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'It is a way of life' - Notions of Good Multicultural practice in initial teacher education and curriculum delivery in England

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Introduction

The UK has a long history of immigration with migrants derived from a number of minority ethnic[1] communities (Gaine 2005). Eight percent of the population are from minority ethnic groups, with nearly half being born in the UK (ONS 2001). Historical settlement patterns in England have led to minority ethnic groups residing in more urban areas (especially London which has the highest concentration of minority ethnic communities, ONS 2005) and not being evenly spread throughout England. This uneven distribution has resulted in some areas being very ethnically mixed (with white and minority ethnic communities), some with very few minorities (adjacent or peripheral to white areas) and some completely white (see Gaine 2005 for further discussion). Such settlement patterns largely account for minority ethnic pupils living in urban inner-city areas (44% attend schools in London, DfES 2006a); however, some are known to reside in areas with a mainly white population and attend similar types of schools[2]. It is imperative that such settlement patterns are understood, as they are likely to have an impact on individual understanding and experience of England as a pluralistic society.

It has been suggested that white teachers living in predominantly white areas are less likely to have an understanding of cultural and ethnic diversity or direct experience of interacting with individuals from cultures different than their own (DfES 2004). Without such comprehension or awareness of racism, it is unlikely that white teachers will be encouraged to work in multiethnic classrooms or have the confidence and wherewithal to effectively educate pupils from diverse backgrounds (see TDA 2005). Moreover, it is known that some mainly white schools find it difficult to positively value cultural and ethnic diversity (Gaine 2005; DfES 2004; Cline et al. 2002). Teacher recognition and valuing of cultural, ethnic and linguistic diversity is salient as it is argued that most teachers in England 'may expect to work with minority ethnic pupils at some point in their career' (DfES 2004:2). This is because 'all secondary schools and about three quarters of primary schools have at least some minority ethnic pupils' (DfES 2004:2).

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[1] 'The term 'minority ethnic' refers to all people in the UK who did not identify themselves … as white when taking part in the 2001 census of population (England), or in the annual censuses of schools in England that have taken place since' (DfES 2004:4). Race relations legislation additionally recognises the Gypsy Roma and Traveller communities as minority ethnic.

[2] Mainly white schools are schools where the proportion of minority ethnic pupils is less than 5% of the pupil population (DfES 2004). This accounts for two-thirds of primary and secondary schools.

TEAM-in-Europe (Teacher Education Addressing Multicultural issues in Europe) is a cross-national European Commission funded project consisting of five partner countries, namely England, Greece, France, Iceland and Poland. This paper provides an insight into some of the approaches adopted by six case studies[1] identified as offering good, and in some cases very innovative, multicultural educational practice in England. The case studies give an indication of the type of multicultural provision delivered in some (monocultural and multiethnic) schools, and the efforts made to equip teachers with the appropriate knowledge and skills to teach in a culturally diverse society, especially minority ethnic and pupils for whom English is an additional language. It is anticipated that the models of good practice presented will provoke further discussion in relation to diversity and multicultural provision in schools and ITE.

It is worth noting from the outset that the 'good practice' we intend to explore was self defined by each of the contributing case studies. No attempt is made here to separately define what constitutes 'good practice' or to assess the quality of the practices. It is not our intention to present these models of 'good practice' as models of effective practice, although they may well be. That being said, four of the examples highlighted were acknowledged as 'good practice' by two TEAM partner institutions who visited these particular cases (see method). One of the school cases had also previously received external recognition from the national education inspection system for England (Ofsted) for implementing good multicultural practice.

Method

Each TEAM member country sought to identify six cases of 'good practice' with regard to multicultural and European educational provision. The focus of attention here is on England's six cases of good practice (see Table 1). The case studies aimed to find evidence of good multicultural practice in both white and multicultural environments, and to obtain much more detailed information about the type of multicultural, and if applicable, European provision delivered. Each case study consisted of an in-depth interview with the person(s) responsible for multicultural provision. This interview data was supplemented with a tour of the institution where possible and the collection of documentation detailing the multicultural and (where applicable) European strategies being implemented.

In addition, partner countries visited two case studies in each of three countries; however, in England it was only possible to receive visits from two countries. By visiting the case studies, partner countries were able to develop further understanding of the practice designated as 'good' (through discussions with staff and pupils/students), and to see how such practice might be replicated in their own education system. The visits also offered the opportunity for the visiting institution to make recommendations for further development of the case study concerned, and for revisions (as appropriate) to be made to the final version of the case study.

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[1] Pseudonyms are used in the case of four of the cases of good practice reported here to maintain the anonymity and confidentiality of the contributors. Permission was received to name the other two cases.

Table 1: Details of case studies

Case study type	Region	Interviewees
ITE institution	London	Director of programme
ITE institution	East of England (rural)	Head of teacher education, history tutor, maths tutor
Primary school	London	Deputy Headteacher, curriculum leader
Secondary school	South East (rural)	Headteacher, co-ordinator of minority ethnic education
Ethnic Minority Achievement Service	South (rural)	Team leader, training manager
ITE professional resource network	London	Director, deputy & project manager

Preparing teachers to teach in a culturally diverse British society

In 1991 it was argued that new teachers 'will need to … consider ways in which the National Curriculum can broaden the horizon of all pupils so that they can understand and respect, learn from and contribute to the multicultural society around them' (NCC, 1991:7). But it was not until 1999 that recognition of diversity in the National Curriculum was made a statutory requirement (DfEE 1999) and it did not form part of the Award for Qualified Teacher Status until 2002 (DfES/TTA 2003). Importantly, for qualified teacher status to be achieved, those intending to teach are required to maintain high expectations of all pupils', raise their educational achievement, challenge stereotypical views and encourage the effective teaching and learning of pupils from all ethnic, social, cultural, linguistic and religious backgrounds.

In recent years the Training and Development Agency for schools (TDA)[2] has made a concerted effort to focus Initial Teacher Education (ITE) attention on its diversity and race equality provision. The results from annual surveys of newly qualified teachers (NQTs) implemented since 2000 indicate a lack of confidence felt by new teachers in the knowledge and skills they need to teach in diverse communities. Between 2001 and 2003 NQT surveys recorded a marginal increase from 29% in 2001 to 30% in 2003, of NQTs who considered their training 'good' or 'very good' at preparing them to effectively teach pupils from minority ethnic backgrounds (TTA/TDA 2003). ITE institutions are encouraged to use the NQT survey findings to identify specific areas of diversity for improvement at an individual institutional level. The NQT survey findings led to the setting up of Multiverse (www.multiverse.ac.uk) by the Teacher Training Agency.

Multiverse forms the first of our cases of innovative practice. Multiverse, established in 2003, is a national three-year professional resource network project consisting of eight consortium ITE institutions across England. It aims to improve standards in ITE in relation to race and ethnicity, linguistic, social and religious diversity and positively influence and affect trainees practice, by supporting ITE providers across the country to prepare teachers to teach in a multicultural society, and in particular to work with minority ethnic children and those who are learning English as an Additional Language (EAL). Multiverse commissions and develops work under the strands of race and

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[2] The Training and Development Agency for Schools (TDA) was formerly known (up to 1 September 2005) as the Teacher Training Agency.

ethnicity, refugees and asylum seekers, Traveller and Roma, bilingual and multilingual learners, social class and religious diversity. The work of Multiverse is underpinned by the belief that 'all children and young people should be able to achieve their potential, whatever their ethnic and cultural background and whichever school they attend' (DfES 2003:4). A main priority is, therefore, to support trainees in enhancing the educational achievement of all pupils. A first step in this process is developing an understanding of the precise nature of the educational needs of minority ethnic pupils, and the requirements of teaching in diverse contexts.

The practice of ITE (tutors and students) is informed through the provision and development of on-line teaching and learning resources on the Multiverse website, and the commissioning and publishing of new research on diversity and achievement. The website (first launched in October 2004) with (at the time of writing – May 2006) 412 resources (under 15 categories), 3,902 registered users and on average 800 daily downloads is a means of sharing effective practice. Networking and dissemination of good diversity practice for example, at conferences, regional workshops, road shows and institutional staff and student development further inform ITE practice.

According to the TDA Multiverse has begun to make a difference to ITE knowledge and practice in multicultural and linguistic diversity[3]. This is purportedly exemplified by the fact that 89% of institutions delivering ITE are known to be using the Multiverse resources, and also by the 2005 NQT survey findings. The survey reported that 35% of NQTs perceived their training as 'good' or 'very good' at preparing them to effectively teach pupils from minority ethnic backgrounds (TDA 2005). The corresponding figure for teaching pupils for whom English is an additional language was 27% (ibid). These figures represent a 5% and 7% respective increase on the 2003 survey figures. Despite this rise, the fact that approximately two-thirds of new teachers nationally and 50% in London (TDA 2005) remain unconfident illustrates the work that still needs to be done in ITE if the multicultural challenges that new teachers face is to be effectively met. Springfield College and Woolmer University our second and third case studies respectively put this into greater perspective.

Springfield College is an ITE institution located in a predominantly white area in the east of England with a mainly white British intake. A commitment to multiculturalism is specified in the different curriculum strands of ITE, some of which have a stronger accent on diversity[4]. However, one of the main difficulties that the institution has encountered in developing student teacher awareness of multiethnic diversity, particularly in the first year of their studies, is that most of the students who attend the College are recruited locally from monocultural communities. This is further compounded by the fact that such students were known to regard 'cultural and linguistic

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[3] This was reported at the Multiverse conference held on the 5th of May 2006.

[4] The three-year curriculum for those specialising in history for example, emphasises the studying of diverse histories globally (e.g. multiculturalism in Victorian Britain, the Benin civilisation in West Africa, Viking exploration and cultural contacts with Britain, continental Europe, north Africa etc., and Britain from the 1930s. This includes many references to the development of Britain as a diverse society). There is also a general diversity history course in the first year for non-history specialists.

diversity as the exception rather the norm, which it is nationally' (ITE tutor) because of their lack of exposure to minority ethnic communities. It was felt that such a view would remain unchallenged, and students would be less likely to question any myths and stereotypes they may hold about diverse groups, if the institution continued to place students on teaching practice in mainly white schools. The intention was also to highlight the learning barriers that may arise for pupils new to the UK and those for whom English is a new language, and to consider the strategies needed to enhance their teaching in such situations.

In an attempt to facilitate multicultural understanding, a *Culturally Diverse Teaching Placement* project was introduced in the academic year 2004-05. Culturally diverse placements (of 1 week and 5 separate days) allow first year student teachers (in groups of up to 6) to encounter schools within a 70-kilometre radius that may have culturally/linguistically diverse senior leadership, teaching and support staff, as well as pupils from diverse backgrounds. Through the project Springfield College has begun to work with multiethnic schools that understand the awareness that it is trying to engender amongst student teachers, and who can support the students to feel comfortable and gain confidence in working in such an environment. These placements are supported at the institutional level with development work undertaken with the students (during and after the placements), in which the students reflect on their multicultural placement experience and understanding of diversity with their ITE mentor in school and personal tutor in college. The student teachers also follow directed tasks[5] that are in turn supported by the schools in which they are placed.

In developing student teacher awareness of the multiplicity of diversity issues abound in Britain, the College is keen to avoid what they describe as the 'goldfish bowl' approach, in which student teachers look in at diversity from the outside and adopt a tokenistic approach, rather than appreciating its value.

Much has been made of the need to raise the awareness of white student teachers educated and living in monocultural areas of Britain. Our third case study *Woolmer University* illustrates that student teachers from diverse backgrounds studying in multiethnic areas need to have their awareness raised too. Woolmer University has a diverse student intake; most of whom are recruited locally within London from majority and minority ethnic communities. It was suggested that the students recruited onto the Primary Postgraduate Certification in Education (PGCE) course often had a 'naïve or limited' understanding of race and ethnicity and multiculturalism. This applied to students recruited locally and from outside the UK (e.g. Irish and Black African). The

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[5] The directed professional study tasks relate to the professional studies of teaching and learning, teacher and pupil observation, the school context and organisation, analysing the placement school's race equality policy (including measures to address minority ethnic underachievement and incidents of racism), and how schools promote race equality and good race relations. Students are expected to make pupil observations, thus having opportunities to observe how for example, children learning English as an Additional Language (EAL) think and learn, and how schools respond to their social, emotional, physical and intellectual needs. In addition, students have directed tasks related to their main curriculum subject which also require students to take account of multiculturalism and race equality in their studies.

development of an *'Identity and Equal Opportunities'* module in the academic year 2005/06 was thought necessary if students teachers were to take account of cultural diversity and equal opportunity issues, because despite the institution being situated in an ethnically diverse area, parts of the surrounding locality, and some of the schools that were used for teaching practice placements, were nevertheless monocultural (e.g. significantly white or South Asian). Moreover, it was apparent that when issues of cultural diversity and inclusion had previously been explored within the professional studies component of the course, staff felt multiculturalism and broader issues of inclusion were 'rushed and given less prominence'. This is not dissimilar to findings by Carrington et al. (2000) who noted few opportunities for work of this kind in the PGCE, owing to time constraints, the current priorities of educational policy makers and the need for students to develop subject competence.

The identity module places greater emphasis on valuing individual identities (teachers and pupils), multicultural issues and raising student awareness of teaching in diverse contexts, and encouraging respect and equal treatment of diverse pupils. This is underpinned by an introduction to equality legislation. According to Gaine (2005:154) the goal of a curriculum that engages with race equality 'would be a student body concerned and aware of race in/equality'. Creating a separate identity module allows student teachers to critically reflect on their own cultural background and interrogate their own subject positions and biases. This is imperative if student teachers are to recognise prejudice and their role in reinforcing stereotypes, and confront any assumptions they may make about those considered 'different' and develop antiracist/inclusive practice (James 2001). Through the identity module students are presented with a range of challenges including comprehending the cultural backgrounds of minority ethnic communities, how they 'make meaning of the world' (Epstein and Kheimets, 2000:202) and the ways in which they articulate their experiences of racism and interaction with difference. Such challenges are particularly pertinent especially if student teachers:

> have never worked with a Black teacher before or worked in a school where there is not a sea of white faces, but a sea of brown faces. (ITE tutor).

As the module is in its first year of presentation it is too early to assess if it has had an impact on student teachers' approach to diversity. It is clear however, that majority and minority ethnic groups need to have an opportunity to 'critically engage with race' (Gaine 1987) and reflect on their individual identities because each (even in multiethnic areas like London) may only have a limited experience and understanding of 'the other'. An expected outcome is that the module and the associated tasks will encourage all students to think about diversity; what is required to work in diverse settings and how multiculturalism can be promoted even when teaching in monocultural contexts.

Multicultural (inclusive) school ethos and practice

Our fourth and fifth cases studies pay closer attention to the type of multicultural environment that two schools in multiethnic and monocultural areas have sought to adopt, and the type of curricula implemented.

Longwood Primary is a multiethnic school situated within a suburban area of London. Pupils aged five to eleven attend the school. They are derived from a wide range of ethnically diverse communities (e.g. White British, Greek, Cypriot, Turkish-Cypriot, Turkish, Serbian, Albanian, refugee, Gypsy Roma, Traveller, Black Caribbean, Black African and other Black backgrounds). Over 44 languages are represented at the school with one of the main languages being Turkish. About a quarter of the teaching staff have a background other than White British.

Longwood aims to create 'a safe and harmonious multicultural community', in other words a culturally inclusive school which gives pupils inner strength in themselves and the social confidence to work with and value cultural diversity. In facilitating this, a key starting point for the school is having teaching and support staff who are committed to sharing in the school's vision of inclusion and nurturing the achievement of all pupils. Such staff do not need to be experienced in teaching minority ethnic pupils or have an in-depth understanding of the issues involved, but they must be committed to addressing them:

> All staff that are interviewed are given a tour of the school so they can see the environment and the context. There is always a question in the interview that asks: 'How would you meet the needs of the diverse children of our school?' All staff know that there is a commitment to knowing that every child has to succeed. There are high expectations for every child no matter what the starting point. (Deputy Head)

The school's commitment to a multicultural ethos and valuing diversity was noted in a recent national educational inspection report (Ofsted) which made reference to pupils being knowledgeable and showing 'great respect for one another's values and beliefs'. The was attributed by the Curriculum leader to the pupils' experience of mixing with children from diverse communities:

> The children here are used to mixing with children from different ethnic minorities and they are very open to finding out about new things. It does not embarrass them; they do not feel uncomfortable about it. It is accepted. It is a way of life. (Curriculum Leader)

There are many subliminal messages celebrating diversity in the wide range of multicultural displays presented:

> When people walk round the school, one of the key messages in celebrating diversity whether it is artefacts or because of international visits, children are very enthused, and when it is a culture or a country that they know about it really raises their self-esteem and profile. When one of our deputy's went travelling around the world last year there was a big map where we asked children to put little flags where they had been or which country they were from. There were postcards from different countries around the world to encourage children to talk about the different cultures in the school. (Curriculum Leader)

The notion of diversity and achieving race equality is so engrained in the mindset of staff and children that doing and valuing diversity is regarded as part and parcel of everyday school life:

> It is difficult to articulate what we do because we just do it. I think that sometimes when things are so intrinsic you do not think about them. (Deputy Head)

The school makes provision for the pupils' cultural development through the curriculum (e.g. during religious education, geography, French and Turkish lessons[6]) and a portfolio of achievement which pupils are required to complete. Integral to their portfolio is their cultural identity and the language(s) they speak.

School assemblies and 'international days' aim to widen understanding of life in a multicultural society by informing pupils about different cultures. Through such activities pupils are enabled to celebrate their own cultural identity as well as respecting, valuing and celebrating diversity amongst others. Conversations with pupils at Longwood suggest they have a shared sense of their school identity, which has cultural diversity at the heart of it.

In contrast to Longwood Primary, **Racecourse School** is a medium sized secondary school situated in the south of England. It caters for pupils aged 11-19 and has a largely white British pupil intake with a small number of pupils from Nepal, Bangladesh, Germany, Portugal, and Poland. Although the school is characterised as majority white, pupils from minority ethnic backgrounds (however small) are valued, as this offers staff and majority pupils a 'wonderful opportunity' to work with, share experiences, learn about diverse groups (including the languages spoken and cultural nuances) and celebrate multiculturalism.

As a way of celebrating multiculturalism, staff and pupil bulletins are used to highlight forthcoming cross-cultural religious events. The bulletins also convey a 'Thought for the Week'; pupils from all communities are encouraged to provide this. Citizenship lessons and Religious Education (RE) are similarly used as mechanisms for eliciting wider understanding of diverse groups in the school community and engendering broader acceptance of ethnic, cultural and religious diversity. The way RE is delivered was revised two years ago to facilitate teachers from different disciplines and religions delivering elements of the curriculum. For example, a Muslim science teacher teaches about the Muslim faith. In furthering understanding of religious values and beliefs, pupils explore ethics in science. This enables them to examine the value that is placed on human life in a social, religious and scientific context. While getting teachers from particular faiths to teach aspects of the RE curriculum might be considered as essentialising particular groups, for the school, the intention is to make discussions about religious and cultural diversity, and what this entails, seem as 'normal as possible' for pupils (and staff) from all backgrounds, and thereby encourage greater recognition,

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[6] Children are supported to speak Turkish in Years 4 and 5 (age 8-10) and French in Year 6 (age 10-11). Pupils also have access to an after school Turkish club whereby pupils can learn to develop their written skills in Turkish.

celebration and acceptance amongst the majority group of 'the other', and not just tolerance.

According to Gaine all-white schools are 'unlikely to be in the vanguard of antiracism because they have no structural pressure or imperative to do so' (Gaine 2000, cited by Gaine 2005:35). Since 2002 (following the implementation of the Race Relations (Amendment) Act, 2000[7]) there has been a mandatory requirement for all schools to have an effective race equality policy in place in order to ensure equality of access and opportunity for all pupils. *Racecourse Secondary* attempts to facilitate race equality through citizenship education lessons, by valuing cultural diversity, and supporting the integration of all ethnicities at the school during lessons and break times. This commitment to race equality is not just in accordance with race legislation, but is underpinned by the Headteacher's belief in antiracist practice (developed over a number of years in more diverse contexts) and a willingness to prevent and/or address racism. The school is concerned that any racism that may exist outside the school within the wider white British community is not allowed to enter into the school environment. In view of this, the school constantly strives to monitor and address any instances of racism should this occur amongst pupil groups. A strategy that is used to deter racism is to encourage pupils from majority and minority ethnic groups to engage in activities together and through discussion seek to break down any barriers that may exist.

Clearly, the pupil populations at Longwood and Racecourse schools are different, however, what they have in common is their commitment to valuing ethnic and cultural diversities, and promoting good race relations. Both schools are concerned to demonstrate that diverse cultures are of equal value and ensure that all pupil groups are fully integrated into the school community. Notably, one of the European visitors to Racecourse school from the TEAM project was impressed by the school's 'enthusiasm for intercultural education' even though the school environment is not so ethnically diverse. Another European visitor to Longwood School was similarly impressed by the 'cultural cohesiveness' of the school.

Developing a more inclusive school curriculum

In developing a multicultural and inclusive school curriculum teachers are encouraged to allow for the experiences and needs of pupils when planning and teaching, so as to ensure that all[8] pupils can participate in lessons fully and effectively (DfEE 1999). In facilitating greater ethnic and cultural inclusion the government made provision for schools to have 'considerable flexibility within the National Curriculum to develop their

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[7] The Race Relations (Amendment) Act 2000 builds on the Race Relations Act (1976). It was introduced following recommendations made in the Stephen Lawrence Inquiry Report (Macpherson 1999). The Race Relations (Amendment) Act places a duty on public bodies including educational establishments to eliminate unlawful racial discrimination, promote equality of opportunity and promote good relations between people of different racial groups.

[8] All pupils includes: 'boys and girls, pupils with special educational needs, pupils with disabilities, pupils from all social and cultural backgrounds, pupils of different ethnic groups including Travellers, refugees and asylum seekers, and those from diverse linguistic backgrounds' (DfEE 1999).

curriculum appropriately' (DfES 2003). This was further supported by the Qualifications and Curriculum Authority (QCA) revision to the Key Stage 4 (age 14-16) curriculum (QCA 2003).

In its endeavour to deliver a more inclusive curriculum **Longwood Primary** set up a working party during the academic year 2004-05 to examine its multicultural curriculum provision. A change was sought in order that the school could deliver a more 'culturally relevant curriculum' (see Ladson-Billings 2000), that is one that was more reflective of the cultures of the pupils attending the school and their wider experiences. For example, in the curriculum that was delivered during 2004-05 one of the topics that was covered is about a village in India but few pupils in the school are from India. It was argued that it would therefore be more appropriate to look at a locality in Turkey or other countries, which would be more familiar to the pupils, and thereby help them to engage more effectively with the curriculum. A global focus was also considered salient for preparing children to live in Britain, as Britain is part of a global society, which is likely to be even more diverse in 10 or 15 years time.

An essential feature of delivering a more inclusive curriculum is developing an understanding of the pupils as individuals. This includes learning more about the pupils' backgrounds, the home languages spoken and their interests (academic and non-academic). It is argued that such background information will enable teachers to tailor their teaching and learning and homework that is set appropriately at their pupils; so as to challenge and enthuse them to learn, enhance their educational attainment and elicit their commitment to multiculturalism.

A new curriculum planner was implemented in September 2005 and a more inclusive curriculum is currently being trialled with pupils aged 9-11. In planning their lessons teachers are expected to take account of the content being covered in each of the subject areas taught throughout the year. This greater awareness of multiculturalism, supported through staff training, will enable teachers and the school to make cross-cultural links across each of the subjects taught and within the topics covered. The school is determined to show that even within physical education it is possible to deliver a cross-cultural curriculum. An example of this is pupil participation in traditional dances from Britain and other countries.

Supporting pupils with English as an Additional Language (EAL)

Seventeen percent of the school population in England is known to be from a minority ethnic community (DfES 2006a) with approximately 10%[9] (nearly 700,00) speaking a first language[10] other than English (Roberts 2005). Over the years, multiethnic schools, because of the nature of their pupil intake, have sought to develop their skills and expertise in meeting the educational needs of pupils learning English as an Additional

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[9] The number speaking a language other than English in some areas is higher than the national figure of 10%. In some schools in London this can be as high as 66% (TES 2005).

[10] The school language census that is proposed for 2007 is expected to utilise a 249-language category list in its collection and recording of data on pupils' language (DfES 2006b).

Language (EAL). An increasing priority in teaching is developing the skills of teachers teaching in predominantly white schools so as to help them support EAL learners (see DfES 2004). The cases of good practice highlighted here relate to provision being made to support pupils (many of whom are new arrivals in the country) learning English as an additional language in mainly white areas. One such area is Hampshire in the south of England.

Hampshire is a predominantly white rural area with its minority ethnic population representing 2% of the Hampshire population. Local education authorities are required to make specific provisions to support and raise the educational standards achieved by pupils of minority ethnic origin through a local ethnic minority achievement service, partially funded by central government funding that provides support and services to schools in the area. ***Hampshire Ethnic Minority Achievement Service*** (EMAS) is our sixth case study. It focuses on the preparation of teachers and pupils for life in a multicultural society. A key component of this is encouraging teachers to value multi-lingualism and diversity, and enabling them to support, in particular, newly arrived pupils for whom English is an Additional Language (EAL). Hampshire EMAS works with around 200 schools, with pupils speaking 78 languages other than English. The main languages spoken are currently Nepali, Polish, Cantonese, Tagalog, Shona, Portuguese, Bengali, Turkish and Malayalam.

The current teacher and educational management discourse of improving standards and enabling all pupils to reach their full potential has contributed greatly to schools with minority ethnic pupils accessing information and support from Hampshire EMAS. In helping practitioners, Hampshire EMAS uses the discourses of the national curriculum to frame and validate the classroom approaches and strategies that it suggests: for example, references to the individualisation of the curriculum to meet particular needs are used to explain various approaches. The service also refers wherever possible to the statements and reports of the national educational inspection system (Ofsted) to reinforce the strategies used.

Training[11] and supporting teachers is considered essential if monolingual teachers are to develop expertise in supporting pupils with EAL and move away from regarding EAL learners as a 'problem' and/or the 'commonsense' position that children must be able to speak English before they can learn in schools, towards recognising the need to support bilingualism and linguistic maintenance for cognitive and learning reasons, and to value bilingualism as an aspect of diversity.

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[11] There are broadly three areas of training that are offered – on-site training for schools, offered to generally a group of staff; specialist training for newly-qualified teachers in their first year of work; and support for student teachers in local higher education institutions. Training sessions usually cover the main issues of why and how to support pupils in their own language (e.g. language acquisition, identity and inclusion, language and curriculum access, and assessing the language skills of pupils with EAL) and at the same time introduce English. Trainers demonstrate strategies teachers (and teaching assistants and learning support assistants) can use to support pupils, and often introduce a lesson to the teachers in an unknown language, so that they can appreciate the pupil perspective. Training sessions are supported through a website, that offers information, resources, and background data for schools and teachers.

As well as in-school provision, Hampshire EMAS aims to develop student teacher awareness of EAL by supporting student teachers on placement practice in local schools and delivers specialist input as part of ITE programmes to guide trainees in their thinking about EAL and minority ethnic achievement issues. This might involve reassuring bilingual trainees about the value of using other languages in the classroom.

Racecourse Secondary (similarly located in a mainly white area) school was recently designated the lead school by its local education authority in the provision of EAL. In valuing diversity a key priority for Racecourse is enabling pupils with EAL to be fully integrated into all areas of the curriculum and wider school life, so that they can progress and achieve their full potential. This is achieved in a number of different ways. First, such pupils are inducted into the workings of the school over a two-day period. The induction is an opportunity to expose the new pupil to teaching and support staff, and where possible staff (and pupils) with similar language skills as the child's first language. Secondly, by supporting pupil learning of English through facilitating the use of their first language with the aid of a 'language buddy'[12] and/or teaching/learning support assistant(s) who works alongside the class teacher. Pupils with EAL who find adjusting to the new school difficult can access additional advice and support from a learning mentor[13]. Thirdly, the attainment level of minority ethnic children newly arrived in the country is assessed on entry to the school and measured alongside that of other pupils of the same age group. Once assessed target grades are set and pupil progress and attainment is tracked over the intervening years to ensure that s/he is allocated to the correct group settings (i.e. the highest set possible according to test results). Targets that are set are usually based on a child's prior learning, but sometimes it is difficult to ascertain precise learning levels for minority ethnic pupils newly arrived from overseas because of differences in educational systems. A pupil who recently joined the school was initially placed in low sets and assigned to a beginners' class in French, but after assessment, was found to be fluent in six languages including French. This assessment led to the child being reallocated to top set groups in all subject groups. The child is also learning Spanish in addition to English, so will in due course be fluent in eight languages.

European dimensions in ITE and school practice

The potential to raise awareness and develop student teacher practice in relation to Europe emerged at *Springfield College* through their involvement in a cross-national (Finland, Belgium, Spain, Hungary, England) COMENIUS funded project that is

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[12] A 'language buddy' is usually a pupil, teacher, teaching assistant or language support staff who has the same ethnic background and/or speaks the same 'home' language as the pupil newly arrived to the school/UK learning English as an additional language. Language buddies usually attend lessons with the new pupil and helps him/her to settle into school life. The buddy is able to interpret for the new pupil and explain aspects of schooling and/or topic areas that are unfamiliar.

[13] Learning Mentors are support staff who work with schools and pupils (and college students) to help them address barriers to learning. They bridge academic and pastoral support roles with the aim of ensuring that individual pupils and students who are underachieving engage more effectively in learning and achieve appropriately
 (http://www.standards.dfes.gov.uk/learningmentors).

examining how student teachers are prepared to teach mathematics. The project focuses on similarities and differences and cultural traditions in mathematics teaching in each country. It is intended to introduce students to different European approaches and encourage thinking about different ways of teaching mathematical concepts.

Racecourse Secondary School has a history of European provision, although they would argue that their approach is underpinned by a commitment to delivering a global, rather than, a European curriculum. Pupils are taught the languages of French, German and Spanish. Through the teaching of modern foreign languages it is expected that pupils will learn to appreciate Europe per se and not just develop new language skills. The development of awareness of other languages is designed to facilitate this further. For example, a 'European Languages Day' was held in 2004 whereby taster languages were taught in Italian, Polish and Mongolian. A 'World Languages Day' followed this initiative last year, which gave pupils an opportunity to test teachers on their actual languages proficiency.

Pupil understanding of Europe is developed through the history curriculum. In addition, pupils are offered a range of cultural and educational visits (residential and non-residential) to France, Germany and Greece. These visits tend to be cross-curricular, so for example, a visit to France would combine the subject areas of history, art and French. In this way pupils get an opportunity to practise their language skills, learn more about the culture of the country they are visiting and get a wider European historical insight. The other area where Europe features is within the subject area of personal, social and health education, which focuses on European law and its implications for citizenship.

Interestingly, while all of the case studies placed less emphasis on Europe, as a result of participating in the TEAM project, Longwood Primary reassessed its position on delivering a European centred curriculum. Raising staff awareness of European issues is now viewed as a priority. Accordingly, the school intends to provide teachers with continuing professional development on *future societies.* It is expected that this particular training will help teaching staff to work with pupils, so that they can ascertain the various concepts needed to develop an array of future societies, which would include Europe. It is anticipated that such training will give greater emphasis to European identity and citizenship.

Concluding Comments

The cases outlined in this paper are illustrative of 'good' rather than 'best' multicultural (and European) practice. As previously stated, we did not assess the quality of the 'good practice' discussed, and as such this leaves us open to criticism. Notwithstanding, the fact that most of the strategies illuminated in both monocultural and multiethnic areas have been implemented in the last year or two suggests that schools and ITE institutions are aware of their deficiencies in multicultural provision and meeting the needs of all pupils, and consequently are striving to improve their practice. Furthermore, there is a recognition that as the school and ITE student population is drawn from wider society, and as the cultural make-up of English society (and institutions) becomes more reflective of a global society, the need to develop more good practice initiatives in multiculturalism and inclusion becomes all the more urgent.

Part of this paper is entitled '*It is a way of life'*. For some of the cases referred to multiculturalism is indeed 'a way of life', but for others in more monocultural areas 'it is a way of life' that they are working towards. All of the initiatives benefit from leaders who have a good understanding of England as a multiethnic country, and recognise what is required to make this way of life a possibility. It is not the activities by themselves that will make a difference but the commitment, institutional ethos and willingness of staff to engage with the issues. Arguably, if teachers' have a wide understanding of cultural diversity (developed in ITE and maintained through ongoing professional development) and are given the opportunity to reflect on their own identities and how their beliefs can influence their actions in the classroom and teaching approaches adopted, it will help them 'to accept and accommodate diversity and differences in language, religion, ethnicity and race, and not teach seeking to assimilate or homogenise students' (James 2001: 423; see also Gaine 2005). Equally important is that it will encourage teachers to continually inform their practice (particularly in relation to minorities that are less visible) and challenge racism and prejudice, and become more inclusive practitioners.

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