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Databank of Independent Evidence on Faith Schools (January 2013)

About the Accord Coalition

The Accord Coalition is a campaign coalition, launched in 2008, which brings together a wide range of organisations, both religious and non-religious, that are concerned that restrictive legislation around admissions, employment and the curriculum in state funded faith schools can serve to undermine community cohesion, discriminate against pupils, families and staff on religious grounds and not adequately prepare children for life in our increasingly diverse society.

Accord's growing list of members and supporters includes the Association of Teachers and Lecturers, the British Humanist Association, the Christian think tank Ekklesia, the British Muslims for Secular Democracy, The General Assembly of Unitarian and Free Christian Churches, the race equality think tank The Runnymede Trust, as well as members from the four largest groupings in parliament.

Introduction

The scope of evidence surveyed is wide and cannot easily be summarised, and although the Accord Coalition does not endorse the evidence contained here [excluding two opinion polls it has commissioned], it repeatedly gives cause for concern about the way that many faith schools operate, and the consequences of this for wider society.

The polls and surveys in the report also demonstrate that many members of the public have similar concerns as Accord, which is convinced that only legislative change will bring about an education system free from religious discrimination and where schools are suitable for all children, regardless of their background.

This document has been produced to help researchers, journalists, campaigners, legislators and members of the public to find information about the policy implications of state funded faith schools and their practices. The aim is to bring together and summarise high quality research from reliable sources, and this databank will be continually updated with new information over time, so please revisit the Accord website in future to find out more about the latest research.

With the exception of a report by the Runnymede Trust on page 37; a table of information by the British Humanist Association on page 54 and data analysis on page 11; as well as polls in 2009 and 2010 commissioned by the Accord Coalition from YouGov (itself a respected member of the British Polling Council), all evidence in the report is from sources independent of Accord and its members.

The evidence is also recent - all of it dates from 2001 or later and the majority was produced in the last three years. The research and information has been organised below in reverse chronological order into the nine following categories:

- 1. Faith schools impact upon social and community cohesion
- 2. Standards and attainment in faith schools
- 3. Discrimination in admissions
- 4. Discrimination in employment
- 5. Homophobia and LGBT equality
- 6. The curriculum (Religious Education, Collective Worship, Sex and Relationships Education)
- 7. Stance of other groups on the role of religion in education and faith schools
- 8. Opinion polls
- 9. Other statistical and general information on faith schools

If you would like any further information about the contents of the report, about faith schools policy more generally or are aware of any research that should be included in future versions of this databank then please contact Paul Pettinger (Coordinator of the Accord Coalition) on 0207 462 4990 or by email to paul@accordcoalition.org.uk.

1. <u>Faith schools impact upon social and community cohesion</u>

'Faith in the system?' State-funded faith schools in England and the contested parameters of community cohesion, by Claire Dwyer and Violetta Parutis (May 2012)

How faith schools have responded to the requirement to promote community cohesion and adhere to the school admissions code

The report helps set out ambiguity surrounding the term community cohesion by showing how it has been interpreted and defined slightly differently, especially by some faith schools – since 2007 all state funded schools in England have had a legal requirement to promote community cohesion.

The report also charts some of the problems (sometimes unintentional ones) that the school admissions code has caused some faith schools by requiring them to operate transparent admissions policies.

Abstract available at http://onlinelibrary.wiley.com/doi/10.1111/j.1475-5661.2012.00518.x/abstract

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Praying for success? Faith schools and school choice in East London, by Tim Butler and Chris Hamnett (April 2012)

Faith school's popularity among aspirational parents in East London

This paper looks at the attitudes of parents in East London and shows how many increasingly want to send their children to faith schools, observing that "... perceptions of good behaviour standards, the reproduction of social privilege and educational attainment rather than religious faith have become their main attraction" P2.

However, the authors note that faith schools "... offer for parents who live out of the catchment [area] of a preferred non-selective school a way of avoiding being allocated to a less popular school. The dilemma is often posed in terms of attainment, standards, values and behaviour but this often came across in our interviews as an elaborate form of code for evading what was perceived as an unacceptable social mix based around the 'wrong' combination of class and ethnic background" P11.

Therefore a key driver for many parents in wanting to send their children to faith schools in East London appears to be because the schools themselves already admit more pupils with parents who share '... broadly similar values about the importance of behaviour, discipline, aspiration". The authors further observed that when faith schools offered a quota of places to those not of the school's faith it also acted as a "Trojan horse whereby the middle class of all ethnicities gain privileged access [to the school] because their ethos is perceived to equate with that of the school." P11

Abstract available at http://www.sciencedirect.com/science/article/pii/S001671851200070X

Church schools shun poorest pupils, by Jessica Shepherd and Simon Rogers of the *Guardian* newspaper (March 2012)

English faith schools skewed towards serving pupils from middle class backgrounds

It is known that the faith schools sector admits fewer than the national average of pupils in receipt of free schools meals – see the parliamentary written question tabled by Adrian Sanders MP in section nine below. However, the Guardian newspaper undertook detailed statistical analysis to find whether this discrepancy was because faith schools were located disproportionately in more affluent areas.

To try and establish this the paper compared the proportion of pupils in receipt of free schools meals (a measure commonly used by government to try and determine deprivation) at faith schools with other state funded schools in the jurisdiction of their local authority responsible for education, as well as compared the proportion of children in receipt of free school meals at faith schools with the proportion of children in receipt of them in the area covered by the first three digits of each school's respective postcode.

The paper's findings were damming and showed most faith schools had a lower proportion of pupils eligible for free school meals than both the average for their local authority area, and amongst children living in the school's local postcode. The paper found that:

'Some 73% of Catholic primaries and 72% of Catholic secondaries have a lower proportion of pupils eligible for free school meals than the average for the local authority. It is the same for CofE primary and secondary schools. Some 74% of these primaries and 65.5% of secondaries have a smaller proportion of pupils eligible for free school meals than is average for the local authority. In contrast, non-religious schools tend to reflect their neighbourhoods. Half (51%) of non-religious primaries and 45% of non-religious secondaries have a smaller proportion of pupils eligible for free school meals than is representative for their local authority.

Faith schools fared no better when examined at a more local level. We compared the proportion of poor pupils in each postcode with the proportion of poor pupils in faith schools and non-faith schools studying in that postcode. The data shows 76% of Catholic primaries and 65% of Catholic secondaries have a smaller proportion of pupils eligible for free school meals than is representative of their postcode. This is the case for 63.5% of CofE primaries and 40% of CofE secondaries.

Non-religious primaries and secondaries are far more likely to mirror the proportion of poor pupils in their postcode – just 47% of non-faith primaries and 29% of non-faith secondaries take a smaller proportion of free school meals than is representative for their postcode.'

The paper's lead article on this story can be found at: http://www.guardian.co.uk/education/2012/mar/05/church-schools-shun-poorest-pupils

An interactive map showing the proportion of pupils in receipt of free school meals in England's faith schools, as well as links to the primary data that the paper used can be found at: http://www.guardian.co.uk/news/datablog/interactive/2012/mar/05/faith-schools-free-school-meals

Oldham lives: still parallel or converging?, by Simon Burgess and Rich Harris of the University of Bristol's Centre for Market and Public Organisation for the journal Research in Public Policy (May 2011)

Continued ethnic segregation in English schools

The authors found that since Oldham was rocked by race riots in 2001 there was 'little evidence of change' in terms of the 'very high' levels of ethnic segregation in the town's schools, even though 'bold measures' had been undertaken since then to improve ethnic mixing in schools, such as the local authority taking the step of 'merging and re-opening some of its most ethnically segregated schools' and moving others to different areas 'to seek a mixed intake'.

The author suggests that ongoing segregation could be caused by attitudes in Oldham against greater mixing in schools, and furthered by the '... prevalence of faith based schools ... [that include] demonstrable practice of a faith among their admissions criteria'.

Even more worryingly, the academics observed how their research showed that '... over England as a whole, there has been essentially no change in levels of ethnic segregation over the last ten years'.

http://www.bristol.ac.uk/cmpo/publications/other/oldhambulletinarticle.pdf

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Faith Schools We Can Believe In: Ensuring that tolerant and democratic values are upheld in every part of Britain's education system, by Bald J, Harber A, Robinson N and Schiff E for the Policy Exchange (November 2010)

Combating extremism in faith schools

"Policy Exchange believes that Britain's faith schools – and other schools – are increasingly vulnerable to extremist influences:
- Our education system – the Department for Education, Ofsted, independent inspectorates, education authorities and schools – is not equipped to meet such challenges.
- Current due diligence checks are piecemeal, partial and lack in-depth expertise. Vital work is contracted out to private companies.
- The Coalition Government's policy of opening up the education system to new academies and Free Schools programmes could be exploited unless urgent measures are taken to counter extremist influence.
- Britain lags behind other liberal European democracies in addressing these problems in schools.

This study proposes key structural, legislative and contractual changes to the way in which both the Department for Education and Ofsted do their work:

- The current, inadequate counter-extremism mechanisms and due diligence checks, especially on new schools providers and bodies, should be replaced by a centralised and dedicated Due Diligence Unit (DDU).
- The DDU should be based within the Department for Education and be accountable directly to the Secretary of State. This would recruit staff with relevant skills from across the public sector and become a centre of expertise. The DDU should train Ofsted inspectors and other stakeholders in how to monitor schools.
- Those seeking to set up new schools – including parents, charities, governors, companies and senior management – should be assessed both in the start up phase and thereafter.
- New primary and secondary legislation should be passed to make it harder for extremists to engage in political indoctrination of children. Existing legislation should be better enforced.
- A commitment to core British values of democracy, tolerance and patriotism should be part of the ethos of every school and incorporated into new contracts for academies and Free School providers.
- Narrative British history should be a compulsory part of the school curriculum.
- The smaller independent inspectorates with an explicitly confessional mission should be rolled into Ofsted to ensure both quality and uniformity of provision."

http://www.policyexchange.org.uk/publications/publication.cgi?id=216

Strong schools for strong communities: Reviewing the impact of Church of England schools in promoting community cohesion (November, 2009)

Promotion of community cohesion in state funded schools

This research looked at Ofsted Inspection judgments relating to the contribution that different types of schools made towards promoting 'Community Cohesion'. It found that secondary schools with a religious character were on average graded higher by Ofsted on community cohesion than schools without a religious character. The same research found no difference between the Ofsted Inspection judgments of different types of school at primary level.

The Accord Coalition argues that this research is flawed since the inspection criteria used by Ofsted take no account of school's admissions policies or of the Religious Education provided in faith schools. Admissions and the RE syllabus are frequently considered among the most important issues around faith schools and community cohesion.

http://www.churchofengland.org/media/1204726/strong%20schools%20for%20strong%20communities%20 0-%20cofe%20report%20final.pdf

The Cantle Report into Community Cohesion in Blackburn with Darwen (Interim Findings), (May, 2009)

Ethnic segregation in Blackburn schools

The report states that although the cohesion initiatives undertaken in Blackburn's schools in accordance with their legal duty to promote community cohesion are "positive" and "imaginative", they are insufficient. The "level of segregation in schools is high, growing and more extensive than the level of residential segregation would suggest", with a number of faith schools "a particular issue". Although the report calls on faith schools to "reconsider their admission policies in light of the impact on cohesion", some schools in the town made clear that they did not intend to change their polices. Without legislative change they cannot be compelled to do so.

http://www.lancashiretelegraph.co.uk/news/blackburn/4351026.Cantle_report__Read_the_interim_report_in_full/

At the launch of the report, Prof Cantle stated that faith schools with religious admission requirements are "automatically a source of division" in the town.

http://www.lancashiretelegraph.co.uk/news/4351852.Cantle_report__Blackburn_a_divided_town/

Church going and social class, by Tearfund (January, 2009)

Religious admission policies an automatic source of social division

A 2009 Tearfund survey found that 26% of British people attend church at least once a year, with "AB social class (34%) and owner occupiers without a mortgage (32%) among the groups overrepresented and "C2 social class (21%); DE social class (22%); single people (19%) and council tenants (19%)" among those underrepresented.

It should also be noted that only 15% of adults attend church at least every month, but many school admissions policies require regular church attendance at a particular church over the course of several years. In an oversubscribed school, such policies will inevitably select out all but the most religious and/or most organised and determined parents

http://accordcoalition.org.uk/wp-content/uploads/2011/06/Tearfund-churchgoing-survey-in-word.htm

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Identities in Transition: A Longitudinal Study of Immigrant Children, by Rupert Brown, Adam Rutland & Charles Watters from the Universities of Sussex and Kent (2008)

Positive effect of mixed schooling upon community cohesion and mutual understanding

"Third, the effects of school diversity were consistent, most evidently on social relations: higher self-esteem, fewer peer problems and more cross-group friendships. Such findings show that school ethnic

composition can significantly affect the promotion of positive intergroup attitudes. These findings speak against policies promoting single faith schools, since such policies are likely to lead to reduced ethnic diversity in schools."

http://accordcoalition.org.uk/wp-content/uploads/2010/11/Identities-in-Transition.-A-Longitudinal-Study-of-Immigrant-Children.pdf

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Social Capital, Diversity and Education Policy, by Professor Irene Bruegel of the London South Bank University Families & Social Capital ESRC Research Group (August 2006)

Positive effect of mixed schooling upon community cohesion and mutual understanding

"The key findings were that:

- Friendship at primary schools can, and does, cross ethnic and faith divides wherever children have the opportunity to make friends from different backgrounds.
- At that age, in such schools, children are not highly conscious of racial differences and are largely unaware of the religion of their friends.
- The positive benefits of mixed primary schooling particularly for white children, extend into the early years of secondary school.
- There was some evidence that parents learned to respect people from other backgrounds as a result of their children's experiences in mixed schools.
- The ethnic mix of primary schools can vary within local catchment areas and
- Parental prejudices [sic], allied to a rhetoric of choice, reduce the chances of children from different backgrounds being in the same primary class.
- In the areas we studied this was particularly true of Catholic schools.
- Muslim children separated school and home more than other children, but their Muslim school friends did not come home with them any more than their other friends.
- The process of secondary school transfer affects behaviour and inter-racial relations as children react to a sense of rejection (discussed in Weller forthcoming 2007)
- Secondary school transfer processes also tended to disrupt pre-existing inter-ethnic friendships more than others.
- Children in non-denominational secondary schools from all ethnic backgrounds were largely opposed to 'faith' schools.
- In the one case we studied, primary school twinning had little positive effect on white children's attitudes, fuelling indeed their community's sense of losing out on investment.

We conclude by arguing that day-to-day contact between children has far more chance of breaking down barriers between communities, than school twinning and sporting encounters.
This is in line with the thrust of social psychology research on prejudice which emphasises the importance of establishing contact between equals.

We therefore think that if it is to address its remit effectively, the Commission on Cohesion and Integration should consider:

- How far policies of enhanced school choice and the retention of existing faith schools have hindered integration
- How policies and processes within schools help or hinder the respect and understanding pupils have for one another, with particular regard to the attitudes of white children
- How best to ensure that local examples of school twinning and informal contact are independently and systematically evaluated for their impact on attitudes and behaviour.
- How the educational outcomes for white children from traditionally poor achieving backgrounds might be enhanced by learning alongside children from high aspiring ethnic groups
- How any such positive benefits should be more broadly communicated."

http://www.lsbu.ac.uk/families/publications/SCDiversityEdu28.8.06.pdf

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Oldham Independent Review Report 2001 (The Richie Report)

Positive effect of mixed schooling upon community cohesion and mutual understanding

The report commissioned by the government, Oldham Metropolitan Borough Council and the local police authority in the aftermath of the 2001 riots.

"**Educational mixing**: This is closely linked to residential, and in our view it is desirable in principle that as many schools as possible, should have mixed intake so that children growing up can learn one another's customs and cultural backgrounds and accept that stereotypes and racism are unacceptable." (p7)

"Three faith secondary schools (Blue Coat, Crompton House and Our Lady's) admit no Muslims. This is divisive and in our view between 15% and 20% of places should be open to pupils of non-Christian backgrounds." (p11)

http://image.guardian.co.uk/sys-files/Guardian/documents/2001/12/11/Oldhamindependentreview.pdf

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The Cantle Report (2001)

Community Cohesion: A Report by the Independent Review Team chaired by Ted Cantle

This much publicised report 2001 report was published after the riots in Bradford, Oldham and Burnley. One of its key recommendations was that faith schools reserve at least 25% of their places for those of different beliefs. (Pages 33, 34, 37 and 50)

http://image.guardian.co.uk/sys-files/Guardian/documents/2001/12/11/communitycohesionreport.pdf

2. <u>Standards and attainment in faith schools</u>

This research is also appears in section 1

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This paper looks at the attitudes of parents in East London and shows how many want to send their children to faith schools, observing that "... perceptions of good behaviour standards, the reproduction of social privilege and educational attainment rather than religious faith have become their main attraction' P2. However, the authors note that faith schools "... offer for parents who live out of the catchment [area] of a preferred non-selective school a way of avoiding being allocated to a less popular school. The dilemma is often posed in terms of attainment, standards, values and behaviour but this often came across in our interviews as an elaborate form of code for evading what was perceived as an unacceptable social mix based around the 'wrong' combination of class and ethnic background" P11.

Therefore a key driver for many parents in wanting to send their children to faith schools in the area is because the schools admit more pupils with parents who share '... broadly similar values about the importance of behaviour, discipline, aspiration" , while the authors also observed that when faith schools offered a quota of places to those not of the school's faith it acted as a 'Trojan horse whereby the middle class of all ethnicities gain privileged access [to the school] because their ethos is perceived to equate with that of the school.' P11.

Abstract (and full report upon payment) available at
http://www.sciencedirect.com/science/article/pii/S001671851200070X

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proportion of children in receipt of free school meals at faith schools with the proportion of children in receipt of them in the area covered by the first three digits of each school's respective postcode.

The paper's findings were damming and showed most faith schools had a lower proportion of pupils eligible for free school meals than both the average for their local authority area, and amongst children living in the school's local postcode. The paper found that:

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Faith schools fared no better when examined at a more local level. We compared the proportion of poor pupils in each postcode with the proportion of poor pupils in faith schools and non-faith schools studying in that postcode. The data shows 76% of Catholic primaries and 65% of Catholic secondaries have a smaller proportion of pupils eligible for free school meals than is representative of their postcode. This is the case for 63.5% of CofE primaries and 40% of CofE secondaries.

Non-religious primaries and secondaries are far more likely to mirror the proportion of poor pupils in their postcode – just 47% of non-faith primaries and 29% of non-faith secondaries take a smaller proportion of free school meals than is representative for their postcode.'

The paper's lead article on this story can be found at: http://www.guardian.co.uk/education/2012/mar/05/church-schools-shun-poorest-pupils

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Data analysis of Department for Education 2010 school league tables, by the Accord Coalition (March 2011)

Comparing attainment at faith and non-faith schools

Several reports in this section of the databank contend that faith schools get better exam results than non-faith schools due to the different social and ability profile of the pupils they admit, rather than because they are inherently better.

Accord has tested this argument against information provided by the Department for Education in its 2010 school league tables. We have looked at what proportion of the 200 state schools in England in both the primary and secondary sector that obtained the best exams results are faith schools. At the primary level

we looked at those schools with the highest average score per pupil in Maths and English at Key Stage 2 and at the secondary level the average total points scored per pupil at GCSE. These are the most widely quoted exam performance measures.

We then looked at the 200 schools at both the primary and secondary level with the highest Contextual Value Added score (CVA). The CVA measure results from adjusting for the impact of external factors on a schools' attainment, such as pupil mobility, ethnic background or deprivation, so that the score gets as near as possible to reflecting a school's impact on its pupils' achievement in comparison to other schools. It is regarded as by far the best and fairest government indicator at measuring how well a school has performed.

The table below shows the outcome of our data analysis. As can been seen, faith schools perform better overall in exam result league tables than they do in the CVA league tables. This serves to back up the claim that their better exam results are due to profile of their pupil intake and challenges a misconception held by some that faith schools are inherently better than other types of schools. Although Accord does not argue that non-faith schools are better than faith schools, the analysis of the CVA scores from the 2010 league tables show non-faith schools as the better performing.

	Faith schools as % of all state-funded schools	No. of faith schools in Top 200 exam results	No. of faith schools in Top 200 CVA score
Primary Sector	36.7%	115 (57.5%)	73 (36.5%)
Secondary Sector	19.1%	29 (14.5%)	16 (8%)

http://www.education.gov.uk/performancetables

Office of the Schools Adjudicator Annual report (November 2010)

Social selection in faith schools due to religious criteria in pupil admissions

Among the functions of the Office of the Schools Adjudicator is the determination of the outcome of complaints about the admission arrangements in state maintained schools in England. In his 2010 annual report the Chief Schools Adjudicator, Dr Ian Craig, found that religious admissions criteria at some faith schools indirectly helped pupils from particular backgrounds over others.

In an interview upon the release of his report Dr Craig observed that:

"... generally, you might have in a middle class area a lot of women who aren't going to work who might be able to go in and clean the church. It may well be in a more working class area there isn't that ability. We've come across some issues where that sort of thing, we feel, benefits the white middle class area and doesn't necessarily benefit some of the immigrant children that might live in the community ... I don't generally think we've come across schools that have done that to skew their intake specifically, but our view is it has been skewing the intake.''

In his report Dr Craig noted the following:

"Issues have arisen again this year involving Voluntary Aided schools and diocesan authorities that are using faith criteria and associated points systems that fall outside this description, for example relating to involvement in activities that are beyond those that could reasonably be expected as part of religious membership or practise."

"The main area of non-compliance [for primary schools that are their own admissions authority] regards clarity about how an admission authority will objectively ascertain whether a child meets faith related admissions criteria. This is especially so in relation to some Church of England schools. Unclear references are made to the importance of membership of a faith, the existence of links between a family and a church, being a practising member of a faith, regular attendance at services, commitment, support for a Christian ethos, and commitment to faiths other than that in the school's formal designation ... all of this is confusing to parents and is an area which would benefit from much clearer definitions."

"In addition, a small number of [primary] faith schools [that are their own admissions authority] have a requirement that applicants demonstrate involvement in church activities beyond those that could reasonably be expected as part of religious membership or practice, as part of their faith based criterion. This is in breach of the [Schools Admissions] Code (para 1.78e)."

"main issues in relation to secondary OAAs [secondary schools that are their own admissions authority included] ... complex, points based oversubscription criteria, usually in 'faith' schools, that are not directly related to religious observance or practice and/or unlikely to be easily understood by parents".

http://www.schoolsadjudicator.gov.uk/RMS_upload/Annual%20Report%202009-103.pdf

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Mapping the field: A review of the current research evidence on the impact of schools with a Christian Ethos (2009)

Influence of Christian ethos on school performance

This paper by the Christian think-tank Theos and Christian educational charity The Stapleford Centre reviewed existing literature to assess whether the Christian ethos of schools had a measurable effect on their performance.

The researchers found some grounds to think that Christian schools have a positive impact, but cautioned that the evidence is "very limited" and that it is difficult to distinguish between the effect of schools and the impact that home and the family might have.

Trevor Cooling, the research supervisor for the report said:
"Given the high level of investment in Christian-ethos schools on the part of government, churches, religious organisations, and parents, the lack of available evidence is a cause of concern".

The report's main call is for more research to be done into the impact that Church schools have. The Accord Coalition argued that it is wrong to have a system which allows widespread discrimination if there is little proof that it is needed.

http://campaigndirector.moodia.com/Client/Theos/Files/Mappingthefield.pdf

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Can Competition Improve School Standards? The Case of Faith Schools in England, by Dr Rebecca Allen and Dr Anna Vignoles (April, 2009)

Impact of faith schools upon the standards of the wider state school system

Abstract
This paper measures the extent to which the presence of religious state-funded secondary schools in England impacts on the educational experiences of pupils who attend neighbouring schools, whether through school effort induced by competition or changes in peer groups induced by sorting. National administrative data is used to estimate pupil test score growth models between the ages of 11 and 16, with instrumental variable methods employed to avoid confounding the direct causal effect of religious schools. **It finds significant evidence that religious schools are associated with higher levels of pupil sorting across schools, but no evidence that competition from faith schools raises area-wide pupil attainment**. [bold our emphasis]

http://eprints.ncrm.ac.uk/1292/

Soon after publication of her joint report Dr Rebecca Allen wrote the following opinion piece for the Guardian: http://www.guardian.co.uk/commentisfree/belief/2009/apr/23/religion-faithschools

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Faith Schools: Admissions and Performance (March, 2009) by the House of Commons Library

A review of the evidence on the relationship between admissions and performance in faith schools

"Recent research on primary schools suggests that performance difference can largely be explained by prior attainment and background. The remaining differences are due to parental self-selection and selection methods used by some faith schools.

Further analysis of GCSE results shows a different pattern of results for faith and non-faith schools with similar governance arrangements and control over admissions. Non-faith schools perform better in certain categories, faith schools do best in others and there is no clear difference in some." P2

"**Overall faith schools have a lower proportion of pupils with SEN** [special educational needs]. In 2008 1.2% of pupils at mainstream state faith schools had statemented SEN and 15.9% unstatemented. This

compares to 1.7% statemented and 18.9% unstatemented [at] schools with no religious character." [bold our emphasis] P5

http://www.parliament.uk/briefing-papers/SN04405.pdf

RISE and LSE: Secondary school admissions in England: Policy and practice, by Prof. Anne West, Eleanor Barham and Audrey Hind (March, 2009)

Covert social selection in faith schools due to religious criteria in pupil admissions

"Admissions criteria for community and voluntary controlled schools are, in the main, clear, objective and relatively simple for parents/carers to understand. The situation is different with voluntary aided schools where there can be a high number of criteria relating to religion and religious practice, creating difficulties for parents/carers and allowing scope for discretion in many cases. There is a case for a simplified procedure for determining religion and religious practice."

- http://www.guardian.co.uk/education/2009/apr/18/faith-schools-standards-failing
- http://www.risetrust.org.uk/Secondary.pdf

Faith Primary Schools: Better Schools or Better Pupils? By Stephen Gibbons and Olmo Silva, London School of Economics (March, 2009)

The relationship between admissions and performance in faith schools

"**ABSTRACT**
We provide estimates for the effect of attending a Faith school on educational achievement using a census of primary school pupils in England. We argue that there are no credible instruments for Faith school attendance in this context. Instead, we partially control for selection into religious schooling by tracking pupils over time and comparing attainments of students who exhibit different levels of commitment to religious education through their choice of secondary school and residence. Using this approach, we find only a small advantage from Faith primary schooling, worth about 1 percentile on age-11 test scores.

Moreover, this is linked to autonomous admissions and governance arrangements, and not to religious character of the schools. We then go on to show that our estimates vary substantially across pupil subgroups that exhibit different levels of sorting on observable characteristics into Faith schooling, and provide bounds on what the 'Faith school effect' would be in the absence of sorting and selection. Pupils with a high degree of observable sorting into Faith schools have an age-11 test score advantage of up to 2.7 percentiles. On the other hand, pupils showing a very low degree of sorting on observables have zero or negative gains. **It appears that most of the apparent advantage of faith school education in England can be explained by differences between the pupils who attend these schools and those who do not**." [bold our emphasis]

This research is also appears in section 1

Church going and social class, by Tearfund (January, 2009)

Religious admission policies favour those from higher socio-economic backgrounds

A 2009 Tearfund survey found that 26% of British people attend church at least once a year, with "AB social class (34%) and owner occupiers without a mortgage (32%) among the groups overrepresented and "C2 social class (21%); DE social class (22%); single people (19%) and council tenants (19%)" among those underrepresented.

It should also be noted that only 15% of adults attend church at least every month, but many school admissions policies require regular church attendance at a particular church over the course of several years. In an oversubscribed school, such policies will inevitably select out all but the most religious and/or most organised and determined parents

http://accordcoalition.org.uk/wp-content/uploads/2011/06/Tearfund-churchgoing-survey-in-word.htm

Prof. West and Dr Allen's evidence to Children Schools and Families Select Committee (March, 2008)

Social segregation due to religious discrimination in pupil admissions

Dr Rebecca Allen:

"In my most recent research-I have written a paper on England, and a separate paper with Anne West on London-I was able to show that **religious schools have higher ability and lower free school meal intakes compared with the neighbourhoods in which they are located. To give you an idea of the magnitude of those effects, if we take a community school and a voluntary-aided religious school, both located in a neighbourhood with exactly the same levels of deprivation, the community school is likely to have about 50% more free school meal children than the voluntary-aided school**. There are big regional differences; the differences between voluntary-aided and community schools are very marked in London and quite marked in the north-west, but the differences are much less in the rest of the country. Interestingly, I have also looked at foundation schools. Although they are located in relatively affluent parts of the country, on the whole they look much more like community schools than voluntary-aided religious schools in terms of their intake, relative to the neighbourhoods within which they are located. Part of my research links to Anne West's. She has completed surveys of school admissions policies, and I have been able to match the data that I have produced with her data sets on school admissions policies. We are trying to look at the association between particular types of admission criteria, and the extent to which schools have advantaged intakes. **We can show that there really is a direct correlation between the number of**

potentially selective admissions criteria that schools use, and the extent to which their intakes are advantaged." [bold our emphasis]

Prof. Anne West:

"We were not able to look at [methods most frequently deployed to select covertly under the old code] individually because each of them tended to be used in small proportions. We came up with the notion of criteria that were covertly selective or that allowed the potential to be selective. There was a range of such criteria. A lot of them were quite subjective, and some were still in place for 2005 admissions. There were criteria that allowed a degree of subjectivity and some that gave priority to certain groups of children, such as those whose parents attended the school, who had links to governors, and former siblings at the school. The criteria could include compassionate factors or recommendations. There is a huge list of such criteria."

http://www.publications.parliament.uk/pa/cm200708/cmselect/cmchilsch/c311-iii/c31102.htm

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School Admissions Report: Fair choice for parents and pupils, from the IPPR, by Sarah Tough and Richard Brookes (June, 2007)

Social segregation due to religious discrimination in pupil admissions

"Gordon Brown and David Cameron are being urged not to extend the number of Academies and Trust schools without making their admissions procedures fairer. New research, published by the Institute for Public Policy Research (IPPR) shows that secondary schools which are their own admission authorities are much less representative of their local area. IPPR argues that schools have no reason to be their own admissions authorities, other than to select students by ability or socio-economic background.
With both Labour and Conservative policy committed to increasing the number of Academies and Trust schools, IPPR warns that Labour's efforts to strengthen the Admissions Code of Practice and the Conservatives' new opposition to expanding grammar schools is not enough to prevent selection in state schools.

IPPR's report cites research that shows:
- Faith schools which are their own admission authorities are **ten times more likely to be highly unrepresentative** of their surrounding area than faith schools where the local authority is the admission authority.
- Non-religious schools which are their own admissions authorities are **six times more likely to be highly unrepresentative** of their surrounding area than community schools for whom the local authority is the admission authority.

Overall, secondary schools are twice as segregated by ability than they would be if they took the pupils living nearest to the school. IPPR's report also cites strong evidence of 'peer effects' on individual student performance and evidence that high levels of social segregation are associated with lower results overall."

https://www.ippr.org.uk/pressreleases/?id=2728
https://www.ippr.org.uk/members/download.asp?f=/ecomm/files/schooladmissions.pdf&a=skip

3. <u>Discrimination in admissions</u>

This research is also listed in section 5

'Religion or belief, equality and human rights in England and Wales', by Alice Donald of the London Metropolitan University for the Equality and Human Rights Commission (August 2012)

This wide ranging study looked at issues surrounding equality and human rights in relation to religion and belief in England, and paid special attention to school age education. It undertook a wide range of interviews and also a thorough literature review, and highlighted how the legality of religious discrimination in admissions had been brought into question, observing that:

"According to Hepple (2011: 119), an unresolved issue is whether the fact that the law allows publicly funded schools to use faith-based admissions criteria is compatible with Article 2 of Protocol 1 of the European Convention on Human Rights (ECHR) (the right to education) and Article 14 ECHR (prohibition of discrimination). Sooner or later, Hepple argues, the government is likely to be called upon to provide evidence to support a defence that this discrimination because of religion or belief is necessary and proportionate in a democratic society for the protection of the rights and freedoms of others under Article 9(2) ECHR. Such concerns have become more acute, he argues, in the context of the envisaged growth of academy or 'free' schools which are not accountable to local authorities.

The Joint Committee on Human Rights (JCHR) expressed concern about faith-based admissions in its scrutiny of the Equality Bill (JCHR, 2010). It noted that the government's principal justification for permitting schools with a religious character to discriminate on religious grounds in their admissions policies is that it is necessary in order to protect the right of parents (under Article 2 Protocol 1 ECHR) to access education for their children in accordance with their religious convictions (JCHR, 2010: 7-8). The JCHR was not persuaded by this justification because Article 2 Protocol 1 does not, in fact, impose a duty on the state to establish schools with a religious character; for example, it cannot be relied upon by Muslim parents to require the state to establish Muslim schools in areas where only schools of other faiths exist." P163-65

"Overall, the JCHR (2010: 9) concluded that the exemption permitting faith schools to discriminate in their admissions on grounds of religion or belief may be overdrawn". P165

http://www.londonmet.ac.uk/fms/MRSite/Research/HRSJ/Publications%20&%20reports/EHRC%20Religion%20%20Report%20300812.pdf

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This research also appears in section 1

Church schools shun poorest pupils, by Jessica Shepherd and Simon Rogers of the *Guardian* newspaper (March 2012)

English faith schools skewed towards serving pupils from middle class backgrounds

It is known that the faith schools sector admits fewer than the national average of pupils in receipt of free schools meals – see the parliamentary written question tabled by Adrian Sanders MP in section nine below. However, the Guardian newspaper undertook detailed statistical analysis to find whether this discrepancy was because faith schools were located disproportionately in more affluent areas.

To try and establish this the paper compared the proportion of pupils in receipt of free schools meals (a measure commonly used by government to try and determine deprivation) at faith schools with other state funded schools in the jurisdiction of their local authority responsible for education, as well as compared the proportion of children in receipt of free school meals at faith schools with the proportion of children in receipt of them in the area covered by the first three digits of each school's respective postcode.

The paper's findings were damming and showed most faith schools had a lower proportion of pupils eligible for free school meals than both the average for their local authority area, and amongst children living in the school's local postcode. The paper found that:

'Some 73% of Catholic primaries and 72% of Catholic secondaries have a lower proportion of pupils eligible for free school meals than the average for the local authority. It is the same for CofE primary and secondary schools. Some 74% of these primaries and 65.5% of secondaries have a smaller proportion of pupils eligible for free school meals than is average for the local authority. In contrast, non-religious schools tend to reflect their neighbourhoods. Half (51%) of non-religious primaries and 45% of non-religious secondaries have a smaller proportion of pupils eligible for free school meals than is representative for their local authority.

Faith schools fared no better when examined at a more local level. We compared the proportion of poor pupils in each postcode with the proportion of poor pupils in faith schools and non-faith schools studying in that postcode. The data shows 76% of Catholic primaries and 65% of Catholic secondaries have a smaller proportion of pupils eligible for free school meals than is representative of their postcode. This is the case for 63.5% of CofE primaries and 40% of CofE secondaries.

Non-religious primaries and secondaries are far more likely to mirror the proportion of poor pupils in their postcode – just 47% of non-faith primaries and 29% of non-faith secondaries take a smaller proportion of free school meals than is representative for their postcode.'

The paper's lead article on this story can be found at: http://www.guardian.co.uk/education/2012/mar/05/church-schools-shun-poorest-pupils

An interactive map showing the proportion of pupils in receipt of free school meals in England's faith schools, as well as links to the primary data that the paper used can be found at: http://www.guardian.co.uk/news/datablog/interactive/2012/mar/05/faith-schools-free-school-meals

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Admissions to Church of England Schools, by the National Society and Church of England Education Division (June 2011)

Religious discrimination in admissions at Church of England voluntary aided secondary schools

These guidelines on pupil admission policies were issued for Church of England state funded faith schools and Diocesan Boards of Education. Appendix 2 on p11 of the report provides an overview of the level of religious discrimination in pupil admissions at Church of England state schools.

Unfortunately the appendix reveals little about the level of religious discrimination in pupil admissions at the Church of England's approximately 4400 primary schools. It also incorrectly states that voluntary controlled Church of England schools do not admit pupils on religious grounds because their admissions are controlled by their local authority. These schools in fact have their admission policy determined by their local authority responsible for education, who can allow their policy to include religious criteria. Research by the Accord Coalition in 2011 showed that 137 of 174 local authorities responsible for education in England and Wales had one or more voluntary controlled faith school in their jurisdiction, and that 44 of these authorities permitted religious selection in these school's admission arrangements of some kind.

However, their is very little data in the public realm on the extent that faith schools discriminate on religious grounds in their pupils admissions and the table from appendix 2 below provides a rare and meaningful snapshot of this in the Church of England's much smaller number of voluntary aided secondary schools in 2009.

% of pupil places allocated on religious grounds	Number of Church of England VA schools (out of 160)
0%	62
1-19%	10
20 – 49%	21
50 – 69%	20
70 – 89%	30
90 – 99%	6
100%	11

http://www.churchofengland.org/media/1286307/nat%20soc%20admissionsguidance%20june%2011.doc

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Office of the Schools Adjudicator Annual report (November 2010)

Religious admission policies favour those from higher socio-economic backgrounds

Among the functions of the Office of the Schools Adjudicator is the determination of the outcome of complaints about the admission arrangements in state maintained schools in England. In his 2010 annual

report the Chief Schools Adjudicator, Dr Ian Craig, found that religious admissions criteria at some faith schools indirectly helped pupils from particular backgrounds over others.

In an interview upon the release of his report Dr Craig observed that:

"... generally, you might have in a middle class area a lot of women who aren't going to work who might be able to go in and clean the church. It may well be in a more working class area there isn't that ability. We've come across some issues where that sort of thing, we feel, benefits the white middle class area and doesn't necessarily benefit some of the immigrant children that might live in the community ... I don't generally think we've come across schools that have done that to skew their intake specifically, but our view is it has been skewing the intake.''

In his report Dr Craig noted the following:

"Issues have arisen again this year involving Voluntary Aided schools and diocesan authorities that are using faith criteria and associated points systems that fall outside this description, for example relating to involvement in activities that are beyond those that could reasonably be expected as part of religious membership or practise."

"The main area of non-compliance [for primary schools that are their own admissions authority] regards clarity about how an admission authority will objectively ascertain whether a child meets faith related admissions criteria. This is especially so in relation to some Church of England schools. Unclear references are made to the importance of membership of a faith, the existence of links between a family and a church, being a practising member of a faith, regular attendance at services, commitment, support for a Christian ethos, and commitment to faiths other than that in the school's formal designation ... all of this is confusing to parents and is an area which would benefit from much clearer definitions."

"In addition, a small number of [primary] faith schools [that are their own admissions authority] have a requirement that applicants demonstrate involvement in church activities beyond those that could reasonably be expected as part of religious membership or practice, as part of their faith based criterion. This is in breach of the [Schools Admissions] Code (para 1.78e)."

"main issues in relation to secondary OAAs [secondary schools that are their own admissions authority included] ... complex, points based oversubscription criteria, usually in 'faith' schools, that are not directly related to religious observance or practice and/or unlikely to be easily understood by parents".

http://www.schoolsadjudicator.gov.uk/RMS_upload/Annual%20Report%202009-103.pdf

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Unlocking the gates: Giving disadvantaged children a fairer deal in school admissions, By Barnardo's Policy and Research Unit (August 2010)

Discrimination against recent Catholic immigrants in admissions at Catholic faith schools

'Barnardo's services in Bradford and Luton have found themselves advising increasing numbers of newly arrived eastern European families in recent years. While these families are often devout Catholics, so wish

their children to attend a faith school, they can struggle to meet the priority admissions criteria for local Catholic secondary schools. In Luton for example, some have only recently arrived or have moved around the city and therefore have not had consistent enough attendance at a particular church to be able to gain the required reference from a priest; others are denied admission because they failed to gain entry (particularly if they arrived mid-year) into a Catholic primary school which operates as a 'feeder' to the secondary school.'

http://www.barnardos.org.uk/unlocking_the_gates.pdf

This research also appears in section 2

RISE and LSE: Secondary school admissions in England: Policy and practice, by Prof. Anne West, Eleanor Barham and Audrey Hind (March, 2009)

Religious admission policies favour those from higher socio-economic backgrounds

"Admissions criteria for community and voluntary controlled schools are, in the main, clear, objective and relatively simple for parents/carers to understand. The situation is different with voluntary aided schools where there can be a high number of criteria relating to religion and religious practice, creating difficulties for parents/carers and allowing scope for discretion in many cases. There is a case for a simplified procedure for determining religion and religious practice."

- http://www.guardian.co.uk/education/2009/apr/18/faith-schools-standards-failing
- http://risetrust.org.uk/pdfs/secondary-school-admissions-mar-2009.pdf

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This research also appears in section 2

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Dr Rebecca Allen:

"In my most recent research-I have written a paper on England, and a separate paper with Anne West on London-I was able to show that **religious schools have higher ability and lower free school meal intakes compared with the neighbourhoods in which they are located. To give you an idea of the magnitude of those effects, if we take a community school and a voluntary-aided religious school, both located in a neighbourhood with exactly the same levels of deprivation, the community school is likely to have about 50% more free school meal children than the voluntary-aided school**. There are big regional differences; the differences between voluntary-aided and community schools are very marked in London and quite marked in the north-west, but the differences are much less in the rest of the country. Interestingly, I have also looked at foundation schools. Although they are located in relatively affluent parts of the country, on

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Prof. Anne West:

"We were not able to look at [methods most frequently deployed to select covertly under the old code] individually because each of them tended to be used in small proportions. We came up with the notion of criteria that were covertly selective or that allowed the potential to be selective. There was a range of such criteria. A lot of them were quite subjective, and some were still in place for 2005 admissions. There were criteria that allowed a degree of subjectivity and some that gave priority to certain groups of children, such as those whose parents attended the school, who had links to governors, and former siblings at the school. The criteria could include compassionate factors or recommendations. There is a huge list of such criteria."

http://www.publications.parliament.uk/pa/cm200708/cmselect/cmchilsch/c311-iii/c31102.htm

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This research also appears in section 2

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https://www.ippr.org.uk/pressreleases/?id=2728
https://www.ippr.org.uk/members/download.asp?f=/ecomm/files/schooladmissions.pdf&a=skip

4. Discrimination in employment

17th Annual Report: The State of the Labour Market for Senior Staff in Schools in England and Wales, by Professor John Howson & Dr Almut Sprigade for The National Association of Head Teachers (September, 2011)

Shortage of head and deputy head teachers in faith schools exacerbated by religious discrimination

Faith schools can apply religious conditions in the recruitment and employment of their head and deputy teachers and by doing so they reduce the pool of applicants who apply to fill these posts at their school.

The current national shortage of head and deputy teachers is worse in faith schools, and the reports confirms that as a sector, faith schools receive fewer applications when advertising for a new head or deputy head teacher, are more likely to re-advertise to fill a head or deputy head teacher post and are more likely to have a head or deputy head teacher post remain unfilled than in non-faith schools.

In its summary the report noted that:
'Once again this year, faith schools experienced particular difficulty at all stages of the recruitment process; this is especially true for many Roman Catholic schools, where the appointment rates were lower than any other school type ." p6

The report set out how Church of England, Roman Catholic and Community primary schools fared in the recruitment and appointment process for heads teachers in its Table. 4 (p15 of the document - numbered as p8 by authors).

Table 4: Recruitment process by control and school type (primary headships)

Averages for:	Requests	Applied	Shortlist	Interview	Appointment
By control					
Church of England					62%
	7.9	4.7	2.8	2.6	
Community					67%
	10.0	5.6	3.3	2.9	
Other					63%
	8.0	5.2	3.1	2.7	
Roman Catholic					49%
	3.6	2.6	2.0	1.8	

23rd Annual Report of Senior Staff Appointments in Schools in England and Wales, by Education Data Surveys (January, 2008)

Shortage of head teachers in faith schools exacerbated by religious discrimination

"Church schools continued to face greater difficulties in recruiting a new head teacher than community schools. There was a small improvement amongst Roman Catholic schools in 2006/07 but a slight worsening of the situation for Church of England schools."

http://secondary.newham.gov.uk/Secondary%20standards%20page/23rd%20Annual%20Report.pdf

5. <u>Homophobia and LGBT equality</u>

This research is also listed in section 3

'Religion or belief, equality and human rights in England and Wales', by Alice Donald of the London Metropolitan University for the Equality and Human Rights Commission (August 2012)

This wide ranging study looked at issues surrounding equality and human rights in relation to religion and belief in England, and paid special attention to school age education. It undertook a wide range of interviews and a thorough literature review, and looked in particular at the legal protection against discrimination in schools and the exemption from this enjoyed by the curriculum in schools. The report observed:

"Exemption of the curriculum and RE from the prohibition of discrimination

Some interviewees expressed concern about the fact that the Equality Act 2010 contains a broad exemption for the content of the curriculum and of RE from the prohibition of discrimination on any protected characteristic - including sexual orientation. In its scrutiny of the Equality Bill, the JCHR (2009: 72) was concerned by the risk that, if the prohibition on discrimination on grounds of sexual orientation did not apply to the curriculum, homosexual pupils would be subjected to teaching, as part of the religious education or other curriculum, that their sexual orientation is sinful or morally wrong.

The 2010 Act does include in the prohibition of discrimination the delivery of the curriculum, i.e. the way in which education is provided. The government had sought to reassure the JCHR that this provision would ensure that schools which teach the tenets of their faith, including the views of that faith on sexual orientation and same-sex relationships, could not 'present these views in a hectoring or harassing or bullying way which may be offensive to individual pupils or single out individual pupils for criticism' (JCHR, 2009: 73). The JCHR was not persuaded by this argument. It argued that the broad exemption covering the curriculum and RE was likely to lead to unjustifiable discrimination against gay pupils". It noted that there was an important distinction between a curriculum which imparts to pupils in a descriptive way the fact that certain religions view homosexuality as sinful and morally wrong, and a curriculum which teaches a particular religion's doctrinal beliefs as if they were objectively true. In the latter case:

It is the **content** of the curriculum (the teaching that homosexuality is wrong), not its **presentation**, that is discriminatory.
(emphasis in original)

Non-statutory advice for schools issued by the Department for Education (2011a) on the 2010 Act does not directly address this issue. It is not possible to quantify the extent to which the JCHR"s concerns are borne out in practice. By way of context, there is evidence that young people who attend secondary schools with a religious character in Britain are more likely to report homophobic bullying than their peers in schools without a religious character (Hunt and Jensen, 2007: 3). The JCHR (2009: 72-73) notes that the breadth of the exemption covering the curriculum and RE makes it difficult to see 'how a gay pupil … who felt that they were being taught that they are of less moral worth because of an inherent characteristic', could invoke any protections under equality law. This creates at the minimum a requirement to monitor the

impact of the newly-broadened exemption, in particular on lesbian, gay, bisexual and transgender pupils." P171-172

http://www.londonmet.ac.uk/fms/MRSite/Research/HRSJ/Publications%20&%20reports/EHRC%20Religion%20%20Report%20300812.pdf

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Conflicts of Ethos: Issues of Equity and Diversity in Faith-based Schools, by Gerry McNamara and James Norman of the University of Dublin (September, 2010)

Advancement of LGBT equality in Catholic Schools in the Republic of Ireland

This report looked at how the development of equality legislation in the Republic of Ireland impacted upon practice in state schools and in particular Catholic Schools. The report focused especially on the nature and provision of Relationships and Sexuality Education (RSE), and more widely, the needs of those who identify as LGBT.

The report found:

'The research shows that national policies to encourage equality and protect vulnerable minorities, such as lesbian, gay, bisexual and transgender (LGBT) students are implemented in a haphazard way or not at all in certain schools. There is evidence that this is the case to a greater extent in schools owned and managed by the Catholic Church.'

'When those coordinators [of RSE] who had reported that their schools had an RSE policy were asked if it included information on lesbian and gay related issues, only 38 per cent from all school types responded positively ... moreover, when we look at the different school types, teachers in single-sex Catholic voluntary secondary schools were the least likely (25 per cent) to report that their school RSE policy included lesbian and gay related issues.'

In its conclusion the report recommended:

'In the UK, where the situation is very different [to the Republic of Ireland], it would seem prudent to ensure that, if faith based schools are to be further encouraged, the State retains adequate power to require compliance with, for example, equality legislation and indeed with the prevailing standards of justice and tolerance.'

This paper is available for free for a limited period at:
http://ema.sagepub.com/content/38/5/534.full.pdf+html

The Teachers' Report, by Stonewall (February, 2009)

Homophobia in faith schools

Direct quote from the report:
"Staff in secondary and primary faith schools are only half as likely to say that homophobic bullying is a serious problem in their schools compared to staff in non-faith schools. Two in five staff in faith schools say that homophobic bullying never occurs in their schools. However, gay pupils in faith schools are more likely to experience homophobic bullying than their peers in non-faith schools. Three quarters of young gay people who attend faith schools have experienced homophobic bullying (*The School Report*).
Some teachers did explain that the religious ethos of their school or the beliefs of their pupils can be a barrier to tackling homophobia or addressing lesbian and gay issues in classrooms."

http://www.stonewall.org.uk/other/startdownload.asp?openType=forced&documentID=1695

The School Report, by Stonewall (2007)

Homophobia in faith schools

Direct quotes from the report:
"Almost two thirds of young gay people at secondary school, 150,000 pupils, have experienced homophobic bullying. In faith schools, that figure rises to three in four."

"Lesbian and gay pupils who attend faith schools are significantly less likely (23 per cent) to tell someone than lesbian and gay pupils who attend non-faith schools. Only four per cent of gay pupils felt able to tell their local religious leaders about bullying."

http://www.stonewall.org.uk/other/startdownload.asp?openType=forced&documentID=1704

6. The curriculum (Religious Education, Collective Worship, Sex and Relationships Education)

Religious Education Curriculum Directory for Catholic Schools and Colleges in England and Wales, by The Department of Catholic Education and Formation of the Catholic Bishops' Conference of England and Wales (June 2012)

Narrow and instructional RE teaching at English and Welsh Catholic Schools

The directory puts forwards a heavily doctrinal approach to the teaching of RE, which has the primary aim of inculcating Catholic belief in pupils. It provides little insight into non-Judaeo-Christian beliefs, and makes no mention of non-religious perspectives.

http://www.catholic-education.org.uk/media/k2/attachments/RECD_2012.pdf

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English Baccalaureate Survey Summary, by the NASUWT (June 2011)

English Baccalaureate reducing provision of RE in England

The English Baccalaureate (EBacc) was introduced in 2010, as a performance measure for state funded schools in England. It recognises when pupils achieve a C-grade or higher in GCSE English, mathematics, history or geography, the sciences and a modern or ancient language.

This survey by the NASUWT shows that since the EBacc was introduced, 12% of secondary schools had reported a decline in their planned provision of Citizenship, 11% in their planned provision of Personal, Social, Health and Economic (PSHE) education and 10% a decline in their planned provision of RE.

This evidence adds weight to fears that the EBacc would lead to less focus by schools on non-EBacc subjects. Accord believes it is vital that schools provide high quality PSHE, Citizenship and RE (which teaches *about* a range of religions and beliefs) to help ensure that children are properly prepared for life in our increasingly diverse society.

http://www.nasuwt.org.uk/consum/groups/public/@journalist/documents/nas_download/nasuwt_008027.pdf

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An analysis of a Survey of teachers on GCSE change and RE in light of the EBacc changes, by the National Association of Teachers of Religious Education (NATRE) (June 2011)

English Baccalaureate reducing provision of RE in England

Although Religious Education is not part of the National Curriculum, it is still a compulsory subject that has to be taught in state funded schools in England and Wales and until pupils turn 19. However, this survey of 1918 schools by the NATRE showed a disturbing deterioration of the provision of RE.

Key findings include that:
- 20% of schools did not meet the statutory requirement for the teaching of RE at Key Stage Four (14 to 16 year olds) and 9.2% at Key Stage Three (11 to 14 year olds)
- 24.4% of schools did not expect to meet the statutory requirements for RE over the coming year at Key stage Four and 11.5% at Key Stage Three
- between 25% to 30% of schools providing secondary education reported they would be reducing their number of staff specialising in Religious Education over the 2011-12 academic year

http://www.retoday.org.uk/media/display/NATRE_EBacc_Survey2_report_final.pdf

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This Is Our Faith: Guidance on the teaching of religious education in Catholic schools in Scotland (November, 2011)

Instructional Religious Education in Scottish Catholic Schools

The guidance was produced by the Scottish Catholic Education Service on behalf of the Bishops' Conference of Scotland and set out their view on how Religious Education should be taught in Catholic schools in the country.

The guidance makes clear that Religious Education should be instructional, focus primarily on Catholicism and not consider non-religious life stances.

The report noted that:

"At all times, however, Catholic teachers should be aware of their vocation to promote the distinctive beliefs, values and practices of the Catholic community." P9

"Catholic schools must not renounce their own characteristics and Christian-oriented educational programmes when children of another religion are enrolled" P9

"The central purpose of religious education in the Catholic school is to assist learners to make an informed, mature response to God's call to relationship." P9

"... Catholic religious education is 'confessional' in nature. In particular, **teachers should avoid taking a phenomenological approach, thus presenting all denominations or faiths as equally true. While respecting pupils' opinions and faith backgrounds, teachers must propose Roman Catholic beliefs and values as objectively true** and eminently relevant." [bold our emphasis] P16

"As the focus of learning and teaching will be, above all, on Catholic Christianity, the proportion of time allocated to learning about other world religions will be limited." P17

"However, explicit **phenomenological study of stances for living which may be independent of religious belief will not form part of the content of religious education in Catholic schools.**" P18 [bold our emphasis]

The final and published version of this report was released in November 2011 and can be purchased at http://www.sces.uk.com/this-is-our-faith.html.

Opting Out of Religious Education: The Views of Young People from Minority Belief Backgrounds, by Queen's University Belfast (October 2010)

Failure of opt out clauses for Collective Worship and Religious Education to protect and respect the rights of those who do not wish to participate

The report looked at whether the right to freedom of thought, conscience and religion and belief of those from minority religion and belief groups in schools in Northern Ireland were sufficiently protected in Religious Education and Collective Worship though opt out mechanisms. The report offered the following recommendations:

"1. International human rights bodies should recognise that the legislative existence of **a right to opt out of religious education and collective worship is at times insufficient to protect the beliefs of minority belief individuals**...

2. International human rights bodies should recognise that while opt-outs may formally protect against unwanted indoctrination, opting children out of religious education does not constitute respect for the beliefs of those children. **States should be encouraged to view their obligations of respecting and fulfilling the right to freedom of religion as ones that include the teaching of a range of belief systems within the RE curriculum and the wider school curriculum**...

3. When doctrinal or confessional religious education is permitted to be taught in schools, international human rights bodies should consider protecting the right to freedom of religion of minority belief individuals by requesting states to operate an opt-in rather than an opt-out mechanism...

4. International human rights bodies should be prepared to examine complaints to do with religious liberty in schools under the child's independent right to freedom of religion rather than under a parental right...

10. Where opt-outs are requested, schools should make every effort to provide alternative activities that are educational...

12. Schools should issue clear information to parents about the aims and purposes of their RE teaching. In particular they should clarify if their intentions are to promote a particular faith position or alternatively to

teach inclusively about religion in a balanced manner that is acceptable to people of all faiths and those of no religion.

13. **All schools should review the content and approach of their Religious Education curriculum and periods of collective worship with the aim of making each more inclusive and welcoming of diversity in order to minimise the need for parents to withdraw their children**...

14. Schools should deploy properly trained teachers for RE as for any other subject; the use of RE as a timetable-filler is unacceptable. Teachers should be made aware of their responsibilities in relation to people of minority belief, including the importance of using inclusive language and creating an ethos of inclusion." [bold our emphasis]

http://qub.ac.uk/schools/SchoolofLaw/Research/researchfilestore/Filetoupload,218867,en.pdf

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Sex and Relationship Education: Views from teachers, parents and governors, commissioned by the National Confederation of Parent Teacher Associations, the National Association of Head Teachers, the National Governors Association and Durex (October 2010)

Poor provision of Sex and Relationships Education in schools

This report demonstrates the widespread support for Sex and Relationships Education (SRE) taught in schools among parents, school leaders and governors. Currently SRE is an optional subject that schools do not have to provide for their pupils. The only compulsory sex education that they have to supply comes as part of teaching the biological aspects of human growth and reproduction as part of the National Curriculum for Science.

The report found that 90% of parents and 93% of Governors thought schools should be involved in providing SRE, but that 80% of teachers did not feel sufficiently well trained and confident to talk about SRE. Only 9% of school leaders rated the teaching materials available to them as 'very useful'. More than one in four school leaders and a fifth of governors believed that the provision of SRE in schools was failing children by preparing them for the future 'not well' or 'not at all well'.

The report recommends in its conclusion that SRE should be made compulsory and that more teacher training and resources should be provided to aid in its provision.

http://www.durexhcp.co.uk/downloads/SRE-report.pdf

Personal, social, health and economic education in schools, by OFSTED (July 2010)

Standards of PSHE teaching in English schools

Key findings of this in depth report into the provision of PSHE in state funded schools found that 'PSHE teaching was good or outstanding in over three quarters of the schools visited ... [but that] elsewhere, the quality of teaching was often too variable and, in about a quarter of the lessons seen, teachers had insufficient subject knowledge and expertise' (p5).

The report identified that a 'lack of discrete curriculum time in a quarter of the schools visited, particularly the secondary schools, meant that programmes of study were not covered in full. The areas that suffered included aspects of sex and relationships education; education about drugs, including alcohol; and mental health issues that were not covered at all or were dealt with superficially' (p6).

The Accord Coalition believes these findings support its call for all children in state funded schools to have an entitlement to high quality PSHE and for PSHE to be a compulsory part of school's curriculum.

http://ofsted.eu/resources/personal-social-health-and-economic-education-schools

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Transforming religious education, by Ofsted (June 2010)

Poor provision of Religious Education

Although Religious Education (RE) is a statutory subject which must be taught in state funded schools, it is not part of the National Curriculum in England and Wales. Most faith schools teach RE according to their own syllabus, while all other state schools in England and Wales provide RE that follows a syllabus produced by their local authority.

Ofsted's report found that since 2007 the standards of RE provision in secondary schools had fallen, that there was 'very significant variability in the quantity and quality of support for RE provided to schools by local authorities' and called on the Department for Education to review these current local arrangements for RE.

http://www.ofsted.gov.uk/Ofsted-home/Publications-and-research/Browse-all-by/Documents-by-type/Thematic-reports/Transforming-religious-education

7. Stance of other groups on the role of religion in education and faith schools

Religion and Education: A Human Rights Perspective, by The Irish Human Rights Commission (May 2011)

Investigation into how the provision of education in Ireland can better meet international and domestic human rights standards

The overarching recommendation of this report is for there to be greater diversity in the type of schools provided in the Republic of Ireland so that the multiplicity of religious and non-religious beliefs are better represented in society. Currently the large majority of schools are run by the Roman Catholic Church.

The Accord Coalition believes this solution is deeply unsatisfactory, that pupils should not be divided along lines of religious and non-religious belief in education and that the rights of children, teachers and families can be best served by having all state schools open and suitable to children and staff of every background, regardless of their or (in the case of children) their parents' beliefs, and regardless of the school's own religious or philosophical foundation or ethos.

However, the reports finds that if the State '... chooses to retain the current patronage model with a majority of patrons being religious denominations, significant modifications will be required to meet human right standards' (p 104). These include the State taking '... sufficient care that information and knowledge included in the curriculum is conveyed in an objective, critical and pluralistic manner with the aim of enabling pupils to develop a critical mind with regard to religion in a calm atmosphere which is free from misplaced proselytism (p 104). It also recommended 'that the State should continue to seek to promote religious harmony and understanding between groups, including those of a secular viewpoint' and '... that the remit of School Inspectors should include inspection of how religion classes are conducted in schools' (p105).

The RE syllabuses of most faith schools in the UK can be narrow, overtly instructional and do not have to cover the broad range of beliefs held in society, while the RE taught does not have to be inspected by Government inspectors or scrutinized by local authorities responsible for education.

http://www.ihrc.ie/download/pdf/religionandeducationpdf.pdf

Joint Committee on Human Rights: Report on the Equality Bill (March, 2010)

Legality of religious discrimination in faith schools

The Joint Committee on Human Rights (JCHR) is a prestigious group of MPs and peers from all parties. Its report on the Equality Bill (now the Equality Act 2010) argued that the rights of teachers and prospective pupils may not be adequately protected by laws on faith schools.

On teachers
The report argues that faith schools "may be in breach of" European employment law for the way that they discriminate against teachers. This is because – unlike other employers with a religious ethos – faith schools are able to restrict posts to coreligionists without needing to justify doing so on a case-by-case basis.

The report also questions whether changes made to the law in 2006 that extended the scope of religious discrimination permissible in certain posts in faith schools were legal under European law.

On school admissions
The report says that the current law allowing schools with a religious character to have religious admissions requirements "may be overdrawn" and that the government's defence of this exemption is misguided. While the report does not argue that the whole principle of allowing schools to select by religion is wrong in law, it questions whether it is legal to allow faith schools to discriminate irrespective of whether doing so helps protect their religious character in reality.

The report makes the point that many Church of England schools already do not have religious admissions requirements and, in the opinion of the Church, this has not undermined their religious character. This fact undermines the case for religious admissions criteria in those schools where they remain.

http://www.publications.parliament.uk/pa/jt200910/jtselect/jtrights/73/73.pdf

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Equality and Excellence: Policies to Improve 5-19 Education in English Schools and Colleges, by Liberal Democrats (March, 2009)

At their spring 2009 Conference the Liberal Democrats adopted this paper as Party policy, and reaffirmed their commitment to it at their 2010 autumn Conference. The policy paper stated that

"Our aspiration is that the school and college experience is one in which horizons are broadened and an opportunity is provided to mix with those from other social backgrounds, cultures, races and religions or beliefs."

"We would set down broad guidance on religious education at a national level and ensure that religious education in state funded schools educates young people about people's beliefs and practise in terms of the main religious belief systems. It should not specify what pupils themselves should believe and practise.

However, faith schools would still be free to offer their pupils religious instruction in the schools' own faith, subject to pupils being able to opt out where they have attained the maturity to make that decision for themselves and subject to parental decision until that point."

"We are also concerned that faith-based admissions (where that leads to racial and religious segregation of children) could be socially divisive, particularly in the context of the greater ethnic and religious diversity of 21st century Britain. We believe that state funded schools should not be places that reinforce existing

divisions within and between communities. We recognise that many faith schools do not apply faith based admissions criteria but are no less faith schools as a result.

We recognise that all teachers (whatever their beliefs) have a duty to uphold the ethos of the school, but we believe that no teacher should run the risk of having their career options narrowed on the basis of their religious beliefs or their lifestyle. Nor should pupils be denied access to the best teachers as a result of discrimination on the basis of religion. Liberal Democrats have always opposed the exemption that exists in employment law allowing faith schools to reserve a proportion of posts for teachers who profess a specific religion.

Balancing these freedoms, rights and aspirations is not easy. It requires compromises. Liberal Democrats would:
• Allow parents to continue to choose faith-based schools within the state funded sector, and allow the establishment of new faith schools.
• Ban selection by faith from new faith schools ...
• End the opt out from employment and equalities legislation for staff in faith schools, except those responsible for religious instruction.
• Require schools who choose to hold assemblies to ensure that any act of collective worship is optional for pupils who are old enough to decide for themselves and otherwise for parents."

http://accordcoalition.org.uk/wp-content/uploads/2010/12/Lib-Dem-89_-_Equity_and_Excellence.pdf

A brief overview of the Liberal Democrat's faith school policy can be found at:
http://hsld.org.uk/resources/sites/84.234.17.197-49242c4186b676.15571626/Faith+schools+briefing.doc

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Right to Divide? Faith Schools and Community Cohesion, a Runnymede Trust report by Dr Rob Berkeley (December, 2008)

A major report which focused on how faith schools operate. The researchers examined religious schools in their full historical, cultural, political and educational context and consulted with over 1000 stakeholders (teachers, parents, students, educationalists, governors etc).
The recommendations of the report were:

1. End selection on the basis of faith
Faith schools should be for the benefit of all in society rather than just some. If faith schools are convinced of their relevance for society, then that should apply equally for all children. With state funding comes an obligation to be relevant and open to all citizens.

2. Children should have a greater say in how they are educated
Children's rights are as important as parents' rights. While the debate about faith schools is characterized by discussions of parental choice of education, there is little discussion about children's voice.

3. RE should be part of the core national curriculum

Provision for learning about religion is too often poor in schools without a religious character. Provision for learning about religions beyond that of the sponsoring faith in faith schools is also inadequate.

4. Faith schools should also serve the most disadvantaged
Despite histories based on challenging poverty and inequality, and high-level pronouncements that suggest a mission to serve the most disadvantaged in society, faith schools educate a disproportionately small number of young people at the lowest end of the socio-economic scale.

5. Faith schools must value all young people
People cherish facets of their identities beyond their faith, and these also need to be the focus of learning in faith schools – and valued within them. Similarly, religious identities should be more highly valued within schools that don't have a religious character.

6. If these recommendations are acted upon, faith should continue to play an important role in our education system
Faith schools should remain a significant and important part of our education system, offering diversity in the schooling system as a means of improving standards, offering choice to parents and developing effective responses to local, national and global challenges in education.

http://www.runnymedetrust.org/uploads/publications/pdfs/RightToDivide-2008.pdf

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In Good Faith: The Report of the Executive's Task Group on Faith Schools, the National Union of Teachers (2008)

Direct quotes from the NUT position paper:

"Comprehensive education based on equality should enable the accommodation of beliefs within which faith groups and non-faith groups can attend happily."

"In most cases the full civil rights of LGBT staff and pupils will not be inconsistent with the right to religious freedom. In cases where there is any conflict, however, the NUT unequivocally supports the right to race, gender and LGBT equality."

"In order for there to be equality of access to education, there must be in place a fair and equitable pupil admissions process. Common admissions arrangements are the key to achieving this goal. The NUT has supported consistently the concept of local admissions forums. Initiatives such as the cross borough admissions forum in London are a step forward. Local admissions forums must have teeth. No admissions procedure should be in place which advantages one school at the expense of another, including faith schools."

"The NUT has endorsed the recommendation of the IPPR research that no school should be its own admission authority."

"In order to foster community cohesion it is vital that schools with a religious character are inclusive of all faiths (and none)."

"Given that public money is used to fund schools with a religious character, the Executive believes that such schools must be open to the wider community in the interests of fostering social and community cohesion That does not mean to say that needs of communities with different faiths should not be provided for in within schools. In fact there is every argument for the curriculum and staffing to respond positively both to the diversity of faiths within schools and to the needs of those with no religious affiliation."

"In dealing with sensitive issues especially those involving faith and education, an approach that emphasises pragmatism and establishing common understanding is essential. The needs and wishes of faith communities should be considered, including the diverse views within the NUT membership. The aim of achieving equity and community cohesion which takes into account the needs of religious groups and those of no religious affiliation should be based on a reciprocal approach where all schools whatever their existing status play their part in achieving those aims. A convergence of "reasonable accommodation" from both the faith school and non-faith school sectors is essential."

"The NUT is opposed to admissions policies which either privilege or discriminate against children on the basis of the beliefs, motivations or practices of their parents."
"Reasonable accommodations should be made to meet the religious needs of all pupils. For many years now many schools have attempted to be inclusive of faith communities. Examples of such 'reasonable accommodations' include;

• provision of adequate private prayer space within schools;
• recognising religious holidays which embrace all faiths;
• flexible arrangements around school uniform to allow for religious and cultural differences; and
• provision of suitable food in school canteens catering for all religious requirements.

All of the above actions can be seen as good practice and inclusive. The motivation behind schools making efforts to meet the religious and cultural wishes of parents and communities is often a desire to welcome diversity in the student/pupil population. Many schools wish to have an ethos that brings together children from different ethnic and cultural backgrounds whilst making accommodations to meet individual needs."

"The Non-Statutory National Framework for RE and the requirements of local SACREs should apply equally to all schools and subject to the same inspection arrangements."

"The issue of collective worship is in need of re-examining, particularly its requirement within the 1988 Education Reform Act to be 'wholly or mainly of a Christian character' in order to eliminate the need for withdrawal from school assemblies. Inclusive school assemblies must replace 'collective worship', with separate optional prayers and worship for those that require them."

"In addition, schools must make provision for religious education to promote education about religion and learning from religion and to encourage respect and mutual understanding. Impartial, fair and balanced teaching about all major worldviews, including nonreligious ones, in RE, provide all children an understanding of the range of beliefs found in a multicultural society and the values shared by most religions and ethical worldviews."

"No child should be exempt from receiving Sex and Relationships Education (SRE). This is an essential area of the curriculum. The teaching of Sex and Relationships Education (SRE) can occur within single-sex classes in order to allow teachers to cater for specific needs during SRE sessions. In addition SRE should be taught in a values framework."

"Equal employment rights within schools are paramount to social cohesion. Schools must not discriminate against potential employees based on their religious or lack of religious affiliations, their sexual orientation, gender identity or their marital or civil partnership status. Schools should also take positive action to tackle any under representation of diverse groups."

http://www.teachers.org.uk/files/In%20Good%20Faith%2028pp%20.pdf

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Faith Schools Commission Report, by the Sea of Faith Network (2008)

Summary of Recommendations

1. We recommend that no school within the state sector, including faith schools, should be its own admissions authority. Faith schools receiving state funding should therefore lose the right to select pupils on religious grounds.

2. We recommend that the requirement for compulsory school worship be abolished. All schools should be encouraged to hold regular assemblies promoting the values of the school and the social, moral, cultural and spiritual development of students. Faith-based schools would be free to include an act of collective worship as at present. This would make for a clear demarcation between non-faith-based and faith-based schools.

3. We recommend that the current system whereby the syllabus for religious education in state schools is set by local advisory councils (SACREs) be abolished and replaced by making RE a National Curriculum subject.

http://www.sofn.org.uk/docs/sof-faith-schools-commission-report.pdf

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SMF: School Admissions: A Report of the Social Market Foundation Commission (2004)

"The Commission feels able to support the continuing presence of faith schools in the state sector, even though there is little evidence to support the notion that faith schools educate children better. It feels that preventing religious schools from operating in the state sector would simply lead them to move into the private sector, as occurs in Australia. **Allowing faith schools to continue, but with open enrolment and without any power to select on the basis of faith, is the favoured option.** Parents choosing schools on grounds of religion is deemed acceptable – and there is a liberal argument that parents should be able to

choose a religious education for their children if they so desire – whereas schools choosing parents on religious grounds is not. We note that this will lead to some self-selection by parents into religious schools, but this is considered acceptable since faith schools would have to compete on the same terms as other schools."

p25 http://smf.co.uk/assets/files/publications/SchoolAdmissionsCommission.pdf

8. <u>Opinion polls</u>

Prospect Survey for Prospect Magazine by YouGov (Jan, 2013)

Lack of support for state funded faith schools

The survey asked respondents to state if they agreed with a range of statements on education policy, including the following statement about faith schools on page 5.

Possible responses	Statement posed: Make all state schools secular, and stop them having special links with the Christian, Jewish, Muslim or any other religion.
Strongly support	24%
Tend to support	25%
TOTAL SUPPORT	**49%**
Tend to oppose	23%
Strongly oppose	15%
TOTAL OPPOSE	**38%**
Don't know	14%

http://d25d2506sfb94s.cloudfront.net/cumulus_uploads/document/gzklm8utri/YG-Archive-Prospect-results-070113-education-state-schools.pdf

Weighted sample of 1,750 adults in Great Britain.

Worship in School Study for the BBC by ComRes (July, 2011)

Prevalence of and support for Collective Worship in schools in England

Under the School Standards and Framework Act 1998 faith schools are supposed to provide daily Worship for their pupils in accordance with the schools religion or religious denomination, while the majority of acts of Worship in all other schools must be "wholly or mainly of a broadly Christian character". The Act builds upon earlier requirements made by the Education Act 1996, the Education Reform Act 1988 and the 1944 Education Act.

This poll indicates that a great many schools break the law and ignore these requirements, while a majority of people do not think they should be enforced.

Q. As far as you are aware, does your child/ do your children attend a daily act of collective worship at the school they attend?					
Yes %	No %	Children withdrawn from worship %	Not sure %	Total %	Number
28	64	1	8	101	500 parents

Q. Do you think the requirement to provide a daily act of collective worship in schools should be enforced?				
Yes, it should be enforced %	No, it should not be enforced %	Don't know %	Total %	Number
36	60	4	100	1746 adults

http://www.comres.co.uk/polls/BBC_Religion_Worship_in_schools_results_(plus_regions)_July11.pdf

Religious Education, for Premiere Christian Radio by Com Res (June, 2011)

Widespread support for teaching children about belief systems and cultures different from their own

Q 2. Do you agree or disagree with each of the following statements?			
	Learning about the religions and cultures of other people is an important part of understanding modern society.	An understanding of different religions helps promote a more cohesive society.	Without education, people become intolerant of different cultures and religions in society.
Agree	84%	77%	81%
Disagree	11%	14%	12%
Don't know	5%	9%	7%

Q 3. Do you agree or disagree with each of the following statements?

	Children do not need to learn about other religions and cultures.	Children and young people today don't know enough about religions and cultures different from their own.	If children and young people are not taught about different cultures and religions British society will become more divided.	Teaching children and young people about different cultures and religions will reduce extremism and fundamentalism in Britain.
Agree	14%	68%	71%	57%
Disagree	81%	22%	19%	23%
Don't know	5%	9%	10%	20%

Weighted sample of 2005 adults in Great Britain.

http://www.comres.co.uk/poll/478/premier-media-extremism-poll.htm

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Children and Young People's View on Education Policy, by the Office of the Children's Commissioner (March, 2011)

Opposition to religious discrimination in admissions among school pupils in England

'... only one in five (20%) children and young people felt that religion (a proxy for faith schools) should be used in admissions criteria and nearly two-thirds (64%) felt religion should not be part of school's selection criteria (and 16% were unsure). The focus group participants also tended to hold strong views against selection on religious grounds, as; *"you shouldn't be judged on your religion, and everyone should be treated equally"* (girl, Year 8). Various participants across the different focus groups described faith-based selection as *"racist"* and another described it as *"discrimination"* (girl, Year 10)' P27.

Q. Children and young people [from years 5 to 11] who felt it was right that secondary schools choose pupils to go to their school because of their religion ("weighted by pupil background characteristics")				
Yes %	No %	Not sure %	Total %	Number
20	64	16	100	1925

A "representative sample" of 1957 children and young people aged between nine and 16 years old.

Daybreak survey on religion for ITV, by YouGov (September, 2010)

The importance of a school's religious character to parents

Q. Which, if any, of the following are/ were important to you when choosing which school to send your child/ children to? (Please select up to three – parents only.)			
Total			**Total**
Performance of the school	66%	Curriculum	22%
How easy it was to get to	34 %	**Religion of the school**	**9%**
The area the school was in	33%	Where my child(s) friends went	9%
Where my child/ children wanted to go	24%	Extracurricular activities on offer	7%
Facilities	23%	That it is a same/ mixed-sex school	4%
Class sizes	23%		

Weighted sample of 2108 adults in Great Britain.

Faith Schools Survey for Channel 4, by ICM (August 2010)

Among questions posed, the survey asked respondents the following:

Q. Which one of the following statements do you most agree with?	Total
You cannot blame parents for doing whatever they can to get their child in their preferred school	37%
It is wrong for parents to pretend they belong to a religion in order to get their child into a faith school 60%	60 %
Don't know	3%

Q. The government is expanding the number of state funded faith schools, including Muslim schools. Which one of the following statements do you most agree with?	Total
Faith schools are an important part of our education system and if there are Anglican, Catholic and Jewish state-funded schools there should also be Muslim ones	27%
Faith schools are an important part of our education system but the government should not be funding Muslim schools	10 %
Schools should be for everyone regardless of religion and the government should not be funding faith schools of any kind	59%
Refused	<1%
Don't know	4%

Weighted sample of 1,003 adults in Great Britain.

http://www.icmresearch.co.uk/pdfs/2010_august_c4_FaithSchools.pdf

Accord Coalition Opinion Poll, by YouGov (July 2010)

Collective worship

"Michael Gove [the Secretary of state for Education] comes under further pressure today, as the Accord Coalition releases the results of a commissioned YouGov online poll which asked the public about if people supported or opposed replacing the laws on collective worship with a requirement that schools, including faith schools, should instead hold assemblies which consider spiritual, moral and ethical issues shared by different religions, as well as by those who are not religious. **The proposal was supported by 43% of GB adults and opposed by 30%.**"

Sample size of 2114 adults in Great Britain.
http://accordcoalition.org.uk/wp-content/uploads/2011/06/Accord-Coalition-Opinion-Poll-by-YouGov-July-2010.xls

Accord Coalition Opinion Poll, by YouGov (June, 2009)

Community cohesion, religious discrimination in employment and RE

"A new poll released by Accord has revealed the depth of public concern about faith school practices. The survey, released to coincide with the committee stage of the Equality Bill, found that 57% of people 'agreed

or strongly agreed' that "state funded schools that select students by their religion undermine community cohesion", while only 19% 'disagreed or strongly disagreed'.

The poll also found that:
- 72% 'agreed or strongly agreed' that "all state funded schools should operate recruitment and employment policies that do not discriminate on grounds of religion or belief", with only 9 % disagreeing or strongly disagreeing.
- 75% 'agreed or strongly agreed' that "all state funded schools should teach an objective and balanced syllabus for education about a wide range of religious and non-religious beliefs", with 8% disagreeing or strongly disagreeing"

Sample size of 2083 adults in Great Britain.

http://today.yougov.co.uk/sites/today.yougov.co.uk/files/YG-Archives-lif-accord-faithschools-090624.pdf

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Opinion Poll on Divisions in Britain, commissioned by the EHRC (February, 2009)

"Three in five (60%) of the general population and two in three (66%) of those in ethnic minority groups think religion is more divisive than race today."

http://uscmediareligion.org/?theGet&gID=601

ICM survey: head teachers opposed to expansion of faith schools and academies (2006)

"The latest findings of the Headspace survey of primary and secondary headteachers, carried out by Education Guardian and EdComs, and administered by ICM, shows that many heads are deeply concerned about the effects of faith schools on the education system. **Of the 801 headteachers who replied to the questionnaire - of whom 28% actually work in religious schools - 47% felt there should be either fewer or no faith schools**, while 32% felt there should be no change. Only 9% agreed with the government's policy of increasing the number of faith schools." [bold our emphasis]

"Heads in the survey fear the long-term consequences of a faith school policy. Only 25% believe the presence of schools with a religious character creates more religious tolerance in society; 18% reckon they make no difference, while 45% think they actively contribute to less tolerance."

http://www.guardian.co.uk/education/2006/dec/05/newschools.schools

ICM faith schools poll (August 2005)

64% of people agree that "the government should not be funding faith schools of any kind"

Sample size of 1006 adults in Great Britain.

http://www.guardian.co.uk/uk/2005/aug/23/schools.faithschools

9. Other statistical and general information on faith schools

Admissions to Church of England Schools, by the National Society and Church of England Education Division (June 2011)

This research also appears in section 2

Religious discrimination in admissions at Church of England voluntary aided secondary schools

These guidelines on pupil admission policies were issued for Church of England state funded faith schools and Diocesan Boards of Education. Appendix 2 on p11 of the report provides an overview of the level of religious discrimination in pupil admissions at Church of England state schools.

Unfortunately the appendix reveals little about the level of religious discrimination in pupil admissions at the Church of England's approximately 4400 primary schools. It also incorrectly states that voluntary controlled Church of England schools do not admit pupils on religious grounds because their admissions are controlled by their local authority. These schools in fact have their admission policy determined by their local authority responsible for education, who can allow their policy to include religious criteria. Research by the Accord Coalition in 2011 showed that 137 of 174 local authorities responsible for education in England and Wales had one or more voluntary controlled faith school in their jurisdiction, and that 44 of these authorities permitted religious selection in these school's admission arrangements of some kind.

However, their is very little data in the public realm on the extent that faith schools discriminate on religious grounds in their pupils admissions and the table from appendix 2 below provides a rare and meaningful snapshot of this in the Church of England's much smaller number of voluntary aided secondary schools in 2009.

% of pupil places allocated on religious grounds	Number of Church of England VA schools (out of 160)
0%	62
1-19%	10
20 – 49%	21
50 – 69%	20
70 – 89%	30
90 – 99%	6
100%	11

http://www.churchofengland.org/media/1286307/nat%20soc%20admissionsguidance%20june%2011.doc

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Digest of 2011 Census Data for Schools and Colleges, by the Catholic Education Service for England and Wales (May, 2011)

Catholicity of Catholic Schools

Table 6A: Proportion of Catholic Pupils in Catholic Schools and Colleges

Maintained schools and colleges	Number of pupils	% Catholic pupils
England	729609	71
Wales	27863	60
England & Wales	757472	70.6

Independent schools	Number of pupils	% Catholic pupils
England & Wales	37908	37.9

Table 15A: Catholicity and the Catholic Certificate in Religious Studies

Maintained schools and colleges	Number of teachers	% of Catholic teachers	% with CCRS	Number of staff with CCRS
England	44691	55.6	7634	17.1
Wales	1535	56.7	303	19.7
England & Wales	46226	55.7	7937	17.2
Independent schools	4815	37.5	307	6.4

https://www.cesewcensus.org.uk/downloads/CESEWCensusDigest2011.pdf

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Parliamentary Questions and freedom of information disclosures

1. Question from Adrian Sanders (Torbay, Lib Dem) on disadvantaged pupils in faith schools

Wed, 25 February 09 | House of Commons - Written Answer

Summary
The following question was answered on 25 February 2009.

Contents
Mr. Sanders: To ask the Secretary of State for Children, Schools and Families what the proportion of students in receipt of free school meals is in (a) religious and (b) non-religious schools. [253493]
Sarah McCarthy-Fry: The requested information is shown in the table:

Primary, secondary and special schools [1]: school meal arrangements by denomination of school [2−] As at January 2008: England

	Percentage of pupils known to be eligible for free school meals
Religious schools [3]	11.5
Other schools	15.7

[1] Includes middle schools as deemed, CTCs, academies and non-maintained special schools. Excludes hospital schools.
[2] Includes pupils with sole and dual main registration. Includes boarders.
[3] Includes schools of all denominations and religions. Source: School Census

2. Question from Ashok Kumar (Middlesbrough South and East Cleveland, Labour) on the number of new faith schools designated (12 Jan 2009)

Dr. Kumar: To ask the Secretary of State for Children, Schools and Families how many schools he and his predecessors have designated as being of a religious character in each of the last 10 years. [245852]

Jim Knight: The following table shows the number of brand new maintained faith schools that have opened in each of the last 10 years. All faith schools are designated as having a religious character under the School Standards and Framework Act 1998 and the Religious Character of schools (Designation Procedure) Regulations 1998.

Number of new faith schools

1998: 3	2001: 6	2004: 14	2007: 7
1999: 6	2002: 10	2005: 12	2008: 6
2000: 3	2003: 10	2006: 7	

3. Department for Education freedom of information disclosure on the number and percentage of state funded schools that are faith schools by their designated faith/ denomination, July 2010

State School		
Religious Character	**Number**	**%**
Christian	32	0.16
Church of England (COE)	4598	22.88
CofE/Christian	1	0.01
CofE/Free Church	1	0.01

CofE/Methodist	33	0.16
CofE/Methodist/United Reform Church/Baptist	1	0.01
CofE/RC	10	0.05
Greek Orthodox	1	0.01
Hindu	1	0.01
Jewish	38	0.19
Methodist	26	0.13
Methodist/CofE	3	0.01
Muslim	11	0.05
Quaker	1	0.01
Roman Catholic	2010	10
RC/CofE	10	0.05
Seventh Day Adventist	1	0.01
Sikh	4	0.02
United Reformed Church	1	0.01

Academies		
Religious Character	**Number**	**%**
Christian	25	12.31
CofE	19	9.35
CofE/Christian	1	0.49
Roman Catholic	2	0.98

http://www.education.gov.uk/aboutdfe/foi/disclosuresaboutschools/a0065446/maintained-faith-schools

Measuring Diversity, by the Centre for Market and Public Organisation (January 2010)

Online tool measuring ethnic segregation in English Schools

The Centre for Market and Public Organisation is an independent research centre at the University of Bristol funded by the Economic and Social Research Council. They have created this interactive website, which shows detailed local statistics on ethnic segregation in schools in England from 2002 onwards and allows users to assess the level of segregation by each local authority responsible for education.

http://www.measuringdiversity.org.uk/

Department for Education statistics on the status and religious character of state funded schools in England (January 2011)

STATE-FUNDED PRIMARY AND SECONDARY SCHOOLS (1)(2)(3):
NUMBER OF SCHOOLS BY THEIR STATUS AND RELIGIOUS CHARACTER
January 2011, England

	State-funded primary schools (1)(2)						State-funded secondary schools (1)(3)						
	Community	Voluntary Aided	Voluntary Controlled	Foundation	Academies	Total	Community	Voluntary Aided	Voluntary Controlled	Foundation	CTCs	Academies	Total
Total	10,154	3,700	2,507	486	37	16,884	1,505	521	99	811	3	371	3,310
No Religious	10,154	13	36	443	35	10,681	1,505	36	47	799	3	289	2,679
Church of England	0	1,939	2,417	42	2	4,400	0	120	46	8	0	31	205
Roman Catholic	0	1,673	0	0	0	1,673	0	323	0	1	0	4	328
Methodist	0	2	24	0	0	26	0	0	0	0	0	0	0
Other Christian Faith	0	33	30	1	0	64	0	26	6	3	0	31	66
Jewish	0	29	0	0	0	29	0	10	0	0	0	0	10
Muslim	0	6	0	0	0	6	0	5	0	0	0	0	5
Sikh	0	3	0	0	0	3	0	0	0	0	0	1	1
Other	0	2	0	0	0	2	0	1	0	0	0	15	16

e: School Census and Edubase

STATE-FUNDED PRIMARY AND SECONDARY SCHOOLS (1)(2)(3):
NUMBER (HEADCOUNT) OF PUPILS BY THE STATUS AND RELIGIOUS CHARACTER OF THEIR SCHOOL (5)
January 2011, England

	State-funded primary schools (1)(2)						State-funded secondary schools (1)(3)						
	Community	Voluntary Aided	Voluntary Controlled	Foundation	Academies	Total	Community	Voluntary Aided	Voluntary Controlled	Foundation	CTCs	Academies	Total
Total	2,768,880	798,170	417,045	138,915	14,745	4,137,755	1,423,055	492,160	100,165	872,470	3,445	371,340	3,262,635
No Religious	2,768,880	1,935	6,475	129,570	13,865	2,920,730	1,423,055	38,365	56,740	861,100	3,445	292,755	2,675,465
Church of England	0	366,315	401,265	9,135	880	777,590	0	108,705	37,055	7,490	0	28,615	181,865
Roman Catholic	0	409,410	0	0	0	409,410	0	311,245	0	1,280	0	3,295	315,815
Methodist	0	410	3,985	0	0	4,395	0	0	0	0	0	0	0
Other Christian Faith	0	7,000	5,320	210	0	12,530	0	24,065	6,370	2,600	0	31,910	64,940
Jewish	0	9,500	0	0	0	9,500	0	6,995	0	0	0	0	6,995
Muslim	0	2,080	0	0	0	2,080	0	2,500	0	0	0	0	2,500
Sikh	0	1,000	0	0	0	1,000	0	0	0	0	0	690	690
Other	0	520	0	0	0	520	0	285	0	0	0	14,080	14,365

1. Includes middle schools as deemed.   3. Includes city technology colleges and secondary academies.   5. Includes pupils who are sole or dual main registrations.
2. Includes primary academies.   4. Includes schools of mixed denomination or other Christian beliefs.

Pupil numbers have been rounded to the nearest 5. There may be discrepancies between the sum of constituent items and totals as shown.

http://education.gov.uk/researchandstatistics/statistics/allstatistics/a00196810/schools-pupils-and-their-characteristics-january-2

British Humanist Association table on key differences between how different types of faith school operate (November, 2010)

Types of school with a religious character ('faith' schools)

Information applies to England and Wales only and is subject to changes in applicable law.

Type of school	Community (non-religious) schools	Voluntary Controlled 'faith' schools	Voluntary Aided 'faith' schools	Foundation 'faith' schools	Religious Academies pre-Academies Act 2010 (England only)	Religious Academies / 'free schools' post-Academies Act 2010 (England only)
Funding	From local authority.	From local authority.	All running costs and 90% of building costs from local authority; remaining 10% from religious organisation. This 10% was temporarily waived under Labour as part of the Building Schools for the Future programme.	From local authority.	Sponsor invests 10% or up to £2m of capital costs (whichever is greatest) with remainder of funding from central Government. Often the sponsors' fee went unpaid, and sometimes eventually waived altogether.	From central Government.
Governors	Appointed along secular lines.	One quarter appointed by the religious organisation.	More than half appointed by the body the religious organisation.	The foundation usually appoints about a quarter of the school governors but in some cases it appoints the majority of governors.	Sponsor can appoint all the governors.	If converting to Academy status, the governing body, foundation or trust will form the academy trust and then appoint the governing body. In the case of a new 'free school', the organisation setting it up can appoint all governors. Governing body must include at least two parents and the principal.
Land and building ownership	Owned by local authority.	Normally owned by a charitable foundation run by the religious organisation (apart from the playing fields which are normally vested in the local authority).	Normally owned by a charitable foundation run by the religious organisation (apart from the playing fields which are normally vested in the local authority).	Owned by the governing body or by a charitable foundation run by the religious organisation.	The school's land and buildings are owned by the Academy trust.	The school's land and buildings are owned by the Academy trust.
National Curriculum	Must follow.	Must follow.	Must follow.	Must follow.	Only needs to follow for English, Maths and Science. Must teach a 'broad and balanced curriculum' on other subjects.	Does not need to follow, but must teach a 'broad and balanced curriculum' agreed with Secretary of State for Education.
Religious Education	Set by local Agreed Syllabus Conference (ASC). Inspected by Ofsted.	Set by ASC, unless parents request that RE is taught in accordance with the trust deeds and faith of the school. Inspected by person chosen by foundation governors (not Ofsted).	Set by governors in accordance with the tenets of the faith of the school (i.e. the trust deeds). Inspected by person chosen by the governing body (not Ofsted).	Set by ASC unless parents request that RE is taught in accordance with the trust deeds and faith of the school. Inspected by person chosen by the governing body (not Ofsted).	Set by governors in accordance with the tenets of the faith of the school. Inspected by school's religious body (not Ofsted).	Set by governors in accordance with the tenets of the faith of the school. Inspected by school's religious body (not Ofsted).
Admissions	Determined by local authority; cannot discriminate on religious grounds.	Determined by local authority; most cannot discriminate on religious grounds although some do.	Determined by governors 'in consultation' with local authority; can discriminate against all pupils on religious grounds if oversubscribed.	Determined by governors in consultation with local authority; can discriminate on religious grounds if oversubscribed.	Determined by governors; can discriminate on religious grounds if oversubscribed.	Determined by governors; can discriminate on religious grounds though with brand new free schools, only on up to 50% of intake.
Employment	Cannot discriminate on religious grounds.	Are required to use a religious test in appointing, remunerating and promoting a fifth of teachers. These teachers must be *able* to teach religious education. The headmaster can be included in this.	Can use a religious test in appointing, remunerating and promoting all teachers (and in England appointing other staff if an 'occupational requirement' is demonstrated). Teachers can be disciplined or dismissed for conduct which is 'incompatible with the precepts' of the school's religion.	Are required to use a religious test in appointing, remunerating and promoting a fifth of teachers. These teachers must be *able* to teach religious education. The headmaster can be included in this.	Can use a religious test in appointing, remunerating and promoting all teachers (and in appointing other staff if an 'occupational requirement' is demonstrated). Teachers can be disciplined or dismissed for conduct which is 'incompatible with the precepts' of the school's religion.	Can use a religious test in appointing, remunerating and promoting all teachers (and in appointing other staff if an 'occupational requirement' is demonstrated). Teachers can be disciplined or dismissed for conduct which is 'incompatible with the precepts' of the school's religion. If converting from VC to Academy status, existing staff are protected from discrimination.

British Humanist Association   www.humanism.org.uk

http://www.humanism.org.uk/_uploads/documents/schools-with-a-religious-character4.pdf

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Department for Education article on differences between faith schools are other state funded schools (November, 2010)

"An introduction to the role of faith schools and faith academies, and details of the Government's agenda for their development"

http://www.education.gov.uk/schools/leadership/typesofschools/b0066996/faith-schools

REPORT ENDS