Intercultural
EDUCATION IN THE PRIMARY SCHOOL

Enabling children to respect and celebrate diversity, to promote equality and to challenge unfair discrimination

GUIDELINES FOR SCHOOLS

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INTRODUCTION

Young people should be enabled to appreciate the richness of a diversity of cultures and be supported in practical ways to recognise and to challenge prejudice and discrimination where they exist. (Department of Education and Science *Guidelines on Traveller Education in Primary Schools,* (2002), p.34)

What is intercultural education?

At its core, intercultural education has two focal points:

It is education which respects, celebrates and recognises the normality of diversity in all areas of human life. It sensitises the learner to the idea that humans have naturally developed a range of different ways of life, customs and worldviews, and that this breadth of human life enriches all of us.

It is education, which promotes equality and human rights, challenges unfair discrimination, and promotes the values upon which equality is built.

Intercultural education is a synthesis of the learning from multicultural and anti-racist education approaches that were commonly used internationally from the 1960s to the 1990s. Ireland has long had an experience of ethnic, cultural, linguistic and religious diversity. This can be seen, for example, in the way in which bilingualism in Irish and English has played a part in Irish life as well as in the long-standing presence of the Traveller community and of minority religious groups. In recent years this diversity has increased through immigration. Different words like 'multicultural' and 'intercultural' have been used to describe the changes that have been happening in Irish society. Both these terms describe a situation where there is more than one culture in a country. While the term 'multiculturalism' is sometimes used to describe a society in which different cultures live side by side without much interaction, the term 'interculturalism' expresses a belief that we all become personally enriched by coming in contact with and experiencing other cultures, and that people of different cultures can and should be able to engage with each other and learn from each other. In Ireland, the approach to cultural diversity is one of interculturalism.

Education not only reflects society but also influences its development. As such, schools have a role to play in the development of an intercultural society. While education cannot bear the sole responsibility for challenging racism and promoting intercultural competence, it has an important contribution to make in facilitating the development of the child's intercultural skills, attitudes, values and knowledge. An intercultural education is valuable to all children in equipping them to participate in an increasingly diverse society. Equally, an education which is based on only one culture will be less likely to develop these capacities in children.

In *Guidelines on Traveller Education in Primary Schools* (2002), the Department of Education and Science has, defined intercultural education as aiming to

foster conditions conducive to pluralism in society

raise children's awareness of their own culture and attune them to the fact that there are other ways of behaving and other value systems

develop respect for life-styles different from their own so that children can understand and appreciate each other

foster a commitment to equality

enable children to make informed choices about, and take action on, issues of prejudice and discrimination

appreciate and value similarities and differences

enable all children to speak for themselves and articulate their cultures and histories.

These aims have informed the development of the aims and principles of intercultural education as set out in this document.

Intercultural education–one person's experience

The following account of one person's experience with diversity, related by a primary school teacher during an intercultural education workshop, raises some of the key issues for intercultural education.

I got a call from the pre-school that my four year old attends because there was some difficulty: there was a new child in the class and he didn't like her because she was black. I was embarrassed and perplexed. I was certain that our family was not racist and certainly no one would ever have said anything that might lead to him not liking someone because of their skin colour. I knew that if I wanted to find out what was going on, I needed to be open and non-judgmental, so I didn't give out to him, I just asked him why he didn't like the new child. "Because she doesn't wash herself: she is all dirty", he told me. I explained that was just the colour of her skin and that she did wash herself and was clean, but it made no difference to him.

I thought about it for a while. Looking through the books we used at home when reading to him, I noticed that all the pictures were of white people. I checked the books they used in the pre-school, and all the pictures in those were of white people too. I realised that he had grown up with the idea that people were 'normally' white-skinned and, consequently, that people with a different skin colour were not normal. I needed to show him that people normally have different skin colour and there was nothing to dislike or be afraid of; so, I got some new books to use when reading with him, books that had pictures of children with different skin colour in them. When reading, I pointed out that different children had different skin colour and that this was perfectly normal. In a short time, I could see that this was making a difference to his attitude.

This example of one person's very personal experience of diversity raises a number of key issues that we may encounter in our day to day business.

- Intercultural education is for all children irrespective of their ethnicity. Since all our children live in a country and a world that is becoming increasingly diverse, we need to prepare them for that world. Intercultural education is an important part of every child's educational experience whether the child is in a school which is characterised by ethnic diversity, in a predominantly mono-ethnic school, or whether the child is from the dominant or a minority culture.

- Intercultural education is for all children irrespective of their age. Recognising that diversity is normal in humans is something that is appropriate at all ages. Many of the skills, attitudes and capacities that will be crucial to the child later in life will begin to be developed at a young age.

- Language and talk are identified as a fundamental component of intercultural education. While it is important to give the child accurate information and to challenge stereotypes and misconceptions, developing the child's intercultural capacity is more effective if it is done through talking with the child about his/her thoughts rather than simply telling him/her the 'right and wrong' of the situation.

- Intercultural education happens naturally through the 'hidden curriculum' of the social and visual world within which the child lives. While it is possible and necessary to include intercultural ideas in the taught 'formal curriculum' (Primary School Curriculum, 1999), the images and resources that surround the child are also crucial. In exploring the hidden curriculum it is important to note that what is absent can be as important as what is present.

- Intercultural education is concerned with ethnicity and culture and not simply with skin colour. Although the example above makes reference to skin colour as the basis for discrimination, intercultural education should be equally concerned with discrimination against white minority ethnic groups such as people from eastern Europe or Travellers, or against other cultural minority groups such as those for whom Irish is a first language.

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Aims of the guidelines

These guidelines support the Primary School Curriculum (1999) and identify the ways in which intercultural education permeates that curriculum. The aim of these guidelines is to contribute to the development of Ireland as an intercultural society based on a shared sense that language, culture and ethnic diversity is valuable. They aim to contribute to the development of a shared ability and sense of responsibility to protect for each other the right to be different and to live free from discrimination.

The specific aims of the guidelines are to

- support the aims of the Primary School Curriculum in the context of a growing cultural and ethnic diversity in a way that will maximise and enrich learning for all children, and make the curriculum as accessible as possible for children from minority ethnic groups

- address the curriculum needs of all children, whether from a minority or the majority ethnic group, which arise in the context of growing cultural and ethnic diversity

- facilitate schools and teachers in creating an inclusive culture and environment

- raise awareness within the educational community of issues that arise from increasing linguistic, cultural and ethnic diversity in Ireland

- provide an overview of assessment in an intercultural context.

The aim of these guidelines is to contribute to the development of Ireland as an intercultural society based on a shared sense that language, culture and ethnic diversity is valuable.

Using the guidelines

The audience for the guidelines includes all those with a responsibility for and interest in primary education. It is of particular relevance to teachers, school managers, school support staff and policy makers. It is hoped that these guidelines will support teachers, both individually and as teams, in developing a more inclusive classroom environment. They will also support whole school planning and policy development within schools and so contribute to developing a school culture that is welcoming, respectful and sensitive to the needs of all children.

The guidelines are designed for use in a number of ways. Some will read the guidelines from the beginning and work through them to the end. Others will find it useful to focus initially on the specific chapter that addresses a need that is pressing for them, and then expand their reading to include other chapters. In order to facilitate such a range of approaches, key ideas are occasionally repeated during the guidelines.

Chapter 01 provides background information that places the rest of the guidelines in context. It outlines the extent and nature of cultural, linguistic and ethnic diversity in contemporary Ireland, and also defines terms like 'racism' and 'institutional racism'.

Chapter 02 articulates the major elements of an intercultural approach to education, and situates intercultural education within the Primary School Curriculum.

Chapter 03 highlights the ways in which intercultural education should be taken into account in school planning, policy development, and in shaping the whole school environment. This is premised on the understanding that all of the members of the school community have an important role to play in ensuring an intercultural ethos within the school.

Chapter 04 addresses the classroom environment and classroom planning. It explores the ways in which the social and visual environment of the classroom can maximise the intercultural experience of all children in school. It also explores the integration of intercultural themes–identity and belonging, similarity and difference, human rights and responsibilities, discrimination and equality, peace and conflict–into lesson planning and delivery.

Chapter 05 identifies and describes approaches and methodologies which are particularly suitable for intercultural education.

Chapter 06 addresses assessment and cultural diversity. It highlights the ways in which different forms of assessment can become biased or unreliable in a culturally diverse context, and it provides guidance on how teachers can interpret the data collected through various forms of assessment.

Chapter 07 explores ways in which the teacher can create a supportive language environment for learners of Irish and English, with particular reference to children who are learning the language of instruction as a second language.

These guidelines are designed to provide support for all the members of the school community, including teachers, school managers, support staff and parents. In this respect, they deal with a wide range of issues including school planning, classroom planning, assessment and the language environment. They are designed to be accessible to people approaching the curriculum from a range of different perspectives.

Scaffolds are provided within the document to support the reader's understanding of intercultural education and the potential of these guidelines to impact practice in schools in relation to school and classroom planning, the physical and social environment of the school, teaching and learning and assessment.

These scaffolds include

- references to the Primary School Curriculum and other relevant publications

- checklists for considering how areas of practice might be improved

- summaries of the learning outcomes of the five themes in Chapter 4

- an audit of the Primary School Curriculum to identify opportunities for intercultural education across the curriculum

- exemplars for classroom activities to support the development of intercultural awareness and competence

- definitional terms in the glossary.

The teaching materials and websites listed in these guidelines are primarily intended as a resource for teachers. When making use of the internet in the classroom it is important that the teacher visits the web sites in advance to ensure that the material included is suitable for children, for their class level and for the topic being explored. For further information on the use and evaluation of the internet please refer to *Information and Communications Technology (ICT) in the Primary School Curriculum: Guidelines for Teachers* (NCCA, 2004).

While the guidelines focus on discrimination in the context of ethnicity, many of the underlying ideas are equally applicable to other forms of discrimination such as sexism, ageism, or discrimination against people with a disability.

Guidelines on Intercultural Education in the Primary School will be accompanied by Guidelines on Intercultural Education in the Post-Primary School. The post-primary guidelines are based on the same key principles and content as the primary guidelines. Together, they ensure that there is continuity and progression in Intercultural Education from primary schools to post-primary schools.

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The Context of Intercultural Education

The more people… are on the margins the weaker is the centre… we all have a stake in building a future which respects and celebrates diversity –a generous sharing Ireland that encompasses many traditions and cultures and creates space for all its people.

President Mary McAleese, 24 February 2000

Irish society has seen significant changes in recent years. These changes have brought the issue of ethnic and cultural diversity to the forefront of national policy and have encouraged discussion in relation to such diversity. However, it would not be accurate to suggest that Ireland has only recently experienced diversity. Significant minority ethnic, linguistic and religious groups have long been part of Irish society. Ireland has a long history of cultural diversity that has contributed to making it the country it is today. In a wider sense, membership of a European and global community has also played a significant role in the experience of being Irish.

In the context of growing diversity, and growing awareness of diversity, issues of discrimination, particularly racial discrimination, have begun to define national policy. Anti-discrimination has been written into Irish law and into educational policy. All of these factors combine to provide the background within which these guidelines are written.

Ethnic and cultural diversity in Ireland

The growth in ethnic and cultural diversity in Ireland has taken the form of increased movement from other European Union countries (Table 2), as well as increases in asylum seekers (Table 4) and in those issued work permits (Table 3).

Table 1: Place of birth of people usually living in Ireland: Census figures, 1991 and 2002

Place of Birth	1991	2002
Ireland	93.8 %	89.6 %
Northern Ireland	1.0 %	1.3 %
Great Britain	3.8 %	5.1 %
Other EU Countries	0.4 %	0.9 %
USA	0.4 %	0.6 %
Other Countries	0.6 %	2.5 %
Total	100.0 %	100.0 %
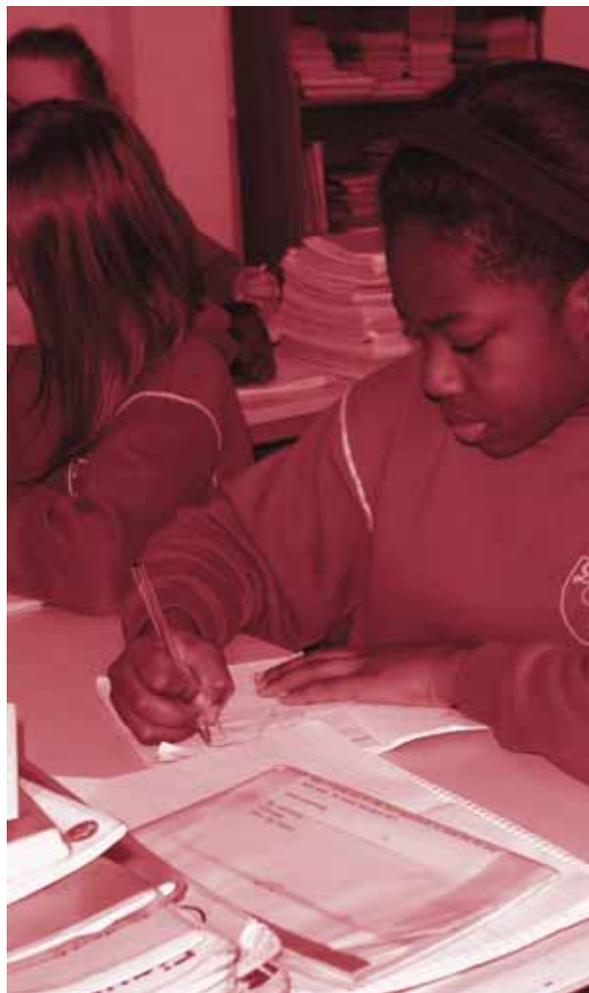
As EU citizens, Irish people enjoy the right to move to other EU states. Other EU citizens also enjoy the same right, and many have chosen to live in Ireland. This movement of people across European borders has contributed to a cultural exchange between European countries and has afforded people an opportunity to identify the similarities that underlie our European identity.

Table 2: Estimated immigration to Ireland of people of EU nationality

	1996	1997	1998	1999	2000	2001	2002
UK	8,300	8,200	8,300	7,900	7,100	7,000	5,100
Rest of EU	5,000	5,500	5,800	6,800	7,100	5,800	6,100

During the economic boom years of the late 1990s and early 2000s, significant labour shortages developed which had a negative impact on economic growth. The number of workers from EU countries was not sufficient to meet the economy's labour needs. As a result, work permits were issued to non-EU citizens to fill specified jobs. Apart from EU citizens living in Ireland, significant numbers of migrant workers have come to Ireland from countries such as Russia, Romania, the Philippines, South Africa, and the Czech Republic.

Table 3: Employment migration to Ireland from outside the EU
2000 - 18,000 work permits issued.
2001 - 36,000 work permits issued.
2002 - 40,000 work permits issued.
2003 - 47,500 work permits issued.
2004 - 34,054 work permits issued.

Another group of recent immigrants to Ireland comprises those who are seeking asylum. The asylum process is designed to protect those who have a well-founded fear of persecution in their country of origin. In order to protect such people, the right to ask for asylum was written into the Universal Declaration of Human Rights. Those who are granted asylum are known as refugees. The numbers of asylum seekers and refugees grew internationally during the 1980s and early 1990s. In the UK, for example, the number of asylum seekers grew from 2,905 in 1984 to 22,005 in 1990 and 44,845 in 1991. In Ireland, at the same time, the number of people seeking asylum rarely rose above 50. In 1991 it stood at 31.

During the 1990s Ireland began to receive a larger share of asylum seekers (Table 4). These asylum seekers came from many countries including Nigeria, Romania, Republic of Moldova, Somalia, Sudan, Democratic Republic of Congo, the Russian Federation, Algeria, and the Ukraine. In addition to those who sought asylum in Ireland, the Irish government has, at various times, welcomed groups of people who were fleeing persecution, for example those from former Yugoslav states such as Bosnia-Herzegovina during the period of genocide in that country, or at a later date, those fleeing persecution in Kosovo. These were known as Programme Refugees and did not have to go through the asylum process.

Simply listing the numbers of people and the countries from which they come in this way does not fully describe the reality of cultural diversity which these immigrants represent. A country like Nigeria, for example, contains three major ethnic groups, and perhaps more than 240 minority languages and ethnic groups. Other countries of origin may also be quite diverse.

Table 4: Asylum applications in Ireland													
Year	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001	2002	2003	2004
Applications	31	40	90	360	420	1,180	3,880	4,630	7,720	10,938	10,325	11,634	7,900	4,766

Although the recent growth in immigration has given rise to a greater awareness of cultural diversity in Ireland, it could be argued that Ireland has long been culturally diverse. One of the largest minority ethnic groups in Ireland is the Irish Traveller community. There are an estimated 25,000 Travellers in Ireland, a further 15,000 Irish Travellers living in the UK and 10,000 living in the USA. The Irish Government's 1995 *Report of the Task Force on the Travelling Community* identifies Travellers as a distinct ethnic group in Ireland, but also notes that this has often not been fully recognised.

> *It is clear that the Traveller community's culture is distinct and different. 'Settled' people generally recognise the difference but fail to understand it as cultural difference. This is a phenomenon, characteristic of many societies, where the majority culture sees itself as holding a universal validity or norm in relation to values, meanings and identity.*

Ireland has also long been a linguistically diverse society and has two official languages, Irish and English. The island of Ireland is also the home of a number of other native languages, including Ulster Scots, Irish Sign language and Gammon or Cant (a language historically known to and used by Irish Travellers). Indeed, like many societies world wide, Ireland is characterised by some degree of bilingualism. The 1996 Census showed that, as well as being speakers of English, 43 per cent of the Irish population were speakers of Irish. In Gaeltacht areas, this rises to 76 per cent. On a national basis, one quarter of those who speak Irish use it daily. This rises to 60 per cent in Gaeltacht areas. For some, Irish is their first language (usually with English as a second language). For others, it is a second language, learned in addition to the language of their home. This highlights the complexity and diversity of the linguistic environment in Ireland, and indeed in Irish education. Both Irish and English play an important role in Irish identity and society, and the Primary School Curriculum notes that an experience in both languages is the right of every Irish child.

Religious diversity is also a feature of Irish society. The 2002 Census shows that over 11% of the population belong to minority religious groups. Alongside the 3.4 million Roman Catholics in the state, over 200,000 people were described as having no religion or did not state a religion, while over 115,600 people described their religion as Church of Ireland or Protestant. Presbyterians and Muslims each accounted for about 20,000 people while the Orthodox Church accounted for over 10,000 people. Other significant religious groups in Ireland include Jews and Jehovah's Witnesses. While the religious profile of Ireland has changed over the years, Ireland has long had significant religious diversity. Indeed, in the past the Protestant and Jewish populations in Ireland would have been significantly larger than in more recent times.

Even within the majority ethnic group (although the term 'ethnic' is often applied to minority groups, everyone has an ethnicity) there exists significant diversity in lifestyle, values and beliefs. A number of studies of Irish attitudes and values show significant differences between urban and rural dwellers, as well as differences across age, education level, and social class. This suggests that, even without looking at minority ethnic groups 'Irish culture' hides a great diversity of ways of life. Diversity in food, music, language, lifestyle, religious beliefs, values, ethnicity and, increasingly, in skin colour, are a core part of Irish life. They each play a role in contributing to the rich mix that is Irishness.

In this respect, Ireland today mirrors Ireland at various times in her past. Ireland has been forged from diversity, from successive waves of immigration including Celtic, Viking, Norman, English, Scots and Huguenot (something which can be seen in the diversity of origins of surnames which are typical in Ireland). The Irish Nobel Prize winning playwright George Bernard Shaw expressed this when he wrote, "I am a genuine typical Irishman of the Danish, Norman, Cromwellian and (of course) Scotch invasions".

This historic diversity has contributed to the richness of Irish heritage. The diversity found in contemporary Ireland contributes to the richness of our culture today and into the future.

Racism in Ireland

Some researchers have noted that a traditional view of Irishness–one that does not recognise the cultural and ethnic diversity which has long existed in Ireland–has made many Irish people from minority groups feel excluded. In a similar way, the idea that 'Irish' means 'settled' has meant that there has been little accommodation for what is distinctive in Traveller culture in Irish society. In these attitudes some of the manifestations of racism in Irish society can be seen.

UNESCO Declaration on Race and Racial Prejudice

Article 2:2 Racism includes racist ideologies, prejudiced attitudes, discriminatory behaviour, structural arrangements and institutionalised practices resulting in racial inequality as well as the fallacious notion that discriminatory relations between groups are morally justifiable; it is reflected in discriminatory provisions in legislation or regulations and discriminatory practices as well as in anti-social beliefs and acts.

UN International Convention on the Elimination of All Forms of Racial Discrimination

Article 1 "racial discrimination" shall mean any distinction, exclusion, restriction or preference based on race, colour, descent, or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life.

The term 'race' appears in inverted commas each time it is used here (except in quotes) because scientific research has now made clear that, although the term is widely used to describe groups of people who are thought of as biologically separate, there is no genetic or other scientific basis underlying the term.

Racism is one of a number of forms of discrimination that exist in contemporary societies. Others include sexism, ageism, and discrimination on the basis of a disability. All involve rules, practices, attitudes and beliefs which have the effect of denying or impairing someone's access to the same basic rights and freedoms as everyone else. Despite their similarities as forms of discrimination, racism is sometimes wrongly perceived as being worse than other forms of discrimination, perhaps because it is often associated in people's minds with violence, genocide or 'hate crime'. The term racism, used properly, has much wider implications than a narrow focus on 'racial' hatred or violence would suggest. It encompasses a range of **attitudes or beliefs** on one hand and **practices or rules** on the other. This means that the term 'racism' actually includes some things that may not have appeared as such to many people at a first glance.

- An **attitude or belief** is racist if it implies that some groups are superior or inferior to others based on their 'race', colour, descent, or national or ethnic origin. This might include the belief that certain groups (for example, Traveller, Asian or Middle Eastern cultures) are more primitive or are of less intrinsic value than others.

- A **racist practice** or rule is one that distinguishes, excludes, restricts or gives rise to a preference based on 'race', colour, descent, or national or ethnic origin. Racist practices and rules make it more difficult for members of some groups to attain the human rights, to which they are entitled. Racist practices or rules may be practiced by **individuals** (for example through name-calling, racist graffiti, excluding people or using violence against them), or by **institutions** (for example, though the application of rules or regulations which do not make allowance for cultural difference).

These interlocking dimensions of racism are represented graphically in Figure 1 on p.15.

Racist attitudes or beliefs

Studies in Ireland from the 1980s onwards have consistently found a significant minority who hold hostile attitudes. In his study of Prejudice and Tolerance in Ireland, Micheál Mac Gréil found that in the late 1980s there was a significant minority of Irish people who expressed racist views.

- 16.7 per cent of his national sample said that black people could never become as good Irish people as others because of their basic make up.

- 10.8 per cent believed that black people were inferior to white people.

- Only 13.5 per cent would welcome a Traveller into the family through marriage while 59 per cent would not welcome Travellers as next door neighbours.

- When asked if an American person would be welcome into the family, 78.6 per cent said that they would welcome a white American, while only 26.2 per cent would welcome a black American.

- 95.6 per cent said they would have white Americans as a next-door neighbour, but only 59 per cent said they would similarly welcome black Americans.

A 2000 Eurobarometer study found that in Ireland

- 13 per cent of the national representative sample had very negative attitudes towards minorities

- 24 per cent supported the outlawing of discrimination against minorities (the lowest figure in the European Union)

- 31 per cent supported promoting equality at all levels of social life (also the lowest in the European Union)

- Irish people were more prepared to welcome Muslims and people from eastern and central Europe than were other EU citizens, but were less welcoming of people fleeing human rights abuses or situations of conflict

- Only 32 per cent of Irish people felt minorities enriched our cultural life compared to 50 per cent of all EU citizens surveyed.

Recent studies have found that some school children associate black people with images of poverty, warfare and helplessness, with which they have become familiar from pictures and stories from Africa, which are commonly used in Ireland. While such attitudes may express themselves through ideas of charity and aid, they can be understood as racist attitudes if they are based on a sense that African cultures are inferior to Western cultures.

Figure 1: What do we mean by racism?

Belief that

- one colour is inferior or superior to another

- one culture is primitive or lacks value.

Practices including

- shunning people

- name calling

- graffiti

- violence.

Racist Attitudes

Individual Racist Practices

Institutional Racist Practices

Indirect discrimination may include

- entry criteria that do not allow for nomadic lifestyle

- indiscriminate use of standardised tests with ethnic minorities that are not normed for that ethnic group

- development of service provision in a way which reflects only majority community's culture and identity

- a lack of positive action to promote equality

- a lack of professional expertise or training in dealing with diversity in the organisation

- a lack of systematic data gathering on the impact of policies on minority groups

- a lack of workable facilities for consultation and listening to minority groups.

Racist practices by individuals

Evidence of racist practices by individuals can be found in studies of the experiences of ethnic minorities in Ireland. In a 2001 Amnesty International survey of ethnic minorities in Ireland, 78 per cent of more than 600 respondents from a variety of ethnic minorities living all over Ireland highlighted that they had been a victim of racism, most often in public places such as the street, or in shops or pubs. Over 80 per cent of the sample tended to agree that racism is a serious problem in contemporary Ireland.

In 1995, the Government's Task Force on the Travelling Community noted:

> Discrimination at the individual level is most common when a Traveller seeks access to any of a range of goods, services and facilities, to which access is denied purely on the basis of their identity as Travellers. Examples abound of public houses refusing to serve Travellers, hotels refusing to book Traveller weddings, bingo halls barring Traveller women, leisure facilities barring access to Travellers, and insurance companies refusing to provide motor insurance cover. This experience can also include physical and verbal attacks and intimidation. (pp.79-80)

Racist practices by institutions

While individual racist practices and attitudes are sometimes the most obvious form of racism, they are not the only form. The term institutional racism is used to describe racism in the form of discriminatory provisions in legislation, regulations, or other formal practices. Institutional racism can include

- indirect discrimination

- a lack of positive action to promote equality

- a lack of professional expertise or training in dealing with diversity in the organisation

- a lack of systematic data gathering on the impact of policies on minority groups

- a lack of workable facilities for consultation and listening to minority groups.

Indirect racism and other types of indirect discrimination occur when practices or policies, which do not appear to discriminate against one group more than another, actually have a discriminatory impact. It can also happen where a requirement, which may appear non-discriminatory, has an adverse effect on a group or class of people. For example, a school that offers places first to children who have a sibling there, because it is oversubscribed, is likely to disadvantage nomadic families who move into and out of a given area. While the practice did not originate from the prejudiced intention of reducing the numbers of Traveller children, this will be the effect. Such a practice would also have the effect of reducing the numbers of children of recent immigrants in the school. Practices such as these are defined as indirect racism.

Indirect racism may be found in the application of culturally inappropriate criteria in rules or regulations. For example if the entry criteria for a society, club or school requires people to be resident in an area, this may discriminate against nomadic families. Indirect racism may also be found in the provision of information or services which reflect only the majority culture or which assume that everyone belongs to that culture. For example, if information or services are made available in a way that assumes that everyone will have a good proficiency in the language of the majority, those who have difficulty with that language may be discriminated against. If clinical testing or interviewing is only carried out in the language of the majority or in a way which reflects the culture of the majority, or using criteria which are derived in respect of the majority population, incorrect judgements may be reached concerning members of minority groups.

Discrimination and interculturalism in law and policy

In recent years, the Irish Government has worked to challenge racism and to promote intercultural practices in Ireland. It has introduced both legislation and initiatives. These have

- provided a framework for people to challenge racism and discrimination in Ireland on a variety of grounds

- promoted equality and interculturalism through education and public awareness.

A National Action Plan Against Racism in Ireland (NAPAR) has been developed by the Government. This was a key commitment arising from the World Conference Against Racism, which was held in Durban, in South Africa, in 2001. This includes an education action plan against racism.

Legislation which provides a framework for people to challenge discrimination includes the Employment Equality Act (1998) and the Equal Status Act (2000). These make it illegal to discriminate against a person in employment, vocational training, advertising, collective agreements, the provision of goods and services, and other opportunities to which the public generally have access, if the discrimination happens on one of the nine grounds. The grounds are gender, marital status, family status (having children or being a carer), age (between the ages of 18 and 65), disability, race, sexual orientation, religious belief, membership of the Traveller Community.

Much of Ireland's policy framework for education has sought to promote equality and interculturalism through education. The 1995 White Paper on Education–Charting our Education Future–highlights that equality and pluralism are two of the key considerations that underpin educational policy. It also notes "the democratic character of this society requires education to embrace the diverse traditions, beliefs and values of its people".

These principles are also endorsed in the Primary School Curriculum. The curriculum recognises the diversity of beliefs, values and aspirations of all religious and cultural groupings in Irish society and acknowledges that it has a "responsibility for promoting tolerance and respect for diversity in both school and the community".

Guidelines on Traveller Education in Primary Schools, issued by the Department of Education and Science (DES) in 2002, also emphasise the importance of interculturalism within the school. The guidelines stress the two elements of intercultural education: appreciation of diversity and challenging of inequality.

All children, irrespective of their country of origin or their reasons for being in Ireland are entitled to free primary and post-primary education. All children are required to attend school from the age of 6 to the age of 16, or until the completion of three years of post-primary education, whichever is later. The DES does not differentiate between national and non-national children.

> An intercultural approach is important within the curriculum in order to help children to develop the ability to recognise inequality, injustice, racism, prejudice and bias and to equip them to challenge and to try to change these manifestations when they encounter them. Young people should be enabled to appreciate the richness of a diversity of cultures and be supported in practical ways to recognise and to challenge prejudice and discrimination where they exist. (p.34)

Intercultural Education is one of the key responses to the changing shape of Irish society and to the existence of racism and discriminatory attitudes in Ireland. As an approach, it emerges naturally from existing educational policy and is in keeping with other equality legislation and initiatives. It is also consistent with the aims and approaches of the Primary School Curriculum, described in Chapter 2.

NURTURE

CHAPTER

02

Intercultural Education in the Primary School Curriculum

…education is therefore an education in freedom–freedom **from** inherited biases and narrow feelings and sentiments, as well as freedom **to** explore other cultures and perspectives and make one's own choices in full awareness of available and practicable alternatives.

Bhikhu Parekh in 'The concept of multicultural education'

This chapter outlines some of the characteristics of contemporary good practice in intercultural education. Intercultural education is not an addition to the Primary School Curriculum, since the curriculum itself is an intercultural curriculum. The key characteristics of intercultural education are derived from the Primary School Curriculum.

The curriculum presents a vision for primary education which

- celebrates the uniqueness of the child and seeks to nurture the child in all the elements of her or his life–spiritual, moral, cognitive, emotional, imaginative, aesthetic, social and physical

- recognises that children live in and are part of society and that their personal development is deeply affected by their relationships in the home and with other people

- recognises that education not only reflects society but is a key influence in shaping its development

- equips people to share in the benefits of society and enables them to contribute effectively to society and to deal with and adjust to the changing nature of knowledge and of society.

Based on this vision, the general aims of primary education identified in the curriculum are

- to enable the child to live a full life as a child and to realise his or her potential as a unique individual

- to enable the child to develop as a social being through living and co-operating with others and so contribute to the good of society

- to prepare the child for further education and lifelong learning.

These general aims are the basis of more specific aims of primary education which include enabling the child to

- come to an understanding of the world through the acquisition of knowledge, concepts, skills and attitudes and the ability to think critically

- develop spiritual, moral and religious values

- develop a respect for cultural difference, an appreciation of civic responsibility, and an understanding of the social dimensions of life, past and present

- develop skills and understanding in order to study their world and its inhabitants and appreciate the interrelationships between them

- develop personally and socially and to relate to others with understanding and respect.

The characteristics of intercultural education are based upon these aims of the curriculum.

Characteristics of intercultural education

The following seven characteristics of intercultural education are discussed in this chapter:

- Intercultural education is for all children.

- Intercultural education is embedded in knowledge and understanding, skills and capacities, and attitudes and values.

- Intercultural education is integrated with all subjects and with the general life of the school.

- Intercultural education requires a real-world focus.

- Language is central to developing intercultural competences.

- Intercultural education takes time.

- The school context is important in facilitating learning.

Intercultural education is for all children

Intercultural education is based on the general aim of enabling the child to develop as a social being through living and co-operating with others, thus contributing to the good of society. Intercultural education is beneficial to all children in our schools irrespective of their identity, since all children need to learn how to live within and contribute to the evolution of our growing intercultural society.

As the Rampton Report in the UK has stated:

> A 'good' education cannot be based on one culture only, and… where ethnic minorities form a permanent and integral part of the population, we do not believe that education should seek to iron out the differences between cultures, nor attempt to draw everyone into the dominant culture.

All children have a culture and ethnicity. Learning to value their own culture and ethnicity is central to their self-esteem and sense of identity. Intercultural education facilitates all children in coming to value their own heritage and the heritage of others.

The benefits of intercultural education for all children include the following:

- It encourages the child's curiosity about cultural and social difference.

- It helps to develop and support the child's imagination by normalising difference.

- It helps to develop the child's critical thinking by enabling the child to gain perspectives on, and to question, his/her own cultural practices.

- It helps to develop sensitivity in the child.

- It helps to prevent racism.

Intercultural education is embedded in knowledge and understanding, skills and capacities, and attitudes and values

The vision for the curriculum is to nurture the child in all the elements of her or his life–spiritual, moral, cognitive, emotional, imaginative, aesthetic, social, and physical. Intercultural education is built on this vision, and is outlined in these guidelines under the headings of knowledge and understanding, skills and capacities, and attitudes and values. This is in keeping with the specific aims of the curriculum, which include enabling the child

- to understand the world through acquisition of knowledge, concepts, skills and attitudes and the ability to think critically

- to develop spiritual, moral and religious values

- to develop personally and socially and to relate to others with understanding and respect.

Neither racism nor interculturalism is based on knowledge alone. Both are informed and influenced by emotional responses, feelings and attitudes, as well as by knowledge. Simply providing people with facts and information or focusing on cognitive development will not, on their own, counteract racism, since there may be an emotional resistance to changing one's mind even in the face of new evidence, facts, or ways of thinking. In particular, the development of positive emotional responses to diversity and an empathy with those discriminated against plays a key role in intercultural education.

Intercultural education may give rise to conflict and to a range of strong emotions. When people (children, teachers, parents, and others in the community of the school) explore their own attitudes and values, and when they look at their own past reactions to certain situations they may get defensive, angry, or upset. Learning to deal with one's own emotions and the emotions of others is central to the development of intrapersonal (self-understanding) and interpersonal (understanding of relationships with others) skills, which the curriculum identifies as being essential for the child's personal, social, and educational fulfilment. This is best done within a school and classroom ethos that is characterised by a caring relationship between school staff and children, and by providing children with a successful and happy school experience.

Intercultural education is integrated with all subjects and with the general life of the school

Integrated learning is one of the fifteen principles of learning in the Primary School Curriculum. The integration of knowledge and understanding, skills and capacities, and attitudes and values across the curriculum provides the learner with a more coherent and a richer learning experience. It is also more likely that appropriate attitudes and values will be developed by children if these are integrated with all subjects and with the whole life of the school, than if they are addressed in a piecemeal or 'one-off' fashion. Intercultural education, therefore, should be central to all aspects of school life. It should be reflected in the hidden curriculum of the school, as well as in school policies and practices and the teaching of curriculum content.

Intercultural education requires a real-world focus

It is a fundamental principle of learning in the curriculum that the child's existing knowledge and experience should be the starting point for acquiring new understanding, and that children should be enabled to move from the known to the unknown, from the simple to the more complex, and from the concrete to the abstract.

Children's lives will provide the teacher with many opportunities to explore intercultural themes and to develop intercultural competence. Children may well experience examples of unfairness, discrimination, or conflict in their own lives that will enable them to engage in a concrete way with the concerns of intercultural education. Conversely, unless children are encouraged and facilitated in applying interculturalism to their own lives, they may well embrace intercultural ideas in the abstract but not engage in intercultural practices.

Teachers should be aware that looking at situations which involve conflict or disagreement between ethnic groups may well give rise to strong emotions, especially if children are being asked to consider if they are part of the dominant or discriminating group. Nonetheless, exploring such situations is central to developing in them the ability to apply intercultural ideas to their own lives.

Examining real-life situations can also play a role in developing in the child a sense of empathy for those who are discriminated against. Many children will feel that they have been treated unfairly at one time or another, whether that means having had someone else getting preference over them unfairly, or having had assumptions made about them because of the way they look or where they live, or having encountered someone in authority who refused to listen to them. Such experiences can help children to empathise readily with others who are victims of discrimination.

Language is central to developing intercultural competence

The curriculum notes that language has a vital role to play in children's development. Whatever the child's first language and whatever the language of instruction in the school, children clarify ideas and acquire new concepts through the interaction of language and experience. In doing so they learn to make sense of their world. Whether difference is seen as normal or abnormal, and whether equality is seen as a good thing or a problem will depend, largely, on the language, that children learn to apply to situations.

Because language is seen as being crucial to the learning process, the curriculum incorporates the use of talk and discussion as a key learning strategy in every curriculum area. This facilitates the child's exploration of ideas, emotions, and reactions through increasingly complex language.

Children should be encouraged to verbalise experiences and reactions. When children are using inappropriate language in relation to members of minority groups they should be given opportunities to discuss how words or terms may be hurtful or biased. Efforts should be made to ensure that they feel able to speak in an honest way, in order to better engage them in discussion and to enable them to learn new language or change their minds, if appropriate.

Both Irish and English play an important role in Irish identity and society. The Primary School Curriculum notes that psychologically, historically, and linguistically an experience in both languages is the right of every Irish child. Experience of a second language is thought to have a number of additional benefits for children, including enhancing cognitive development and facilitating the learning of other languages.

Intercultural education takes time

Children will already have developed some ideas about diversity prior to entering primary school. These ideas and attitudes are developed throughout the child's early years. Building intercultural competence and the ability to challenge prejudicial beliefs, attitudes, and actions will not be accomplished in a short period of time. It takes longer to create a context in which something can be discussed and explored than it does to simply lecture to children on right and wrong. However, such a context is precisely what is required.

Intercultural competence will not be developed overnight. Developing an understanding of the nature of the social world and developing the language, skills, and capacities to act within that world takes time. The curriculum provides opportunities for a child to return to the same knowledge, ideas, and skills over time in order to deepen her or his understanding. Similarly, the work of facilitating the development of intercultural competence will not be accomplished in one lesson or one term. It is an on-going process. Understanding, skills and values will only be built by stages.

The school context is important in facilitating learning

The curriculum identifies that the social context within which learning takes place is a key influence on the nature and effectiveness of the learning process. In teaching children the knowledge, skills, and attitudes of intercultural competence the education system can model good practice for the children. Children will learn attitudes, values, and skills through seeing them modelled by those in the school and in the community of the school. In teaching children to think critically about the world in which they live, it is appropriate for us to model this by thinking critically about our own actions and the institutions within which we work, and if necessary, to examine school policies critically in context of their potential for discrimination. Indeed, in this respect, intercultural education benefits the school and the education system in general as well as individual children.

The concepts of 'indirect racism' and 'institutional racism' help us to understand how institutions such as schools may in fact be unintentionally racist in their operations. When a school prioritises the culture of one ethnic group to the detriment of others it may be guilty of institutional racism. Those in the school community who are responsible for policies, practices, and the cultivation of the school ethos should always be vigilant in ensuring that the culture, beliefs and way of life of all the children in the school are respected.

The curriculum is designed to be broad and balanced, affording flexibility to the teacher and the school to take account of the diverse backgrounds, interests, capacities, and cultures that are found in the school. The discretion afforded the teacher in the selection and sequencing of content, and the range of assessment techniques available ensures the adaptability of the curriculum to the diversity of children's circumstances and experiences.

COMMUNICATE
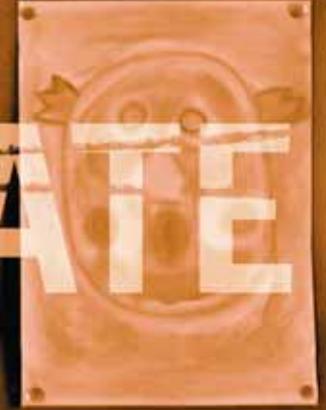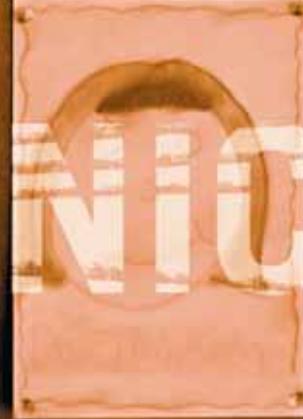
03

School Planning

Diversity and difference characterise the society in which children live. However, prejudice and discrimination are all too often features of human relationships. A respect for and an appreciation of human and cultural diversity can and should be promoted at every level of the primary school.

Social, Personal and Health Education, Primary School Curriculum

Formal and informal policies and practices related to all the different components of the life of the school have a significant impact on the experience of children and other members of the school community. The school community develops an experience of, and positive engagement with, cultural diversity through the practices that shape and make up the child's total experience of school life. As such, intercultural education extends beyond a narrow focus on the content of classroom teaching. Using an intercultural perspective when addressing the school plan is central to the effective development of an inclusive, intercultural school.

The role of all the members of the community of the school

It is important that all the members of the community of the school, children, parents, teachers, support staff, and management, are included in the process of creating a school that values cultural diversity, and are involved in the collective responsibility of developing and maintaining an inclusive and intercultural school. One of the underlying principles of successful school development planning is good communication between all members of the school community. While some of the actions arising from the planning process will result in changes in school policy, for example changes in the school behaviour code or keeping records of racist incidents, most of the real change will depend on the voluntary actions and goodwill of all the members of the school community. It is important, therefore, that everyone involved has the opportunity to have his/her views heard, and feels a sense of involvement in the process of change.

People may engage in this process with different levels of enthusiasm, and some may be somewhat resistant to certain initiatives. It is not unusual for people to be surprised at some of their own attitudes and beliefs as various issues are discussed. Such resistance, handled sensitively, can provide a valuable opportunity to raise people's awareness and develop their intercultural knowledge and capacities. It may provide an impetus for staff to explore these issues further in training, developing further a sense of the value and normality of diversity and enabling them to recognise and challenge unfair discrimination and racism.

The involvement of parents and the wider community
Parental involvement is crucial to a child's success in school. The involvement of parents in the formal education of their children complements and acknowledges their central role in the child's development. Parents may feel reluctant to approach their child's school. In particular, this may be an issue for parents from minority ethnic groups, or parents whose first language is not that of the school. In order to improve school contact with all parents and the wider community, schools might consider

- supporting the work of the parents' association and encouraging the association to become involved in the development of school policies and plans

- providing information to parents in a way which takes account of the existence of a diversity of literacy levels as well as cultural and linguistic diversity, for example parent-teacher meetings, a school handbook, inviting parents in to the school for special events, etc.

- providing opportunities for informal meetings of staff and parents and establishing parent-teacher contact that offers opportunities to discuss and understand each other's points of view

- exploring ways of addressing parental fears and concerns

- inviting parents to become involved in extra-curricular activities or intercultural events

- identifying opportunities where parents and other members of the community can support the school, for example language support, translation, homework clubs, etc.

- developing strategies to involve the wider community in an intercultural approach, for example inviting individuals or community groups that may have a particular area of expertise.

School planning for an intercultural school

School planning for an intercultural school can be incorporated in school development planning work, which is already underway in schools. Each school community will be at a different stage in the school development planning process and will also have different conceptions of the most appropriate way of developing an inclusive and intercultural school. These differences will affect the ways in which each school community engages in the planning process.

In the Department of Education and Science's *School Planning: Developing a School Plan–Guidelines for Primary Schools* (1999) it is suggested that there are four main stages that might be considered by schools: review of current practice and provision, design of a plan, programme of implementation, and evaluation. These stages form a cyclical process, which continually underpins the work of the school. Further details on the review, design, implementation, and evaluation process can be accessed in *School Planning: Developing a School Plan–Guidelines for Primary Schools* and in the support materials provided by the School Development Planning Support Service, (www.sdps.ie).

There are many approaches to school development planning, and it is important that the school community adopts an approach that suits its particular situation. However, sometimes it can be difficult to know where to start. The following guidelines may give some ideas about how a school might approach school planning from an intercultural perspective.

The planning process should assist all the members of the community of the school in developing an inclusive and intercultural school that addresses the needs of all its children. The planning process should include the following:

- Conducting a school review using an intercultural perspective

- Developing a school mission, policy and action plan

- Implementing the school plan

- Monitoring and evaluating the action plan.

The school review
As an initial step in the school planning process it is useful to engage in a review of where the school is positioned at the moment in relation to being inclusive and intercultural. To this end the school community could engage in an intercultural school review. The School Review Checklist (Figure 2.) could be used as a model for planning this review.

Figure 2: School Review Checklist

For each question place a tick in the appropriate box. The more positive the answers the more intercultural the school context is. Negative answers identify opportunities for further development. Use them to make a list of what you need to do, and try to set achievable deadlines for addressing these issues.

		Yes	To some extent	Not yet
School mission or vision	Does the school mission or vision include a focus on helping each child towards achieving his or her full potential?			
	Does it reflect the principles of equality and diversity?			
	Does it promote a positive self-concept for each child?			
Current practice	Do all aspects of the school plan have an intercultural perspective?			
	Are school organisational and administrative procedures fair and balanced?			
	Is the language of the school inclusive of all cultures?			
	Is the school environment, both physical and social, inclusive of all cultures?			
	Is the school complying with the relevant legislation in this area?			
Other issues to consider	How have our practices changed in light of cultural diversity in recent years?			
	What intercultural issues are staff most concerned with at the moment?			
	Who should be involved in drawing up a plan for an intercultural school?			
	What aspects of school policy and practice need to be addressed?			

Developing a school mission, policy, and plan
Once the review has taken place decisions can be made as to what needs to be done next. It is important to identify the issues that are of most relevance to the school at this time, and to include some issues that can be addressed quite quickly so that the school community can see something happening in the short term. This is not to understate the importance of addressing the bigger issues that may take longer to deal with, and are likely to effect the more long-term changes in school culture that will have the greatest impact.

The school mission
The fundamental purpose of the school development plan is to improve the quality of teaching and learning for all the children in the school. The school mission will reflect the ethos of the school community and encapsulate the aspirations, expectations, and traditions of the school. In formulating this mission and in reflecting on its own ethos, the school community will build a shared vision of how it can help each child towards achieving his or her full potential. A school philosophy that accommodates principles of equality, diversity, and the promotion of a positive self-concept for each individual is likely to ensure a supportive environment in which the particular educational needs of all children can be met.

All schools have a sense of mission or vision. In some schools this will have been considered as part of the school development process and will be clearly articulated. Other schools may not have reached a stage of formalising the mission statement but nonetheless may have a clear sense of what the school is about. Therefore, in reviewing the school's provision for the education of all children in an inclusive and intercultural school, evaluating the mission statement and characteristic spirit of the school may be a good place to start.

School organisation and management
The school planning process facilitates the formulation of basic policies in relation to important routines and procedures of daily school organisation and management. Consistency in the implementation of agreed policies greatly assists in the effective running of the school. The school plan incorporates a coherent set of general policies that reflect the particular situation in which the school operates.

Schools may have policies on

- school enrolment and admissions

- school code of behaviour and anti-bullying

- religious education

- involvement of parents in the school, and home-school-community liaison

- the allocation of specialist resources

- assessment

- the special responsibilities of the staff of the school

- school uniform

- healthy eating

- tours and extra curricular activities

- home-school partnership.

All schools are required under the Education Act (1998) to ensure that the school plan supports principles of equality of access and participation. These principles should be reflected in the school's general organisational policies, and the school plan should formally set out the measures the school proposes to take to achieve these objectives. One way to ensure this is addressed at all stages of school planning and policy making is to have an *Intercultural Education* heading for every section of the School Plan, and for each policy addressed therein. As part of the planning process, reference should be made to

- the Education Act (1998)

- the Education (Welfare) Act (2000)

- the Equal Status Act (2000).

Curriculum and assessment

How the school manages curriculum and assessment is informed by the core principles and features of the Primary School Curriculum, which underline the importance of developing each child's potential and of making provision for individual differences.

The school's broad curriculum programme should be sufficiently comprehensive and flexible to ensure that the needs of all children are catered for. Collaborative planning in relation to the intercultural dimension in the curriculum is an essential feature of the planning process and enhances the educational experiences of every child. The integration of intercultural themes in the school's curriculum programme provides opportunities for children to appreciate the richness and diversity of society and to recognise and challenge prejudice and discrimination.

Intercultural education promotes engagement with a diversity of cultures for children of all ethnic groups and religions. Children of minority ethnic groups should become aware of and develop intercultural attitudes towards a diversity of cultures at the same time and in the same way as do children of the majority ethnic group. It should also be noted that, the Education Act (1998) does not "require any student to attend instruction in any subjects which is contrary to the conscience of the parent of the student or in the case of the student who has reached 18 years, the student". Please refer to Chapter 4 for further information on the planning of lesson content and to Chapter 6 for further details on assessment and cultural diversity.

Including intercultural education in all areas of school planning

In addition to ensuring that there is an intercultural perspective to reviewing existing elements of the school plan, there are other issues that need to be addressed in order to ensure that the school is an inclusive school. They include the following

- incorporating an intercultural and anti-discrimination approach to staff development

- ensuring equality of access and participation

- promoting intercultural education in the classroom

- recording and reporting racist incidents

- creating an inclusive physical and social environment in the school

- providing language support

- providing age-appropriate placement

- selecting appropriate resources for learning and teaching

- celebrating special events in the calendars of a diversity of cultures

- developing a communication policy; within the school, between school and home, and between home and school

- developing a school charter that celebrates diversity and promotes equality.

A review process that looks at the school's practice in response to these issues will enable the school community to establish clear development priorities, and to undertake specific action planning activities that will enhance educational provision for all children.

Action planning

The school may choose to respond to the need to develop an intercultural school culture by beginning with an action plan model as used in the School Development Planning Support materials (details available on www.sdps.ie). The action plan is a working document that describes and summarises what needs to be done to implement and evaluate a priority. It serves as a guide to implementation and helps to monitor progress and success. The advantages of using the action plan as a tool for a whole school approach are that representatives of the whole school community may be involved in different elements of the process, that the school can work on a number of areas at the same time as different groups can work on a variety of tasks, and that the plan can focus on making some things happen quickly. Some schools may have had their own action plans in place already, and may, therefore, be ready for a broader planning approach.

Some of the key components of the action plan are

- outlining the roles and responsibilities of the various personnel in relation to the actions

- identifying necessary resources

- setting targets and success criteria

- specifying a timeframe

- putting in place procedures for monitoring and evaluation.

Implementing the action plan

Having developed an action plan, the members of the school community will engage in the process of implementation. The identification of roles, targets, success criteria, and a timeframe using the action plan model, will facilitate the school in turning policies into practice. Not all actions will happen simultaneously in the implementation phase. Priority areas will be dealt with first, with the school culture becoming increasingly intercultural as work in these areas progresses and other areas of intercultural work are focused on.

It may happen that, in the course of the implementation, new issues arise and require attention. Implementation must, therefore, be flexible to respond to changing circumstances while remaining true to the mission and policies, which incorporate the school's intercultural perspective.

Monitoring and evaluating the school action plan

The action plan should include a procedure for monitoring, reviewing, and evaluating by a given date.

Successful implementation should contribute towards

- promoting greater awareness of intercultural issues

- helping all children to achieve their potential

- promoting a supportive and inclusive learning environment which will foster the development of the self-esteem of all children

- breaking down stereotypes and celebrating diversity.

As the school planning process is cyclical, this evaluation will inform a further phase of review, planning, and implementation.

Using a school development planning model to develop a physical and social school environment inclusive of all learners

Intercultural education is not confined to a single subject within the curriculum, or indeed to the learning experience within the classroom. It is embedded in the practices and dispositions that make up the classroom and school climate, all aspects of school life and in the hidden curriculum.

Important messages are conveyed to all those who enter the school, whether as teacher, visitor, parent, or child, by the physical and social environment of the school. Inclusive schools are characterised by learning environments that reflect and show pride in the language, ethnic, and cultural diversity that characterises Ireland. As such, they provide a support for the positive self-image of all children irrespective of their ethnicity, as well as reinforcing the normality of diversity for all children. This environment includes the learning experience in individual classrooms, the visual environment, the learning resources available in libraries, the extra-curricular activities encouraged, the language environment, school policies and how they are implemented, and how special events are celebrated. The examples quoted in Chapter 4 on planning the physical environment in the classroom can be adapted to the planning of the school environment also.

Planning the physical and social environment of an inclusive school can be approached through the school development planning process. In this example, the first two stages of the school development-planning model are described in relation to this area. Stages three and four (implementation and evaluation) will evolve as the process shifts towards practice.

> Inclusive schools are characterised by learning environments that reflect and show pride in the language, ethnic, and cultural diversity that characterises Ireland.

Reviewing the school social and physical environment from an intercultural perspective

Figure 3: School Environment Review Checklist

For each question place a tick in the appropriate box. The more positive the answers the more intercultural the school context is. Less positive answers identify opportunities for further development. Use them to make a list of what you need to do, and try to set achievable deadlines for addressing these issues.

		Yes	To some extent	Not yet
Physical Environment	Are the diverse cultures and ethnic groups of Ireland and of the school represented in pictures, multilingual signs, and other elements in the school's physical environment?			
Social Environment	Are routines in place for welcoming new children, for assisting them in becoming part of the school, and for ensuring that their culture is affirmed in the environment?			
	Are there procedures in place for ensuring that the capabilities and needs of new children are recognised?			
	Are school routines and expectations made explicit in a way that can be understood by all children?			
	Are there procedures in place for dealing with racist incidents?			
	Is there a variety of extra-curricular activities to choose from?			
	Are special events planned to be as inclusive as possible of all the cultures in the school?			
	Is there recognition given to important festivals and special days of all the cultures in the school?			
	Are members of minority ethnic groups affirmed in a positive sense of their identity?			
	Is the school complying with the relevant legislation in this area?			
Choosing Resources	Is there a method for vetting the appropriateness of images and messages contained in school texts and other resources?			

Planning an intercultural physical and social environment

Once the physical and social environment of the school has been reviewed an action plan model can be used to plan, implement, and evaluate a more inclusive physical and social environment. Some of the key issues that might be considered by the task group are outlined below.

The physical environment
The key issues involved in planning the physical environment include

- representing diversity as a normal part of Irish life and human existence

- ensuring that representations of minority groups do not focus on the spectacular or colourful events, as this may lead to stereotyping and may run counter to the aim of representing diversity as normal

- ensuring that all children irrespective of their colour, ethnic group, or ability can feel at home and represented within the school.

Considering the social environment
The child's social environment is also important in making him/her feel welcome and comfortable within the school. For all children, arriving in a new school has the potential of being a stressful and exciting experience. The differences between the school and the home in terms of the number of other children, the nature of their relationship with adults, the physical environment, and organisation of time and activity make school a new and challenging experience. For children from some minority ethnic groups (Irish-Chinese or Travellers for example), this dissonance between the social, linguistic, and cultural environments of the home and school may be even more acute.

For children who have newly arrived in Ireland, the unfamiliarity and stress of the situation may be compounded. Even in the case of older children, the differences between the organisation of education in Ireland and in their country of origin may make their first contacts with Irish education a bewildering experience. Differences between education systems are commonly found in

- the age at which children start school

- the subjects and topics that are covered

- the age at which subjects are covered

- the sequence in which they are covered

- the approach to homework

- the amount of noise or activity which is acceptable in the classroom

- commonly used teaching and discipline strategies

- the physical layout and design of the school buildings

- the length of school day.

In aiding children, whatever the ethnicity of their background, in becoming accustomed to a new education system and a new school the main concerns should be

- to create an environment which is experienced by the child as warm, welcoming, and positive

- to enable the child to be seen by others and to see himself or herself in a positive way in the classroom

- to enable the child to learn the ways of the school and the education system as soon as is practicable.

School procedures for new children

It is valuable to take time to explain school procedures to new children and their parents at an early stage. Try to find out as much as you can about newly-arriving children, their capacities and their particular needs. An enrolment form may be developed which requests the same information in relation to all children irrespective of their ethnicity or background. Issues that may not have a place on such a form (for example, the pronunciation of names or some key words in the child's first language) may arise in discussion with parents or guardians concerning the education of their children.

Important information includes

- the correct pronunciation of their name (being able to pronounce a child's name as it is used by their family or guardians correctly, without shortening it or using nicknames, affirming to them and to other children that they belong, and that their language, while different, is not abnormal)

- their language abilities and needs (taking into account that in many countries it is normal for people to have two or three languages)

- a few key words in their first language, for example hello, welcome, well done/very good, please/thank you, join in, stop, etc.

- their religion, and a basic understanding of how they practise it (not all members of any given religion will practise their religion in the same way), and whether that has implications for classroom planning (for example, whether physical contact between children might be deemed inappropriate in Drama or PE, whether producing representations of the human body or religious symbols may be inappropriate in Visual Arts, or whether pop music might be inappropriate in Music)

- whether there are any subjects the child will not be taking (in terms of the Education Act, which does not 'require any student to attend instruction in any subjects which is contrary to the conscience of the parent of the student or in the case of the student who has reached 18 years, the student, or when the child may, under some circumstances, be exempt from learning Irish under the Department of Education and Science's Circular 12/96).

Checklist: What information should be gathered about a new child coming into the school?

✓ How are the names of the child and their parents correctly pronounced?

✓ What language(s) does the child have, and what is his or her level of proficiency in these language(s)?

✓ How does one say some key phrases in the child's first language, such as a greeting, 'please/thank you', 'join in', 'stop', 'well done/very good,' etc?

✓ Are there subjects the child will not be taking, and what will she or he be doing during those times?

✓ What is the child's religion, how is it practised, and has this any implications for school and classroom planning?

✓ Will there be specific issues for children concerning food, jewellery, or clothing (for example, the range of tastes catered for by the school canteen or the symbolismof the school crest on the school uniform)?

✓ Are there any cultural practices that might affect classroom interaction? Are there actions which are deemed inappropriate or rude in the child's home culture but which may not cause offence to members of the dominant ethnic group, or vice versa (showing someone an open palm or the soles of the foot may be rude in some cultures; a child making eye contact with an adult may be rude in some African cultures; in Traveller culture children often speak very directly and openly to adults, something which is sometimes seen as ruse in schools; standing close to a person may be deemed rude in some cultures while it may be normal in others, etc.)?
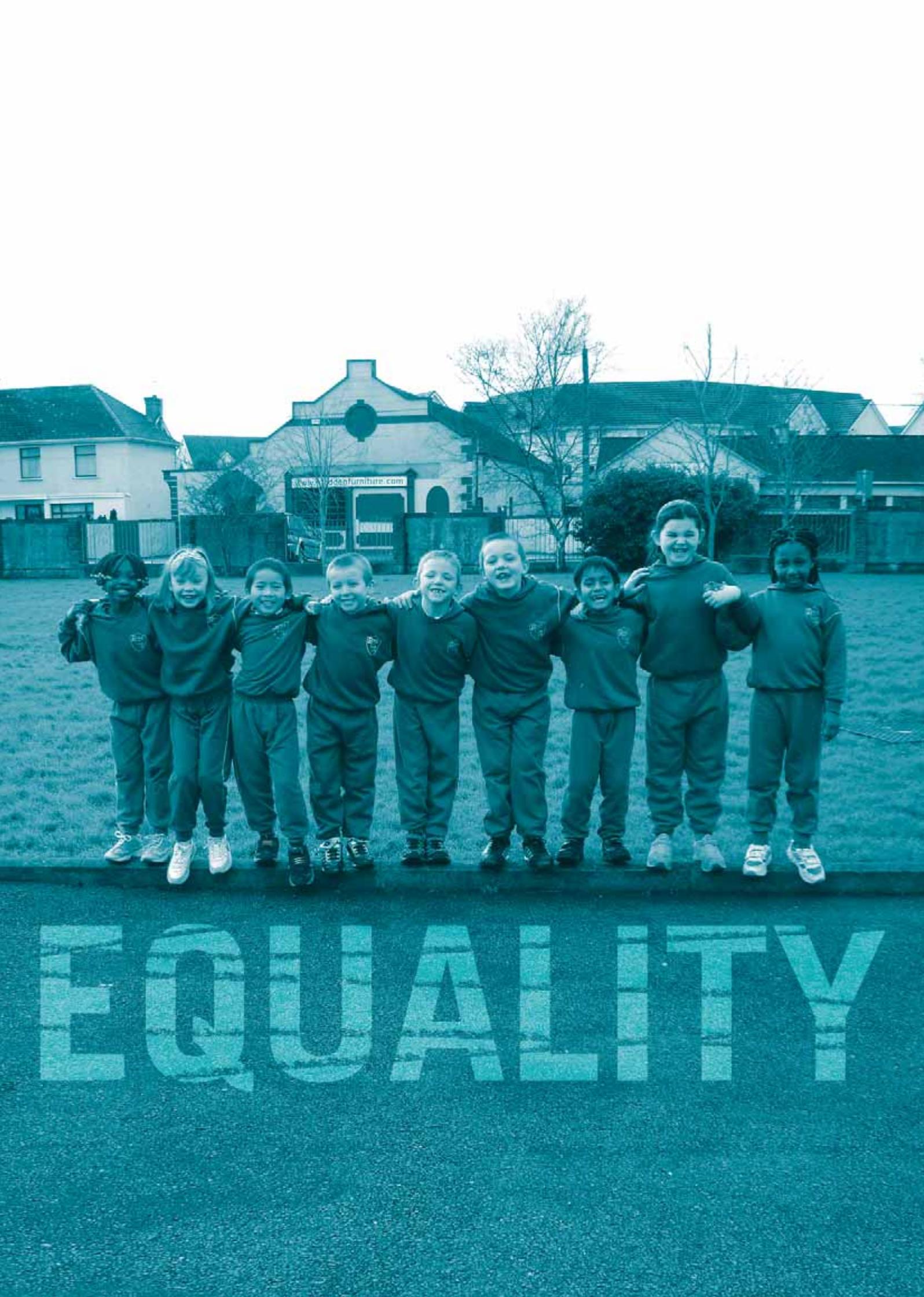
EQUALITY

04

Classroom Planning

The key idea… was to take what we are already doing in the classroom and take it one step further by exploring the knowledge, skills and attitudes of intercultural education through these lessons. By seeing the opportunities that exist in our lessons for an intercultural perspective, we can easily make our lessons intercultural… The opportunities for an intercultural perspective are always in our lessons but can be easily missed if we don't look for them.

The teachers involved in the *Celebrating Difference: Promoting Equality* project

Intercultural education provides benefits to all children, whether they are members of the majority community or members of a minority ethnic group. Although particular issues may emerge in classrooms where there are children from minority ethnic backgrounds, for example, specific language needs or the need to prevent discrimination, the development of an intercultural classroom environment will be of value to all children. Irrespective of the cultural or ethnic profile of the school environment, it will aid their understanding of the normality of diversity and help them to develop their imagination, their critical thinking skills, their ability to recognise and deal with prejudice and discrimination, and their social skills.

4.1 Reviewing the classroom environment and practice

This chapter looks at the development of an intercultural classroom. It explores the development of an intercultural context in

- planning the physical environment of the classroom

- planning the social environment of the classroom

- choosing resources

- integrated thematic planning of lesson content.

As Chapter 2 identified, intercultural education is not confined to a single curriculum area, nor indeed to areas within the 'formal curriculum'. It is embedded in the practices and dispositions that inform both the school and classroom climate and the 'hidden curriculum'.

The same process which is used in planning for an intercultural and inclusive school and which was described in Chapter 3 (the review-plan-implement-evaluate process) can be used for planning the physical and social environment of the classroom as well as for planning lessons. By starting with a review of what is already there, the opportunities that exist for integrating and developing an intercultural perspective should become clear.

Classroom Review

Use this exercise to review current practices. This review can form the basis of a classroom action plan.

Classroom review checklist	For each question place a tick in the appropriate box. The more positive answers recorded the more intercultural the classroom context is. Negative answers identify opportunities for further development. Use them to make a list of what you need to do, and try to set achievable deadlines for addressing these issues.	Yes	To some extent	Not yet
Physical Environment	Do the pictures, language, notices, and other elements in the classroom physical environment reflect in a current and accurate way the diverse cultures and ethnic groups of Ireland and of the school?			
Social Environment	Are routines in place for welcoming new children, for assisting them in becoming part of the class, for ensuring that their culture is affirmed in the environment and for ensuring that their capabilities and needs are recognised?			
	Are classroom routines made explicit to all children?			
	Can children and teachers pronounce each other's names properly?			
	Do children engage in co-operative learning activities, which enable them to recognise and benefit from each other's strengths?			
	Are members of minority ethnic groups affirmed in a positive sense of their identity?			
	Have strategies for dealing with discriminatory behaviour been considered and put in place?			
	Has consideration been given to ensuring appropriate language and behaviour in the interactions between teachers and children?			
	Is a supportive environment created for second language learners?			
Choosing Resources	Is there a method for vetting the appropriateness of images and messages contained in school texts and other resources?			

Planning the physical environment of the classroom

The messages that are communicated through the physical environment of the school are important. They are often the first messages that parents and children receive in a school, and they remain a constant reminder of the person's place in the school. Intercultural classrooms are characterised by learning environments that reflect and show pride in the language, ethnic, and cultural diversity that characterises Ireland. It has long been the practice in many Irish primary schools for both Irish and English to be represented in the physical environment of the school. Extending this practice to include other elements of the diversity of Irish life is valuable. This will provide a support for the positive self-image of all children, irrespective of their ethnicity, as well as reinforcing the normality of diversity for all children. Some of the key issues involved in planning the physical environment of the classroom are

- representing diversity as a normal part of Irish life and human existence

- ensuring that representations of minority groups do not focus on 'spectacular' or 'colourful' events

- ensuring that all children irrespective of their colour, ethnic group, or ability can feel at home in and represented in the classroom.

Some areas for attention include

- classroom displays

- toys and play equipment

- art materials

- books.

A classroom display can identify the historical diversity of Irishness, can model the positive contribution of people from diverse backgrounds to Irish arts, science and culture, and can provide positive role models of people who fought for human rights and social justice issues.

Classroom displays should represent diversity in Ireland in a positive way.

- Images displayed might include representations of people from diverse ethnic and cultural backgrounds. Sufficient images from minority ethnic groups should be used to counteract the dominance of the majority ethnic group in images of Ireland in everyday life. Care should be taken to ensure that there are also balanced representations of different age, gender, social class and ability groups.

- The images should be chosen to reflect accurately people's current daily lives in Ireland, rather than focusing solely on colourful events like feasts or festivals or over-relying on images from other countries. This will help to overcome stereotypes.

- Class displays might represent positive role models drawn from the diverse ethnic, cultural, gender, social class, and ability groups that make up Ireland.

- Artwork and cultural displays, including the children's own work, should be drawn from a range of cultural traditions.

- Writing signs and notices in both Irish and English has long been common practice in many Irish primary schools. Expanding this practice to recognise the other languages of the school will be of value. Signs, notices and library books should reflect and affirm the language diversity of the class and should support the needs of second language learners. As such, signs and notices may be in a range of languages (Irish, English and, as appropriate, Cant/Gammon, Bosnian/Croatian/Serbian or Yoruba).

Toys and play equipment should also represent diversity as a normal part of human life.

- Cultural diversity can be represented in play equipment in areas such as a 'home corner' or a 'play kitchen'. Different cooking utensils, eating tools (chopsticks, child-friendly knives and forks, etc.), foodstuffs, personal objects (such as hair combs or headscarves from Africa, Europe and the Middle East), or objects used for holiday celebrations should be a normal part of the school environment.

- Other toys such as dolls, homes and jigsaws should represent the diversity of ethnic groups in Ireland, including white, black, Mediterranean and Asian. For example, dolls clothing should reflect accurately people's current daily lives in Ireland rather than focusing on 'national dress' of other countries. Both male and female dolls should be provided. Toy trailers and halting sites are available and can reflect elements of Traveller culture.

Art materials such as paint, paper, dough, or crayons should be available in a number of colours so that children may depict a range of skin colours reasonably accurately.

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Planning the social environment of the classroom

Building an inclusive social environment from first contact
The need to support children entering a new school was identified in Chapter 3. This support will naturally extend into the classroom. The teacher should seek to ensure that he/she has sufficient information about the new child to ensure that the child can be welcomed into the class effectively. The child may be made feel welcome in a variety of ways:

• Introduce new children in a positive way, focusing on their capacities ('Goran speaks Croatian fluently, and also speaks some English') rather than on their needs ('Goran doesn't speak English well').

• Provide structured opportunities for new children to work collaboratively with others. Where language allows, this can be done through a focus on group activities in most lessons. Where there is not a shared spoken language, art, music or drama activities are ideal for engaging in these types of activities.

• During the first few weeks, if possible, seat those who are beginning to learn English with someone who speaks their first language. If there is no-one in the class who speaks their first language, it may be possible to involve another member of the school community (another child, for example) who speaks their first language as part of a group in the child's class at break time or at some other time during the school day. These arrangements can be discontinued after a few weeks to help the newly arrived child to develop relationships with his or her classmates. Further information is available on language support in Chapter 7.

• Establish routines in the class which are clear and explicit and which can be learned and understood by children who are new to the Irish education system, or who are learning the language of instruction as a second language. This will provide some basis of familiarity, which will allow children to learn the ways in which the school system works. Routines can be devised for distributing resources, collecting homework, moving to different parts of the classroom, going outside or to the hall, and for assigning homework.

• Support all the children in the class in developing an inclusive community in the classroom (rather than one in which the teacher simply polices and prevents discrimination) by identifying how children can make each other comfortable and feel that they belong. This may mean that the children will devise strategies, which they themselves will utilise to ensure that everyone in their class is included.

Checklist: What information should be gathered about a new child coming into the school?

Much of this information may already have been gathered on the child's entry into the school. Teachers should access this information from the Principal or school office and then use the following questions to fill any gaps in information.

✓ Are the names of the child and their parents correctly pronounced?

✓ What language(s) does the child have, and what is his or her level of proficiency in these language(s)?

✓ How does one say some key phrases in the child's first language, such as a greeting, 'please/thank you', 'join in', 'stop', 'well done/very good,' etc?

✓ Are there subjects the child will not be taking, and what will she or he be doing during those times?

✓ What is the child's religion, how is it practised, and has this any implications for school and classroom planning?

✓ Will there be specific issues for children concerning food, jewellery, or clothing (for example, the range of tastes catered for by the school canteen or the symbolism of the school crest on the school uniform)?

✓ Are there any cultural practices that might affect classroom interaction? Are there actions which are deemed inappropriate or rude in the child's home culture but which may not cause offence to members of the dominant ethnic group, or vice versa (showing someone an open palm or the soles of the foot may be rude in some cultures; a child making eye contact with an adult may be rude in some African cultures; in Traveller culture children often speak very directly and openly to adults, something which is sometimes seen as rude in schools; standing close to a person may be deemed rude in some cultures while it may be normal in others, etc.)?

Maintaining an inclusive classroom environment
Intercultural education happens naturally in everyday life in the classroom. It is more likely that appropriate attitudes and values will be developed by children if these values are integrated within the day-to-day, minute-to-minute life of the classroom than if they are only dealt with in the content of lessons. Indeed, children, through their questions, comments or behaviour, will often give the teacher opportunities to explore and develop intercultural competence. The learner-centred curriculum is based in part upon engaging with children in areas of interest, relevance and concern for them. This can be done by utilising the opportunities presented by children in the course of the everyday life of the class.

'Many of the more interesting intercultural moments are those that are unplanned–moments arising from incidents in the school or issues raised by children themselves. These incidentals or unplanned moments offer a great chance for dialogue and often provide some of the best opportunities for intercultural education.'

(Quotation from a teacher involved in the Celebrating Difference, Promoting Equality project)

The interactions which take place within the classroom will be framed by a set of agreed rules of classroom behaviour, which emphasise that classroom members treat each other with respect. This respect will be further emphasised through being reinforced in the minute interactions of classroom life.

Children sometimes respond to diversity (for example, in skin colour, physical features, language, or names) with discomfort, and identify diversity as abnormal. They may also respond out of prejudice. Such responses might include laughing, name-calling, shunning, or aggression. Such responses offer an opportunity for engaging in intercultural work.

In addressing inapprpriate responses to diversity in the classroom it can be useful for the teacher to

- intervene immediately, rather than ignoring the incident or waiting to see if the behaviour will change on its own

- gently make clear that certain behaviour or responses are inappropriate by making reference to the agreed rules of classroom behaviour, and do so in a way which does not leave the children who have engaged in discrimination likely to withdraw from conversing with the teacher

- support the child who is the target of discriminatory behaviour, and with due regard to the sensitivities of older children affirm them with specific reference to the focus of the other children's discrimination. For example, if other children have made fun of their name, affirm that their name is beautiful and that millions of people world wide would love to have that name

- enable children who engage in discriminating behaviour to relate to how they would feel if they were discriminated against in a similar way

- help children identify why they were uncomfortable with difference. For example identify if there is a misconception or a prejudiced belief which underlies their actions, and address these causes immediately, and if appropriate, in on-going work.

(These suggestions draw on the work of the Derman-Sparks (1989) *Anti-Bias Curriculum*)

Teachers can, through their interaction with children, provide unintentional inappropriate cues to children. They may, for example, find it difficult to pronounce children's names or identify appropriate language for referring to ethnic groups such as not or a Traveller. Teachers may also have unconsciously held ideas about the normality of cultural artefacts ('normal' homes, 'normal' food, 'normal' hairstyles, etc.). In order to prevent inappropriate messages being inadvertently transmitted to children, it is valuable for teachers to reflect on their own use of language and their interactions in the classroom as part of the process of reviewing the classroom environment.

Building a co-operative learning environment
Co-operative learning opportunities give children an opportunity to work closely with people from different social, ethnic, or ability groups. Co-operative learning should give rise to frequent, meaningful and positive contact, in which the diversity of skills and capacities of different members of the group are brought to the fore and can be recognised. Such interpersonal contact provides a key learning context for children. Relationships between children of different groups have been demonstrated to improve significantly if mixed-group co-operative learning strategies are used, irrespective of the content that is covered. Through the use of mixed-group co-operative learning strategies every lesson can provide an opportunity for children to develop intercultural competence, irrespective of its content.

Placing people in a position where a skill can be practised will not always be sufficient to ensure it is learned. For example, making books available is no guarantee that someone will learn to read. This is also true of the social skills and attributes which give rise to intrapersonal and intercultural competence. Simply organising children into groups is no guarantee that they will learn how to engage in co-operative learning. Care should be taken to ensure that children are given an opportunity to identify and develop the understanding and capacities, that will enable them to work constructively as part of a group (see Exemplar 17). These include:

- specific co-operative behaviours such as asking questions, listening, speaking clearly and concisely, explaining reasons

- the social norms for group work, such as taking turns to contribute, engaging in planning, evaluation, and working in different roles such as chair or recorder

- the understanding and skills specific to conflict resolution, such as recognising the value of different views, de-personalising conflicts of opinion, identifying common interests and inventing opportunities for mutual gain.

When organising groups and tasks it is important to ensure that there are opportunities in the assigned tasks for people to positively contribute to the group, and that no one is characterised as needing to be 'carried' by the group. Working in groups may need to be supported by the teacher in order to maximise this inclusiveness.

Creating a supportive Language environment
Language, to a large extent, characterises a person's identity. Ireland is, and has historically been, characterised by linguistic diversity. To this must be added the range of languages of recent immigrants. In Ireland, bilingualism in Irish and English has been an aspiration of the national and educational policy for many years. The extent of this bilingualism varies, although, in the great majority of cases, it is characterised by the ability of English speakers to communicate in Irish, to a greater or lesser degree. The right to have one's own language is important in enabling people to develop a strong positive self-image. People also generally find it easier to develop complex thinking in their first language. For both ethical and educational reasons it is, therefore, important that the child's first language is valued and affirmed in the school context. It is also important to create an environment that supports the learning of a second language.

Learning in a bilingual environment can be a positive experience for all children, and it has long been a key feature of Irish primary education. An experience of a diversity of languages and cultures can constitute an important resource for developing intercultural competence in all children, irrespective of their ethnicity.

Recognition and affirmation of the child's first language can be achieved through

* learning some key words or phrases, such as greetings or simple instructions in the child's first language

* communicating positive attitudes towards linguistic diversity and recognising the capacities of second language learners, rather than identifying them primarily as people with 'language needs'

* providing multilingual resources where possible.

Teachers in schools in Ireland have considerable experience in supporting the learning of a second language and will be familiar with the use of a range of cues and supports that will enable children to understand the language that is being used. Gesture, other non-verbal means of communication and pictures can be a useful support to a second language learner in understanding what is being said. The class community can become a resource for learners of a second language, and for the development of important intercultural competencies. Some of the strategies for doing this are

* ensure that all children understand that the classroom is a place in which they learn the language of instruction in the context of all the curricular areas. Explain the importance of a supportive environment where people can speak and make mistakes without fear of ridicule

* suggest ways in which children can support and help their classmates, such as repeating or rephrasing statements, or using gesture, pictures or written words

* model and role-play strategies for asking for clarification and for confirming comprehension.

4.2 Choosing classroom resources

In many cases teachers do not need to look beyond the curriculum documents and the texts they are using to find the necessary resources. The Primary School Curriculum already emphasises that children should be assisted in developing critical thinking skills, the ability to see things from a range of perspectives, the capacity to empathise with those whose lives are different from their own, and a willingness to be open to changing their attitudes and opinions.

Where existing resources offer limited opportunities to explore difference, to promote equality, or to develop critical thinking skills, this can, in itself, be turned into a resource. Through questioning perspectives that are missing and how the same materials or events might be presented or viewed differently, and though comparing texts with other possible source materials, teachers can develop the childrens' capacity to think about the way in which information is presented to them.

There is a range of intercultural resources available in Ireland as well as resources in the related areas of human rights, conflict and peace and development education. The Development Education Unit of Development Co-operation Ireland (formerly known as the National Committee for Development Education, NCDE) produces a guide to available resources that may be of use to teachers. Pavee Point also produces lists of resources that promote equality and diversity in schools.

The World Wide Web is also a useful source of educational resources. http://www.development education.ie is a site managed by a number of Irish non-governmental development organisations and the Development Education Unit of Development Co-operation Ireland, which contains development education, and human rights related teaching resources and a range of links to other useful sites. The sites listed in these guidelines are primarily intended as a resource for teachers. When making use of the internet in the classroom it is important that the teacher visits the web sites in advance to ensure that the material included is suitable for children, for their class level, and for the topic being explored. For further information on the use and evaluation of the internet please refer to *Information and Communications Technology (ICT) in the Primary School Curriculum: Guidelines for Teachers.*

Selecting and using texts

The following checklist will be of use in choosing and using texts or resources for use in the class. These issues apply equally to fictional and factual resources. For example, questions regarding the representation of a diversity of ethnic groups apply as much to an English reader as they do to a Geography textbook.

The resource should make realistic assumptions about the background knowledge of the learners.

✓ Does it include examples, stories or illustrations, which are predominantly drawn from one culture, or are stories, examples and illustrations that might be familiar to different groups of children from their home life presented?

✓ If the material is biased, how can the teacher mediate this to bridge the gap between the starting point of the children and that of the resource?

The resource should realistically and positively reflect a diversity of ethnic groups in its text, illustrations and exercises.

✓ Are there sufficient representations of members of minority ethnic groups included, so as to counteract the dominance of the majority ethnic group in images of Ireland in everyday life?

✓ Do the images chosen accurately reflect people's current daily lives? Are minority ethnic groups or people from other countries represented in stereotypical ways? For example, are Africans largely depicted as living in poverty and in need of aid, are Native Americans depicted largely in terms of frontier wars and struggles, are members of minority groups depicted largely in terms of their feasts or festivals?

✓ Are particular groups represented only in terms of their membership of that group. For example, are Travellers represented in maths questions or stories, or do they only appear when minority issues are under discussion?

✓ Are pejorative or evaluative terms like savage/primitive/unusual/crafty/sneaky/docile used to describe people from other countries or members of minority ethnic groups?

✓ Are members of different ethnic groups, both men and women, shown engaged in a variety of different activities, such as different jobs, working at home, engaged in leisure activities, etc.?

✓ If the material available is biased, how can the teacher use such materials in order to sensitise children to bias in images and texts?

The bias in the resource should be identifiable and transparent.

✓ Does the resource represent white or middle class culture or lifestyles as being normal? For example, a geography text dealing with European countries may or may not recognise and identify that significant numbers of Europeans come from a variety of religious backgrounds or are members of ethnic minorities, while many popular comic book stories have few, if any, characters that represent ethnic minorities.

✓ Are pejorative or evaluative terms used unwittingly as unbiased descriptions? For example, George Washington and Michael Collins could both be described as either 'patriots' or 'terrorists', depending on one's perspective. Likewise, terms like 'progress' or 'developed' when applied to different cultures might depend on the perspective of the writer.

✓ If materials and resources contain hidden assumptions and attitudes, how can the teacher use these to encourage children to engage in a critical analysis of different images and texts?

The resource should make it possible to raise and discuss issues of equality, inequality, human rights, discrimination, peace and conflict, and the value of diversity.

✓ Does the resource contain information or stories that highlight intercultural issues?

✓ Does it contain positive role models of people who engaged in justice struggles, such as political leaders like Gandhi or Nelson Mandela, as well as ordinary women, men and children?

Apart from justice struggles, the resource should refer to and depict experts and people in positions of authority as drawn from a range of ethnic groups and countries of origin, where appropriate.

✓ Are the scientists, historians, politicians, or other people who are identified as having made a contribution to our world drawn from a variety of ethnic groups?

✓ Are members of minority ethnic groups represented only in terms of their membership of that group. For example, are people from India or Afro-Americans represented for a range of contributions to society, or are they only represented when they are people who fought for Indian or Afro-American rights?

The resource should also contain a sufficiently balanced representation of men and women, people of different ages and people with a disability.

Using stories to encourage children to recognise bias and stereotyping

The recognition of bias and stereotyping is a key aim of intercultural education. It is represented in various ways through curriculum areas such as English, SPHE and History. In the Primary School Curriculum History, for example, is seen as an exploration of different perspectives on the past rather than a relation of historical facts. The approach to history involves

- recognition of different perspectives on historical events and the development of historical empathy (an understanding of the point of view and motivation of the different actors concerned)

- understanding of the selection process that leads to some stories about the past being told and others ignored (for example, sometimes focusing on male figures while ignoring female and child characters, or focusing on famous people in the past, while ignoring the lives of 'ordinary' people).

An awareness of the different interests and perspectives that shape the way stories are told is also a central concern of intercultural education. It develops the capacity to identify stereotyping and bias, and can enable children to begin to make sense of the way in which our history has, in the past, neglected the positive contributions of diverse cultures and groups in shaping modern Ireland and contemporary European and Western societies.

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The exemplar below dealing with the historical figure of Pocahontas can form the basis of some very interesting class work in a number of curriculum areas by exploring the themes of bias and stereotyping.

Exemplar 1	Who is the real Pocahontas?	
Curriculum Area	**Strand**	**Strand Unit**
English	Developing cognitive abilities though language	Reading: Developing interests, attitudes, information retrieval skills and the ability to think Oral language: developing cognitive abilities through oral language
SPHE	Myself and the wider world	Media education
History	Story	Stories from the lives of people in the past

Level	Third to sixth classes
Aim	to enable the children to encounter and use a range of historical evidence systematically and critically
Approaches and methodologies	Reading, comparing, discussion, dialogue, critical thinking
Background	The historical figure of Pocahontas has become a common figure in North American popular culture. In the USA, she is associated with the feast of Thanksgiving, which celebrates how the native North Americans kept the colonial settlers alive during a harsh winter by feeding them. As such, she is an important and loved figure in the folklore of the USA. One commonly known story of her life recounts how she helped save an English sailor, John Smith, from execution at the hands of her father. This version of her story is recounted in the Disney movie Pocahontas. The historical figure of Pocahontas is the subject of much debate. It is probably certain that she was kidnapped by English settlers, that she later married a settler called John Rolfe who brought her to England to help promote his tobacco business, that in England she became an object of great curiosity, and that, like many other Native Americans, she died quite young as the result of a disease she contracted from English people. She was 21 or 22 years of age when she died. Not long after she died, much of her nation, the Powhatan nation, was wiped out in a war with the settlers of the Jamestown colony. It is uncertain that she ever rescued John Smith from her father; he only told the story after she became famous in England, and he appears to have had a history of claiming to have been rescued by famous women. Many other aspects of her story are also disputed, including its basic moral. Is hers a story of a kind heart that reaches across racial boundaries: the 'good Indian' which acts for White readers as a counterpart to the 'bad Indians' of the 'wild west', or the story of a kidnapped girl who, like many other Native Americans, died young as a result of Western colonialism?

Resources	A range of accounts of the life of Pocahontas, adapted so that they are age appropriate. A diversity of accounts can be found at
	• The Association for the Preservation of Virginia Antiquities http://www.apva.org/history/pocahont.html
	• County Manager's Office, Henrico County, Virginia http://www.co.henrico.va.us/manager/pokeypix.html
	• 'The Real Pocahontas' by David Morenus http://www.geocities.com/Broadway/1001/poca.html
	• 'Pocahontas Myth' by Chief Roy Crazy Horse http://www.powhatan.org/pocc.html
Methodology	1. Link to a music lesson or an oral language lesson using either the song *Colours of the Wind*, by Alan Menken and Stephen Schwartz, from the Disney movie *Pocahontas*, which explores stereotyping and closed mindedness, or the movie's dialogue between Pocahontas and John Smith directly preceding the song, which explores a similar theme, and looks at bias in terms of 'savage' and 'civilised'.
	2. Circulate to each child two or three different accounts of the life of Pocahontas along with a work card containing questions, which elicit factual and higher order comprehension questions concerning the text.
	3. Ask children to work in pairs and give them a second work card, which will assist them in exploring the differences between the perspectives that underlie each account by asking the following questions: • Which incidents of the story are accepted as true in each account? • Which incidents are left out in each account? • Do the different accounts show the bias of the author? • If so, how, and if not, how is that bias hidden? Support the children in their discussions with each other through asking questions. Invite children to justify their answers to the whole class, and discuss points of agreement and disagreement.
Extension activities	**History** A similar process can be used to explore competing accounts of historical Irish figures. For example, one might compare James Connolly's, unflattering account of Daniel O'Connell *(from Labour in Irish History)* with other more flattering accounts. **Art** As well as being represented in many ways in text Pocahontas is also represented in many different ways in painting and images. Children can be presented with a number of different images of Pocahontas and can compare them in terms of their colours, the representation of her dress/her face and the context in which she is portrayed.

Exemplar 2	France	
Curriculum Area	**Strand**	**Strand Unit**
Geography	Human environments	People and other lands

Level	Third to sixth classes
Aims	to help children explore the theme of bias and stereotyping by considering their own preconceived notions of people and places
	to learn about and come to value the diversity of peoples and cultures throughout the world
	For children in third, fourth, fifth or sixth class the geography curriculum includes a focus on an environment in Ireland that contrasts with their own home environment, a European country and a country outside Europe. The curriculum notes that one of the greatest challenges teachers face in this work is a preconceived notion of other people and places. This is particularly true of images of non-European people, but such stereotypes also apply closer to home.
	In establishing that diversity is the norm throughout the world, the degree to which diversity is a feature of European countries can be examined, and the extent to which Ireland and other European countries have influenced each other over the years can be explored.
Methodology	1. Write the word France on the board and ask the children to identify what they know about France. The teacher may direct the children by asking specific questions such as: What does a French person look like? Where is France? He/she then record their answers on the board.
	2. Place the children in groups and re-iterate the ground rules for group work. Distribute work cards on France. Sample work cards are included below. Distribute also a question sheet with an appropriate mix of factual and discussion questions. Teacher circulates throughout class, supporting each group's discussions.
	3. With the whole class, revisit the view of France that they had held at the outset. Discuss if their view has changed and, if so, in what way. If it has changed, discuss where they think their previously held ideas came from.

Sample texts for work cards on France

France–The world in one country

Population
59,766,000

Ethnic Groups
French White Majority, French Basques, French Vietnamese, French North African

Religions
Roman Catholic 85%, Protestant 2%, Jewish 1%, Muslim 8%, no religious affiliation 4%

Languages
While everybody speaks French some have a second language, often a regional dialect such as Provencal, Breton, Alsatian, Corsican, Catalan, or Basque. North African French people may also speak Arabic.

Where would you find France?
Mostly in Western Europe, but France also has some land in South America, Africa and Asia that is part of France and is subject to the same rules and votes in the same elections as do French people in mainland France. This includes (among others) French Guiana (in South America, north of Brazil), Reunion (in the Indian Ocean, east of Madagascar, off Africa) Guadeloupe and Martinique (in the Caribbean) and French Polynesia (in the South Pacific Ocean).

Zizou

Zinedine Zidane's parents were from Algeria. He was born in a poor area in Marseille. In Marseille, people from places like Algeria in North Africa are often discriminated against and disliked by other French people. Zinedine (French people call him by his nickname 'Zizou') overcame this dislike to become the most popular man in France.

He became famous as a footballer and played for two of the worlds most famous clubs, Juventus and Real Madrid. However, his greatest achievement was to captain the French team that beat Brazil 3-0 in the final of the 1998 World Cup. Zizou scored two of the goals and was named man of the match. After the match, over a million people turned out in the centre of Paris to celebrate the victory. A picture of Zizou's face was projected on the famous monuments of France, and the crowd chanted 'Merci Zizou' (Thank you Zizou).

The French team he led reflected the great diversity that is in France. Zizou's parents were from Algeria, Youri Djorkaeff's family came from Armenia, Patrick Vieira, Marcel Desailly, Lilian Thuram and Thierry Henry all have African origins, while Biexente Lizarazu comes from the Basque region. When France cheers on '*Les Bleu*' (The Blues) it cheers on Blues of many colours and origins.

Do you speak French, Latin, Irish, Anglo-Saxon, or Danish?

The English language grew out of the different languages in medieval Britain. These included the languages of the Angles, the Saxons and the Danes (from what is now Germany and Denmark) and French, as well as the Celtic languages of the Irish, the Welsh and the Scots. In fact for centuries French was the official language of England. French itself, like Spanish and Italian, developed originally from Latin, which was spoken throughout the Roman Empire.

When we speak English we often use words that originally derive from French, sometimes without knowing it:

If it was not for French we would not be able to go to a *dance*, and if we got there there would be no *toilet*. If you wanted a haircut before the dance there would be no *barber* to go to.

What have the French ever given us?

Apart from a language, other things that have been adopted from the French are:

Food: A great deal of the styles of cooking that we take for granted originated in France. This is particularly true in restaurants (another French word!), where many of the ways of cooking are French in origin.

Stories: Have you ever wondered where stories like *Little Red Riding Hood*, *Puss in Boots*, *Cinderella* and *Sleeping Beauty* originate? The versions of these stories that are known and loved today were written down by the Grimm Brothers in Germany in 1812. They got them from a French writer called Charles Perrault who wrote them in the 1690s.

System of Government: The concept of a Republic, as the term is now known, derives from France. The French revolution in 1789 set up a French Republic based on ideas of liberty, equality and brotherhood. This republican ideal was imported to Ireland and was the basis for Wolfe Tone's Rising in Ireland 1798. Ireland was declared a Republic on 18 April 1949.

4.3 Integrated thematic planning of lesson content

The content of intercultural education is embedded in the Primary School Curriculum. As such, intercultural education can be dealt with in a cross-curricular manner, that includes all subject areas. The integration of intercultural content across the areas of the curriculum provides the child with a more coherent and richer learning experience. It is also more likely that appropriate attitudes and values will be developed by children if they are integrated across subject areas and within the whole life of the school than when they are dealt with in a piecemeal or 'one-off' fashion.

Although integration can be planned in a number of ways, many teachers find that a thematic approach to planning is useful. This provides them with the means of ensuring the acquisition of appropriate knowledge, understanding, skills, capacities, values and attitudes through the discrete time already assigned to curriculum areas.

An approach to the integrated planning of curriculum content is described in detail in the *Social Personal, and Health Education Teacher Guidelines* (pp.40 ff). Such an approach will facilitate the inclusion of intercultural content as a normal and everyday part of the child's learning as opposed to devoting discrete time to intercultural education on the timetable.

Such planning will take account of (a) classroom climate (b) teaching approaches (c) assessment approaches and (d) lesson content. By taking account of all these components in the planning process, each can play a role in ensuring that the learning aims are fully realised.

To support integration, and the teaching of intercultural knowledge, understanding, skills, capacities, values and attitudes, the content of intercultural education is presented within the context of five themes. These themes are overlapping and interlocking: they are not separate bodies of knowledge. Together, they identify what the aims of intercultural education should be as it is taught through the curriculum.

The integration of intercultural content across the areas of the curriculum provides the child with a more coherent and richer learning experience.

The themes are:

- Identity and Belonging

- Similarity and Difference

- Human Rights and Responsibilities

- Discrimination and Equality

- Conflict and Conflict Resolution.

This content is relevant for all children irrespective of their ethnicity or cultural background. The ways in which it is presented will differ from classroom to classroom, as appropriate.

Given the spiral, developmental and integrative nature of the curriculum some strands and strand units will be addressed at all class levels from infants to sixth class. This will necessitate teachers working in an age-appropriate manner, in order to take into account the learning aims of the curriculum at each level. While the exemplars in these guidelines are targeted at specific age levels, many of them may be adapted for use with other class levels.
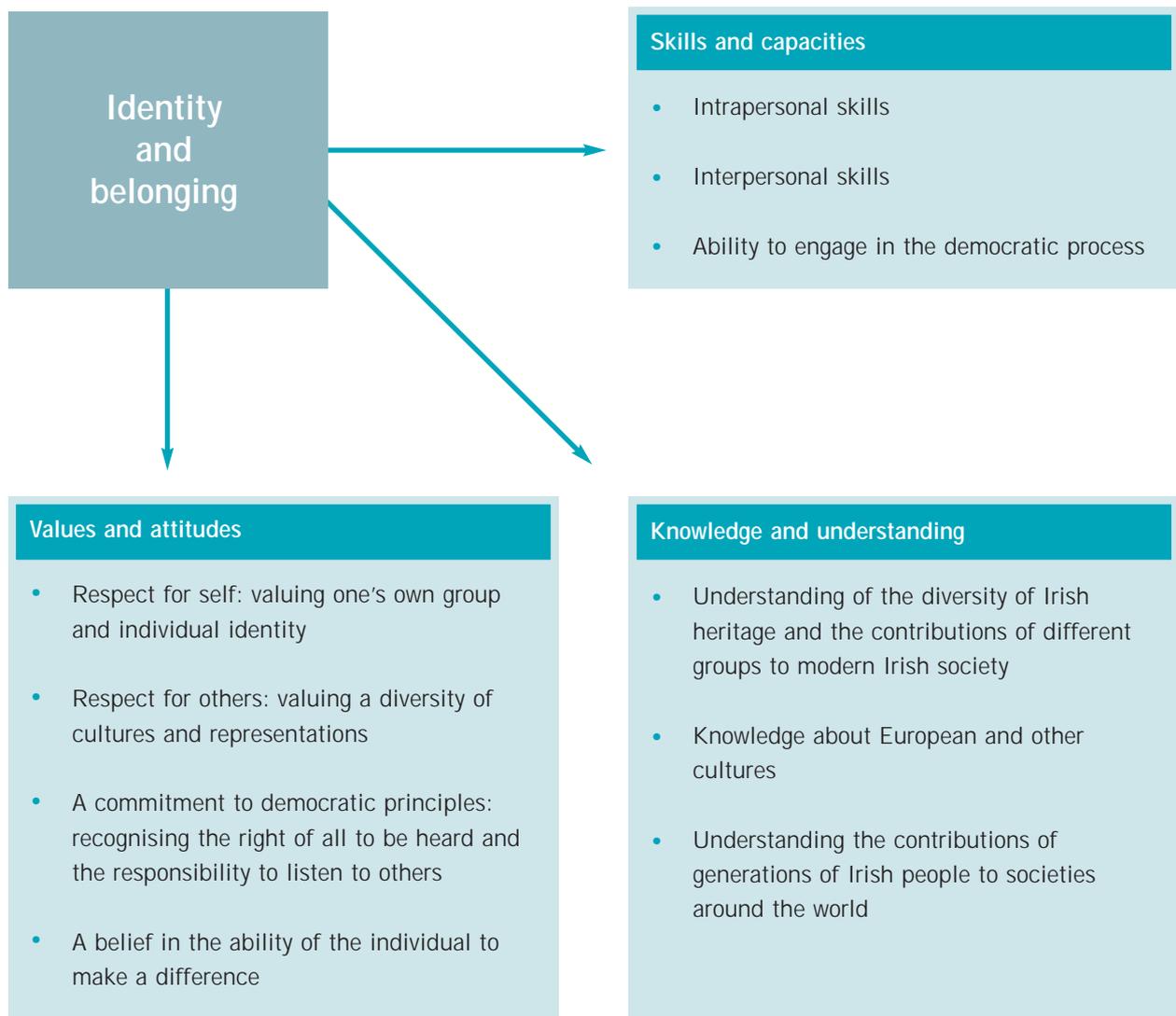
Identity and belonging

The curriculum identifies that a sense of Irish identity is a key issue in primary education and that, consequently, children have a right to understand and participate in the diverse cultural, linguistic, social and artistic expressions of Irishness. The recognition of the contribution of different communities to the richness of diversity in contemporary Ireland is identified as a key learning aim of the curriculum. This recognises that diversity is a characteristic of the groups who can be regarded as 'belonging' in Ireland. As was stated in Chapter 1, this is true of both historic and contemporary Ireland. This recognition may mean, in practice, the exploration of the broad spectrum of Irish culture in the Irish and English languages, and increasingly in other languages also. For children at senior levels in primary school, becoming aware of the concepts on which our national political culture is based (justice, democracy, equality, rights, etc.) will be an important part of making sense of their identity, historically and at the present time.

Similarly, the links with European culture and a balanced and informed awareness of the diversity of peoples and environments in the world is also identified as a key issue in primary education. Such awareness contributes to children's personal and social development as citizens of an intercultural Ireland, Europe and the global community. Recognition of the links between Irish cultures and languages and the cultures and languages of other European countries (for example, the links between Irish, Welsh, Breton and Scots Gaelic) will enable the child to develop a strong positive sense of national identity without this being seen as hostile to other identities.

The development of a positive sense of self is central to intercultural education, and indeed to education generally. Members of minority ethnic groups who are discriminated against, or whose culture and way of life is not represented as normal or typical in their environment, may be in danger of developing a low sense of self-esteem or of wishing to deny their cultural or physical heritage. For example, some Traveller children may wish not be identified as Travellers due to the negative images of Travellers to which they have been exposed, while some black children may develop negative attitudes to their skin colour due to the preponderance of white people in our culture's representations of beauty. There is a also danger that the sense of self-esteem of members of the majority ethnic group, may become tied to a sense of their culture's normality or superiority. For young children this sense of self-esteem will be developed through a growing awareness of their physical and cultural attributes (their home culture, their skin colour, etc.), and a sense that their own attributes and those of others are equally valuable. This positive sense of self as an individual, as a member of a cultural or ethnic group, and as a member of an intercultural society will be further developed in all children throughout their schooling.

Identity and belonging

Skills and capacities

- Intrapersonal skills

- Interpersonal skills

- Ability to engage in the democratic process

Values and attitudes

- Respect for self: valuing one's own group and individual identity

- Respect for others: valuing a diversity of cultures and representations

- A commitment to democratic principles: recognising the right of all to be heard and the responsibility to listen to others

- A belief in the ability of the individual to make a difference

Knowledge and understanding

- Understanding of the diversity of Irish heritage and the contributions of different groups to modern Irish society

- Knowledge about European and other cultures

- Understanding the contributions of generations of Irish people to societies around the world

Exemplar 3	Mixing paint–I am beautiful	
Curriculum Area	**Strand**	**Strand Unit**
Visual Arts	Paint and colour	Painting
SPHE	Myself	Self-identity

Level	First and second class
Aim	to develop positive self-esteem through affirming the beauty of each child learning to like who they are is an important task for children. Enabling children to recognise and acknowledge that there is a diversity of skin colours and that each one is equally beautiful is a valuable intercultural activity
Methodology	1. Stimulus: Using a mirror, or a partner, encourage the children to look at each other's faces in detail. In particular, focus on the colour of the skin, the eyes and the hair. Describe and name the colours. Identify if there is more than one colour (in someone's eyes or hair, for example). 2. Activity: Using appropriate colours that can be mixed in an elementary way, encourage children to mix a colour that matches their skin colour(s). Using the mixed colour the children paint a face. If there is time, ask them to mix paint to depict hair and eye colour. 3. Evaluation: Talk about each picture. Focus on and describe the diversity of skin colours (not forgetting that there is a great diversity in skin colours called 'white'), hair colours and eye colours. Discuss with the children how their own colouring is unique and beautiful. 4. Follow-up: Display the children's work on the wall, with a title such as 'I am me. I am beautiful'.

Exemplar 4	Homeless—cultural exchange in Music	
Curriculum Area	**Strand**	**Strand Unit**
Music	Listening and responding	Listening and responding to music

Level	Fifth and sixth classes
Aim	to explore how Irish music and music from other cultures borrow from each other, by comparing similarities and differences
	The music curriculum notes that the listening programme for children should include examples of music from other countries. The music should be presented as having a particular meaning or importance for other people, and the teacher should strive to create a sense of authenticity
Methodology	Although people sometimes think of their 'traditions' as something unique to them, in reality, cultures have borrowed and learned from each other over a long period of time. For example, the instruments on which traditional Irish music is played are also to be found in other European musical traditions (the fiddle, flute, harp, pipes, etc.). An awareness of such cultural similarities highlights the value in cultural diversity and highlights the capacity to learn from engagement with other cultures. In order to show children how different musical traditions borrow and learn from each other over time, some of the following examples can be explored. The traditional songs, airs and instruments carried from Ireland and Scotland to the USA in the 1800s heavily influenced the development of American folk music. For example, some of the tunes used by Bob Dylan in the 1960s were borrowed from traditional Irish songs: '*Restless Farewell*', from *The Times they are a Changin'* album is sung to the tune of 'The Parting Glass', a folk tune common in Ireland. Many of the songs, which developed as part of the American folk tradition, were subsequently re-imported to Ireland by singers like Christy Moore or Mary Black. This theme is explored in the Book, TV series and CD *Bringing it all Back Home.* Borrowing and collaboration across styles continues into the present. • The traditional folk song '*Whiskey in the Jar'* was a hit single for Irish Rock band Thin Lizzy in the 1970s. • Bands like The Corrs and Horslips have blended traditional and rock or pop elements. • Pop singer Sinéad O'Connor has recorded many traditional songs, for example '*She moves through the Fair'*. • Riverdance builds on elements of traditional Irish music and blends it with classical music instrumentation and influences.

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This borrowing and development is not confined to Irish music:

• Paul Simon's *El Condor Passa* blends English words with an eighteenth century Peruvian air, and the songs on his *Graceland* album mixes Western pop, South African guitar and vocal styles and Louisiana accordion.

• Pop singers such as Gloria Estevan and Ricky Martin mix pop and Latin American styles.

The song *Homeless,* from the Paul Simon album *Graceland,* is sung a cappella and includes a number of different tempos in the verses, which children can clap or tap out. It mixes English and Zulu words (some of the song's lyrics are presented here). The African style is called *cothoza mfana* ('tiptoeing'). During the nineteenth century Black South Africans, forced to work in the country's diamond mines, developed a style of light, tiptoe dancing in order to allow them to celebrate without attracting the ire of the guards. The South African words have no direct English translation but refer to this style of dancing.

Homeless - Words and music by Paul Simon and Joseph Shabalala

Emaweni webaba	Somebody say ih hih ih hih ih
Silale maweni	Somebody sing hello hello hello
Webaba silale maweni	Somebody say ih hih ih hih ih
Webaba silale maweni	Somebody cry why why why?
Webaba silale maweni	Somebody say ih hih ih hih ih
Webaba silale maweni	Somebody sing hello hello hello
	Somebody say ih hih ih hih ih
Homeless, homeless	Somebody cry why why why?
Moonlight sleeping on a midnight lake	
Homeless, homeless	Kuluman
Moonlight sleeping on a midnight lake	Kulumani, Kulumani sizwe
We are homeless, we are homeless	Singenze njani
The moonlight sleeping on a midnight lake	Bayo jabula abasi thanda yo
And we are homeless, we are homeless	Ho.
The moonlight sleeping on a midnight lake	

Extension activities	In History (Politics Conflict and Society: Ireland, Europe and the World, 1960 to the present) one could explore the history of apartheid in South Africa and the context in which Paul Simon's *Graceland* album was made. In Geography (Human Environments: People and other lands) one could explore in more detail the lives of people in South Africa.
Resources	Nuala O'Connor, *Bringing it all Back Home, The Influence of Irish Music.* (2nd Ed., 2001)

Similarity and difference

The curriculum recognises the uniqueness of all individuals, in terms of their own personal histories, experiences, wants and needs. Part of our uniqueness is that we are all members of particular social groups, which means that we share some experiences, wants and needs with other members of those groups. Different cultural, language, or ethnic groups often have diverse experiences and needs. A fair society is one that can cater both for people's individuality and for shared identities. As the Commission on the Future of Multi-Ethnic Britain (The Parekh Report) has noted:

> Since citizens have different needs, equal treatment requires full account to be taken of their differences. When equality ignores relevant differences and insists on uniformity of treatment, it leads to injustice and inequality; when differences ignore the demands of equality that results in discrimination. Equality must be defined in a culturally sensitive way and applied in a discriminating but not discriminatory manner.
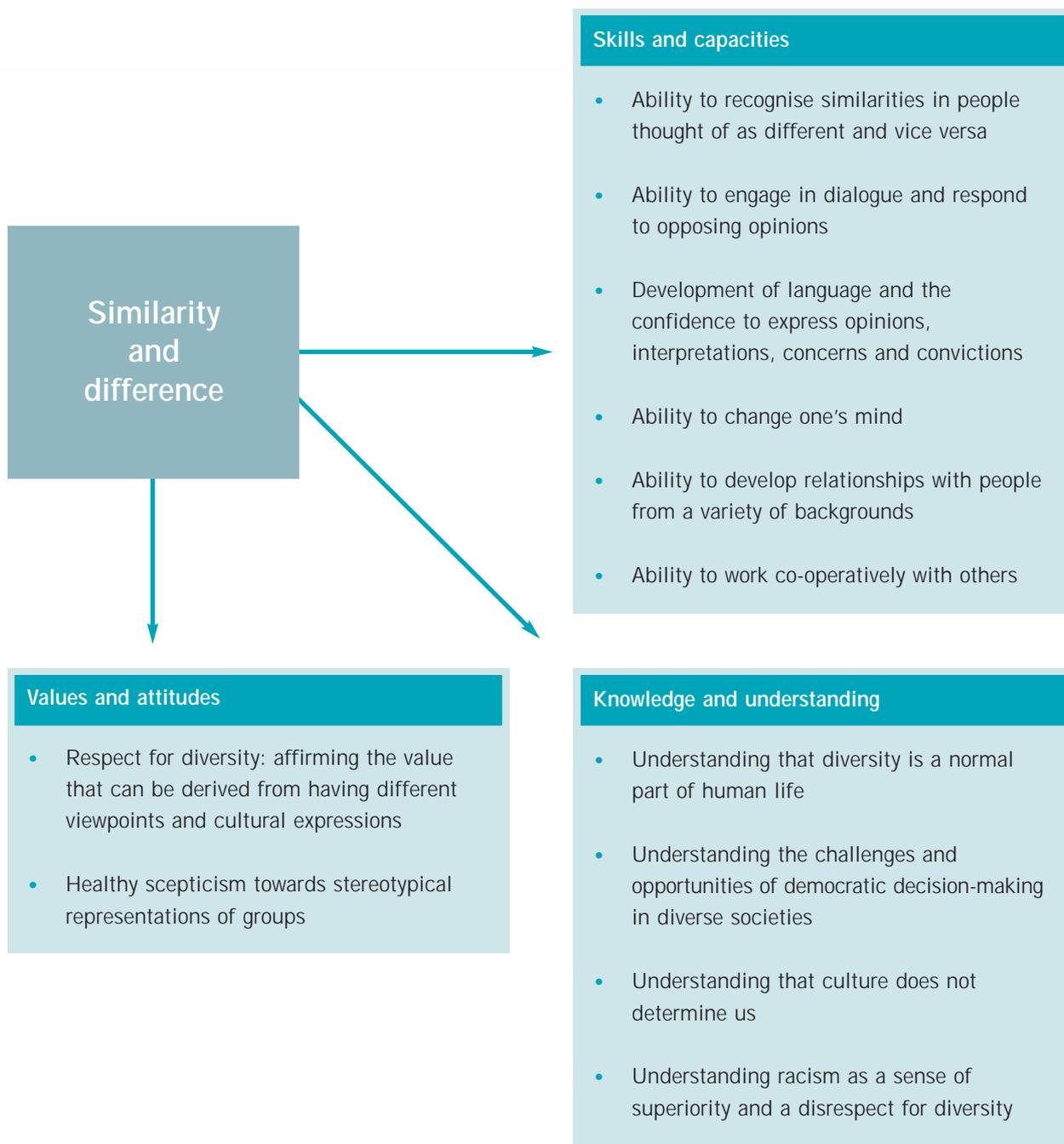
Culture does not define us or determine us. Within the white Irish settled population there is great diversity of values, beliefs and ways of life. Other ethnic and national groups also display a great deal of diversity. Recognising this is important in overcoming stereotyping.

A person is not simply defined by one aspect of his/her life. Identities are complex and comprise many layers. A person can be at the same time, a mother, a Traveller, a childcare worker, an artist, a sister, an Irish person, and a fan of 'Anyone But Manchester United'. Usually, we have something in common with members of other groups and should therefore be able to relate to and empathise with them. Such issues need to be explored, in order to break down the limiting and stereotyping of people that can take place.

For young children, an awareness that humanity contains great diversity and that there is no one way of life that is 'normal' will be developed through the exploration of the world around them, and through being exposed to a rich and diverse mix of images and cultural artefacts. As children progress through primary school they will become increasingly aware of the rich mix of cultures that have contributed to Irishness through their influence on our arts in both the Irish and English languages (and in the interface between the two), on our values, on our Mathematics, on our technology and on the ways in which we benefit from the inter-penetration of cultures.

In the early stages of primary school, children can come to realise the ways in which images and accounts are framed. During their progress through school this awareness can be developed by enabling them to understand the ways in which images are chosen and by helping them to make sense of and recognise bias and stereotyping in text and images.

Similarity and difference

Skills and capacities

- Ability to recognise similarities in people thought of as different and vice versa

- Ability to engage in dialogue and respond to opposing opinions

- Development of language and the confidence to express opinions, interpretations, concerns and convictions

- Ability to change one's mind

- Ability to develop relationships with people from a variety of backgrounds

- Ability to work co-operatively with others

Values and attitudes

- Respect for diversity: affirming the value that can be derived from having different viewpoints and cultural expressions

- Healthy scepticism towards stereotypical representations of groups

Knowledge and understanding

- Understanding that diversity is a normal part of human life

- Understanding the challenges and opportunities of democratic decision-making in diverse societies

- Understanding that culture does not determine us

- Understanding racism as a sense of superiority and a disrespect for diversity

Exemplar 5	Frère Jacques	
Curriculum Area	**Strand**	**Strand Unit**
Music	Performing	Song singing

Level	All classes from first to sixth
Aim	to give children an opportunity to experience songs in languages other than the medium of instruction as well as songs in translation
	Frère Jacques is available in Irish, French and English and is also sung in a range of African languages and other languages throughout the world. It is useful for exhibiting a rangen of different musical concepts. To younger children it identifies a steady beat, while for older children it can be used to practice singing rounds. From an intercultural perspective, songs like this can help children to develop an understanding of the normality of diversity. It can also help to establish an emotional connection among people from diverse backgrounds
Methodology	1. The teacher prepares a chart with the words of *Frère Jacques.* Starting with the English and French versions (the versions they are most likely to be familiar with) the teacher sings *Frère Jacques* for the children. They discuss the song. The teacher puts up a chart with the words. They discuss the meaning of any words in the English version with which they are unfamiliar, and identify that the English version is a translation from French. Older children might be able to identify which words are translations of which.
	2. The teacher sings the song again, while the children listen to see if they can identify the tempo.
	3. The children sing the song, with attention to posture, mouth shape, and breath control. The teacher maintains communication with the children throughout. At a later stage, other versions of the song, such as the Xhosa or Zulu versions, can be taught. While children will find the words unusual, the familiarity of the melody will aid them.
	4. For older children, *Frère Jacques* can be used for singing rounds. (See *Music Teacher Guidelines*, p.85.) Up to four rounds can be sung, each in a different language.

French

Frère Jacques, Frère Jacques,

Dormez vous? Dormez vous?

Sonnez les matines, Sonnez les matines

Ding Dang Dong, Ding Dang Dong

English

Are you sleeping? Are you sleeping?

Brother John, Brother John ?

Morning bells are ringing, Morning bells are ringing

Ding Ding Dong, Ding Ding Dong

Gaeilge

Aindí Leisciúil, Aindí Leisciúil

I do luí, I do luí

Tá sé in am bricfeasta, Tá sé in am bricfeasta

Bí i do shuí, Bí i do shuí

Xhosa

Utata uJacob, Utata uJacob

Usalele, Usalele

Mamela intsimbi iyakhala, Mamela intsimbi iyakhala

Dieng dong del, Dieng dong del

Zulu

Baba Jacob, Baba Jacob

Usalela, Usalela

Amasilongo esonto ayakhala, Amasilongo esonto ayakhala

Ding dong del, Ding dong del

Exemplar 6	Tessellating patterns in Islamic art	
Curriculum Area	**Strand**	**Strand Unit**
Mathematics	Shape and space	2D shapes: Tessellating patterns

Level	Third and fourth classes
Aim	to construct and draw 2-D shapes to combine, tessalate and make patterns with 2-D shapes
	Tessellating patterns (patterns which repeat and fill a space without overlapping) are used as decoration in a wide variety of cultures. Children will be familiar with these patterns in floor, wall and ceiling tiles in western countries. One of the most celebrated examples of tessellation is in the art associated with Islam. The representations of human figures are often forbidden in Islam. Instead, floral designs, and tessellating geometric patterns are commonly used. Many examples of such tessellating patterns can be readily accessed on the internet. This lesson is similar to some of those found in Claudia Zaslavsky (1996) The Multicultural Maths Classroom. New Hampshire: Heinemann Publishers.
Methodology	1. Building on previous work on 2D shapes, children use a range of printing blocks to identify which shapes tessellate (for example, square, rhombus and triangles and hexagon). 2. Ask children to make a tessellating pattern involving more than one shape at a time. Which shapes successfully tessellate? 3. Measure the angles at the point where tessellating shapes meet? What is the sum of angles at each point? (360 degrees). 4. Show examples of tessellating patterns in Islamic art, highlighting different design elements (colour, designs within designs, etc.), and allow children to create their own tessellations.

Human rights and responsibilities

We are all members of the human group. As a consequence of our membership of that group we all share certain rights as well as the responsibility to protect those rights for each other. It is important, when looking at the things that we share with other people, to work for a better understanding of human rights, what they are, and how we can make them work in practice.

While the Universal Declaration of Human Rights is the most broad-based description of people's rights, the Convention on the Rights of the Child (1989) is also a key statement of rights relevant to all children.

The responsibility for enforcing these rights lies with each of us, individually. The Preamble of the United Nation's Universal Declaration of Human Rights states:

> ...every individual... Keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance.

- Rights are *universal*. They are applicable in every country. Something that is a human right cannot be denied to a person simply because they are in one place or another.

- Rights are *indivisible*. All rights should be recognised equally. This means that universal social and economic rights, like the right to medical care, the choice of a job, leisure time, or necessary social services are not more or less important than universal political rights such as the right to a fair trial.

- Rights are *inalienable*. They cannot be denied or taken away from people.
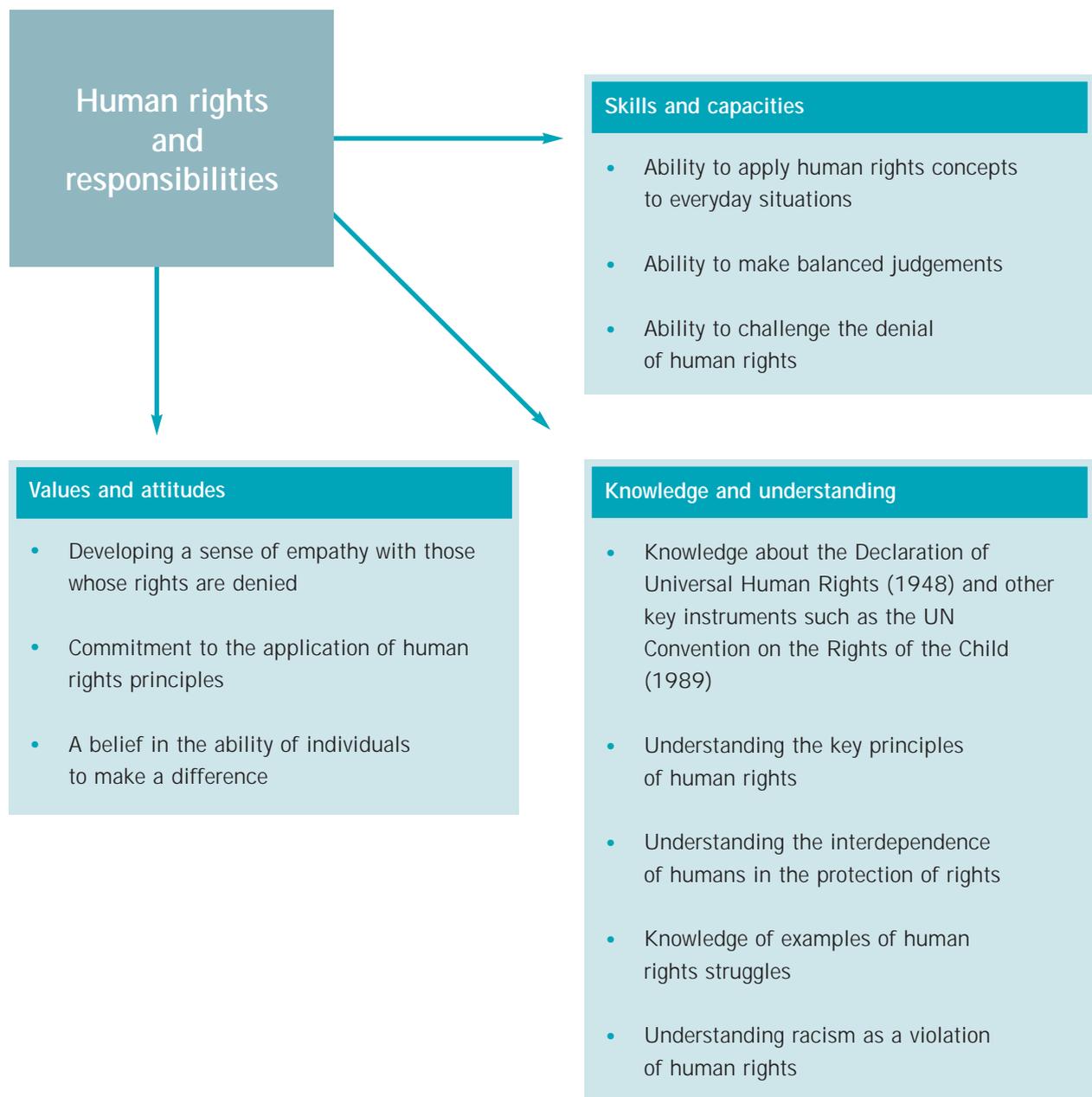
There is a well-founded fear that developing an awareness of the needs of members of some groups in society may lead to a sense of the superiority of the dominant culture over the culture of other groups. There is, for example, some evidence that images of Africa used to raise funds in Ireland for aid work may have played a role in developing a sense of superiority towards Africans among Irish children. The concept of rights seeks to prevent the development of this sense of superiority, focusing as it does on the rights and responsibilities of each of us to one another. In this respect, rights are not simply an issue for the needy or those discriminated against: we each have rights and by virtue of having those rights we have a responsibility to protect them for each other.

The recognition that responsibilities come with rights is essential. If any group, the majority or an ethnic minority, is to demand of other people that their rights be respected, members of that group have, in turn, a responsibility to protect and to promote the rights of other groups. Sometimes conflict can arise due to an apparent clash of rights. The ability to use such conflict constructively to produce solutions is related closely to the ability to apply the concept of rights and responsibilities equally to everyone.

Those who framed the Universal Declaration of Human Rights recognised that not all countries would protect these rights. Since they recognised that the responsibility to protect rights did not have borders, they identified that everyone would have the right to seek asylum should their own home country refuse to protect their rights.

Human rights bind us all together. As such they provide a basis for developing empathy between people. They also form a context within which immigration and various forms of discrimination can be understood without promoting ideas of cultural superiority.

Younger children will begin to develop an understanding of fairness and unfairness and will apply these ideas to a range of practical situations (having a say, taking part in decisions, getting a fair share, etc.). They will also develop an understanding of the application of rules and the way in which adherence to rules makes life more palatable for everyone. This understanding can be developed throughout their time in primary school so that, when they reach 5th and 6th class they will have an understanding of the development of the concept of rights, and the application of a rights framework to everyday situations.

Human rights and responsibilities

Skills and capacities

- Ability to apply human rights concepts to everyday situations

- Ability to make balanced judgements

- Ability to challenge the denial of human rights

Values and attitudes

- Developing a sense of empathy with those whose rights are denied

- Commitment to the application of human rights principles

- A belief in the ability of individuals to make a difference

Knowledge and understanding

- Knowledge about the Declaration of Universal Human Rights (1948) and other key instruments such as the UN Convention on the Rights of the Child (1989)

- Understanding the key principles of human rights

- Understanding the interdependence of humans in the protection of rights

- Knowledge of examples of human rights struggles

- Understanding racism as a violation of human rights

Exemplar 7	Developing a Charter of Rights	
Curriculum Area	**Strand**	**Strand Unit**
SPHE	Myself and the wider world	Developing citizenship
History	Story	Stories from lives of people in the past
Drama	Drama to explore feelings, knowledge and ideas, leading to understanding	All strand units

Level	Third to sixth classes
Aim	to become aware of the life of a woman (Eleanor Roosevelt) from the past who has contributed to social and political development to introduce children to the UN Universal Declaration of Human Rights or the Convention on the Right of the Child
Approaches and methodologies	Group work, discussion, recording.
Resources	Poster paper and markers. Blue tack. Copies of a summary of the Convention on the Rights of the Child or of the UN Declaration of Universal Human Rights.
	The Universal Declaration of Human Rights, which was proclaimed by the United Nations in December 1948, is the fundamental description of the concept of human rights. The declaration strikes a balance between the concerns for political freedoms (the right to vote, to freedom from torture, to a fair trial), which concerned Western states, and the social and economic rights (the right to a choice of job, the right to appropriate health care, the right to leisure time), which concerned states in the then Soviet block. It is the result of a process of delicate and dramatic negotiations that took place right up to the moment when the declaration was presented to the General Assembly of the UN.

	The United Nations group that drew up the declaration was chaired by Eleanor Roosevelt who, as well as raising six children, served as First Lady in the United States and later became the United States special delegate to the new United Nations. At the same time she hosted her own radio and television programme, wrote a number of newspaper and magazine columns and also wrote three books. Late in her life she supported the civil rights movement of the 1960s. Her story is one of a person who made a difference, and would be relevant for the 'Story' strand in History. The story of the negotiation of the declaration would also be relevant. The development of an understanding of the concept of rights, and of the responsibilities to protect each other's rights that is implicit in the concept, is an important goal.
Methodology	1. Begin by reading or telling a short biography of Eleanor Roosevelt. 2. Divide the class into groups of four or five. Ask them to nominate a chairperson and a reporter. Give each group a sheet of paper and a marker. Ask each group to imagine that they have been given the task of drawing up a charter of rights. Ask them to list out the rights that they would include. Display each charter and give the groups time to circulate and view all the other charters. Discuss the charters. What were there differences? Which rights were obvious to all or most people? Which ones did they argue over? 3. Give each group a copy of the summary of either the Convention or of the Declaration and ask them to compare them with the rights they had listed and those in the Convention and the Declaration. Were there any they were surprised to see in the Convention and the Declaration, or any they felt were missing? How can they account for the differences?

Exemplar 8	Nkosi Sikelel′ iAfrica	
Curriculum Area	**Strand**	**Strand Unit**
Music	Listening and responding Performing	Listening and responding to music Song singing
Geography	Human environments	People and other lands: Art and culture

Level	Third to sixth classes
Aim	to facilitate children in listening and responding to a range of music styles including folk music from other cultures
Methodology	Nkosi Sikelel′ iAfrica was the anthem of the African National Congress (ANC) in South Africa during the struggle against apartheid. It is now part of the South African national anthem. It is also the national anthem of Zambia and Tanzania. Enoch Sontonga wrote it as a hymn in the Xhosa language in 1897. It is often sung with the first verse in Xhosa and with the second verse in a different South African language such as Sesotho. Versions of the song can be easily downloaded from internet sites, while it is also sung movingly in the movie *Cry Freedom* (1987), directed by Richard Attenborough and staring Denzel Washington, during the scene depicting the funeral of the Black South African civil rights leader Steve Biko. The song can be explored in terms of the musical and expressive characteristics that make it appropriate as an anthem for South Africa (tempo, suitability for mass singing, duration, a positive sense of Africa and of the liberation struggle, representing the diverse languages of the nation). The song is also suitable for choral singing and is often still sung as a hymn. This lesson is intercultural insofar as it • can be used to explore the struggle of the ANC and Black South Africans– a people against racism • can develop a sense of empathy for those whose rights are denied • can contribute to the understanding of racism as a violation of human rights • highlights that diverse peoples have made a contribution to music • explores the normality of difference through identifying that multilingualism is a normal part of human life.
Extension activities	This lesson can be further developed in History (Stories: Stories from the lives of people in the past) through an account of the life of Enoch Sontonga, the song's author. Information on Sontonga is readily available on the internet.

Discrimination and equality

In a literal sense, to discriminate simply means to recognise a difference or to make a judgement. People discriminate all the time in deciding what food to eat, or who to employ in a job. Where discrimination becomes a problem is when the choice or distinction is made unfairly.

In Ireland, it is against the law to discriminate against a person on the grounds of

- gender

- marital status

- family status (having children, being a carer)

- age (between the ages of 18 and 65)

- disability

- race

- sexual orientation

- religious belief

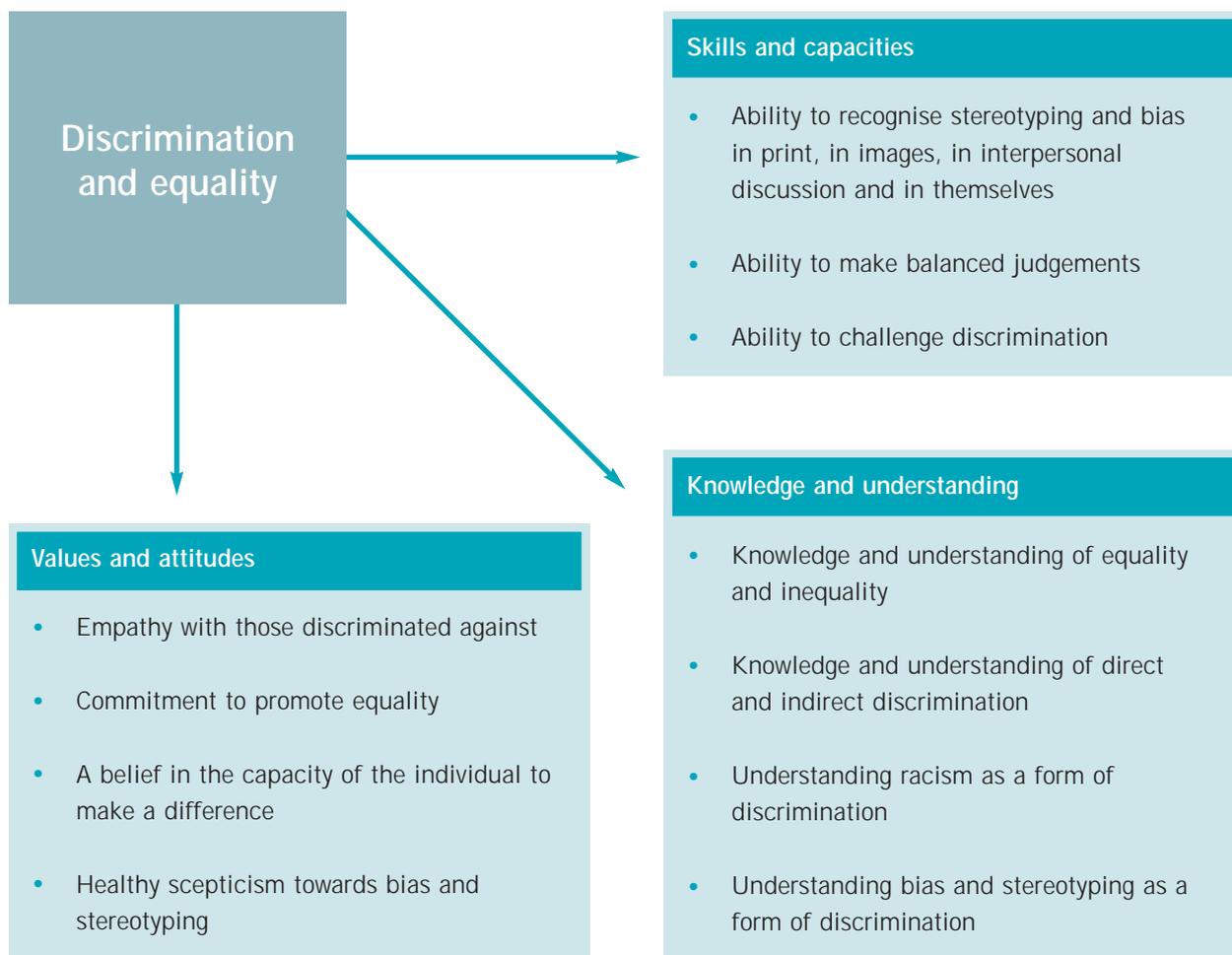- membership of the Traveller Community.

(Equal Status Act, 2000)

Two different types of discrimination are recognised: direct discrimination and indirect discrimination. Both need to be understood if they are to be addressed. Direct discrimination is the most obvious. If someone is treated differently because they are a Traveller or because they are black (refused access to a pub, called names, treated with suspicion, etc.) then they have been directly discriminated against. In a survey (Loyal and Mulcahy, 2001) of ethnic minority attitudes in Ireland, 78 per cent of more than 600 respondents from a variety of ethnic minorities living all over Ireland highlighted that they had been victims of such racism, most often in public places like the street or in shops or pubs.

Indirect discrimination means that applying the same policies or opportunities to different people may, appear fair, but may not be fair if they give rise to different outcomes. For example, if the same subject is taught to both boys and girls, but all of the examples are chosen to interest the boys only, this may discriminate against the girls indirectly. If entry to a school is decided in part on whether or not a child has siblings there, this may inadvertently discriminate against nomadic people. Likewise, if accommodation provision does not cater for people who move from place to place, then this may indirectly discriminate against Travellers. Treating people the same may not be the same as treating them equally.

As with the concept of rights, younger children will begin to develop an understanding of fairness and unfairness and will apply these ideas to a range of practical situations (having a say, taking part in decisions, getting a fair share, etc.). They will develop a deeper understanding of discrimination through developing their capacity to see and recognise discrimination in everyday situations, through developing an understanding of the position of those who discriminate and are discriminated against, through their understanding of bullying, and, at fifth and sixth class levels, through their understanding of inequalities in their community and in the wider world.

Discrimination and equality

Skills and capacities

- Ability to recognise stereotyping and bias in print, in images, in interpersonal discussion and in themselves

- Ability to make balanced judgements

- Ability to challenge discrimination

Values and attitudes

- Empathy with those discriminated against

- Commitment to promote equality

- A belief in the capacity of the individual to make a difference

- Healthy scepticism towards bias and stereotyping

Knowledge and understanding

- Knowledge and understanding of equality and inequality

- Knowledge and understanding of direct and indirect discrimination

- Understanding racism as a form of discrimination

- Understanding bias and stereotyping as a form of discrimination

Exemplar 9	First impressions	
Curriculum Area	**Strand**	**Strand Unit**
Visual Arts	Drawing	Looking and responding
Music	Listening and responding/ Performing	Listening and responding to music/Song singing
SPHE	Myself and the wider world	Media education

Level	Third to sixth classes
	This activity is adapted from Union of Students of Ireland Anti-Racism and Multi-Cultural Campaign Resource Pack.
Aim	to help children analyse and discuss how visual images can influence their way of seeing the people and the world
Approaches and methodologies	Looking, responding, discussing
Methodology	1. Children choose pictures of people from magazines that are interesting/striking/different. Avoid using celebrities or well-known people, and encourage them to choose a diversity of ages, activities, ethnic groups, situations etc. The children then stick the pictures to the top of a piece of paper, leaving plenty of space underneath. Have as many pictures as participants and a pen/pencil for each participant. 2. Ask the children to sit in a circle of not more than ten people. Ask each child to look at the picture on her/his page and write down his/her first impression at the bottom of the page. (Demonstrate this, to make sure it is clear). Ask them to turn up the bottom of the page to hide what they have written before passing the page on to the next person. Keep the pictures moving fairly quickly, not giving them too long to think. Encourage them to be honest. Repeat until each child has seen each picture. Unfold the paper and let everyone see and compare the 'first impressions'. 3. Discuss the first impressions. Did people have similar first impressions or different ones? What surprises were there, and what was not a surprise? What did people base their first impressions on? Has anyone ever had a wrong first impression of a group member, or of someone else? How would that feel?

Exemplar 10	Know your place	
Curriculum Area	**Strand**	**Strand Unit**
SPHE	Myself and others Myself and the wider world	Relating to others Developing citizenship

Level	Third to sixth classes
Aim	to help children explore feelings of discrimination and privilege through role-playing
Resources	A pack of cards or labels with the numbers one to ten written on them. This game needs at least 20 people to work well and a hall or other room with sufficient space.
Methodology	Children's awareness of things being 'fair' or 'not fair' will develop during their time in primary school to include an understanding of discrimination. They will identify that the way people are treated sometimes depends on criteria that are not appropriate. Indeed, as children they may regularly encounter situations when they are discriminated against on the basis of their age. Adults may be served before them in shops, for instance. Unfair discrimination has many dimensions: • It involves decisions being made on the basis of unfair criteria. • It may involve treating people in different ways, or it may involve treating everyone the same when they have different circumstances or needs. • It involves someone having the power to make and implement those decisions. • It involves the potential power of the discriminated to challenge the unfairness. • It often gives rise to strong emotions in those discriminated against, and, potentially, in those doing the discriminating. Role-playing can enable children to gain a greater understanding of discrimination and can enable them to engage emotionally with the situation of those discriminated against.

1. Stick a card or a label to the forehead or the back of each participant without letting them see the number. Explain that they are now in a hierarchical society. Each person treats people with lower numbered cards with disrespect and people with higher numbered cards with respect. The higher or lower the number the greater the degree of disrespect or respect. If using cards, agree that aces are actually number one, and are the lowest position of all. Participants are to interact with each other on the basis of where they think their position is in relation to each other but are not allowed to talk or to indicate to someone their rank through non-verbal means. All interaction is non-verbal. The purpose of the game is to find one's place in society.

2. After two minutes or so quietly take 1 or 2 people with high number cards aside 'for a moment'. Tell them that they are suspended from the game and must sit down until it is finished. Do not give a reason for their suspension.

3. After ten minutes of play, ask participants to line up in the order in which they think they are in the hierarchy. Ask them to look at their cards. Begin to discuss the activity:

    • Did the children line up in roughly the correct order?

    • How did each child know where their place was in the hierarchy?

    • How did those at the bottom and the top feel about their treatment?

    • How did they feel about the position or treatment of other group members?

    • How do those with aces feel, given that their status was arbitrarily decided?

    • Did anyone notice those who had been suspended from the game?

    • How do those at the bottom feel about those even more excluded than them?

    • How did those who were suspended feel about the change in their status?

    • Did everyone play by the rules?

    • Why do people play by rules that are unfair to them?

Discuss what this game tells us about discrimination.

Peace and conflict

Sometimes the differences between people become a source of conflict. Different cultural traditions, for example, may bring people into conflict with each other. People may come into conflict with each other because of a perceived clash of rights and responsibilities. Intercultural education can equip people with the skills to work through such conflicts and arrive at a resolution. These skills will be useful and necessary to all children even if they do not regularly come into contact with members of different ethnic groups.

For children in the early years of primary school, peace skills are built through the development of a capacity for co-operation, for sharing, for identyfing the potential consequences of their actions, and through developing a language with which to name and express their feelings. Building on this, children in second, third and fourth classes will develop a broader capacity to cope with their feelings, as well as a capacity to compromise and to accept group decisions. By the time they get to the senior classes children will be able to discuss and cope better with their emotions, to negotiate with each other and to begin the process of facilitation.
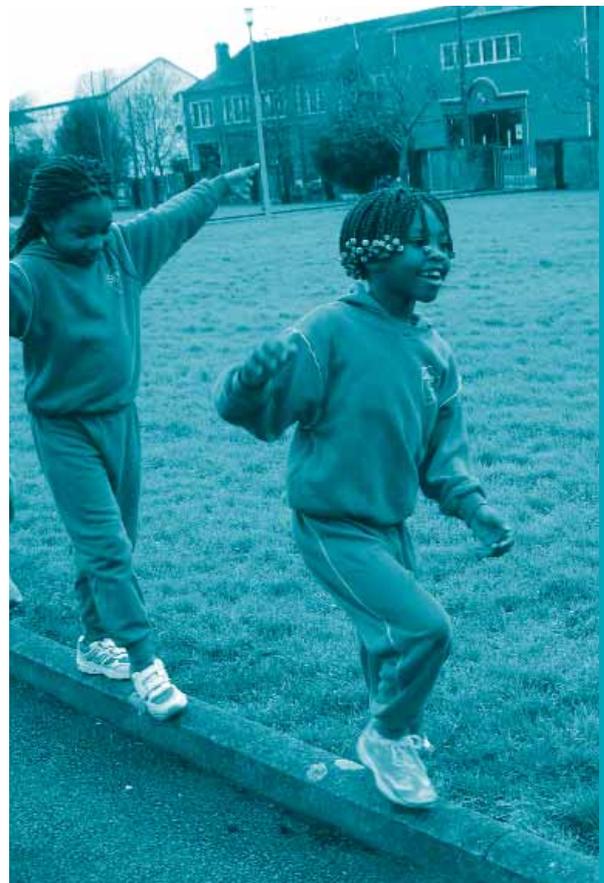
Conflict should be seen as natural and normal and can be viewed as an opportunity to arrive at solutions and bring about positive change. Certain principles should underlie approaches to conflict, whether the conflict is interpersonal, inter-community, or political. These include the following:
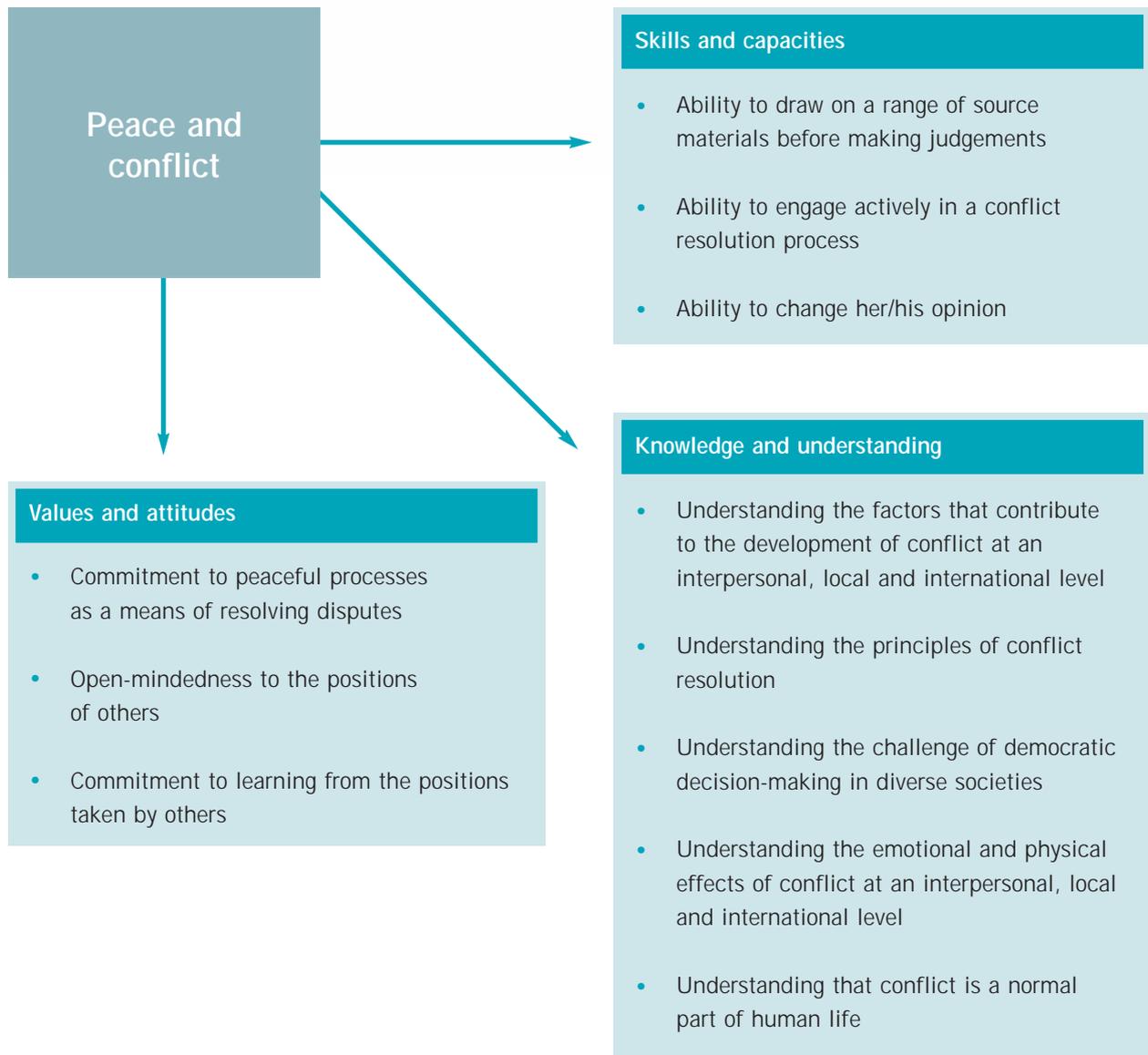
- *Conflict should not be avoided.* Since conflict is normal it provides an opportunity to build something positive. We should focus on equipping people with the ability to negotiate through conflicts rather than avoiding them.

- *Separate people from the problem.* In a conflict situation there can be strong emotions, communication breakdown and differing perceptions of the facts or the importance of facts. These issues need to be dealt with in themselves, and should not be by-passed through one side or both gaining concessions. We do not need to like people to come to agreement with them, but we do need to be able to talk to them and listen to them, and to be able to see things from their point of view.

- *Focus on interests, not positions.* Rather than focusing on what people are looking for, explore why they want it. Behind opposing positions may lay a range of shared and compatible interests on which a resolution can be built.

- *Invent options for mutual gain.* Look at a range of possible solutions, without the pressure of having to decide what is practical or possible. Look for a variety of possibilities rather than a single answer, and do not rush to judgement.

There are many models of conflict resolution based on these principles. Clearly, such approaches to negotiating resolutions to conflict will only work if all those involved are willing and able to engage in the process. When people are not skilled in the process of conflict negotiation they may need a facilitator to aid the process of resolution. However the focus should be on developing skills so that people can manage their own conflicts.

Peace and conflict

Skills and capacities

- Ability to draw on a range of source materials before making judgements

- Ability to engage actively in a conflict resolution process

- Ability to change her/his opinion

Values and attitudes

- Commitment to peaceful processes as a means of resolving disputes

- Open-mindedness to the positions of others

- Commitment to learning from the positions taken by others

Knowledge and understanding

- Understanding the factors that contribute to the development of conflict at an interpersonal, local and international level

- Understanding the principles of conflict resolution

- Understanding the challenge of democratic decision-making in diverse societies

- Understanding the emotional and physical effects of conflict at an interpersonal, local and international level

- Understanding that conflict is a normal part of human life

Exemplar 11	Developing win-win situations	
Curriculum Area	**Strand**	**Strand Unit**
Drama	Drama to explore feelings, knowledge and ideas, leading to understanding	Developing citizenship
SPHE	Myself and others	Relating to others

Level	Infant classes
Aim	to explore conflict in friendship
Approaches and methodologies	Making drama, discussion
	Conflict is a part of everyday life and realistically cannot be avoided. In many respects, conflict can be a good thing, allowing people an opportunity to have their say, and bringing about change. Conflict can also give rise to strong negative emotions and can cause hurt. The capacity to manage conflict and to manage oneself in conflict is an important skill.

It is important that children learn to approach conflict with a view to finding win-win solutions, rather than with a view to wanting to win at the cost of other people. It is also valuable that they begin to identify their own emotional responses to situations in order that they can better learn to cope with them. Drama provides a 'safe space' in which children can engage in situations and, at the same time maintain a distance from them. It provides an excellent medium for allowing children to explore their own response to different sorts of conflict and to identify and practise appropriate strategies for dealing with conflict productively. |

Methodology	1.	In the school hall or some other room with sufficient space, the children each find a space of their own. They are asked to imagine themselves as rabbits, and to move around. The teacher encourages them with questions as to how a rabbit moves, how it responds when it hears something, and so on.
	2.	The children are asked to imagine themselves as a donkey. Again the teacher prompts them to identify the sounds donkeys make, to identify that donkeys are friendly with other donkeys, and like to run and play with each other sometimes (but not too much). They can be stubborn once they make up their mind that they don't want to do something. The children imagine that a person is holding their head collar and trying to bring them into a different field, but they don't want to go. The teacher matches each child to a partner and ties the two donkeys together with a strong rope (they join hands), identifying that each donkey is as strong as the other and that one will not be able to pull the other or 'break the rope', no matter how hard they try. The donkeys continue to play for a while. If necessary, the donkeys are given a reason for wanting to go in different directions. For example, on either side of the two donkeys, just out of reach, the teacher puts a pile of food.
	3.	The teacher takes on the role of a friendly rabbit that calls the donkeys together to discuss their situation. How do they feel when they are held back in this way? Does anyone have a suggestion for getting over the impasse? Evaluate the range of solutions offered. A win-win solution, for example, involves one donkey getting a turn to go his/her way and the other getting a similar turn. The donkeys try out the solutions.
	4.	Allow an opportunity afterward to reflect and talk about how the donkeys felt at different times, and to identify the win-win solution. Would it work if one donkey refused to follow the agreement? Would it work if one donkey broke the agreement? What might cause the donkeys not to think of a solution (stubbornness, getting frustrated or angry, etc.)?

Exemplar 12	Learning to deal with conflict	
Curriculum Area	**Strand**	**Strand Unit**
SPHE	Myself and others	Relating to others: Resolving conflict
English	Developing cognitive abilities through language	Oral language: Developing cognitive abilities through oral language

Level	Third to sixth classes
Aim	to help children to explore and implement different ways of resolving conflict
Approaches and methodologies	Group discussion, whole class discussion, vocabulary building

Both children and adults are frequently involved in conflict situations–situations where different people have incompatible wants. Learning to deal with these conflicts constructively is a key skill that children require. In order that the skills children learn are applied to their own lives, it is often appropriate to explore conflict using situations or examples that are real in the lives of the children. Teachers will be aware of sensitive issues relating to the children in the class and will avoid using examples that may be personally upsetting to any of the children. In order to ensure that such active learning can take place, it is important that a trusting and secure learning environment is built up over a period of time.

Children can develop a wide range of conflict and peace related skills, understandings and attitudes through the discussion and exploration of real conflicts with which they are familiar. Some of the vocabulary and skills used will be familiar to the children through their SPHE classes. These include

- naming and identifying their own feelings
- learning about how their actions make other people feel
- identifying strategies for managing their own feelings in a conflict
- learning how to separate emotions from the object of the conflict
- identifying different possible ways of responding to conflicts and to their own strengths and weaknesses
- learning strategies for negotiating solutions to conflict.

In this example children use examples of conflict with which they are familiar to develop an understanding of their own approach to conflict. This can then be developed to explore different sorts of responses to conflict.

In *Teaching Students to be Peacemakers* (1995) David and Roger Johnson suggest that, in schools, children should be encouraged neither to ignore conflict in the hope that it will go away nor to force win-lose situations. Instead they should be encouraged to each explain accurately and concisely their own wants.

Thereafter, three options are open:

- One gives way if his/her own goal is of little importance to him/her, on the understanding that the other will give way at some time in the future. This approach is called 'smoothing').

- Two people seek a compromise if time is short or the goals are of moderate importance to them.

- Two people engage in a negotiated approach to finding a solution if the goal is of importance to both.

Children will need to experience, discuss and role-play each of these options in order to become skilled in making appropriate decisions.

Methodology	1. Ask children to organise themselves in pairs. Remind them to respect each other's feelings in the conversation. If it is appropriate children can say to each other 'I agree to respect your feelings' and shake hands on the deal.

1. Ask children to organise themselves in pairs. Remind them to respect each other's feelings in the conversation. If it is appropriate children can say to each other 'I agree to respect your feelings' and shake hands on the deal.

   Ask each child to think of
   - three conflicts between people in which they were recently involved
   - how they handled each conflict (what did they do?)
   - how they felt during each conflict and after.

   Remind them that conflict need not mean fighting. It simply means times that different people want incompatible things. If necessary prompt a range of possible responses.

   Did they:
   - Say nothing
   - Try to explain what they wanted
   - Hold on for a while before getting angry
   - Give in
   - Keep fighting?

The teacher can also elicit different words for emotions, that they might have felt. These can be listed on the board.

2. Each child takes a turn to tell the other child about his/her conflicts, and about how he/she responded and felt. Children are encouraged to be concise, to listen actively, not to interrupt, and to reflect back what they are hearing.

3. With the whole class the teacher elicits from the children
   - whether they tended to handle conflicts in similar or different ways
   - whether the person with whom they are in conflict with makes a difference. For example, are they more or less likely to get angry with or give in to a friend or a family member?
   - what sorts of conflicts most often give rise to anger?

4. Discuss with the children if they have a conflict style.
   - Are they more/less likely than others to get angry or upset?
   - Are they more/ less likely than others to give way?
   - Are they more or less likely than others to get in a fight?

Discuss good options for dealing with conflict in schools.

4.4 Intercultural education across the curriculum areas

Since intercultural education emerges from the vision, the aims and the objectives of the Primary School Curriculum, there are many opportunities for developing an intercultural perspective within the curriculum.

Language

The curriculum identifies that language has a vital role to play in children's development. Through the interaction of language and experience, children learn to name events and ideas and, in doing so, learn how to make sense of their world. Whether difference is seen as normal or abnormal, or whether equality is seen as a good thing or a problem can depend on the language that children learn to apply to situations.

The curriculum identifies that language is central to the development of cognitive abilities, and of emotional and imaginative capacities. It notes that talk and discussion will be a crucial context for the exploration of emotion throughout the child's life in school. The development of empathy for other people, for those who live with the effects of discrimination or inequality, and the development of a positive response to diversity will be facilitated through language use.

Developing a positive sense of his or her own cultural identity is an integral part of the process of coming to respect and engage positively with other cultures and has a central role in intercultural education. The learning of both Gaeilge and English in primary school has an important role to play in developing a sense of Irish identity.

Gaeilge

The Gaeilge curriculum provides an opportunity for highlighting the diversity of cultural forms and means of expression in Ireland. This may be done through the use of resources from a wide variety of Irish-speaking cultural contexts (urban and rural poetry, for example), as well as through the recognition and affirmation of variations in pronunciation and grammatical structure within Irish.

Through exploring the Gaeilge curriculum, particularly at senior class levels, children can be made aware of the relationships between Irish and other European Celtic languages such as Welsh, Breton and Scots Gaelic. Such an approach highlights the historically multicultural and multilingual nature of Ireland, the United Kingdom and other European countries.

The recognition of the normality and value of diversity will be dependent on the language that the child learns to apply to situations through learning Irish. This becomes particularly important in the context of scoileanna lán-Ghaeilge or Gaeltacht schools. Children in such schools will develop intercultural perspectives and capacities through learning the language, and through exploring other aspects of the curriculum through Irish. As such, care can be taken in the selection of poems, stories, rhymes, role plays and conversation topics to reflect the themes and concerns of intercultural education.

Learning Irish as a second language also provides an opportunity for the child to recognise the value of, gain an understanding of, and develop an appreciation of multilingualism. As the child works to develop language capacity in Irish, he/she is also given an opportunity to come to understand and empathise with the difficulties and challenges others face who find themselves working through a language that is not their first language. In this way, the child's experiences in learning Irish as a second language provide a basis for developing empathy with, and an appreciation of the difficulties of those in Irish society who are normally required by circumstance to work through a second language.

English

English provides an opportunity for highlighting the diversity of cultural forms and means of expression. This may be done through the use of resources from a wide variety of cultural contexts. The curriculum identifies, for example, that poetry chosen should range widely in terms of cultural and historical origin as well as through the recognition and affirmation of variations in pronunciation and grammatical structure within the English which is used by children from a range of communities in Ireland.

The curriculum identifies that English is a key area in which the contribution of other cultures and languages to the richness of our language and culture can be highlighted. At the later stages in primary school, it is important that children are made aware of the connections between English and other languages such as Anglo-Saxon, Greek, Latin, Norman-French, Scandinavian languages, and of course, Irish. The curriculum also notes the importance of giving children an experience of poetry and prose in translation from other languages. Such an approach highlights the contributions of different cultures to modern Ireland and highlights the historically multicultural nature of Ireland, the United Kingdom and other European countries.

English has, historically been a second language in Gaeltacht communities in Ireland. It is also now being taught as a second language to an increasing number of children in Irish primary schools. For many schools, cognisance must be taken of the differences in appropriate teaching strategies for second-language learners.

Mathematics

The curriculum identifies that mathematical literacy is of central importance in providing the child with the necessary skills to live a full life in their society. Such mathematical literacy is necessary to make sense of data encountered in the world. The concepts of equality and inequality, central to intercultural education, are also central to Mathematics. Through the strands of the curriculum, particularly the Data strand, children can be given the capacity to develop mathematical literacy as a tool for social critique, as appropriate in a democratic society.

Intercultural education is concerned with ensuring that children from different ethnic backgrounds have an equal opportunity of succeeding within the education system. In this respect, the constructivist approaches that are central to the Mathematics curriculum are crucially important. Studies into what is referred to as 'street mathematics', that is, the counting and number manipulation strategies used by children outside the classroom context, suggest that there is evidence that children from different cultural and ethnic backgrounds may develop within their own home, family and culture, different mathematical rules and strategies for making sense of the world around them. The curriculum notes that children should be encouraged to try out these personal strategies and to refine them by discussion. Where the school seeks to impose one set of mathematical strategies and rules upon children, this can result in affirming one group's socio-cultural mathematics while denigrating that of another group, and may, consequently, lead to comparatively poor attainment in mathematics by some ethnic groups.

The curriculum strands also provide a context for the recognition and celebration of a diversity of cultural traditions and their contribution to our society. Through the appropriate use of examples and images in strands such as Shape and Space, and Measures and Number, the normality of diversity in the world in geometric representations, in forms of measurement and in number systems can be highlighted and valued.

Social, Environmental and Scientific Education

Intercultural education is an inherent part of the Social, Environmental and Scientific Education curriculum, which is built on the study of the full range of natural, human, social and cultural environments. Much of the understanding, knowledge, attitudes, values, skills and capacities of intercultural education are articulated clearly through the SESE curriculum.

The aims of Social, Environmental and Scientific education include:

• to enable the child to acquire knowledge, skills and attitudes so as to develop an informed and critical understanding of social, environmental and scientific issues

• to reinforce and stimulate curiosity about local and wider environments

• to enable the child to play a responsible role as an individual, a family member, and a member of local, regional, national, European and global communities

• to foster an understanding of, and a concern for, the total interdependence of all humans, all living things and the earth on which they live

• to cultivate humane and responsible attitudes and an appreciation of the world in accordance with these beliefs and attitudes.

History

The History curriculum is built upon many of the same aims and objectives as intercultural education. The curriculum notes that a broad and balanced understanding of History is essential if the child is to become a confident, informed, critical and responsible adult member of society. It identifies that History provides opportunities for the development of empathy with other people and a deeper understanding of past and current social, political and economic interactions. The aims of History include:

• to enable the child to acquire knowledge, skills and attitudes so as to develop an informed and critical understanding of social, environmental and scientific issues

• to reinforce and stimulate curiosity and imagination about local and wider environments

• to enable the child to play a responsible role as a member of local, regional, national, European and global communities

• to cultivate humane and responsible attitudes and an appreciation of the world in accordance with beliefs and attitudes.

The recognition that History is concerned with different ways in which past events can be understood provides an opportunity for children to engage in an exploration of different perspectives and of the way in which those perspectives are affected by other interests. This will, in turn, develop their capacity to be constructively critical in their readings of diverse perspectives on both historical and contemporary events that are presented to them.

History is also a key subject within which children can, in an intercultural context, gain a positive sense of their identity as Irish and European. They can come to recognise the contribution of diverse people to the making of contemporary Ireland. In this context, the curriculum notes the importance of children having opportunities to become aware of the lives of people from different, social, cultural and religious backgrounds in Ireland, as well as in Europe and the wider world. They should become aware of the individuals, groups, events, cultures, beliefs and values which have affected the lives of people in the past and shaped contemporary society.

Geography

Social and attitudinal development through the study of Geography is a key element of the curriculum. By exploring the lives of people in the locality and in wider contexts, children should come to value the contributions of people from a diversity of cultural, ethnic, social and religious backgrounds. Children's understanding and appreciation of their local, regional and national identity should be fostered and they should develop a sense of their European and global citizenship. Studying people's social and economic interactions can make the child aware of human interdependence. The development of empathy with people from diverse environments and the development of an understanding and appreciation of the variety of human conditions on the earth are identified as key aims of the Geography curriculum. The aims of Geography include:

- to encourage an understanding and appreciation of the variety of natural and human conditions on Earth

- to develop empathy with people from diverse environments and an understanding of human interdependence.

The Human Environment strand of the Geography curriculum provides a natural starting place for dealing with the normality and value of the diversity of people and cultures both within the local community and more widely. It is also a natural starting point for developing a sense of empathy with diverse peoples. At the same time the opportunities for the development of skills of exploration and analysis, central to intercultural competency, exist throughout the Geography strand units.

Science

The Science curriculum, like intercultural education, is concerned with fostering the child's natural curiosity, so encouraging independent enquiry and creative action. The analytical and thinking skills, which are learned through engaging in a process of scientific inquiry, are transferable to the analysis of the social world, and can contribute directly to intercultural competence.

The curriculum identifies that, as well as helping children to become scientifically literate members of society, the curriculum aims to encourage children to develop an appreciation of the contribution of science and technology to society. The development of scientific knowledge, and the processes of scientific exploration represent the cumulative work of many cultures and ethnic groups over the centuries. Therefore, it is appropriate to ensure that in choosing scientific studies, care is taken to reflect the contributions of diverse peoples to contemporary scientific practices and knowledge.

Arts Education

Intercultural education involves facilitating the emotional, cognitive and moral development of the young person. It places a particular emphasis on their capacity to empathise with different people and to understand the views of other people. Arts education has an important role to play in such imaginative and emotional development. Intercultural education also seeks to recognise the normality of diversity–showing, exploring and valuing cultural differences, such as differences in modes of representation and in the form and function of the arts. Intercultural education seeks to facilitate the development of a strong positive sense of self-identity and self-esteem.

This is reflected in the aims of Arts Education which include:

- to enable the child to explore, clarify and express ideas, feelings and experiences through a range of arts activities

- to enable the child to see and solve problems creatively through imaginative thinking and so encourage individuality and enterprise

- to value the child's confidence and self-esteem through valuing self-expression

- to foster a sense of excellence in and appreciation of the arts in local, regional, national and global contexts, both past and present.

Visual Arts

Intercultural Visual Arts education involves the representation and appreciation of a range of cultural forms. The curriculum notes, for example, that children should be encouraged to discover and talk about variety in visual expression from different times and cultures and its role in those cultures. Care should be taken to identify a range of different types of visual culture, different forms and functions of the visual arts and different modes of analysis and appreciation.

The child's visual environment provides key cues and images that help him/her to make sense of their world. Images and messages of different ethnic groups projected through public visual displays play an important role in shaping and influencing attitudes to the normality of diversity, to other people and to inequality issues. The curriculum notes that children should, as they progress, have opportunities to analyse and discuss the visual images that have such a strong influence on their ways of seeing the world, for example images projected by television, posters, advertising, magazines and street fashion. This can have an important role in developing an understanding of the stereotyping of minorities or people from other countries or continents.

Visual Arts plays a key role in the development of the child's imaginative capacity, and, as such, is central to their ability to make sense of their world and of the alternatives that the world contains.

Music

Intercultural education involves the representation and appreciation of a range of cultural forms, including musical forms. It seeks to develop positive cognitive and emotional responses to the diversity of musical types available, and to the development of musical genres through cross-genre borrowing and inter-penetration. It also focuses on the development of self-esteem and a positive sense of self-identity. The Music curriculum is suitable for achieving all these aims. The aims of the Music curriculum include:

- to develop the child's openness to, awareness of and response to a wide range of musical genres, including Irish music

- to develop the child's capacity to express ideas, feelings and experiences through music as an individual and in collaboration with others

- to nurture the child's self-esteem and self-confidence through participation in musical performance.

The strands of the curriculum provide a number of opportunities to develop an intercultural music perspective. The curriculum notes that, in the Listening and Responding strand, the child is encouraged to explore and listen to music of different styles and traditions. Chief among these are Irish music and folk music from other cultures, as well as classical and popular music. This use of a wide range of musical styles will naturally extend into the Performing and Composing strands.

Drama

Drama education is particularly suited to developing intercultural perspectives. The curriculum notes that the developmental and learning power of drama lies in the particular nature of the dramatic experience in enabling the child to

- surrender to the fiction

- project himself/herself into a situation

- 'know and live' the circumstances, dilemmas, choices and actions of a fictitious character, and their consequences

- refract all this through her/his personality

- come to new perceptions.

The fictitious lens that Drama brings to bear can provide a safe space in which the child can develop a positive emotional engagement with and understanding of different people and their perspectives, and can explore the emotional impact of discrimination and inequality.

In this respect, the curriculum notes that drama has a unique role to play in the development of the child. Drama can

- give each child the opportunity to approach new knowledge through the dimension of imaginative activity and experience

- make distant what is close and make close what is distant at both a cognitive and affective level, so that aspects of life can be explored closely enough to afford effective examination but distant enough to provide safety for the child

- help the child assimilate and accommodate the experiences of other cultures

- allow the child, through dramatic fiction, to experience, understand and practice the life skills needed in reality

- promote empathy with ideas, attitudes and feelings of others.

As with intercultural education, the curriculum focuses on the use of drama to explore feelings, knowledge and ideas, leading to understanding.

Physical Education

Physical Education provides opportunities to develop those desirable personal and social attributes that are central to intercultural education: the concept of fair play, the ability to co-operate in group situations and the ability to accept success and failure. Physical Education provides a space in which children learn to relate to and communicate with each other, and to develop self-esteem and self-confidence. As an integral part of the curriculum, it provides opportunities for the physical, social, emotional, and intellectual development of the child.

The curriculum strands provide many opportunities for the development of an understanding and a celebration of diversity and cross-cultural learning and inter-penetration. In the *Dance* strand, for example, children can learn both Irish and other folk dances. The curriculum also notes that this creates opportunities to explore the social and cultural background of such dances. The *Games* strand also allows for the exploration of a range of games of different origins, as well as the development of an understanding and appreciation of such games and their social context.

Social, Personal and Health Education

The Social, Personal and Health Education curriculum provides opportunities to foster the personal development of the individual, to help her/him create and maintain positive relationships, and to develop values, attitudes and skills that will inform their decisions and actions and contribute to being an active and responsible citizen in society. It plays an important role in developing an understanding of the democratic way of life and of individual and group rights and responsibilities. It can also help children to value and take pride in their national, European and global identities, and to come to an understanding of what it means to be a citizen in the widest sense.

The curriculum notes that diversity and difference characterise the society in which children live. However, prejudice and discrimination are all too often features of human relationships. A respect for and an appreciation of human and cultural diversity can and should be promoted in every level of the primary school. Through SPHE children can become aware of some of the prejudices and attitudes that impinge on the dignity of others. They are given opportunities to develop an understanding of their own culture and traditions, and equally to acquire a growing appreciation of the positive contributions made by different groups in society. As children learn to understand and practice equality, justice and fairness in school situations they will be enabled to challenge prejudice and discrimination as they experience it in their own lives, both now and in the future.

These contributions are reflected in the aims of Social, Personal and Health Education, which include:

• to promote the personal development and well-being of the child

• to foster in the child a sense of care and respect for himself/herself and others and an appreciation of the dignity of every human being

• to develop in the child a sense of social responsibility, a commitment to active and participative citizenship and an appreciation of the democratic way of life

• to enable the child to respect human and cultural diversity and to appreciate and understand the interdependent nature of the world.

The understanding, knowledge, attitudes, values, skills and capacities of intercultural education are integrated across a range of strand units within the SPHE curriculum, including self-identity, my friends and other people, media education, developing citizenship and relating to others.

Religious Education

The curriculum notes that Irish society recognises the right of the individual to choose the particular form of religious expression that reflects the spiritual aspirations and experience he or she seeks. It acknowledges, too, the importance of tolerance towards the practice, culture and life-style of a range of religious convictions and expressions, and aspires to develop in children a tolerance and understanding towards the beliefs of others.

Education, generally, seeks to reflect and cater for a variety of religious convictions and acknowledges the right of parents to arrange for their children's education in a school whose religious ethos coincides with their own religious belief. It is the responsibility of the school to provide a religious education that is consonant with its ethos and at the same time to be flexible in making alternative arrangements for those who do not wish to avail of the particular religious education it offers. It is equally important that the beliefs and sensibilities of every child are respected. Indeed, the religious education class provides a significant opportunity to promote tolerance and understanding between faiths and of those with no expressed religious belief system.

Since the Department of Education and Science, in the context of the Education Act (1998), recognises the rights of different church authorities to design curricula in religious education at primary level and to supervise their teaching and implementation, audits of religious education curricula are not included with these guidelines.

4.5 Identifying intercultural education opportunities across the curriculum

As an aid to classroom planning, this section outlines some of these opportunities for intercultural education work as they arise across the curriculum areas. It identifies, for each class level and for each subject area and strand, opportunities for dealing with identity and belonging, similarity and difference, human rights and responsibilities, discrimination and equality and conflict and peace. This is not an exhaustive list of such opportunities; teachers will, in their planning, identify many more such opportunities. It is intended to be a starting point for such planning.

This curriculum audit is arranged by class level (infant, first and second classes, third and fourth classes, and fifth and sixth classes). In each case the strand and strand unit in which work can be undertaken is identified.

The audit makes reference to the Primary School Curriculum, as well as to exemplars contained in these Guidelines. Many of the opportunities for intercultural work identified here will be more easily understood through reference back to these sources. While the exemplars contained here are often written in a way that is appropriate for one class level, they do identify ideas and ways of working that teachers can apply to their own class level.
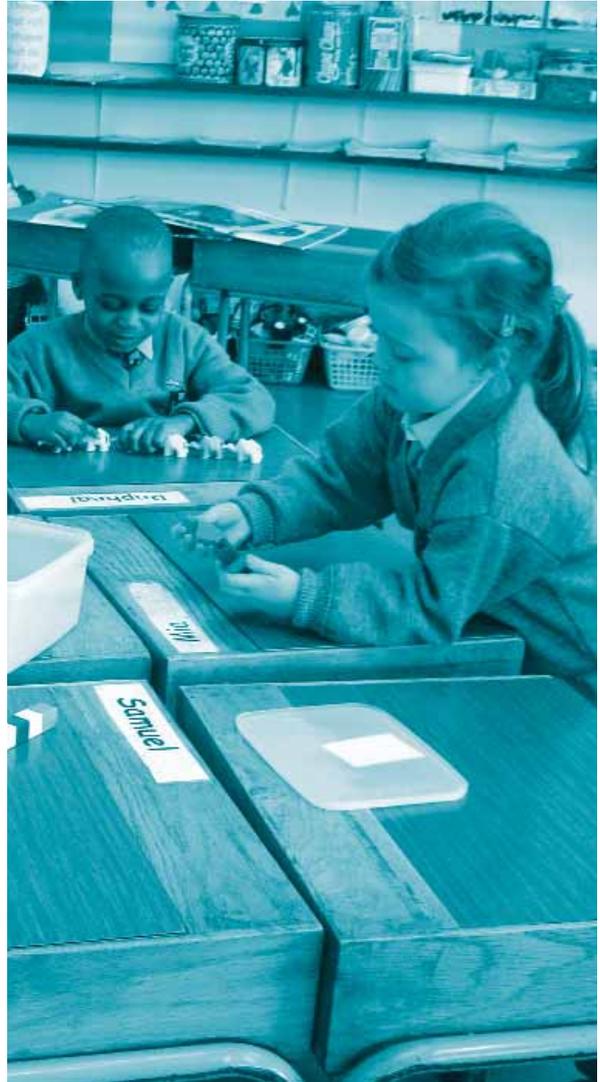
Intercultural Education: **Infant classes: Mathematics**

Identity and Belonging	Similarity and Difference	Human Rights and Responsibilities	Discrimination and Equality	Conflict and Conflict Resolution
	All strands Examples of text, illustrations, questions, etc. to reflect diversity of cultures in Ireland (Settled white community, Travellers, people from other European, Asian, African backgrounds). **Early mathematical activities** *Classifying, matching, comparing, ordering:* Identify that things differ in one criterion and may be the same in another. (Both girls and boys may have blonde hair, brown eyed people may live in houses or trailers etc.)	**Number** *Analysis of number:* Explore the idea of fair distribution of things among children.	**Measures** *Time:* Explore the concept of equal use of resources, for example the amount of time different children play with a ball, different children's use of water, sand or play areas.	

Intercultural Education: **Infant classes: Gaeilge**

Identity and Belonging	Similarity and Difference	Human Rights and Responsibilities	Discrimination and Equality	Conflict and Conflict Resolution
Labhairt *Ag cothú spéise:* An Ghaeilge a labhairt i gcomhthéacsanna cultúrtha *Ag úsáid teanga:* Nuacht shimplí phearsanta a thabhairt faoin am atá thart.	**Éisteacht** *Ag tusicint teanga:* Éisteacht leis an nGaeilge i gcomh-théacsanna cultúrtha (T1).	**Éisteacht** *Ag cothú spéise:* Rogha a dhéanamh ó am go ham faoin ábhar éisteachta (T1).	**Scríbhneoireachta** *Ag úsáid teanga:* Ag scríobh faoi phictiúir.	**Labhairt** *Ag úsáid teanga:* Caint faoi mhothúcháin agus faoi mhianta (T1).
Léitheoireacht *Ag úsáid teanga:* Teanga leitheoireacht a chleachtadh trí 'leabhair mhóra' a léamh in éineacht leis an múinteoir (í gcomhthéacsanna cultúrtha) (T1).	**Labhairt** *Ag úsáid teanga:* Usáid a bhaint as geáitsí agus tuin na cainte chun cabhrú le cumarsáid éifeachtach (T1).	**Léitheoireacht** *Ag úsáid teanga:* Léamh i gcomhpháirt le duine eile (T1) Léamh i gcomhthéacsanna cultúrtha (T1).	**Labhairt** *Ag cothú spéise:* Rólghlacadh a chleachtadh ag leibhéil shimplí i suíomh shamhlaíocha (T1).	**Scríbhneoireacht** *Ag úsáid teanga:* Pictiúr a tharraingt a léiríonn mothúcháin agus na céadfaí agus lipéid a chur orthu (T1). Ag scríobh do léitheoirí nó d'éisteoirí éagsúla (T1).

Intercultural Education: **Infant classes: Social, Personal and Health Education**

Identity and Belonging	Similarity and Difference	Human Rights and Responsibilities	Discrimination and Equality	Conflict and Conflict Resolution
Myself *Self-identity:* Develop an appreciation and talk about the features that make a person unique. Begin to understand individual abilities, talents and skills. Develop self-confidence and the capacity to communicate/express myself. (Primary School Curriculum SPHE p.16)	**Myself and others** *Myself and my family:* Identify the different roles and contribution of people within the family and appreciate that not all families are the same (Exemplar 13).	**Myself and the wider world** *Developing citizenship:* Engage in group activities and learn how to share, co-operate, listen and work together. Realise and understand the necessity of adhering to rules in the class.	**Myself and others** *My friends and other people:* Know how to treat people with respect and practise care and consideration. Recognise bullying and explore its effects.	**Myself** *Growing and changing:* Develop the ability to identify and name feelings and how to cope with them. Recognise that actions affect the feelings of others and be sensitive to their feelings. **Myself** *Safety and protection:* Recognise and explore situations where children feel safe.
Myself and the wider world *Developing citizenship:* All issues under this unit.	**Myself and the wider world** *Developing citizenship:* Recognise that each person is unique and makes a contribution. Explore and respect the diversity of children in the class and school.		**Myself and the wider world** *Developing citizenship:* Engage in group activities and learn how to share, co-operate, listen and work together (Exemplar 17). Explore equality issues that may arise with friends and others (for example, equality of access to toys, play area, etc.).	**Myself and others** *Relating to others:* Explore and practice how to handle conflict without being aggressive (Exemplar 11).

Intercultural Education: **Infant classes: English**

Identity and Belonging	Similarity and Difference	Human Rights and Responsibilities	Discrimination and Equality	Conflict and Conflict Resolution
Confidence and competence in using language *Oral language:* Affirm the normality of a diversity of pronunciations of words in English. Talk about past and present experiences in the child's life and plan, predict and speculate about future and imaginary experiences.	**Receptiveness to language** *Reading:* Develop concepts of language and print. Play with language to develop an awareness of sound, including sounds in different languages.	**Receptiveness to language** *Oral language:* Listen to a story concerning fairness and respond to it.		**Receptiveness to language** *Oral language:* Learn to adopt appropriate verbal and non-verbal behaviour to secure and maintain the attention of a partner (establishing eye contact, etc.).
	All strands Use stories and rhymes from a diversity of cultural contexts.	**Developing cognitive abilities through language** *Oral language:* Discuss fairness issues that directly affect the child's life in school or outside school.		**Confidence and competence in using language** *Oral Language:* Give and take turns speaking in a context in which tolerance for the views of others is fostered (Exemplar 16).
	Developing cognitive abilities through language *Reading:* Contribute to an understanding of stereotyping through the use of the story as being created by someone who chooses what to put in and leave out, when re-telling or acting out familiar stories.			**All strands** Use stories and rhymes that deal with themes of interpersonal conflict and its consequences.

Intercultural Education: **Infant classes: Drama**

Identity and Belonging	Similarity and Difference	Human Rights and Responsibilities	Discrimination and Equality	Conflict and Conflict Resolution
Drama to explore feelings, knowledge and ideas leading to understanding *Exploring and making drama, reflecting on drama and co-operating and communicating in making drama:* Develop a positive sense of self-identity through dramatic work. Engage in a democratic process of shared decision making. For example, what story will we act out today?	**Drama to explore feelings, knowledge and ideas leading to understanding** *Exploring and making drama, reflecting on drama and co-operating and communicating in making drama:* Develop an understanding of different perspectives (the wolf in *The Three Little Pigs*, the troll in the *Three Billy Goat's Gruff*, etc. (Exemplar 19). Choose objects from a diversity of cultures to build dramatic context. For example, toys from different countries, hair scarves from different cultures.	**Drama to explore feelings, knowledge and ideas leading to understanding** *Exploring and making drama, reflecting on drama and co-operating and communicating in making drama:* Explore the idea of fairness in practice, for example, everybody getting equal opportunities to use the dressing-up box.	**Drama to explore feelings, knowledge and ideas leading to understanding** *Exploring and making drama, reflecting on drama and co-operating and communicating in making drama:* Explore fairness of the treatment of different groups. For example, one class gets to do drama and another class is not allowed. Develop empathy for those who are discriminated against (the clown is hungry and is not allowed into the restaurant because of how he is dressed). Develop a sense of the individual's capacity to make a difference. For example, visiting a friend who is sick in bed and making them feel better.	**Drama to explore feelings, knowledge and ideas leading to understanding:** *Exploring and making drama, reflecting on drama and co-operating and communicating in making drama:* Base drama around conflict situations to develop an understanding of conflict process. For example, two children want to use the sand box or one group wants to play in the play house and another wants to use it as a fort. Reflect on the how people feel when they are involved in a conflict. Develop an understanding of and capacity to communicate and co-operate (Exemplar 12).

Intercultural Education: **Infant classes: Visual Arts**

Identity and Belonging	Similarity and Difference	Human Rights and Responsibilities	Discrimination and Equality	Conflict and Conflict Resolution
All Strands *All strand units:* Developing self-esteem though the use of all media to represent personal characteristics (e.g. skin colour, hair colour, etc.) (*Exemplar 3*). *Looking and responding:* Each child looks at and talk about her/his work. **Drawing** *Making Drawings:* The children make drawings based on vividly recalled feelings, real and imaginative experiences and stories. For example, home and play, dreams and longings, special occasions.	**All Strands** *Looking and responding:* Look at and talk about the work of other children and the work of artists from a variety of ethnic groups and countries. *All strand units:* Developing the capacity to look at how the illustrations support the perspective of the story (e.g. compare the illustrations of the wolf in the traditional *Three Little Pigs* with those in Jon Scieszka's *The True Story of the Three Little Pigs*). Look and respond to different cultural representations of similar themes. For example, pictures of shops, supermarkets and markets in different contexts. Discuss the choices of what is put in and what is left out (the framing) of an image, so that the image doesn't tell the whole truth, but tells someone's choice of story. For example, using a photo which can represent different stories if different parts of it are covered.	Select examples of artists' work, story illustrations or artefacts to develop an understanding of fairness, interpersonal conflict and feelings about other people. For example, illustrations from stories such as Rapunzel or Cinderella, in which people are treated unfairly, representations of conflict in Tom and Jerry or other similar cartoons.		

Intercultural Education: **Infant classes: Music**

Identity and Belonging	Similarity and Difference	Human Rights and Responsibilities	Discrimination and Equality	Conflict and Conflict Resolution
Listening and responding *Exploring sounds:* Listen to and identify sounds from the environment including the diversity of accents in Ireland, and the diversity of social contexts. **Listening and responding and performing** *Listening and responding to music and song singing:* Choose music that represents the diverse cultures and traditions of Ireland (Traveller rhymes from Charley Barley and all his friends, music from the children's home).	**Listening and responding** *Exploring sounds:* Explore making sounds with instruments from a diversity of contexts (shakers, bodhrán, tambourine). Compare similar instruments from different cultures (bodhrán, tambourine). *Listening and responding to music:* Listen to and describe a broad range of musical styles and traditions (reggae, pop, folk, Latin American, Anthems). Use songs in languages other than English or in translation. Use instruments from a range of cultural traditions.	Choose a range of songs or rhymes that originated in situations of discrimination, such as spirituals associated with the era of slavery in US or which deal with themes of fairness or discrimination. Talk about how these themes are reflected in the music, in the words, the mood, etc.		Choose a range of songs that deal with interpersonal conflict and peace, and which deal with the consequences of conflict. Explore how the theme is reflected in the music.

Intercultural Education: **Infant classes: Science**

Identity and Belonging	Similarity and Difference	Human Rights and Responsibilities	Discrimination and Equality	Conflict and Conflict Resolution
Living things *Myself:* The child recognises and values the parts that make up his/her physical self. The child recognises that all humans possess these parts, and that while they vary from person to person, they have the same function.	**Living things** *Human life:* Identify the variety and similarities in the characteristics of humans, identifying the commonalties across ethnic and cultural groups. Identify the normality of the range of different human solutions to human needs such as food or sleep (different diets, different sleep patterns, siesta, etc.) **Energy and forces** *Sound:* Identify cultural differences in instrumentation (drumming, woodwind, etc.) and their uses. **Materials** *Properties and characteristics of materials:* Investigate and talk about the variety of materials used by them and their family in buildings, clothes, and food.	**Living things** *Myself:* Identify as a fairness issue how human life processes give rise to needs that must be met (food, sleep, etc). **Environmental awareness and care** *Caring for my locality:* Explore issues of individual and community environmental responsibility as issues of fairness.	**Environmental awareness and care** *Caring for my locality:* Examine the range of natural and human features available in the locality. Is there equal access for everyone to these features? What would prevent access?	**Living things** *Plants and animals:* Examine the conflict that exists in the natural world–animals competing for food, plants competing for light. What natural solutions are there? Look at ways in which animals and plants live in harmony. Relate to ways in which humans come into conflict with each other and explore possible solutions. **Environmental awareness and care** *Caring for my locality:* Look at the issues of litter, pollution and vandalism. How do they cause conflict and how can these issues be dealt with? Who causes these problems? Talk about any possible prejudices that may come to light.

Intercultural Education: **Infant classes: Geography**

Identity and Belonging	Similarity and Difference	Human Rights and Responsibilities	Discrimination and Equality	Conflict and Conflict Resolution
Human environments *Living in the local community:* Explore his/her role in the family, school and local community. Look at the roles of others in those communities and examine how people are dependant on each other. **Natural environments** *Weather:* Look at ways in which weather influences the way we live. How does the weather vary in different parts of Ireland, near the sea, on high ground, etc? What would it be like to live there?	**Human environments** *People and places in other areas:* Acquire some awareness of the similarities and differences between characteristics of the child's locality and other places. Becoming aware of the diversity of peoples encountered in stories, pictures or television. *Living in the local community:* Respect and value diversity in the community through, for example, identifying different types of homes (cottages, flats, trailers, caravans, etc.) and identifying that all are equally 'normal'. **Natural environments** *Weather:* Explore the relationship between climatic factors and way of life. Explore how houses, clothes, etc. in different countries suit the climate in which people live.	**Human environments** *Living in the local community:* Identify fairness issues in local community and compare with other areas (access to play spaces or toys, needs for food and shelter, types of schooling, etc.) (Exemplar 15). **Environmental awareness and care** *Caring for my locality:* Explore issues of individual and community environmental responsibility as an issue of fairness. **All strands** *All strand units:* Through working in groups, learn the relationship between the responsibility to listen and the right to be heard (Exemplar 17).	**Human environments** *Living in the local community:* Identify fairness issues in local community and compare to other areas (access to play spaces or toys, examples needs for food and shelter, types of schooling, etc.) (Exemplar 15).	**All strands** *All strand units:* Through working in groups, learn how to listen and allow everyone the right to be heard (Exemplar 17).

Intercultural Education: **Infant classes: Physical Education**

Identity and Belonging	Similarity and Difference	Human Rights and Responsibilities	Discrimination and Equality	Conflict and Conflict Resolution
All Strands *All Strand Units:* Develop a positive sense of self through engagement in physical activities. Identify sporting role models from a range of ethnic groups.	**Dance** *Exploration, creation and performance of dance:* Choose dances that represent a variety of contexts (Old McDonald representing a farm, cothoza mfana representing people living in slave-like conditions) (Exemplar 4). Create dance that includes animals in a variety of contexts (cat on the sofa sitting down, monkey in forest, elephant in long grass, hippopotamus in water, etc.).	**Games** *Understanding and appreciating games:* Identify the concepts of fairness in the application of simple rules of a game. **All strands** *All strand units:* Children develop the capacity to cope with their emotions and an awareness of interdependence in team games, in outdoor activities, and in other group activities.	**All strands** *All Strand Units:* Identify appropriate non-discriminatory behaviour in group activities. Identify how it feels to be excluded, and value the willingness to include each other.	**Outdoor and adventure activities** *Outdoor challenges:* Undertake simple co-operative (trust) activities. **All strands** *All strand units:* Children develop the capacity to cope with their emotions and an awareness of interdependence in team games, in outdoor activities, and in other group activities.

Intercultural Education: **Infant classes: History**

Identity and Belonging	Similarity and Difference	Human Rights and Responsibilities	Discrimination and Equality	Conflict and Conflict Resolution
Myself and my family *All strand units:* Develop a sense of the self as unique through the recording of significant personal dates and events. Develop an understanding that diversity (religious, cultural, etc.) is a normal part of the history of the local community (Exemplar 13). **Story** *Stories:* Stories and myths can be chosen to represent the diversity of people who make up the Irish (Celts, Vikings, as well as more recent immigrants). Listen to a diversity of local people telling stories about their past.	**Story** *Stories:* Become aware of the lives of women, children and men from different, social, cultural, ethnic and religious backgrounds, including 'ordinary' as well as 'more famous' people.		**Myself and my family** *Using evidence:* Identify that pictures can be cropped in different ways so that they give different information. This will build into an understanding of 'framing', which will contribute to an understanding of stereotyping (Exemplar 14).	**Story** *Stories:* Stories and myths can be chosen to represent conflict situations and to explore the negative effects of violence.

Intercultural Education: **First and Second Classes: Gaeilge**

Identity and Belonging	Similarity and Difference	Human Rights and Responsibilities	Discrimination and Equality	Conflict and Conflict Resolution
Éisteacht *Ag tuiscint teanga:* Éisteacht le cainteoir(í), beo agus í bhfiseáin, agus an chaint a thuiscint le cabhair.	**Éisteacht** *Ag tusicint teanga:* Canúint an cheantair agus guthanna difriúla a aithint (T1).	**Éisteacht** *Ag cothú spéise:* Rogha a dhéanamh ó am go ham faoin ábhar éisteachta (T1).	**Léitheoireacht** *Ag cothú spéise:* Sracfhéachaint go rialta ar réimse leathan d'ábhar léitheoireachta (T1).	**Labhairt** *Ag úsáid teanga:* Rólghlacadh a chleachtadh i suíomh éagsúla (chun dearcaidh dhifriúla a phlé agus a fhorbairt).
Ag cothú spéise: Eisteacht gan bhrú le hábhar tarraingteach dánta (ón gceantar áitiúil Gaeltachta) (T1).	**Labhairt** *Ag úsáid teanga:* Úsáid a bhaint as leideanna éagsúla chun cabhrú le cumarsáid éifeachtach a dhéanamh.	**Léitheoireacht** *Ag úsáid teanga:* Léamh i gcomhpháirt le duine eile (T1). Cineálacha éagsúla téacs a léamh go tuisceanach (T1). Léamh i gcomhthéacsanna cultúrtha (T1).	**Labhairt** *Ag cothú spéise:* Suímh shamhlaíocha a chruthú agus a fhorbairt I sceitsí agus dramaí.	**Labhairt** *Ag úsáid teanga:* Caint faoi mhothúcháin agus faoi mhianta (T1).
Labhairt *Ag cothú spéise:* An Ghaeilge a labhairt i gcomhthéacsanna cultúrtha. *Ag úsáid teanga:* Nuacht shimplí phearsanta a thabhairt labhairt faoi/fúithi féin. **Léitheoireacht** *Ag úsáid teanga:* Teanga leitheoireacht a chleachtadh trí 'leabhair mhóra' a léamh in éineacht leis an múinteoir (i gcomhthéacsanna cultúrtha).	**Léitheoireacht** *Ag cothú spéise:* Sracfhéachaint ó am go ham ar réimse leathan d'abhar léitheoireachta.	**Scríbhneoireacht** *Ag cothú spéise:* Rogha a dhéanamh faoi ábhar na scríbhneoireachta (T1). *Ag úsáid teanga:* Comhoibriú le páistí eile (T1).	**Scríbhneoireachta** *Ag úsáid teanga:* Caint faoi phictiúir.	**Léitheoireacht** *Ag tuiscint teanga:* Freagairt do dhánta agus do phearsana agus d'eachtraí i scéalta. **Scríbhneoireacht** *Ag úsáid teanga:* Pictiúr a tharraingt a léiríonn mothúcháin agus lipéid a chur leo. Scríobh do léitheoirí nó d'éisteoirí éagsúla. Mothúcháin a léiriú trí mheán na scríbhneoireachta (T1).

Intercultural Education: **First and Second Classes: Mathematics**

Identity and Belonging	Similarity and Difference	Human Rights and Responsibilities	Discrimination and Equality	Conflict and Conflict Resolution
Number *Counting and numeration:* Count the number of children in the class, table, group, group doing a particular activity. All children develop an awareness of being a member of the group. **Shape and space** *2-D shapes:* Identify and compare 2-D shapes in own possessions and the possessions of others.	**Number** *Comparing and ordering:* Identify that things that differ on one criterion may be the same on another (girls and boys may be white or black, white people may have runners and shoes, etc.). **Shape and space** *3-D and 2-D shapes:* Identify and compare differences between 3-D and 2-D shapes. **Measures** *Weight, capacity, time, money:* Identify alternative forms of measurement which might be tried (imperial measures, decimal). *Length:* Measure and compare the heights of the children in class. Discuss similarity and difference in relation to findings. *Capacity:* Fill a variety of containers and investigate the holding capacity of each. Explore the stability offered by different shaped containers.Fill the same amount of water in two different containers and observe how this amount fills one and only half fills another.	**Number** *Comparing and ordering:* Apply to human rights situations (children's access to toys, education, etc.). **Measures** *Money:* Discuss money in relation to human rights and responsibilities.	**Number** *Fractions and decimals and percentages:* Apply to practical situations of equality and discrimination (boys' and girls' access to sports equipment during break time, access to toys). **Measures** *Money:* Discuss money in relation to discrimination and equality (e.g. buying sweets, having pocket money as opposed to having none). **Data** *Representing and interpreting data:* Apply to practical situations of equality and discrimination (Exemplar 15).	**Shape and Space** *Spatial awareness:* Children co-operate in mixed groups, helping each other to explore the vocabulary of spatial relations.

Intercultural Education: **First and Second Classes: Social, Personal and Health Education**

Identity and Belonging	Similarity and Difference	Human Rights and Responsibilities	Discrimination and Equality	Conflict and Conflict Resolution
Myself *Self-identity:* Develop an appreciation of and talk about personal strengths, abilities and characteristics. Accept her/his own body image including skin colour, hair type, etc. (Exemplar 3). Develop self-confidence and capacity to communicate/express him/herself (Exemplar 16).	**Myself** *Self-awareness:* Recognise and appreciate the similarities and differences between people. *Taking care of my body:* Talk about different kinds of food, for example pizza, spaghetti, chilli, curries, etc. Where do those foods originate?	**Myself** *Safety and protection:* Develop an understanding of the function of rules as providing a context for equal treatment and for the safety for all members of the community. **Myself and others** *Relating to others:* Be aware of one's responsibility to listen, hear and respond to what is being said by others.	**Myself and others** *My friends and other people:* Know how to treat people with respect. Practise care and consideration in dealing with others. Recognise bullying and know it is wrong.	**Myself** *Self-identity:* Explore different ways of coping with change. Acknowledge the opinions and preferences of others. *Growing and changing:* Acquire the ability to identify and name feelings. Recognise that actions affect the feelings of others. *Safety and protection:* Recognise and explore situations where children feel safe.
Myself and the wider world *Developing citizenship:* Explore all issues under this strand unit.	**Myself and others** *Myself and my family:* Identify the different roles and contributions of people within the family. Recognise that there is diversity in homes and families (Exemplar 13). **Myself and the wider world** *Developing citizenship:* Recognise what it means to belong to different groups. Be aware of and appreciate the diversity of cultures and people in the local community.	**Myself and the wider world** *Developing citizenship:* Engage in group activities and learn how to share, co-operate, listen and work together (Exemplar 17). Recognise that some people in the community may be in need and explore the kinds of help that one can give.	**Myself and the wider world** *Developing citizenship:* Explore equality issues such as ethnic and sexual equality that may arise with friends and others (e.g. are there plasters that match the skin colour of black and white children available in the area, are there foods available in the local community suitable for people from minority ethnic groups).	**Myself and others** *Relating to others:* Explore and practise how to handle conflict without being aggressive (Exemplar 12).

Intercultural Education: **First and Second Classes: English**

Identity and Belonging	Similarity and Difference	Human Rights and Responsibilities	Discrimination and Equality	Conflict and Conflict Resolution
Receptiveness to language *Oral language; developing receptiveness to oral language:* Discuss the place of English as one of the languages of Ireland. All children learn 'hello' and 'goodbye' in the first language of all children in the class.	**Receptiveness to language** *Oral language; developing receptiveness to oral language:* Listen to and experiment with sounds from different languages.	**Receptiveness to language** *Reading; developing strategies:* Co-operate in shared reading activities (child whose first language is English along with child whose first language is not, children who have different abilities in reading working together).	**All strands** *All strand units:* Children begin to understand what stereotyping is and to recognise it in obvious picture and text examples (e.g. man reading the paper, woman working in the kitchen).	**Receptiveness to language and competence and confidence in using language** *Oral Language:* Develop skills of peaceable communication—listening, speaking calmly and clearly. Develop awareness of non-verbal behaviours that can be interpreted as aggressive or confrontational.
Confidence and competence *Oral Language:* Affirm the normality of a diversity of pronunciations of words in English.	**Receptiveness to language** *Oral Language:* Investigate non-verbal greetings used in various cultures. Experiment with non-verbal behaviour in communicating with others.	**Developing cognitive abilities through language** *Oral language and writing:* Talk about a responsibility the child has in school or at home. Write the significant details of that responsibility.	**Emotional and imaginative development through language** *All strands:* Development of empathy through exploration of responses to discrimination and equality contexts in stories and imaginative play (how the child would feel if she/he were in such a situation).	**Developing cognitive abilities through language** *Oral Language:* Explore and express conflicts of opinion through improvisational drama (Exemplar 11).
All strands *All strand units:* Use stories, examples and questions to reflect diversity of cultures in Ireland.	**Developing cognitive abilities through language** *Oral Language:* Ask questions about other cultures and their language, country, dress, etc.	**All strands** Use texts, poems, questions, etc. that deal with fairness in fictional and factual scenarios.		**All strands** *All strand units:* Use texts, poems, questions, etc. to deal with interpersonal and wider conflict.

Intercultural Education: **First and Second Classes: Drama**

Identity and Belonging	Similarity and Difference	Human Rights and Responsibilities	Discrimination and Equality	Conflict and Conflict Resolution
Drama to explore feelings, knowledge and ideas leading to understanding *Exploring and making drama, reflecting on drama, and co-operating and communicating in making drama:* Look at similarities and differences between self and other people in the local environment (role play different roles in community, such as shopkeeper, post worker, carpenter, factory worker). Develop a positive sense of self-identity through dramatic work. Engage in a democratic process (children work with teacher to draw up a list of class rules).	**Drama to explore feelings, knowledge and ideas leading to understanding** *Exploring and making drama, reflecting on drama, and co-operating and communicating in making drama:* Develop an understanding of different perspectives by taking on roles and moving towards characterisation. Explore and challenge stereotypes (e.g. the friendly snake who is always assumed to be poisonous) (Exemplar 18). Choose objects from a diversity of cultures to build dramatic context (Halting site, African hair combs, Indian sari).	**Drama to explore feelings, knowledge and ideas leading to understanding** *Exploring and making drama, reflecting on drama, and co-operating and communicating in making drama:* Explore human rights contexts. For example, role playing the committee drawing up the Convention on the Rights of the Child (Exemplar 7). Explore the application of basic fairness principles through drama (e.g. drama about a princess being imprisoned in a castle). Identify and practice skills in peacefully challenging unfairness (disagreeing, questioning, presenting ideas).	**Drama to explore feelings, knowledge and ideas leading to understanding** *Exploring and making drama, reflecting on drama, and co-operating and communicating in making drama:* Develop empathy for those who are discriminated against and begin to develop an understanding of the position of those who engage in discrimination. (e.g. children are refused entry to the sweet shop until after the adults only to find that the adults have bought all the chocolate). Develop a sense of the individual's capacity to make a difference (e.g. a child who invites a new child to play in a group game).	**Drama to explore feelings, knowledge and ideas leading to understanding** *Exploring and making drama, reflecting on drama, and co-operating and communicating in making drama:* Base drama around conflict situations to develop an understanding of conflict process (Exemplar 12). Develop skills of compromising, agreeing to group decisions and negotiation (two children want the same toy). *Reflecting on drama:* Reflect on the processes of conflict, and on possible alternatives.

Intercultural Education: **First and Second Classes: Visual Arts**

Identity and Belonging	Similarity and Difference	Human Rights and Responsibilities	Discrimination and Equality	Conflict and Conflict Resolution
All strands	**Fabric and fibre and Printing**	**All strands**	**All strands**	**All strands**
All strand units:	*All strand units:*	Make collages and structures that involve all classmates or smaller groups. Develop an awareness of how everyone has particular responsibilities and how everyone has the right to contribute. Develop awareness that every child can play a valuable role, even if this is not his/her area of strength.	*Looking and Responding:*	Explore fair methods of resolving disputes that arise during group work.
Use all media to create images of himself/herself that show awareness of physical characteristics. Explore and represent the diversity of physical characteristics of others through all media. Talk about his/her work (Exemplar 3).	Get inspiration for work from costumes from other countries.		Look and respond to different cultural representations of similar themes. Exploring and deconstructing of stereotypical images ('National' or ethnic costumes, Africans typically depicted as poor, etc.) in textbooks, advertisements, etc.	Realise that everyone's opinion is valuable.

Develop imagination, and the capacity to visualise things from different perspectives. |
	Clay			
	All strand units:			
	Examine pictures of pottery from other cultures. Get ideas for own work from them and experiment using these ideas.			
		Develop awareness of the responsibility of responding to the work of others.		
	Construction			
	All strand units:			
	Examine different architectural styles and use ideas to make imaginative structures. Talk about the origin of the ideas used.			

Intercultural Education: **First and Second Classes: Music**

Identity and Belonging	Similarity and Difference	Human Rights and Responsibilities	Discrimination and Equality	Conflict and Conflict Resolution
Listening and responding *Exploring sounds:* Explore sounds relating to the cultures of all children in the class. *Listening and responding to music:* Choose music which represents the diverse contexts of Irish identity (Traditional, Folk, Rock, Pop, Fusion). Listen to music from the cultures of all children in the class.	**Listening and responding** *Listening and responding to music:* Explore the similarities and differences between various instrument sounds. Explore similarities and differences between traditional sounds from a variety of countries.	**All strands** Explore the issue of rights and responsibilities in relation to the volume of music–playing music at home–how does it affect others in the family if it is too loud?	**All strands** Choose a range of songs that deal with the theme of fairness or discrimination (for example, '*Colours of the Wind*' from the movie Pocahontas). Listen to the words and discuss the issues involved. Listen to songs that were used by workers long ago (for example, songs used by slave cotton pickers in America). Discuss how the rhythm of the songs helped them to endure the hard work involved.	**Listening and responding** *Listening and responding to music:* Listen to emotive music and explore the feelings each piece evokes.
Performing *Playing instruments:* Use a variety of instruments, representing a diversity of Irish cultures (Lambeg drums, Bodhrán, Flute, Tin Whistle,etc.). *Song Singing:* Perform a range of songs that represent the diversity of Irish musical cultures.	**Performing** *Song singing and playing instruments:* Listen to, respond to and perform a broad range of musical styles and traditions (reggae, pop, folk, Latin American, Anthems). Use songs in languages other than English or in translation (Exemplar 5). Experiment with instruments from a range of cultural traditions.			**Performing** *Song singing and playing instruments:* Experiment with sounds that might represent conflict and peace. Have guessing games to see what the person making the sound is trying to portray.

Intercultural Education: **First and Second Classes: Science**

Identity and Belonging	Similarity and Difference	Human Rights and Responsibilities	Discrimination and Equality	Conflict and Conflict Resolution
Living things *Myself:* Recognise and value the parts that make up his/her physical self. Recognise that all humans possess these parts, and that while they vary from person to person, they have the same function.	**Living things** *Human life:* Identify the variety and similarities in the characteristics of humans, identifying the commonalties across ethnic and cultural groups.	**Living things** *Human life:* Identify how the needs of humans are reflected in concepts of human rights (right to food, shelter, medical care, leisure time, etc.).	**Environmental awareness and care** *Caring for my locality:* Examine the range of natural and human features available in the locality. Is there equal access for everyone to these features? What would prevent access?	**Living things** *Plants and animals:* Examine the conflict that exists in the natural world—animals competing for food, plants competing for light. What natural solutions are there? Look at ways in which animals and plants live in harmony. Relate to ways in which humans come into conflict with each other and explore possible solutions.
	Energy and forces *Sound:* Identify cultural differences in instrumentation (drumming, woodwind, etc.) and its uses.	**Environmental awareness and care** *Caring for my locality:* Identify issues of individual and community environmental responsibility in the context of fairness.		**Environmental awareness and care** *Caring for my locality:* Look at the issues of litter, pollution and vandalism. How do they cause conflict and how can these issues be dealt with? Who causes these problems? Talk about any possible prejudices that may come to light.
	Materials *Properties and characteristics of materials:* Investigate and talk about the variety of materials used by families across ethnic and cultural groups in building, clothes, and food.			

Intercultural Education: **First and Second Classes: Geography**

Identity and Belonging	Similarity and Difference	Human Rights and Responsibilities	Discrimination and Equality	Conflict and Conflict Resolution
Human environments *Living in the local community:* Explore children's roles in the family, school and local community. Look at the roles of others in those communities and examine how people are dependant on each other. *People and places in other areas:* Develop a sense of belonging to local, national and European communities. **Natural environments** *Weather:* Look at ways in which weather influences the way we live. How does the weather vary in different parts of Ireland—near the sea, on high ground, etc? What would it be like to live there?	**Human environments** *Living in the local community:* Respect and value diversity in the community. Explore the main features of the built environment. Identify different types of homes (cottages, flats, trailers, caravans, etc.) (Exemplar 13). *People and places in other areas:* The study of people in other European lands, identifying their contribution to the Irish culture and way of life, and our links to them, becoming aware of the diversity of peoples in Ireland and Europe (Exemplar 2). **Natural environments** *Weather:* Explore the relationship between climatic factors and way of life. Explore how houses, clothes, etc. in different countries suit the climate in which people live.	**Human environments** *People and places in other areas:* Explore the application of the concept of fairness when dealing with human environments at home and in other lands (examples might include, homelessness, education, right to work, right to leisure and play, right to take part in decisions that effect us, etc.) **All strands** *Skills in using, maps, globes and pictures:* Compare stereotypical images ('National' or ethnic costumes, Africans typically depicted as poor, etc.) to other, more accurate images.	**Human environments** *All strand units:* Identify Discrimination and Equality themes when dealing with human environments at home and in other lands. Examples might include types of housing, access to amenities, access to food/shelter/water/heat.	**Human environments** *All strand units:* Identify Conflict and Conflict Resolution themes when dealing with the local human environment. Examples might include the causes and consequences of local conflicts such as conflict between neighbours. **Natural environments** *All Strand Units:* Identify Conflict and Conflict Resolution themes when dealing with the local natural environment. Examples might include the causes and consequences of local conflicts about land, litter, amenities, etc.

Intercultural Education: **First and Second Classes: Physical Education**

Identity and Belonging	Similarity and Difference	Human Rights and Responsibilities	Discrimination and Equality	Conflict and Conflict Resolution
All strands *All strand units:* Develop a positive sense of self through engagement in physical activities. Identify sporting role models from a range of ethnic groups.	**Dance** *All strand units:* Learn a range of different dance forms representing a diversity of cultures. (See Physical Education Teacher Guidelines pp.62-65). Identify the ways in which dance forms borrow from each other (e.g. the mixing of Traditional Irish and other styles in Riverdance).	**All strands** *All strand units:* Explore the right of everyone to participate in physical activities to the best of their ability. Explore the issue of everyone's responsibility to make sure that nobody feels excluded during physical activity. Explore the issue of his/her responsibility to himself/herself and to others to engage in safe practice at all times.	**Athletics, Gymnastics and Games** *All Games:* Introduce the children to the concepts of fairness in the application of the rules of the game and in officiating on games. Identify appropriate non-discriminatory behaviour in interaction.	**All strands** *All strand units:* Develop skills of co-operation, the capacity to cope with emotions, and an awareness of interdependence in team games, in outdoor activities and in other group activities.
Games *All strand units:* Validating the culture of children from a range of ethnic groups through the appropriate selection of a range of games (e.g., cricket, rugby, Gaelic games, soccer, etc.).	**Games** The children play games drawn from a range of cultural contexts. Identify the ways in which games from different cultures learn and borrow from each other (e.g., red and yellow cards in GAA and Rugby borrowed from soccer, 'sin-bin' in Rugby borrowed from US sports).			

Intercultural Education: **First and Second Classes: History**

Identity and Belonging	Similarity and Difference	Human Rights and Responsibilities	Discrimination and Equality	Conflict and Conflict Resolution
Myself and my family *All strands:* Understand that his/her personal timeline or storyline is unique and develop an understanding that everyone's storyline is different, but equally valid. Develop an understanding that diversity (religious, cultural, etc.) is a normal part of the history of the local community (Exemplar 13).	**All strands** Introduce children to the lives of women, men and children from a range of social, cultural, ethnic and religious backgrounds in Ireland and other countries.	**Story** *All strand units:* Tell stories of people from diverse backgrounds that have made a contribution to justice, equality and human rights, and to human rights struggles (Exemplars 7 and 8). Children begin to hear a little about human rights violations in the past and the context in which they were carried out. What motivated those who carried them out? What, if anything, has changed since then?	**Myself and my family** *All strands:* Identify the application of ideas of fairness to the lives of older members of the child's family (e.g. discrimination against older people). Explore the ways in which stories told by family or local people can be a bit exaggerated. How does this happen? Begin to relate this concept to bias in historical accounts.	**Change and continuity** *Continuity and change in the local environment:* Find out about any local conflicts in the past. What were they about? How were they resolved? Are there any lasting effects?
	Story Explore and discuss common themes and features to be found in the myths and legends of Ireland and those of different countries.			
Story Stories and Myths can be chosen to represent the diversity of people who make up the Irish (Celts, Vikings, as well as more recent immigrants).	Tell stories of people from diverse backgrounds that have made a contribution to local, national and international life, through technological, scientific, cultural and artistic activities.		**Story** *All strand units:* Tell stories of people from diverse backgrounds who have made a contribution to justice, equality and human rights struggles.	**Story** Ask old people—or family members or neighbours—about the role and contribution of Traveller people to Irish society and the economy in the past. Begin to think about the conflicting rights of nomadic and settled populations in Ireland and other countries.

Intercultural Education: **Third and Fourth Classes: Gaeilge**

Identity and Belonging	Similarity and Difference	Human Rights and Responsibilities	Discrimination and Equality	Conflict and Conflict Resolution
Éisteacht *Ag cothú spéise:* Éisteacht leis an nGaeilge i gcomhthéacsanna cultúrtha Eisteacht gan bhrú le hábhar tarraingteach dánta (ón gceantar áitiúil Gaeltachta) (T1).	**Éisteacht** *Ag tuisicint teanga:* Canuintí ceantar éagsúil a aithint (T1).	**Éisteacht** *Ag cothú spéise:* Rogha a dhéanamh ó am go ham faoin ábhar éisteachta.	**Labhairt** *Ag úsáid teanga:* Comparáid a dhéanamh idir rudaí. *Ag cothú spéise:* Plé ag leibhéal simplí faoi ghnéithe d'fheasacht teanga (m.sh., staid na Gaeilge sa Ghaeltacht (T1).)	**Labhairt** *Ag úsáid teanga:* Rólghlacadh i suíomh dhifriúla (chun dearcaidh dhifriúla a phlé agus a fhorbairt). Caint faoi mhothúchain agus faoi mhianta (T1).
Labhairt *Ag cothú spéise:* An Ghaeilge a labhairt i gcomhthéacsanna cultúrtha (T1). *Ag úsáid teanga:* Labhairt faoi/fúithi féin agus faoina g(h)náthshaol laethúil.	**Labhairt** *Ag úsáid teanga:* Úsáid a bhaint as leideanna éagsúla chun cabhrú le cumarsáid éifeachtach. *Ag cothú spéise:* Gnéithe d'fheasacht teanga a phlé.	**Léitheoireacht** *Ag úsáid teanga:* Léamh i gcomhpháirt le daoine eile. Taithí a fháil ar chineálacha éagsúla téacs. Léamh i gcomhthéacs-anna cultúrtha.	**Léitheoireacht** *Ag cothú spéise:* Sracfhéachaint go minic ar réimse leathan d'ábhar léitheoireachta. *Ag tuiscint teanga:* Fuaimeanna nach bhfuil sa Bhéarla a thabhairt faoi deara.	**Léitheoireacht** *Ag tuiscint teanga:* Freagairt do phearsana agus d'eachtraí i scéal nó dán.
Léitheoireacht *Ag úsáid teanga:* Teanga a léamh i gcomhthéacsanna cultúrtha. **Scríbhneoireacht** *Ag úsáid teanga:* Scríobh faoi/fúithi féin nó faoina g(h)náthshaol laethúil Scríobh i gcomhthéacs-anna cultúrtha.		**Scríbhneoireacht** *Ag cothú spéise:* Rogha a dhéanamh faoi ábhar na gceachtanna scríbhneoireachta. Comhoibriú le páistí eile (T1).		**Scríbhneoireacht** *Ag úsáid teanga:* Scríobh do léitheoirí nó d'éisteoirí éagsúla. Mothúchain a léiriú trí mheán na scríbhneoireachta (T1).

Intercultural Education: **Third and Fourth Classes: Mathematics**

Identity and Belonging	Similarity and Difference	Human Rights and Responsibilities	Discrimination and Equality	Conflict and Conflict Resolution
	All strands Examples, text, questions, etc. to reflect a diversity of cultures. **Number** *Place Value:* Identify ancient origins and development of the abacus in Babylon, China, Greece and Rome and its contemporary use. Identify the history of 'zero', which was probably brought to Europe from India but also existed in Maya and Chinese cultures, before its adoption in Europe. (See Primary School Curriculum, Maths p.66.) Compare different number systems in terms of the use of place value and left-right, top-bottom orientation. (This idea is developed in Claudia Zaslavsky (1996), *The Multicultural Maths Classroom*). **Shape and Space** *2D Shapes:* Identify diversity in tessellating patterns such as in Indian rangoli patterns or Islamic art and architecture. (Exemplar 6 and Primary School Curriculum, Maths p.72.) *2D Shapes:* Identify the use of diverse 2D signs in different cultures.	**Data** *Representing and interpreting data:* Apply to human rights situations in the child's environment.	**Number** *Fractions, decimals and percentages:* Apply to practical situations of discrimination. For example, girls use of the yard space as compared to boys, number of disabled parking spaces compared to others (Exemplar 15). **Data** *Representing and Interpreting Data:* Apply to practical situations of discrimination (Exemplar 15). **Data** *Chance:* Apply to practical situations of discrimination. For example, the likelihood of a young child being allowed stay up as late as an older child, the likelihood of a child's opinion being listened to as readily as an adults.	

Intercultural Education: **Third and Fourth Classes:** Social, Personal and Health Education

Identity and Belonging	Similarity and Difference	Human Rights and Responsibilities	Discrimination and Equality	Conflict and Conflict Resolution
Myself *Self-identity:* Help the child to recognise each person as unique and an expression of his/her unique combination of attributes (Exemplar 13 and Exemplar 18). Develop self-confidence and capacity to communicate/express him/ herself. **Myself and others** *Relating to others:* Develop the ability to work in groups (Exemplar 17). **Myself and the wider world** *Developing citizenship:* All issues under this unit (Exemplar 10).	**Myself** *Self-identity:* Recognise each person as unique and as an expression of his or her unique combination of attributes (Exemplar 3). Develop self-confidence and capacities to communicate/express myself. **Myself and the wider world** *Developing citizenship:* Address all issues under this unit of advertising and its purpose. Explore bias or purpose in messages presented (Exemplar 1).	**Myself and others** *My friends and other people:* Be just and fair when dealing with others. **Myself and the wider world:** *Developing citizenship:* Explore the concept of rights and responsibilities not infringing upon others' rights. Begin to explore the concept of democracy (Exemplar 7).	**Myself and others** *My friends and other people:* Recognise, discuss and understand bullying and its effects. Explore and discuss how to deal with being bullied, and being a bully. Explore the role of assumption, fact, rumour, bias and opinion when dealing with other people (Primary School Curriculum, SPHE p.47 and Exemplar 14 of these guidelines). *Relating to others:* Explore and discuss unfair discrimination (Exemplar 10). *Media Education:* Explore the role of first impressions (Exemplar 9). Explore and discuss perspectives and bias (Exemplar 18).	**Myself** *Growing and Changing:* Talk about and reflect on a variety of feelings and how to cope with feelings appropriately. **Myself and others** *Relating to others:* Identify how conflict can arise. Identify different strategies. Explore and practice appropriate strategies (Exemplar 12). *Developing citizenship:* Develop skills in creating change (Exemplar 15).

Intercultural Education: **Third and Fourth Classes: English**

Identity and Belonging	Similarity and Difference	Human Rights and Responsibilities	Discrimination and Equality	Conflict and Conflict Resolution
Confidence and competence in using language *Oral Language:* Affirm the normality of a diversity of pronunciations of words in English. *Developing competence in using oral language:* Explore the skills of group work (Exemplar 17).	**Developing cognitive abilities through language** *Reading and Writing:* Develop an understanding of different perspectives in print and text (Exemplar 18). Explore and challenge stereotypes in print.	**All Strands** *Reading and writing:* Use texts, poems, questions, etc. to deal with human rights, and the application of rights to fictional and factual scenarios. *Oral Language and writing:* Learn to apply the language of human rights and responsibilities to a range of common situations.	**Developing cognitive abilities through language:** *Reading, Developing interests, attitudes, information retrieval skills and the ability to think:* Use texts, poems, questions, etc. to deal with discrimination and equality in fictional and factual scenarios (Exemplar 19).	**Oral language** *Developing cognitive abilities through oral language:* Use texts, poems, questions, etc. to deal with interpersonal and wider conflict. Develop an understanding of the processes of conflict resolution (Exemplar 12).
All Strands *All strand units:* Use stories, examples and questions to accurately reflect the diversity of cultures in Ireland.	**All Strands** Use stories, examples and questions to reflect the diversity of cultures in Ireland in a positive and accurate way. Use stories, poems and material from other cultures, or translated from other languages (Exemplar 5 and 8). Develop an understanding of different perspectives in print and text (Exemplar 19). Explore and challenge stereotypes (Exemplar 2).		**Oral language** *Developing cognitive abilities through oral language:* Explore perspectives and bias through stories (Exemplar 19).	**Developing cognitive abilities through language** *Writing–clarifying thought through writing:* Develop skills in creating change (Exemplar 15).

Intercultural Education: **Third and Fourth Classes: Drama**

Identity and Belonging	Similarity and Difference	Human Rights and Responsibilities	Discrimination and Equality	Conflict and Conflict Resolution
Drama to explore feelings, knowledge and ideas leading to understanding *All strand units:* Deal with diverse contexts to explore the positions and experiences of the full range of people who live in Ireland (parents and children from a range of religious groups making arrangements with school and work to go to religious worship on different days). Develop a positive sense of self-identity through dramatic work. Role-play different aspects of the democratic process, for example, having a debate in the Dáil.	**Drama to explore feelings, knowledge and ideas leading to understanding** *All strand units:* Develop an understanding of the different perspectives of different characters. For example, a Tidy Towns committee wants shopkeepers to stop selling chewing-gum, but the shopkeepers make money from gum. Explore and challenge stereotypes, for example, children assumed to have less of value to say than adults. Choose objects from a diversity of cultures to build dramatic context. For example, African hair combs, chopsticks, rice bowls, etc.	**Drama to explore feelings, knowledge and ideas leading to understanding** *All strand units:* Explore the basic conception of rights in practice. For example, the right to sufficient leisure time, the right to choose sorts of work that one wants to do, the right to a safe environment. Explore the application of human rights principles to a range of situations (Exemplar 7).	**Drama to explore feelings, knowledge and ideas leading to understanding** *All strand units:* Explore how fairly different groups are treated. For example, some children are watched carefully by security guards in the supermarket. Develop empathy for those who are discriminated against and an understanding of the position of those who engage in discrimination. For example, role-play the different roles involved in a bullying incident—the bully, his/her victim, the teacher who didn't know it was going on, the parent who finds out. Develop a sense of the individual's capacity to make a difference. For example, a pop singer who organises charity concert.	**Drama to explore feelings, knowledge and ideas leading to understanding** *All strand units:* Base drama around conflict situations to develop an understanding of conflict process. For example, two different classes want to use the football pitch, one for soccer the other for Gaelic football. Reflect on the processes of conflict, and different ways of engaging in conflict and in peacemaking. Develop capacity to communicate and co-operate (Exemplar 17).

Intercultural Education: **Third and Fourth Classes: Visual Arts**

Identity and Belonging	Similarity and Difference	Human Rights and Responsibilities	Discrimination and Equality	Conflict and Conflict Resolution
All strands *All strand units:* Choose visual images, concrete artefacts and styles that represent the historic diversity of Irish identity (Norse, Celtic, British, Traveller, other European and wider world influences).	**Fabric and fibre and Printing** *All strand units:* Utilise diverse styles such as Islamic tessellating patterns in printing and in fabric work (Exemplar 6). **Clay and construction** *All strand units:* Utilise different architectural styles in clay and construction work.	**All strands** *All strand units:* Select examples of artists, images or artefacts to develop an understanding of human rights. For example, the development of a poster to articulate a particular human rights message; such as Picasso's dove images. Make collages and structures that involve all classmates or smaller groups. Develop an awareness of how everyone has particular roles and responsibilities in the work and how everyone has the right to contribute.	**All strands** *Looking and responding:* Question why 'famous' artists tend to be white men. Explore and deconstruct stereotypical images ('National' or ethnic costumes, Africans typically depicted as poor, etc.) in textbooks, advertisements, etc.	**All strands** *All strand units:* Explore fair methods of resolving disputes that arise during group work. Realise that everyone's opinion is valuable. Develop imagination and the capacity to visualise things from different perspectives.
All strands *All strand units:* Develop self-esteem through the child representing themselves in a variety of media.	**All Strands** *Looking and responding:* Develop imagination and the capacity to visualise things from different perspectives. Identify that there are artists and styles other than those thought of as famous in the West. Look and respond to different cultural representations of similar themes. Compare stereotypical images ('National' or ethnic costumes, Africans typically depicted as poor, etc.) to other, more accurate images.	Develop awareness of responsibility of treating others as I would like to be treated.	**All strands** *All strand units:* Explore the decline in artistic styles associated with some ethnic groups that suffer discrimination. For example, Traveller decoration of barrel wagons, waving styles of South American Native peoples.	

Intercultural Education: **Third and Fourth Classes: Music**

Identity and Belonging	Similarity and Difference	Human Rights and Responsibilities	Discrimination and Equality	Conflict and Conflict Resolution
Listening and responding *Listening and responding to Music:* Choose music that represents the diverse contexts of Irish identity (Traditional, Folk, Rock, Pop, Fusion). Choose artists that represent cultures that learn and borrow from each other (Exemplar 4). **Performing** *Playing Instruments:* Use a variety of instruments, representing a diversity of Irish cultures (Lambeg drums, Bodhrán pipes, tin whistle, flute, guitar). *Song Singing:* Perform a range of songs that represent the diversity of Irish musical cultures.	**Listening and responding and performing** *Song singing and playing instruments:* Listen to, respond to, and perform a broad range of musical styles and traditions (Reggae, Pop, Folk, Latin American, Anthems) (Exemplars 5 and 8). Identify the debt styles owe to each other (Exemplar 4). Use songs in languages other than English or in translation (Exemplar 5). Utilise instruments from a range of cultural traditions.	**Listening and responding and Performing** *Song singing and playing instruments:* Choose a range of songs that deals with human rights themes, such as protest songs and songs or anthems of human rights campaigns (Exemplar 8). Explore how these themes are reflected in the music.		**Listening and Responding** *Listening and responding to Music:* Choose a range of songs that deal with interpersonal or international conflict and which deal with the consequences of conflict (*Don't Give Up* by Peter Gabriel and Kate Bush, *Green Fields of France, The Band Played Waltzing Matilda* by Eric Bogle). Explore how the theme is reflected in the music.

Intercultural Education: **Third and Fourth Classes: Science**

Identity and Belonging	Similarity and Difference	Human Rights and Responsibilities	Discrimination and Equality	Conflict and Conflict Resolution
All strands *All strand units:* Recognise and identify the positive contributions of Irish people from diverse backgrounds to scientific discoveries and development.	**Living things** *Human life:* Identify the variety and similarities in the characteristics of humans, identifying the commonalties across ethnic and cultural groups. Identify the range of different types of balanced and nutritious diets used by humans across different cultures, and within our own culture. *Sound:* Identify cultural differences in instrumentation (drumming, strings, etc.) and their uses. **All strands** *All strand units: Science and the environment:* Recognise the work of scientists from a variety of cultural and ethnic groups in the past and present, and the scientific discoveries of diverse cultures.	**Living things** *Human life:* Identify how the needs of humans are reflected in concepts of human rights. **Environmental awareness and care** *Caring for the environment:* Identify issues of environmental responsibility and their links to rights.		**Environmental awareness and care** *Science and the environment:* In identifying the positive and negative impacts of science on society, highlight the contribution science has made to human progress and the quality of life–medicine, technology, etc. Discuss the role of science in making possible acts of immense violence. Identify and discuss the moral context of the use of scientific discoveries.

Intercultural Education: **Third and Fourth Classes: Geography**

Identity and Belonging	Similarity and Difference	Human Rights and Responsibilities	Discrimination and Equality	Conflict and Conflict Resolution
Human environments *People in other lands:* Explore people in other European and non-European lands, developing a sense of belonging to local, national, European and international communities (Exemplar 2). **Natural environments** *Physical features of Europe and the World:* Develop a sense of belonging to local and national communities.	**Human environments** *People living and working in the local area:* Respect and value diversity in the community, exploring the main features of the built environment, such as identifying the normality of having different types of homes (cottages, flats, trailers, caravans, etc.) (Exemplars 13 and 14).	**Human environments** *All strand units:* Identify Human Rights themes when dealing with human environments at home and in other lands. Examples might include, homelessness, education, the right to work, the right to take part in democratic institutions, etc.) (Exemplar 15). **All strands** *All strand units:* Developing the capacity to work with other people in groups and to recognise the relationship between the responsibility to listen and the right to be heard.	**Human environments** *All strand units:* Identify Discrimination and Equality themes when dealing with human environments at home and in other lands. Examples might include, differences in gender and ethnic patterns of representation in parliaments and other positions of power, in work, or in access to education in different countries (Exemplar 8). *Skills in using maps, globes and pictures:* Identify the choice of what is put in and what is left out (the framing) of an image or a map i.e., that the image or map doesn't tell the whole truth, but tells someone's choice of story. Compare stereotypical images ('National' or ethnic costumes, Africans typically depicted as poor, etc.) with other, more accurate images.	**Human environments** *All strand units:* Identify Conflict and Peace themes when dealing with human environments at home and in other lands (examples might include the causes and consequences of national and international conflicts, the factors which sustain conflicts and models of achieving or sustaining peace). **Environmental awareness and care** *Caring for my locality:* Look at the issues of litter, pollution and vandalism. How do they cause conflict and how can these issues be dealt with? Who causes these problems? Talk about any possible prejudices that may come to light.

Intercultural Education: **Third and Fourth Classes: Physical Education**

Identity and Belonging	Similarity and Difference	Human Rights and Responsibilities	Discrimination and Equality	Conflict and Conflict Resolution
All strands *All strand units:* Develop a positive sense of self through engagement in physical activities. Identify sporting role models from a range of ethnic groups. **Games** *All strand units:* Children should be enabled to validate the culture of children from a range of groups through the appropriate selection of a range of games (e.g., hockey, rugby, Gaelic games, basketball, rounders, etc.).	**Dance** *All strand units:* Learn a range of different dance forms representing a diversity of cultures. (See Physical Education Teacher Guidelines, p.62-65.) **Games** Encourage children to participate in games drawn from a range of cultural contexts.	**Athletics, Gymnastics and Games** *All games:* Identify the concepts of fairness in the application of rules of the game. Identify appropriate non-discriminatory behaviour in interaction. Explore the issue of everyone's responsibility to make sure that nobody feels excluded during physical activity and the relationship of this to their own right to be included. Explore the issue of his/her responsibility to himself/herself and to others to engage in safe practice at all times and the relationship of this with their right to a safe space and their right to appropriate leisure and play time.		**All strands** *All strand units:* Develop skills of co-operation, the capacity to cope with their emotions, and an awareness of interdependence in team games, in outdoor activities and in other group activities.

Intercultural Education: **Third and Fourth Classes: History**

Identity and Belonging	Similarity and Difference	Human Rights and Responsibilities	Discrimination and Equality	Conflict and Conflict Resolution
Early People and ancient societies and Life, society, work and culture in the past Discuss the contributions of a range of diverse people to Ireland, including the Celts, Vikings, Normans, English and Scottish. Discuss how Ireland was at various times in the past, a multicultural society. *Myself and my family:* Encourage the children to identify diversity in the local environment (Exemplar 13).	**All strand units** *All strands:* Introduce children to the lives of women, men and children from a range of social, cultural, ethnic and religious backgrounds, in Ireland and the wider world. **Story** *Story, myths and legends:* Identify the diversity of influences on stories, myths and legends in Ireland. Explore and discuss common themes and features which are to be found in the myths and legends of different people (Exemplar 1). **Early people and ancient societies and life, society, work and culture in the past** Identify the contributions of a range of diverse people to Ireland, including the Celts, Vikings, Normans, English and Scottish. Identify the extent to which Ireland was, at various times in the past, a multicultural society.	**Early people and ancient societies** Identify how the concepts of fairness and basic rights may be relevant in relation to the treatment of people in colonised countries (Exemplar 7).	**Working as a historian** *Using evidence and empathy:* Develop historical empathy, the capacity to understand and relate to the motivations of a range of different actors at various times in the past. Develop an understanding of the ways in which the accounts and events presented as History are the result of a process of selection, and the factors that influence the selection (Exemplar 1). **Story** *All strand units:* Tell stories of people from diverse backgrounds who have made a contribution to justice, equality and human rights struggles.	**Early people and ancient societies and life, society, work and culture in the past** Identify the causes, and consequences of conflicts in the past, and mechanisms for promoting and protecting peace.

Intercultural Education: **Fifth and Sixth Classes: Gaeilge**

Identity and Belonging	Similarity and Difference	Human Rights and Responsibilities	Discrimination and Equality	Conflict and Conflict Resolution
Éisteacht *Ag cothú spéise:* Eisteacht leis an nGaeilge i gcomhthéacsanna cultúrtha. *Ag cothú spéise:* Éisteacht gan bhrú le habhar tarraingteach Dánta (ón gceantar áitiúil Gaeltachta) (T1).	**Éisteacht** *Ag tuiscint teanga:* Na canúintí éagsúla a aithint (T1).	**Éisteacht** *Ag cothú spéise:* Rogha a dhéanamh ó am go ham faoin ábhar éisteachta.	**Labhairt** *Ag cothú spéise:* Plé ag leibhéal simplí faoi ghnéithe d'fheasacht teanga, (m.sh., staid na Gaeilge sa Ghaeltacht).	**Labhairt** *Ag úsáid teanga:* Rólghlacadh i suíomh dhifriúla (chun dearcaidh dhifriúla a phlé agus a fhorbairt). *Ag úsáid teanga:* Caint faoi mhothúchain agus faoi mhianta (T1).
Labhairt *Ag cothú spéise:* An Ghaeilge a labhairt i gcomhthéacsanna cultúrtha. *Ag úsáid teanga:* Labhairt faoi/fúithi féin agus faoina g(h)náthshaol laethúil.	**Labhairt** *Ag úsáid teanga:* Úsáid a bhaint as leideanna éagsúla chun cabhrú le cumarsáid éifeachtach. *Ag cothú spéise:* Aire a thabhairt ar ghnéithe den teanga chun feasacht teanga a fhorbairt.			
Léitheoireacht *Ag usáid teanga:* Léamh i gcomhthéacsanna cultúrtha. Scríobh faoi/fúithi féin nó faoina g(h)náthshaol laethúil.		**Léitheoireacht** *Ag úsáid teanga:* Léamh i gcomhpháirt le daoine eile.	**Léitheoireacht** *Ag cothú spéise:* Sracfhéachaint ó am go ham ar réimse leathan d'ábhar léitheoireachta. *Ag tuiscint teanga:* Fuaimeanna nach bhfuil sa Bhéarla a thabhairt faoi deara.	**Léitheoireacht** *Ag tuiscint teanga:* Freagairt do phearsana agus d'eachtraí i scéal nó dán.
Scríbhneoireacht *Ag úsáid teanga:* Scríobh i gcomhthéacsanna cultúrtha.	**Scríbhneoireacht** *Ag cothú fonn:* Tuiscint nach ionann gnasanna na cainte agus na scríbhneoireachta (T1).	**Scríbhneoireacht** *Ag úsáid teanga:* Comhoibriú le páistí eile (T1).		**Scríbhneoireacht** *Ag úsáid teanga:* Scríobh do léitheoirí nó d'éisteoirí éagsúla. Mothúcháin a léiriú trí mheán na scríbhneoireachta (T1).

Intercultural Education: **Fifth and Sixth Classes: Mathematics**

Identity and Belonging	Similarity and Difference	Human Rights and Responsibilities	Discrimination and Equality	Conflict and Conflict Resolution
	Number *Place Value:* Identify our debt to different cultures in developing our number system (concept of 'zero' was developed in Babylon counting, while their base 60 for counting is the root of our counting of time). **Shape and Space** *2D Shapes:* Identify history of Tangram shapes (China) and Origami shapes (Japan). *3D Shapes:* Identify various 3D shapes in the local environment (houses, roofs, etc.) and compare them to those in other cultures (flat roofs, peaked roofs, steep sloped roofs in places that experience a lot of snow etc.). **Measures** *Weight, capacity, time, money:* Explore the use of alternative forms of measurement, (imperial measures, decimal time etc.). Identify the origins of different forms of measurement. Compare currencies and convert to other currencies.	**Data** *Representing and interpreting data:* Apply this to human rights situations (access to education, health care, etc.).	**Number** *Fractions and decimals and percentages:* Apply to practical situations of equality and discrimination. For example, women's average pay as a fraction of men's, amount of class time taken up by boys as opposed to girls in mixed schools. **Data** *Representing and interpreting data:* Apply this to practical situations of equality and discrimination (Exemplar 15). *Chance:* Apply this to practical situations of equality and discrimination. For example, the likelihood of a Traveller living to 70 as opposed to a settled person.	**Shape and space** *2D Shapes:* Explore Origami using the book Sadako and the Thousand Cranes, which tells the story of a victim of the Hiroshima bombing, whose friends believed she would survive if they folded a thousand Origami paper cranes.

Intercultural Education: **Fifth and Sixth Classes: Social, Personal and Health Education**

Identity and Belonging	Similarity and Difference	Human Rights and Responsibilities	Discrimination and Equality	Conflict and Conflict Resolution
Myself *Self-identity:* Recognise each person as a unique expression of their own combination of attributes and their culture (Exemplar 13). Accept her/his own body image including skin colour, hair type, etc. (Exemplar 3). Develop self-confidence and capacity to communicate. **Myself and the wider world** *Developing citizenship:* Address all issues under this strand unit.	**Myself** *Taking care of my body:* Identify different food types, their origins and the contribution of different cultures to our eating habits. **Myself and others** *Myself and my family:* Compare, contrast and value the diversity of life-styles in families in different cultures, both in Ireland and abroad. **Myself and the wider world** *Developing citizenship:* Becoming aware of elements in his/her own culture and heritage, including the various cultural, ethnic, religious, or other groups that exist in a community or society and the contributions made by each group. *Media education:* Use examples to highlight bias in print media. Discuss the audience to which media is communicated, and become increasingly critical in attitude to images of diverse people (Exemplar 2).	**Myself** *Safety and protection:* Develop an understanding of the function of rules. **Myself and the wider world** Developing citizenship: Explore the rights and responsibilities of adults and children, and begin to explore the concept of democracy.	**Myself and others** *My friends and other people:* Recognise discuss and understand bullying and its effects. Explore and discuss how to deal with being bullied, and being a bully. **Myself and the wider world** *Developing citizenship:* Explore how inequality might exist in the local community and how it might be addressed (Exemplar 15). Explore prejudice and discrimination against particular individuals or groups (Exemplar 14). *Developing citizenship:* Begin to understand the unequal distribution of the world's resources.	**Myself** *Growing and changing:* Acquire the ability to identify, discuss and explore feelings, and to cope with feelings appropriately. Identify situations that may threaten personal safety, and propose ways of avoiding and minimising risks. **Myself and others** *Relating to others:* Resolve conflict, identify how conflict can arise, identify different strategies and explore and practise how to handle conflict without being aggressive (Exemplar 12). **Myself and the wider world** *Developing citizenship:* Explore how justice and peace can be promoted between people and groups (Exemplar 15).

Intercultural Education: **Fifth and Sixth Classes: English**

Identity and Belonging	Similarity and Difference	Human Rights and Responsibilities	Discrimination and Equality	Conflict and Conflict Resolution
Confidence and competence *Oral Language:* Affirm the normality of a diversity of pronunciations of words in English. Identify connections between the English language and Anglo-Saxon, Greek, Latin, Norman French, Scandinavian and Irish. (See English Teacher Guidelines p.37.)	**Receptiveness to language** *Oral Language:* Become aware of the importance of gesture, clarity, etc. in communicating with others. **Developing cognitive abilities through language** *Reading and writing:* Develop an understanding of different perspectives in text. Explore and challenge stereotypes in text (Exemplar 1). Support arguments and opinion with evidence from the text. *Oral language:* Develop an understanding of perspectives in speech, including one's own perspective.	**All strands** *Reading and writing:* Use texts, poems, questions, etc. to deal with human rights, and the application of rights to fictional and factual scenarios. *Oral language and writing:* Learn to apply the language of human rights and responsibilities to a range of common situations (Exemplar 7).	**All strands** *All strand units:* Explore texts, poems, questions, etc. that deal with discrimination and equality in fictional and factual scenarios (Exemplar 18). **Emotional and imaginative development through language** *All strands:* Development of empathy through exploring responses to discrimination and equality contexts in stories, texts, etc. (Exemplar 18).	**Receptiveness to language and competence and confidence in using language** *Oral language:* Develop skills of peaceable communication, such as listening, speaking calmly and clearly, etc. (Exemplar 17). **Developing cognitive abilities through language** *Oral Language:* Explore and express conflicts of opinion through improvisational drama.
All strands *All strand units:* Use stories, examples and questions to reflect the diversity of cultures in Ireland.	**All strands** *All strand units:* Use stories, examples and questions to reflect the diversity of cultures in Ireland in a positive way.			**All strands** *All strand units:* Use texts, poems, questions, etc. to deal with interpersonal and wider conflict.

Intercultural Education: **Fifth and Sixth Classes: Drama**

Identity and Belonging	Similarity and Difference	Human Rights and Responsibilities	Discrimination and Equality	Conflict and Conflict Resolution
Drama to explore feelings, knowledge and ideas leading to understanding *Exploring and making drama, reflecting on drama and co-operating and communicating in making drama:* Play in role and in character in a non-stereotypical way a diversity of people who live in Ireland in a diversity of Irish settings. For example, horse fair, local football match, going to cinema in the city, etc. Role play different aspects of the democratic process (voting, standing for election, counts, etc.).	**Drama to explore feelings, knowledge and ideas leading to understanding** *Exploring and making drama, reflecting on drama and co-operating and communicating in making drama:* Develop an understanding of the different perspectives of different characters. For example, the conflicting wants of an environmental activist and a medical researcher looking for a cure for cancer, campaigners against an asylum seeker hostel in the local area and asylum seekers. Explore and challenge stereotypes. For example, a red haired person who is assumed to be quick tempered. Choose objects from a diversity of cultures to build dramatic contexts (halting site, African hair combs, Islamic head scarves).	**Drama to explore feelings, knowledge and ideas leading to understanding** *Exploring and making drama, reflecting on drama and co-operating and communicating in making drama:* Explore human rights contexts (Exemplar 7). Explore the application of basic human rights principles to a range of situations (disruptive child affecting other children's right to education, children's right to be consulted about new rules). Identify and practise skills in peacefully challenging unfairness such as disagreeing, questioning, presenting ideas, etc. (Exemplar 17).	**Drama to explore feelings, knowledge and ideas leading to understanding** *Exploring and making drama, reflecting on drama and co-operating and communicating in making drama:* Develop empathy for those who are discriminated against, and for the position of those who engage in discrimination (Exemplar 10). Develop a sense of the individual's capacity to make a difference (a person who organises a petition or a person who speaks out when they see someone being bullied).	**Drama to explore feelings, knowledge and ideas leading to understanding** *Exploring and making drama, reflecting on drama and co-operating and communicating in making drama:* Base drama around conflict situations to develop an understanding of conflict process and its consequences. Develop skills of compromising, agreeing to group decisions and negotiation (two children want the same book, one child wants a lift to swimming class while the other wants a lift to the cinema, but there is only one car). *Reflecting on Drama:* Reflect on the processes of conflict, and on possible alternatives.

Intercultural Education: **Fifth and Sixth Classes: Visual Arts**

Identity and Belonging	Similarity and Difference	Human Rights and Responsibilities	Discrimination and Equality	Conflict and Conflict Resolution
All strands *All strand units:* Choose visual images, concrete artefacts and styles that represent the diverse and interpenetrating contexts of Irish identity (Norse, Celtic, British, Traveller, other European and wider world influences).	**Fabric and fibre and Printing** *All strand units:* Utilise diverse styles such as Islamic tessellating patterns (Exemplar 6). **Clay and Construction** *All strand units:* Explore different architectural styles. **All strands** *Looking and responding:* Question and deconstruct why 'famous' artists tend to be white men. Look and respond to different cultural representations of similar themes. Explore and deconstruct stereotypical images ('National' or ethnic costumes, Africans typically depicted as poor, etc.) in textbooks, advertisements, etc. Develop imagination and the capacity to visualise things from different perspectives.	**All strands** *All strand units:* Select examples of artists, images, or artefacts to develop an understanding of each theme. For example, the development of a poster to articulate a particular human rights message; responding to Picasso's *Guernica*, military monuments, etc.		

Intercultural Education: **Fifth and Sixth Classes: Music**

Identity and Belonging	Similarity and Difference	Human Rights and Responsibilities	Discrimination and Equality	Conflict and Conflict Resolution
Listening and responding *Listening and responding to Music:* Choose music which represents the diverse contexts of Irish identity (Traditional, Folk, Rock, Pop, Fusion). Choose artists that represent cultures that learn and borrow from each other (Exemplar 4). **Performing** *Playing instruments:* Make and use a variety of instruments, representing a diversity of Irish cultures (Lambeg drums, Bodhrán, etc.). *Song Singing:* Perform a range of songs which represents the diversity of Irish musical cultures.	**Listening and responding and performing** *Song singing and playing instruments:* Listen to, respond to and perform a broad range of musical styles and traditions (Reggae, Pop, Folk, Latin American, Anthems) (Exemplars 5 and 8). Identify the debt styles owe to each other (Exemplar 4). Use songs in languages other than English or in translation (Exemplar 5). Utilise instruments from a range of cultural traditions.	**Listening and responding and performing** *Song singing and playing instruments:* Choose a range of songs that deal with human rights themes, such as protest songs or songs associated with human rights campaigns (Exemplar 8). Explore how these themes are reflected in the music.		**Listening and responding and performing** *Song singing and playing instruments:* Choose a range of songs that deal with interpersonal or international conflict, and which deal with the consequences of conflict. Explore how the theme is reflected in the music. (*Brothers in Arms* by Dire Straits, *From a Distance* by Nancy Griffith, *1812 Overture* by Tchaikovsky).

Intercultural Education: **Fifth and Sixth Classes: Science**

Identity and Belonging	Similarity and Difference	Human Rights and Responsibilities	Discrimination and Equality	Conflict and Conflict Resolution
All strands *All strand units:* Recognise and identify the positive contributions of Irish people from diverse backgrounds to scientific discoveries and developments.	**Living things** *Human life:* Identify the variety and similarities in the characteristics of humans, identifying the commonalties across ethnic and cultural groups. Identify the range of different types of balanced and nutritious diets used by humans from different cultures, and within our culture. For example, rice widely used in Asia, wheat products in Europe. **Energy and forces** *Sound:* Identify cultural differences in instrumentation (drumming, woodwind, etc.) and their uses. **All strands** *All strand units:* Recognise the work of scientists from a variety of cultural and ethnic groups in the past and present, and the scientific discoveries of diverse cultures.	**Living things** *Human Life:* Identify how the needs of humans are reflected in concepts of human rights (right to shelter, medical care, leisure time, etc.). **Environmental awareness and care** *Caring for the environment:* Identify issues of environmental responsibility and their links to rights.	**Environmental awareness and care** *Science and the environment:* Become aware of the importance of the earth's renewable and non-renewable resources. Identify inequality in resource use between the developed and the developing world, as a means of exploring structures of discrimination (link to Trade and Development in Geography).	**Environmental awareness and care** *Science and the environment:* In identifying the positive and negative impacts of science on society, highlight the contribution science has made to human progress and the quality of life–medicine, technology, etc. Discuss the role of science in making possible acts of immense violence. Identify and discuss the moral context of the use of scientific discoveries.

Intercultural Education: **Fifth and Sixth Classes: Geography**

Identity and Belonging	Similarity and Difference	Human Rights and Responsibilities	Discrimination and Equality	Conflict and Conflict Resolution
Human environments *People in other lands:* Study people in other European and non-European lands, developing a sense of belonging to local, national, European and international communities. **Natural environments** *Physical features of Europe and the World:* Develop a sense of belonging to local, national, European and international communities.	**Human environments** *Trade and development issues:* Explore the contribution of diverse cultures to Irish lifestyles through trade. *People and other lands:* Study people in other European and non-European lands, identifying their contribution to the Irish culture and way of life, and our links to them, becoming aware of the diversity of peoples in Ireland, Europe and the wider world (Exemplar 2). *People living and working in the local area:* Respect and value diversity in the community, exploring the main features of the built environment, identifying different types of homes (cottages, flats, trailers, caravans etc.). *Weather, climate and atmosphere:* Explore the relationship between climatic factors and aspects of building construction, identifying that buildings are often adapted to local situations (e.g., some types of African home may be well suited to local conditions and should not be dismissed as 'mud huts', or a sign of poverty).	**Human environments** *Trade and development issues:* Explore the application of human rights concepts in the work of international agencies, comparing a human rights approach to development work with a charity approach. Explore the application of a human rights framework to living standards in Third World countries (right to a job, health care, leisure, etc.), and identify the concept of responsibilities in relation to those rights (responsibilities in fair trade, in aid, debt, etc.). *All strand units:* Identify human rights themes when dealing with human environments at home and in other lands. Examples might include, homelessness, education, right to work, the right to take part in democratic institutions, etc.).	**Human environments** *All strand units:* Identify Discrimination and Equality themes when dealing with human environments at home and in other lands. Examples might include, differences in gender and ethnic patterns of representation in parliaments and other positions of power, in work, or in access to education in different countries.	**Human environments** *All strand units:* Identify Conflict and Peace themes when dealing with human environments at home and in other lands. Examples might include the causes and consequences of national and international conflicts, the factors which sustain conflicts and models of achieving or sustaining peace.

Intercultural Education: **Fifth and Sixth Classes: Physical Education**

Identity and Belonging	Similarity and Difference	Human Rights and Responsibilities	Discrimination and Equality	Conflict and Conflict Resolution
All strands *All strand units:* Develop a positive sense of self through engagement in physical activities. Identify sporting role models from a range of ethnic groups.	**Dance** *All strand units:* Learn a range of different dance forms representing a diversity of cultures (see Physical Education Teacher Guidelines, p.62). Identify the ways in which dance forms borrow from each other (e.g. the mixing of Traditional Irish and other styles in Riverdance).	**Athletics and Gymnastics and Games** *All games:* Identify the concepts of fairness in the application of the rules of the game and in officiating on games. Identify appropriate non-discriminatory behaviour in interaction.		**All strands** *All strand units:* Develop skills of co-operation, the capacity to cope with emotions and an awareness of interdependence in team games, in outdoor activities and in other group activities.
Games *All strand units:* Validate the culture of children from a range of ethnic groups through the appropriate selection of a range of games (e.g., cricket, rugby, Gaelic games, basketball, rounders, soccer, etc.).	**Games** Engage in games drawn from a range of cultural contexts. Identify the ways in which games from different cultures learn and borrow from each other (e.g., red and yellow cards in GAA and Rugby borrowed from soccer, 'sin-bin' in Rugby borrowed from US sports).			

Intercultural Education: **Fifth and Sixth Classes: History**

Identity and Belonging	Similarity and Difference	Human Rights and Responsibilities	Discrimination and Equality	Conflict and Conflict Resolution
Early people and ancient societies and Life, society, work and culture in the past, and Continuity and change over time *All strand units:* Identify the contributions of a range of diverse people to Ireland, including the Celts, Vikings, Normans, English and Scottish. Identify the extent to which Ireland was at various times in the past, a multicultural society (See Chapter 1).	**Local studies** *All strand units:* Identify diversity in the local environment, in types of homes, games, feasts and festivals and the contribution of diverse cultural influences on the local environment in the past. For example, the potato is South American in origin, many games played in a local area are of diverse origins (Exemplar 13).	**Politics, conflict and society** *Revolution and change in America, France and Ireland in 1916 and the foundation of the state:* Explore the development of the concept of rights and of the issues that later helped to frame the Universal Declaration of Human Rights and the Constitution. *Ireland Europe and the World, 1960 to the present:* Explore the development of the range of international rights covenants, declarations and treaties.	**Working as a Historian** *Using evidence:* Explore the ways in which the accounts presented as history are the result of a process of selection and the existence of bias in some histories (Exemplar 1). *Empathy:* Develop historical empathy–the capacity to understand and relate to the motivations of a range of different actors.	**Eras of change and Conflict, politics, conflict and society:** *All strand units:* Developing an understanding of the causes of conflict, the factors which sustain conflict and mechanisms for promoting peace.
Continuity and change over time *Nomadism:* Identify the long standing role and contribution of nomadic Traveller people to Irish society.	**Story** *All strand units:* Stories and myths can be chosen to represent the diversity of people who make up the Irish (Celts, Vikings, as well as more recent immigrants).	**Story** *All strand units:* Tell stories of people from diverse backgrounds that have made a contribution to framing the concept of human rights and to human rights struggles (Exemplar 8).	**Politics, conflict and society** *All strand units:* Develop a sense of the development of the notions of tolerance and equality of treatment as they are applied in modern diverse societies.	**Continuity and change over time** *Nomadism:* Identify the long standing role and contribution of nomadic Traveller people to Irish society and economy, and the need to deal with conflicting rights of nomadic and settled populations in Ireland and in other countries.

RESPECT

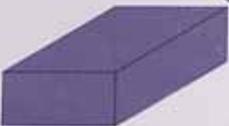square

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Approaches and Methodologies

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

Universal Declaration of Human Rights, Article 26

Intercultural education is embedded in and derives from the Primary School Curriculum. The approaches and methodologies of intercultural education are, therefore, those of the Primary School Curriculum. As the characteristics of intercultural education outlined in chapter two make clear, the approaches and methodologies that are particularly suitable for an intercultural approach are those that use active learning strategies, in particular the use of discussion. This chapter, and the subsequent exemplars, identify how active learning methodologies can be applied in the primary classroom.

Active learning

Learning through guided activity and discovery is one principle of the Primary School Curriculum. Active learning is discussed throughout the curriculum and in particular in the Social Personal and Health Education Teachers Guidelines (pp.54 ff.). When the child is actively involved in his/her learning the locus of control in the learning shifts from the teacher to the children.

Active learning

• engages children physically, cognitively, and emotionally

• promotes action, as children learn to recognise their own capacity and self-efficacy

• places children at the centre of the learning process through ensuring that the content is relevant to their own lives and is engaging for them

• requires an atmosphere of trust and support in order to ensure that children do engage and feel secure in expressing their own views or in trying out new skills.

Active learning involves learning in collaboration with others. Learning within a community of learners enables the child to construct his/her own knowledge, to explore issues from multiple perspectives, and then to review and reflect on his/her discussions with peers. The curriculum notes that, through this process of active learning, children are more likely to internalise what they have learned and be able to apply it in their day-to-day lives and in everyday situations. In other words, the way the child acquires knowledge affects the degree to which that knowledge becomes useful or not useful to the child. This makes active learning crucial to learning the meaning of responsible citizenship.

In learning to apply concepts like the value of diversity or rights and responsibilities, or in learning skills such as negotiating solutions to conflict it is helpful to make use of real-life situations in the learning process. Clearly, there are times when fraught emotions will not allow this to happen; nonetheless, it is often possible to engage with the child's world in finding opportunities for intercultural work.

The following three exemplars illustrate how real-life situations can be used to help develop understanding of intercultural concepts such as diversity and bias.

Exemplar 13	The culture of the home	
Curriculum Area	**Strand**	**Strand Unit**
SPHE	Myself	Self-identity
History	Myself and my family	My family

Level	First and second classes
Aims	to help children appreciate cultural diversity through exploring objects from their everyday world
Resources	Collect a diversity of objects used within the homes of the children. • Objects related to hair might include different type of brushes, different combs, scrunchies, barrettes, hair clips, hair clippers/shaver. • Objects related to food might include soup or cereal bowls, rice bowls, plates, safety knives, forks or spoons, chopsticks, a pot, a wok. • Objects related to work might include a work hat, gloves, a tie, a briefcase, a work uniform.
Methodology	1. Explore the function of each of the range of objects selected. 2. Ask children to identify why there is such a diversity of different types of combs or food, for example. (Different tools are suitable for different types of hair and enable different styles, different foods grow around the world, etc.). If the children make fun of unfamiliar artefacts encourage them to identify that different objects have different uses, all of which are equally valid.
Extension activities	Make a diversity of objects available in the play area. This lesson can be adapted to explore other aspects of diversity in the community in which the child lives, such as • diversity of types of homes (trailer, three-bedroom semi-detached, bungalow) • diversity in family structure • diversity in favourite foods and the diversity of their origins.

Exemplar 14	Exploring bias	
Curriculum Area	**Strand**	**Strand Unit**
SPHE	Myself and the wider world	Developing citizenship: Living in the local community Media education

Level	Third to sixth classes
Aims	to explore the role of bias in the portrayal of the locality
	This exemplar is taken from SPHE Teacher Guidelines, Exemplar 10. Children begin to understand the concept of bias as they become discerning and critical about information presented in various illustrations. As they are encouraged to question the accuracy of information and to reflect on the perspective it takes, children begin to appreciate that there may be more than 'one side' to a story. This increased awareness leads to an understanding of bias and can make them more sensitive to it in their everyday lives.
Methodology	1. Children are given three or four pictures or postcards that depict the locality. In groups, they examine these pictures very carefully and explore the following questions: • Who took the picture and for what reason? • Where was it taken from? • What things in the area can be seen in the picture and what things are left out? • Who is the picture aimed at, what is its audience? • What is the message being given about the area in each picture? • Is this message an accurate one? 2. The group presents its conclusions to the rest of the class. The discussion could focus on the perspective of the photographer, compared to the viewpoints held by other people of the area. 3. Following the discussion the children return to their groups and decide on the representation that they would use to depict accurately their own area. 4. Children can present an illustration to the class and explain their perspective. The pictures can be compared and contrasted and similarities and differences between pictures can be noted. 5. In reflecting on the activity, the children can be guided to the realisation that perspectives vary significantly and are influenced by a number of factors.

Exemplar 15	Working together for change	
Curriculum Area	**Strand**	**Strand Unit**
SPHE	Myself and the wider world	Developing citizenship
English	Developing cognitive abilities through language	Writing: Clarifying thought through writing. Oral language: Developing cognitive abilities through oral language

Level	Fifth and sixth classes. The Anti-Bias Curriculum Task Force has used similar methodologies with children as young as 3–5 years of age.
Aims	to help children recognise and understand the role of the individual and various groups in the community
Approaches and methodologies	Exploring the local community, deciding on appropriate action, writing (editing/re-drafting). Through engaging in the practice of seeking to bring about change, children are placed at the centre of the learning process. Through this process they can learn the skills of appropriate activism (writing a letter, sending a petition, asking questions, etc.), and can learn to deal with the pitfalls along the way (such as being ignored by those in power), as well as developing a sense of self-efficacy through what they achieve. This approach can be taken over a number of lessons.
Methodology	1. Ask the children to identify something they would like to change in the local environment, for example a lack of play spaces, or a lack of family parking spaces at the shopping centre. Discuss their answers with them, asking them to identify which ones could realistically be changed and which ones have the highest priorities for them. 2. Discuss with the children what precisely needs to be changed and how they feel about the current situation. Develop a range of vocabulary that will be useful to them in writing a letter. 3. Show the children a template for writing a formal letter (where the addresses go, etc.), and allow them to write a first draft of a letter to the appropriate authority. Encourage them to get their ideas down on paper without worrying too much about handwriting or spelling.

	4. The teacher confers with each child about his/her letter, supporting them in expressing their ideas through questioning and suggestion.
	5. Each child re-drafts his/her letter, paying attention to spelling, neatness, clarity, accuracy, etc. The children's letters are copied, collected, and posted to the appropriate authority (with a covering letter where necessary). Copies of the letters are kept and may be displayed.
	6. Where a response is received this can be the basis for a further discussion with the children. If no response is received after a period of time this might also be discussed with them, and form the basis of a further letter or a letter to a different authority (such as a newspaper).
Extension activities	Positive change in the children's environment, or the need for change, might be recorded through photographs. Children can also explore other forms of activism such as designing posters in Art, or exploring protest songs in Music. In Maths (Data strand) children can use data representations such as bar charts to clarify their thinking and to represent the facts of the situation. For example, the number of disabled persons' parking spaces compared to non-disabled persons' parking spaces in the school environment.

It is important, when looking at the things that we share with other people, to work for a better understanding of human rights, what they are, and how we can make them work in practice.

Discussion

When children are involved in active learning through discussion they are not simply listening, but are developing skills in handling concepts and ideas. Through discussion children learn to analyse, synthesise, and evaluate information by asking questions, and continually revisit their own ideas and attitudes. Discussion has a key role in intercultural education. It provides a basis for children to talk about their feelings and ideas and can enable children to develop or change their ideas or feelings. It can also provide children with language that helps them make sense of and understand their world.

Discussion can contribute to the development of a range of attitudes and skills that need to be learned. These include

- co-operative skills, such as asking questions and listening actively and positively

- taking turns to contribute

- recognising the value of different views and dealing with conflicts of opinion in a non-personal way.

Crucial to engaging in open discussion is an atmosphere of trust and support. Children need to feel that they can speak their minds, even if they are saying things that other people do not want to hear. While children should be confronted about inaccurate, hurtful, or hostile statements they make, this should be done in such a way that they are affirmed even though their views may be challenged. In an environment where children feel they cannot speak their mind honestly they may well hold inaccurate or discriminatory views, but these may never come to the attention of the teacher who, consequently, is not in a position to engage in a discussion that might lead to changing their minds.

However, such an atmosphere of trust and support can be built up over a period of time and can pervade the entire atmosphere of the classroom. Creating a positive climate and atmosphere in the classroom is discussed in the *Social, Personal and Health Education Teacher Guidelines* (pp.36–37). The frequent practice of 'safe space' discussions such as Circle Time (See Exemplar 16 and *Social, Personal and Health Education Teacher Guidelines* Exemplar 19) is also conducive to developing such an atmosphere of safety and support.

The curriculum identifies that language is central to the learning process. Consequently, talk and discussion are used as key learning strategies in every curriculum area. This facilitates the exploration of ideas, emotions, and reactions through increasingly complex language. In this context, discussion can be stimulated through poems, text, music, visual arts, or physical activity across all curriculum areas.

Exemplar 16	Circle work	
Curriculum Area	**Strand**	**Strand Unit**
SPHE	Myself	Self-identity: developing self-confidence

Level	First and second classes
Aims	to practice skills of communication and foster positive self-esteem
Approaches and methodologies	Discussion, dialogue, critical thinking

Circle work

Sitting in a circle formation encourages good communication and reflects the principles of sharing, equality, inclusiveness, and a sense of caring for each other. Each child is given an opportunity to contribute to the discussion and is encouraged to listen to the viewpoint of others. Circle work can be used in all the strands of the SPHE programme and is appropriate for all class levels. It is most effective when done frequently. This enables the children to learn how to listen, and how to engage positively with others.

Circle work lends itself particularly to engaging children in critical thinking. It enables the teacher to participate in a dialogue with children and help them to explore various hypotheses and concepts through appropriate questioning. In this way children can learn to refine their ideas, to explore alternatives, and to base decisions on other factors than emotion or a momentary whim.

Some issues that can be explored in circle work are:

What is beauty?
Why do you think people act in this way?
How do we discriminate against each other?
How do you feel when…?

Such activities are intercultural insofar as they

• build up a positive, supportive environment in which children can express themselves honestly without fear, and can talk through their ideas and perceptions

• prioritise the key role of language in enabling children to come to terms with their world, and in developing an intercultural understandings of what they experience

• deal with the emotional issues of equality and discrimination in a safe and age-appropriate way

• enable children to discuss and make sense of real-life situations and to develop empathy for others.

This exemplar is based on Social, Personal and Health Education, Exemplar 19.

Methodology	1.	The children sit in a circle and are asked in turn to complete the sentence, 'I am good at…'. If a child cannot think of something another child can volunteer a suggestion, or the teacher can say something positive about the child.
	2.	Children can volunteer their opinions on other talents that have not been mentioned, for example: '… is a really good friend.' '… is really good at remembering soccer scores.'
	3.	All the children's names are put in a hat, and as his/her name is chosen the child describes himself/herself using positive statements. Other children should be encouraged to contribute positive statements also, making sure that no hurtful or negative remarks are made.
	4.	Each child returns to her/his desk and writes five positive things about himself/herself. The written work can be brought home and explored with a parent or guardian.

Group work skills

Group work involves working collaboratively towards a shared goal. Group work requires the learner to cooperate with others, to be responsive to the ideas of others, and to be willing to learn with and from others. Skills and attributes required for successful group work include tolerance, assertiveness, and sensitivity to the cultures and values of others. In order to engage children in successful group work, they need to be taught the necessary skills. Depending on the age of the child different skills can be taught. These skills can then be refined and developed over the years, and new skills added as appropriate.

Exemplar 17 is based on the work of C. Epstein (1972), as adapted by Elizabeth G. Cohen. It is presented here broadly as it appears in Cohen's book *Designing Groupwork Second Edition* (1994), Teachers College Press: London and New York.

Epstein's 'four-stage rocket' lesson (originally published in 1972) was designed to improve the discussion skills of any age group. The lesson is based on the idea that group discussions would 'take-off' like a rocket if participants learned four skills. The four skills that were identified as being central to productive group work are

- conciseness

- listening

- reflecting

- ensuring everyone contributes.

The lesson can be repeated a number of times using different discussion material in order to re-affirm the skills. Once these four skills have been learned and practised by children the lesson can be amended to promote other positive behaviours, or to identify and restrict destructive behaviours.

Cohen suggests that constructive behaviours that might be encouraged include

- bringing new ideas to the group

- requesting information

- explaining ideas

- summarising or putting ideas together

- asking if people are ready to make decisions

- asking quieter members what they think

- listening actively to what other people say

- praising good ideas and suggestions

- being prepared to compromise.

She identified that destructive behaviours include

- talking too much

- listening very little

- insisting on having his/her own ideas accepted

- failing to do something about another's destructive behaviour

- criticising people rather than their ideas

- letting others do all the work.

Exemplar 17	Learning group work skills	
Curriculum Area	**Strand**	**Strand Unit**
English	Competence and confidence in using language	Oral language: developing competence and confidence in using oral language
SPHE	Myself and others	Relating to others

Level	Third to sixth classes. Through choosing appropriate oral language skills, this lesson can be used throughout the primary school.
Aims	to help children develop skills of active listening
Approaches and methodologies	Group work, dialogue, critical thinking
Methodology	1. Explain to the class that they are going to learn how to have a good discussion. Divide the class into groups of five. Give the groups a topic to discuss that will be interesting to them. (The teacher should have a list of discussion topics ready, in case a group's discussion finishes quickly). Give the groups five minutes for discussion, while the teacher circulates, listening. 2. Hold a discussion with the whole class on what makes a good discussion, and what the barriers are. Show a picture of a rocket taking off in four stages and explain that this is what the class is about to do–take off in four stages. Describe the four skills they will practice and why they are important. After each stage, the timekeepers report back to the class on how the group did at each stage, and identifies how difficult or easy the task was. After each stage, reiterate why the skills being practised are important.

Methodologies	3.	**Stage 1: Conciseness–**getting to the point. Select a timekeeper who will watch the clock and keep time for the group. Discuss the topic for five minutes making sure each person talks for only fifteen seconds. **Stage 2: Listening**–hearing what has been said. Change the timekeeper. Discuss the same subject again with each person speaking for no more than fifteen seconds. This time each person must wait three seconds after the person before has spoken before she or he may speak. **Stage 3: Reflecting**–repeating back something that has been said. Again, change the timekeeper. Discuss the same subject for five more minutes following the previous two rules. In addition, everyone who speaks must begin by repeating to the group something that was said by the previous speaker. The person who spoke before nods his or her head if he or she thinks the reflection is right. The speaker cannot continue until she or he correctly reflects what has been said previously. **Stage 4: Ensuring everyone contributes** Change the timekeeper again. Discuss the subject for five minutes, following the previous three rules. No one who has spoken may speak again until everyone in the group has spoken. Once more, change the timekeeper. Hold five more minutes of discussion without the rules, but trying to practice conciseness, listening, reflecting, and ensuring that everyone contributes. The observer notes on a sheet each time he/she sees an example of positive behaviour.

Exemplar 18	Poem–All the Ones They Do Call Lowly	
Curriculum Area	**Strand**	**Strand Unit**
English	Developing cognitive abilities through language	Reading: Developing interests, attitudes, information retrieval skills and the ability to think
Geography	Human environments	People and other lands
SPHE	Myself	Self-identity

Aims	to explore and express new ideas and perspectives through reading and discussing a poem
Approaches and methodologies	Reading a poem, discussion
Methodology	Poetry is integrated across the strand units within the English curriculum and across the full range of subject areas. The curriculum identifies that poems chosen should range widely in terms of cultural and historical origin.

Poetry contributes to developing emotional and imaginative development through language and to developing cognitive abilities through language.

The curriculum identifies that common discussion points in relation to poetry include

* looking for the thrust of the poem

* distinguishing the deeper meaning

* appreciating how words are used to achieve particular effects

* appreciating the effects of rhythm and rhyme

* examining the functions of repetition

* recognising the effects of simile and metaphor

* examining the effects of alliteration, onomatopoeia, assonance, and imagery.

David Campbell is a songwriter and poet from Guyana in South America. The poet feels a connection with those who are shunned, ignored, or misunderstood. He does not believe in stereotypes such as 'frogs give you warts', or 'all snakes are dangerous'. He feels for those who are in danger from attack or are simply ignored. Maybe the poet is imagining himself as a child (the words chosen seem to suggest so–'wriggly worm', 'buddy', etc.). Maybe the child feels that he too, like a grasshopper, is sometimes ignored by big people, or misunderstood like the frog. Maybe that is why he does not want to inflict the same on anyone else.

All the Ones They Do Call Lowly

Garter snake, garter snake, you hurt no one;
You move on so gracefully through the grass.
Garter snake, garter snake, I'll be your friend
And not run away as you pass.

Grasshopper, grasshopper hopping so high
Away from our crazy feet close to you;
Grasshopper, grasshopper, I'll be your friend;
I wish I could hop as high as you.

Speckled frog, speckled frog, I like your pad;
I don't believe I'll catch warts from you.
Speckled frog, speckled frog, I'll be your friend;
Why should I be frightened of you?

Wriggly worm, wriggly worm, get back inside -
A robin is waiting to take you home;
Wriggly worm, wriggly worm, I'll be your friend;
Above ground you'll be not alone.

All the ones that they do call lowly,
That do no harm to you or me -
Each will be my secret buddy
On grass and water, sand and tree.

David Campbell

Such a lesson would be intercultural insofar as it

• highlights that diverse peoples have made a contribution to the English language

• can be used to explore the normality of difference through looking at the different sorts of animals

• can be used to explore prejudice and stereotyping, such as the myths told about frogs

• can be used to develop a sense of similarity with diverse peoples, since the child may experience many similar emotions and events to the child in Guyana

• can be used to develop a positive emotional response to those discriminated against.

Exemplar 19	The Troll's Story	
Curriculum Area	**Strand**	**Strand Unit**
SPHE	Myself and the wider world	Media education
English	Developing cognitive abilities through language	Oral language: Developing cognitive abilities through oral language

Level	Third to sixth classes
Aims	to enable children to discuss a story and predict alternative events and outcomes from the perspective of different characters
Approaches and methodologies	Responding to characters in story, expressing conflicts of opinion, arguing a case or a position.
	Understanding, recognising, and dealing with perspectives and bias are key ideas in intercultural education. They will help children to recognise and overcome stereotyping, and are important skills in engaging in conflict resolution tasks such as negotiating solutions and developing win-win situations. More generally, they are an important part of developing a capacity for critical thinking. Many of the stories and images that are presented to young children are told from a one sided perspective. Such stories include *Jack and the Beanstalk, Little Red Riding Hood, The Three Billy Goats Gruff*, and *the Three Little Pigs.* These stories can be used as stimuli to begin to explore the other perspectives from which a story could be presented.
	There are many variations on this type of lesson: • Many fairy stories have been re-written from alternative perspectives. Many alternative versions of Little Red Riding Hood can be found in *The Trials and Tribulations of Little Red Riding Hood* by Jack Zipes, some of which would be suitable for primary classes. *The True Story of the Three Little Pigs* by Jon Scieszka also takes this approach. One could read both the traditional and the alternative version of the story and compare them. (For further details on this approach see *Celebrating Difference–an intercultural resource for senior primary classes,* published by Crosscare and Blackrock Teachers' Centre).

- Because of the time in which they were written down, many popular stories contain stereotypical images of the role of women and of femininity. The heroine waits submissively to be rescued in *Sleeping Beauty,* Cinderella's patience and submissiveness is seen as attractive when compared to her pushy and unattractive sisters, etc. By middle classes children can compare these images to the reality with which they are familiar. By senior classes they will come to identify this as stereotyping.

- Many fairy stories probably existed as oral tales for thousands of years before being written down in their current form. A version of Sleeping Beauty, for example, can be found in the Arabian Nights Tales *(The Thousand and One Nights).* Many popular fairy stories where written down in the form now common by Charles Perrault in France in the 1690s and by the Grimm Brothers in Germany in the early 1800s. In the Arabian Nights version of Sleeping Beauty the heroine is a strong character who controls magic to gain revenge on her wayward suitor. The weaker, submissive Sleeping Beauty is a product of Perrault, who often turned strong female characters into weaker characters in his stories. By senior classes children can explore something of the history of Perrault and the Grimm Brothers, and come to understand how their perspectives and the perspectives of their time shaped the versions of stories that are commonly used.

Methodology	

1. Tell the story of the *Three Billy Goats Gruff*, giving children a purpose question.

2. Elicit responses from the children, developing recall and higher order thinking skills.

3. As part of the development of higher order thinking skills, tell the children that the story as we know it was told by the Goats. Tell them that you know the Troll in the story, that he is a nice fellow who would never try to eat the Goats, and that his version of the story is very different to that of the Goats.

   - Children in all classes can begin to identify alternative versions of the story as told from the viewpoint of the Troll.

   - Older children can be asked to identify some things that both sides might agree happened and some things that one side claimed did not happen. For example, the Troll might deny he threatened the goats.

   - Older children can also be asked if there might be different explanations offered for the same incident. For example, the Troll might agree that he threatened them, but say it was only to scare them off because they made so much noise on his bridge.

Extension activities	**History:** People who made a difference–Perrault and the Grimm Brothers
	Drama: Enact the trial of the Three Billy Goats Gruff on charges of slander or assault.
Further reading	Jack Zipes, (1983) *The Trials and Tribulations of Little Red Riding Hood*
	The Sleeping Beauty Page (http://www.gwu.edu/~folktale/GERM232/sleepingb/)
	Celebrating Difference: an intercultural resource for senior primary classes Crosscare (1996)

Understanding, recognising, and dealing with perspectives and bias are key ideas in intercultural education. They will help children to recognise and overcome stereotyping, and are important skills in engaging in conflict resolution tasks such as negotiating solutions and developing win-win situations.
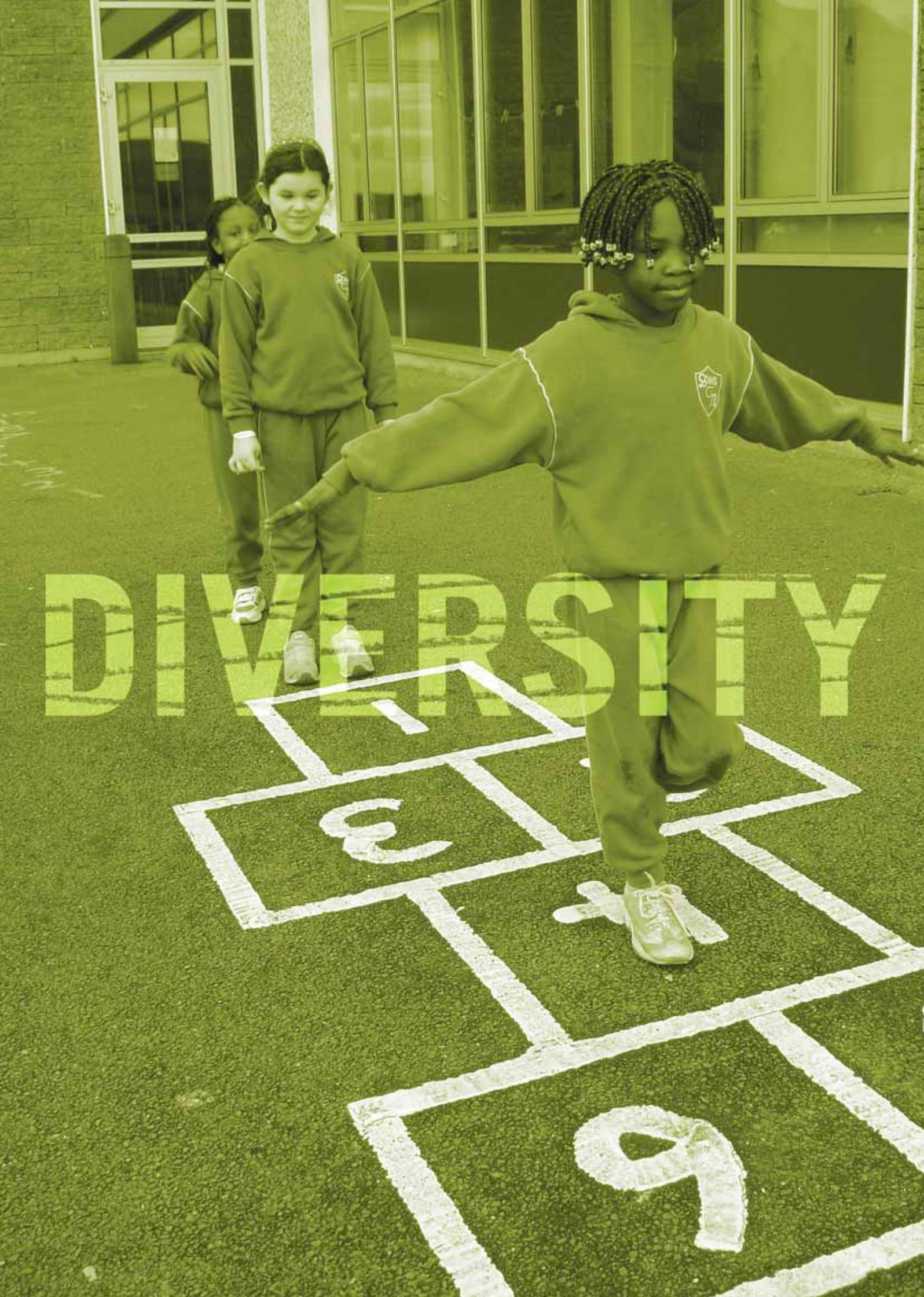
DIVERSITY

Assessment and Cultural Diversity

Assessment is an essential element of the teaching and learning process. Its principal purpose is to provide the teacher with continuous and detailed information about the child's progress, including the child's grasp of concepts and mastery of skills. Assessment should empower both the teacher and the child. Teachers can use assessment findings to improve their effectiveness in the classroom. Children benefit because they can become more aware of their potential to learn and so develop and build on their strengths and needs.

Assessment should always result in a positive outcome for the child. From the early stages of the child's relationship with the school, assessment can play a positive role in engaging the child in a constructive teaching and learning environment. As with other elements of the teaching and learning process, assessment also plays a key role in building a relationship between the teacher and the child. If the assessment experience is positive the child will develop a sense that the teacher is someone who is interested in what he/she can do and the child will be affirmed in his/her learning and development. In this way, through assessment, children can come to a greater understanding of their own learning.

Dealing with assessment requires both the ability to build a relationship which makes the assessment experience positive and formative for children and the technical understanding of assessment necessary to ensure that valuable conclusions are drawn from the use af a diversity of assessment tools.

This chapter explores the issues that arise in carrying out assessment in primary schools in a context of cultural diversity. These issues include

- the functions of assessment in primary schools

- sources of bias in assessment

- assessment of children upon entry to the school.

The functions of assessment in primary school

Assessment can serve a number of different functions in the primary school. The Primary School Curriculum describes the use of assessment in each curriculum subject in terms of its formative, diagnostic, summative and evaluative functions.

- Used in a *formative* role, assessment involves appraising or evaluating the work or performance of children and using this information to support their on-going learning and development. The term *Assessment for Learning* is used to describe formative assessment in its widest sense. Assessment for learning involves making judgements about children's progress and attainments and the processes by which they learn, and using these judgements to inform the teaching and learning process.

- Used in a *diagnostic* role, assessment enables the teacher and the school to identify the nature of a child's learning difficulties and to use this information in planning for the child's learning. In this respect, diagnostic assessment is a specific sub-category of formative assessment.

- Used in an *evaluative* role, assessment provides teachers with an opportunity to identify how effectively particular teaching strategies and curriculum content are working with the children in their class. It thus provides information which can be used to modify teaching approaches and methods.

- Used in a *summative* role, assessment allows the teacher to identify outcomes of learning following the completion of a unit of work or when reporting to teachers, parents and others as appropriate. The term, *Assessment of Learning* (complementary to, and contrasting with assessment for learning) is used to describe the use of assessment to provide a cumulative record of the child's progress and attainment at different stages in his/her development.

A number of assessment tools are commonly used in primary schools, including

- teacher observation

- teacher-designed tasks and tests

- work samples, portfolios and projects

- curriculum profiles

- diagnostic tests

- standardised tests.

The qualitative (descriptive) and quantitative (numeric) information provided by these tools is always subject to certain assumptions and qualifications. Any assessment tool does no more than provide information, which then must be interpreted by the teacher. As all assessment tools contain a potential for bias, an understanding of the diversity of assessment tools available, and their strengths and weaknesses is crucial in enabling teachers to arrive at balanced and informed judgements.

Assessment for learning involves making judgements about children's progress and attainments and the processes by which they learn, and using these judgements to inform the teaching and learning process.

Potential bias in assessment

It is possible for assessments to give rise to erroneous judgements about children, their learning or their progress. This can happen when assessment tools are themselves biased, or when judgements are based on data without sufficient consideration being given to the potential for bias. There are two types of error that can arise with any assessment tool. These are (a) falsely seeing something that is not there and (b) failing to see something that is there.

A 'False Positive' result occurs when the assessment identifies a phenomenon that is not in fact present.

For example

- Standardised tests in English which are normed on a majority English-speaking population may lead to a child being characterised as having language difficulties if he/she is from an ethnic group which uses a different English dialect.

- If a sample of handwriting is used to make judgements about a child's motor skills when his/her first written language uses an alphabet or characters other than the Roman alphabet (commonly used in written English and Irish), this may give rise to the erroneous judgement that the child has underdeveloped motor skills when in fact the child simply has difficulty in reproducing unfamiliar characters.

A 'False Negative' result occurs when an assessment fails to identify a child's characteristics, competencies or problems because the criteria used are not sufficiently sensitive.
For example

- Assessments designed to elicit data about a child's language competence may be designed in one language only, thereby failing to identify the language capacities of multilingual children.

- Written assessments which are designed to identify the extent of a child's learning or skills in a particular curriculum area may fail to identify these things in a child for whom the language of assessment is a second language. Such children may experience greater difficulties in the formal communication of complex ideas than those for whom the language of assessment is their first language, even when the child appears fluent in the language of assessment in everyday life.

There are three major ways in which cultural or language factors may give rise to these sorts of errors in assessment.

The content or construction of the assessment may be biased, giving unfair advantage to one group over another.

For example

- An assessment of English oral language which regards particular pronunciations or a Hiberno-English dialect as correct is likely to be biased against many fluent English speakers who speak in, for example, one of the African English dialects.

- A standardised word recognition test, which has been normed on one population group, may well be biased against members of minority ethnic groups.

- An assessment of a child's social engagement in class may conclude that a child who does not make eye contact with a teacher is shy or un-engaged, whereas in some cultures it is inappropriate for children to make eye contact with adults.

- There is evidence that the success rate of different ethnic groups in answering mathematical problems is dependent in part on how the problem is phrased.

The formatting of a test mode of test administration or the examiner's personality may favour one group of examinees over another.

For example

- Tests which have to be completed within a limited time scale may well penalise test takers who are not proficient in English but who are proficient in the material being tested.

- Children who are familiar with negatively marked objective tests may well have learned answering strategies that maximise test scores, which will place children who are unfamiliar with such tests at a disadvantage.

Assessment results, generated using inappropriate criteria, may be used as the basis for decisions.

For example

A child may be allocated to an ability-based group according to social or other non-ability related criteria.

Evaluating assessment tools

The strengths and weaknesses of various assessment tools commonly used in primary schools are identified in the table below.

Assessment Type	Description	Strengths	Limitations
Teacher observation *Teacher observation is the process of assessing the child's progress by observing, questioning, and monitoring the child's ability to acquire knowledge to develop concepts and skills.*	Teacher observation involves looking closely at the varying degrees of success with which children acquire and master skills, concepts, and elements of knowledge. Many observations and judgements occur spontaneously in class, though some may be planned or structured. Observations are often informal though they may be recorded in a written note. Things to be observed include: • the responses children make to teachers • the participation and interaction of children in whole-class and group-based activities • the reaction of children to content and teaching strategies.	It is carried on in a wider range of contexts and over a longer time than other assessments, and, therefore, allows for a more complete or rounded picture of children than other more structured forms of assessment. It can provide qualitative data that can identify the processes of learning (the 'how') as well as the outcomes (the 'what'). The things to be observed can be adapted by the teacher to take account of cultural difference and thereby minimise bias.	There may be a tendency to see in children what we expect to see, since the data generated may be biased by teacher expectations. The lack of a written record means judgements may be made on the spot and according to criteria which are unclear. Decisions may also be made without time for consideration or reflection. There is considerable scope for observers to misunderstand or misconstrue cultural traits. Commonly, difficulties arise in relation to cultural bias in the selection of criteria of judgement.

Assessment Type	Description	Strengths	Limitations
Teacher-designed tasks and tests *Teacher designed tests are informal tests developed by teachers to measure children's knowledge upon completion of a unit of work.*	The carrying out of tasks designed by the teacher is an everyday part of the primary classroom across the full range of curriculum subjects. Such teacher-designed tasks may be embedded in the everyday teaching and learning activities in the class or may take the form of terminal assessment.	The things to be assessed and observed can be adapted by the teacher to take account of cultural or language issues and thereby minimise bias. If used in an on-going way it can provide a rounded picture of the child's performance.	Language or cultural factors may give rise to errors in judgement. Common difficulties arise in relation to • cultural bias in the selection of criteria of judgement • the language of assessment giving rise to erroneous judgements in the case of second-language learners • the format of the assessment giving rise to bias against some groups. If the criteria for judgement are not clearly identified by the assessor, there is a danger that the assessment may become unreliable–giving rise to different results for children who have similar abilities.
Work samples, portfolios and projects *A portfolio is a systematic collection of a child's work. Projects enable children to complete an in-depth study of topics that are defined and shaped by them.*	By compiling samples of the work of individual children a cumulative record of their performance can be created in the form of a portfolio.	This can allow the teacher more time for review and reflection on his/her judgement.	

Assessment Type	Description	Strengths	Limitations
Standardised tests *Standardised achievement tests are tests that are administered, scored, and interpreted in the same way for all test takers, regardless of where or when they are assessed.*	These tests are commonly used in primary schools to either give an idea of the child's performance when compared to a broader population (norm-referenced tests), or to provide data on a child's mastery of a body of material (criterion-referenced tests). Such tests have usually been developed by assessment specialists or by subject-area specialists and have often been developed through large scale studies of populations.	Standardised tests are likely to have been tested on a large population and may, therefore, be more valid and reliable than teacher-designed tasks. Norm referenced tests will allow the child's performance to be compared to a wider population than will be available in the class or in the school.	Tests may be available in a limited number of languages, and may not be suitable for children whose first language is not English. (Translations of tests are often very expensive and may lack validity.) Tests may assume a level of culturally specific knowledge or capacity, and may therefore give a basis for false judgements in the case of those whose culture differs from the population used in designing the test.
Diagnostic tests *Diagnostic tests provide a comprehensive, individualised and specific picture of a child's learning profile, usually describing strengths, attainments, learning styles and needs in order to identify recurring, persistent learning difficulties.*	Where a child is believed to have a learning difficulty, diagnostic tests may be used to identify the precise nature of that difficulty. For example, a child who appears to have a difficulty in learning spoken or written English may have visual or hearing difficulties or may have a language-related learning difficulty. The design of appropriate learning environments will require a clear understanding of the child's needs.	Diagnostic tests are designed to identify the specific nature of a problem and are a key element of formative assessment. Diagnostic tests are likely to have been tested on a large population and may, therefore, be more valid and reliable than teacher-designed tasks.	Tests may be available in a limited number of languages, and may not be suitable for children whose first language is not English. (Translations of tests are often very expensive and may lack validity.) Tests may assume a level of culturally specific knowledge or capacity, and may therefore give a basis for false judgements those whose culture differs from the population used in designing the test.

Assessment of children upon entry to school

In order to gain sufficient information to support the child's learning it may be appropriate to assess some children upon entry into the school. For example, children who have recently arrived from another country, or children for whom English is not a first language, may benefit from assessments which enable the teacher to tailor education experiences to the child's needs. In deciding which children to assess on entry to school, it is important that teacher judgement be used in consultation with the parents. Account should be taken of

- the inappropriateness and potential labelling of children that might result from assessing all children from minority ethnic groups who attend the school

- the manageability of assessing numbers of children upon entry.

The purpose of such an assessment is often to develop a positive profile of the child, that is a profile that outlines the range of the child's capabilities. Given its holistic nature, the process of building a positive profile may be more intrusive than more limited styles of initial assessment. It is essential that the relationship between the assessment and the child's education is made clear to both the child and his/her parents or guardians. At the same time, such an assessment has the potential to build a positive relationship between the child and the school, enhance the child's self-esteem and enable him/her to engage in a constructive way with the life of the school.

It is essential that the relationship between the assessment and the child's education is made clear to both the child and his/her parents or guardians.

Positive profiles are distinguished from other forms of assessment by three features:

- Positive profiles are holistic, exploring the full range of the child's capacities and behaviours. Positive profiles may include, among other things, children's academic attainments, their learning styles, their communication skills, their interests and talents, their perceptual and motor skills, their social skills, and their inter and intra-personal awareness.

- Positive profiles are built up through a range of different forms of data-gathering including observation, standardised and teacher-designed testing, and consultation with people such as parents or guardians, who know the child.

- Such profiles have a positive focus insofar as they record only what a child can do. This enables the development of a learning programme, which identifies what can be taught next. The child's knowledge, strengths, and interests can be drawn upon in the development of such a programme.

EXPLORE

Language and Interculturalism

Language is the principal means of human communication. It is the vehicle through which we articulate information, ideas, aspirations, attitudes and emotions and predict imaginative possibilities. The Primary School Curriculum notes that language has a vital role to play in children's development because language helps the child to clarify and interpret experience, to acquire new concepts, and to add depth to concepts already grasped. The curriculum promotes talk and discussion as a central learning strategy that facilitates the child's exploration of ideas, emotions and reactions through increasingly complex language, thus deepening his/her understanding of the world.

Learning a second language

Most children learn to speak their first language, the language of their environment, as part of a natural process that combines their language learning with their general cognitive development and their gradual socialisation. Depending on the environment in which they live, children will differ from one another in their early experiences and this will affect their language acquisition, in relation, for example, to the words they know, how they form sentences, and how they use grammar.

Second language acquisition on the other hand, is quite different:

- Unless it begins in early childhood, second language acquisition is not part of the learner's primary cognitive development.

- In most cases learners have much less time for second language acquisition than they had for first language acquisition.

- The later second language acquisition begins the more it is, necessarily, a conscious and intentional process.

- The later second language acquisition begins the more it is influenced by conscious motivational factors.

- All learners of second languages subconsciously transfer grammatical properties of their first language to their second language.

- Compared with native speakers, second language learners' internalised grammatical knowledge is incomplete, particularly at the early stages of language learning.

(Adapted from Integrate Ireland Language and Training, *Language Training Manual*)

Experience of a second language is thought to have a number of benefits for children, including enhancing cognitive development and increasing the capacity for learning subsequent languages (Baker, C. and Prys Jones, S. 1998).

Ireland has long been a linguistically diverse society. Ireland has two official languages, Irish and English, and is also the home of a number of other native languages, including Ulster Scots, Irish Sign language, and Gammon or Cant (a language historically known to and used by Irish Travellers). Both English and Irish play an important role in Irish identity and society, and the Primary School Curriculum notes that an experience in both languages is the right of every child. Indeed, these two languages reflect Irish historic experience. It is a particular feature of Irish primary education that children and teachers have an experience of learning and teaching in two languages from the beginning of school.

Most children acquire a first language as part of their natural development. In homes where two languages are used in daily communication children usually acquire both as first languages. Language learning that takes place after a first language has been acquired tends to be a conscious and intentional process; that is, learners are aware of their learning and have (or are given) specific learning goals. This is the normal condition of learning languages other than the mother tongue at school, though for very young children in immersion situations, learning a second language is likely to be more intuitive and unconscious than analytical and conscious.

One of the main challenges facing teachers and schools is supporting learners from a wide range of diverse backgrounds whose first language is not the language of instruction (Irish or English).

In the Primary School Curriculum Irish is taught both as a first and as a second language. There are many similarities between the teaching of English and Irish as second languages. The key features outlined for the teaching of Irish as a second language can also be applied to the teaching of English as a second language.
These include

- emphasising communication on the use of Irish as an everyday means of communication

- focusing on the communicative needs and interests of the child

- emphasising realistic language functions that extend the child's language competence

- encouraging the child to be an active learner and an active communicator

- integrating listening, speaking, reading and writing.

(Translated from Curaclam Gaeilge, Primary School Curriculum, 1999)

Gaeilge
Through the interaction of language and experience children learn how to name events and ideas, and in doing so, learn how to make sense of their world. The recognition of the normality and value of diversity will be dependent on the language the child learns to apply to situations through his/her learning of Irish. This becomes particularly important in the context of scoileanna lán-Ghaeilge or Gaeltacht schools. Children in such schools will develop intercultural perspectives and capacities through their learning of the language and other aspects of the curriculum. In this context, care can be taken in the selection of poems, stories, rhymes, role-playing, and conversation topics in order to reflect the themes and concerns of intercultural education.

In schools where English is the medium of instruction, children learn Irish as a second language. A knowledge and experience in Irish as well as a positive attitude to the Irish language are important in enabling the child to begin to define and express her or his cultural identity. It is crucial, therefore, that the learning of Irish be a positive and rewarding experience for all children in Irish schools. Developing a positive sense of his or her own cultural identity is an integral

part of the process of coming to respect and engage positively with other cultures and, as such, has a central role in intercultural education. This, in turn, is a key component in enabling the child to engage positively and in an intercultural way with other cultures.

Learning Irish also provides an opportunity for the child to recognise the value of, gain an understanding of, and engage in the practice of multilingualism, a practice that is common in many countries and cultures throughout the world. As children work to develop their language capacity in Irish, they are also given an opportunity to understand and empathise with the difficulties and challenges faced by those who find themselves working through a language that is not their first language. Children's experience of learning Irish provides a basis for developing empathy with, and an appreciation for, those children who are required to learn through a language that is not their first language. Learning another language can also contribute to the recognition and value of diversity.

In schools where English is the medium of instruction it is valuable for all children to see Irish as a natural means of communication in the daily life of the class and the school. This is accomplished through the informal use of Irish throughout the day. All children, irrespective of their ethnicity or first language, can be supported in understanding commonly used phrases in the class and school through the use of these phrases in structured routines, and through the use of pictures, demonstration or other gestures to support their understanding.

Some children may be exempt from learning Irish in accordance with the Department of Education and Science's circular 12/96. At the same time, it is the right of every child within the Irish education system to learn Irish. As the Irish language is a key feature of Irish identity and culture, it can provide an enriching insight into and perspective on Irish identity. Combined with this the child may be required in later life to have a qualification, or attain a particular standard, in Gaeilge. As a result the child's parents or guardians should be supported in undertaking a full and careful consideration of all of the issues involved before a decision on whether or not to apply for such an exemption is availed of.

English as a second language
Children from a range of different backgrounds are learning English as a second language in Irish schools, including

• children for whom Irish is a first language and who have grown up in a Gaeltacht area

• children whose family's first language is not English but who have grown up in an area in which English is the first language

• children who have recently arrived from a non-English speaking country.

The child's level of proficiency in English upon entering school may vary considerably, depending on the context. Care must be taken to gauge accurately the child's capacity in English as a second language, recognising that although a child may appear reasonably fluent in a second language in everyday interaction this does not necessarily mean that he/she will have the capacity to work fluently through that language in technical contexts or in attempting complex tasks, unless appropriately supported.

When children enter primary school with little or no proficiency in the English language they are at a disadvantage for a number of reasons. Newly arrived children may be faced with a situation in which not only is the language a challenge but the school's structures, policies, and practices may be very different to what they have been used to. As well as the language obstacles with which they are faced there are also many cultural nuances that provide new challenges. The challenge of learning a new language in an environment where everything is different may lead to difficulties with motivation.

The most critical stage of language learning for these children coincides with their arrival in school. They need support in developing confidence in the school environment, and the language support they are given must allow them opportunities to evaluate their own progress and develop a sense of achievement in their learning.

While newly arrived children may have very little English, and even though their education may have been interrupted due to the circumstances surrounding their immigration, it is important that they are placed with children of their own age when they arrive in school. Children are more motivated to learn the new language when they want and need to communicate, when they are learning with their peers, when they are engaged in age-appropriate activities and when learning new information and new skills stimulates them.

Supporting second language learning in the mainstream classroom

Introducing the newcomer child on entry to the class
It is important when the child enters a class for the first time that reference is made to her or his language ability in a positive way. For example, he might be introduced as Thierry who speaks French fluently, has a little English, and is learning Gaeilge, rather than saying that this is Thierry and he doesn't speak English or Irish. Many children who don't speak the language of instruction (i.e. Irish or English) may speak a number of languages fluently, and it is important that while they do not speak the language of instruction, they are not perceived by others as having language difficulties. Empathy for the child's situation can be developed through making reference to the fact that most children are learning either Irish or English as a second language and that it is not always easy to participate in a class that is not conducted through our first language. Other children should be encouraged to be supportive of language learners and to allow them time to develop their second language skills, without making fun of them when they make mistakes.

Children can also be encouraged to support language learners actively by being made aware that they can help language learners understand the language of the classroom. Children themselves may come up with some great ideas as to how they can support their language-learning classmates, particularly if it is put in the context of how they would feel if they themselves had to take part in a geography class or maths class through a second language.

The classroom as a language classroom

The most important thing the classroom teacher can do for the learner of a second language is to demonstrate a positive attitude towards language and linguistic diversity and to communicate this to the other children in their class. Teachers who find themselves in this situation for the first time may find it very daunting and a little overwhelming but there are some simple steps that the classroom teacher can take to create a classroom environment that is supportive of the second language learner.

Planned programme of support

Learners of English or Irish as a second language need a planned programme of support on entry to the primary school. This will involve co-operative planning between the class teacher, the language support teacher (where available) and the parents. The effectiveness of this language support can be maximised by giving priority to language that will allow learners to access the curriculum. It is also important to note that children for whom the language of instruction is not their first language may go through a silent period while they are adjusting to the new environment.

Opportunities for greater engagement with the curriculum

As language support teachers have limited time with the children, children need to be engaged with the spontaneous use of their target language in realistic situations.

Learners of a second language may be able to function very well in some areas of the curriculum if teachers are aware of their needs, and provide an appropriate learning environment in which they can learn new content and skills while developing their knowledge of the language of instruction at the same time. Consequently, it is important that teachers would present material that is not only cognitively demanding but also context embedded. This includes ensuring that stories and instructions are accompanied by actions and visual aids that provide a context for understanding what is taught.

Recognition of the importance of the children's first languages

Children's first languages continue to be important in their linguistic, social, and cognitive development. Therefore it is important that the school would use every opportunity to respect the children's native languages and encourage continued development of these languages, where possible. This can be done in a number of ways:

Parents should be encouraged to continue conversing with children in their first language at home. Sometimes parents may try to negate the native language in their anxiety to immerse their children in the language of instruction.

Every effort should be made to include the languages of the school community in signs and notices around the school. For example, a welcome sign and signs for the school office/reception could be displayed in all the languages of the school community. Special effort could be made at major events like parent/teacher meetings, open evenings, prizegivings, etc.

The school should involve children, parents, and other community members in helping with translations, where appropriate.

In cultural events such as school concerts, graduations, etc. the use of all languages should be encouraged.

The children should be encouraged to take pride in using words from their own language, for example, asking a child to share with the class how a particular phrase might be expressed in the child's own language. (Note: Some children may not be comfortable to do this. The teacher will be able to ascertain if and when the child is happy to become involved in this way).

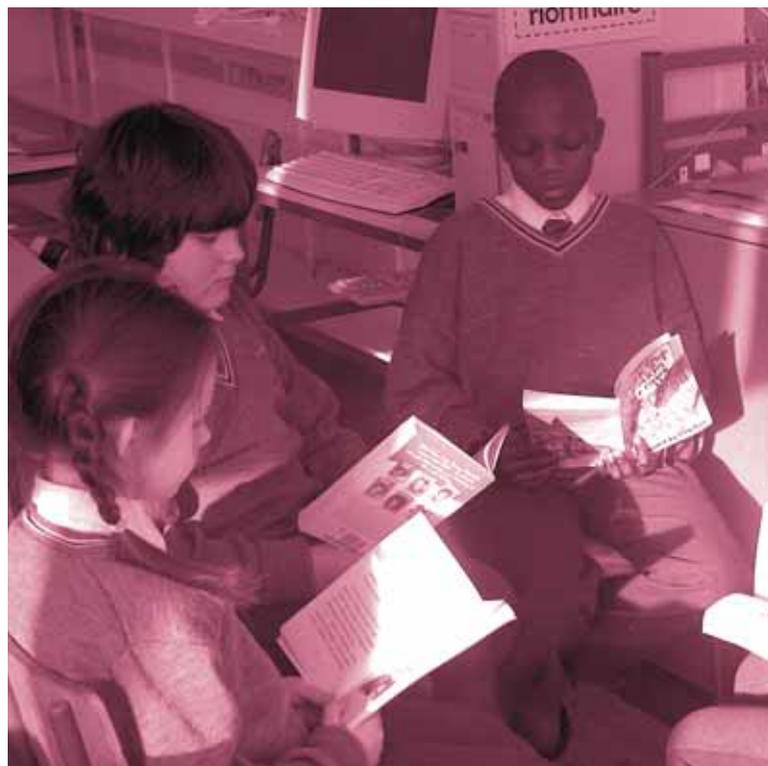|	Some simple guidelines for establishing a multilingual climate in the classroom
•	It is important that the teacher is very aware of his or her own use of language: • Use fewer words than you might normally use. • Repeat and rephrase. • Use hand and face expressions. • Emphasise key words. • Model or demonstrate.
•	Make sure instructions are clear and logical.
•	Use pictorial or multilingual signs (as opposed to those written in one language) in the classroom.
•	Communicate positive attitudes towards second language learning.
•	Encourage children to share some words and phrases from their native language, and if possible learn and use some simple expressions in the child's native language.
•	Liaise with the language support teacher to collaborate on activities that the second language learner may engage in to access the curriculum. It is also useful to discuss what is due to come up in your class with the language support teacher, so that the child can be prepared for the new areas.
•	Make a point of making direct contact with the child regularly.
•	Be flexible in your grouping arrangements. Sometimes it may be useful to group children to work in mixed groups in order to reflect the diversity of the classroom, while at other times it may be more useful to group children with peers who speak the same language.
•	Make sure the child is always actively engaged. While this may be difficult in the early stages, it is very important for the new child to feel she or he is participating in the class.
•	Provide multilingual reading materials.
•	Involve all children in actively supporting second language learning.

Supports available

The Department of Community, Rural and Gaeltacht Affairs provides language support for children in Gaeltacht schools, whose first language is not Irish, through Scéim na gCúntóiri Teanga.

The Department of Education and Science currently provides training to English language support teachers through Integrate Ireland Language and Training (IILT). The supports available from IILT are aimed at Principals and Language Support Teachers and include

- English Language Proficiency Benchmarks–primary and post-primary

- European Language Portfolio–primary and post-primary

- In-service seminars for language support teachers –primary and post-primary

- Teacher support materials (mediated through the in-service programme), including:

    - Photocopiable English language teaching materials

    - Information sheets on a variety of topics related to teaching English as a second language in Irish schools

    - Special guides, for example on using mainstream school texts, for English language support in primary and post-primary schools

    - Assessment and record-keeping tools.

The National Council for Curriculum and Assessment has published *English as an Additional Language in Irish Primary Schools–Draft Guidance for Teachers.* Available on www.ncca.ie.

The most important thing the classroom teacher can do for the learner of a second language is to demonstrate a positive attitude towards language and linguistic diversity and to communicate this to the other children in their class.

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Glossary, Bibliography and Resources

Glossary of Terms

Anti-racist education	Education that questions and opposes any opinions and/or actions that serve to disadvantage groups on the grounds of perceived difference, within which there is an assumption of inferiority
Asylum seeker	A person awaiting the processing of their application to seek asylum, having fled a situation of persecution and/or war
Culture	The beliefs, behaviour, language, and entire way of life of a particular group of people at a particular time
Diagnostic tests	Tests that enable the teacher and the school to identify specific areas of learning difficulty for a child and to use this information in planning for the child's learning
Discrimination	Exercising judgement or choice
Unfair discrimination	Treating an individual or group unfavourably
Ethnic minority/ethnicity	A system of defining people who consider themselves or are considered by others as sharing a set of common characteristics that are different from other people living in a society
Hidden curriculum	As opposed to formal curriculum
Immigration	The migration of people into a country
Integrated thematic planning	Integrating various themes, intercultural themes in the context of this document, into all of the subject areas being taught in school
Intercultural competence	The ability to put the values of intercultural education into practice in our daily lives
Intercultural education	Education that respects, celebrates, and recognises the normality of diversity in all aspects of human life, promotes equality and human rights, challenges unfair discrimination, and provides the values upon which equality is built
Migrant workers	People who travel to other countries with the intention of taking up employment
Multicultural education	In the context of this document, education that acknowledges and celebrates the cultural diversity of contemporary society, based on an assumption that, by exposing all children to the social and cultural customs of ethnic minority communities, they will have a greater understanding and tolerance of people from different backgrounds
Newcomer students	Students who arrive into a classroom from a country or background that is different from that of the majority of children in the classroom

Positive profiling	A form of assessment that • explores the full range of the child's capacities and behaviours • includes a range of different forms of data gathering • records what a child can do
Pluralism	The celebration of difference in society, allowing all ethnic and other minority groups to proclaim their identities without coming into conflict with the majority population
Prejudice	Unsubstantiated, unfavourable treatment of an individual or group, which is designed to marginalize or disadvantage that individual or group (often based on their membership of another social or ethnic group but also often on sex, sexual orientation, religion, socio-economic status, age, and disability)
Race	A word widely used to describe groups of people who are thought of as biologically separate, without any genetic or biological basis
Racism/ Racial Discrimination	Any distinction, exclusion, restriction, or preference based on 'race', colour, descent, or national or ethnic origin, which has the purpose or effect of nullifying or impairing the recognition, enjoyment, or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural, or other dimension of public life
Institutional racism	The application of general rules and/or practices that do not make allowances for cultural differences, including indirect discrimination, a lack of proactive measures to prevent discrimination, a lack of professional expertise or training in dealing with diversity, and a lack of workable facilities for consulting and listening to minority groups
Indirect racism	Practices and/or policies that do not on the surface appear to disadvantage any group more than another but actually have a discriminatory impact
Individual racism	Treating another less favourably on the grounds of their cultural origin
Refugee	A person who has fled from his/her country of origin often as a result of natural disasters, war, military occupation, or fear of religious, racial, or political persecution
Standardised tests	Tests (predominantly in the areas of English and Mathematics) that are normed across a particular population and are most regularly used to determine children's attainment in the context of the attainment levels of the wider population
Stereotyping	Presenting an image of a person, a group, or a culture based on an asssumed range of activities, characteristics, or behaviours

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Classroom Resources
for Intercultural Education

The following list is a small selection of resources that may be useful to teachers in the classroom. As with the selection of any resource, it is recommended that the teacher ensures that all resources selected are suitable for the particular class group. The reader will find some additional resources referenced in the exemplar materials.

Pre-school and early primary

Around the World
(2002) London, Heinemann
A series of eight titles exploring aspects of children's lives that all children share in common, such as clothes, festivals, food, games, school, sports and transport.
Available from Oxfam via email - oxfam@bebc.co.uk

Discovery Flap
(1995) Oxfam UK
Colourful lift-the-flap stories for pre-school children showing children all over the world
A series of four titles: Come Home with Us!, Come Ride with Us!, Come Eat with Us!, Come and Play with Us!
Available from Trócaire Resource Centres or via email – resources@trocaire.ie

Early Years Pack
(2002) Dublin, Pavee Point
A pack containing four posters and six sets of picture sequence cards that represent children form a variety of backgrounds, cultures and ethnic groups in Ireland.
Available from Pavee Point: Email pavee@iol.ie

Watoto–Children from Around the World
(2001) Trócaire
A pack containing music tape, activities, and sixteen large colour photos depicting children's lives in Latin America, Asia, and Africa.
Available from Trócaire Resource Centres or via email – resources@trocaire.ie

Primary

Lift Off–Introducing Human Rights Education within the Primary Curriculum
(2003) Amnesty International
A ten-week programme designed to teach about children's rights and responsibilities within the context of the SPHE curriculum.
Available from Amnesty International Irish section:
Email info@amnesty.ie

Kids Like Us–Irish and Kenyan kids together
(Revised 2004) Actionaid
This pack draws comparisons between Kenyan and Irish cultures and lifestyles. It contains photos, teacher's handbook and pupil worksheets.
Available from Actionaid Ireland:
Email info@actionaidireland.org

Let's Co-operate
(1996) Peace Pledge Union, UK
Over 200 games and activities for children that promote co-operation and peaceful conflict solving.
Available from Trócaire Resource Centres or via email – resources@trocaire.ie

Lets Play Together
(1989) Greenprint
Over 300 co-operative games for all ages.
Available from Trócaire Resource Centres or via email – resources@trocaire.ie

Let's Eat - Children and their food around the world
(2003) Oxfam
Available from Oxfam via email - oxfam@bebc.co.uk

Local Citizen; Global Citizen
(2000) Christian Aid
This pack explores themes of development, interdependence and relationships.
Available from Christian Aid: Email
Dublin@christian-aid.org

One day we had to run!
(1997) UNHCR
Tells the stories of three children from Somalia, The Sudan and Ethiopia with colour photographs and drawings.
Available from Oxfam via email – oxfam@bebc.co.uk

Partners in Rights–Creative activities for exploring rights and citizenship
(2000) Save the Children
This pack uses a range of approaches to help children learn to respect diversity both locally and globally and to explore ways of becoming good citizens in their own communities.
Available from Oxfam via email - oxfam@bebc.co.uk

Photo Opportunities 2000–Photographs for the Primary School
(1999) Oxfam
This pack provides twenty-two thought-provoking photographs from all over the world showing people engaged in ordinary tasks.
Available from Trócaire Resource Centres or via email – resources@trocaire.ie

Rafiki
(1999) Trócaire
This interactive CD Rom, including over ten hours of games, stories, puzzles and adventures, introduces children in Ireland to children around the world and helps them see their links with the wider world.
Available from Trócaire Resource Centres or via email – resources@trocaire.ie

Refugees–A resource book for Primary Schools
(1998) Refugee Council, UK
A book containing personal stories, background information and classroom activities
Available from Trócaire Resource Centres or via email – resources@trocaire.ie

Rights for Young Children Posters
(1999) Save the Children, UK
A set of four posters on the rights of young children: the right to play, the right to be listened to, the right to live in a nice place.
Available from Save the Children:
Email orders@plymbridge.com

Winners All
(1990) Pax Christi
A useful little booklet with co-operative and trust-building games for all ages.
Available from Trócaire Resource Centres or via email – resources@trocaire.ie

Your World, My World
(2001) Oxfam UK
An educational pack that explores the stories of four children from Ethiopia, India, Brazil and Russia and deals with themes of identity, family, friends and caring for others.
Available from Oxfam via email - oxfam@bebc.co.uk

Availability of Resources
Copies of all the resources listed above are on display at The Resource Centre, Development Co-operation Ireland, Bishop's Square, Redmond's Hill, Dublin 2.

Most of the above are available to view or to purchase at Trócaire Resource Centres:

12 Cathedral St.	9 Cook St.	50 King St.
Dublin 1	Cork	Belfast BT1 6AD
Tel. 01-8743875	021-4275622	048-90808030

Amnesty Ireland can provide a range of support materials to primary teachers.

Contact Amnesty Ireland
48 Fleet Street
Dublin 2
Tel: 01-6776361
www.amnesty.ie

UNICEF Ireland can provide materials/information to primary teachers.

UNICEF Ireland can also source photos and videos.

Contact UNICEF Ireland
25-26 Great Strand Street
Dublin 1
Email: info@unicef.ie
Tel: 01- 8783000

The Steering Committee for Interculturalism and the Curriculum

The NCCA wishes to acknowledge the work and guidance of the Steering Committee for Interculturalism and the Curriculum in the preparation of these guidelines for schools.

The following bodies are represented on the Steering Committee:

African Women's Network

Association of Community and Comprehensive Schools

Association of Secondary Teachers of Ireland

Catholic Primary School Managers' Association

Church of Ireland Board of Education

Department of Education and Science

Development Education Unit of Development Co-operation Ireland

Integrate Ireland Language and Training

Irish Congress of Trade Unions

Irish Federation of University Teachers

Irish National Teachers' Organisation

Irish Vocational Education Association

Joint Managerial Body

National Consultative Committee on Racism and Interculturalism

National Parents Council–Primary

National Parents Council–Post-Primary

Pavee Point

Reception and Integration Agency, Department of Justice and Law Reform

State Examinations Commission

Teachers' Union of Ireland

Consultation

As well as undertaking this work in close partnership with the stakeholders in education, the NCCA consulted with many relevant organisations and individuals in the preparation of these guidelines.

Photographs

The NCCA would like to thank the schools, teachers and children who kindly consented to having their photographs taken and used in this document. The NCCA was granted parental/guardian permission for the participation of their children in this process.

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NCCA
National Council for Curriculum and Assessment
An Chomhairle Náisiúnta Curaclaim agus Measúnachta