saying that no in-service work on anti-racist education should be undertaken in the initial and second stages. The need to implement the MacPherson (1999) Report's recommendations will require all schools to engage in a degree of activity which will be subject to vigorous OFSTED inspection. Writing anti-racist policy statements, conducting regular audits and keeping a register of all racist incidents will in itself create a demand from schools for help and support. But stage three concerns exploring what the distinguished psychologist, Gordon Allport (1996) termed *expressive* behaviour. In carrying out a particular action we may respond to both external and internal stimuli. We may shut a door because there is a draught (external) but may do so with a 'bang' because we are annoyed at the person who left it open (internal). Allport argued that whereas shutting the door is a rational response, when the person acts expressively (by closing the door violently) they might be unconscious of the link between their feelings and actions. If attempts are made to expose the link and this promotes a sense of shame or guilt, as is probable when the issue is racism, a person is likely either to suppress the feeling or attribute the behaviour to circumstances outside their immediate control. Thus while Wright (1992) observed a teacher ignoring a black but not a white pupil who put his hand up to answer questions, and attributed this to stereotyping and racist attitudes, the teacher said she had treated them differently because she was trying to modify the black pupil's tendency to shout out without waiting his turn. In fact, Wright observed that both boys tended to shout out answers.

Reflecting on one's own practice in ways that require a person to explore with colleagues their motivations and innermost feelings requires a considerable amount of courage and also a capacity to see events from the other person's point of view. That is why we believe that the 'action research' approach of the kind we suggest is best left to the **reorientation** stage when teachers are thinking *child* rather than *task*. It is also important that the developmental approach is made explicit from the start so that teachers are aware of how far they need to progress and do not think the three INSET programmes constitute alternatives. The approach also allows teachers to draw up personal 'action plans' in conjunction with the headteacher so that they have a degree of ownership over decisions about which training programme to select.

We have argued in the report that information and communication technology will play an increasingly important role in celebrating cultural diversity and creating a better understanding of different cultures. E-mail as a form of 'written conversation' is increasingly becoming one of the main forms of communication in the post-traditional society. Beyond this use, however, we believe that in the long term

The National Society should investigate the possibility of extending its own web site to include a section devoted to promoting cultural diversity in rural church primary schools with the three fold objective of identifying useful resources, providing a partner search service and evaluating 'good practice'

The service would provide lists of resources, artefacts and personnel who had particular relevant knowledge or skills and were willing to help schools in their area either voluntarily or for a fee. Partner searches would provide links between rural schools looking to exchange visits with a city school and would detail what could be provided. By far the most important section, however, would be the evaluation section. Most databases simply supply information and do not inform subscribers how well something works in a particular context. As we saw earlier this was a particular concern of headteachers when required to spend scarce resources on artefacts or on a visit from, say an ethnic dance company. The suggested model is based on one developed by the Teachers Evaluating Educational Multimedia (TEEM) Project based at Homerton College Cambridge. Teachers from the Diocesan Groups would be trained as evaluators and would provide case studies, (for which they would receive a fee). Other teachers would provide questionnaire information about their use of resources, high points of visits etc. Three kinds of evaluative information would therefore be available, namely a description of the resource or facility, its reported use in a given classroom or school context and specific detailed case studies describing how a particular activity or resource can successfully promote the celebration of cultural diversity across the curriculum. Currently, the cost of a web site, similar to the one at Homerton College, including the teacher evaluator's fees is in the region of £20,000 per annum. In the TEEM Project's case this sum covers the needs of both urban and rural primary and secondary schools. A more limited venture of the kind envisaged should cost considerably less. Such a service could be set up with the aid of consultants or franchised to an institution of higher education with the necessary expertise and with close links to the church.

In this study we found that many activities such as school trips and bringing visiting performers into school were not coordinated within clusters. This frequently did not make sense either financially or practically, as in the case of one exchange where over one hundred city school pupils descended on the rural school and only fifteen village children made the return visit.

Wherever feasible, activities such as visits by performing groups or trips to neighbouring towns and cities to visit schools and non-Christian places of worship should be organised by cluster. To encourage this, as part of phase two, any financial support for developing new initiatives should be allocated by cluster.

Links with the wider community.

The evidence suggests that apart from the minority of schools, whose staff had low levels of awareness and confidence, most headteachers sought to offer a wide multi-faith perspective when teaching R.E. This was due to several factors, particularly the work of the Diocesan Education officers and advisers, the growing influence of OFSTED Inspections, LEA support and the positive attitudes of many teachers. In nearly every case, the local clergy were happy, if required to support schools in this work and to defend headteachers on the rare occasions when they were criticised in the local community for celebrating non-Christian festivals or inviting into school church leaders from other faiths. The local incumbent generally took Assemblies when asked and made the parish church available for services several times during the year. However, it was rare to find examples where the local church took an active part in promoting multicultural education by, for example, by seeking to share in the links with inner city communities which some schools attempted to establish. At diocesan level there was even less evidence of direct links between initiatives instituted by the deanery with other provinces of the Anglican Communion and the local rural schools. This was true even where such links concerned education.

It is our view that moving the debate forward so that cultural diversity is celebrated across the whole curriculum, not just through R.E., requires a concerted effort at all levels not least by the national as well as the local church leadership. In the immediate aftermath of the publication of the report of the Inquiry chaired by Sir William MacPherson into the death of Stephen Lawrence, the Archbishop of Canterbury issued a statement which among other things reaffirmed the Church's total opposition to racism wherever it exists and pledged continued efforts to counter its evil influences. It is perhaps easier to demonstrate one's opposition when faced with blatant examples among far right political parties or in the police or armed forces. It is harder to deal with such issues when they involve attitudes of indifference or complacency among members of one's own institution. The evidence of the headteachers (and we emphasise that we did not interview any clergy directly) is that there is more awareness of the problem inside school than inside the vicarage. As a minimum we therefore recommend that

Attention should also be given to providing training for clergy, local church leaders and diocesan visitors with a view to greater involvement in rural church primary schools' efforts to promote cultural diversity across the whole curriculum.

All initiatives designed to promote cultural diversity in rural church primary schools should be carefully coordinated and should be accompanied by a national launch involving parallel programmes of events at diocesan level. Preferably such programmes would involve teachers in the planning and be headed by a senior bishop who should also chair the proposed national forum.

The proposals set out in this report will not cost vast sums of money. It is more a matter of providing information and support and harnessing the expertise that already exists to supply necessary training. More than anything it requires a demonstration by

the leadership of the Church that it views the need for its rural schools to make the necessary changes to the curriculum as essential to its mission. Teachers faced with competing demands on their time need to feel that they are well supported if they undertake to give priority to this work at a time when government is setting other priorities and targets. Yet, as one member of the project's steering group remarked, many of those in today's city police forces, who stand accused of institutional racism, may have begun their education in rural schools. In seeking to ensure that tragedies such as those experienced by the Lawrence family do not reoccur we must all recognise the need to celebrate cultural diversity in our rural schools and communities as no less urgent than it is in schools where cultural diversity is a visible presence and its positive effects more easily demonstrated. This is a collective responsibility of the whole church community. It cannot and should not be left to the teachers and those charged with directly supporting the Church of England's small rural schools.

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Appendix 1

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Bath and Wells Diocese

Chewstoke C.E. V.A. School Bristol.	Ubley C.E. V.C. School Bristol.	Bishop Henderson C.E. V.C. School Coleford, Bath.
North Curry C.E. V.C. School Taunton.	St. Benedict's V.A. Junior School Glastonbury.	West Pennard C.E. V.C. School Glastonbury.
St. Margaret's C.E. V.A. School Tintern Hull, Yeovil.		

Carlisle Diocese

St. Michael's C.E. V.C. School Bothel, Carlisle, Cumbria.	Burton Morewood V.C. School Carnforth, Lancashire.	Ireby C.E. V.C. School Carlisle, Cumbria
Crosby Ravensworth C.E. V.A. School Penrith, Cumbria.	Morland Area C.E. V.A. School Penrith, Cumbria.	Wreay C.E. V.C. School Carlisle, Cumbria.
Eaglesfield Paddle C.E. V.A. School Cockermouth, Cumbria.	St. Matthew's C.E. V.A. School Westnewton, Carlisle, Cumbria.	Heversham C.E. V.A. School Leasgill, Milnthorpe, Cumbria.

Durham Diocese

Tanfield Lea Junior
Stanley,
Co Durham.



Hereford Diocese

Bridstow C.E. V.A. Primary School	Kingsland V.A. Primary School Leominster.	Caynham V.A. Primary School Ludlow.
Ross-on-Wye,		
Portesbury V.A. Primary School Shropshire	Worfield Endowed V.A. Primary School Bridgnorth.	

Leicester Diocese

Barwell C.E. V.C. Junior School Hinckley	Brecon C.E. Primary School Derbyshire.	Market Bosworth V.A. Primary School Leicestershire.
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Lincoln Diocese

Burg-le-Marsh C.E. V.C. School Skegness.	Bellon C.E. V.C. School Doncaster.	Coleby C.E. V.C. School Lincoln.
Allington with Sedgebrook C.E. V.C. School Lincoln.	Nettleham V.A. Junior School Lincoln.	Potterhanworth C.E. V.C. School Lincoln.
Scamblesby C.E. V.C. Primary School Louth.	Weston Hills C.E. V.C. Primary School Spalding.	

York Diocese

Beswick and Watton C.E. V.C. School DRIFIELD, East Yorkshire.	Burton Agnes C.E. V.C. School DRIFIELD, East Yorkshire.	Easington C.E. V.C. School HULL.
Roos C.E. V.C. School HULL.	Whorlton Parochial C.E. V.A. School Swainby, NORTHALLERTON, North Yorkshire.	Ingleby Arncliffe C.E. V.A. School NORTHALLERTON, North Yorkshire.
Gillamoor C.E. V.C. School YORK.	Forest of Gathres Anglican-Methodist V.C. School Shipton-by-Bennington, YORK.	Sutton-on-the-Forest C.E. V.C. School, YORK.
Sutton-upon-Derwent C.E. V.C. School YORK.		

Appendix 2

Questionnaire and Interview Schedules

Valuing Cultural Diversity Brief Questionnaire

1. Name of School.....

2. Do you have a Diocesan Visitor? **Yes/no**

If your answer is yes, can you list some of the activities in which s/he is involved?

.....
.....
.....

3. Is your Diocesan Visitor a former teacher? **Yes/no**

4. Has you Diocesan Visitor worked abroad either in the Caribbean, or Africa, India, or South East Asia (Pacific Rim)?..... **Yes/no**

Equal Opportunities Policy

5. Do you have a statement of policy on equal opportunities?..... **Yes/no**

If your answer to question 5 is yes can you please enclose a copy of the policy document with your return in the stamped addressed envelope provided herewith.

Thank you.



Interview Schedule

Part 1 The school

1 Name and role:

2 School:

Aided/Controlled?

3 Number on roll

KS1

KS2

Nursery

SEN: Number on register

Statements

4a Can you tell me background information about the school's catchment?.

Geographical range?

Parents' occupations?

Number receiving free school meals?

Have there been any local school closures or amalgamations?

If yes, when did this take place?

What were/are the effects on the school?

4b Does the school belong to a cluster or consortium of any kind?

If yes, how many schools are involved?

Types of school?

Geographical range?

What functions does the cluster serve?

Shared resources?

Joint activities/INSET for staff?

Joint activities for children?

Other?

Part 2 Valuing Cultural Diversity

Understanding 'VCD'

5 When you first received the letter asking if you would participate, what did you understand by the term 'valuing cultural diversity'?

6 (if not answered in previous response)

What cultural diversity is there in your school and its community?

VCD in the school : opportunities getting started

7a In what ways do you try to provide education to help children value cultural diversity?

Can you give some examples?

e.g. curriculum activities?

Visits?

Projects?

Visitors?

7b (If previous response shows range of activities:)

How did you first get started in these activities/in multicultural education?

Would you say that you provide antiracist education?

How would you suggest that other teachers get involved in multi-cultural/antiracist education?
especially if they are in predominantly white areas/ rural areas ?

or 7b (If response to Q6 suggest low level of involvement)

What support would you need to get started?

Other schools

Advisory help

Resources

Other?

7c Have you a school policy on
Multicultural education?
Equal opportunities?
Anti-racist education?

if so, please can you send a copy?

Resources for MCARED

8 Have you looked for/at the resources available?

What kinds of resources do you use?

Books/ packages/ projects/ videos

Parents / community?

Resource centres

Visitors

ICT- email links?

Websites?

Other?

Advisory support

9 What advisory support is available to you?

Have you used it?

From LEA?

Diocese?

Local teachers?

Other?

The National Curriculum and Valuing Cultural Diversity

10a In what ways does the National Curriculum provide opportunities for, or constraints on valuing cultural diversity ?

In what ways do you integrate MultiCultural Education (MCE) with the NC?

Views on the MacPherson recommendations (if appropriate)

10b Are there any constraints imposed by

The National Curriculum ?

The Literacy Hour ?

Other statutory requirements?

pel

Small rural schools and VCD

- 11 What other problems and difficulties, if any, does the field present?
In particular to small rural primary schools
Time?
Mixed age classes?
Curricular constraints?
Resources and access to them?
- 12 Have you ever had to deal with any situations or incidents in which there has been
Cultural conflict in school?
or where racist remarks or behaviour have appeared?
What happened?
What did you do?
- 13 Has 'valuing cultural diversity' been discussed at a Governors' meeting ?
If so, what were the views expressed?
If not, are there any plans to put this topic on the agenda ?
- 14 Any other points on this topic?

Thank you.