Citizenship Education 100 Years On

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Introduction

I am delighted to present the proceedings of the conference *Citizenship Education, 100 Years On,* which took place in National University of Ireland, Maynooth on 12th November 2016. The concept of citizenship, with an exploration of how we live together in an increasingly globalised world and pluralist Ireland, is significant, especially in the centenary year of the 1916 rising,

Dr. Carol O' Sullivan (Mary Immaculate College) and Dr. Bernie Collins (Dublin City University) founded the SPHE Network in 2000 as a forum for providing support and continuing professional development for those wishing to promote SPHE in schools and colleges. Our membership has grown in recent years. It now includes research students, teachers (primary and post-primary), lecturers along with representatives from a number of organisations with a health promotion remit.

We meet regularly to share ideas and organise events such as conferences and "teach meets." Our website www.sphenetwork.ie has lots of useful information, publications and resources which we hope you will find supportive of your work in SPHE. It also includes details of how to join the SPHE Network.

This set of proceedings are presented under four themes. These are: Emerging Pedagogy in Citizenship Education, Sexual Citizenship, Identity and Wellbeing and Cherishing Children Equally in a Pluralist Ireland. We are extremely grateful to all those who presented and facilitated on the day of the conference. A special 'thank you' to those who agreed to submit an article for this publication.

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I hope that you will view this publication as a core reference point in your future work in SPHE.

Margaret Nohilly

Editor, Chairperson of the SPHE Network

A Deeper Well:
Reclaiming Wellbeing for Teachers of SPHE

Dr. Maeve O' Brien and Dr Andrew O' Shea

DCU Institute of Education, Dublin

"Do people (not only children) really know what makes them happy? This is a deeper, very difficult question."
(Noddings 2002, p. 203)

INTRODUCTION

Citizenship and wellbeing have long been intertwined in the struggle for human identity, helping to define our lives along individual and collective lines. For this reason, tensions can arise between citizenship and wellbeing, as when the individual good is compromised at the expense of the collective good or vice versa. In our liberal democratic society, citizenship is dominated more and more by the language of rights (O'Shea 2013). The individual appears to be brought within a common project in a way that might satisfy his or her particular ends and at the same time foster a collective spirit. However, while this may be the general tenor of many of our citizenship projects today, especially in education, it does not do justice to the complex problems that emerge for individuals defined by overtly rational political movements that downplay affective and emotional human states. In this chapter we argue that citizenship and wellbeing can be mutually supportive of each other's projects when an adequate account of subjectivity and relationality inform their practices. While the chapter focuses explicitly on wellbeing, the authors hope that the implications for citizenship can be easily inferred by readers.

Historically in Ireland, we have prided ourselves as teachers on a long, albeit challenging, commitment in education to the holistic development of the child (McLaughlin 2008). It may be one of the real motivations for wanting to become a teacher in the first place, not just to teach academic subjects but to work with children for their flourishing and their own full development (Noddings 1984). The recent preoccupation with wellbeing in education perhaps assumes that some new subject called "wellbeing" will restore to schooling something that has been lost, or indeed something important that was never really grasped or taken seriously.[1] In this chapter, we contend that this big idea of wellbeing is complex and significant for educators as they work with young people. However, it is also in need of critique as to how it is conceptualised and applied in specific contexts, as the Social, Personal and Health Education (SPHE) curriculum comes under increasing pressure to produce global citizens. Many interventions and programmes with good intentions can normalise the positive and what is successful without allowing genuine space for, and recognition of, how it is often the uncomfortable and deeply personal challenges in our lives that are inextricably related to our wellness. For the subject of SPHE in particular, we argue that a concept of authentic wellbeing needs to embrace challenging issues of human vulnerability, illbeing and suffering as inescapable aspects of human experience that frequently elude our knowledge. We hope to recover and explore this more personal and challenging human space of wellbeing by delving into the well of wellbeing, and particularly in the latter part of the chapter, by considering examples of teacher/student relationship in a traumatic classroom situation, as expressed in the award-winning film Monsieur Lazhar. This film deals not only with challenges for citizenship today but also with the challenges of meaning-making for individuals who live within complex webs of association and human interaction.

1 While the authors acknowledge the multiple definitions of wellbeing, specifically the way the "Wellbeing in Post-Primary Schools" policy highlights how schools are in a unique position to promote "mental and emotional wellbeing" (2013, p. 9), they also wish to include the definition of health by the World Health Organisation as instructive for understanding wellbeing in a holistic way. Here health is seen as "a state of complete physical, mental and social wellbeing and not merely the absence of disease and infirmity" (2005, p.7). In addition to these robust policy-driven definitions we would add one more for our purposes, namely the relational view of wellbeing found in the "National Children's Strategy" (NSC) under the theme of the "Whole Child Perspective," which brings wellbeing into a developmental context (NCS 2000, p. 26).

THE STATE OF WELLBEING THINKING AND PRACTICES TODAY

The *International Journal of Wellbeing* (launched in 2011) offers a good insight into the diversity of research and the scope of conceptual scholarship on what we call "wellbeing" today. In its invitation to authors, it states that it seeks to publish "genuinely interdisciplinary work" and also "high quality uni-disciplinary scholarship from Philosophy, Psychology and Economics." The scholarly picture that begins to emerge is of the complexity and the significance of wellbeing in relation to human flourishing, development and happiness. Wellbeing is understood in a variety of ways; as a concept, construct, conditions or practices across space, place, and the lifespan, and as articulated across diverse epistemological and value perspectives. While wellbeing is seen as a significant matter for human development, it remains resistant to universal definition. In academic scholarship, different fields and disciplines address something we call wellbeing, but it is a highly contested idea which is not just understood differently but also measured and observed from very diverse and even contradictory viewpoints and methodologies.

Despite critiques of various perspectival approaches to conceptions of wellbeing and its measurement in education, schools and teachers are increasingly charged with responsibility for wellbeing, and teaching students about wellbeing across the period of compulsory education. The contested nature of wellbeing however, and its inter-changeability with terms such as flourishing, resilience, self-efficacy, mental health, health and lifestyle, inter alia, creates challenges and confusions for teachers, students and policy makers as to what should be, and can be taught and fostered under a more unified field of wellbeing. Moreover, there is perhaps an assumption, not widely proven, that enshrining something called "wellbeing" into schools and the curriculum will enhance student learning and achievement.

Given the current focus on education as a space to teach about wellbeing or in some cases where there is an even stronger imperative to name wellbeing as an aim of education, we need to be critical and alert to the mis/usage of a rhetoric of wellbeing or what McAllister (2017) calls "pseudo-wellbeing." At a time when some wellbeing discourses themselves may tend towards a hollowing out or watering down of substantive conceptions of human flourishing, or assume that wellbeing is eminently teachable, teachers and educators need to reclaim some meaningful approach to wellbeing, and to develop an ethics of wellbeing that allows students to enter into a space of reflection on human flourishing and their own development.

This more engaged and subjective space of wellbeing also needs to allow for the reality of experiences of "illbeing" that are inevitable and part of an individual's subjective journey towards wellbeing. Indeed, the increasing commodification of wellbeing (Sointu 2005) and its reification as a panacea or packaged approach to fixing our lives and being happy, is at worst overly simplistic, but perhaps also harmful (especially within the space of education as Ecclestone and Hayes (2009) have argued). The prevalence of messages, whether from media, parents or peers that "I should be happy," can lead to harm, where individuals may expect or feel pressure to be happy although this is not congruent with their own life experience or values.

Carlisle and Hanlon's (2007) critical review of the diverse wellbeing literature suggests that wellbeing discourse may be understood across three broad domains, and despite the differences between these categories, that they are all to various degrees, bound to particular sets of values about human life. Their analysis suggests that the wellbeing scholarship maps onto discernible fields which include; hard science and what we conceive of as measurable happiness, onto social and cultural constructions of capitalism, and even more importantly in today's society, onto depth perspectives on the human condition. In the field of education, whether in curriculum and pedagogy, or as a broader aim of education, wellbeing work faces this same inescapable issue, that of values (assumed or articulated), which frame how we understand wellbeing as happiness and flourishing (Pring 2010). Thornburn (2014) suggests that the current state of thinking on a wellbeing curriculum in Scotland is:

> that there is not a widespread disillusionment with traditional subjects and that personal wellbeing is predominantly perceived of as being a supportive addition to curriculum teaching rather than part of a more radical repositioning of educational aims.
>
> **(Thornburn 2014, p. 652)**

To address the issue of framing and the complexity of values, in the following section we outline dominant modes/approaches to the issue of wellbeing today. We draw out their strengths and their limitations so as to help orient educators towards a more depth perspective that takes seriously the values and meanings of wellbeing as we work together in schools. As in the case of Scotland, we are not arguing for a radical repositioning of educational aims. However, we do maintain that wellbeing as something self-directed cannot avoid the issue of aims *per se* - aims that are often fraught with meaning.

A Dominant Approach to Wellbeing

Positive psychology and the subjective wellbeing movement have enjoyed increasing influence almost worldwide as effective approaches to ameliorating individual subjective and emotional wellbeing. More recently in education, the positive psychology movement has also gained greater influence as seen in a growing emphasis on positive psychological interventions within schools (in the US and Australia in particular) to support student mental health and their subjective wellbeing. One of the latest approaches to wellbeing developed from Seligman's (2011) work is PERMA (Positive Emotion, Engagement, Relationships, Meaning and Accomplishment), a five-pillar approach to wellbeing that has been adapted for schools. This model also supports the training of teachers about and in PERMA so they can work more systematically with students to support their wellbeing. Clearly, this has an immediate appeal for teachers and educators as it is tailored to the needs of schools and staff. Moreover, schools involved in the Positive Education Movement (understood as applied positive psychology in education) aim to deliberately teach positive skills to students. Seligman *et al.* (2009) define positive education as fostering traditional academic skills along with skills for happiness and wellbeing. However, Seligman takes this another step further and argues that the positivity skills emphasised in PERMA can in fact lead to the cultivation of virtues such as gratitude, serenity and character strength. Indeed, Seligman goes as far as to define PERMA intelligence/skills as a new kind of intelligence. Other authors (Wong 2012) have suggested that there is insufficient evidence to support this claim. From a human development perspective, we need to make a call in relation to the roll-out of wellbeing models that are packaged and so less capable of engaging students in their own meaning-making. Likewise, Biesta (2013) has expressed concern around over-individualised approaches to wellbeing that are in tension with more collective and citizenship-based understandings of flourishing that can be at once be engaging, engaged and critical.

Welfare Approaches: Having, Loving and Being (Health) (HLBH) Wellbeing

Sociological approaches to wellbeing as welfare have been concerned largely with material, socio-economic and socio-cultural conditions for flourishing, for example with housing, income, and employment. Within this paradigm and importantly for teachers, welfarist wellbeing research has engaged with differences in access to, and participation in, education relative to classed, gendered, and ethnic identities. Traditionally, however, these social approaches did not necessarily take into account an individual's own responses or feelings around the social conditions in which they lived. So where psychological approaches can be accused of being overly subjective with respect to emotional subjective wellbeing, welfare approaches can be critiqued as overly objective and unconcerned with an individual's own perspectives and experiences of the contexts in which they live. Allardt's (1993) three- dimensional welfare model of having, loving and being remedies this problem as it is understood as HLBH relative to both subjective and objective aspects of these dimensions. On the being dimension, for instance, it is not sufficient to say that an individual has certain rights and freedoms and is therefore fine on the being criterion, it must take account of how particular individuals experience and feel about their freedoms from their own point of view. This model was seen to have real potential as a schooling model for wellbeing and was adapted for Finnish schools. Research is not conclusive as to its implementation and success, but as a model that takes account of a person's needs as material, as affectual, for their autonomy and for participation in society, it is holistic. Moreover, it recognises the problem of material needs and resources in a way that psychological approaches do not. From the perspective of schooling, this combined subjective and objective model has the capacity to deal with issues of inequality, social justice and citizenship more directly and powerfully than any positive psychological approach.

Together, both psychological and welfarist approaches to wellbeing offer SPHE a broader way of confronting some of the challenges it faces today.[2] One of the more serious of these challenges concerns the pressure on the core value of self and its relational dimensions, as expressed in the SPHE curriculum. This pressure pulls away from a depth perspective of the human being and towards a more abstract global and universalist ethic, one that values agency in terms of engaged rational autonomy rather than consciousness and affective/felt states. One of the targets of this critique on behalf of the global citizenship agenda has to do with the way vulnerability can be individualised (O'Sullivan 2014). While Ecclestone and Hayes' work critiques vulnerability as something that detracts from the real aims of education, others like Mackenzie *et al.* (2014) argue that vulnerability is a key moral ingredient of relational autonomy, and a more authentic dimension of wellbeing that brings the subjective and objective approaches together. We believe this more integrated approach is better equipped to deal with some of the challenges facing the core values of SPHE today.

There are of course many other models of wellbeing that have serious currency in the evaluation of wellbeing from the point of view of global reporting on the welfare of countries and their populations. Nussbaum and Sen's (1993) capability model has been highly influential with respect to evaluating wellbeing in developing countries. The report by the Organisation for Economic Co-operation and Development (OECD), *Better Life Initiative* (2015), reflects the movement towards objective and subjective indicators, and the broader recognition that wellbeing is much more than having adequate material resources to lead a full life, but also reporting that:

> Predictably, countries ranking in the top third of the OECD in gross domestic product (GDP) per capita terms tend to do well overall, especially in relation to material wellbeing outcomes.
>
> **(Durand 2015, p. 1)**

Wellbeing, the Classroom and SPHE

So, for schools, teachers, and their students we might ask what is significant, and what is possible in relation to developing students' understandings of wellbeing or in teaching about wellbeing? Moreover, how do we consider the limit or boundary of our responsibility for student wellbeing, or indeed, should schools have a role in supporting wellbeing development in all its complexity? These are questions that are beyond the scope of this short chapter. We hope however to at least address the potential of SPHE as a way of doing wellbeing work in schools, and for offering students authentic spaces in which to reflect on personal wellbeing, as well as on broader issues of global justice, equality and welfare. As indicated in the discussion regarding the major trends and movements in wellbeing today, any work around wellbeing should take account of both the individual and deeply personal, and also the social and broader context and conditions of an individual's own life. Thus, we set out to avoid prescriptive content for teaching wellbeing under the subject of SPHE but rather seek to provide a framework for thinking about wellbeing which includes recognising the challenges of illbeing, and most importantly, our inalienable vulnerability as human beings.

Some scholars like Ecclestone and Hayes (2009), mentioned earlier, argue that a therapeutic view of education, and the way it has influenced curriculum, is harmful to student achievement and to development. Indeed they claim that it is usurping the place of home and parents as primary educators. We may agree with them that education should not be used as a mechanism to remediate the ills of society or a growing deterioration in personal mental health across societies. At the same time, we need not dismiss a view of the self as relational and having depth. We can support in a strong way the value of educating for the whole human being and for wellbeing that includes our emotional and relational lives. The extent to which the SPHE programme can support development towards fullness can be debated in consideration of the following: the uniqueness of each child, diverse socio-political and economic contexts, the commitment and preparation of teachers, particularities in school cultures, global citizenship, and the intensification of big testing. Nonetheless, as an assertion of care for what matters in the education of young children, it sustains a possibility for students and teachers to explore subjectivity and meaning-making together, in dialogical ways that do not just impose meaning but rather open up avenues whereby meaning can become an expression of a deeply held feature of one's identity. Yet, as teachers how do we get at what is under the surface, to the deeper more personal realms of experience? Much of the good work done in this regard frequently comes from an intuitively sensitive response by a teacher in a difficult situation. By its very nature, this relational work can

2 Noddings (2002, p. 204) has suggested: "it seems clear that there are objective and subjective aspects of happiness." The great educator Freire in his work has tackled this very problem in terms of a dialectic of subject and object, arguing that real human transformation occurs through a pedagogy of overcoming these dichotomies of oppression. A deeper wellbeing cannot avoid these critical currents.

go unrecognised and unsupported. We need acknowledged ways of sounding these depths and of reasserting our practice in the context of a fuller wellbeing.

Fuller Human Development: Illbeing, and the Other Side of Wellbeing

Illbeing appears to represent a lack of wellbeing. When situated on the continuum of wellbeing it constitutes a deficit with regard to the goal of wellbeing ordinarily understood, be it human flourishing, happiness or holism of mind and body. Within a normative context whereby the goal of wellbeing is the standard to which all earlier states should be compared, illbeing is viewed negatively as lacking any positive attributes that might reasonably contribute to a condition or state that could be deemed good enough on its own terms. Negative moods, feelings, thoughts, or poor self-esteem cannot in this view be given any real meaning, as they are seen to exist perhaps only as obstacles to the higher goal of wellbeing. In this context, illbeing is not merely an absence.

When wellbeing is considered as a process of our development, both wellbeing and illbeing exist together, to a greater or lesser extent at any given moment. One can never be completely happy in this view no more than one can be completely developmentally mature (Archard 1993). Within any temporal process, at each phase on the continuum, illbeing remains active as the other side of the achieved wellbeing goal. Wellbeing is never whole or complete and as such setbacks and disruptions are always possible. Since setbacks can and do happen in our lives, not all goals are predictable in advance. Higher goals in this view may require constant revision along the continuum of wellbeing where illbeing also exists. However, despite, or perhaps because of, the “more or less” nature of the achievement of such goals, a direction toward improvement is implicit within wellbeing as a process. The advantage of this kind of developmental approach to wellbeing is that is allows negative states the possibility of being in some way meaningful on their own terms, and also the possibility of being integrated into a higher goal (“higher” is being used here in a generic sense). Finding ways in education to acknowledge challenging affective and emotional states is never easy and helping students move beyond them, where appropriate, can sometimes seem impossible.

Some of the challenges for wellbeing highlighted in the first part of the chapter concern identity not only as a possibility or a set of possibilities arising from either subjective factors that can be altered by the individual, or social factors that contribute to basic needs, but also something personally derived and in an important sense relational and dialogical. This latter understanding of identity roots the individual in a community, and in a past that requires negotiation regarding his/her wellbeing goals. It is a more personalist approach that avoids the pitfalls of individualism and social constructivism, while taking the concerns of both seriously. It may even make our wellbeing goals be fraught with significance in that they are guaranteed to be hard won. The example of the category of gender is relevant here since its conflation with the category of sex historically has left many people rigid regarding their identity. The negotiation of this category at a personal level can be challenging as if something of a former self must be overcome in the acceptance of a more fluid category. There is arguably an undeniably negative aspect to this negotiation which can make life difficult. Acknowledging this is part of any authentic wellbeing programme.

The different dimensions of wellbeing that include illbeing represent something of these more negative aspects of identity. Taken as a whole they are unpredictable and, in a life lived authentically, often unavoidable. People will seek freedom from unjust restrictions that generate distress and even suffering, both locally and globally. However, notwithstanding historically imposed (we might say structural) illbeing, sometimes terrible things simply occur. Situational illbeing suggests that we can find ourselves in negative situations that defy understanding. Events can happen in teachers’ and students’ lives that leave them particularly vulnerable to suffering and the gamut of injuries that accrue, for example, from sudden monumental loss. In the final part of this chapter we want to explore such an experience of illbeing within the school environment by considering the case of Monsieur Lazhar, an unconventional teacher in an even more unconventional classroom situation. Specifically, we want to examine the relationship between teacher and student who together attempt to make sense of loss on a significant scale. Can loss as situational illbeing be negotiated in the context of identity and wellbeing?

THE CASE OF MONSEIUR LAZHAR

The film *Monsieur Lazhar* was nominated in 2012 for the Academic Award for Best Foreign Film. It tells the story of a teacher who joins a school community in Montreal, Canada shortly after a well-liked class teacher, Ms La Chance, commits suicide in her class during break time while the children are playing in the school yard. Lazhar is hired to replace her, to take her class and to deal with the devastating emotional fallout of such unexpected trauma. There is what might be described as three main story lines in the film. The first is the story of the sudden arrival of this unconventional Algerian teacher. The second is the story of one of the pupils, Alice who takes a shine to her new teacher, and begins to trust his methods more than the other students do. The third is the story of Simon, a disruptive pupil who tries to conceal his personal grief and guilt about the death of his teacher whom he had a special connection to; a connection that turned sour sometime before the traumatic incident. We could add a fourth story by way of the class and school itself and how the ripples of what happened in one class affects the entire school community. However, suffice to look at the three main narratives with reference the wider social impacts, and to focus on the lived trauma and how its affective, relational content plays out in ways that confront the reality of illbeing while keeping the prospect of authentic wellbeing alive.

From the start, Lazhar shows himself as someone at once uncomfortable with "progressive education" yet also willing to explore ways of making the learning experience more worthwhile for the students. He is not quite at home in the school. What makes his presence in the school exceptional is the way that he wants to confront the violence of the teacher's act and the denial of the entire school, while his colleagues appear less affected. The story of why Lazhar is in Canada is central to the main plot since it makes him particularly vulnerable and also acutely empathic to the children's suffering. He is a refugee from political violence in Algeria where his wife and children were murdered while fleeing to join him in Canada. While seeking asylum he pretends to be a teacher. As he struggles for meaning and attempts to grieve, the class similarly struggles to make sense and to grieve for their teacher. Monsieur Lazhar is an unusual but potent case of wellbeing in the caring and relational way in which human beings grapple with adversity, and there is something about his and the class' integrity in face of this adversity that restores for both a much-needed faith.

The story hinges on the character of Simon who, as mentioned, is disruptive both in the class and at a social event in the school. His acting out, according to Lazhar, points to the deeper problem of unresolved grief, but it also allows the crux of the story to be revealed. Ms La Chance had been helping Simon with extra-curricular tuition and was fond of her young student. Simon was uncomfortable with how she had hugged him when he was upset during one of their meetings, and reported her for "inappropriate" treatment toward him. He claimed she kissed him when in fact she merely hugged him to comfort him. This report that resulted in her suspension. Simon, during his regular milk run, had found Ms La Chance on the day of her suicide and he harboured the belief that she had killed herself because of his false accusation. Behind this painful emotional turmoil is the reality of the "no touch" policy and how it indirectly affects a basic aspect of human relationship which has to do with human contact and the vulnerability and trust that become the conditions of gaining reassurance when things go wrong. The implications of a rigid adherence to the "no touch" policy are discussed in the staff meeting scene in the film where the PE teacher Gaston asserts that it is very difficult to teach physical education without any bodily touch, and moreover, that this has gone too far in that we treat children "like they were radioactive." Without elaborating in full here, our own research (O'Brien 2017) with final year teacher education students suggests that awareness and fear of touch and touching is a concern for student teachers, while there is also an awareness of the need for embodied care as an inalienable aspect of the relationship between children, particularly younger children, and their teacher.[3]

In one of the film's most emotionally charged scenes, Lazhar's sensitivity, his searching vulnerability, unhampered by rigid proceduralism, allows him, with the help of Alice, to get through to Simon, and to convince him he is not to blame. His very presence in the class allows something painful to surface when Simon finally breaks down. His willingness to comfort and reassure Simon with a hug shows a capacity not only to care but to be vulnerable himself and to acknowledge the reality of illbeing. His actions as a teacher in bringing his own suffering to bear where a deep wound exists is a personal risk. However, while avoiding the all too common gestures that trivialize trauma,

3 We deal briefly with this issue of embodied wellbeing and the challenges it presents for students in the National Council for Curriculum and Assessment wellbeing conceptual document O'Brien, M. and O'Shea, A., 2017. A Human Development (PSP) Framework for orienting education and schools in the space of wellbeing. Much of the broader care literature raises issues around appropriate embodied responsiveness in care relations and that it goes beyond legal compliance. We propose that there is a need for further exploration of touch and relationship in relation to vulnerability, embodiment and wellbeing in educational care literature that goes deeper and beyond the statements concerning duty of care in, for example, the ethical requirements of the Teaching Council (2012). Embodied care fosters the desire to care as well as the duty.

it creates the conditions for something new to arise in an almost intractable situation, one that becomes, through Lazhar's humanity, part of a deeper learning and a deeper human reality.

CONCLUSION

We argue that the image of a global refugee in a progressive western school setting effectively represents some of the major challenges for a SPHE curriculum, in the manner in which some human beings can contain an altogether different reality from what passes as normal, and also in the way terrible things can and do happen in our global community today. What we have attempted to do in this short chapter is highlight how an adequate wellbeing discourse has to be reclaimed from the ubiquity of softer more commercially-focused versions if we are to deal with the complexity of illbeing. The work of recovery must include a kind of mapping of wellbeing, to create a holistic account, for the purposes of negotiating some of the challenges that lie in either treating wellbeing as something purely subjective, or in seeing it as something socially oriented. To echo John Dewey, it is not "either/or" but rather "both/and." Wellbeing need not sacrifice a critical subject for the sake of a holistic relational self. Nor does it need to sacrifice vulnerability, care and relationality for the sake of a global citizenship agenda capable of explicit programmes of social reform. Rather, a deeper, more authentic wellbeing can negotiate both spaces in its attempt to get clear on what makes life most meaningful for each individual in their specific context, and relative to where they are on their own developmental path. Such a depth view of wellbeing can also embrace the inevitable challenges of our vulnerability and help to integrate them into a developmental approach to our flourishing that remains rooted in a community and a historical past. In a world that is frequently precarious, people, as Noddings reminds us, may not always know what makes them happy. However, a depth approach to wellbeing, where relational contexts make good on human vulnerability, can foster a much-needed confidence in wellbeing practices that can only help improve common purposes in the long run.

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CHAPTER 1

Actualising Human Rights Education through the Formal and Hidden Curriculum

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INTRODUCTION

In an increasingly polarised world, where xenophobia and anti-immigration rhetoric, which "others" and de-humanises, continues to grow, the need to focus on our common humanity and express empathy and solidarity with others has arguably never been greater. Human Rights Education (HRE), with its transformative potential, has the capacity to foster these important values and to empower students to be active citizens, committed to creating a more just, democratic and humanising society. The literature indicates that students must experience human rights in school in order to internalise human rights ideals, beliefs and behaviours and as such, human rights principles need to be embedded in all aspects of school life (Banks 2010; Osler and Starkey 2010). In this context, this chapter presents and critically analyses the human rights informed approach of one urban, ethnically diverse, socio-economically disadvantaged Irish primary school (fictitiously named "Rushgreen"). It specifically focuses on the school's formal and hidden curriculum.

Within Ireland's *Primary School Curriculum*, Social Personal and Health Education (SPHE) provides a pedagogical space for HRE. While human rights instruments are not explicitly named in the Curriculum, children's rights and responsibilities are mentioned. It states that through SPHE, students should "become aware of some of the individual and community rights and responsibilities that come from living in a democracy" (National Council for Curriculum and Assessment (NCCA) 1999). Waldron and Oberman (2016) argue that while SPHE promotes children's responsibility over their rights and entitlements, which is in itself problematic, it has the capacity to facilitate the realisation of their rights. They state that SPHE:

> supports the health and wellbeing of the child, encourages the inclusion of democratic processes and participative teaching methodologies, promotes cosmopolitan identities and promotes the values of equality, justice and fairness.
>
> **(Waldron and Oberman 2016, p. 474)**

The literature recommends the adoption of a comprehensive whole school approach to HRE which provides education about, through and for human rights (United Nations 2012; Osler and Starkey 2010). In this context, following analysis of practice at Rushgreen, this chapter will critically examine SPHE as a curricular and pedagogical space, where teachers can create learning experiences which empower students by learning about, through and for human rights.

LITERATURE REVIEW

Grounded in the principles enshrined in human rights instruments such as the Universal Declaration of Human Rights (UDHR) (1948) and the Convention on the Rights of the Child (CRC) (1989), the emergence of HRE as a field of study provides educators with valuable spaces and lenses for theorising about the transformative potential of education in creating a more just and humanising society.

Like most approaches to the socio-moral dimension of education, a range of paradigms and practices are evident in the field of HRE. Tibbitts (2002) has sought to bring clarity to the field's diverse manifestations by outlining typologies of HRE. She delineates three emergent models: values and awareness, accountability and transformational.[4] Each model is presented in the context of its target group, philosophical underpinnings, practical manifestations and transformative potential. Tibbitts (2002) suggests that the values and awareness model is the dominant paradigm apparent in schools. This model is primarily concerned with the dissemination of knowledge pertaining to human rights instruments and the fostering of individuals' cognitive and affective commitment to the promotion of human rights. While Tibbitts (2002) readily acknowledges that practices within this paradigm have the capacity to foster critically engaged human rights advocates, she cautions against the dangers associated with more superficial applications of this model, particularly those which foreground the passive didactic teaching of content knowledge whilst side-lining dialogue, critical reflection and skill development. Moreover, she questions whether the values and awareness model can support the development of "a critical human rights consciousness" (p. 164). A more radical approach is evident in Tibbitts' transformational model, which is concerned with critical consciousness, individual empowerment and eventual social change. Drawing on Freirean critical pedagogy, the aim of this model is to assist the target audience (victims of human rights abuses and the oppressed) to gain critical consciousness of their situation (recognition of the violation of their own human rights) and to empower them to take action to transform it (Tibbitts 2002). In the school context, it also involves providing opportunities for students to examine their own roles as perpetrators of human rights abuses. Pedagogically, this model requires a praxis-oriented approach and necessitates a critical deconstruction of pre-existing assumptions and meaning systems within a human rights framework. In contrast to the values and awareness model, the transformative model foregrounds critical human rights consciousness and activism rather than awareness and advocacy.

However, as research in related areas such as multicultural and anti-racism education indicates, such work is extremely challenging for teachers and student and causes significant discomfort, not least because of its emotive nature (Bryan 2009; Solomona, Portelli, Daniel and Campbell 2005; Nieto 2004). It is likely that the prevalence of the values and awareness model in schools can be attributed to the ease with which teachers can incorporate human rights content into the existing curriculum without challenging power asymmetries. As May and Sleeter (2010) argue in the context of critical multicultural education, "the less substantively a set of practices challenges power relations, the more likely they are to be taken up in schools" (p. 4).

In addition to failing to address power asymmetries, it could be argued that the long-term effectiveness of additive curricular human rights approaches is questionable. While the mainstreaming of such approaches is likely to be effective in raising students' knowledge and awareness of the human rights movement and possibly fostering human rights advocates, it is unlikely to have a lasting impact as it fails to address the structures and organisational practices of schools (Osler and Starkey 2010; Jennings 2006). Reflecting this, Banks (2010) asserts that reforming isolated school structures, such as the curriculum, although important, is insufficient as schools transmit a host of social, moral and political messages through the hidden curriculum. Rather he argues that schools must be conceptualised as interrelated holistic entities and reformed accordingly. A human rights culture needs to permeate every aspect of school life, from classroom pedagogical approaches to classroom management strategies to leadership models and interpersonal relationships (Waldron, Kavanagh, Maunsell, Oberman, O'Reilly, Pike, Prunty and Ruane 2011; Osler and Starkey 2006, 2010; Jennings 2006; Howe and Covell 2005).

In terms of pedagogical approaches, human right scholars argue for child-centred, participatory pedagogical approaches. Such approaches engage student by drawing on their prior knowledge and personal experiences and facilitating co-operative learning, dialogue and multiple perspectives (Howe and Covell 2005; Tibbitts 2002). Such methodologies are underpinned by a supportive inclusive culture which respects the rights and dignity of all students (Howe and Covell 2005). Osler and Starkey (2010) assert that in order to actualise the rights outlined in the CRC, key pedagogic principles should underpin teaching and learning in schools. These principles will be discussed under the chapter's theoretical framework.

In examining empirical evidence which assesses the practice of HRE, research conducted by Struthers (2015) in the Scottish context, found evidence of education about, through and for human rights in teacher practice. However, she also found that the provision "is inconsistent and frequently lacking the depth required by...relevant international provisions" (p. 61). Drawing on data from the Irish Human Rights Commission, she further argues that it is unlikely that teachers in Ireland are teaching students about human rights "in any systematic or detailed way"

4 The accountability model with not be addressed due to space constraints.

(p. 757). Similarly, she asserts that even though the data suggests that education through and for human rights is taking place in Irish classrooms, provision is limited. Outside of this, research into human rights education is limited in the Irish context. Nevertheless, work by Waldron et al. (2011) provides the first national baseline data on primary teachers' understandings of and perspective on human rights. The study suggests that while many teachers respond to human rights concerns and promote rights respecting approaches, these are generally apolitical, de-contextualised and devoid of explicit reference to human rights instruments or principles. As previous research cogently argues, it is imperative that a human rights-based approach draws on the principles enshrined in the main human rights instruments (Tibbitts 2002). More recent analysis of that seminal Irish study found that "the principle of children's voice, tends to be weak and tokenistic" in Irish schools (Waldron and Oberman 2016, p. 756). In this context, the research by Waldron et al. suggests a need for meaningful teacher in-service in the Irish context, particularly in education 'about' human rights.

THEORETICAL FRAMEWORK

In order to support analysis and critique of the data and to provide support for HRE within the subject of SPHE, this chapter draws on two complementary theoretical frameworks. These include *the Education about, through and for Human Rights Framework* set out in the United Nations Declaration on Human Rights Education and Training (UNDHRET) (United Nations 2012) and an adapted version of Osler and Starkey's (2010) pedagogic principles for Human Rights Education. These principles, which will be addressed below, are used to critically analyse practice in the case study school, Rushgreen. Analysis will focus specifically on these pedagogical principles within the context of the hidden (unintended "lessons" communicated to children) and formal curriculum. The UNDHRET concepts will be used to critically evaluate the capacity of SPHE to provide a pedagogical and curricular space for HRE.

Pedagogic Principles for Human Rights Education

Osler and Starkey's pedagogic principles are outlined as:

Dignity and security

Children have the right to be treated with dignity and to be safeguarded from treatment which may arouse feelings of fear or humiliation or undermine children's sense of self-confidence and self-worth. Relationships between all members of the school community should be characterised by trust and equanimity, avoiding arbitrary authority and abuses of power.

Participation

Democratic participation is an essential feature of HRE and critical in the protection and promotion of children's human rights in schools. Pedagogical approaches should maximise opportunities for children to exercise their voices and to be actively engaged and involved in their learning. Students should also be provided with opportunities to participate meaningfully in committees, such as Student Councils etc.

Freedom of expression of thoughts, conscience and belief

Students have the right to express their opinions, views and beliefs. Structured opportunities should be provided for children to develop the requisite skills needed to facilitate this expression.

Identity and inclusivity

Children have the right to have the multiple identities which they hold recognised by the school community. It is essential that cultural diversity is affirmed, particularly through the demonstrations of respect towards children's cultures and families.

Access to information

Children have the right to have access to multiple forms of knowledge and information from a wide range of sources and media. However, they must be provided with opportunities to develop the skills of critical thinking and critical literacy.

Education About, Through and For Human Rights

Article 2(2) of the UNDHRET (2011) states that HRE and training should be:

> (a) About human rights, which includes providing knowledge and understanding of human rights norms and principles, the values that underpin them and the mechanism for their protection;
>
> (b) Through human rights, which includes learning and teaching in a way that respects the rights of both educators and learners;
>
> (c) For human rights, which includes empowering persons to enjoy and exercise their rights and to respect and uphold the rights of others.
>
> **(United Nations 2012, p. 3)**

All three elements are mutually supporting and reinforcing and Struthers (2015) contends that authentic HRE requires all three elements. These elements will be used to critically assess the capacity of SPHE to support authentic and effective HRE.

METHODOLOGY

The study presented in this chapter adopts a qualitative case study methodology grounded in critical ethnography (Anderson 1989). Reflecting this methodology, policy and practice at the case study school, Rushgreen, were examined by drawing on the qualitative methods of observation, semi-structured interviews and document analysis. Following purposive sampling, five weeks were spent in Rushgreen, observing the whole school environment, shadowing and interviewing four mainstream teachers, interviewing the principal and support teachers and analysing the relevant policy documents of the school.

Analysis of Data

Data was analysed using the software package N-Vivo 9. Following three phases of coding and the construction of analytic memos, the study's empirical findings were integrated with concepts drawn from Osler and Starkey's (2010) pedagogical principles of human rights education as delineated above in the Theoretical Framework.

School Profile

Rushgreen is under the patronage of Educate Together. Reflecting this, the school's ethos is underpinned by the liberal and democratic philosophy of the Educate Together movement. The school is located in a large residential area on the outskirts of a medium sized urban centre. There are approximately 300 students enrolled at the school, many of whom are multilingual. The school has twenty-eight staff members including an administrative principal, fourteen mainstream teachers and thirteen support teachers.

FINDINGS AND ANALYSIS

Rushgreen: A Human Rights Informed Approach to Education

Rushgreen, under the leadership of its school principal, endeavours to promote a whole school rights-based approach to education influenced by UDHR and the CRC. Reflecting this, the school emphasizes democratic participation (particularly students' participation rights), respect for diversity, non-discrimination, justice, equality and solidarity ("Rushgreen Human Rights Month Policy"). This chapter focuses solely on aspects of the school's formal and hidden curriculum, using Osler and Starkey's Pedagogical Principles as a theoretical framework.

Identity and inclusivity

As asserted by Osler and Starkey (2010), children have the right to have the multiple identities which they hold recognised and affirmed by the school community. In an effort to create a welcoming and affirming school environment, the school displays the students' work and their photographs around the school building. In addition,

signs and posters which promote cultural diversity and acceptance are a noticeable feature. Examples of posters displayed in prominent locations include, "Let's give diversity the thumbs up!" and "Different Individuals Valuing Each Other Regardless of Skin, Intellect, Talents or Years." Such displays are indicative of the school's focus on inclusion and "the fostering of identity and self-esteem though affirmation of cultural difference" (May 1994, p. 61). Moreover, as will be addressed in more detail below, the taught curriculum is multicultural and related to children's own lives. Connections are frequently made between the local and global and children's personal knowledge and experiences are regularly drawn upon. Rather than a religious, moral curriculum which privileges some students' beliefs over others', an inclusive ethics curriculum (Learn Together) is taught in Rushgreen. This allows for equal exploration of all religions and belief systems. Similarly, the school's enrolment policy does not privilege students on the basis of their religious or non-religious identity.

Dignity and security

Children have the right to be treated with dignity and to be safeguarded from treatment which may arouse feelings of fear or humiliation or undermine children's sense of self-confidence and self-worth (Osler and Starkey 2010). The manner in which teachers interact with students suggests a respect for students' rights and dignity (Howe and Covell 2005). Efforts are made to democratise teacher-student relations. This is done through the promotion of a democratic interactive pedagogical approach and the foregrounding of participatory formal organisational structures such as The Student Council. Both processes seek to challenge and reconfigure traditional teacher-student power relations.

Participation and Freedom of expression of thoughts, conscience and belief

Without democratic education as a key tenet, HRE is likely to be superficial and inadequate. To be authentic, children need to experience the democratic process as part of their everyday schooling. One way that this can be achieved is through the teaching approaches adopted by teachers. In Rushgreen, the teachers' pedagogical approaches are child-centred and seek to maximise opportunities for children to actively participate, to engage in dialogue and to exercise their voices. The dialogical process usurps traditional notions of teachers as active depositors of knowledge and the student as passive "knowledge consumers" and enables students to become "meaning makers" in their own right (Beane and Apple 1999, p. 17). In this regard, such an approach disrupts the traditional asymmetric power relations which characterise teacher-student relations.

The centrality of the classroom as a space where students' voice is articulated is highlighted by the school principal in the following extract. He states:

> I do feel that really the most important place for children's voice to be articulated, asserted and paid heed to is in the classrooms, so trying to ensure that the kind of pedagogies that go on in the school allow the children to feel that confident to make their assertions and that their assertions matter. . . to feel that their opinion matters.
>
> **(School Principal, Interview 2)**

The school's attempts to balance official knowledge with students' personal and cultural knowledge (Banks 2007) is exemplified by Teacher X:

> Just one example, one kid in our class from Turkey, we were doing a unit of work based on Islam and she was able to bring in prayer beads and maps and that sort of stuff and share them with the class and share her own experience of being a young Muslim and particularly being a young Muslim in Ireland.
>
> **(Teacher X, Interview 1)**

A wide variety of interactive teaching methodologies are employed which facilitate students' voices, including circle time, thinking time, play, cooperative group work, off-campus fieldwork, blogging, debate, project work, digital learning and drama activities, etc.

Access to information

According to Osler and Starkey (2010), children have the right to access multiple forms of knowledge and information from a range of sources and media. Approaches which facilitate the development of multiple perspectives and critical thinking through exposure to multiple sources of information such as digital technology, school visitors and field visits feature strongly in the taught curriculum in Rushgreen. Children are exposed to the wider world through the range of global issues that are addressed in the school and through the ways in which these issues are connected to local concerns and to the children's own lives and identities. Within the specific context of human rights education, for example, teachers place an emphasis on increasing students' familiarity with and understandings of social justice issues, human rights instruments and principles, and on fostering solidarity with those who are marginalised and denied their rights.

"Human Rights Month" is integrated into most subjects during October. The following provides some examples of the types of activities that take place during the month: the teaching of Human Rights Programmes (published by Amnesty International); Human Rights themed assemblies; educational visits/visitors and distribution of child-friendly UN Convention of the Rights of the Child posters. Students also participate in in local, regional and national citizenship projects and the annual election of a new Student Council takes place. During this month, students therefore acquire knowledge about human rights (e.g. types, instruments, abuses, activists) and experience pedagogical approaches which model and respect human rights. However, the emphasis is on content knowledge and advocacy rather than socio-political consciousness and activism. In this regard, it is arguably reflective of Tibbitts' (2002) values and awareness model of human rights education as it fails to operationalise human rights "as a tool for change and transformation" (Osler and Starkey 2010, p. 17).

Moreover, as documented widely in the literature, the relegation of multicultural or human rights to annual days, weeks or months is highly problematic (Pearce 2007; Bryan and Bracken 2011). It could be argued that such an approach discourages "sustained engagement" (Bryan and Bracken 2011, p. 41) with human rights issues as "Human Rights Month" is seen as the time when such issues are addressed. Notwithstanding this, the school engages in some very important work during "Human Rights Month." Fourth class, for example, followed the Human Rights Programme "Me, You and Everyone" (Amnesty International 2006) and studied the Suffragette Movement, World Poverty Project for Irish Aid Award, Human Rights Activists, Ireland compared with Cambodia and Conflict in Cambodia. The students wrote letters to the Cambodian-American human rights activist Loung Ung and signed an on-line petition on the Amnesty International website. They studied songs about slavery and participated in a lengthy human rights art competition for the European Commission. Moreover, rights-based language has become a significant part of the students' vernacular. During data collection, students frequently referred to the language of human rights. The impact of this focus on human rights and social justice issues is evident in the following extract:

> I've a kid in my class and we were talking about Zimbabwe and Robert Mugabe during "Human Rights Month" and he was able to tie them in, "Well, this is going on now and that's like…" and he mentioned Pol Pot in Cambodia and he mentioned Israel and Palestine and I was thinking: this lad is in sixth class and he's so aware of these things going on around the world and it's fantastic.
>
> **(Teacher X, Interview 2)**

The work which takes place at a formal curricular level is undoubtedly an essential component of HRE. However, the acritical approach often promoted by the school fails to provide students with opportunities to explore and critique power asymmetries and their own complicity in perpetuating human rights abuses, for example, by purchasing popular items produced in sweatshops by child labourers. Notwithstanding this, invaluable HRE work takes place in Rushgreen.

HRE through SPHE: Education about, through and for Human Rights

SPHE can be conceptualised as a space in which teachers can create experiences where pupils can learn about, through and for human rights. Research conducted by Waldron et al. (2011) suggests that SPHE is seen by primary teachers as offering an enabling and "faciliatory" environment for children's rights. However, for HRE to be effective in an SPHE context, teachers must have knowledge of relevant human rights instruments, particularly the CRC, and

be able to set content and activities within a human rights framework. Moreover, the focus must be on children's rights and entitlements as opposed to their duties. As Waldron and Oberman (2016) have argued, this is not the case in the current SPHE Curriculum which privileges responsibilities.

Nothing in the SPHE Curriculum precludes the study of HRE. In exploring their rights during SPHE lessons, students can learn "about" human rights instruments. Supporting this, lessons can be developed or acquired from human rights resources, such as those provided by Amnesty International. Such work will facilitate the development of children's knowledge and understanding of human rights instruments and principles, the values which underpin them and the mechanisms for their protection.

In terms of providing education "through" human rights, pedagogical approaches such as circle time, discussion, drama, visual images and co-operative work (NCCA 1999, pp. 54-96) are central features of the SPHE curriculum and facilitate students' participation rights and affirm and value diversity and freedom of expression of thoughts, conscience and belief.

Empowering students to take action to challenge injustice and to support human rights is a central to "for" human rights. The SPHE Curriculum can facilitate this. It states that SPHE should "explore how inequality might exist in the local community and suggest ways in which this might be addressed...poverty, homelessness...prejudice and discrimination against particular individuals or groups, stereotyping" (NCCA 1999, p. 64, emphasis added). As was evident in Rushgreen, students should be provided with opportunities to develop experience in taking action as part of school life, e.g. letter writing, school campaigns, signing petitions and activism in the local community. Becoming a critical reader of society through the development of critical literacy skills is an essential feature of more transformative approaches to HRE and this can be facilitated through SPHE.

CONCLUSION

Rushgreen endeavours to embed human rights in both the formal and hidden curriculum and to create a rights-respecting culture in the school. Students experience pedagogical approaches which foreground participation and dialogue thereby contributing to the actualisation of their participation rights. During "Human Rights Month," students learn "about" human rights instrument and principles and are encouraged to be empathetic towards those who are marginalised and denied their rights. Beane and Apple (1999) suggest that realising genuine democratic practices is an extremely challenging endeavour fraught with tensions and contradictions. Moreover, Struthers (2015) argues that there is a "fundamental absence of concrete curricular direction and guidance for effective implementation of education about, through and for human rights" (p. 69). Notwithstanding the need for a more critical approach to aspects of its human rights practice, Rushgreen promotes values central to democracy and children's rights - freedom of expression and participation.

While the curricular time allotted to SPHE (30 minutes per week) poses a significant challenge, SPHE has the capacity to facilitate education about, through and for human rights. However, care must be taken locate work within a human rights framework and to avoid privileging children's responsibilities over their rights. While children's duties towards themselves and others are important, their entitlements and rights must take precedence. Waldron and Oberman (2016) argue that for HRE to be effective, it must be "rights respecting as opposed to responsibility respecting" (p. 757). This chapter has attempted to demonstrate that schools through their hidden curriculum and formal curriculum, particularly through the subject of SPHE, have the capacity to actualise children's rights. However, for this to happen, teachers need to be provided with space to meaningfully engage with HRE and to critically reflect on how children's rights can be facilitated through their own practices and through wider school culture and organisational structures.

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CHAPTER 2

The Potential Contribution of Curriculum Development to Citizenship Education

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> "A democracy is more than a form of government: it is primarily a mode of associated living, a conjoint communicated experience."

(Dewey 2005, 1916, p. 101)

INTRODUCTION

While there is a great deal of general agreement on the need for citizenship education in schools, there is usually less consensus about what that education should include (Westheimer and Kahne 2004). Recognising the competing ideas of citizenship education, this chapter takes Dewey's definition of democracy above as a starting point for discussion. From this perspective, citizenship education is concerned with how citizens live together in a society and how freely they interact and engage with each other. In this sense, it is broad and far reaching. Ideas of interaction and engagement, of community and communication are at its core. It is less concerned with the formal structure of government or state or society but rather the quality of the day-to-day interactions of citizens. It considers citizenship as more than simply knowledge to be achieved of the political functioning of our societies (Willemse, Ten Dam, Geijsel, Van Wessum and Volman 2015). Therefore, learning is not didactic and information-driven but rather focused on action and interaction. In the words of Alison Peacock:

> It should be obvious that it is not enough to talk to our young people about the importance of democratic values and the principles of citizenship education. They need to experience these values and principles in action.

(Peacock 2012, p. 4)

Such an approach is one that advocates learning through experience. Going somewhat beyond this but, nonetheless strongly consistent with this Deweyan understanding, Watts (1995) suggests that active citizenship is about agency and the capacity to act in the public interests. Collaborative modes of working and decision making are promoted in which children are enfranchised in the present. It involves interrogating their context. This contrasts with what Weistheimer and Kahne (2004) describe as approaches designed to develop the personally responsible citizen, citizens who act responsibly within the community but may not be engaged with broader societal questions. The understanding of active citizenship, as proposed, is therefore broad. Nevertheless, it is largely concerned with action and engagement, decision making and agency, and the interaction between citizens and the broader community.

In an audit of European education systems, EURYDICE (2012) identified four skills which were defined as essential for pupils and students to become active and responsible citizens.
These were:

- Civic-related skills (participating in society through, for example, volunteering, and influencing public policy through voting and petitioning);
- Social skills (living and working with others, resolving conflicts);
- Communication skills (listening, understanding and engaging in discussion);
- Intercultural skills (establishing intercultural dialogue and appreciating cultural differences).

(EURYDICE 2012, p. 32)

It is clear that these skills speak to the broad idea of citizenship outlined above. Given this understanding, and recognising Social, Personal and Health Education (SPHE) as a significant contribution, the question then arises as to how curriculum developments have contributed to the broad field of citizenship education in Ireland in recent years and how possible future curriculum developments might contribute to this important space. This chapter will look at provision for citizenship education within the current curriculum (with particular emphasis on SPHE), and at trends in international curriculum development that may be of significance for this area. This chapter will examine future contributions to citizenship education and will look also at potential curriculum developments, focusing on the recent proposals and consultations regarding a curriculum in Education about Religions and Beliefs (ERB) and Ethics, and its potential connections to SPHE.

Citizenship in the Curriculum

The *Primary School Curriculum* (1999a) advocates a child-centred approach to learning that celebrates the uniqueness of each child. In its introduction, it states that "it is designed to nurture all dimensions of his or her life-spiritual, moral, cognitive, emotional, imaginative, aesthetic, social and physical" (NCCA 1999a, p. 6). It promotes a vision of education that is rooted in the lived experience of the child. Therefore, the child is considered an agent in the construction of their own knowledge and understanding of the world in which they live. In this vein, the introduction states that the curriculum "promotes the active involvement of children in a learning process that is imaginative and stimulating" (ibid.) Clearly, this is an approach that is embedded in the day-to-day reality of the child's life. Therefore, it could be argued, such a holistic approach to curriculum, if we accept Dewey's understanding of democracy, means that all curriculum is to some extent citizenship education.

While this vision of the child provides a foundation for such learning, as with most international curricula, the 1999 curriculum dedicates a specific area to citizenship education. The introduction to SPHE states that it "provides particular opportunities to…become an active and responsible citizen in society" (NCCA 1999b, p. 2). The specifics of what this entails are elaborated on in the Strand Unit: "Developing Citizenship," which incorporates sub-units such as "My school community," "Living in the local community" and "Environmental care." These sub-units expand as the curriculum progresses to include "National, European and wider communities" in the senior years. The curriculum, therefore, evolves in support of the child's natural development.

However, the crucial factor for any curriculum development is how it is translated into the everyday life of the classroom. During the public consultation on the proposals for a curriculum in ERB and Ethics, SPHE emerged strongly in the feedback of respondents. The importance and relevance of SPHE in fostering positive social interaction was reiterated on many occasions by teachers (NCCA 2017). This learning was identified as significant. However, certain limitations were also highlighted. One teacher noted, "SPHE is very dated and overloaded! It would be great if this [ERB and Ethics] provided an opportunity to look at it again and make it more visible and promote it more" (p. 34). A deputy principal at a discussion group suggested that SPHE needed to be updated to come into line with recent social and cultural changes. Equally, the challenge of mediating such an important area of learning with only 30 minutes of allotted weekly time was raised on many occasions. Therefore, a clear sense was evident that challenges were present that limited the potential of SPHE. As noted by contributors such factors have implications for how a curriculum is experienced by children in school. Of course, the challenges of translating curriculum into practice have also been well flagged by researchers. The wider social context and the resulting interpretation of curriculum can be significant. Priestly notes factors such as teacher will and capacity, which in turn are affected by contextual issues such as cultural and material resources, as impacting on the mediation of all curricula (2010).

In the years since the introduction of the 1999 curriculum there have been a number of developments that have broadly contributed to the space of citizenship education. Although not directly in the citizenship space, the development of *Intercultural Education in the Primary School: Guidelines for Schools* (NCCA 2005) arguably provided a significant contribution at a time when the demographics of Ireland were changing rapidly. These recognised the importance of fostering the necessary skills and dispositions for interacting respectfully in an increasingly diverse environment and set out to "facilitate the development of the child's intercultural skills, attitudes, values and knowledge" (*ibid.*, p. 3). If we take a Deweyan understanding of democracy that is rooted in the quality of the interactions and communication amongst and between the individuals of a community and a society, it is clear what such learning has to contribute.

Indeed, these skills are identified by EURYDICE, as noted above, as being essential for young people to become active citizens.

More recent years have seen several curriculum developments that have contributed to this vision of the child. The publication of *Aistear: The Early Childhood Curriculum Framework* (NCCA 2009) saw an emphasis on the potential of child-led play to provide age-appropriate, meaningful learning. In this approach, the child is leading their own learning through their interaction with others and their environment. Therefore, a significant aspect of the early years' practitioner or teacher's role is to create a rich and stimulating learning environment. *Aistear* describes the child as a confident and able learner who is supported by practitioners or teachers to make decisions about his/her own learning. The framework states

> You know that I am a confident and able learner and that I learn at my rate about things that interest me. Support me to do this in a way that allows me to make decisions about what I learn and when, and how well I am learning.
>
> **(NCCA 2009, p. 7)**

Significantly, *Aistear* is underpinned by a recognition of children as citizens, and not just citizens in preparation. *Aistear* also supports the right of children to be heard on matters that are important to them; "Let me share my views and opinions with you about things that matter to me" (*ibid.*, p. 8).

Since 1999 successive curriculum developments have maintained a commitment to a child-centred approach, but over the years this view has evolved to emphasize the role of the child in leading his/her own learning, as well as increased recognitions of children as citizens. This, however, has not diminished the role of the teacher who maintains a key role in making decisions regarding the broad areas that the child will learn, the sequencing and pacing of the learning. The centrality of the teacher-pupil relationship remains a cornerstone of children's learning. This is particularly pertinent as the child progresses through school and engages with more subject specific learning. Of course, as stated above, the mediation of these curriculum developments is affected by wider social context. As Walsh (2016) has observed, the interaction between curriculum and this wider milieu has been a significant factor in its transaction since the foundation of the State.

Trends in international curricula and possible implications for future developments

These recent developments in the Irish context reflect broad international curriculum trends. While in recent years much public discourse has focused on the impact of neoliberal policies on education with its intendent emphasis on accountability and performativity (Ball 2016), there have also been countervailing trends which have focused more clearly on the pupil and his/her engagement with his/her learning, and indeed, social environments (Sinnema and Aitken, 2013). Some of these trends relate to the vision of the child as learner and how curricula depict the way in which children interact with the world around them.

Sinnema and Aitken (2013) have identified competencies, values, pedagogy, student agency, partnerships and reduced prescription as areas of common emphases in international curricula. These emphases can be seen in various aspects of curriculum development in Ireland. The integrated nature of the *Primary Language Curriculum* (NCCA 2016) highlights the transferable nature of the skills developed in one language to another, drawing attention to the importance of competencies as much as content. Similarly, the emphasis on play in *Aistear: The Early Childhood Curriculum Framework* (NCCA 2009) reflects the increased awareness of the importance of pedagogy in children's learning, the process and the outcome are thereby inextricably linked. While all these emphases have implications for how we understand citizenship in the curriculum, it is, arguably, the increased prominence of student agency that is of greatest significance for the discussion in hand. Sinnema and Aitken note that:

> **W**hile not as prominent as the aforementioned curricula emphases (key competencies and values for example) there is an emergence of calls by curriculum policymakers for student agency in teaching and learning. This promotes the notion of learners exerting control over their experience of teaching, learning and assessment.
>
> **Sinnema and Aitken (2013, p. 152)**

In the Irish context, this is evident in the child-led approaches proposed in *Aistear* (2009) for example, as well as the increased prominence of formative assessment at *Junior Cycle* (Department of Education and Skills 2015). This increased emphasis on student agency in curriculum has arisen for a variety of reasons, not least among them the increased recognition of the rights of the child. The United Nations Conventions on the Rights of the Child (United Nations General Assembly 1989) states that all pupils have a right to be heard and all pupils should have an opportunity to have their views considered when decisions are taken that affect them. The impact of this document is not just to be seen in the greater emphasis on child or student agency in curricula but in the development of student and child voice movements within education generally (Fielding 2004; Lundy 2007). While the underpinnings of the student voice or child voice work may be found in democratic principles or rights-based discourse, the evidence strongly suggests that promoting pupil agency in their own learning environment encourages greater engagement with learning (Rudduck and McIntyre 2007; Sebba and Robinson 2010), as well a greater sense of ownership of and responsibility for learning (Flynn 2013).Therefore, there would seem to be a symbiosis in which the promotion of more democratic, child-led approaches not only contribute to citizenship in the Deweyan sense but significantly benefit children's learning.

Proposals for ERB and Ethics and Citizenship

Having briefly examined how recent Irish curriculum developments, as well as broader curriculum trends, contribute to notions of citizenship, it may be opportune to look at the recent proposals for a curriculum in ERB and Ethics (NCCA 2015a). Along with the subsequent Consultation Report (NCCA 2017), this may provide an opportunity to consider how future developments may contribute to this important space.

The proposals encompassed two distinct, yet complementary, areas of learning. They stated that ERB helps to know about and understand "the cultural heritage of the major forms of religion, belief traditions and worldviews which have been embraced by humankind" (NCCA 2015, p. 6). The aim, therefore, was not to nurture any set of practices or beliefs but rather foster an informed awareness of the main theist, non-theist and secular worldviews and religions. The Ethics component, on the other hand, encompassed "the formation and the promotion of a personal commitment to the dignity and freedom of all human beings, the importance of human rights and responsibilities, the place of justice within society, and the service of the common good" (*ibid.*) The proposals recognised that these were essential for citizenship education as well as to the proper functioning of democracy. While the relationship between Ethics and citizenship education may to a large extent be self-evident, it may be suggested that the type of learning outlined in ERB contributes to citizenship education in a similar way to the *Intercultural Guidelines* (NCCA 2005). By developing a knowledge and understanding of the diversity of religions, beliefs and worldviews that exist within their classrooms, schools and communities, children are better equipped to engage and interact positively with the diversity within society.

Arguably, the vision of the child outlined in the proposals also contributes significantly to this space. It is a vision that complements that proposed in earlier curriculum documents, valuing "the child as a curious, capable, confident and caring individual" (*ibid.*, p. 21). Reflecting the emphasis on child agency, children are considered active agents in their own learning with the capacity to come to their own understanding of the world in which they live through engagement with others. This approach "requires the teacher to be a facilitator in the child's learning process; to listen effectively and facilitate good questioning among children" (*ibid.*) In this approach, teachers act as guides on the side, rather than sages on the stage, providing children with the support needed to actively construct their own understanding of the world.

The subsequent consultation confirmed significant support for the types of teaching and learning outlined in the proposals (NCCA 2017). The potential for ERB and Ethics to contribute to children's positive engagement within society was noted by many. This was encapsulated in the response of one educator to the online questionnaire:

> ERB and Ethics should provide a framework through which young people acquire the skills and tools to engage and connect with our pluralist society guided by strong morals, a personal sense of justice and fair play to inform empathetic and effective decision-making.
>
> **(*ibid.*, p. 31)**

Similar sentiments were expressed by many contributors across all consultation formats. It was noted consistently during consultation that many of the concepts and themes linked to aspects of the SPHE curriculum, the areas of Ethics and citizenship being notable examples. However, of significance to the discussion in hand, as noted earlier it was strongly felt that not enough time was allocated in the curriculum for such important areas of learning (*ibid.*, pp. 23, 34). It was felt by many that the 30 minutes allocated to SPHE in the current guidelines were insufficient.

Another aspect of significance to the consultation was the contribution of children. Reflecting the recognition of the rights of the children to be heard on all matters that affect them, NCCA gathered the views and opinions of children from 4th to 6th class in 7 schools across the country. The views gathered were not intended to be representative, but rather the data was qualitative in nature providing the participating children the opportunity to discuss the proposals and provide feedback. The key questions that were asked of the children were:

- What do the ideas in the proposals mean to you?
- Are they important to you? Why?
- How would like to learn more about these ideas?

When asked how they would like to learn about these ideas, children suggested activities such as games, collaborative learning, discussion, projects, visitors and class field trips. While these may be unsurprising, it is nevertheless interesting to note that children proposed active and experiential modes of engagement. The contributions from children were not only a recognition that children have a right to be hard but also that their voices, experiences and perspectives are essential to the construction of their education (Lundy and Cook-Sather 2015). This was an important consideration for the process and children's views are conspicuously present in the Consultation Report. This demonstrates the increased awareness of the need for children's voices to be part of the process of decision-making on matters that affect them at all levels. Indeed, the need to listen to children's voices was reiterated by teachers during the visits to schools, who recognised the importance of listening to the child's experience in promoting positive engagement in the classroom. Teachers asserted that giving children the opportunity to speak about their own lives and making space for them to talk about what is important to them provides children with a sense of ownership and inclusion within school (NCCA 2017).

While there was significant support during consultation for the types of teaching and learning outlined in the proposals for ERB and Ethics, there were several factors that had implications for the development of a distinct curriculum. Key among these related to questions of time allocation and curriculum overload. As mentioned above, the question of time constraints was a particularly prominent theme in the consultation, as it has been in previous consultations (NCCA 2010). It was argued that given the sense of curriculum and initiative overload in schools it would be particularly challenging to introduce a new subject area without looking again at the structure of primary curriculum or revisiting time allocation. Therefore, given what NCCA has heard in the consultation on the proposals for a curriculum in ERB and Ethics and in previous consultations, it is revisiting the structure of the primary school curriculum and time allocation. In 2016, the NCCA published proposals on the structure of the primary school curriculum and time allocation, and has begun a process of consultation that may see the emergence of a significantly redeveloped curriculum in the coming years. Although strong support was voiced for the types of teaching and learning outlined in the proposals during consultation, concern was expressed from many in the denominational sector that aspects were challenging for their ethoi (NCCA 2017, pp. 24-27). In particular, the challenge of teaching a subject in the domain of religions, beliefs and Ethics in a way that respects the rights of all children while equally adhering to the ethos of a denominational school was a central issue. When allied with the legislative protection afforded to schools regarding their ethoi this proved another barrier to the development of a distinct curriculum as described in the proposals.

Given these challenges the question then arises as to what becomes of the kinds of teaching and learning identified during the consultation as being beneficial and important for children. As the structure of the primary curriculum continues to be reviewed and redeveloped, opportunities for the introduction and incorporation of teaching and learning relating to ERB and Ethics may present themselves in newly-developed curriculum areas and/or subjects. For instance, both SPHE, as noted above and during consultation, and Social Environmental and Scientific

Education (SESE) have strong connections with the proposed content of a curriculum in ERB and Ethics. Aligning the development of ERB and Ethics with the redevelopment of the primary curriculum would help ensure that the types of teaching and learning that received broad support in the consultation become a feature of primary education while not adding to the sense of curriculum overload currently experienced by teachers. While this may not resolve all the challenges that arose during consultation, particularly those relating to school ethos, it will allow for the incorporation of the important areas of learning that were identified into a redeveloped curriculum. Such developments could complement and bolster the contribution that SPHE already makes to citizenship education within primary education.

CONCLUSION

Given the rapidly changing nature of society, the importance of ensuring that the curriculum provides children and young people with the skills, dispositions and knowledge to interact and engage positively with their fellow citizens would seem more apparent than ever. Over the years the curriculum has catered for this learning and adapted as needs arose. More recently the recognition that children have a crucial role in informing not only their learning and learning environments, but indeed the development of curriculum has been a significant shift. It is probable that questions relating to how children engage with their peers and society in general will take on increasing prominence in educational discourse in coming years. At the NCCA *Leadership for Learning* Conference in October 2016, Andy Hargreaves suggested that we are moving from the Age of Achievement and Effort to the Age of Identity, Engagement and Well-being. Questions such as "Who are we?", "What will become of us?" and "Who will decide?" may come increasingly to the fore. Therefore, as the primary curriculum enters a significant period of redevelopment, it is clear that the key issues of citizenship education will become more central than ever to the conversations in education in the coming years.

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CHAPTER 3

"50 Picture Books to Change the World!"

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INTRODUCTION

This chapter provides an insight into the aims, framework and design of the Social, Personal, Health Education (SPHE) resource, "50 Picture Books to Change the World!" (Kennon and Hegarty 2016). This resource was presented at the 2016 SPHE Network Conference, "Citizenship Education 100 Years On" and is available via the SPHE Network website. The title of our resource was chosen to emphasize the transformative potential of picture books in primary and early childhood settings. The title also highlights the rich and enriching opportunities offered by this medium for providing a stimulating yet supportive, dialogic space for exploring, challenging and reflecting on the children's development of personal responsibility, decision making and conflict resolution skills, respect for diversity, long-term care for the environment and the promotion of a just and caring society (National Council for Curriculum and Assessment (NCCA) 1999). Many critics have noted the empowering capacity of picture books' interplay of visual and verbal storytelling for fostering deep meaning-making, both individually and cooperatively. Moreover, picture books uniquely can enable:

> a collaborative relationship between children and adults, for picture books empower children and adults much more equally…. This form has redrawn boundaries, and in so doing has challenged accepted forms and learned expectations…making [children] truer partners in the reading experience.
>
> **(Scott 1999, p. 101)**

Picture Books as Rich Spaces for SPHE

Picture books are richly compatible with SPHE concerns and processes in their affordance of discussions of friendship, conflict, struggle, norms, points of view, difference and injustice in a distanced way, thus allowing sensitive issues to be discussed without direct disclosures about the children's own lives. They can bring the world into the classroom in a way that allows the teacher to mediate discussions about those global tensions which children are exposed to but may be overwhelmed by. Picture books also offer an empowering stimulus for dramatic and musical responses and enactments, reflection and discussion, creative writing and cross-curricular research, teaching and learning. In our resource, we identified ten SPHE themes (identity, feelings, decisions, friendship, safety, peace and conflict, family, citizenship, global children's narratives and the environment). We exemplified each theme with five picture books. Each picture book was accompanied by suggestions for associated SPHE and cross-curricular activities as well as three exemplar circle time questions inspired by each book for the purpose for inspiring classroom discussion and reflection. In creating discussion questions for these picture books and their associated themes, we were guided by a wish to scaffold for children what Martha Nussbaum (2010) describes as "narrative imagination":

> This means the ability to think what it might be like to be in the shoes of a person different from oneself, to be an intelligent reader of that person's story, and to understand the emotions and wishes and desires that someone so placed might have…. So we need to cultivate students' "inner eyes," and this means carefully crafted instruction in the arts and humanities — appropriate to the child's age and developmental level-that will bring students into contact with gender, race, ethnicity and cross cultural experience and understanding.
>
> **(Nussbaum 2010, pp. 96, 108)**

The cultivation of the "narrative imagination" —the ability to imagine oneself in the shoes of another or to be an intelligent reader of another's story — is crucial for twenty-first-century citizenship and for the development and empowerment of young citizens. In addition to SPHE subject-specific and cross-curricular opportunities, these picture books particularly resonate with the aims and values of the emerging curriculum in Education About Religions and Beliefs (ERB) and Ethics Education, which is currently being proposed for Irish primary schools. As the *Education about Religions and Beliefs (ERB) and Ethics in the Primary School: Consultation Paper* states, ethics education is "essential to education for citizenship and the proper functioning of democracy" (NCCA 2015, p. 6). With their thoughtful and thought-provoking investigations of human rights and responsibilities, and dilemmas regarding social justice, power relationships and identity politics, these picture books powerfully address contemporary ethical challenges along with:

> questions that concern us as members of a society in constant flux, such as the role of the media, the protection of the environment or the possible impact that scientific and technological advances can have on people and society**.**
>
> **(***ibid.***, p. 9-10)**

Design and Rationale of the Picture Book Resource

In light of the conference theme of change over the last century, we focused on selecting picture books published since 2010 in order to present up-to-date examples of contemporary international literature for young people. We also consciously included works in translation and books from a range of independent publishers in order to support indigenous and local publishing and to help encourage diversity and inclusive representation in the children's literature industry. In incorporating an interweaving of the local, the national and the global in our list, we aimed to address concerns identified in the Department of Education and Science's *Social Personal Health Education [SPHE] in the Primary School: Inspectorate Evaluation Studies.* These concerns centre around the relative scarcity of resources addressing citizenship and media education as part of the "Myself and the Wider World" strand and the correspondingly "limited implementation of aspects" of these strands, "in particular the provision of learning opportunities with regard to wider communities" (2009, p. 89).

Education is a deeply relational process. We therefore selected international picture books and created the accompanying discussion questions to explore a range of relationships, experiences, contexts, perspectives and power dynamics. It is important to recognise and honour the individuality of every child and every educator in his/her role as reader and meaning-maker. Readers have diverse backgrounds, prior knowledge, values, attitudes and contexts. These shape their responses to these picture books and the dilemmas posed within these stories. As Sue Saltmarsh states, reading picture books to and with children is:

> a dynamic, shared, and profoundly ideological process – of storytelling, of guiding children through visual and verbal cues, of inviting and answering questions, of collaboratively constructing and interrogating meanings – thus bringing the dual navigation of text by adult and child into the complex processes associated with navigating subjectivities and social relations.
>
> **(Saltmarsh 2007, p. 99)**

The exemplar circle time questions which accompany each picture book were created to stimulate the higher order aspects of Bloom's Taxonomy (Bloom *et al.* 1956). These enable children to apply the picture books' scenarios to dilemmas and scenarios in their own lives, analyse and critique socio-cultural and political ideas and norms, and construct their own proposed plans and actions to achieve change. We chose circle time questions as a methodology because there is no right answer, because different ideas can emerge, because every child's perspective is valuable even if his/her knowledge is limited, and because teachers are also learners and all can learn from each other. Circle time offers a dynamic and flexible process that individual teachers and educational teams can adapt to the needs, readiness and level of their own groups of children. Listening to the responses of children in circle time allows educators and practitioners to create their own circle-time and problem-posing questions relevant to the interests, concerns and contexts of the children's own lives. However, many of the supplied questions could also be used in group discussions, reflective writing, dramatic and musical experiences, creative writing, walking debate and a variety of other active methodologies.

The Importance of Critical Literacy

Friere's invitation to abandon the banking method of education in favour of problem-posing methodologies was a significant influence on our design and hopes for the resource. Friere's "critical pedagogy" (a set of teaching practices which uncovers the ways in which the process of schooling supports the dominant or mainstream culture and represses all other ideas, cultures, and people) served as a key framework for our emphasis on pedagogy as an act of reconstruction instead of just dissemination of knowledge. Freire maintains that it is only through talking with and to learners that teachers can contribute to the development of "responsible and critical citizens, which we need so badly and which is indispensable to the development of our democracy" (1970, p. 65). Through dialogue, which is indispensable to the act of cognition,

> the teacher-of-the-students and the students-of-the-teacher cease to exist and a new term emerges: teacher-student with students-teachers. The teacher is no longer merely the-one-who-teaches, but one who is herself taught in dialogue with her students, who in turn while being taught also teach.
>
> **(Freire 1970, p. 67)**

Hence, the students become jointly responsible for a process in which all participants grow.

In keeping with Freire's challenge to the banking model as well as Nussbaum's emphasis on the agency of the narrative imagination, we deliberately did not allocate rigid or reductive age bands to each book in our resource. These books can work across individual readers, ages and stages of development, just like the spiral structure of the SPHE Curriculum. We would also like to honour the wisdom of teachers in assessing the age appropriateness of any text for their own classes.

Picture books interweave visual and verbal storytelling and these multimedia texts enable complex issues and concepts to be explored and revisited at different levels and in creative, discursive ways across children's personal, social and political development. However, we did supply loose recommendations as guidance. When working with picture books there can be a temptation for both children and adults to immediately apply the ideas in the books to our own lives. In doing so we can miss the rich learning that occurs when we stay with a dialogue about the lives of the characters in the books. Feelings, decisions, relationships and values can be explored in a distanced way through the story, without any child in the class being the focus of attention. Later, when the story has supported important learning, we have the option of asking how that learning applies to our own and to the children's lives if the teacher deems such exploration to be safe.

Professional and Personal Reflections with the Picture Books

In our resource, we suggest that, as educators and practitioners, we start by reflecting on our own response to a particular book by thinking or writing about these questions:

- What struck me most as I read?
- How does it link with my life experience?
- What values are being raised here?
- What questions does it invite or challenge me to consider?

This would be followed by reflection on ourselves as professionals:

- How might the book stimulate my own practice?
- Is the learning around this book subject specific or cross-curricular?
- How can the ideas in the book be compatible with the ethos, events, policies, and values of my school or educational setting?

Thirdly, we each might think about how the book will be received by our respective community of children, as each child brings his/her own life experience to the listening or reading:

- How does the book speak to the children's experience?
- Does the book bring stories which children do not know but would benefit from knowing? What questions should I pose to support critical thinking and empathy?
- How can I listen so that the children's concerns frame my next question?

SPHE AND CROSS-CURRICULAR POTENTIAL OF THE PICTURE BOOKS

While the picture books in our resource were organized and examined according to the ten SPHE themes listed earlier, these books could also be approached in a variety of ways e.g. according to their genre conventions and other social, cultural and political concepts, attitudes and dilemmas. For example, wordless picture books offer rich and enriching opportunities for reflection, enquiry, creative engagement and expression as well as inspiring cross-curricular activities in creative writing, dramatic enactment, music, nature walks, and reflective exploration of thoughts and feelings. Jalongo et al. (2002) argue that these narratives "connect visual literacy (learning to interpret images), cultural literacy (learning the characteristics and expectations of social groups) and literacy with print (learning to read and write language)" (2002, p. 168) while Ramos and Ramos note that engaging with wordless picture books is an "active and collaborative process that involves the interaction of pictures and readers' cultural knowledge" (2012, p. 338). The four wordless picture books we included in our list engage with a diversity of SPHE ideas and themes, encourage critical literacy about norms, identity and power, and provide a safe imaginative space where children may exchange, challenge and create meaning. *Here I Am* sensitively charts the difficulties, adjustments and eventual triumphs that an immigrant young boy faces when he and his family move from Korea to New York City. *Footpath Flowers* traces a father and daughter's journey through grey city streets that gain colour through the girl's various acts of observation, giving and kindness. *The Farmer and the Clown* investigates the risks and benefits involved in opening oneself to unexpected friendship. Finally, the historical picture book, *Unspoken: A Story from the Underground Railroad*, poses uncomfortable but crucial questions about freedom, voice, agency and who is considered human. It also offers an opening to study slavery and the civil rights movement in the USA as well as the struggles of today's refugees and their treatment in Ireland and around the world.

Exploring History Education

In addition to *Unspoken*, we included seven more historical picture books set during various twentieth-century conflicts in order to honour the importance and centrality of story not only within SPHE but within the History Education curriculum and our constructions and mediations of our individual and collective pasts. These books offer valuable scaffolding for children, educators and practitioners alike when considering the provocative questions that John Stephens raises about the conservative tradition and didactic agenda of historical children's literature and History Education: "is historical fiction about alterity or cultural continuity? Is that other time, those other people, something to be represented as other or subject? Are we dealing with Same or Other (identity or difference)?" (1992, p. 207). *The Whispering Town* is based on a true story about neighbours in a small Danish fishing village who, during the Holocaust, shelter a Jewish family waiting to be ferried to safety in Sweden. *Terezin: Voices from the Holocaust* chronicles the life of the Jews in the "show camp" of Terezin during WW2 and is told through inmates' own artwork, secret diary entries and first-hand accounts. The protagonist of *Never Say A Mean Word Again: A Tale from Medieval Spain* faces the dilemma of how best to deal with an aggressor and how to constructively address injustice while *Half Spoon of Rice: A Survival Story of the Cambodian Genocide* is an account of how the Cambodian people sought to survive during the Khmer Rouge regime. The wartime account in *Line of Fire: Diary of an Unknown Soldier (August, September 1914)* which chronicles the experiences and struggles of an unknown soldier during the trenches of World War 1 is juxtaposed by *The Year of the Jungle: Memories of the Home Front* which explores a child's experiences of her soldier father's absence while fighting in Vietnam. In *Separate is Never Equal: Sylvia Mendez and Her Family's Fight for Desegregation*, the Mendez family battle against institutional prejudice via their successful lawsuit which brought about the 1947 California ruling against public-school segregation. Such historical picture books stimulate debate, dramatic role play, persuasive writing, philosophical circles, creative activities, further historical research and SPHE discussions about conflict, nationality, citizenship, discrimination, concepts of difference, and what is presented and understood as historical "truth."

Exploring the potential for activism in children's lives

As well as historical picture books, we included four biographies which celebrate the accomplishments and lives of global activists who are people of colour to help inspire young citizens about transformative possibilities and change in everyday life. As Jayashree Rajagopalan states:

> Whiteness largely functions as an invisible category of identity, as it is by remaining invisible that it instantiates itself as normative.... The cultural hegemony of whiteness…can only be displaced if the privilege attached to this particular identity is revealed and dismantled.
>
> **(Rajagopalan 2013, p. 14).**

The following non-fiction picture books have great potential for stimulating critical thinking about and challenging of white privilege, hegemonic bias and euro-centricity and the exploration of intersectionality and multidimensional systems of discrimination, oppression and social injustice. *Mama Miti: Wangari Maathai and the Trees of Kenya* presents the life of the founder of the grassroots Green Belt Movement that has empowered thousands of people to mobilise, combat deforestation and environmental degradation. *One Plastic Bag: Isatou Ceesay and the Recycling Women of the Gambia* is a true-life account of Isatou Ceesay's environmental activism and her ingenious solution to ever-growing piles of non-biodegradable plastic bags. *Malala Yousafzai: Warrior with Words* celebrates courage, resilience, compassion, empathy, the power of education and how one young person can make a difference, and *Twenty-Two Cents: Mahummad Yunus and the Village Bank* examines the work of this Nobel Peace Prize winner and stimulates important discussions about power, inclusion, prejudice, economics and social justice. Cross-curricular activities for these picture books include a wide range of creative, SPHE and Social, Environmental and Scientific Education (SESE) activities such as speech writing, debate, role play, project work and research, microfinance, and discussion of the position of women and girls locally and globally.

Along with supplying examples of real-life activists and advocates for social justice at both local and global levels, we included five allegorical picture books in order to provide a safe imaginative space for addressing issues of conflict and prejudice through the distancing device of metaphor. *The Forgiveness Garden*, inspired by a real garden of forgiveness in Lebanon, examines the courage needed to step out of conflict, and *The Chickens Build a Wall* presents a witty and all too topical barnyard chronicle of xenophobia and prejudice. *Green Lizards and Red Rectangles* poses questions about how historical cycles of violence and distrust might be challenged and overcome while *Give and Take* presents both the importance and challenges of moderation and compromise. Finally, *Pancho Rabbit and the Coyote: A Migrant's Tale* balances folkloric elements with stark, modern realities regarding prejudice, stereotypes and media bias in its exploration of Central American migrant experiences to the United States of America. SPHE opportunities include conscience alley and an entry into mediation training and restorative practices in schools along with analyses of current national and international conflicts, the context of those conflicts and the requirements for change and peace. Children might also engage in debate, dramatic activities and creative writing about different points of view and bias, the importance of balance in one's life and what each child brings and takes from cooperative work in the classroom.

Exploring sameness and difference

In addition to these allegorical narratives about belonging, inclusion and exclusion, many of the picture books in our resource examine the pressures of conformity and the importance of valuing, welcoming and representing difference. *I Am Henry Finch* poses philosophical questions about the relationship between an individual and one's community while *The Black Book of Colours* challenges regimes of able-bodiedness and invites sighted readers of all ages to experience colour through the lack of colour. *Home* involves a meditation on the concept of home and the uniqueness and diversity of homes. The counting book, *One Family*, presents a global range of families with the important message that everyone counts, and *Mr Tiger Goes Wild!* considers tensions between being true to oneself and the price of social belonging. In *Last Stop on Market Street*, a boy and his grandmother share a bus ride in which everyday inequities and the impact of what might look like small actions are explored, and *One Day: Around the World in 24 Hours* demonstrates the concept of time zones through narratives of children's daily lives around the world. These picture books open up SPHE and cross-curricular opportunities for discussing similarities and differences across cultures, landscapes,

climates, food and homes, for critically reflecting on issues of globalisation, class, power, norms and identity, and for challenging children to consider power relationships, class, stereotypes and social justice in their own lives and wider society.

Exploring migration and global citizenship

In light of the conference theme, Ireland's ongoing experiences with migration, and contemporary global politics and social injustices, we included five picture books with child protagonists (in addition to the previously mentioned *Pancho Rabbit and the Coyote: A Migrant's Tale*). These examine international experiences of refugees and migrants in order to support constructive yet challenging enquiry and reflection about attitudes towards, and representations of, historical and contemporary migrations. As Bracey and Jackson state:

> exploring the experiences of refugees and evacuees clearly has resonance with contemporary issues—for teachers addressing the needs of specific children who have faced the trauma of displacement or providing an informed and balanced means of exploring the experiences of newly arrived citizens beyond the often- negative headlines in the media.
>
> **(Bracey and Jackson 2006, p. 103)**

Both *Azzi in Between* and *My Two Blankets* follow young migrants' journeys to another country where they must face the challenges of finding a new home, learning a new language, trying to make new friends and starting a new school. *Out of Iraq: Refugees' Stories in Words, Paintings and Music* presents the personal accounts of Iraqi refugees while *Migrant: The Journey of a Mexican Worker charts a young boy's difficult migration from his rural Mexican village to Los Angeles. Mama's Nightingale: A Story of Immigration and Separation* interweaves Creole words and oil paintings evoking Haitian folk-art in its depiction of the experiences of Saya, whose Haitian mother is incarcerated in a United States of America immigration detention centre. SPHE and cross-curricular opportunities include exploration of different countries' food and music, the history of migration to and from Ireland and researching examples of migration to and from other countries, the impact of climate change and conflict on migration, children pairing up and bringing each other multilingual words as gifts, and the interviewing of family and community members.

Exploring SESE and environmental education

As demonstrated in these picture books which explore migration, our individual and collective relationships with space and place are interwoven with our understanding of our own personal and political place in the world as well as others' perception and placement of us within discourses of power, exclusion and belonging. Continuing this investigation of our complex interactions with our environments, eight of our selected picture books examine issues of ecology, sustainability, conservation and environmental ethics. The immersive and enquiry-oriented nature of the following picture books can inspire the critical conversations and active community participation required by the important process summarised by Geraldine Burke and Amy Cutter-Mackenzie as follows:

> a journey from 'what is here' (the beholder of picture books) to 'what if' (imaginative possibility) to 'what then' (the ecologically literate) to 'what can we do?' (active participation and sustainable action) can enable students and teachers to enact living inquiry at the heart of their educational experience.
>
> **(Burke and Cutter-Mackenzie 2010, p. 327).**

The dual-language illustrated collection of poetry, *Flutter and Hum: Animal Poems*, celebrates the beauty of the natural world while encouraging debate and creative activities about human's relationship with nature while the dialogues in *The King and the Sea: 21 Extremely Short Stories* pose philosophical questions about the human-centric ideology and consequences of anthropomorphism.

The hypothetical catalogue, *Aviary Wonders Inc.: Spring Catalog and Instruction Manual*, imagines an all-too plausible dystopian future when birds are extinct, and consumers can buy customisable avian automatons. *A Boy and a Jaguar* advocates the importance of empathy and how enriching working with animals can be while *Counting*

Lions: Portraits from the Wild combines the format of a counting story with a provocative environmental twist. *My Grandfather's Coat* adapts a Yiddish folk song of how a coat has been repurposed and refashioned over decades of use, and *Counting on Community!* encourages young children to recognise the value of their community, the joys inherent in healthy eco-friendly activities, and the agency they possess to make change. Finally, *Change the World Before Bedtime* demonstrates how small actions (such as a smile, a kind word, a simple deed) by everyone can help change the world. SPHE and cross-curricular activities include upcycling, gardening, drawing, talking to and interviewing community members, and project work about environmental possibilities and actions in the children's own communities.

Exploring rights

Informing the design of the resource, our educational commitments and our selection of all fifty picture books is a rights-based approach to supporting children's agency through SPHE, pedagogy and literary and social experiences with picture books. This "empowered model of childhood", as Michelle Superle observes:

> promotes children's contributions to their own lives, families, and communities—not as an investment in the future but during childhood. It grants children the possibility of helping to shape themselves and their surroundings through their input, values, decisions, and actions. This image differs from its predecessors by encouraging a disruption of the status quo rather than its perpetuation in terms of social hierarchies based on age.
>
> **(Superle 2016, p. 145)**

The final four picture books from our list resonate with the United Nations Convention on the Rights of the Child for helping develop children's critical literacy and their use of a human-rights lens through to explore human-rights issues locally, nationally and globally. *Real Stories from Street Children Around the World* uses drawings and photographs to present six children's descriptions of the challenges and resilience of their lives on the streets in Zimbabwe, Guatemala and Mozambique. Written in the first person from the perspectives of children, *I Have the Right To Be a Child* provides an entry into global awareness and learning about the United Nations Convention on the Rights of the Child, its history and vision. *Azizi and the Little Blue Bird* was inspired by the censorship of the internet by various governments and especially by the Jasmine Revolution in Tunisia. *Dreams of Freedom: Amnesty International* meanwhile presents seventeen quotations from various human-rights leaders and activists which have been visually interpreted by international artists.

Balancing accessibility, sensitivity and complexity

Since we have developed the resource, we have been asked if some of these picture books would frighten children or if the scenarios they pose are too complex. The fifty picture books indeed acknowledge and address the complexities, realities and turbulence of identities, relationships, life, loss and death. For example, *Waiting* considers the existential joy of waiting while grappling with dilemmas and anxieties around safety, chance, change and adapting to unexpected events, and *The Dark* explores a boy's fear of the dark. The protagonist in *Red* is torn between her fear of the bully in the school playground and her sympathy for her classmate while *A Tale of Two Beasts* plays with alternating perspectives to reflect on bias, point of view and the narratives we tell about ourselves and others. *The Heart and the Bottle* invites reflection about profound questions of loss, meaning, isolation, connection, hope and despair while *The Scar* depicts a young boy's struggle with bereavement after his mother dies.

SPHE and cross-curricular links for these picture books could include hot seating, creative writing, roleplay, watching and waiting exercises to develop patience and impulse control, walking debates, philosophy circles and research about historical and contemporary situations where oppression was constructed as rescue. When considering the readiness of children for such SPHE territory, we rely on the professionalism of teachers to choose the timing and pacing of content as well as the suitable level of scaffolding of the learning. Teachers need to reflect on when best to introduce books about trauma and loss and take care not to confront a recently bereaved child or place them too much under the spotlight. However, in a world where so many children live without food security and so many are displaced, we believe that those who live in relative security need to know about the power relationships in which they live and the possibilities for change. In inviting children to imagine the lives of children in all the complexity of a different context and to consider how we are related across time, place, and privilege, we want them to

articulate ethical responses to the lives of others and live consciously as global citizens. Ultimately our hope is that an exploration of all these books could support children to develop more empathy, more agency and a search for justice.

CONCLUSION

These picture books address issues of multiculturalism, oppression, freedom, the use and role of free speech, and the power of social media for empowerment and democracy. They offer important opportunities for children to articulate their ideas on governance and freedom at their own level of experience and meaning making and to reflect about the global fight for social justice and their own agency regarding social change. In addition to acting as stimuli for creative activities, cross-curricular projects and research into the lives of Irish and international activists and social justice advocates, we hope that these and the other picture books that we have presented will inspire children, educators and practitioners to critically reflect on and cultivate their own capacity for action and transformative change.

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Citizenship Education through a revised Social Personal and Health Education (SPHE) Curriculum?

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INTRODUCTION

This chapter begins by reflecting on citizenship education from the perspective of the SPHE Curriculum, particularly the strand unit "Developing Citizenship." It then outlines a review of Relationships and Sexuality Education (RSE) which is an integral part of the SPHE Curriculum. An overview of the development and implementation of the RSE curriculum is provided. However, this curriculum has not been updated since 1996 and in the intervening time, our understanding of sexuality and family life has evolved considerably. In view of some of the main points raised in literature in the area, this chapter calls for a revision of the RSE curriculum for primary schools.

CITIZENSHIP EDUCATION WITHIN THE SPHE CURRICULUM

"Developing Citizenship" is a strand unit within the strand "Myself and the Wider World" in the SPHE Curriculum. The *SPHE Teacher Guidelines* state that this strand unit begins by focusing on the school or class as a community in microcosm. By experiencing community in such a practical way, children learn what belonging and participating really mean. In a school that values caring and shared responsibility, children can learn to:

- Share and cooperate;
- Set realistic goals and targets for themselves and others;
- Develop leadership and administrative abilities;
- Celebrate difference;
- Be part of something that goes beyond personal interest and recognise that they can make a valuable contribution to society.

(National Council for Curriculum and Assessment (NCCA) 1999b, p. 17)

The concept of democracy becomes real and meaningful for children as they are given the opportunity to voice their opinions, understand a variety of responsibilities, reach group decisions by consensus, listen to different points of view, work both as an individual and as a member of a group and be involved in decision making. In this strand unit, children explore the diversity of the world in which they live. They are encouraged to learn about their own traditions and culture and use given opportunities to compare and contrast these with other ethnic or cultural groups in society. They explore and examine how discrimination can occur in school, in the local community and in their own country. They are particularly encouraged to reflect on their own behaviour and to acknowledge where they themselves might be prejudiced and manifesting discrimination and how this could be counteracted. In challenging

name calling and labelling, children practice using language in a positive manner and begin to recognise ways in which words may contribute to injustice, prejudice and discrimination.

Taking into consideration the content of the strand unit, "Developing Citizenship," it is necessary to review the current RSE curriculum in Irish primary schools and consider whether the content objectives of citizenship education can be fully realised.

RELATIONSHIPS AND SEXUALITY EDUCATION (RSE)

In 1995, "A Report of the Expert Advisory Group on Relationships and Sexuality Education" outlined the need for the implementation of guidelines in schools. The report noted that research, in both the Irish context and abroad, had indicated that parents welcomed the support of schools in helping them to fulfil their obligations with regards to RSE. Indeed, parents felt that education both within the family and in school had often been "inadequate" (Government of Ireland 1995). Church bodies and educational groups also endorsed the need for a formal RSE programme from primary through to second-level education in Ireland. The report also considered "aspects of contemporary life" which highlighted the need for an RSE policy in schools. These included: the changing role of men and women in society, the informal and unsupervised contexts whereby children acquire information about sexuality and cross-cultural influences and pressures on family life (Government of Ireland 1995). In providing a rationale for the development of guidelines, human sexuality was considered: "an integral part of the human personality" which had "biological, psychological, cultural, social and spiritual dimensions" (Government of Ireland 1995, p. 6). The report asserted that a holistic understanding of sexuality would contribute to wellbeing and enhanced personal relationships, with implications for the family and ultimately for society.

RSE is currently an integral part of SPHE, one of the subjects of the *Primary School Curriculum.* Though this curriculum was published in 1999, RSE guidelines were published some years before. These state that RSE would provide:

> structured opportunities for pupils to acquire knowledge and understanding of human sexuality and relationships through processes which will enable them to form values and establish behaviours within a moral, spiritual and social framework.
>
> **(An Roinn Oideachais 1996, p. 5)**

Given recent changes to the Irish Constitution with regard to marriage equality and taking into consideration that RSE has been described as a "lifelong" process (*ibid.*), there may be a need, twenty years later, to redefine sexuality within the *Primary School Curriculum***.**

THE CONTENT OF THE RSE PROGRAMME

Though this chapter calls for a revision of the existing RSE programme, it is, nevertheless, worth considering the implementation of the SPHE Curriculum presently and more specifically RSE. The current RSE programme, as part of the SPHE Curriculum, supports children in learning about themselves as sexual human beings. It incorporates spiritual, social, emotional and physical growth and explores attitudes, values, beliefs and opinions that relate to oneself and to one's development and interaction with others (NCCA 1999a). The overall content of RSE encompasses much more than the teaching of the sexually sensitive issues at each class level. It also takes account of pupils' self-esteem and self-confidence, feelings and emotions, decision making and the major relationships within children's lives- those within the family, within friendships and within groups, all of which is supported through the implementation of the strands and strand units of the SPHE Curriculum. The "emotional" and "intellectual" maturity of children must be considered when implementing the programme and a degree of "flexibility" is recommended for schools. Nevertheless, while taking such factors into consideration, it is envisaged that such sensitive issues as emerging sexuality, puberty and human reproduction will be addressed before children leave primary school (NCCA 1999a).

IMPLEMENTATION OF RSE WITHIN THE WIDER CONTEXT OF SPHE

In 2008, the NCCA published *Primary Curriculum Review, Phase 2* which investigated the implementation of Gaeilge, Science and SPHE. Some 1,369 teachers completed a questionnaire while children, parents, teachers and principals in eight case-study schools shared their experiences through individual and group interviews (NCCA 2008).

One of the questions on the questionnaire concerned the frequency with which teachers provided opportunities for pupils to foster personal development, health and wellbeing. While 97% of respondents indicated that they provided opportunities "frequently" or "sometimes" for children to examine their diet and nutrition through SPHE lessons, only 71% of respondents noted that they allowed similar opportunities for children to come to understand sexuality and the processes of growth, development and reproduction (NCCA 2008). In all 54% of respondents answered the question regarding the greatest challenge in teaching the Strand "Myself." In the main, they referred to the sensitive nature of some of the material, time, class size, perceived curriculum overload and the children's backgrounds (familial, societal, cultural). Of the overall 54%, 28% of respondents stated that the "sensitive nature of some of the material" was the greatest challenge. Some teachers noted that they felt unprepared to teach the strand while others mentioned their own "inhibitions" when teaching sensitive material. The short amount of time allocated to SPHE on the weekly timetable impacted on the material covered with classes and respondents indicated that SPHE was often integrated with other subjects and not taught on its own.

The Department of Education and Skills (DES) approves the following resources for the teaching of SPHE: *Stay Safe* (Child Abuse Prevention Programme 1999), *Walk Tall* (Department of Education and Science 1999) and RSE support materials and booklets (Department of Education and Science 2000). Respondents to *Primary Curriculum Review Phase 2* rated the RSE support materials behind the other two when selecting content for SPHE lessons. While 89% of respondents found *Stay Safe* "helpful" or "very helpful" and 88% of respondents found the *Walk Tall* "helpful" or "very helpful", only 78% of respondents regarded the RSE support materials as "helpful" or "very helpful" (NCCA 2008). This discrepancy may point to the possibility that the use of the resources provided to schools to specifically teach RSE are sometimes overlooked in favour of other resources which support the teaching of less sensitive content.

In 2009, the Department of Education and Science Inspectorate published a report on the findings of a thematic evaluation of SPHE in forty primary schools. The evaluations, carried out two years previously, included observation of teaching and learning in SPHE, interviews with pupils, teachers and school management and examination of pupils' work and relevant school documentation (Department of Education and Science Inspectorate 2009). One of the objectives of this evaluation was to review the effectiveness of the teaching of RSE. In the majority of schools, whole school planning for RSE was of a "competent" standard, with very good evidence of planning in place in 10% of the schools. The collaborative involvement of parents, teachers and management in the planning and implementation of the policy and the ability of the policy to inform practice at individual class level were notable features of very good planning practices in RSE (Department of Education and Science 2009). In one third of schools, inspectors found that RSE policies had scope for development and they noted the importance of implementing a clear programme of content for each class level.

The findings reported that certain aspects of "Taking Care of my Body" and "Growing and Changing," the strand units which address the sensitive areas in SPHE, were not implemented at all:

> These schools were found not to teach the anatomical names of male and female body parts or how the body parts develop. Learning in the area of sexuality, birth and new life was often only partially implemented and in some schools restricted to inputs from external speakers to senior pupils.
>
> **(Department of Education and Science Inspectorate 2009, p. 21)**

In terms of individual teacher's planning in RSE, the report highlights that two thirds of teachers planned to a competent or very good standard in RSE, while classroom planning was found to be unsatisfactory in one third of instances. The report noted particularly the absence of an outline of content to be taught, and an intention to only implement the RSE programme partially, with some teachers not addressing the more sensitive areas of learning at all (Department of Education and Science 2009). In addition, 60% of principals reported engaging external

speakers to support the implementation of the SPHE Curriculum. While the Gardaí and local fire services featured prominently among the speakers invited to schools, many also reported employing external personnel to support the implementation of the more sensitive aspects of the curriculum, particularly in the senior classes. Furthermore, while parents expressed the view that RSE was being implemented schools, they went on to report that sexuality issues were not being addressed early enough or regularly enough in their child's education.

WHY CALL FOR A REVISION OF THE RSE CURRICULUM?

So, given the challenges of the implementation of the current RSE curriculum and taking into consideration the time that has elapsed since the reports above were published, why call for a revision of the RSE curriculum? Let us take a look at some of the main messages from literature published in the area. Kathleen Lynch contributes a chapter to John Baker's (2004) book, Equality: from Theory to Action. She presents a framework which is worth considering when addressing issues of inequality. One of the four "pillars" of her equality framework considers "Equality of Respect and Recognition." Lynch (2004) argues that inequalities of respect and recognition in education are rooted in the "symbolic realm" and are expressed in degrees of inclusion and exclusion. One practice she cites as particularly important in sustaining inequality of respect and recognition is "a general silence or invisibility that is often accompanied by devaluation or condemnation" (Baker 2004, p. 155). Wallis and VanEvery (2000) acknowledge that while attention to diversity and difference is now widespread in schools, sexuality is notable for its absence. Children who come from same sex families may experience this form of non-recognition in school if their own, and/or their parents', sexuality is not named or is not accepted on equal terms with heterosexuality. The silence that surrounds this cannot give a true sense of belonging to a school community, which is integral to the strand unit on citizenship education.

Not alone is the silence that surrounds the issue a concern, the language that is associated with homosexuality must be considered, along with how it is used by children as a form of teasing or bullying. Hardie and Bowers (2012) consider that it is only in the last thirty years or so that the terms "gay" and "lesbian" have come to be accepted terms of reference. "Nowadays there is recognition in some circles at the use of 'gay' as a general adjective to describe something of little value, boring or worthy of scorn" (Hardie and Bowers 2012, p. 61). Research indicates that teachers are more likely to ignore homophobic comments such as "gay" than if comparable comments had racial or sexist overtones (Sears Woods and Harbeck 1992, in Hardie and Bowers 2012). Shai (2011) reflects on situations where no sanctions are put upon those who use the term "faggot" or "homo" as a way to denigrate another or when children are not reprimanded for ridiculing a child who may not be acting in line with conventional gender-typical behaviour.

A recently published report on a national study about the mental health and wellbeing of Lesbian, Gay, Bisexual, Transgender and Intersex (LGBTI) people in Ireland (Higgins et al. 2016) highlights the effect of bullying because of LGBTI identity in school. Participants who experienced LGBTI bullying in school had significantly higher scores on the depression, anxiety, stress and alcohol-use scales and significantly lower scores on self-esteem scales. The participants also reported that they were more likely to self-harm and more likely to have attempted to take their own lives that those participants who did not report bullying because of identity in school. These findings are of particular concern as approximately one quarter of the fourteen- to eighteen-year-old participants in the study reported missing or skipping school in an effort to avoid negative treatment related to being LGBTI.

DePalma and Atkinson (2010) outline that school-based homophobia is an increasing concern in many national contexts. Their research highlights the fact that few teachers are prepared to engage in curriculum based work on issues of homophobia, including homophobic bullying. Not addressing this subject makes room, DePalma and Atkinson believe, for homophobia to develop. Much of the fear of undertaking this work, and indeed other activities such as the use of picture books relating to same sex families, relates to teachers' concerns regarding parents' disapproval of "promoting" homosexuality. In an Irish context, given that over 90% of all primary schools remain under the patronage of the Roman Catholic Church, teachers may well have further concerns. An exploration of the nature of these concerns is beyond the scope of this chapter. Nevertheless, school ethos, possible parental reaction and teachers' own personal concerns may well be among the genuine apprehensions schools have in addressing this area of the curriculum.

Taking the key messages from "Developing Citizenship" into consideration, and reflecting on the main points raised in literature, review of the RSE curriculum is fitting, especially if one thinks about the twenty-year lapse since its original publication. A review of guidelines along with resources would advance the implementation of RSE at school level. If the education we deliver to our children is to be current, inclusive and supportive of the Equal Status Act, now is the time for action. The RSE support materials from infants to sixth class, along with the *Stay Safe* and *Walk Tall* materials are the three sets of resources that are endorsed by the DES to support the implementation of the SPHE Curriculum. Both *Stay Safe* and *Walk Tall* materials have been updated and are available to schools, with the former making explicit reference to homophobic bullying. Considering that the RSE manuals are more outdated than either *Walk Tall* or *Stay Safe*, it is timely and necessary that these manuals be updated to include reference to teaching about different sexualities, including homosexuality. In so doing it will help reflect the "R" part of RSE, namely relationships, and allow children to understand and accept the many different forms of relationships. Furthermore, this would support teachers in implementing this curriculum across all class levels.

Since the publication of the RSE guidelines in 1996, the make-up of the family unit in Ireland has evolved considerably. Most recently, the referendum on marriage equality held in Ireland on May 22, 2015 has legalised same sex marriage in this country. This bill was signed into law by the President on August 29, 2015. Though schools may have chosen not to consider or include same sex families before then, this should now change with an appreciation "that all family units are not the same" (NCCA 1999a) Several resources have been made available to support schools in this process including the "Respect" guidelines and "Different Families, Same Love" poster; a collaboration between the Gay and Lesbian Equality Network (GLEN) and the Irish National Teachers' Organisation (INTO). These have been designed to help schools both understand and address homophobic bullying and to teach children in an appropriate manner about different forms of sexuality. Interestingly however, despite the fact that these guidelines were launched by the then Minister for Education, Jan O Sullivan, they do not carry the DES logo. Therefore, it may appear to schools that, because of this lack of association, the DES does not endorse this resource. "All Together Now," commissioned by BeLonG To and written by a team from St. Patrick's College, DCU, addresses homophobic and transphobic bullying in Irish primary schools. Funding was provided by the DES for this resource. However, it does not carry the Department's logo either. One must reflect on the message this delivers to schools. Is teaching about different sexualities optional? Can schools simply dismiss teaching about sexuality as it seems not to be placed firmly within either the curriculum or supporting materials produced by DES?

It is noteworthy that issues pertaining to forms of sexuality such as homosexuality and other sexualities are not explicitly referenced within the RSE and SPHE Curriculum objectives. This chapter argues that they should be, as otherwise schools can validate an argument whereby they can be ignored, thereby perpetuating silence around homophobia as highlighted by Shai (2011). Same sex couples are enrolling their children in a growing number of schools throughout Ireland. It is incumbent upon these schools to foster an ethos which is welcoming and accepting of difference. An update of the DES RSE guidelines within the wider context of the SPHE Curriculum in primary schools is required to direct schools, both formally and informally, in delivering this curriculum comprehensively to children.

The concept of wellbeing, and in particular, children's wellbeing, is receiving increased attention in education. Recently, the inspectorate conducted a pilot project on an evaluation of wellbeing in a number of primary schools in Ireland. A report on same is expected. The *Wellbeing in Primary School Guidelines for Mental Health Promotion* consider that "Social, Personal and Health Education is central to pupil development in its broadest sense and is an essential part of school curricula" (DES, Health Service Executive & Department of Health 2015, p. 15). Consideration of children's wellbeing must take account of all children. They and their families must feel a sense of welcome and belonging in their school community. Furthermore, children are entitled to an education in RSE that is developmental in nature and which will prepare them for some of the many challenges they may face into their teenage years.

CONCLUSION

The year 2016 marked the twentieth anniversary of the publication of the RSE guidelines to schools. By updating and endorsing RSE guidelines and support materials which reference different sexualities, the DES would give a clear message to schools and the wider community that it is both appropriate and necessary to teach children living in modern-day Ireland that all forms of sexuality are equal. By doing so, it would prove beyond doubt that the marriage referendum, deemed to be about equality for all, is indeed a reality for all adults and children living in Ireland. It would evidence just how far Irish society has developed.

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The Lesbian, Gay, Bisexual, Transgender (LGBT) Primary School Pupil: Rights and Equality Approaches[5]

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INTRODUCTION

Recent policy publications place an onus on schools and teachers to tackle homophobic and transphobic bullying. The revised "Anti-bullying Procedures for Primary and Post-Primary Schools" (Department of Education and Skills (DES) 2013) specifically mention this type of bullying, and schools are obliged not only to name LGBT bullying in their policies, but to "explicitly address the issues of cyber-bullying and identity-based bullying including in particular homophobic and transphobic bullying" (DES 2013, p. 18). While many schools are open to engaging children in anti-bullying education in general at primary level, the lack of age-appropriate materials and specific training for teachers to tackle LGBT bullying is perceived as a barrier (Neary *et al.* 2016; Guasp 2014).

In this chapter we outline the journey and outcomes of piloting materials to tackle LGBT bullying in Irish primary schools. The project, titled *All Together Now!* was commissioned by BeLonG To Youth Services and was funded by the DES. The consultancy team consisted of the authors of this article who were guided by an Advisory Group (AG)[6]. The aim of the project was to create a resource specifically targeting bullying based on sexuality or gender identity which would complement and build on existing resources. It involved the creation of a set of lessons, with assistance from the AG, recruitment and training of principals and class teachers from a variety of primary schools in Ireland, development of a training module for principals and teachers, and subsequent piloting of the classroom materials, all of which will be discussed in this chapter. In the next section, we outline research which provides a rationale for this type of education project.

RESEARCH BASE

Prevalence of Homophobic and Transphobic Bullying

Farrelly (2014) wrote of the frequency with which Irish primary schools (especially principals) had knowledge of and dealt with homophobic bullying during the previous academic year. The findings showed that 19% had dealt with incidents of homophobic bullying, while 70% of respondents were aware of children using homophobic language to label a peer's behaviour. The fact that there is a major difference between these percentages suggests that such name calling may not be identified as bullying and may indicate a degree of acceptance of the use of this language in schools.

A study by O'Higgins-Norman (2008) of post-primary schools in Ireland was aimed at finding out to what extent teachers were aware of LGBT issues and particularly of homophobic bullying in the context of the SPHE syllabus. The respondents comprised 365 SPHE teachers. The results showed that 79% were aware of homophobic bullying, and 30% had encountered this type of bullying on more than ten occasions. Some of the teachers (16%) were also aware of physical bullying as a result of pupils' perceptions of homosexuality.

5 This chapter draws on an article previously published in InTouch Magazine (October 2016, issue 164), and also the Final Report (2016) of the pilot project by the same authors.

6 This consisted of: The Irish National Teachers' Organisation (INTO); INTO-LGBT Teachers' Group; Irish Primary Principals' Network (IPPN); National Parents' Council (NPC); Catholic Primary School Management Association (CPSMA); Educate Together (ETNS); Community National Schools-DDL; Church of Ireland Board of Education (CIPSMA); Gay, Lesbian Education Network (GLEN); Transgender Equality Network Ireland (TENI); Professional Development Service for Teachers (PDST).

Minton (2013) administered questionnaires to 475 5th year students as well as 561 2nd year students in six post-primary schools. It emerged that homophobic bullying was present at about the same level in responses from both 2nd and 5th year students, with over 30% saying that they had experienced such bullying. Furthermore, 15% said that they had been bullied through name-calling, while 6% had been bullied through rumour spreading. Gender exerted a greater influence than did age, with males more likely to be the perpetrators as well as the victims of homophobic bullying.

Effects of Bullying on Young People

Research by Higgins *et al.* (2016), the largest study of lesbian, gay, bisexual, transgender and intersex people (LGBTI) in Ireland, includes input from 2,264 respondents. Three findings are especially relevant here. Firstly, twelve years was confirmed as the most common age of self-awareness of LGBTI identity, suggesting that work at primary school level is desirable. Secondly, compared to other studies of the mental health of young people, the participants in the LGBTI study aged twenty-five years and younger were twice as likely to report self-harm and specifically reported three times the level of attempted suicide. Furthermore, the level of stress, anxiety and depression was four times greater than those recorded by studies of comparable populations.

The international findings also convey a picture of high prevalence of homophobic and transphobic bullying. Guasp (2014) found that, in the UK, 70% of primary teachers had heard pupils use expressions such as "That's so gay!" as an insult, and one third had heard pupils make other homophobic remarks. A synthesis of selected findings by the American Educational Research Association (2015) showed that a substantial number of LGBT American adolescents experienced bullying: 59% reported verbal abuse in school, 24% were threatened with violence, and 11% were physically assaulted.

The consequences of homophobic and transphobic bullying on victims have been outlined (Higgins *et al.* 2016) but there are also consequences for bullies. For example, Espelage *et al.* (2014) found evidence of a link between being a perpetrator of homophobic bullying and involvement in subsequent sexual harassment two years later. Feldman *et al.* (2014) found that being a bully was associated with lower achievement in school and a higher rate of disciplinary referrals.

Prevention and Intervention

Research by Neary *et al.* (2016) provides an in-depth insight into how primary schools in Ireland are experiencing and approaching the prevention of homophobia and transphobia along with educating about gender and sexuality identity. One main finding, from the study's cohort of parents, teachers and principals, highlights that intervention occurs in an ad hoc and mostly reactive manner, resulting in much silence and inaction on an everyday basis.

While a high percentage of schools and teachers are aware of incidents of homophobic and transphobic bullying, the number who take action is less. For example, in the study by Farrelly (2014) there was a major difference between the percentage who were aware of children using homophobic language (70%) and the number who had dealt with incidents of such bullying (19%). The study by O'Higgins-Norman (2008) indicated that 41% of teachers who had encountered such bullying found it difficult to deal with, partly because of a perceived desire to be sensitive to the victim as well as fear of a possible reaction from parents. They also thought that if they acted to protect a pupil who is LGBT, their behaviour might be interpreted as condoning homosexuality.

In Guasp's study (2014), just over half of the teachers who had heard homophobic expressions made an intervention, while 42% did not. The reasons for failing to intervene are complex and have to do with teachers' perception of children's understanding, as well as difficulties with school and national policy. Of those respondents who did not intervene, a substantial number thought that pupils did not understand the language or that they did not think that pupils were being homophobic (32%). Findings by Neary *et al.* (2016) echo this whilst also identifying further reasons for schools' failure to intervene. These include school leaders' and teachers' comfort; confidence and knowledge; curricular guidance, lack of resources and meaningful professional support. However, the vast majority of teachers (90%) were of the view that they had a duty to prevent homophobic bullying (Guasp 2014).

Effective Interventions

A review of anti-bullying programmes by Craig *et al.* (2010) showed that half of the interventions resulted in reductions in victimization while one-quarter reported both positive and negative effects. Following up on these studies, a recent paper by Ansary *et al*. (2015) argued that successful programmes share the following common features: (i) central values that emphasise a positive school climate with a basis in social-emotional development; (ii) a commitment to effective programme implementation including sustainability; and (iii) clear and consistent strategies outlining what to do when bullying occurs.

The review by Olweus and Limber (2010) was concerned with an evaluation of the *Olweus Bullying Prevention Programme* (OBPP), which is a whole school intervention designed to reduce bullying and facilitate better peer relations in both primary and second-level schools. Its importance derives from its direct relevance to homophobic and transphobic bullying and the fundamental principles on which it is based: (i) schools showing a positive interest in all their students; (ii) setting firm limits on unacceptable behaviour; (iii) schools using consistent negative (but not hostile) consequences when rules are broken; and (iv) schools and teachers being positive role models. Evaluations of the programme show clear positive effects in Norway but less consistent results in the USA.

A study by Domino (2013) was concerned with prevention of bullying in general through strengthening of social competencies which were found to be successful in reducing bullying. It is significant that much of the Irish SPHE primary school curriculum focuses on the kinds of competencies that were found in Domino's study to be influential in reducing bullying.

DES Action Plan on Bullying (2013)

The *Action Plan on Bullying*, which was published in January 2013, sets out the DES' approach to tackling bullying and promoting an anti-bullying culture in schools. The twelve actions in the plan focus on support for schools, teacher training, research and awareness raising with an aim to ensure that all forms of bullying are addressed. These provided the consultancy team with clear guidance when developing the classroom materials and training sessions for piloting schools.

Implications of Research

While the research base outlined here underpins the need for programmes such as *All Together Now!* it also highlights the lack of follow-up by teachers and schools in many instances of homophobic and transphobic bullying. The reasons vary greatly, depending on school and cultural influences. There is however agreement by schools that they have an obligation in this regard. This suggests that the type of in-service education and materials created in the pilot project might enable schools to respond appropriately to such incidents. In addition to the DES *Action Plan on Bullying* (2013), the fundamental principles of OBPP and common features of successful programmes, as outlined above by Ansary *et al.* (2015), informed the development of both the training module for teachers and staff and the *All Together Now!* resource materials. These elements complement what is already happening in many schools in relation to prevention and management, including the implementation of programmes such as *Stay Safe* (2016) and *Walk Tall* (2016) which also educate children about bullying but which do not deal with LGBT bullying as comprehensively as the piloted materials.

CLASSROOM MATERIALS

Development of lessons

Several ideas for classroom materials were discussed both within the consultancy team and with the AG. Based on the locus of the pilot project (classes in upper primary schools) and the consultancy team's experience of working in such settings, it was decided to develop a series of four lessons to be piloted by 5th and 6th class teachers. Underpinning these lessons are human rights/equality principles. The lessons are grounded in the SPHE primary school curriculum and are designed to address the directive to schools *(Circular 0045/2013)* **a**nd the DES *Action Plan on Bullying* (2013). This enhances the project's effective implementation and sustainability as recommended by Ansary *et al.* (2015).

All Together Now! is a unique contribution to the suite of materials available to primary schools to address homophobic and transphobic bullying in an inclusive and positive way. It complements the mandatory *Stay Safe* programme's topic on Bullying through allowing teachers the opportunity to further develop pupils' understanding of bullying types and behaviours, specifically homophobic and transphobic bullying, at upper class levels in an age-appropriate manner. In all, four key lessons were designed by the consultancy team. These were drafted and redrafted over a number of months prior to their introduction to teachers and schools at the training sessions.

Lesson one titled *Human Rights* enables children to become familiar with human rights with specific reference to homophobic and transphobic bullying. It also provides pupils with an opportunity to explore the Equality Act (2004) and the Gender Recognition Act (2015) through identifying what constitutes discrimination/harassment and how individuals can counter these. Lesson two titled *Bullying* enhances pupils' understanding of bullying perceptions, definitions, types, behaviours, roles and apply this understanding to potential real-life scenarios. Lesson three titled *Responding to Bullying* aims to give children the confidence to respond to bullying as a victim and bystander and to enhance pupils' empathetic skills. Lesson four titled *All Together Now!* consolidates children's learning in relation to homophobic and transphobic bullying. It explores the positive aspects of feeling a sense of belonging/respect and identifies ways in which children can apply their learning throughout these lessons in an age-appropriate way.

The following samples give an insight into the content and approaches that were deemed age-appropriate and engaging for children:

Lesson 1: Human Rights (Sample)

Activity 1: The Charter of Children's Rights

The teacher writes the words *Rights* on the board to stimulate discussion.

Key questions:

- Does anyone know what a right is?
- Who decides what a right is?
- Have you ever heard of the Universal Declaration of Human Rights?
- What does universal mean?
- Does that apply to Ireland then?
- What about The Charter of Children's Rights – do you know anything about this?

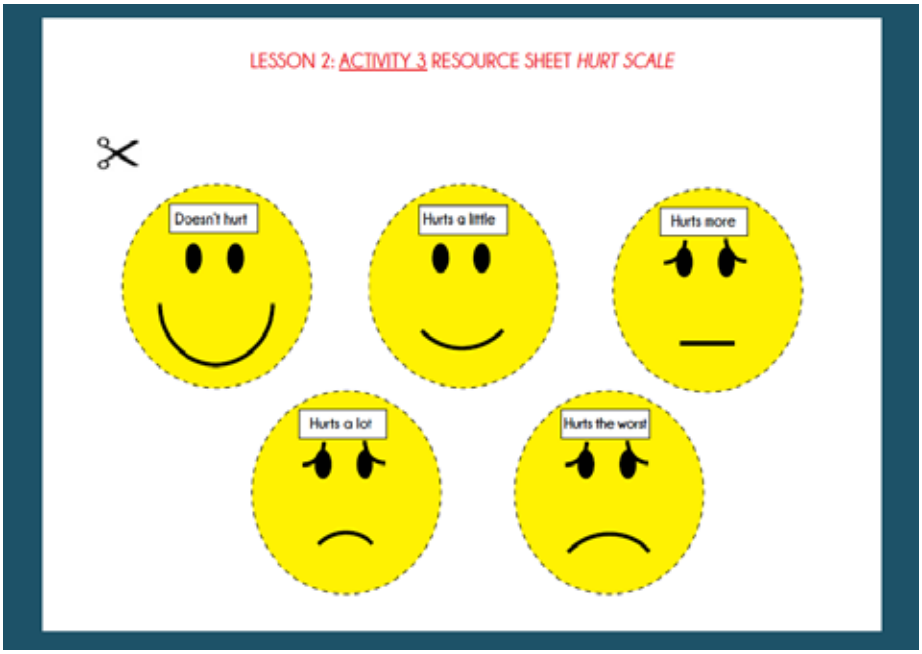
The teacher provides background information to the pupils about *The Charter of Children's Rights (information provided for teachers)*. A poster can be displayed and discussed – see link under Resources. In addition, the Summary Sheet: Children's Rights can be displayed or distributed. Emphasis is placed on the *right to be safe; to be treated equally in spite of any differences; to express yourself (for example).*

Key questions:

- What is your favourite right of those highlighted?
- Is there anything not there that you think should be there?

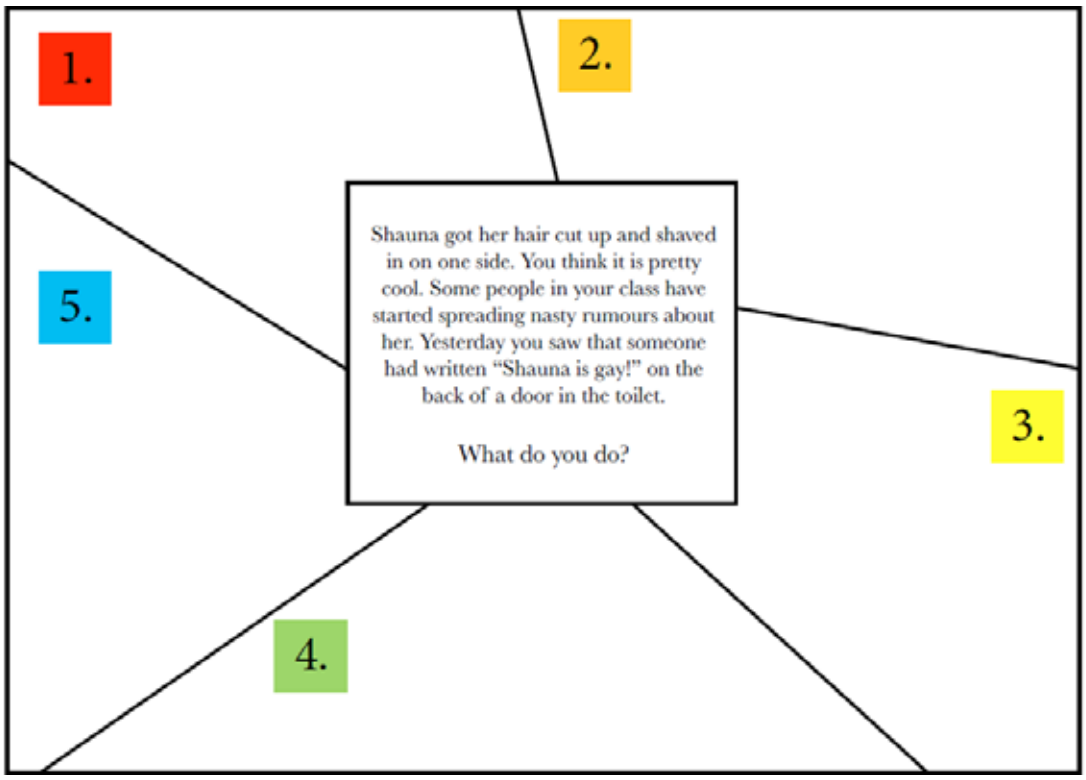
Whole class discussion can follow on how we may sometimes talk about things we *want/need* (e.g. I want/need a new PlayStation) as if they are a *right* – it's a good idea to know the difference between wants and rights!

Lesson 2: Bullying (Sample)



The pupils are divided into small groups (three to four children). Each group receives a set of "Hurt Scale" images and an envelope containing the different direct and indirect bullying behaviours. Following group discussions, the behaviours are rated and placed on the "Hurt Scale" by the pupils. This activity will clearly display the children's own values and attitudes and provide an opportune moment for the teacher to note that all types of bullying are wrong.

Lesson 3: Responding to Bullying (Sample)



The class are divided into groups of five. Each pupil is allocated a number between one and five with a colour. Some A3 placemat scenarios are dispersed on desks around the classroom. The groups of five rotate clockwise from table to table where they read the scenario and write their personal response in their numbered and coloured box.

Lesson 4: All Together Now! (Sample)

The teacher displays and introduces the symbol of the rainbow. Its significance is explained to the pupils in terms of the range of colours (diversity) that together form a beautiful phenomenon in the sky on a rainy day. Other places where rainbow symbols are seen are also explored. Its significance for the LGBT community is discussed. The pupils are shown some pictures of people wearing/using the symbol who are not LGBT but who are LGBT allies. The concept of an ally can be explored. The whiteboard could be used to display some of these images to the children (see for example belongto.org for posters/video clips).

Key questions:

- Where have you seen the rainbow symbol displayed?
- What does it mean to be an ally?

Sample of art work from St. Senan's Primary School, Enniscorthy, Co. Wexford

These four lessons and accompanying resources are available at www.belongto.org/primary.

Training Sessions

A training module for school staff including principals and 5th/6th class teachers was scheduled for the January/February 2016. This was co-designed and co-facilitated by staff from BeLonG To and the consultancy team. The training was planned as a twilight, two and a half-hour session in all cases (Dublin, Wexford and Donegal). In all, thirty teachers and principals attended the training. Due to unavailability for the training dates, a smaller number of teachers (nine) received a shorter training session in their schools. During training, the four lessons were explored and sampled by the teachers with support from the consultancy team and BeLonG To staff. In addition, teachers were provided with a pack of resources and were encouraged to seek support from the consultancy team at any stage during the pilot phase.

Challenges and Obstacles

A number of issues emerged as challenges during the pilot project, including: access to and commitment from schools; development of age and stage-appropriate classroom materials; and mainstreaming of the pilot work in its aftermath.

Recruiting Schools

The AG were anxious to ensure that there was a variety of school types and settings in the pilot project. The clustering of schools into three main centres (Dublin, Wexford and Donegal) allowed for a range of urban/rural schools and provided potential for diversity of school type. It was decided to approach schools known to the AG and the consultancy team on an individual basis. A letter and information sheet were sent to these schools which yielded significant interest, with a final tally of fourteen schools. Table 1 summarises the type of schools and classes that undertook the piloting of materials and the numbers of those who participated in training.

Table 1: Summary of Schools and Classes

Schools (Total)	Catholic	Community	ETNS	Mixed Gender	DEIS	Non-DEIS	4th/5th/6th classes	School Personnel
14	9	2	3	14	2	12	27	34

For ease of access, the schools were recruited in three clusters – Dublin, Donegal and Wexford. These were a mixture of large urban and small rural schools. Multi-level (4th/5th; 5th/6th) and single stream classes (5th and 6th) were involved. The piloting of the classroom materials took place from January – April 2016.

It was notable that some schools who had initially expressed interest pulled out at short notice (without explanation), while others cited lack of Board of Management (BOM) sanction of the pilot project as the reason for withdrawal. In follow-up phone calls with a small number of principals, it emerged that transphobia was an issue for some BOMs, while in other schools a perceived clash with school ethos was mentioned. However, it is notable that of the fourteen schools who participated in the piloting, nine were denominational (Catholic). It is testimony to the commitment of the fourteen schools that they completed the piloting in spite of the challenging nature of the materials, a tight deadline and 1916 centenary celebrations all contributing to pressure.

As well as enlisting schools, consideration was given to the recruitment of pupils in each school. The consultancy team was of the opinion that parents of children partaking in the pilot should be informed and permission sought for participation. This was done in all schools. Across the fourteen schools and twenty-seven classrooms, only one parent chose to withdraw his/her child(ren).

The consultancy team was aware that the piloted materials were ground-breaking on a number of fronts. Firstly, while the legitimacy of the work was underpinned by policy and research imperatives as outlined earlier, the reality on the ground suggested that schools had not targeted homophobic and transphobic bullying at primary school level. The necessity of developing materials that were age and stage-appropriate across a range of school types was also challenging. Issues of curriculum overload were also considered, as were the existing materials that related to the topic in hand. In consultation with the AG, the approach chosen was underpinned by principles of equality and human rights, with the materials being grounded in the SPHE Curriculum (National Council for Curriculum and Assessment (NCCA) 1999) and built on best practice both here and internationally to engage children in bullying issues.

Feedback on the Pilot Project

All those directly involved in the project (AG; school personnel) were invited to give feedback throughout the project by email or direct contact with the consultancy team. In addition, a questionnaire was sent to each participant to elicit feedback on the training and the lesson plans. Included here are typical samples of the feedback received.

In relation to the training, of the thirty who attended, twenty-seven returned completed questionnaires. Almost all were positive and included descriptions like “very informative”, “well delivered”, “very practical”, “interesting” and “far exceeding my expectations.” About half gave a rationale for their endorsement and most of these drew attention to the interactive nature of the session and the deepening of their understanding of various aspects of bullying. The following comment was typical: “I really enjoyed it all...It was great to be in a room full of open-minded educators.”

The main focus of the project was the creation of lesson plans that would assist schools in tackling the root causes of homophobic and transphobic bullying. The feedback we received from the teachers who implemented the programme was overwhelmingly positive. Many teachers pointed out that the lessons were great for engaging pupils through whole-class and group discussions and activities. This enabled the pupils to share their opinions and attitudes providing teachers with an insight into their perceptions on aspects such as equality, bullying behaviours and belonging:

> Where we thought they would giggle, they didn't even blink an eye! It seems that when things are just explained to them, they are not taboo and it's not as likely that they will use those words to tease someone especially at school.
>
> **(6th class teacher)**

Teachers also liked the human rights and equality approach to these lessons and the inclusion of reference to their school's Anti-bullying Policy in lessons:

> Using rights and equality as a starting point contextualise the bullying scenarios very well.
>
> **(5th class teacher)**

> I liked that we were told to refer to the school's Anti-bullying Policy and gave us an opportunity to explain what it is and why it's in place.
>
> **(4th/5th class teacher)**

A key criticism of the lessons was the length of time it took to complete the lessons. The majority of the teachers commented that it took considerably longer than they had anticipated, with a smaller number mentioning the fact that the time allocation for SPHE on a weekly basis is thirty minutes. In some instances, it was considered that there was too much content in the lessons. However, a significant number cited the engagement of children as a contributing factor to the length of time it took to complete lessons:

> I don't think there is any part of this lesson that didn't go well. Personally, I timed it quite wrong. The children became so involved that I found I went way over time and had to continue this lesson the next day.
>
> **(6thclass teacher)**

In addition, teachers wanted to see more slideshows, DVD clips, animated cartoons and posters aimed at primary school children.

Without exception, as reported by the teachers, the response of the children was positive to all lessons. Children's engagement in discussion was frequently mentioned as a reason for lesson overrun. Many teachers spoke about children being respectful, open, honest and mature – the level of maturity shown took some teachers by surprise. One 6th class teacher remarked, "they were far more mature than I had hoped for. They shared ideas, thoughts and questions and I was delighted with their openness and honesty."

The AG were equally positive about their contribution to the project and the need for a programme such as All Together Now! One mentioned that "starting with the Human Rights /Equal Status Act was an excellent starting point for delivering the key message." Another comment focused on the desirability of contacting a greater number of schools. Another suggested that "parents and BOMs might be given more information about the rationale for the programme…this in turn would allow for a fully informed decision about participation."

Mainstreaming of Pilot Materials

The piloted materials were launched by Sheila Nunan, General Secretary of the Irish National Teachers' Organisation (INTO) on the 17th October 2016. They are available online at www.belongto.org/primary, along with the Final Report (2016). During the pilot phase and since the launch, the consultancy team have made several conference presentations and submitted an article for *InTouch*, the INTO members' magazine.

RECOMMENDATIONS

Some of the recommendations articulated by the consultancy team at the end of the pilot project have already been advanced. For example, the piloted materials have been revised and refined in light of feedback. However, it has not been possible to act on some recommendations, such as extending the classroom materials to incorporate supporting resources (such as video clips) as requested by teachers. Other key recommendations were identified as follows:

- Extending the provision of training for schools and key stakeholders to include a wider range of school types;
- Exploring research possibilities around children's and parents' voice on these issues;
- Articulating a clear rationale for implementation of resources in relation to homophobic and transphobic bullying in all schools, including legislative and DES policy imperatives.

While the desirability of extending training as indicated is acknowledged, there are considerable impediments to implementing this recommendation in relation to time, personnel and other associated costs. It is unfortunate that the DES has not committed any further funding to mainstream the materials, and without that it is difficult to see how the training and dissemination can move forward. It is possible to make progress on other recommendations, and this chapter is one attempt by the authors to articulate the rationale for this type of work, particularly in primary schools. It is also our intention to initiate a research project on children's views of homophobic and transphobic bullying in the coming months. It may be possible through partnership with relevant organisations to initiate research with parents also. Other avenues of funding are being explored, and the consultancy team will continue to create opportunities to raise the profile of All Together Now! and promote its principles.

We finish with the words of Mary McAleese (former President of Ireland) who provided words of inspiration at the launch of the LGBTIreland (2016) Report:

> The children who are in cots and buggies today, who will discover their sexual identity in twelve or so years' time have the right to grow into mentally healthy and well-adjusted teenagers - what we do now can help ensure that no bully and no homophobic culture will too easily deprive them of that right.

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CHAPTER 6

Social, Personal and Health Education (SPHE) and Intimate Citizenship Education in 21st Century Irish Post-Primary Schools: Meeting Opportunities and Challenges of Junior Cycle Reform through TPD

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INTRODUCTION

The potential of teacher professional development (TPD)[7] to respond to the opportunities and challenges of educational reforms at Junior Cycle level in post-primary schools is examined in this chapter. It is widely acknowledged that student development and wellbeing is the responsibility of all educational personnel. It is not solely the remit of those who teach SPHE, inclusive of Relationships and Sexuality Education (RSE) nor of those who teach the new Junior Cycle subject area of Wellbeing. Nonetheless, we, the authors, hold that specific responsibilities fall to teachers of SPHE/RSE and this chapter will examine how the introduction of the new subject area of Wellbeing at Junior Cycle presents both opportunities and challenges for the professional development of current and future teachers of SPHE/RSE.

The overlap between the "professional" and the "personal" in the realm of TPD is explored, as is the particular salience of the "personal" development aspect of TPD for teachers of SPHE/RSE. Consideration of the place of teacher educators in shaping TPD in SPHE/RSE and the subject area of Wellbeing is followed with some proposed 'learning outcomes' for TPD.

This chapter relies on Ken Plummer's (2003) notion of "intimate citizenship" which seeks to challenge traditional approaches to citizenship, based on a firm division between public and private or personal. As such, it locates the themes raised in this chapter within the realm of intimate citizenship. Plummer understands intimate citizenship to be a sensitizing concept and lists ten zones of intimacy namely; Self; Relationships; Gender; Sexuality; the Family; the Body; Emotional Life; the Senses; Identity and Spirituality (2003 p. 14). We, the authors, note how these zones of intimacy resonate with a range of modules on the SPHE Curriculum for Junior Cycle, *inter alia* Physical Health; Friendship; Relationships and Sexuality; Emotional Health. Furthermore, Waldron et al., (2011) in their study of primary teachers' understandings of human rights and human rights education noted that the SPHE Curriculum was viewed by participant teachers as providing an enabling environment for human rights generally and children's rights more specifically. We, the authors, argue that SPHE/RSE as a constituent part of the Junior Cycle subject of Wellbeing may also be seen as providing an enabling environment for the wellbeing of students, teachers, the whole school and wider community.

This contention is echoed in "Identity, Wellbeing and SPHE," O'Brien and O'Shea's keynote paper at the 2016 SPHE Network Conference. This drew on previous publications (O'Brien and the Human Development Team 2008; O'Brien and O'Shea 2016) and was informed by the critical, inter-disciplinary approach of Human Development Psychology, Sociology and Philosophy (PSP). The authors of this chapter, as members of the Human Development PSP team, hold that the conceptualisation of wellbeing, and particularly within the context of education and schooling, though complex and contested is, nonetheless, of central import to human development in its broadest sense.

7 "Teacher professional development" (TPD) is sometimes referred to as "continuing professional development" (CPD).

21st Century Irish Post-Primary Schools: An Ever Re'New'ing Landscape

The particular stimuli for this chapter can be traced to recent developments within the Irish educational context, specifically the major curricular reforms of the Junior Cycle programme offered to students, aged 12-15, in Irish post-primary schools. In 2015, in their development of a Framework for Junior Cycle, the Department of Education and Skills (DES) proposed a new area of learning entitled "Wellbeing." Of some significance, is the fact that Wellbeing is envisaged as an underpinning principle of Junior Cycle education, a "new" curricular area; a Statement of Learning and a key skill of "Staying Well." The Framework indicates that for the young person, the subject of Wellbeing in their Junior Cycle studies is about them "feeling confident, happy, healthy and connected." While envisaging that:

> the role of the teacher and the dynamics of the teacher-student relationship will evolve…the teacher's role as a leader and facilitator of learning in the classroom will grow as key skills are developed during the mediation of the content of subjects, short courses and other learning experiences.
>
> **(DES 2015, p. 29)**

Following stakeholder consultation, the National Council for Curriculum and Assessment (NCCA) published their *Guidelines for Wellbeing in Junior Cycle 2017* (hereafter referred to as the Guidelines) which envisage a dedicated Wellbeing curriculum comprising existing curricular areas of SPHE inclusive of RSE, Civic, Social and Political Education (CSPE) and Physical Education (PE), together with Guidance Counselling provision.

While elements of the new subject area of Wellbeing are already being implemented in schools, it is envisaged that full implementation of the subject will commence across all schools in the school year 2017-2018 (DES 2016). As part of the curricular reform, post-primary schools are required to set aside a minimum of 300 timetabled hours increasing to a minimum threshold of 400 hours by 2020 as the Wellbeing curriculum rolls out across the three years of the Junior Cycle programme. Of particular note is the Guidelines' call for a "shared vision, coherent approach and opportunities for collegial support" across the constituent domains (p. 54). Furthermore, from the school's perspective, supporting students' wellbeing is to be viewed holistically, as a collective and wider systemic endeavour, with family, community, and other relevant agencies.

Along with the holistic and systemic approaches espoused within the Guidelines, a developmental approach to wellbeing across the curriculum, from early childhood, through primary and onto post-primary education, is also emphasised. Specific reference is made to wellbeing as one of the four core themes of the *Aistear: The Early Childhood Curriculum Framework* (NCCA 2009 p. 16-17) and dimensions of wellbeing are also embedded within the *Primary School Curriculum*, particularly in the curricula of both PE and SPHE.

Having taken into account "the particular needs of their students in Junior Cycle, the unique context of the school and the resources available" (NCCA 2017, p. 56), schools are given some autonomy as to the curricular options they adopt in relation to the subject of Wellbeing. The existing DES syllabus for Junior Cycle SPHE, which builds on SPHE in the primary school, remains operational. Schools also have the choice to include inter alia NCCA-developed and/or school-developed short courses in SPHE or, indeed, units from within such short courses. The Guidelines offer a range of sample programmes using the minimum 300 hour allocation as a starting point (2017, pp. 60-69). One important proviso, however, in relation to the allocation of time is that the introduction of the Wellbeing programme is not to result in students having less time on the constituent subjects (including SPHE/RSE) than was previously the case. The time threshold allocated to SPHE/RSE across the three years of the Junior Cycle programme remains at 70 hours minimum. As part of the SPHE programme provided across each of the three years of the Junior Cycle, schools are required to teach RSE. This requirement does not change with the introduction of the subject of Wellbeing.

In providing a rationale for RSE, identified in this chapter as a specific element of SPHE, the authors hold the view, as expressed in the Guidelines, that RSE is "an integral part" of the Junior Cycle SPHE and, consequently, the new subject of Wellbeing (2017, p. 47). A number of publications identify TPD needs in relation to RSE as being particularly important of particular import and they note that significant challenges persist in relation to the implementation of RSE at post-primary level (Mayock, Kitching and Morgan 2007; Health Services Executive HSE: Crisis Pregnancy Agency 2012; DES 2013). The report of the DES Inspectorate, *Looking at SPHE: Teaching and*

Learning in Post-Primary Schools noted that:

> In schools where there was systematic engagement with SPHE-related CPD, inspectors noted a high level of teacher competence in adopting strategies that supported good quality learning and greater teacher confidence about addressing sensitive issues.
>
> **(DES 2013 p. 9)**

Overall, the positioning of SPHE/RSE within the new subject of Wellbeing at Junior Cycle is highly salient in that it offers a new context for the teaching of SPHE/RSE. This curricular reform poses significant opportunities and challenges for the personal and professional development of those teaching SPHE/RSE to young people in our post-primary schools and what it will mean, both personally and professionally, to be a teacher of SPHE/RSE within the subject area of Wellbeing.

Teachers of SPHE/RSE: TPD

Since SPHE's phased introduction in 2000 to the post-primary curriculum, in-service education provided by the SPHE Support Service[8] has been the main source of professional development for teachers of SPHE. Professional development in SPHE for post-primary teachers generally includes one- or two-day sessions on *inter alia* Junior/Senior Cycle SPHE, Junior/Senior Cycle RSE, Mental Health, Substance Use, Bullying, Gender and Sexual Orientation. Most recently, the school support service for teachers, Junior Cycle for Teachers (JCT), was established to support schools in the implementation of the Junior Cycle reforms. The JCT support team have as a central remit the provision of CPD for all Junior Cycle teachers, including teachers of SPHE/RSE and Wellbeing.

A number of national research and policy reports have called for the specialised professional development for teachers of SPHE/RSE. In 2007, the DES and the Crisis Pregnancy Agency, published *Relationships and Sexuality Education (RSE) in the Context of Social, Personal and Health Education (SPHE): An Assessment of the Challenges to Full Implementation of the Programme in Post-Primary Schools*. The research undertaken by St. Patrick's College, Drumcondra and the Children's Research Centre recommended:

> teachers need formal accreditation and recognition as SPHE teachers. Ways in which teachers can be formally accredited as SPHE teachers need to be identified and implemented by the DES.
>
> **(Mayock *et al*. 2007, p. 245)**

Furthermore, an internal report of the DES (July 2014) recommends that consideration be given to recognition of CPD undertaken by teachers of SPHE. Where appropriate, accreditation of this continuing teacher education might be recognised by the Teaching Council within their recent *Cosán: Framework for Teachers' Learning* (2016).

Meeting the Opportunities and Challenges of Junior Cycle Reform

From the perspective of post-primary teachers of SPHE/RSE the new subject of Wellbeing at Junior Cycle offers both opportunities and challenges for their current and future practice and engagement with professional development.

Firstly, and most significantly, the subject area of Wellbeing will be mandatory at Junior Cycle alongside the subject areas of English, Irish and Mathematics. This positioning of SPHE/RSE as a mandatory component of the new Junior Cycle curriculum has the potential to dramatically increase the status of SPHE/RSE. It is also likely to address some of the challenges, including the lack of formal assessment, as noted by Moynihan and Mannix McNamara (2014) regarding the implementation of SPHE in post-primary schools. Furthermore, it is contended that current post-primary teachers of non-mandatory subjects and future post-primary teachers who wish to maximize their employability may be more motivated to teach SPHE than they may have been in the past. As noted earlier in the chapter, wellbeing is one of the four central themes underpinning *Aistear: The Early Childhood Curriculum Framework* (NCCA 2009, p. 13). The commencement by the NCCA of a review process of the primary curriculum suggests that wellbeing, inclusive of the SPHE/RSE curricular area, is likely to emerge as a core thematic link across formal educational settings from early-childhood, through primary and into post-primary education.

8 This is now part of the Professional Development Service for Teachers; PDST.

One of the key challenges for TPD relates to the assessment of the subject of Wellbeing. The Guidelines suggest the use of a wider variety of assessment approaches such as projects, presentations, self and peer assessment, thus indicating a key move towards class-based assessment of students' learning. The authors contend that TPD in such assessment modes requires serious consideration and the development of a range of age-appropriate and relevant assessment tools warrants further research attention.

A further challenge relates to TPD that emphasises subject specific content/pedagogies alone rather than also purposefully addressing other less tangible factors. Such professional development can only go so far in increasing the confidence and competence of teachers of SPHE/RSE and Wellbeing. A holistic approach to TPD needs to target both explicit and implicit attitudes and behaviours, while acknowledging that intentionally addressing teachers' implicit attitudes and behaviours presents a deeper challenge for TPD. Nonetheless, it behoves us as teacher educators to prepare teachers to facilitate their students' open communication in relation to social, personal and health domains and particularly in relation to relationships and sexuality. This is of significant importance, given that the *Growing Up in Ireland* study has found that 1 in 10 young people (aged 13) go to their teacher for advice or information on sex or relationship issues (Department of Children and Youth Affairs 2013; Maunsell and Bourke, 2015, 2016).

Developments in TPD: The Place of "Personal Development"

A range of studies have looked at global patterns of professional development for teachers. Burns and Darling-Hammond (2014), reporting on the findings of the OECD Teaching and Learning International Survey, indicate that access to professional development for teachers internationally is uneven. Although the majority of teachers reported participating in one or other form of professional development in the previous year, mainly shorter-based workshop/course style offerings, a significant minority (almost 40%) indicated a dearth of relevant professional development. As recently as July 2016, a Department for Education Expert Group in the UK, set out a new Standard for Teachers' Professional Development. While broadly welcomed by UK educators, a particular gap is the absence of reference in the UK documentation to "personal" development as core to teachers' professional development.

Nationally, developments in TPD generally mirror those identified internationally. One of the most significant developments in the last decade was the publication by the Teaching Council of the *Policy on the Continuum of Teacher Education* (2011). The definition of TPD adopted therein:

> refers to life-long teacher learning and comprises the full range of educational experiences designed to enrich teachers' professional knowledge, understanding and capabilities throughout their careers.
>
> **(Teaching Council 2011, p. 19)**

The *Continuum of Teacher Education* clearly endorses the concept of lifelong learning as a central tenet in teacher education. It also implicitly acknowledges another core conceptualization of learning which impacts on how we teach *viz*. life-wide and inclusive not just of the professional but also of the personal dimension. Thus, we must view both teachers' professional and personal development as "inextricably linked" (Livingston 2012, p. 37 as cited in Teaching Council 2016, p. 11). This link has been further strengthened in the *Cosán: Framework for Teachers' Learning* (Teaching Council 2016) which explicitly acknowledges the key role that personal development of the teacher plays in their professional lives. Indeed, the Teaching Council notes that *Cosán* has been developed in a way that recognises the interconnectedness of the two concepts and the way in which they are mutually beneficial (2016, p. 11). The explicit inclusion of both personal and professional development in this Framework for Teachers' Learning holds even more significant importance for teachers of SPHE/RSE and Wellbeing. In this regard, and in terms of Learning Areas, *Cosán* specifically construes the broadest meaning of wellbeing to encompass both student and teachers' own wellbeing:

> Students' wellbeing is at the heart of every school community, and is vital for their ability to access teaching and learning. Equally, the Council recognises the importance of care of self so as to be able to care for others and, in that context, teachers' wellbeing is vital if they are to effectively lead learning, and support and facilitate students in this endeavour.
>
> **(Teaching Council 2016, p18)**

One caution is raised by Foreman-Peck. She notes the increasing research focus on the personal qualities of teachers and the warranted attention being shone on "student wellbeing." However, while the concept of teacher wellbeing has been raised, she convincingly contends that it remains at a somewhat abstract or aspirational level:

> There is a conspicuous lack of discussion about the more overarching concept of a teacher's wellbeing, even though there is a substantial literature attesting to the emotionally challenging nature of teaching.
>
> **(Foreman-Peck 2015, p. 153)**

Teacher of SPHE/RSE as Teacher of Wellbeing

Across the academic literature, teachers have been perceived as both subjects and objects of change. Indeed, in a seminal international review of the literature on TPD, Villegas-Reimers (2003) holds teachers as "the most significant change agents in educational reforms" (p. 7). Similarly, Askell-Williams and Murray-Harvey (2013), in their article on the influence of professional education on mental health promotion practices of early childhood educators, strongly posit that "educators are at the heart of educational reform" (p. 201).

A recent chapter by Irish educator, Pádraig Hogan, has particular resonance with the themes explored in this chapter. Hogan (2015) outlines the findings of a collaborative longitudinal study on "Teaching and Learning for the 21st Century" and focuses on four ways of teacher engagement, namely; relations with their subjects; relations with their students; relations to colleagues, parents and wider community and relations to self. In respect of the first, teachers' relations with their subjects, Hogan (2015) notes that "the heart of the matter is bypassed if these relations are mainly seen as an issue of competence as a body of knowledge or skills, ready and waiting for transmission" (p. 136). His arguments highlight the need for a critical interrogation of teachers' own understandings of their "subject," their relations with their students, and the familial, community, and societal contexts in which the young people are developing and ultimately teachers' own personal qualities and self-understanding. In respect of the subject of Wellbeing at Junior Cycle, these arguments are specifically endorsed in the Guidelines, which state:

> Teachers will require professional development to ensure that they have a deep conceptual understanding of wellbeing and are confident in using the pedagogical approaches that are known to support and build students' wellbeing. This is important because their personal understanding and values influence how they care for their own wellbeing and that of their students.
>
> **(NCCA 2017. p. 29)**

We contend that this is fundamentally important for shaping educational policy and practice priorities in TPD.

Lessons for TPD: The Role of Teacher Educators

Another important player in the "total ecology of teacher education," a concept adopted by Wideen, Mayer-Smith and Moon (1998), is the teacher educator. While the role of teacher educator is seen as of central import, nonetheless, according to these authors "one aspect of the ecosystem that appeared to be missing from the research was the teacher educators themselves" (Wideen, Mayer-Smith and Moon 1998, pp. 169–170, as cited in Lunnenburg, Korthagen and Swennen 2006). Additionally, while Villegas-Reimers in her international review of the literature on TPD noted that:

> the professional development of teacher-educators is an aspect of professional development that has been neglected., despite many reports that show its importance in the improvement of professional development of all teachers.
>
> **(Villegas-Reimers 2003, pp. 137-138)**

It is a truism that teacher education is ever changing; the ways in which we, as teacher educators, prepare current and future teachers require us to continuously integrate optimal pedagogical strategies with human development and the "whole self" of the learner.

Some "Learning Outcomes" for TPD

Drawing from Plummer's (2003) conceptualisation of intimate citizenship we have identified some Learning Outcomes to address the challenges and opportunities for teachers and teacher educators in the new "Wellbeing" space:

- **Interweave:** Professional and Personal. Teachers' lives cannot be compartmentalized, and any initial teacher education and teacher continuing professional development programme need to include a considerable amount of personal development. This is pertinent to all subject areas, but particularly relevant for Wellbeing and SPHE/RSE;
- **Conceptualise:** Attempts to make explicit what is implicit. We must support teachers to reflect on their implicit belief systems and how these can implicitly, yet significantly, impact on how they teach the curricula. In particular, teachers should be enabled to reflect on their own experiences of SPHE/RSE and the impact of this in terms of their comfort in teaching SPHE/RSE;
- **Concretise:** Need to gather exemplars of good practice in relation to SPHE/RSE and embed these at school, institutional and policy level;
- **Incorporate:** Reciprocal/Bidirectional Approaches. Teachers should be encouraged to view the relationship they have with young people as reciprocal, such that both parties equally influence the nature of the relationship and the nature of the learning will be reflected in the reciprocity of this relationship;
- **Resource:** The educational system needs to seek sustainable ways of resourcing teachers to engage wholly in their professional development, with the concomitant impact on their professional and personal selves;
- **Research:** Continue to strengthen the evidence-base which explores the role of TPD in challenging/ shaping teacher identity, pedagogic practices and school cultures more broadly.

CONCLUSION

Student wellbeing and its significance for developmental and educational outcomes are unequivocal. SPHE/RSE is central in the educational endeavour of teaching and learning about and for wellbeing. Meeting the challenge of student wellbeing and ensuring teacher wellbeing are recognised as central components in the relational context of teaching and learning, especially for teachers of SPHE/RSE. The chapter examines the role of teacher education in the pursuit of education for wellbeing and, in particular, how TPD, which addresses both the personal and professional development needs of current and future teachers of SPHE/RSE and Wellbeing, can shape the educational discourses, practices and policies on wellbeing into the future.

NEXT STEPS

The authors, as Developmental Psychologists working in teacher education, TPD and human development contexts, have developed and are engaged in a range of initiatives to take the main ideas of this chapter forward. We are working to integrate expertise in Psychology, Teacher Education, TPD and Human Development to meet the opportunities that have arisen from the inclusion of the subject of Wellbeing at Junior Cycle. This work includes *inter alia*;

- Building networks of teacher educators institutionally and nationally to synergise developments in relation to Wellbeing at Junior Cycle;
- Continuing to hone and develop programmes in both initial teacher education and TPD to meet system needs as the Junior Cycle reforms are rolled out;
- Deepening our engagement in research which contributes to the evidence-base in the field of SPHE and Wellbeing;
- Developing relevant assessment instruments which support teachers' assessment of their students' learning in the subject area of Wellbeing;

- Consolidating the various strands of our work into a guiding framework on TPD and wellbeing.

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CHAPTER 7

Creating a Lesbian, Gay, Bisexual and Transgender (LGBT)[9] Inclusive Education System: Are We Adopting the Right Approaches?

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INTRODUCTION

Research on the experiences of LGBT people in Ireland represents a small, but growing, field. The specific reference to the prevention of homophobic and transphobic bullying in the *Anti-Bullying Procedures for Primary and Post-Primary Schools* (Department of Education and Skills [DES] 2013) ignited a conversation among educational professionals about the need for this work in schools and how best to do it. This chapter builds on a workshop delivered by the author at the Social, Personal and Health Education (SPHE) Conference in November 2016. Concentrating on *Citizenship Education 100 Years On*, the conference offered participants a space to share their vision for today's Ireland. Drawing on her experience as a member of the INTO LGBT Teachers' Group, the author presented a vision for an education system that was fully inclusive of LGBT citizens. This chapter further explores the issue by examining the current research into the experiences of LGBT individuals and young people in Ireland, interrogating the dominant discourse of concentrating on homophobic and transphobic bullying and suggesting practical ways for educational professionals to create more LGBT-inclusive primary schools.

SETTING THE SCENE

Supporting LGBT Lives (Mayock *et al.* 2009) was a ground-breaking report into the experiences of LGBT people in Ireland that had a particular focus on young people. It found that the most common age that an LGBT person discovered their sexual orientation or gender identity was twelve but that seventeen was the most common age to start "coming out" to others, with the period between these two events being particularly stressful because of fear of rejection and isolation.[10] With regard to LGBT people's experiences in school, it found that 58% of the respondents reported homophobic bullying in their schools, 34% reported homophobic comments by teachers, 20% missed or skipped school because they felt threatened or were afraid of getting hurt at school because they were LGBT and 5% left school early because of homophobic bullying. It also found that 27% of the LGBT people in the study had self-harmed (with 85% doing so more than once) and 18% had attempted suicide (with 85% of these seeing their first attempt as in some way related to their LGBT identity). A third of respondents aged twenty-five and under had seriously thought about ending their lives within the past year. This indicated that a significant sub-group of LGBT young people were at risk of suicidality.

These findings were further corroborated by the follow-on *LGBTIreland Report* (Higgins *et al.* 2016). This iteration of the study also included intersex people as a distinct category in recognition of the particular issues that affect this cohort. This study had a larger sample size than the previous Mayock *et al.* (2009) report with data gathered from 2,264 lesbian, gay, bisexual, transgender and intersex (LGBTI) people (38.6% gay male, 26.5% lesbian/gay female, 14.4% bisexual, 12.3% transgender, 2% intersex and 6.3% other identity). It too had a special focus on young people, with 416 of the respondents aged between fourteen and eighteen and 648 aged between nineteen

9 While the term LGBT has been critiqued as being too narrow and exclusionary of other identities, it is the term which is most widely used in Irish society presently. As such it is used throughout this chapter in order to allow ease of understanding and to legitimately reference research that has utilised this delineation. However, in instances where publications specifically used other terminology, this will be adhered to in order to ensure accuracy.

10 It should be noted however that the experiences around age of realisation differ greatly depending on whether one is examining sexual orientation or gender identity. McBride (2013) found that young trans people commonly developed a strong self-awareness that their gender identity was different from their assigned birth sex between the ages of 3 and 5 but they didn't discuss their feelings with others until much later in life, anywhere between 6 and 16 years later.

and twenty-five. It found that in comparison with their peers, LGBTI young people reported twice the level of self-harm, three times the level of attempted suicide and four times the level of severe/extremely severe stress, anxiety and depression.

Regarding age of realisation, Higgins *et al.* (2016) again found that twelve years old was the most common age for people to discover their LGBTI identity but the most common age at which they told someone for the first time had dropped to sixteen. The factors that were regarded as assisting people in "coming out" were greater visibility of LGBT people, more accepting attitudes, and knowing that they would be supported and accepted by family, friends and others. The barriers to "coming out" were identified as fear of rejection and discrimination and the assumption of heterosexuality by family, friends and society. The reality of these barriers was highlighted by the study's findings about the attitude of the general public. It gathered data around public attitudes to LGBT people through a nationally representative telephone survey of 1008 people in Ireland aged eighteen to sixty-five.

While the findings showed there were generally largely positive public attitudes towards LGBT people, there were still areas of considerable concern. In all, 25% believed that being lesbian, gay or bisexual was a choice (Higgins *et al*. 2016, p. 27). While 11% believed that it was a phase that people could grow out of, 17% believed someone could be convinced to "turn" lesbian, gay or bisexual (*ibid*., p. 214). A total of 68% of people said that they would be comfortable if their child was lesbian, gay or bisexual, with this dropping to 56% if their child was trans (*ibid.*, p. 229). The discrimination faced particularly by bisexual and transgender people was captured here also with 19% of respondents saying that those who identified as bisexual were just confused about their sexual orientation (*ibid*., p. 238) and 28% saying that it is difficult to accept transgender people as normal (*ibid.*, p. 215). The specific issues affecting LGBT young people were highlighted with 34% of respondents not believing that a young person can know they are LGBTI at the age of twelve (which is the most common age at which this occurs) and 27% saying that learning about LGBT issues in school might make a young person think they are LGBT or that they want to be LGBT (*ibid.*, p. 238). On a positive note, 75% of people reported that teachers should give students positive messages about LGBT identities and the same figure stated they would be comfortable with their child's teacher being lesbian, gay or bisexual (*ibid.*) The latter figure was however lower for a trans teacher; 63% (*ibid*., p. 217).

ARE WE ADOPTING THE RIGHT APPROACHES?

It is in this context that we find ourselves as educators asking how we can combat homophobic and transphobic bullying in our schools. However, is this really where our emphasis should be? We acknowledge that research has consistently shown that homophobic and transphobic bullying is a major problem in Irish schools. Mayock *et al.* (2009) found that 58% of respondents reported homophobic bullying in their schools. Carolan and Redmond (2003) placed the figure for Northern Ireland at 44% and Minton *et al.* (2008) found that 50% of their sample had been bullied because of their sexual orientation in the last three months. The most recent study found that 47.5% of LGBTI students had personally experienced anti-LGBTI bullying (Higgins *et al.* 2016). However, greater insight is gained when data are deconstructed to examine the experiences of each cohort. The disaggregated figures showed 30.9% of bisexual respondents, 40% of lesbian/gay female respondents, 51.9% of transgender respondents, 59.2% of gay male respondents and 75% of intersex respondents reporting they experienced bullying on the basis of their identity.

Minton (2014) confirmed that non-heterosexual pupils were significantly more likely to experience bullying than their heterosexual counterparts. A questionnaire survey of 824 fifth-year students indicated that while 32.9% of heterosexual males and 20.1% of heterosexual females reported having been bullied in the last couple of months, the figures were 62.5% for non-heterosexual males and 66.7% for non-heterosexual females. Frequency of bullying was also found to be higher, with 9.9% of heterosexual males and 1.5% of heterosexual females reporting having been bullied frequently (i.e. once a week or more often) in the last couple of months in comparison with 37.5% of non-heterosexual males and 20.8% of non-heterosexual females.

There is a considerable body of research showing that, for many, bullying can have long-term social, emotional and psychological effects. These can include anxiety, loss of confidence, loneliness, reduced sense of belonging, isolation, poor school attendance, poor academic attainment, truancy, school drop-out, mental health problems and even increased risk of suicidality (Warwick *et al*. 2001, Hunt and Jensen 2007, Guasp 2012; Lee *et al*. 2012; Peter and Taylor 2014; Peter *et al.* 2015). Consquently efforts have been made to introduce anti-bullying programmes in schools to deal with this issue. The question must be asked - is this in fact the best approach to take to improve LGBT wellbeing in our schools?

Farrington and Ttofi's (2009) meta-analysis of forty-four anti-bullying programmes conducted internationally between 1983 and 2009 showed that school-based programmes succeeded in reducing bullying by between 20% and 23% and victimisation by between 17% and 20%. Merrell *et al.* (2008) similarly conducted a meta-analysis of anti-bullying intervention research between 1980 and 2004 and concluded that anti-bullying programmes may produce modest positive outcomes, but that they are more likely to influence knowledge, attitudes and self-perceptions, rather than actual bullying behaviours.

Internationally, LGBT wellbeing interventions address bullying but also include the concept of heterosexism[11] and the creation of welcoming inclusive schools (e.g. "No Outsiders" in the United Kingdom, "Welcoming Schools" in the United States, "Positive Space" in Canada and "Safe Schools Coalition" in Australia). However, in the Irish context, the resources developed for use in schools in conjunction with LGBT-focused organisations and the DES are dominated by explicit anti-bullying emphases e.g. *All Together Now!* (BeLonGTo 2017), *Being LGBT in School* (GLEN 2016), *Stand Up* (BeLonGTo 2016) and *RESPECT* (GLEN *et al.* 2015). This may be a consequence of the absence of government leadership on this issue. The only directive to schools in relation to LGBT pupils is solely concerned with preventing homophobic and transphobic bullying (DES 2013). An exception to this trend is the independently produced "Different Families, Same Love" poster (INTO LGBT Teachers' Group 2015) and the "Different Families Picture Book Lessons" (GLEN 2015) which concentrate on the positive representation of LGBT identities through different family structures.

PROBLEMS WITH FOCUSING ON NEGATIVE EXPERIENCE

Bryan and Mayock (2017) have criticised the way in which the information from the *Supporting LGBT Lives* study, conducted by themselves, has been reported. They state that although the research revealed a complex and multi-faceted reality of LGBT experience, the press releases, research briefings, educational resources and policy documents following on from it all zoomed in solely on negative aspects - participants' experiences of bullying, depression, alcohol and drug misuse, homophobic or transphobic violence and increased "risk" for mental health difficulties including self-harm and suicidality. They accept that risk-based discourses can legitimise LGBT campaigning and support organisations (which often depend on financial and political support to provide services) but question the possible harmful effects on LGBT youth of only hearing about the negative aspects of LGBT life without any attention paid to the positive and happy elements.

Overstating the risk of suicidal ideation amongst LGBT people may function to repathologize LGBT identities as psychologically abnormal (Waidzunas 2012). This can be particularly problematic for trans people as their identity is often still treated as a disorder or mental illness. Marston (2015) notes that LGBT people's lives are defined by more than bullying and suicide statistics and many are living happy, loving and fulfilled lives. Achieving this however requires a supportive network that can provide accurate, appropriate and affirming information about LGBT identities and relationships. Similarly, Formby (2013) notes that concentrating exclusively on bullying narratives can portray lesbian, gay, bisexual and trans young people as inherent victims. This reduces the problem to bullies who express homophobic or transphobic attitudes and so results in a preoccupation with protecting LGBT students from harm rather than focusing on dismantling the heteronormative societal system[12] in which these interactions take place (Monk 2011, Payne and Smith 2013). Formby (2013) also proposes that zooming in exclusively on eliminating prejudice-based bullying can cause schools to concentrate on stopping certain behaviours without addressing attitudes. Even schools that focus on altering attitudes must choose their methods carefully. Ellis (2007) criticises singular "gay" lessons or awareness raising days as propagating essentialist and reductive understandings of identity by objectifying difference. Tippet (2015) also criticises these types of initiatives as they can portray a very homogenous view of LGBT identities and may not show the intersectionality of LGBT experiences with other minority statuses e.g. LGBT people who belong to an ethnic minority or LGBT people who have a disability.

The final issue with the sole focus on bullying of LGBT students is the erasure of the experience of discrimination faced by children from LGBT-headed families. While research into this area has yet to be conducted in Ireland, the American Gay, Lesbian and Straight Education Network (GLSEN) reported in 2008 that students with an LGBT parent faced considerable discrimination. Some 42% reported being verbally harassed in the past year because their parents were LGBT (Kosciw and Diaz 2008, p. 54). A total of 47% had heard negative remarks about having an LGBT parent from their peers (*ibid.*, p. 57). Some 28% reported that school staff had made negative comments

11 The assumption of heterosexuality.

12 A society in which heterosexuality is seen as the "norm".

about LGBT families (*ibid.*, p. 53). In all 23% had received negative comments from parents of other students and 12% had been physically harassed or assaulted in the past year due to having an LGBT parent (*ibid.*, pp. 56, 63). While 22% reported that a member of the school staff had discouraged them from talking about their family at school, 36% felt that school personnel did not acknowledge their LGBT family e.g. not permitting one parent to sign a student's form because s/he was not the legal guardian (*ibid*., p. 64).

Clearly this cohort is especially disadvantaged by the heteronormative system. This forces us to conceptualise initiatives to improve LGBT wellbeing that lie outside the dominant discourse of combating homophobic and transphobic bullying. This is not to suggest that schools should not engage in explicit anti-bullying campaigns. Instead schools must emphasize that this is only one aspect of what must be a two-pronged approach to improving LGBT wellbeing i.e. engaging in initiatives to specifically target identity-based bullying as well as creating an inclusive space where LGBT identities are represented, valued and mentioned as part of everyday conversations.

SO, WHAT DO WE DO?

Having examined current research into the experiences of LGBT individuals and young people in Ireland and interrogated the dominant discourse of focusing on homophobic and transphobic bullying, the remainder of this chapter will concentrate on providing practical suggestions for primary schools to improve wellbeing for their LGBT students and students from LGBT-headed families.

Higgins *et al.* (2016) noted that only 20% of respondents stated that they felt they belonged completely in their schools (23% of gay male respondents, 16% of lesbian/gay female respondents, 24% of bisexual respondents, 16% of transgender respondents and 14% of intersex respondents) and only 44% received positive affirmation of their identity. This has serious implications for wellbeing, regardless of whether the person experiences targeted bullying. Therefore, we must make efforts to ameliorate the heteronormative culture that exists in the Irish education system. This should begin at primary school level. It is useful to conceptualise this through a three-level framework – creating an inclusive staffroom; an inclusive school; and an inclusive classroom.

Creating an Inclusive Staffroom

Students interviewed by Higgins *et al.* (2016) said that having more LGBT teachers that were open about their own sexuality would have assisted them in school and would have made being an LGBT person more accepted. However, due to the historical legacy of Article 37.1 of the Employment Equality Act,[13] many school staff members may still feel uncomfortable in being publicly "out" in school. To counteract this, proactive efforts should be made to ensure that there are clear messages that LGBT staff are welcome in the school and such staff are encouraged to be open about their identity, if they so wish. The INTO LGBT Teachers' Group suggest displaying the updated *"Anseo: LGBT Good Practice Guidelines"* poster prominently in the staff room to ensure the environment itself is welcoming. This includes the following ten suggestions:

- Be aware that a percentage of your colleagues, or their family/friends are gay, lesbian, bisexual or transgender;
- Challenge homophobic or transphobic comments and jokes. It is important not to be silent because doing so implies that you agree;
- Make sure that staff social events involving partners are equally open to same-sex partners;
- Encourage the use of inclusive and gender-neutral language, e.g. partner;
- If you are unsure of appropriate language, ask an LGBT person/group for guidance;
- Respond positively when a colleague discloses their sexual orientation or transgender identity;
- Be informed about current LGBT articles in InTouch. Print out and display relevant INTO posters in the staffroom;

13 Prior to December 2015, Article 37.1 of the Employment Equality Act stated that "A religious, educational or medical institution…shall not be taken to discriminate against a person if…it takes action which is reasonably necessary to prevent an employee or a prospective employee from undermining the religious ethos of the institution." This was widely interpreted as having a chilling effect on LGBT teachers being open about their sexuality or gender identity.

- Review the adult anti-bullying policy to ensure it includes an explicit reference to homophobic and transphobic bullying;
- Include in your positive staff relations policy a way of dealing with situations when "gay", "queer" etc. are used as terms of abuse;
- Talk about issues that affect LGBT people alongside all other equality issues discussed in the staffroom. Break the silence.

(INTO LGBT Teachers' Group 2017, p. 1)

Creating an Inclusive School

O'Higgins-Norman (2009) notes the importance of a whole school approach to LGBT inclusion as its absence results in fear, negative stereotypes as well as discriminatory and bullying behaviour. Suggestions on how to achieve this are proposed by the INTO LGBT Teachers' Group as part of their "Different Families, Same Love" poster resource:

- An inclusive curriculum starts in Junior Infants. Ensure all types of families and relationships are represented in your class discussions, lessons and resources;
- Check that your enrolment form caters for all types of families (for example by using the terms "Parent/Guardian" and "Relationship to Child" instead of "Mother/Father");
- Ensure that all parents, teachers and staff members are respected, valued and welcomed in the school;
- Be aware that children in your school come from a variety of family backgrounds including same-sex families, single parent families, grandparent-led families, foster families, adoptive families, as well as many others;
- Ensure the school environment is rich with resources that celebrate all family types, for example, posters, displays and library books;
- Respond effectively to homophobic or transphobic language. When pupils use phrases such as "That's so gay!" or "You're so gay!" they may not realise the negative impact of their language on others. It is essential for the teacher to challenge such language. Be clear that "gay" is not a "bad word" and should be used in the correct context;
- Tackle homophobic and transphobic bullying. Implement rigorous and explicit bullying policies in accordance with the Department of Education and Skills' "Anti-Bullying Procedures." Ensure that you have educational and preventative strategies in place that are reviewed and updated frequently;
- Explore the positive contributions of LGBT individuals to Irish and global society;
- Enable the children to recognise and challenge gender stereotypes. Remind them that girls and boys can like and do many things;
- Embrace the individuality of all children. Encourage the children to respect and celebrate the uniqueness of one another.

(INTO LGBT Teachers' Group 2015, p. 1)

The *RESPECT* guidelines (GLEN *et al.* 2015) can also be useful for ensuring that the school anti-bullying policy is comprehensive in how it aims to prevent and deal with incidents of homophobic and transphobic language or bullying.

Creating an Inclusive Classroom

The classroom is arguably the most important aspect of creating an LGBT-inclusive school environment as it is the one in which the children have most of their interactions. It is vital that teachers make efforts to include LGBT experiences as an unremarkable part of everyday life in the classroom e.g. including same-sex headed families in

discussions around different family types, having same-sex headed families represented in poster displays and library books, ensuring they avoid assumptions about the (hetero)sexuality of children's family members or indeed the children's own sexual orientation. That is not to suggest that teachers would be having in-depth conversations about sexuality with children but rather to ensure that any casual comments that may be made about having a boyfriend/girlfriend or getting married "when you get older" convey to the child that it is equally acceptable to have a same sex relationship (or indeed that gender might not be an important factor in their decision of who they choose as a partner). Should a pupil insistently, persistently and consistently say that they are a boy rather than a girl or *vice versa*, it is important to take these statements seriously.[14] A teacher might wish to discuss it with the child's parents and, if further support is required, contact the Transgender Equality Network of Ireland (TENI). The *All Together Now!* programme (BeLonGTo 2017) can also be useful if the teacher wishes to engage in a specific anti-bullying programme that pinpoints identity-based bullying.

Another aspect that is important in creating an LGBT inclusive space is ensuring that the children's experiences in the classroom discourage firmly-held gender stereotypes. The pupils should develop an understanding that there is more than one way to be a boy and more than one way to be a girl. However, emphasising "counter-stereotype" activity can just draw attention to the stereotype itself (e.g. reading a book about a female engineer and emphasising the combination of the character's gender and occupation as extraordinary in some way) and so explicit work on gender roles needs to be facilitated carefully. A good rule of thumb is that children should be exposed to characters and role models from all genders engaged in a variety of roles in a natural and unremarkable way.

FINAL THOUGHTS

The developments over the last five years in the Irish education system with regard to the recognition of and efforts to improve the experiences of LGBT students in our schools are undoubtedly positive. Nevertheless, LGBT students, children with LGBT parents and those who act outside expected gender norms are still embedded in a heterosexist societal system which disadvantages them. While anti-bullying initiatives targeting identity-based bullying can and do produce positive effects, they are treating a symptom rather than the root of the problem. These initiatives must build upon a firm foundation of positive visibility and representation to truly hope to have a real and long-lasting impact on the wellbeing of LGBT students. Although written over 30 years ago, the feminist, poet and essayist Adrienne Rich gives us abundant food for thought when we are considering our role as teachers in ensuring the wellbeing of our LGBT students and students from LGBT-headed families:

> When those who have the power to name and to socially construct reality choose not to see you or hear you... when someone with the authority of a teacher, say, describes the world and you are not in it, there is a moment of psychic disequilibrium, as if you looked in the mirror and saw nothing. It takes some strength of soul…to resist this void, this non-being, into which you are thrust, and to stand up, demanding to be seen and heard.
>
> **(Rich 1986, p. 199)**

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CHAPTER 8

Using Role-Play to Prevent Bullying in the Primary Classroom with the Bullying Prevention Pack: a Classroom Resource for Primary School SPHE Teachers

Dr. Peadar Donohoe

INTRODUCTION

The Bullying Prevention Pack (BPP) resource is intended for teachers to use in the prevention of primary school bullying. The key learning instrument of the BPP is role-play. Role-play is a significant tool as it can help participants access a more meaningful experience of conflict via body, feelings and thought experiences to aid understanding (Bagshaw *et al*. 2005). It can also help to generate empathy which can be distinctly lacking in bullying situations.

The researcher has successfully trialed the BPP during a (i) short-term intervention and (ii) longitudinal two-year intervention. These interventions were part of the researcher's M.Ed. and PhD studies, respectively. A two-year study was deemed important. Short-term prevention programmes can have immediate and positive effects. However, these can fade over time (Ertesvåg *et al.* 2010). The BPP PhD research was conducted autumn, 2010 to summer 2012 at two Cork inner-city schools. Both schools were designated disadvantaged, availing of *Delivering Equality of Opportunity in Schools* (DEIS) programmes and following the *Stay Safe* programme. Pupils in the two schools were all male. In one school, the research school, teachers and pupils from junior infants to 6th class participated. This school had a total school population of 176 pupils, nineteen teachers and six Special Needs Assistants SNAs. Some fifty-five pupils in the school's 4th, 5th and 6th classes were eligible to participate in the Olweus Bully Victim Questionnaire – Revised (OBVQ-R) (Olweus 2006). The other school, the control school, had a total school population of 150 pupils, fourteen teachers and three SNAs. This school had sixty-one pupils in 4th, 5th and 6th classes who could participate by completing the OBVQ-R.

The study was robust and scientific containing qualitative and quantitative elements which included use of the OBVQ-R, written teacher feedback, data from regularly scheduled meetings, focus group interviews with pupils from 3rd to 6th class and teacher interviews at the end of the study. Use of the OBVQ-R was significant. This is recognised internationally as a "gold standard" in student bullying behaviour self-report surveys (Glew *et al.* 2005, p. 1030). Evidence that school bullying can be reduced by role-play as the key learning resource (Bradshaw 2015; Donohoe and O'Sullivan 2015; Joronen *et al.* 2012) is missing from current literature. This was another reason for conducting this research.

By the end of the study, teachers of the 2nd to 6th class range reported a 97.9% positive perception of the effectivity of the BPP in reducing bullying. Teachers in the junior infants to 1st class range reported 76.25% effectivity (Donohoe 2016). The junior teachers' key recommendation was that more age appropriate materials were needed for early years' pupils. With regards to the focus groups, 3rd to 6th class pupils identified role-play activities as one of the most effective elements of the BPP. Teachers and pupils commented on role-play's ease of use, appropriacy and potency in engendering empathy and unanimously agreed that it was a powerful resource in learning about bullying and its effects. Lastly, the quantitative data clearly indicated that the intervention was successful. Pupils in the research school reported a 53% reduction in being the target of bullying over the long term. At the control school, meanwhile, there was 17% increase in peers being bullied over the same time period (Donohoe 2016; Donohoe and O'Sullivan 2015). This suggests that role-play had a powerful impact in reducing bullying.

THE POWER OF ROLE-PLAY AS AN EDUCATIONAL RESOURCE

Over the last sixty years, recognition of role-play's potential as an educational resource and a research tool has grown (O'Sullivan 2011). As a phrase "role-play" has often been used to describe a subset of activities within drama education. It can be about playing a part in a fictional setting (NCCA 1999a) or taking on a part that is distanced somewhat from a relevant social context (Bagshaw *et al.* 2005). However, it can be simulated from real-life experiences with, for example, pupils playing scenes based on their remembrances of school bullying (Bolton and Heathcote 1999). Simulating real-life experiences can be quite useful. Role-play allows pupils to become deeply immersed in the learning experience as it has:

> the ability to develop and enhance content skills as well as skills needed for future success by incorporating realistic, or real-world, problems. Those involved in role-play are also actively involved in the construction of their learning which has also been shown to enhance pupils' critical thinking skills, especially when used in conjunction with good facilitator questioning techniques.
>
> **(Clapper 2010, p. 40)**

Significantly, role-play can help participants explore their unfolding identities and feelings while looking at problems imaginatively within a social learning context where there is "interaction rather than position, and the shifting among several points of view, rather than a reliance on linear reasoning" (Kottler 1994, p. 273). Such learning environments can encourage metacognitive skills (Flavell 1979). For example, thinking and questioning about the conceptions one holds about bullying and having those assumptions challenged (i.e. "Bullying is fun, everybody is laughing and enjoying it. No one is being hurt, right? Or is that wrong? What does the bullied person say?") can be beneficial. Seeing and perceiving the world from different perspectives, and at the same time being able to relate the role to one's own outlook, can aid the development of empathy (Kottler, 1994).

The potential generation of empathy through role-play and ensuing contextual discussions are significant because the empathetic response has been shown to be stunted or lacking in those who regularly engage in bullying behaviour (Gini *et al.* 2007). A crucial aid to fostering empathy in the BPP exercises is that there is a "no name, no blame" *caveat.* No naming or blaming others about bullying acts can be a significant strategy in achieving open and frank discussions on bullying without fear of reprisals (MacKay 2011). Hence, this can set the stage for classroom discussions that benefit from multiple perspectives on bullying, challenge assumptions and aid the social construction of knowledge about what bullying is (Bagshaw *et al.* 2005). It can also aid pupils to become better communicators as demonstrated by this teacher feedback:

> I feel that the children are better able to resolve problems amongst themselves. They are more able to vocalise what is going on. They seem reasonable to each other and when there is an issue they are able to speak about it more clearly and relate their feelings. Particularly, feelings they may not have realised they had before.
>
> **(Donohoe 2007, p. 237)**

This feedback indicates that the BPP might be a valuable tool in the Social and Emotional Learning (SEL) of pupils and suggests that BPP is complementary to the SPHE remit. In Ireland, the development of SEL falls under the remit of SPHE and under SPHE guidelines (NCCA 1999b). Meanwhile, drama is known to be a useful tool in developing such skills (Joronen *et al.* 2012). Drama can encourage pupils to solve problems and devise solutions in a safe, non-threatening situation facilitated by the teacher. These "situations" are meant to foster appropriate social behaviour by expressing feelings, giving points of view, and listening to others or participating in groups.

The BPP Role-Plays and the SPHE Remit

The researcher argues that the BPP is complementary to the SPHE curriculum goals of fostering the child's well-being, personal responsibility for their behaviour and actions, communication skills, management of their feelings and concern for the feelings of others (NCCA 1999b). More specifically, it ties into the "Myself and others" strand where there is a focus on fostering abilities "to resolve conflicts, to empathise, to be assertive, to co-operate and to work collaboratively with others" (NCCA 1999b, p. 5). Furthermore, in the strand unit, "My friends and other people," the aims are to enable the child to:

recognise and explore bullying behaviour, who is involved and the effects on different people: the bully, the child being bullied, the onlookers, the family of the victim…know that bullying is always wrong and know what should be done if one is being bullied or sees it happening to someone else.

(NCCA 1999b, p. 20)

These objectives sit well with the BPP role-plays and discussions. They aim to put learner in the other person's shoes by thinking how the "other" is affected by bullying and to support the learner in reflecting how, working together, pupils might agree to strategies and initiatives to help make their school a happier and safer place in which to learn. The researcher argues that these team goals aid personal development and prepare the learner to be a conscious citizen of society, one who has the reasoning skills to understand that working towards the common good can make for a better world. This potentially aids the child to "become an active and responsible citizen in society" (NCCA 1999b, p. 2).

Another key need identified in the BPP research was to make it user-friendly and easy for SPHE teachers to implement (Donohoe 2016). Bullying prevention programs can be successful. However, the literature also shows that they can equally be just as unsuccessful (Salmivalli and Poskiparta 2012) as they place high demands on schools and teachers to deliver instruction, often in overcrowded classrooms. Ireland has the largest class sizes in Europe (McSorley 2015). Furthermore, there is a widely held view that the curriculum is over-crowded. (National Council for Curriculum and Assessment (NCCA) 2010). A majority of teachers and principals consider that they have a lack of time to implement the full curriculum. Additionally, it has been reported that there are not enough supports given to such professional development programmes as encourage the use of initiatives such as anti-bullying strategies (Organization for Economic Cooperation and Development (OECD) 2011). Given these considerations, the researcher designed the BPP to fit within the SPHE remit without creating additional curriculum burdens. This was commented upon by teachers in the study and is reflected in this 6th class teacher's summation of the BPP programme:

> The fact that they are learning about bullying, the terms, the definitions, they are learning it through role-plays, they are actually able to link in their heads, so they can very quickly identify it. And they know the steps in how to deal with it again because they've dealt with it through Drama in the class. They know what to do from a to b to c to d should be. They know the steps and how to do it. I found that as a teaching aid it has been brilliant, a very good idea in how to deal with bullying. I, personally, found it very helpful.
>
> **(Donohoe 2016, p. 303)**

The researcher argues that the highly positive results of the BPP are due to it being a user-friendly, relatively easy to implement resource. In contrast, the literature indicates that programmes that require extensive resources can hinder a prevention programme from achieving positive results (Rigby and Johnson 2006; Stiller *et al.* 2013). The evidence from the BPP study strongly points to the advantageous use of role-play by teachers in the SPHE classroom in reducing bullying. The researcher hopes that by encouraging the use of role-play to prevent bullying, SPHE teachers will be better able to help pupils deal with bullying within the school environment.

OVERVIEW OF THE BULLYING PREVENTION PACK (BPP)

To give the reader a sense of how the BPP can be implemented, a succinct overview is given here. The BPP is intended to be implemented over five weeks during timetabled SPHE periods. The first four weeks are concerned mainly with creating knowledge about bullying through the use of role-play scenarios and discussions about what bullying is and how it affects pupils. Discussions help to reinforce the knowledge about bullying from the role-plays. The BPP session content is divided as follows:

Week 1: Bullying in our school: Discussions as to what pupils know about bullying, the forms it can take and a review of the definition and sub-types.

Week 2: Bullying role-plays: Introduction to The Bullying Circle (see Bullying Circle lesson below), with improvised learner role-plays based on The Bullying Circle roles. Role-plays are followed by a question and discussion session that focus on the nature of bulling, the roles played and the feelings of those involved.

Week 3: Bystander Role-play: The role of the bystander and what they could possibly do to help is questioned and discussed. Then, through role-plays, pupils learn how to report bullying and defend the targeted child. Significantly, teachers are advised that the role of the defender should be played by a popular child.

This strategy of using a child who enjoys high social status is proposed. Research shows that popular children can be an influential resource in changing classroom attitudes to bullying (Salmivalli *et al.* 1996) as ideas from pupils with higher peer social status are more likely to be valued, while ideas from pupils with lower peer social status are likely to be ignored, rejected or absent.

Week 4: Defending with Confidence: In this role-play the pupils are asked to display confident behaviour when defending. The logic for learning such a skill is that children who bully tend to pick on children who have low social status in the group (Matthews and Kesner 2003). Children of low social status often display low confidence behaviours (i.e. poor eye contact, fidgety gestures, poor posture) which can send a message to potential bullies that they will not defend themselves. To aid pupils' awareness of these behaviours, the "Confident Behaviours Exercise," was created by the researcher. The class is split into groups of "High Confidence" and "Low Confidence" and are asked to display the behaviours listed in Table A.

Table A: High Confidence versus Low Confidence Behaviours

Behaviours Showing High and Low Confidence	
High Confidence Behaviours	**Low Confidence Behaviours**
Take up space with your body – you want to be seen	Minimise space you take up – you don't want to be seen
Good posture	Poor posture
Strong eye contact	Poor eye contact
Stands still with upright posture	Fidgety gestures
Feet and/or legs turned out	Feet and/or legs turned in
Strong handshake and speaking in a strong clear voice introduce yourself to one another	Weak/Poorly contacted handshake and speaking in weak, mumbling voice introduce yourself to one another

The instructional strategy for the ensuing role-plays with confident behaviour is to encourage the pupils to use confident behaviours when defending others from bullying.

Week 5: The Contract: Pupils sign a contract to prevent bullying in their school. At this point in the BPP intervention the aspiration is for pupils to be able to:

- Define, identify and discuss bullying types;
- Discuss the participant players in The Bullying Circle;
- Relate how bullying affects one's classmates by describing what they might be thinking and feeling;
- Defend peers from bullying;
- Demonstrate confident behaviours;
- Say "No!" to bullying;
- Report to someone in authority.

The pupils' knowledge is written into the contract along with strategies and ideas to prevent bullying in their school. The poster, with all their signatures (one fourth class teacher used handprints with first names) is put in a central place in the classroom for the rest of the year so that pupils are reminded of their commitment to prevent bullying.

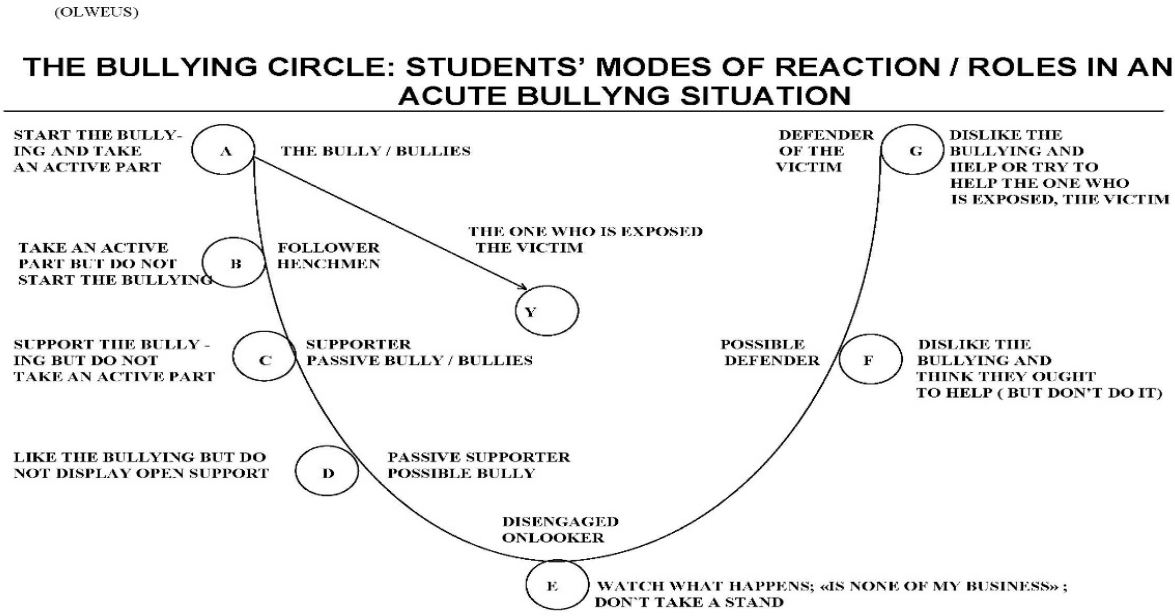
After the initial five lessons of the BPP, it is recommended that there be monthly check-ups, facilitated by the class teacher. The exact content of these sessions is left to the discretion of the teacher as he/she is in a good position to discuss with his/her pupil's if bullying prevention strategies are working or not. The main aim of BPP follow-up sessions is to keep the contract fluid and responsive to learner needs and to reinforce the message that the school authorities are continually supportive in preventing bullying over the long term. This contract review is a crucial element as the literature suggests that levels of bullying can remain reduced if the school authorities support intervention strategies over time (Polanin *et al.* 2012; Ttofi *et al.* 2011).

In the last section of this chapter, The Bullying Circle Workshop, there is a sample lesson from the BPP for the reader to use in his/her classroom if so desired. This lesson can stand on its own as an introduction to the BPP. Prior to this lesson, to aid reader understanding of The Bullying Circle concept, there is a discussion on the researcher's development of it.

THE DEVELOPMENT OF THE BULLYING CIRCLE

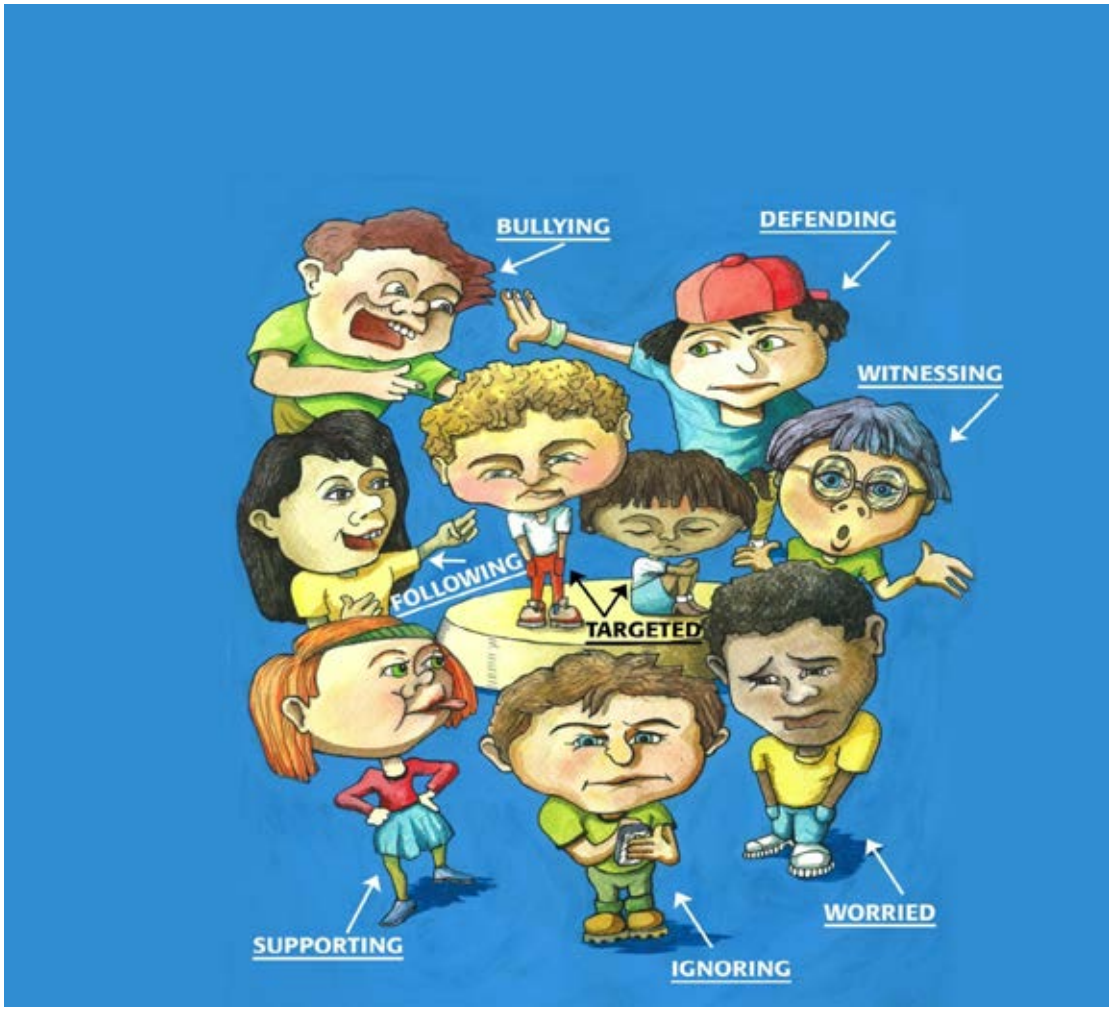
Peers play a significant role in the formation and maintenance of bullying behaviour (DES 2013). With regards to examining peer involvement in bullying incidents, Olweus has been highly influential with the creation of the Bullying Circle (Olweus 2001, Saleh 2015). The Bullying Circle (Figure 1) illustrates the potential participants in a bullying incident.

Figure 1: Olweus' Bullying Circle



However, the illustration in Figure 1 is for elucidation purposes only as the language used to identify The Bullying Circle players can have deleterious effects. These have been addressed with the researcher's adaption (permission granted by Olweus) of The Bullying Circle (Figure 2). Two key differences in this version of The Bullying Circle are: (i) it is not just a diagram but is illustrated to make it more appealing to primary school pupils and (ii) The Bullying Circle players do not have the appellations of nouns such as "bully" or "victim" but are labelled with verbs. This adaptation was made as there has being growing concern about the potential negative effects of using labels. Labelling a child as "bully," "henchman," or "victim" can be harmful as it may limit how the child sees him or herself or how other children or adults perceive them (Dweck 2006). This could send the message that the child's behaviour does not change from one situation to the next (Kowalski *et al.* 2012). Hence, if a child is labelled a "bully," he/she may engage more readily in bullying behaviour as it can give him/her a sense of agency about his/her use of bullying behaviours. So, it is very important to "separate the behaviour from the student" (Midgett *et al.* 2017, p. 177). Hence, the adaptation of The Bullying Circle below takes this into account by using verbs.

Figure 2: The Bullying Circle Illustration shows the parts pupils can play in bullying incidents.



Donohoe and Dummigan, 2017

Influence of the bystander

Studies have shown that 85% of bullying episodes in primary schools are witnessed and/or fueled by bystanders (Craig *et al.* 2000; Pepler *et al.* 2010). Schools that enhance student knowledge and create opportunities for reflecting on attitudes and behaviours about bullying (Polanin *et al.* 2012; Salmivalli 2010) effectively create a framework which fosters pro-social defending behaviour from bystanders. This can be effective in reducing victimisation and there can be other benefits. Relevant literature suggests that there are negative academic, emotional, physical and mental outcomes for those who engage in bullying behaviour, those who are targeted by bullying behaviour or those who are both involved in and targeted by bullying (Swearer *et al.* 2010; Ttofi *et al.* 2011; United Nations Educational, Scientific and Cultural Organisation (UNESCO) 2012). However, emerging evidence also suggests that there are negative consequences for bystanders who witness bullying (Midgett *et al.* 2017; Rivers *et al*. 2009). Research conducted with the equivalent of Irish sixth-class, first- and second-year pupils suggests that when children witness bullying at school they are at a greater risk of substance abuse than the pupils directly involved (Rivers *et al.* 2009). Furthermore, such children are at higher risk of negative nonclinical outcomes including concerns about schoolwork, drugs and alcohol, body image, and interpersonal and familial problems. Therefore, it may be that training primary school bystanders to take on the defender role may have positive effects.

Researchers have found that schools benefitted from bystanders intervening on behalf of pupils who are targeted by bullying (Olenik-Shemesh *et al.* 2015). Overall levels of bullying behaviour decreased (Salmivalli 2014) in tandem with increased levels of pupil confidence, self-esteem, a stronger sense of belonging and increased social support (Olenik-Shemesh *et al.* 2015). Hence, the effects of bystanders assuming the defending role when needed can have overall benefits for the school and the person. How this behaviour can be taught and encourages is now described.

THE BULLYING CIRCLE WORKSHOP

Instructions

The teacher reviews The Bullying Circle scripts below with his/her class. The aim of the accompanying discussion questions is to embed knowledge about what bullying is, who is involved in the bullying incidents, what feelings pupils might be experiencing and what can be done to prevent the bullying from happening. It is recommended that the "Action Plan on Bullying" (DES 2013) is used to aid clarification on bullying and the sub-types.

This scene has nine main parts but there can players can be doubled or tripled as groups of bystanders: Narrator, Bullying, Bullying 2, Targeted, Following, Supporting, Ignoring, Worried, Witnessing, Defending.

Bullying Circle Scene Part 1: Script

Narrator: We are now going to look at what the Bullying Circle is. The Bullying Circle shows the parts pupils can play in school bullying incidents.

(As the bullying circle is described players step forward and play their respective parts.)

Narrator: You see, school bullying rarely involves just a targeted pupil and someone who is doing the bullying.

Bullying: (holding a ball) Okay, let's play.

Targeted: Can I play too?

Bullying: (pushes Targeted away) Yeah, right! You're useless!

Targeted: You say that to me all the time. I want you to stop.

Narrator: Others can play a part too. This can include a following pupil who takes part in the bullying.

Following: Yeah! You're worse than my granny! Big baby!

Narrator: And a supporting pupil who eggs the bullying on.

Supporter: Hey, everybody, they say s/he's a big baby!

(Other pupils gather round the targeted student and chant.)

Supporters: Baby, baby, baby!

Bullying 2: (taking a picture on his/her phone) Oh, look s/he's crying. I'll share this with everyone! They will so laugh!

Bullying Circle Scene, Part 1: Discussion Questions:

- Review: Was it bullying or not? How do you know? Does it happen regularly?
- Answer: Yes, it was bullying because the targeted child says it happens all the time. It is important to note to children that most bullying is repeated and not a once-off argument or mean comment. However, Cyberbullying is an exception as one text message or comment can be sent to multiple recipients)
- What type(s) of bullying did you see?
- Answers: Physical, Verbal, Exclusion and Cyberbullying.
- Where do you think the bullying happened?
- Answer: Yard.

Bullying Circle Scene Part 2: Script

Narrator: Bystanders are also often present and can play a part too. They include the ignoring pupil who takes no sides:

Ignoring: (walking away from incident) This is not my problem. The less attention I get from these people the better.

Narrator: A worried pupil who's concern about the bullying.

Worried: He did nothing to deserve that. I feel bad for him. But I don't want to be targeted next.

Narrator: A witnessing pupil who doesn't know what to do.

Witnessing: I know this is wrong. But what can I do to help?

Narrator: So, even though they don't realise it, these bystanders could be adding to the bullying problem. Because by ignoring it, the pupil or pupils who are doing the bullying think their behaviour is OK. Because nobody is saying it's wrong and nobody's doing anything to stop it. However, when someone steps in to stop bullying, we say they are defending.

Defending: Hey, if you don't stop the bullying, I'll report you.

Bullying: We were just having fun.

Following: Yeah, it was laugh.

Defending: Think about how s/he feels. Do you think this is fun for her/him?

Following: I see what you're saying. Maybe not.

Narrator: Research shows that when defending happens, bullying often stops within ten seconds amongst the pupils themselves. But if you're going to defend, you need to feel safe. If you are worried about people getting back at you, then don't do it. There are other ways to defend such as getting help, reporting it to a teacher, telling a friend or parent.

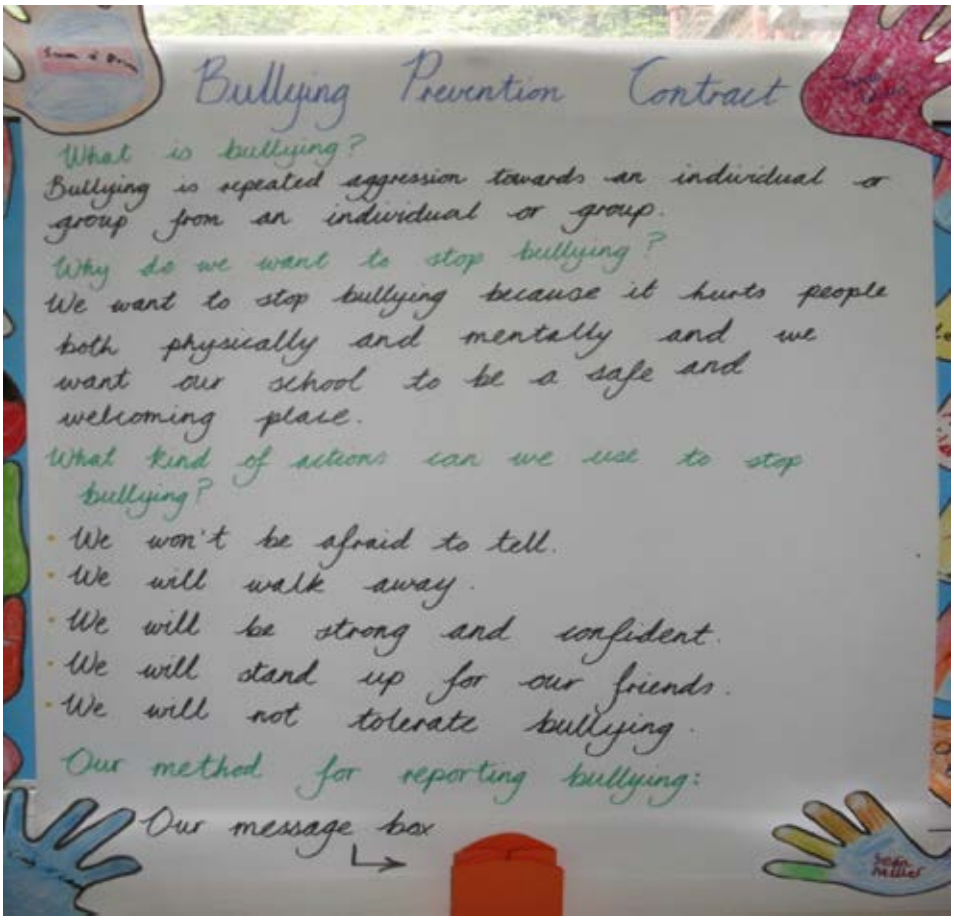
Bullying Circle Scene, Part 2: Discussion Questions

- What Bullying Circle players are involved?
- Answer: All of them but let the pupils name them and include any they leave out.
- How do you think the targeted child felt?
- Typical answers: Sad, lonely, angry, fed up, etc. Tactic: This query of the targeted child's emotions is encouraging empathy and understanding of a peer – putting themselves in someone else's shoes.
- How did the bystanders feel?
- Typical answers: Afraid, nervous, unsure, sad, worried as they don't want to be targeted next
- What could the bystanders have done to help?
- Typical answers: Tell a teacher/principal, tell them to stop. Tactic: This question can be a good way to ascertain pupil knowledge about school anti-bullying procedures.
- What do you think about the defending role? Would you feel okay about doing that? If you don't want to defend, what would you do to help instead?
- Tactic: Creating awareness about sources of help in the school such as reporting to a teacher, a report box, classroom record book, etc.

At the end of the exploration of The Bullying Circle, discuss with pupils what they might think could work in their school to prevent bullying. Ask them also where they think a lot of the bullying happens in the school. Therefore, they might think of ideas that could work to prevent bullying in the place. For example, if the pupils say a lot of bullying happens in the yard, then useful strategies could include having a yard guard, buddy bench, defending, etc. If pupils are stuck for ideas, suggest the following:

- Include classmates in play; don't leave them out
- Buddy Bench or area in the yard
- Don't join or support bullying
- Tell a classmate they are bullying and should stop
- Talk to someone you trust about it (teacher, counsellor, parent, friend, cousin, uncle, aunt, helpline)
- Bullying Report log book for each classroom
- Anonymous report box

Ideas such as these can be written into the contract. Below is sample contract from a 4th Class in the research school. This contract was posted in a central place in the classroom.



As stated, The Bullying Circle Workshop can stand on its own. However, if the reader would like to further explore the topic of bullying through role-play, then additional lessons can be found on ResearchGate in the document entitled "Bullying Prevention Pack – Update."

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CHAPTER 9

Promoting Citizenship in the Voluntary Sector through the Principles of the Social, Personal and Health Education (SPHE) Curriculum: Lessons from the Williams Syndrome Association of Ireland

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INTRODUCTION

Children educated prior to 1999 missed the opportunity of experiencing and attaining outcomes of the SPHE Curriculum (National Council for Curriculum and Assessment (NCCA) 1999a). While many individuals develop knowledge and skills through life experiences, those with an intellectual disability are less likely to acquire them incidentally (Westwood 2011). The Williams Syndrome Association of Ireland (WSAI) introduced an initiative to promote citizenship in adults with this condition at its annual summer camp. This was done by focusing on aspects of the SPHE Curriculum as the overarching structure and using SPHE-related approaches. The results were unprecedented. Activities that set out to promote participant voice, whereby participants were empowered to suggest changes to their daily schedule, resulted in participants spontaneously raising issues about living with their condition and expressing personal anxieties. Of greatest interest was the ability of participants to suggest strategies for overcoming the emotional-behavioural challenges associated with Williams Syndrome (WS). The WSAI showed the applicability of aspects of the SPHE Curriculum to the voluntary sector and has reaped the benefits of developing citizenship in its members. This chapter describes in detail the procedures and the outcomes.

DECONSTRUCTING CITIZENSHIP

The year 2016 proved to have been an opportune time to take stock of a century of progression and change. In the field of disability studies, the last hundred years has been punctuated by legislation and guidelines to promote inclusion. These have made an impact on societal attitudes and practices (National Disability Authority 2011). Certainly, for most of the last century individuals with an intellectual disability (ID) or a special educational need (SEN) were not seen as equal citizens. This was evident in the prejudice they experienced when enrolling in mainstream schools and the subsequent lack of resources and supports available to them. It was further evidenced in the assumptions made about their abilities, needs and adult outcomes.

In many cases the positive changes towards valuing individuals with ID societally were prompted by parent advocates. Ireland's first special school emerged from a mother, Patricia Farrell, putting an advertisement in a newspaper in 1955, looking for parties interested in setting up an association of parents of "mentally backward children" (Farrell 1955). The right to education for all children was only assured after Paul O'Donoghue's parents took a case against the Minister for Health in 1993. Similarly, the parents of Jamie Sinnott took a case to ensure their child's right, not just to an education but, to a meaningful education. If SPHE had been a subject on the 1971 curriculum, the concept of citizenship would probably have been very different to that outlined in the Primary School Curriculum (NCCA 1999a). Of course, the United Nations Convention on the Rights of the Child was published in the intervening period. In article 12 it called on governments and agencies to:

> assure to the child who is capable of forming his or her own views the right to express those views freely in all matters affecting the child, the views of the child being given due weight in accordance with the age and maturity of the child.
>
> **(United Nations 1989)**

This in no way guarantees the voice of the child will be accessed or valued and hence, should be considered "aspirational and conditional" (Lewis and Porter 2004, p. 191). The power differential is clear, the adult will decide if the child is "capable of forming his or her own views".

Citizenship is a complex concept. It is most commonly understood as status but is also "a feeling of belonging to a community of citizens" (Osler and Starkey 2005, p. 11). In schools, citizenship education is linked to civic education, values education, moral education and character education (Althof and Berkowitz 2006; Russell 2007). According to the National Disability Authority (NDA) public attitudes are at the heart of the inclusion and participation of individuals with a disability in society. Its 2011 report found that, where someone knows a person with a disability, they are more likely to have a positive attitude to disability. This shows the importance of enabling individuals to be included in mainstream society (NDA 2011).

Citizenship in the SPHE Curriculum

The SPHE Curriculum consists of three strands: "Myself," "Myself and Others," and "Myself and the Wider World" (NCCA 1999a). Each strand is further subdivided into strand units. The strand unit "Developing Citizenship" is housed under the "Myself and Wider World" strand. Through the SPHE Curriculum, primary-school children are given opportunities "to learn about, and actively participate in, the various communities to which they belong and to develop a sense of a shared commitment" (NCCA 1999a, p. 3). It is expected that teachers of students with a general learning disability (GLD) differentiate the curriculum and ensure all students can benefit from a broad and balanced curriculum. This is communicated strongly in the teacher guidelines for all subject areas and in the publication of curriculum guidelines for students with specific categories of GLD. The term "GLD" refers to ID which is further classified according to IQ score. Intelligence classifications for IQ bands vary between countries; the classifications used in Ireland are as follows: a mild GLD is defined as an IQ score of 50-69, moderate GLD is 35-49 and severe/profound is below 35. Essentially, the differentiation of the curriculum ensures the content is meaningful for the student. In some cases, teachers need to differentiate the content, the learning process and/or the assessment procedure for a learner to ensure all students experience a meaningful education.

The *SPHE Guidelines for Teachers of Students with Mild General Learning Disabilities* mirror the same curriculum structure as the SPHE Curriculum but with different emphases:

> The concept of community is also explored... This is of key importance to students with mild general learning disabilities, since these students can often be marginalised from their peers…Developing a sense of belonging to the wider world and having something important to contribute, regardless of academic achievement, is of crucial importance for these students.
>
> **(NCCA 2007a, p. 8)**

Similarly, the *SPHE Guidelines for Teachers of Students with Moderate General Learning* Disabilities acknowledge the challenges for such learners to play an active role in the local community but reaffirm their right to participate in all aspects of community life. The practicalities of this are further expressed through advising teachers to "provide opportunities for students to make their own choices and have as much control as possible in their daily lives" (NCCA 2007b, p. 8). It was from this assertion that the project on citizenship took root for adults with WS.

Williams Syndrome

WS is a neurodevelopment condition caused by a deletion of genes on chromosome seven. It has been described as "one of the field's most intriguing genetic disorders" (Dykens 2003, p. 291). The effects of the deletion are multi-systemic. An individual with WS is likely to be characterised by "extraordinary loquacity, effervescence, fondness for telling stories, reaching out to others, fearlessness of strangers, and, above all, a love of music" (Sacks 2007,

p. 318). Parents and teachers frequently describe children with WS as happy and friendly (Tynan 2014), yet this happiness and sociability oftentimes mask the challenges to which the individual is genetically predisposed (Tynan 2015). These include anxiety, distractibility, over-activity, emotional hypersensitivity, repetitive behaviour fixations, visuo-motor difficulties, poor concentration, attention-seeking behaviour and ID. WS has a short research history with its existence only coming to light in 1961.

Music has a special association with individuals with WS. The little research on music in WS has been small scale, but it provides evidence that individuals are "demonstrably strong and unusual in their musical affinity and interest" (Ng *et al.* 2013, p. 269). Individuals with WS remember songs easily and have musical talent, but generally without savant qualities (Mervis and Morris 2007). Their musicality matches, if not exceeds, their unusual language skills (Don *et al.* 1999) and appears to exceed their cognitive ability (Levitin and Bellugi 1998). Music also provides relief from stress, frustration and emotional tension for individuals with WS (Scheiber 2000). They express greater liking of music than typically-developing peers (Don *et al.* 1999), are more likely to engage in musical activities than those with Prader-Willi syndrome, and are significantly more likely than individuals with Prader-Willi syndrome or Down syndrome to play a musical instrument (Rosner *et al.* 2004). For these reasons the WSAI established a summer camp with a focus on music.

The Voluntary Sector

Many of the state services and supports currently available to individuals with ID or SEN are based on those provided by voluntary groups. Indeed, when looking at the history of supports, it is clear that religious communities were responsible for many of the institutions and schools to care for and educate people with ID/SEN (Griffin and Shevlin 2011). Again, parent power is evident in the development of similar supportive voluntary groups and many disability groups have parent or family support groups. The majority of these are registered charities and operate through the efforts of volunteers. Indeed the "community and voluntary sector plays a key role in the protection and promotion of human rights as well as the provision of services in Ireland" (Human Rights Council 2011, p. 11). Such groups are expected to work and manage themselves within the best practice guidelines of "The Governance Code" which was developed by a working group comprised of various voluntary and community groups.

The initiative described in this chapter is based on a voluntary group, the WSAI, which was set up by two families of newly diagnosed babies in 1987. It provides support to members through an annual programme of events. It works to raise awareness among the medical and education professions. Each summer, a week-long residential music camp is organised for adults with WS where they take part in various music and drama lessons, culminating in an end-of-camp show. They also engage in physical and creative activities. The camp typically has twenty campers (individuals with WS) and 40 volunteers. The volunteers, who are usually college students, work as a personal buddy to a camper or teach music/drama. It was at one such summer camp that the project on citizenship was developed.

CITIZENSHIP AND METHODOLOGY

This research is underpinned by the emancipatory or transformative paradigm, a branch of critical theory, whose intention "is not merely to give an account of society and behaviour but to realize a society that is based on equality and democracy for all its members" (Cohen, Manion and Morrison 2007, p. 26). This approach is most commonly used for research on marginalised groups in society. It rejects a deficit model of the marginalised group in favour of a focus on environmental response to the individual's needs (Mertens and McLaughlin 2004). Transformativism provides a suitable epistemological and ontological framework for a qualitative approach to this study. It emphasises learning about the issue from participants, thereby hearing the "silenced voices" (Creswell 2007, pp. 39-40).

Well-collected qualitative data facilitates the use of case studies. Case studies provide "a unique example of real people in real situations…[and] can penetrate situations in ways that are not always susceptible to numerical analysis" (Cohen *et al.* 2007, p. 253). They allow a detailed representation of a setting or subject (Bogdan and Biklen 1982, p. 58), thereby producing "a powerful descriptive study" (Hamel *et al.* 1993, p. 33). Case-study research, particularly a single-case approach, has been a popular trend in WS research (Porter and Coltheart 2005). The case in question involves individuals with WS aged between 16 and 45 who participated in annual one-week residential summer camps organised by the WSAI from 2011 to 2016.

Researcher positionality is also important to note in this case study. I consider myself an "intersectionist" researcher as I am not quite an insider as I do not have WS. Nevertheless, I am not quite an outsider because I have a brother with WS and am very involved in the activities of the WSAI. It means I have established prolonged relationships and friendship with the individuals with WS and with their families. This affords me many of the benefits of being an "insider" researcher. This position gave me the idea for the research as I saw many adults with WS being disempowered, unintentionally, by parents who ordered their food for them when in hotels or made choices for them about their clothes or bed time. It is important to state that this "disempowerment" comes from a place of care and concern by parents and is an aspect to the complex experience of parenting a child with SEN.

In 2011, I took over the organisation of the music camp with a parent. It was decided to give the campers greater voice in their own camp. As a primary-school teacher, I have experienced the benefits of teaching SPHE to children and value the methodologies and approaches as set out in the curriculum. To promote participant voice, circle time was introduced three times during the week to allow the campers to identify aspects of camp with which they were satisfied and aspects of camp they wished to change. The objectives of this were to develop self-awareness, self-confidence and decision-making skills. This approach is explicitly mentioned in the *SPHE Guidelines for Students with Mild GLD* as it:

> provides support within the group to express feeling and opinions. The social skills outlined in SPHE will be practiced and reinforced through…activities involving co-operation, communicating, sharing, discussing, and accepting other opinions.
>
> **(NCCA 2007a, p. 15)**

Circle time, as a methodology, is also associated with social and emotional learning and reduced social, emotional and behavioural difficulties (Cefai *et al.* 2014) as well as a sense of safety and ease of communication (Collins 2013). On the first day we established clear ground rules. No volunteers were present, it was "private" which meant the campers could discuss anything they wished, and I, as organiser, would endeavour to facilitate the changes they wanted to make. We all sat in a circle and had a speaking object to ensure only one person spoke at a time.

A spiral approach to the research emerged whereby the results caused changes to methodology which led to different aspects being explored which in turn changed the methodology again.

FINDINGS AND DISCUSSION

The first circle time session was scheduled to take place for thirty minutes between dinner time and the night time activities. The campers expressed an anxiety in making suggestions for change, concerned that it might hurt the feelings of the volunteers who were working on their behalf. This is a very tangible way of seeing the "empathy" and "emotionality" associated with WS (see Ng et al. 2013). The campers only engaged when they were assured that the camp only took place for their enjoyment and they had an entitlement to critique the camp. They were asked to respond to the question "What was good about today?" This was sometimes presented as a sentence completion task ("The good things about today were …") which is a supportive format for individuals with ID, and has been shown to be effective for individuals with WS (Tynan, 2014). The fourth person to contribute, a young man who was holding the speaking object asked, with frustration in his voice, "Why do we have to have WS?" This was an unexpected question at the time. However, on reflection it became clear that this was the first time a conversation was facilitated for these people with WS. They needed to talk. They had a shared identify and experience that had never been acknowledged.

We maintained the circle time rules to engage with that question which was passed around, although no one could answer it and there was a mounting feeling of frustration. As facilitator, I explained the basics of missing genes. They were hungry for the information. This led to the question "What is good about having WS?" to which many positive aspects emerged. This was followed by "What is not so good about having WS?" There was little evidence in the discussion that this was a group of people with ID. Their level of self-awareness was very high. They discussed anxieties, fears, feeling different, attitudes of other people and concern about what their condition meant for their

parents. They began to counsel one another with their issues. One woman spoke about her fear of loud noises, an associated challenge in people with WS. She expressed her distress when she heard doors banging and people clapping. Her peers told her what they did in such situations. One man described his technique of counting to ten in an anxiety-provoking situation because the trigger would usually have passed after ten seconds. Over the coming days, this woman could be seen implementing this approach herself when she heard loud noises!

What was supposed to be a thirty-minute session went on for over double the time. The campers' voices were now valued, and they used this voice to request circle time every evening. In a subsequent session each person contributed to the statement "WS is …" to produce these insightful results:

These discussions about WS appeared to "clear the air" and the remainder of the sessions went back to stating what they liked about their camp and changes they wished to make. As a researcher, I was intrigued by their insights and wanted to build on this the following year.

In 2012, circle time was organised each day, at the request of the campers. Again, the SPHE Curriculum was consulted to provide a framework for these sessions. It was clear that in developing a sense of citizenship the campers were developing greater self-awareness and gaining a greater appreciation of their identity as individuals and as a group. The content objective of the SPHE Curriculum that I was interested in developing was enabling the campers to "recognise causes of personal worry and identify appropriate coping strategies" (NCCA 1999a, p. 55). The rationale for this was that there are many psychological and psychiatric issues prevalent in individuals with WS (Semel and Rosner 2003). They have significantly more fears and a wider range of frequently occurring fears relative to their peers (Dykens and Rosner 1999; Leyfer et al. 2006). Both anxiety and depression increase with age in WS (Scallan *et al.* 2011; Dykens 2013), yet it is frequently masked by a happy disposition (Tynan 2015).

This time a rating scale was introduced. Campers were asked to rate their day on a scale of 1-10 and state why it was that number (i.e. what was good about their day) and why it lost marks. Rating scales are commonly used to help learners with emotional and behavioural difficulties (Webster-Stratton 2012; Williams and Shellenberger 1996) and are a feature of cognitive behaviour therapy. No individual had difficulty in using the scale. They used it very appropriately and some also introduced half numbers! This provided evidence of a cognitive capacity that may be overlooked when one considers that WS is associated with an ID. As a result of their views, we made changes to the food, activities, and camper-volunteer pairings. Questions about WS continued to emerge and the campers wanted to raise specific issues about their condition which showed how the campers valued this arrangement.

The year after that it was decided to introduce camper-leaders. The two leaders chosen led almost independent lives at home and were used to having choice and control in their everyday activities. They were taken for individual discussions each day to explore how they might like to contribute to the day's activities and to allow them to debrief should they feel burdened. They were asked to talk to the volunteers about WS and to relay agreed messages from the campers from circle time. They were also asked to be available to campers should they have issues. This created a very significant climate of citizenship for the campers who gravitated towards these leaders when they had an issue. The leaders were patient, kind, compassionate and understanding. They demonstrated a capacity beyond expectations.

Each year changes have been made to strengthen the voice of the campers. The year 2016 saw one of the camper-leaders coming to camp as a teacher of piano. This made everybody proud! By his own choosing, he continued to participate in circle time which was specifically for campers. This indicated his sense of belonging and the value of the community that is developed through this activity. There are now more campers seeking responsibilities at camp. Some want to be able to contribute to the camp in tangible ways. Last year circle time also raised new issues. The campers were seeking research, they presented me with ideas for research and wanted to be part of this research. As a result, we had a circle time solely based on the questions they had about WS. The discussion covered such topics as could people with WS get married, get involved in relationships, have children, be good parents? If they had a baby what was the likelihood that the baby would have WS or an ID? These are questions that many parents ask when their child is diagnosed with WS. Their children had now gone full circle and were asking the questions for themselves. Emotions ran very high during this session as two individuals discussed their deep desire to be in a relationship. The situation needed to be managed very carefully to support the emotionality associated with WS. The discussion certainly affected the atmosphere for two days, but overall the discussion helped some of the individuals with these issues as they felt uncomfortable raising such issues with their parents. The result is the development of a resource to support adults with WS in talking to their parents about relationships.

Overall, the outcomes of the circle time activities have been very positive and include improved turn-taking, development of active listening skills, reinforcement of respect for, and pride in, self, enhanced self-advocacy and self-awareness, greater control of own well-being, strategies for making informed choices, greater social responsibility and sense of shared responsibility, experience of citizenship and democratic process, and seeking research based on their identified needs. They support and build on the findings of such researchers as Cefai *et al.* (2014) and Collins (2013) by showing circle time is a valuable methodology, not just for children, but for adults with ID. Most importantly, in transformative manner, it caused transformation, both at an individual and a group level for the campers. It also has led to the transformation of how the camp is run by the WSAI.

CONCLUSION

According to the NCCA (1999b) SPHE is both a life-long process and a shared responsibility. The voluntary sector, particularly those who support individuals with disability, should consider training in aspects of SPHE as relevant for their members. It should involve learning strategies for participant involvement, engagement and self-advocacy. Participants should be supported to become members of committees/boards to represent the participant voice in a concrete, transformative way.

There is clear evidence that participant voice provides valuable insights but participants need to be supported to use this voice. Their views, opinions and decisions must be considered to avoid the tokenism that has been associated with pupil voice in schools. We have much to learn from individuals like those with WS if we can simply honour their voices.

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CHAPTER 10

Developing critical citizenship in an evolving Irish culture through interactive workshops

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INTRODUCTION

This chapter explores the development and facilitation of a workshop exploring migration in Ireland. The workshop was piloted at the Social, Personal and Health Education (SPHE) Conference in 2016 and was facilitated on three further occasions with groups of teachers and student teachers.

The workshop which was developed explores the life of a person currently living as an asylum seeker in Direct Provision[15] in Ireland. In response to the many negative narratives we are presented with daily by the media, the workshop focuses on the issue of migration. Fear of migration was used as a motivator which led to two of the most significant acts of 2016, the election of Donald Trump as the President of the United States of America and the decision by the people of the United Kingdom to exit the European Union. Although people in Ireland are removed (to an extent) from these decisions, we still feel their effects strongly in our relationship with both countries. In each case, national identity was presented as having precedence over other issues. In contrast to this, the following chapter is predicated on the values inherent in global citizenship. Oxfam outline a global citizen as someone who:

- respects and values diversity;
- has an understanding of how the world works;
- is outraged by social injustice;
- is willing to act to make the world a more equitable and sustainable place;
- takes responsibility for their actions.

(Oxfam 2006, p. 3)

This chapter begins by outlining the cultural context of Ireland today and contrasting this to the cultural makeup of Irish society in 1916, the year of the Easter Rising which gave way to the creation of the Irish Republic we know today. This context provides a crucial backdrop for understanding the Irish education system which is then explored through the lens of the SPHE Curriculum (National Council for Curriculum and Assessment (NCCA) 1999). Finally, the chapter will outline the rationale for the development of the workshop, will give an overview of the content and provide a reflection on the outcomes from the various iterations of the workshop.

Context

As we traverse a rapidly changing cultural landscape within Ireland, we are provided with a unique opportunity to examine what it means to be Irish 100 years after the Easter Rising which began a series of events culminating in the establishment of the Irish Republic. The values outlined in the proclamation read on Easter Sunday in 1916 hold true today when we look to the opportunities and challenges presented by increasing diversity in society. As stated within the Proclamation:

15 Direct Provision, established in the year 2000, refers to the system of accommodation provided for asylum seekers in the Republic of Ireland. While living in Direct Provision, people receive a weekly allowance of €21.60 and are not permitted to work. Meals are provided at set times by Direct Provision centres. While families are placed together, single persons are sometimes required to share rooms with several others.

> The Republic guarantees religious and civil liberty, equal rights and equal opportunities of all its citizens, and declares its resolve to pursue the happiness and prosperity of the whole nation and of all its parts, cherishing all the children of the nation equally, and oblivious of the differences carefully fostered by an alien government, which have divided a minority in the past.
>
> **(Pearse 1916)**

According to the most recent census data, 11.6% of Irish residents have non-Irish nationality. This is in stark contrast to a society in 1916 where less than 1% of the population were born outside of Ireland (CSO 2017). Additionally, there are 104,784 people living in Ireland who have dual nationality. This is an increase of 87.4% from the previous 2011 census. Many people with dual nationality are children who have been born in Ireland but whose parents were born in a different country. Indeed roughly 1% of children in mainstream schools and 2% of children in special schools have identified as having dual nationality (Tickner 2017). We can see from these statistics alone how migration is changing the landscape not only of our country, but more specifically of our classrooms.

There are almost 800 children of school-going age living in Direct Provision in Ireland (RIA 2017). The nature of Direct Provision has been found to put children at significant risk due to "bred discrimination, social exclusion, enforced poverty and neglect" (Arnold 2012, p. 7). Children living in Direct Provision therefore may bring an additional layer of challenges to school with them.

The increase in diversity in our schools is both a challenge and an opportunity for teachers to explore what it means to be Irish in 2017. The challenge faced by teachers is accurately summarised by Dianne Gereluk (2012) when exploring the decision to introduce controversial issues into teaching. Gereluk states that:

> It is an incredibly difficult challenge for teachers who walk a tightrope, to raise awareness without offending or causing further animosity among students and their families in the student population in and beyond the school walls.
>
> **(Gereluk 2012, p. 40)**

This chapter will explore the potential of citizenship education, located within SPHE in the Irish classroom, to traverse this difficulty.

SPHE and Citizenship Education

SPHE provides a unique opportunity to explore critical citizenship and what it means to be Irish. Central to the ethos and aims of SPHE is the development of the child as an active, informed citizen who has been given the opportunities to reflect on, explore and learn what it means to be both an Irish and a global citizen. The SPHE Curriculum is rooted in democratic principles and advocates the creation of spaces where children can develop citizenship skills through their involvement in decision-making processes and by availing of opportunities to develop and voice their opinions. Ultimately, through its focus on citizenship, the SPHE Curriculum encourages children to "be part of something that goes beyond personal interest and recognise that they can make a valuable contribution to society" (NCCA 1999, p. 17). Ross (2012, p. 35) maintains that "citizenship education is, and should be, a controversial area, and educators need to work to ensure that it is approached in a way that encourages discussion, argument and debate." The workshop outlined in this chapter offers a methodology for exploring an issue of citizenship through discussion and debate in a safe space.

When outlining the links between SPHE and citizenship education, Waldron et al. (2014) state that SPHE:

> enables multiple identifications with interlinked local, national and global communities; promotes equality, justice and fairness as underpinning values and prepares children to recognise and engage with manifestations of prejudice, inequality and discrimination.
>
> **(Waldron *et al*. 2014, p. 36)**

Thus, SPHE is the ideal curriculum location for the exploration of what it means to be Irish and the controversial area of migration.

Dower (2003) acknowledges that there has been an increased interest in the idea of global citizenship in the last thirty years due in part to the increasing pressure of global problems which require common solutions. In the past few years, migration as a global problem has dominated the media and both political and societal conversations, particularly in the wake of increased incidents of terrorism and the large influx of refugees from Northern Africa and the middle East into Europe.

Citizenship education provides us as educators with an opportunity to examine and challenge *status quo* stories as advocated for by Keating. Such stories "reaffirm and in other ways reinforce the existing social system" (Keating 2007, p. 23). The workshop outlined here aims to challenge the acceptance of Direct Provision as the most suitable system for dealing with applications for asylum in Ireland. Additionally, this workshop aims to challenge the *status quo* stories held by participants about migrants, specifically asylum seekers and refugees.

Freire (1970) outlines the opportunities we as educators have when deciding how to use education in our classrooms; we can either use it as an instrument to assimilate young people into the doctrine of current and historical systems, or education can become a "practice of freedom" where students learn to think critically and creatively and become actors in the transformation of society. The workshop outlined in this chapter aims to challenge educators' own thinking and practices in relation to teaching about migration and encourages educators to create classroom environments full of opportunities to develop critical thinking and to challenge the "*status quo* stories" about migration presented to them by the media.

According to research by Waldron and Pike (2007), children tend to ignore cultural diversity when asked to define culture and to view culture as static. This poses a clear need for education to focus on challenging the concept of identity (including national identity) in the classroom. Waldron and Pike (2007) call for a curriculum which includes multicultural perspectives and provides opportunities for "critical interrogation of identity" (p. 248).

Boler's "Pedagogy of Discomfort" (1999) provides a framework to answer the call from Freire and Waldron and Pike to provide students with an education which encourages them to critically engage with many issues:

> A pedagogy of discomfort begins by inviting educators and students to engage in critical enquiry regarding values and cherished beliefs, and to examine constructed self-images in relation to how one has learned to perceive others.
>
> **(Boler, p. 176)**

Additionally, Boler calls for education to recognise how emotions and experiences "define how and what one chooses to see, and conversely, not to see" (p. 177).

The workshop described below focuses on developing within its participants a set of cultural competencies to support them to engage critically with the topic of migration. These cultural competencies include: valuing diversity; having the capacity for cultural self-assessment; and being conscious of the dynamics inherent when cultures interact (Cross *et al.* 1989). These cultural competencies are directly linked to the strand unit "Developing Citizenship" within the primary school SPHE Curriculum. Through this strand unit, children are enabled to become "aware of and appreciate the diversity of cultures and people in the local community, recognise their contributions and be aware of how differences can enrich his/her experiences" (NCCA 1999, p. 33).

THE WORKSHOP

The workshop was designed for teachers, teacher educators, student teachers and people involved in informal education as a safe space to explore a controversial issue which many find challenging to include in the classroom. This workshop provides its participants with a safe space to examine their own preconceptions, knowledge, stereotypes and prejudices about the "other." The physical layout of the workshop was key in creating the safe space. Participants sat in a circle which included the facilitator ensuring that there was no visible hierarchy.

Additionally, the facilitator began by outlining what would happen during the workshop and then inviting but never forcing participation. Depending on group needs, the facilitator intervened or provided prompts to facilitate balanced participation and ensure the continuation of the safe space which had been established initially. Within the workshop, participants examine the contents of a person's bag and begin to imagine who that person may be. This creates space for participants to explore the language associated with migration and to learn about migration from someone with personal experience of the challenges it can present.

By providing the opportunity for asylum seekers to tell their own stories, this workshop honours the voice of people directly affected by the process of seeking asylum. Dóchas (2006, p. 4) maintains that, when teaching or learning about situations, it is essential to "ensure those whose situation is being represented have the opportunity to communicate their stories themselves." Therefore, it was of paramount importance that when exploring the effects of migration, the voices of those directly affected by migration were heeded. When exploring issues of justice, it is paramount to remember that not all voices in our society are treated as equal. Indeed "different voices pay different prices for the words they choose to utter" (Boler 2010, p. 3).

A conscious decision was made to create an adaptable formula for the workshop which could be used to explore many issues in various settings. Indeed, with a focus on migration, this bag could easily have focused on a person who is an economic migrant, a person who has migrated from Ireland to another country, a person who has been the victim of cross-border human trafficking or several other possibilities. However, the workshop which was piloted at the 2016 SPHE Network Conference and that which is being explored within this chapter focuses on the life of an asylum seeker in Ireland and teaches about the process of seeking asylum in Ireland. The focus on Direct Provision was chosen because, in research examining the experiences of people in Limerick who had been affected by migration (Golden and Cannon 2017), it had emerged as a significant barrier to integration in the area.

The workshop had several intended outcomes for participants. These included the intention that participants would develop an awareness and understanding of issues relating to migrant rights; develop empathy with people living in Direct Provision in Ireland; challenge personally held stereotypes in relation to refugees and asylum seekers; analyse the use of language to describe people; and feel comfortable in asking questions relating to the issues covered. Although the workshop topics are relevant to many sectors within society, the researchers focused on the teaching profession as a target audience due to the "ripple effect" of education. This "ripple effect" can be described as the influence and benefits that education has beyond the classroom as students at all levels tend to share their learning with peers and family who in turn often continue to share this knowledge with the wider society. The researchers felt that by encouraging and providing a space for teachers to engage with issues relating to migration, this would have a long-term impact on the way society in general approaches these issues (Bryan 2009). The structured workshop follows three phases which include discovery and drawing conclusions, meeting the owner of the bag and reflection.

Phase One: Discovery and Conclusions

During the first phase, a bag is placed in the centre of a room and people are invited to remove and examine items from the bag and to use these items to begin to form a picture of the person who owns the bag. Everyday objects such as a wallet, a hair straightener and a novel are used in the workshop to critically engage participants in a similar manner to what Kitching (2011) described as an opportunity for teachers and students to deconstruct desirable and undesirable subjectivities by examining every day, context-bound practices of identity. When participants have examined all the contents in the bag, the facilitator clarifies their chosen description of the owner using notes taken.

Phase Two: Meeting the Owner of the Bag

Phase Two allows for participants to meet the owner of the bag, who may be introduced either through video or in person. For this workshop, a video was recorded to allow for flexibility when the owner of the bag was unavailable to be present at the session. The video shows a woman who lives in a Direct Provision centre in Limerick with her three children. On the video, the woman talks about her personal experiences of being a migrant and the process of seeking asylum in Ireland. She answers questions and illustrates her experiences through the themes of experiences, barriers and identity. She also speaks about each item in the bag and explains its significance to her and why it is important in her story of migration.

Phase Three: Reflection

The final Reflection Phase provides participants with space to voice their reactions and to ask any questions they have about issues raised by the video or the topic in general. The facilitator also highlights the language used during the Discovery Phase when participants were attempting to formulate a picture of the owner of the bag. At this stage, the facilitator can highlight any inappropriate language used. To conclude, the facilitator draws comparisons between assumptions we make daily and stereotypes that we hold about entire groups of people, and offers conclusions on the links between assumptions, stereotypes and discriminatory actions.

At the time of writing, the workshop has been delivered four times including being piloted at the 2016 National SPHE Conference with people working in different branches of the Irish education sector. The workshop has also been run with a group of primary school teachers as a training session for Amnesty International's *Rights Sparks* programme. Additionally, the workshop was run with two separate groups of student teachers at Mary Immaculate College, Limerick. Although the workshop has been successfully delivered each time, differences in group dynamics in each case contributed to the flow of the workshop, where sometimes it ran smoothly with little need for intervention and at other times required more significant input from the facilitator throughout each phase.

During the pilot workshop at the SPHE Conference, some participants were able to discern the identity of the owner of the bag quite early on while others who were unfamiliar with Direct Provision were unsure. As a result of this difference in awareness, there ensued an interesting dialogue between participants concerning their personal perceptions and knowledge of refugees and asylum seekers in Ireland. In the bag, there were a number of flyers for part time courses which the owner of the bag attended and business cards from university lecturers who were friends of the owner of the bag. These items together led some participants to articulate that they believed that the owner of the bag was a student while others believed that the person could not have been accessing education as an asylum seeker. Once the video had been played which identified the owner of the bag and shed some light on the asylum-seeking process in Ireland, the participants who had been unsure during the Discovery Phase asked many questions and spoke both of their empathy for people going through the process and their desire to involve themselves personally in action and volunteer work relating to Direct Provision.

The second time the workshop ran was with a group of primary school teachers who work as facilitators on Amnesty International's *Rights Sparks* Programme. Due to the in-depth knowledge and experience this group had with human rights issues, there was a clear consensus early on from all participants that the owner of the bag was an asylum seeker. However, the group made some false assumptions about the person's character when examining many of the items in the bag. In the bag there was a rubber bangle for the Samaritans, an organisation working on mental health issues with whom the owner of the bag volunteers using her own training in mental health care. The group, however, came to the conclusion that because they knew the person was an asylum seeker the person must have been accessing the services of the Samaritans for her own mental health needs. This group was confident in its idea of who an asylum seeker was and what their life must be like. During the reflection portion of the workshop, many participants commented on the many similarities between their own lives and that of the owner of the bag and how their common humanity had become lost in the picture they had of who an asylum seeker must be.

Working with student teachers posed unique challenges which were not present when working with the other two groups. The workshop was facilitated with two groups of student teachers. Once group had all elected to attend the workshop voluntarily while the workshop formed part of a mandatory class for the other group. The act of choosing to attend impacted significantly on the engagement levels the students displayed. The group who had not opted voluntarily to take part in the workshop were initially uninterested in the bag and its contents unlike the other group who were fascinated from the outset. Where the other student group and the two teacher groups carefully picked over every item in the bag this group glanced over many items without examining them in any detail. Both groups of students struggled to formulate workable suggestions as to who might have owned the bag. However, once the video was played the students' initial disinterest quickly turned to curiosity and to empathy. The students asked many questions on the realities of Direct Provision in Ireland and about the owner of the bag as a person. As with the group of teachers, the students also began to make links between their own lives and the life of the woman in the video.

During the second phase of the workshop with the second student group who had opted to attend, the owner of the bag joined the group in the room. Thus far, this has been the only workshop where this has been possible. Initially, the group were shocked when the woman entered the room and began to voice their embarrassment at things they had said and assumed during the Discovery Phase. The workshop dynamic changed significantly from a space where participants felt safe to say anything to a space where they were immediately confronted with their own lack of knowledge and awareness. This change in dynamic could have marred the aims of a workshop which set out to create a space where participants felt comfortable to ask questions and voice opinions. However, due to the relaxed nature of the woman herself and the preparation put into the workshop, the change in dynamic allowed participants of this group, more than those in other groups, to ask many additional questions and engage in much more in-depth analysis of their own knowledge.

CONCLUSION

On all four occasions, Phase Two of the workshop helped to deepen participants' engagement with the issues being explored. Participant engagement at the Discovery Phase was not consistent. However, meeting the owner of the bag during Phase Two personalised the issue for all participants, enabling them to identify similarities between their own experiences and those being shared through the video

During each iteration of the workshop, participants developed their understanding and awareness of Direct Provision and the process of seeking asylum in Ireland. The large number of questions asked following each workshop is a testament not only to how much was learned but to participants' willingness to engage in the topic. In written and verbal feedback, participants indicated that they had learned a lot of new information about a topic with which many felt they were already familiar. Participant engagement in Phase Three of the workshop demonstrated the success of the safe space which was created through exploring a controversial issue in a non-threatening way. One participant outlined that "the human element helps to develop a real sense of empathy and understanding of the realities."

In her definition of critical global citizenship Andreotti (2006) suggests that the source of the problem is linked to unequal power relationships which create and maintain exploitation of others. This must be understood by the critical citizen. It is important to note that the author believes that participant engagement went beyond transfer of knowledge and superficial awareness of issues raised. During the Reflection Phase of the workshop, participants' questions and comments demonstrated their development of critical citizenship and an awareness that, as Irish citizens, we are complicit in perpetuating the system. Participants' responses also indicated a strong desire to be involved in action which would improve the situation.

As this workshop has been run successfully three times, the researchers are now confident that it can be adapted to explore other issues of migration. Future iterations of the workshop are likely to look at the life of someone who has migrated for economic reasons. This topic would allow the researchers to focus on language and accent as well as the concept of "acceptable" and "unacceptable" countries of origin for migrants. Teachers who took part in the workshop indicated that they intended to create a workshop based on a child's experience of migration in order to use this workshop formula with their own class groups.[16]

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16 While the researchers strongly welcome the indication from participants that they would adapt the workshop themselves, they also recommend participation in the workshop prior to using it. The author is happy to be contacted regarding facilitation of this workshop with other groups in future.

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Understanding Migrants as Global Citizens: Bringing the Reality to the Classroom in a Child Friendly Way

Fiona O'Mahony and Fiona Joyce

INTRODUCTION

"Global Citizenship Education (GCE) is about empowering pupils to be active citizens, willing and able to contribute to the development of a fair, sustainable society, locally and globally." (RISC 2015, p. 5). It is about being part of an emerging world community, whose actions contribute to building this community's values and practices. (Centre for Global Education 2015; Israel 2012.) This chapter presents a reflection on a curricular approach to integrating GCE into the Social, Personal, Health Education (SPHE) strand "Myself and the Wider World," and across the wider curriculum. A number of sample lesson plans and suggested activities will be outlined and discussed and included as appendices to this chapter.

One of the aims of the *Primary School Curriculum* is: "To enable the child to develop as a social being through living and co-operating with others and to contribute to the good of society." (National Council for Curriculum and Assessment (NCCA) 1999, p. 7). For this reason, GCE complements and supports the aims of the curriculum. Developing Citizenship is more explicitly referred to in the SPHE Curriculum itself under the strand "Myself and the Wider World" – this element of the curriculum is taught during each of the eight years of primary school. GCE and Human Rights Education (HRE) are very closely linked. It would be difficult to talk about contributing to a fair society without discussing the basic rights that each human has. GCE allows pupils to become aware of how their lives contribute positively and negatively to the lives of others (Allum *et al.* 2015).

RATIONALE FOR WORKSHOP AND LESSON PLANS

The workshop on which this chapter is based was developed in response to the increased volume of migration throughout the world and growing media coverage of the "migrant crisis." This "crisis" has developed in recent years due to a number of factors, including the outbreak and reigniting of conflicts in various parts of the world, most notably Syria, Afghanistan and Somalia. As of July 2016, approximately 1% of the global population were asylum seekers, refugees or migrants forcibly displaced in their own countries (O'Halloran 2016). By July 2016, following a commitment to take 4000 refugees into the state, Ireland had only accepted 311 refugees (O'Halloran 2016). There is a need to inform pupils of this prevailing topic and it is important to bring this need to the attention of educators and to provide them with the confidence to address it in an age appropriate way.

We live in an interconnected and interdependent global world. As argued by the Centre for Global Education, "the global is not 'out there'. Our links to people and places on every continent means the global is part of our everyday lives" (2015, p. 4). Globalisation has further contributed to this interconnectivity bringing the wider world into children's everyday lives. Amnesty International and Irish Aid state that in the "globalized 21st century, young people are being exposed to a diverse and changing world around them, a world in which poverty, inequality and other injustices are still very much part of the lives of millions" (2012, p. 3).

Children often have little or no understanding of their own responsibilities and the responsibilities of others as global citizens. It is important for children to start forming an understanding of world matters in order that they become well-informed citizens. These lessons can build empathy and help children to see through the eyes of a child who is a migrant. This sense of empathy may help to foster inclusion of children from immigrant families who, according to research, often see themselves "as less popular, less happy and more anxious than children from Irish families" (Griffin 2015).

Teaching GCE and HRE can give schools around the world a shared language of tolerance, respect, open mindedness and a reminder that it is the duty of everyone to help their fellow global citizens (Amnesty International and Irish Aid 2012). According to Cross Border Human Rights Initiative:

> Primary school is concerned with the development of the whole child as a unique individual. It seeks to create an environment within which the child can grow to full potential. It recognises that each child is not an isolated individual but rather members of a family, a local community and indeed a global community.
>
> **(Cross Border Human Rights Initiative (2003, p. 2)**

Furthermore:

> Schools have a critical role to play in the lives and the life of the community. As a reflection of wider society, schools are a key to socializing younger generations, preparing learners to become active and engaged members of society.
>
> **(Amnesty International and Irish Aid 2012, p. 3)**

Supporting Teachers to Incorporate GCE and HRE into their Teaching

It has been recognised that we are all on an ongoing journey in our understanding of global citizenship and its implications for our professional practice (Centre for Global Education 2015). Teachers sometimes express trepidation with regard to their ability to engage with such challenging topics in an appropriate manner. Though they might aim to provide HRE and GCE, the complexity of the issues along with all the other challenges that teachers face can make it difficult to work out where to start and how to translate their aspirations into everyday classroom practice (Department of Education and Skills (DES) 2011). While GCE and HRE should be part of all learning within the primary school, it may be necessary to introduce them specifically within certain areas of the curriculum (see for example the lessons outlined in this chapter).

Offering concise lessons for younger and older classes, the workshop is an introduction for teachers in approaching this current and significant topic. It offers a list of resources and ideas on extending these lessons so that teachers have a starting point and a means to continue educating children on this.

GCE facilitates the child in developing personally and socially as a global citizen and it advocates an all-inclusive society. Exploring the topic of human migration, the workshop is approached in a child friendly manner, with clear and practical ideas of how to explore migration and global citizenship in a classroom setting. It aims to foster empathy with how migration affects those migrating and all of us as global citizens. The objective of the lessons is to evoke empathy in the pupils and give them an understanding of their duty as Irish and global citizens. The workshop examines Ireland's role in assisting in this crisis and compares it to other countries.

The workshop provides tools for building an understanding of why people migrate, using relevant facts, information and visual aids such as maps, photographs and videos. The materials enable children to explore situations from all perspectives thus empowering them to become more independent thinkers, aware of false accounts and biased reporting.

Linking Migration and SPHE

The topic of migration directly ties into the SPHE strand "Myself and the Wider World." Exploring societal issues supports the pupils' development as individuals and citizens. In teaching the junior and senior lessons it allows the teacher to cover most of the objectives for this strand. According to curriculum guidelines SPHE has a thirty-minute allowance each week (NCCA 1999). This can be very limiting. However, by covering a cross-curricular range of strands, teachers can "create" more time to teach this topic. In teaching the lessons as outlined below, topics such as oral language, report writing, debate writing and discussion, and aspects of geography and history are also taught. The lessons allow children to ask appropriate questions, give opinions, explore ideas and make responses so that they become increasingly fluent and confident in their use of the language (*ibid.*)

Pedagogical Approach to the Workshop

At the outset of the workshop the existing knowledge of the participant group is established.

This is done through discussion and introducing common terminology, e.g. "refugee," "migrant" and "migrant worker." Videos, PowerPoints and real-life examples are used to show how these terms can be explained and discussed in a classroom setting. It is also pertinent to contextualise the Irish situation with regard to the "migration crisis."

A number of interactive methodologies are used at this stage such as videos and a quiz format, illustrating current statistics and definitions. The methodologies used in the workshop can be used as part of the lessons outlined also. They assist in establishing how much knowledge pupils have and evoking interest in the topic.

There are two participative activities. The first activity, which can be used for both junior and senior classes, looks at ways to break down the pre-conceptions and prejudices that are often associated with migrants, particularly non-economic migrants. This activity aims to find common links that connect us as global citizens.

The second interactive learning activity considers how one's vantage point determines how one sees the issue of migration, and how the media can influence opinions of migration. This will include a group discussion and feedback. Participants then explore ways in which this activity could be used to support further understanding of migration and how this affects us all as global citizens.

The following section presents two lesson plans for addressing the topic of migration with primary school children. These are ideally suited to junior and senior classes respectively. The lesson plans also include curricular links, lesson objectives as well as suggested follow-up activities.

SAMPLE LESSON PLANS

Junior Lessons

Strand/Strand Units

SPHE Curriculum	
Strand:	Myself and the Wider World
Strand Unit:	Developing Citizenship
Strand:	Myself and the Wider World Media Education
Strand Unit:	

English Curriculum	
Strand:	Oral Language
Strand Unit:	Developing Cognitive Abilities Through Oral Language
Strand:	Oral Language
Strand Unit:	Competence and Confidence in Using Language
Strand:	Oral Language
Strand Unit:	Receptiveness to Language
Strand:	Oral language
Strand Unit:	Emotional and Imaginative Development through Language

Examples of Junior Lessons (which would work very well at senior level also)

Class Level	1st - 6th class
Objectives:	**SPHE** **Developing Citizenship** • Begin to appreciate how people depend on each other in many aspects of life • Develop a sense of belonging to his/her own local community • Be aware of and appreciate the diversity of cultures and people in the local community, recognise their contributions and be aware of how differences can enrich his/her experiences • Develop an awareness of people in other places • Identify those who have special responsibilities for looking after people in the community and the importance of the contribution of each individual to community life **Media Education** • Begin to distinguish between fact and fiction in stories or situations in different media forms
	ENGLISH **Developing Cognitive Abilities Through Oral Language** • Listen to a story or narrative and ask questions about it • Ask questions that will satisfy his/her curiosity and wonder **Competence and Confidence in Using Language** • Experiment with more elaborate vocabulary and sentence structure in order to extend and explore meaning • Focus on the subject under discussion and sustain a conversation on it • Initiate discussions, respond to the initiatives of others, and have practice in taking turns • Engage in real and imaginary situations to perform different social functions **Receptiveness to Language** • Experience challenging vocabulary and sentence structure from the teacher • Listen to stories, descriptions, instructions and directions and respond to them **Emotional and Imaginative Development through Language** • Express feelings in order to clarify them and explain them to others Tell stories in his/her own words and answer questions about them
Materials	• World map of countries • Sheet with a child friendly account of a common refugee scenario (Appendix A). • Sheet with three categories “Migrants,” “Residents of Safe Country,” “Both” for each group. (Appendix B). An envelope with 17 different statements in an envelope for each group (Appendix C)

Introduction	• Start by discussing the areas refugees have been coming from and fleeing to and a short discussion on why. • It may be useful to explain how Ireland too had many people fleeing to other countries during the famine • Using a map explain the most effected countries at the moment and the countries they are fleeing to? • Read out the account of a refugee told in a child friendly manner
Main Body of the lesson	• Divide the children into groups of about three • Give each group a chart is the account of a common scenario of a refugee (Appendix A). This is read out before the activity starts. • Give each group a chart split into three sections "Migrants," "Residents of Safe Country," "Both" (Appendix B). • Each group also receives an envelope with 17 statements cut into strips (Appendix C) • The groups must identify which statement belongs to which group: "Migrants," "Residents of Safe Country," "Both." • After about 10 minutes ask the children to answer these questions as a class: Did you have any trouble placing any of these "statements?" Which ones did you find difficult to place and why? Which did you find easy to place? Were you surprised by some of your answers? What do you feel you learnt from this lesson? Do you feel any differently about refugees after doing this activity?
Follow on Activities:	• Write a letter from a refugee's point of view to the government • Write a newspaper article • Storyboard – sequencing events in the story of a refugee • Role Plays • Accounts from different points of view • Poetry • Discussion groups • Debates • Recount writing

Senior Lessons

Strands/Strand Units

SPHE Curriculum	
Strand: Strand Unit:	Myself and the Wider World Developing Citizenship
Strand: Strand Unit:	Myself and the Wider World Media Education
English Curriculum	
Strand: Strand Unit:	Oral Language Developing Cognitive Abilities Through Oral Language
Strand: Strand Unit:	Oral Language Competence and Confidence in Using Language
Strand: Strand Unit:	Oral Language Receptiveness to Language
Strand: Strand Unit:	Oral language Emotional and Imaginative Development through Language
Strand: Strand Unit:	Written Language Development of Cognitive Abilities Through Language

Examples of Senior Lessons

Class Level	**3rd class – 6th class**
Objectives:	**SPHE** **Developing Citizenship** • Realise and begin to understand the unequal distribution of the world's resources • Explore how justice and peace can be promoted between people and groups, both nationally and internationally • Become aware of some of the cultures, lifestyles and languages of some countries in the European Union and the wider world • Recognise and acknowledge the various cultural, religious, ethnic or other groups that exist in a community or society and explore ways in which these differences can be respected • Begin to explore the concept of democracy • Become aware of elements of his/her own cultural heritage and traditions **Media Education** • Identify the audiences at which different aspects of the media are aimed • Begin to distinguish between fact and fiction in stories or situations in different media forms • Explore the role of newspapers and other forms of print media in transmitting messages, the techniques used and the types of information included

	ENGLISH **Developing Cognitive Abilities Through Oral Language** • Discuss issues of major concern • Use a discussion of the familiar as the basis of a more formal or objective grasp of a topic or concept • Use the basic key questions and checking questions as a means of extending knowledge • Argue points of view from the perspective of agreement and disagreement through informal discussion and in the context of formal debates • Justify and defend particular opinions or attitudes and try to persuade others to support a particular point of view • Respond to arguments presented by the teacher • Discuss the value, truth or relevance of popular ideas, causes and proverbs **Competence and Confidence in Using Language** • Converse freely and confidently on a range of topics • Give and take turns in an environment where tolerance for the views of others is fostered **Receptiveness to Language** Listen to expressions, reactions, opinions and interpretations and retell or summarise them **Emotional and Imaginative Development through Language** • Discuss with others his/her reactions to everyday experiences and to local, national and world events • Discuss the concerns of other children • Discuss ideas, concepts and images encountered in literature **Written Language** Development of Cognitive Abilities Through Language • Write for a particular purpose and with a particular audience in mind • Argue the case in writing for a point of view with which he/she disagrees • Argue the case in writing for a particular point of view
Materials	• World map • Photograph for each group (sourced from the Red Cross Website) • Clip explaining the difference between “migrant” “migrant worker,” “asylum seeker” and “refugee”: https://www.youtube.com/watch?time_continue=3&v=x3BQzAaU3LY • Clip explaining the various reasons why people are migrants: https://www.youtube.com/watch?v=USpCGvpRn_8 Seven tasks for seven groups (Appendix D)

Introduction	• Start by discussing the areas refugees have been coming from and fleeing to and a short discussion on why. Show on map as visual aid. • Discuss the difference between a “migrant” “migrant worker,” “asylum seeker” and “refugee” • Discuss the various reasons why people become migrants • Play both videos explaining these Explore how much knowledge they have on the subject • Ask the children some questions to help with this, for example: Which countries do most refugees come from? Which countries host the most refugees? How many people have been forcibly displaced in Syria? How many have Ireland taken in the past 5 years? In 2015 how many refugees did the Irish government agreed to accept?
Main Body of the lesson	• Divide the children into seven groups. If more than 4 in a group, then give two groups the same task (Appendix D) • Give each group photo • Ask them to discuss the photograph using these questions as a basis for their discussion: What do you think is going on? Where might this picture have been taken? Who do you think the people are in the picture and what is the relationship between them? • After about 5-10 minutes the groups will read what they have come up with within their tasks to the rest of the class • Once they have all been read out this will lead to further discussion • These questions are used as a basis for discussion: How are a lot of the refugee stories portrayed in the media? Can you see the difference the media can make in influencing the thoughts of its readers? How do you think the media may influence how refugees are treated in a country? After doing this activity can you see how differently the same situation can be perceived? Are there any lessons you can take away from this activity?

Extension Activities	• Write a letter from a refugee's point of view to the government • Write a newspaper article • Storyboard – sequencing the events • Role Plays • Accounts from different points of view • Poetry • Discussion groups • Debates • Recount writing
Sources	www.redcross.org.uk (photograph)

CONCLUSION

GCE aims to empower learners to assume active roles, to face and resolve global challenges (UNESCO, n.d.). By learning about current and prevailing topics, pupils may be enabled to become well-rounded, educated members of the global community. The pupils have a deeper understanding of their roles and responsibilities as proactive contributors to a more tolerant, inclusive and secure world. This chapter outlines a curricular approach to GCE and HRE as a means of evoking empathy and a deeper understanding of the plight of many millions of fellow global citizens throughout the world. Due to an ever-demanding curriculum, the lessons outlined in this chapter were prepared with the intention of lessening concerns educators may have in broaching this challenging topic. The cross-curricular approach allows educators to spend more time on this extremely relevant subject, using the SPHE strand "Myself and the Wider World" as a basis for the lessons.

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Appendix A:

Common scenario of a refugee

Can I Come In?

Imagine a country where a lot of people are unhappy with their leaders. Sometimes the people in charge are not very nice to people who don't agree with them. This country is very hard to live in. It's hard to get work so people don't make much money. It's difficult to go to school. Sometimes, buildings are knocked down by people fighting with each other, that makes everyone feel unsafe. Sometimes when people are sick there are not enough doctors or hospitals, because of all the problems in this country. People don't have many places to go for fun, like the cinema or playgrounds. Does this sound like a nice place to live?

Most of the people just want to live in peace. They want to work and go to school. If they're sick they want to have somewhere to go. Children in this country don't get to go to fun classes like art or dancing or football or anything! They don't get to go to nice restaurants and they don't get nice presents. Like most grown-ups, they just want their children to have a better future where they don't feel scared, where they can go to school and get a good job. They just want to escape.

We are very lucky to be one of the few countries where everyone can go to school. In some countries, girls are not allowed to go to school! We are lucky to live in a place where children don't have to work, where most people have houses and where the leaders (government) try to help people out if they are poor. We do not need to feel afraid of war every day.

People who live in less safe countries want to come to one of the safer countries for a better life. Sometimes they have to sneak out of their countries because their leaders won't let them go. When they get to the safer countries, often they don't feel very welcome, for lots of reasons.

Appendix B: Chart for each group

MIGRANTS
RESIDENTS OF SAFE COUNTRY
BOTH

Appendix C: Statements for each group

Who is speaking?

The groups must arrange these statements in three categories

"**MIGRANTS**" or "**RESIDENTS OF SAFE COUNTRY**" or "**BOTH**"

We have no money.
We are afraid.
We are afraid of who you are.
We are afraid of moving to a new country, but we have no choice.
We have nowhere else to go.
We only want a safe place to live.
We can't send them back because there's a war in their country, so they are probably very scared.
They have no money.
They might cause trouble.
Maybe they can do things that we can't do in our country so that's a good thing.
They're different to us and that makes me scared.
There's no room in our schools for all the children.
The children need to go to school.
We want to work.
We don't have enough houses.
We'll find somewhere to put them because we would hate if it was us.

Appendix D: Task Cards for Photo Speak

You are a journalist who thinks migration is bad for your country and its economy – write a headline and short caption for this photo.

You are a journalist with a humanitarian view of migration. You are concerned about the needs of migrants, particularly the most vulnerable such as children - write a headline and short caption for this photo.

You are a journalist who thinks migration is bad for your country and its economy – write a headline and short caption for this photo.

You are a journalist who thinks migration is beneficial for your country. You think migration is good for the economy and for society - write a headline and short caption for this photo.

You are a journalist with a factual and informed view. You use research and draw on different sources of information - write a headline and short caption for this photo.

You are one of the migrants on the boat, remembering the day some time later, write a brief account, consider how you felt, how others around you reacted, what you would like for your future.

You are a first-time holiday maker on the beach, who was shocked by what was happening, consider how you felt, how others around you reacted, what you would like for the future.

You are a resident of Tenerife, now very familiar with the sight of migrant boats, consider you how you felt, how others around you reacted, what you would like for the future.

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