

Section One

Reza (2021) and Bešić (2020) agree that inclusion has evolved through the years and no longer focuses on solely additional learning needs but looking more broadly at all forms of marginalization, inequalities and exclusion. Further stating that people are routinely marginalized dependent on their gender, colour, religion or ethnicity leaving them to feel unwelcome and isolated. Siraj-Blatchford and Hallet (2014) further state that leadership is changing and is no longer placed on one person's shoulders. It is a more collaborative, team approach to support the best interests of the child and their families. Furthermore Hadfield, Jopling and Needham (2015) agree that by working collaboratively with a shared vision, change can be achieved through collective agency to support those at risk of being excluded or those who are unsupported. Nutbrown *et al.* (2013) simply describe inclusion as how people treat each other. However further suggesting that there is no such thing as an inclusive environment in education, as there are always challenges and therefore is always in a 'state of becoming.'

Bortini *et al.* (2018) state that inclusive leaders celebrate diversity, and appreciates individualism whilst and welcomes decision making, allowing everyone to be heard and have a voice as outlined in article 3 of United Nations Convention of the Rights of the Child as stated by Save The Children (no date). Booysen (2014) suggest inclusive leadership is meeting the needs of individual children and their families in a respectful interactive way that works best for supporting that child and family, which might be different to the individual support given to another family. Aligning with Ferdman (2021) who state that relationships, communication and an open-door policy are pivotal to ensuring families and their children are able to be themselves in whatever form that might be, and are supported in a fully inclusive environment. Bourke and Titus (2019) state that inclusive leadership must be a visible commitment, where diversity and inclusion is a priority, and children and families are supported if inequalities are found.

International Childhood Education (2021) discuss it is pivotal that settings create a respectful environment that values all children and their backgrounds, beliefs and perspectives. Further stating that all staff, policies and values should embrace diversity and inclusion. Reza (2021) agrees that all children are entitled to learn together in an inclusive environment rich in diversity, free from prejudice and discrimination. However further suggesting that there are

challenges to creating an inclusive early year's environment such as time constraints, a lack of professional development or a focus on more academic study.

The scenario discussed regards a boy of 4 years old named Kassim who lives with his father and they are refugees from Iraq, who speak English as a second language. However, Kassim is quiet at the setting and does not mix with the children, Kassim 's father picks up Kassim from nursery although also does not interact with parents in the playground or engage with the practitioners unless spoken to. Kassim and his father live in a poverty-stricken area and Kassim's dad works shifts around his son.

As an inclusive leader an intersectional view should be taken of Kassim and his father to appreciate the oppressions that could be reinforcing each other and therefore understanding how best to support them, as discussed by Learning for Justice (2016). Discriminations can occur, in relation to this scenario, such as racial and gender discrimination, due to the setting being predominantly female orientated. Kassim and his father could also be facing many challenges and barriers including language barriers, poverty, stigma and stereotyping; however, an inclusive leader will have genuine interest in a child, their background, their current situation and will be interested in how best to support that child to facilitate a much more inclusive approach by talking and listening to children and their families to understand the barriers and challenges they may be facing is key to offering support as discussed by Mitchell *et al.*, (2017).

Kassim and his father struggle with interaction with others, in the setting and the playground respectively. Ferdman (2021) discusses the importance of partnership and collaboration to support Kassim and his father. Ferdman (2013) further state that by fostering authentic relations with parents' better outcomes for children will be achieved, further stating that open communication be pivotal to supporting inclusive environments. Pemberton (2020) further suggests that the environment of a setting must be a home from home, so families feel that they can engage with the setting about anything and everything. This can be achieved through home visits before the child starts, family pictures and cultural language displayed within the setting which can support children and their families belonging within the setting and provide insight into that child and their families lives to promote an understanding and therefore inclusive relationship. Johansson and Puroila (2021) state that belonging is a crucial aspect of an inclusive environment, ensuring that Kassim and his father can feel part of a community.

Ferdman (2021) agrees the key to inclusion is belonging, if Kassim or his father do not feel valued, appreciated or respected they may not engage with the setting. Ferdman (2021) further states that this disengagement can be overcome by an inclusive leader being genuinely interested through authentic interactions. Aligning with Bourke and Titus (2019) who suggest that effective inclusive leaders show deep curiosity about others, listen without judgement, notice and question with an open mindset. Souto-manning *et al.* (2021) agree that belonging is a key concept in early years which impacts on the self-conceptualization of children, affecting their belief in their potential and capacity. Further stating that feeling rejected or excluded can present in anxiety, depression and lowliness. Aligned by Bowlby (1969) who describe a child feeling valued and having a sense of belonging as building confidence and self-esteem.

A further barrier to engagement could be timings and work patterns. In this scenario Kassim's father shift patterns might mean he is unable to attend parents' evenings, or have the time to talk at pick up times. Lindon and Lindon (2011) suggest that educators can be hard to reach if parents are not available between school opening times.

Ferdman (2021) discuss that children and families not in an inclusive environment are the marginalised group who may not feel as accepted and valued as their traditionally represented majority groups peers. This masking of identity could cause a lack of confidence and self-esteem causing Kassim and his father to disengage from social life within the setting. Pemberton (2020) states that children should be unapologetically themselves in any situation, aligning with article 8 of the UNCRC, as discussed by Save the Children (no date) which states that children have their right to their identity. Hollander (2008) suggests inclusive leaders work with the child and family in partnership to support them as opposed to working for them in a course of action decided by that practitioner, agreed by Whalley (2015) who stress inclusive leadership is about working in partnership, co-constructing and not pushing a practitioner's views and thoughts onto a child or family. This is achieved through engagement and effective communication, and could include reflecting on practice during such times as Ramadan to understand that children such as Kassim might need different activities due to tiredness.

Kassim's dad's own school experiences might affect the way he views the education system and therefore might be a reason why he does not interact with the setting. An inclusive leader would understand that dependent on experiences, negative feelings may be held and would try to support Kassim's dad with his son's education by fostering positive relations that support families, through honest open communication regarding Kassim. Randel *et al.*, (2018) state

that inclusive leaders facilitate belongingness by creating a safe and comfortable atmosphere, where bridges can be built, to improve parental thoughts and feelings regarding the setting or the education system as a whole. Furthermore, these thoughts could have an impact on Kassim's feelings towards the setting, if conversations regarding education which are being had at home, are not positive conversations. However, Vincent (2017) states that it is also common for those parents with negative experiences of school to strive to help their child succeed at school.

Kassim's dad fails to interact with any parents in the playground, this could be due to the marginalisation from the other parents, who maybe the majority group. Ferdman (2021) implores how inclusive leaders notice and address any inequalities, by supporting the child and family to remove any barriers, Reza (2021) further states that educators must support and engage with those who have different experiences fostering an environment where all feel welcome and included, which in turn boosts academic performance. Welsh Government (2017a) further stress that all children, parents and carers whatever their background should feel included and valued. This is in line with the UN Sustainable Goal for Education as stated by UN (no date) which highlights the importance of inclusive equitable, quality education which promotes lifelong learning opportunities for all. Another challenge could be the stereotyping of Kassim and his family, as inclusive leaders Bourke and Titus (2019) suggest that educators need to be aware of bias, including their own bias, as these stereotypes can affect a person feeling of belongingness, and must ensure that everyone is treated fairly no matter of status. Wilson (2016) suggests how practitioners underestimate children, due to the stereotyping of families, further stating that they are limiting Childrens development in the setting because of this bias. Nutbrown *et al.* (2013) suggests that to be an inclusive leader educators need to critically reflect on their own views and prejudices. In the scenario this could involve Kassim and his family originating from another county or speaking English as a second language. Positive imagery, including language within the setting could help to overcome this challenge.

Reza (2021) further suggests that educators often shy away from discussing different cultures and beliefs due to a lack of knowledge, however stress that through interaction with parents, inclusive leaders can share these values with the children through inviting parents into the setting to share experiences through talking, cooking and storytelling. This will also help Kassim's father feel welcomed, included and represented within the setting. This however can cause tensions amongst different groups of parents and carers and Ferdman (2017) describe how inclusive leaders must balance how to support all children and families when addressing

diversity or sensitive issues as this can be challenging. Training and knowledge regarding individual families could assist with this.

Another challenge of celebrating diversity according to Pemberton (2021) is ensuring cultural appreciation, celebrating a culture or tradition with deep understanding and not offending others by superficial offerings which could reinforce stereotypes and casual racism in the form of cultural appropriation, according to Arya (2021). This is reinforced by Preemptive love (2021) who suggest that cultural appreciation takes time to understand and appreciate beliefs and traditions and is more than cooking a meal to celebrate a culture. It involves a long-term partnership with parents and carers to understand their culture.

Show Racism the Red Card (2020) suggest educators feel challenged tackling prejudices and bias's, blaming a lack of support and training for this barrier. Further suggesting that three quarters of educators in Wales had failed to receive any anti-racism training, leaving them with little confidence to support others. Bortini *et al.* (2018) further suggests that educators need courage to combat diversity and break down barriers which could lead to a family such as Kassim feeling excluded. This could involve creating a father's group to support Fathers in the setting, which could encourage engagement with other fathers and empower him. However, Balu, Lee and Steimle (2018) suggest that fathers face challenges attending parenting programmes due to feeling uncomfortable or work time challenges. To be fully inclusive these groups will need to be during times accessible to all fathers, agreed through communication with parents and carers. Brown (2020) would agree that inclusive leaders want to share the power and empower others. Bourke and Titus (2019) further agree that inclusive leaders empower others through effective collaboration.

Pemberton (2020) states that families of different cultures and traditions want educators to know and understand their cultural differences, and question if educators can meet the cultural needs of their child. Further suggesting that cultural compatibility, cultural awareness and cultural understanding are missing from settings. Parents of minority groups expect educators to educate themselves and to understand that their child might have different experiences that the educators need to be prepared for. Bourke and Titus (2019) further suggest that inclusive leaders are attentive to others cultures, by adapting as required. Ferdman (2021) state that inclusive leaders notice and engage with diversities through partnership and communication with parents therefore understanding cultural traditions and the reasons behind them. However, Pemberton (2021) states that it is not a Childs or parents' role to inform a practitioner about

cultures and traditions and a challenge of an inclusive leadership would be to engage in authentic conversation, to support a child and their family, without it feeling like cultural appropriation.

Furthermore Reza (2021) states that a diverse setting will show itself in their resources such as books and toys which represent different cultures and abilities. Affording Kassim the sense of belonging within the setting and being a valuable teaching resource to all children to understand the diverse world they live in. Pemberton (2020) further states that the practitioners, staff and the visitors that come into the setting must reflect diversity and inclusion. Further inclusive ideas could include family photos on display, Childrens unedited artwork and ensuring that the Childs voice is always respected and valued. Pemberton (2020) suggests that representation is key suggesting a mix of traditional storytelling for children, where tales such as Goldilocks can be retold from a different perspective children can relate to.

Pemberton (2020) discusses the importance of role models within the setting such as ethnic minorities, women, people with disabilities. Jones (2018) suggest that a lack of role models is a significant issue to children, especially those who do not see themselves represented. Cifuentes (2018) agrees that children seeing themselves reflected in society has a fundamental impact on their own identity, boosting self-esteem, confidence and aspirations. This is agreed by BBC Wales News (2021) whose research suggests that a shortage of role models is a main factor in the shortage of ethnic minority educators, with only 1.3% of teachers originating from ethnic groups in 2020, although this has risen from 1.1% in 2016, however stating that a recruitment drive from Welsh Government was a positive step to reflecting Wales' diversity. This is demonstrated by Scanlon and Johnson (2015) model which demonstrates the effect the macro level, the Welsh Government, can have on the micro level, the Childs experience of representation in the setting and the importance of those decisions in creating an inclusive environment.

Furthermore, Jones (2018) agree that although more than ten per cent of pupils in Wales are from an ethnic minority background, there is a lack of ethnic diverse materials at school, few representations of ethnically diverse role models and a lack of diversity in the curriculum, stressing that black and ethnic history must be threaded through the curriculum. Foucault (1979) suggest that there are forms of oppression which have become the norm however, these inequalities need to be tackled.

Kassim and his father also live in a poverty-stricken area and therefore might have the issue of poverty. Welsh Government (2017) suggest that refugees often experience an array of challenges including poverty which can lead to poor mental health and attainment. Hughes and Davis (2019) stress that poverty is highly significant, having permanent issues on the lives of children. Furthermore, UNICEF (no date) state that poverty denies children their fundamental rights, diminishing their ability to improve their lives, agreed by Harvard University (2010) research which suggest that poverty affects health in children and therefore diseases in adulthood such as cancers, depression and addictions. Bradshaw (2016) agrees that poverty can lead to poor outcomes for children which can continue through generations. Hughes and Davies (2019) discuss how poverty can have a significant effect on social development. Kassim and his family might not have the disposable income to attend parties or trips which might isolate them further. An inclusive setting will need to ensure activities are available to all children of all abilities.

Welsh Government (2021) state that 23% of people live in poverty, the highest in the UK. BBC News (2015) state this is of deep concern considering such initiatives as flying start. Children's Commissioner of the United Kingdom of Great Britain and Northern Ireland (2020) implores that the inequalities between race groups living in poverty need addressing with research stating that a black or Asian family were twice as likely to be living in poverty than their white counterparts.

Williams-Brown and Mander (2021) suggest that inclusive leaders support wellbeing, building resilience to help deal with such inequalities as poverty. Welsh Government (2017) Family first programme is designed to improve outcomes for children and their families through early intervention particularly in line with poverty by offering extra support when needed to deal with inequalities. Inclusive leader's signpost families to programmes such as Family First to support families which aligns with Ferdman (2013) that suggest collaborative partnership working to improve outcomes for all.

Section 2

Bortini *et al.* (2016) state inclusive leadership is appreciating and encouraging diversity whilst empowering people to fully participate in society regardless of differences. Baldock, Fitzgerald and Kay (2013) state that policy is a statement of intention by people of responsibility, showing

commitment of what will happen and how it will be implemented. Nutbrown *et al.* (2013) state that policies are written in partnership, inclusively, to which they are fully agreed.

Ferdman (2021) state that policies usually derive from the macro level, the government level and feed down to the micro level, the Childs experience. However, the *Children (Abolition of Defence of Reasonable Punishment) (Wales) Act 2020* derived from a campaign by Childrens charities, politicians and each Childrens Commissioner for Wales, suggesting that policy can be influenced by anyone.

NSPCC (2021) recent poll of 3000 adults in England, stated that it is unacceptable to physically punish a child and 64% think the law must change, and are continuing with their quest to give the same protection to children in England. However, Davies (2021) suggest that some parents are angered that people in power are telling them how best to care for their children. Aligning with Dallymore (2019) who question whether people in power have too much of a role in deciding what people can do with their children. Davies (2021) further state that Welsh Government parliament members voted 36 votes to 14 in order to support the Act, a challenge regarding this Act is how every voice of all stakeholders are heard and included, instead of the majority, as suggested by Bortini *et al.* (2018). Ferdman (2021) further suggests that inclusive leaders ensure collaboration, each voice being valued and respected, challenging if 14 parliament members did not vote in favour of the Act and 36% of the poll did not state that the law needed changing. When individuals have different ethos and values, there can be barriers to coming to an agreement. However, Morgan (2020) state that the minority voices were listened to, respected and valued, but stopping physical punishment to children was the right thing to do. Ferdman (2021) suggestions of inclusion would question whether all stakeholders including children were consulted regarding these changes, however Welsh Government (2018) state that studies were completed with children in 2001, 2007 and 2010 to gain their feedback, however it must be noted that this feedback was derived from a small number of children, 77, 64 and 132 children were spoken to respectively.

Calvert (2021) suggest that parents should be trusted to use their judgement on what they constitute as punishment for their children, further stating that out-of-date politicians who voted through this Act should not demonise their parenting skills. Continuing that there will be calls for the Act to be revised. The *Children (Abolition of Defence of Reasonable Punishment) (Wales) Act 2020* however does insist that reports will be prepared after three and five years to allow for reviews on the effects of the changes. Baldock, Fitzgerald and Kay (2013) further

agree that policies should be revisited and revised by all stakeholders to ensure they are still relevant.

Nauman (2018) suggest how the implementation of a policy will ensure whether it succeeds, and there are challenges which can hinder that process such as training, funding, expectation and environment. Policies need to be clear and concise for everyone to understand them. However, BBC (2021) discuss that there has been confusion with 23% of people surveyed unaware of the changes and 26% aware but unsure of the details. However, it must be noted that this survey was actioned before the advertising campaign.

Furthermore, any new policy needs to be implemented well, so everyone is aware of what is happening and when and why it is being implemented to ensure people accept the new ideologies and engage with them. According to Ferdman (2013) good communication will promote inclusive leadership. Clements (2021) discusses how the Welsh Government raised awareness and promoted the new law in an advertising campaign as well as promoted positive parenting techniques. Welsh Government (2018) consultation document also outlined why they were bringing an end to physical punishment setting out the short- and long-term negative outcomes that derive from physical punishment, such as mental health, abuse and poor academic outcomes. As well as stating that physical punishment was incompatible with human rights and was a recommendation from the UNCRC to fully comply with article 19. Further including methods of responding to the legislation.

Another challenge to this Act being implemented is the generational acceptance of smacking children, time will need to be allowed to implement these changes. Aligning with Dallymore (2019) who suggest that societies view of children has changed which influences leadership policy, as child development is understood more and research is actioned. Welsh Government (2018) agree society has changed, as has the knowledge and research about Childrens development. Welsh Government (2016) discussed their intentions through their Taking Wales Forward document which outlined how they planned on improving people's lives over the next five years. Following this The *Children (Abolition of Defence of Reasonable Punishment) (Wales) Act 2020* Act was accepted in 2020 and implemented in 2022 giving time for people to adjust, further stating that the public must be made aware of the Act before it comes into force.

Hollander (2008) and Whalley (2015) discuss how inclusive leaders write policies with people and not for them, aligning with Ferdman (2020) who state that collaboration and involvement

are key for inclusive leadership. The WCVA (2018) suggest that co-construction and co-production are needed therefore meaning a shift to future government policies and how they are derived.

Section 3

Pacey (no date) state that to engage with inclusivity, diversity should be holistically reflected within everyday practice. Further suggesting that books are a resource for positively promoting diversity. Allowing children of all cultures to see themselves represented within a story as well as understanding other cultures.

As discussed by Pemberton (2020) to promote and embed an inclusive environment children need to be represented in that environment, whether that person is of a different religion, colour, ability, gender. Ferdman et al. (2018) state that without inclusion children who are different from the traditionally represented groups are less likely to feel welcomed and engaged therefore less likely to contribute and participate. Pemberton (2021) further suggests that without representation children do not see themselves in certain roles, such as educators, therefore limiting their options for adulthood.

Nutbrown (2013) state that at a young age, children develop their sense of cultural and social preferences. Therefore, early experiences afforded to children can dictate who they think are important in their world. As well as children seeing themselves represented in resources such as books, it is imperative that all children understand that there are different cultures, colours and abilities and that these are important too. Pemberton (2021) discusses how traditional story tales such as Goldilocks can be reenergized to include Goldilocks with black skin and black hair to understand that not all fairy tales involve a girl with white skin and blond hair. Furthermore Reza (2021) state that not affording children diverse books will inadvertently shape their ideals on who is and who is not important.

Children also learn about gender stereotyping within their early years. Filipovic (2018) suggest that children learn to understand their place in society with regards to gender, through resources such as books, further stating that books continue to normalize gender inequalities by representing genders in stereotypical ways, as well as underrepresenting females. It is imperative that books represent all genders in all types of work, to encourage inclusive thinking in children. These can be in the form of women in construction books and men cooking books.

Inclusive leaders must understand the importance of an inclusive diverse environment and ensure that the resources such as inclusive books which represent that environment are part of everyday practice as suggested by Pacey (no date) and is not a tokenistic gesture during visits or inspections. Crisp *et al.* (2016) state that for some children this is their first experience of repeated exposure to literacy experiences where they look for images which represent themselves and their family. Further stating that it is an inclusive leader's responsibility to provide an array of books that represent the diversities in their setting and the world around them.

Reza (2021) further suggests inviting families into the settings to read stories of diverse traditions and cultures and then being able to expand on them with the children from their personal experiences. Which will also help that child and family feel a sense of belonging, a key feature of providing an inclusive environment according to Randel *et al.*, (2018).

Centre for Literacy in Primary Education (2020) suggest that books transform a Childs social and academic growth however their research demonstrates the lack of quality representative literature with only 10% of books printed in 2019 included characters from black, Asian or minority backgrounds, although this has positively risen from 4% in 2017. This alludes to the fact that the issue is bigger than a setting however, inclusive leaders must work collaboratively as agreed by Ferdman (2021) to improve standards for inclusivity.

Reference List.

Arya, R. (2021) 'Cultural appropriation: What is it and why it matters', *Sociology Compass*, 15 (10). Available at: <https://compass.onlinelibrary.wiley.com/doi/abs/10.1111/soc4.12923>. (Accessed: 4th June 2022).

Baldock, P., Fitzgerald, D., and Kay, J. (2013) *Understanding early years policy*. 3rd edn. London: Sage.

Balu, R., Lee, S. and Steimle, S. (2018) *Encouraging Attendance and Engagement in Parenting Programs*. Available at: <https://www.mdrc.org/publication/encouraging-attendance-and-engagement-parenting-programs> (Accessed: 1st June 2022).

BBC (2021) *Smacking 'Misunderstanding' Over Next Year's Ban*. Available at: <https://www.bbc.co.uk/news/uk-wales-56128587>. (Accessed: 7th June 2022).

BBC News (2015) *'Deep Concern' about Anti-poverty Measures*. Available at: <https://www.bbc.co.uk/news/uk-wales-33080593>. (Accessed: 30th May 2022).

BBC Wales News (2021) 'BAME teacher shortage at 'crisis point in Wales' *BBC Wales News*. 27th July 2021. Available at: <https://www.bbc.co.uk/news/uk-wales-57978728>. (Accessed 2nd June 2022)].

Bešić, E. (2020) Intersectionality: a pathway towards inclusive education? *Prospects* 49 pp111-122

Booyesen, L. (2014) 'The development of inclusive leadership practice and processes' in: B. Ferdman, B. and Deane, B. (eds). *Diversity at work: The practice of inclusion*. New York: Jossey Bass/Wiley.

Bortini, P. et al. (2018). *Inclusive leadership: Theoretical framework*. Available at: https://inclusiveleadership.eu/il_theoreticalframework_en.pdf (Accessed 30th May 2022).

Bourke, J, and Titus, A. (2019) 'Why inclusive leaders are good for organisations, and how to become one', *Harvard Business Review*, Available at: <https://hbr.org/2019/03/why-inclusive-leaders-are-good-for-organizations-and-how-to-become-one>. (Accessed 30th May 2022).

Bowlby, J. (1969). *Attachment. Attachment and loss: Vol. 1. Loss*. New York: Basic Books.

Bradshaw, J. (2016) *The Well-being of Children in the UK*. 4th edn. Bristol: Policy Press.

Brown, B. (2020) *Dare to lead*. Available at: <https://hr.umich.edu/sites/default/files/brene-brown-on-power-and-leadership-10-21-20.pdf>. (Accessed: 1st June 2022).

Calvert, S. (2019) *Be Reasonable Responds to Latest Anti-Smacking Research*. Available at: <https://www.bereasonable.wales/supporters/simon-calvert/>. (Accessed: 7th June 2022).

Centre for Literacy in Primary Education (2020) *Reflecting Realities – Survey of Ethnic Representation Within UK Childrens Literature 2019*. Available at: <https://clpe.org.uk/research/clpe-reflecting-realities-survey-ethnic-representation-within-uk-childrens-literature>. (Accessed: 8th June 2022).

Children's Commissioners of the United Kingdom of Great Britain and Northern Ireland (2020) *Report on the Children's Commissioners of the United Kingdom of Great Britain and Northern Ireland to the United Nations Committee on Rights of the Child*. Available at: <https://www.childcomwales.org.uk/wp-content/uploads/2020/12/UN-report-2020-examination-.pdf>. (Accessed: 30th May 2022).

Children (Abolition of Defence of Reasonable Punishment) (Wales) Act 2020, c.2. Available at: <https://www.legislation.gov.uk/anaw/2020/3>. (Accessed: 5th June 2022).

Cifuentes, R. (2018) '*Lack of diversity in Welsh curriculum sparks role model concern*' *BBC News*. 28th July 2018 Available at: <https://www.bbc.co.uk/news/uk-wales-politics-44953312>. (Accessed: 2 August 2021)

Clements, L. (2021) *How Wales' Smacking Ban Will Work When It Comes into Force*. Available at: <https://www.walesonline.co.uk/news/politics/smacking-ban-law-wales-punishment-21599202>. (Accessed: 7th June 2022).

Crisp, T. *et al.* (2016) 'What's on Our Bookshelves? The Diversity of Children's Literature in Early Childhood Libraries', *Journal of Childrens Literature*, 42 (2). Available at: <https://www.proquest.com/docview/1837539742/fulltextPDF/7F4E9F6DD80542E2PQ/1?accountid=130472>. (Accessed: 7th June 2022).

Davies, C. (2021) *Smacking Children in Wales Becomes Illegal*. Available at: <https://www.bbc.co.uk/news/uk-wales-60781395>. (Accessed: 7th June 2022).

Ferdman, B. (2013) *Diversity at Work: The Practice of Inclusion*. California: Jossey-Bass.

Ferdman, B. (2017) 'Paradoxes of Inclusion: Understanding and Managing the Tensions of Diversity and Multiculturalism', *The Journal of Applied Behavioural Science*, 53 (2). Available at: <https://ideas.wharton.upenn.edu/wp-content/uploads/2018/07/Ferdman-2017.pdf> (Accessed: 2nd June 2022).

Ferdman, B. *et al.* (2018) *New Direction in Diversity and Inclusion: A Dialogue in What Truly Works*. Available at: https://www.researchgate.net/publication/322306943_New_Directions_in_Diversity_and_Inclusion_A_Dialogue_on_What_Truly_Works. (Accessed: 30th May 2022).

Ferdman, B. (2020) 'The State of Progress in Diversity and Inclusion Initiatives: Perspectives for Consulting Psychology', *Consulting Psychology Journal: Practice and Research*, 72 (4). Available at: <https://psycnet.apa.org/fulltext/2020-98094-001.html>. (Accessed: 6th June 2022).

Ferdman, B. (2021) *Inclusive Leadership: Transforming diverse lives, workplaces and societies*. London: Routledge.

Filipovic, K. (2018) 'Gender Representation in Children's Books: Case of an Early Childhood Setting', *Journal of Research in Childhood Education*, 32 (3). Available at: <https://www.tandfonline.com/doi/full/10.1080/02568543.2018.1464086?scroll=top&needAccess=true>. (Accessed: 7th June 2022).

Foucault, M. (1979) *The History of Sexuality: Volume 1*. London), Allen Lane

Hadfield, M., Jopling, M. and Needham, M. (2015) *Practice leadership in the early years: becoming, being and developing as a leader*. Maidenhead, Berkshire: McGraw-Hill Education/Open University Press.

Harvard University (2010) *The Foundations of Lifelong Health are Built in Early Childhood*. Available at: <https://46y5eh11fhgw3ve3ytpwxt9r-wpengine.netdna-ssl.com/wp-content/uploads/2010/05/Foundations-of-Lifelong-Health.pdf>. (Accessed: 2nd June 2022).

Hollander, E. (2008) *Inclusive Leadership. The Essential Leader-Follower-Relationships*. Oxon: Routledge.

Hughes, S. and Davies, G. (2019) Childhood poverty in Wales and its implications for schools - a survey of trainee teachers' perceptions. *Teacher Education Advancement Network Journal*. Available at: <https://files.eric.ed.gov/fulltext/EJ1268230.pdf>. (Accessed: 4th June 2022).

International Childhood Education, (2021) '*Inclusive leadership in education*'. Available at: <https://ceinternational1892.org/wp-content/uploads/2021/07/InclusiveLeadershipBriefJuly2021.pdf>. (Accessed: 2nd June 2022).

Johansson, E and Puroila, A. (2021) 'Research Perspectives on the Politics of Belonging in Early Years Education', *International Journal of Early Education*, 53 (8). Available at: <https://link.springer.com/article/10.1007/s13158-021-00288-6>. (Accessed: 2nd June 2022).

Jones, C. (2018) '*Lack of diversity in Welsh curriculum sparks role model concern*' *BBC News*. 28th July 2018 Available at: <https://www.bbc.co.uk/news/uk-wales-politics-44953312>. (Accessed: 2 August 2021)

Learning for Justice (2016) *Intersectionality 101* [video]. Available at: <https://www.youtube.com/watch?v=w6dnj2IyYjE>. (Accessed: 1st June 2022).

Lindon, J. and Lindon, L (2011) *Leadership and the Early Years: Professionalism*. London. Hodder Education

Mitchell, L. *et al.* (2017) 'Bridging transition through cultural understanding and identity', *Pedagogies of educational transitions*, 16, pp. 29–42. Available at: <https://link.springer.com/book/10.1007/978-3-319-43118-5>. (Accessed: 3rd June 2022).

Morgan, J. (2020) *Wales to Bring a Smacking Ban After Assembly Vote*. Available at: <https://www.bbc.co.uk/news/uk-wales-51266509>. (Accessed: 7th June 2022).

Nauman, I.K. (2018) 'Early childhood education and care policy: Beyond quantity and quality, for human development' In: Trevarthen, C., Delafield-Butt, J., and Dunlop, A-W. *The Child's Curriculum: Working with the Natural Voices of Young Children*. Oxford Scholarship Online

NSPCC (2021) *Majority Believe It's Unacceptable to Physically Punish a Child*. Available at: <https://www.nspcc.org.uk/about-us/news-opinion/2022/equal-protection-wales-england/>. (Accessed: 7th June 2022).

Nutbrown, C. *et al.* (2013) *Inclusion in the Early Years*. 2nd edn. London: Sage Publications Ltd.

Pacey (no date) *Promoting Positive Diversity*. Available at: <https://www.pacey.org.uk/working-in-childcare/spotlight-on/promoting-positive-diversity/>. (Accessed: 8th June 2022).

Pemberton, L. (2020) *The Black Nursery Manager talking legacy, development and the future of our children* [video]. Available at: <https://www.youtube.com/watch?v=2hyyr7tAls8&t=1839s>. (Accessed 2nd June 2022).

Pemberton, L (2021) 'Working towards anti-racist practice in the early years' Online training October 2021.

Preemptivelove (2021) *What Is Cultural Appreciation (And How It's Different from Cultural Appropriation)?* [blog] Available at: <https://preemptivelove.org/blog/what-is-cultural-appreciation/>. (Accessed: 3rd June 2022).

Randel, A. et al. (2018) 'Inclusive leadership: Realizing positive outcomes through belongingness and being valued for uniqueness' *Human Resource Management Review*. 28. pp 190-223 DOI: 10.1016/j.hrmr.2017.07.002, pp. 190-203.

Reza, F. (2021) 'An Expert's Insight: Dr. Fawzia Reza on Diversity and Inclusion in Early Education'. *Childhood Education International* Available at: <https://ceinternational1892.org/article/an-experts-insight-dr-fawzia-reza-on-diversity-and-inclusion-in-early-education/>. (Accessed: 1st June 2022).

Save The Children (no date) United Nations on the Rights of the Child (UNCRC). An International Agreement for the Rights of the Child. Available at: <https://www.savethechildren.org.uk/what-we-do/childrens-rights/united-nations-convention-of-the-rights-of-the-child> (Accessed: 2nd June 2022).

Scanlan, M. and Johnson, L. (2015) Inclusive leadership on the social frontiers: Family and community engagement. in: Theoharis, G and Scanlan, M. *Leadership for increasingly diverse schools*. 1 ed. New York: Routledge.

Show Racism the Red Card (2020) *Racism in Wales? Exploring prejudice in the Welsh education system*. Available at: <https://www.theredcard.org/publications> (Accessed: 2nd June 2022).

Siraj-Blatchford, I. and Hallet, E. (2014) *Effective and caring leadership in the early years*. London: SAGE.

Souto-Manning, M. *et al.* (2021) 'Troubling Belonging: The Racialized Exclusion of Young Immigrants and Migrants of Colour', *International Journal of Early Childhood*, 53 (101-108). Available at: <https://link.springer.com/content/pdf/10.1007/s13158-021-00286-8.pdf>. (Accessed: 3rd June 2022).

UNICEF (no date) *UNICEF and The Sustainable Development Goals*. Available at: <https://www.unicef.org/sdgs>. (Accessed: 30th May 2022).

United Nations (2022) *Sustainable Development Goals*. Available at: <https://www.un.org/sustainabledevelopment/education/>. (Accessed: 1st June 2022).

Vincent, C. (2017) 'The Children Have Only Got One Education and You Have to Make Sure It's a Good One: Parenting and Parent-School Relations in a Neoliberal Age', *Gender and Education*, 29 (5). Available at: <https://www.tandfonline.com/doi/full/10.1080/09540253.2016.1274387>. (Accessed: 2nd June 2022).

Welsh Government (2016) *Written Statement – Taking Wales Forward: The Welsh Governments Well-Being Objectives (2016)*. Available at: <https://gov.wales/written-statement-taking-wales-forward-welsh-governments-well-being-objectives-2016>. (Accessed: 6th June 2022).

Welsh Government (2017) *Families First Programme Guidance*. Available at: https://gov.wales/sites/default/files/publications/2019-07/families-first-guidance-for-local-authorities_0.pdf. (Accessed: 2nd June 2022).

Welsh Government (2017a) *Flying Start – Annex Transition Guidance*. Available at: <https://gov.wales/sites/default/files/publications/2019-07/flying-start-transition-guidance-for-professionals.pdf>. (Accessed: 5th June 2022).

Welsh Government (2018) *Legislative Proposal to Remove the Defence of Reasonable Punishment*. Available at: <https://gov.wales/sites/default/files/consultations/2018-02/180109-legislation-consultation-en.pdf>. (Accessed: 8th June 2022).

Welsh Government (2021) *Relative Income Poverty: April 2019 to March 2020*. Available at: <https://gov.wales/relative-income-poverty-april-2019-march-2020-html>. (Accessed: 2nd June 2022).

Whalley, M. (2015) Dr Margret Whalley, Director of the Pen Green Research Centre [video]. Available at: <https://www.youtube.com/watch?v=xBRjZ3wDyns>. (Accessed: 1st June 2022).

Williams Brown, Z. and Mander, S. (2021) *Childhood and Well-being and Resilience*. Oxon: Routledge.

Wilson, T. (2016) *Working with Parents, Carers and Families in the Early Years: The Essential Guide*. London: Routledge