September 2014 is the month when the revised national curriculum is being implemented or ‘launches’ into state schools (DfE, 2011; 2014). What this statement suggests is both the national curriculum’s longevity and its political importance. However, when considering who put the ‘national’ into the national curriculum, it is important to reflect on what consequences this has continues to have for cultural diversity, race and ethnicity in education. In a globalised world, what part does a national curriculum have to play in advancing a more globalised rather than national perspective? To increase our understandings of the national curriculum, the concept of integration (Modood, 2013) will be examined. Taking integration to be a two-way conditional relationship between the state on the hand, and the individual and community on the other (Race, 2011; 2012), how has integration and integrationist terminology e.g. recognition, citizenship, responsibility, tolerance - shaped the creation of general education policy and specifically the development of the national curriculum?

The paper therefore aims to use education policy documents as evidence bases to increase understandings of the notion of integration and how integration has specifically shaped the idea of the national curriculum and its curricula. Firstly, by examining the Rampton and Swann Reports (DES: 1981; 1985), recommendations called for more cultural diversity and multi-racial practice, moving the blame culture away from ethnic minority parents and children to addressing the issues concerning diversity within the education system. Three years after the publication of ‘Education for All (DES: 1985) we have the publication of the Education Reform Act (ERA: 1988) and the introduction of the national curriculum. Secondly, the education policy recommendations (HO: 1999; DfES, 2007, OfSTED, 2013) calling for more cultural diversity post-1988 in education will be highlighted. These calls for changes to the curriculum highlight how the state politically recognised but significantly failed to recognise within policy, minority cultural and social and educational realities (Race, 2012; 2013). This highlights the political and education responses to both the MacPherson Report (HO: 1999) into the death of Stephen Lawrence (Gillborn, 2008; Pilkington, 2011) and the Ajegbo Report (DfES, 2007; Osler, 2008) into Citizenship and Diversity. Finally, we return to integration and remind the audience of its history and influence on education policy making and how its terminology continues to shape the national curriculum (DCLG, 2012; 2013; Race, 2013; DfE, 2014)