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believing in children, learning together

Databank of Independent Evidence on Faith Schools (March, 2021)

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 National Education Union, Humanists UK, the Christian think tank Ekklesia, the British Muslims for Secular Democracy, the Unitarians, 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. Beyond two opinion polls that the Accord Coalition commissioned, the organisation does not endorse any of the evidence this is contained. However, the evidence repeatedly gives cause for concern regarding the current role of religion and belief in the school system and the consequences of this for wider society. The polls and surveys recorded in the report also demonstrate that much of the public have similar concerns to Accord, which is convinced that only through legislative change will an education system be brought about that is free from religious discrimination, division, and obscurantism.

This document has been produced to help researchers, journalists, campaigners, legislators and members of the public to find information about the policy implications of especially 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.

Other than a small amount of research from Accord, the Fair Admissions Campaign (which Accord co-founded) and Humanists UK and the Runnymede Trust (who are Accord member groups), all other 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 large majority was produced in the last ten years.

The research and information is organised in reverse chronological order and (to make it more manageable) into the nine following categories:

- **1. Schools impact upon social and community cohesion**
- **2. Standards, attainment and social sorting at faith schools**
- **3. Discrimination in admissions**
- **4. Discrimination in employment**
- **5. Homophobia and LGBTQ equality**
- **6. The curriculum (Religious Education, Collective Worship, Relationships and Sex Education)**
- **7. Stance of other groups and experts on faith schools policy and role of religion in education**
- **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 the Accord Coalition Coordinator on 0207 243 3071 or by email at paul@accordcoalition.org.uk.

1. Schools impact upon social and community cohesion

Resonating Narratives: The scale of Islamist and far-right extremism among British young people, by Cristina Ariza and Sam Alvis, for The Tony Blair Institute for Global Change (September, 2020)

Greater ethnic diversity and promotion of critical thinking in schools to tackle extremism

The Tony Blair Institute for Global Change's report recommended reforms to the school curriculum and increasing religious and racial mixing in schools as two important ways that extremism should be tackled in Britain.

As part of the study, the Institute surveyed attitudes of White non-Muslims (WNMs) and Muslims aged between 18-30 in Britain. While over half of both WNM and Muslim respondents agreed that '*there is never a justification for terrorism or political violence*', antidemocratic and other extremist views were held by a not insignificant minority of both groups. For example, 16% of WNMs and 17% of Muslim respondents believed '*democracy is broken and we should replace it*', while 9% of WNMs and 15% of Muslims surveyed agreed that '*people should go out to fight to defend their religion or culture with force*'.

Islamophobic attitudes amongst many WNMs were recorded, with 31% believing Islam '*promotes violence and that there are no-go areas* [in Britain] *where sharia law dominates*' and 17% believing '*British culture is under threat from invasion*'. Meanwhile, many Muslim respondents felt persecuted, with 34% believing that Muslims were '*systematically targeted in the UK and globally*'.

The report found an interplay between some demographic, behavioural and environmental indicators and people holding extremist views. It concluded that '*those who are likely to agree with more extreme messages tend to: say they have been discriminated against; have homogenous social networks in terms of race and religious belief; lack social integration and inter-group contact; and have a negative outlook or feel powerless when it comes to the future*.' (p16)

The Institute advised that the UK Government put forward a new vision for countering extremism and grouped its specific policy recommendations under three headings, two of which included '*A Focus on A Focus on Young People and Diversity*' and '*Enhanced School Curricula*'. Although the report failed to highlight how religious discrimination in school admissions makes the school system more segregated and erroneously argued that the make-up of schools '*merely reflect residential choices*', it urged for measures to tackle homogeneity within schools. As part of boosting school curricula, the report advised that schools should '*teach young people how to talk about difficult issues*', including regarding religion, identity and agency.

Accord considered it more significant that these arguments in favour of inclusive education were offered by the Tony Blair Institute given that waves of religiously segregationist and discriminatory state funded faith schools that were opened during Tony Blair's premiership. For Accord, it indicated a growing awareness among policy experts of how important inclusive schools are for forging a more inclusive society.

https://institute.global/sites/default/files/2020-09/Tony%20Blair%20Institute%2C%20Resonating%20Narratives%20FINAL.pdf

This research also appears in sections 2 and 8

PARENT POWER 2018: How parents use financial and cultural resources to boost their children's chances of success, by Rebecca Montacute and Carl Cullinane for The Sutton Trust (September, 2018)

Level of families feigning religious observance to get their child in to a Church School

This report explores tactics employed by families in England to secure admission to a preferred school and follows a similar study commissioned by The Sutton Trust which was published in 2013 (and is listed elsewhere in this document). This latest study found (in a partly weighted survey) that 31% of parents surveyed knew someone 'personally' who had attended religious services so their child could attend a popular faith school. More parents were aware of other families employing this tactic than any other to improve the chances of gaining access to a preferred school. Other tactics included employing a private tutor to help a child pass an entrance test or moving to live in a school's catchment area.

The Trust's 2013 report revealed that 6% of parents with a child at a state funded school admitted to attending church services, when they did not previously, so their child could go to a faith school. In this latest survey 7% of parents revealed that they had personally attended religious services in order to access a school. One of the report's key recommendations was that schools that determine their own admission arrangements should select their pupils via a mixture of random allocation ballots and operating a large catchment areas to '*... allow fairer access to the best schools and limit socially divisive incentives for house buying and gaming the system*.' (p5)

https://www.suttontrust.com/wp-content/uploads/2018/09/Parent-Power-2018.pdf

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This research also appears in sections 2 and 3

Secondary school choice and selection: Insights from new national preferences data, by Dr Matthew Weldon of the Lancaster University Department of Economics, for the Department of Education (August, 2018)

Diminished opportunities for children from an economically deprived or minority ethnic background due to faith school admissions

This Department for Education commissioned research report revealed that both minority ethnic and economically deprived families have a significantly reduced chance of getting their children into state funded Church schools. The study looked at a number of towns and the largest cities in England, and explored newly available data revealing parents' preferred choice of secondary school and the school their children subsequently gained access to. It found local children of a minority ethnic background or who were entitled to the pupil premium were less likely than others to successfully gain a place at oversubscribed schools which determine their own admissions arrangements, including at 'Church schools in particular' (p9). The study found:

'*If a white child and a black child apply for a single remaining seat at a Church school in London, the black child is less than half as likely to be admitted*.' (p8)

'*In* [London] *a hypothetical comparison between a Pupil Premium child and a non-Pupil Premium child for a Church school place, the probability that the Pupil Premium child would not be admitted is 0.62. If a South Asian child is assessed for a single seat at a Church school alongside a white child, the corresponding probability that the South Asian child would not be admitted is 0.77 …* [while in Birmingham and Manchester] *for Church schools the estimates of selection effects for Pupil Premium and South Asian pupils are slightly larger than London*.' (p34)

Although the report concludes that causes of these differences are not clear, it finds '*… possible explanations must focus on the admissions practices of Church schools*' (p35).

It further notes '*these findings imply that the patterns of segregation in Church schools are not explained by* [parental] *preferences, and are, at least in part, due to children failing to gain admission at chosen schools*'. (p38).

https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/732881/Secondary_school_choice_and_selection.pdf

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Diversity and Social Cohesion in Mixed and Segregated Secondary Schools in Oldham by Hewstone, Zalk, Ramiah, Schmid, New, Wölfer, Fell, Floe, and Wigoder, for the Department for Education (August, 2017)

Contribution of mixed schools to boosting attitudes between people of different ethnic backgrounds

This report was commissioned by the Department for Education to assess the extent to which mixing in schools can 'improve attitudes towards outgroups and intergroup relations'. The study examined the contact between young people from White-British and Asian-British pupils at secondary schools in Oldham. The report's key findings were:

- 'Attitudes were more positive and, as would be expected, mixing was more frequent in mixed than segregated schools'.
- 'Mixed schools do result in more social mixing between ethnic groups over time, and mixing is reliably associated with more positive views of the outgroup'
- 'Attitudes of pupils who mix with other backgrounds were more positive compared to those who remain with their own ethnicities'

The study also examined the outcomes of the merger in 2010 of the Asian-majority Breeze Hill school and the white-majority Counthill school, to form the Waterhead academy in Oldham. It found that 'over a four-year period, intergroup anxiety significantly decreased, and liking and outgroup contact significantly increased for both Asian-British and White British pupils.'

https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/634118/Diversity_and_Social_Cohesion_in_Oldham_schools.pdf

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This research also appears in sections 2 and 7

Understanding School Segregation in England: 2011 to 2016, by The Challenge, SchoolDash and the iCoCo foundation (March, 2017)

Faith schools found to ethnically and socio-economically segregate

This study investigated the changing pattern of segregation in England's state funded school system and found that faith schools continue to be a major source of socio-economic and ethnic division. Due to the overall levels of division discovered at schools the study called for government agencies, individual schools and school sponsors – including faith groups – to take action to combat segregation (key recommendations are listed in this paper's entry in section 7 below). The report's statistical analysis compared the profile of schools with their local area, finding that:

- 'Across all schools in 2016, 26% of primary schools and 40.6% of secondary schools were found to be ethnically segregated or potentially contributing to segregation by our measure;' (p13)
- '29.6% of primary schools and 27.6% of secondary schools were found to be segregated by socio-economic status, using FSM [children's free school meal] eligibility as a proxy' (p13)
- 'Faith schools at primary are more ethnically segregated than schools of no faith (28.8% of faith schools compared with 24.5% of those of no faith) when compared with neighbouring schools. This is particularly pronounced for Roman Catholic schools' (p15)
- 'At primary level, faith schools are more likely to cater to more advantaged students, with 4.4% of faith schools having a high FSM intake compared with nearby schools, versus 11.4% for non-faith. This is particularly pronounced for Roman Catholic schools … The relationship at secondary level is similar but not as strong' (p16)

https://drive.google.com/file/d/0BxL3m2uvdxMea2F1X0liT2JMSG5kYjJKaVN1akpSWjBLSEh3/view

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This research also appears in sections 2 and 3

SELECTIVE COMPREHENSIVES 2017: Admissions to high-attaining non-selective schools for disadvantaged pupils, by Carl Cullinane, Jude Hillary, Joana Andrade and Stephen McNamara, for The Sutton Trust (March, 2017)

Religiously selective schools found to disadvantage children from poor families

This report highlighted the link between faith schools achieving good exam results and those same schools operating religiously selective admission arrangements that disadvantage children from poor families. The study investigated the inclusion of children from deprived backgrounds at 500 non-grammar secondary schools in England which are the most highly ranked in government league tables. It found that those faith

schools among the 500 schools whose pupils obtained the highest GCSE grades were '… three times as socially selective compared to their catchment area than [the] non-faith schools, with an average 6% FSM [free school meals] gap, compared to 2%.' A child's entitlement to free school meals is a key indicator of deprivation used by government.

The report authors explained the disparity between these faith and non-faith schools as caused by the faith schools recruiting ' … a significant proportion of pupils on a religious basis, [so] they typically draw substantially from outside their neighbourhood catchment areas, particularly in the case of Catholic schools.' In conclusion the report urged that religiously selective schools amend their admissions criteria so they admit more local children and in so doing remove barriers for the poor.

Available at http://www.suttontrust.com/wp-content/uploads/2017/03/Selective-Comprehensives-2017.pdf

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This research also appears in section 7

The Casey Review: A review into opportunity and integration, by Dame Louise Casey for the UK Government (December, 2016)

Ethnic segregation in the school system

This wide-ranging report into boosting equal opportunity and integration explored the contribution being made by schools. The Review found that:

- 'The school age population is even more segregated when compared to residential patterns of living.' (p11)
- '... where faith schools are over-subscribed and where children of faith come from particular groups ... admission policies do seem to play a role in reinforcing ethnic concentrations' (p47)
- 'Schools provide an important opportunity for children and young people to meet and work with those from different backgrounds to themselves. This interaction, together with access to a broad curriculum, can help build a shared understanding and respect for others' perspectives, just as segregated schooling and narrow teaching can limit it.' (p58)
- '... the high levels of ethnic and faith segregation in some of our schools, discussed earlier in this report, are a cause for great concern.' (p113)
- the Government '... should now move to work with schools [sic] providers and local communities to encourage a range of school provision and projects to ensure that children from different communities learn alongside those from different backgrounds' (p168)

https://www.gov.uk/government/publications/the-casey-review-a-review-into-opportunity-and-integration

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This research also appears in section 2

Faith Schools, Pupil Performance, and Social Selection, by Jon Andrews and Rebecca Johnes for The Education Policy Institute (December, 2016)

Removing 50% faith selection cap will undermine social mobility and not raise educational standards

This study was prompted by the UK Government's 2016 'Schools that work for everyone' Green Paper, which proposed to do away with the 50% religious selection in admissions cap at faith free schools. The report concludes that the Government's proposal to lift the 50% cap will undermine social mobility and not raise educational standards. In a detailed assessment of school standards at state funded schools in England, the report also finds that almost all the difference in attainment between faith and non-faith schools can be explained by the characteristics of the pupils that are admitted.

Amongst other things, the academics find that:

- After controlling for deprivation, prior attainment and ethnicity, there is no difference between pupil performance at 'faith' and other schools at Key Stage 2, and a very 'small' difference at Key Stage 4
- Making a national comparison, 'Faith schools educate a lower proportion of disadvantaged children (12.1 per cent eligible for free school meals at Key Stage 2 versus 18.0 per cent; 12.6 per cent at Key Stage 4 versus 14.1 per cent)'
- The odds of a child eligible for free school meals getting into a local religious secondary school is just 70% the odds of any given local child gaining entry.

http://epi.org.uk/wp-content/uploads/2016/11/Pupil_characteristics_and_performance_at_faith_schools.pdf

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This research also appears in sections 2 and 3

Poverty of opportunity, by Timo Hannay for SchoolDash (August, 2016)

Faith school admissions found to be major source of socio-economic exclusion

Detailed statistical analysis produced in this report revealed that, overall, school admission policies were playing 'a greater part than local [residential] deprivation in the uneven distribution of poorer pupils' between schools. The analysis found that school types in which poorer pupils were under-represented *after* taking into account the level of poverty in their local areas included grammar schools and single-sex secondary schools, schools rated 'Outstanding' by Ofsted, and many faith schools and particularly non-Christian faith schools and Roman Catholic ones, which tended to be disproportionately located in poorer areas and tended to cream skim and cater to children from more affluent families within those areas.

The research found the Church of England school sector to be more inclusive than most other types of faith school, but less socio-economically inclusive than non-faith schools. The researchers found however that C of E schools tended to be 'located in areas of low deprivation' to begin with. Over 95% of state funded faith schools in England are sponsored by either the Church of England or Catholic Church.

The analysis reinforces pre-existing research from the Fair Admissions Campaign and others pointing to a strong relationship between religious selection of pupils by faith schools and those schools having more socio-economically exclusive intakes.

https://www.schooldash.com/blog-1608.html

This research also appears in sections 2 and 3

Primary schools, catchment areas and social selection, by Dr Rebecca Allen and Dr Meenakshi Parameshwaran of Education Datalab for The Sutton Trust (April, 2016)

Correlation between religiously selective admission policies and socio-economic segregation

This Sutton Trust commissioned study explored where and why primary school intakes differed substantially in their social composition from that of children living in their local neighbourhoods. It found that popular and highly rated schools often had socio-economically exclusive intake and that these schools tended to operate more complex pupil admission criteria and, were very often, religiously selective faith schools.

The academics also found a significant difference in the pupil profile of faith schools that operated a religiously selective over-subscription policy with those that did not, echoing other findings showing that religious selection invariably leads to social exclusion. The report noted:

> *'It is generally true that non-religious schools are not particularly socially selective and that Roman Catholic and other religious primary schools are, regardless of governance status. This reflects the fact that these religious schools consistently apply religious admission criteria. The pattern of social selection in Church of England primary schools is quite different, reflecting the variety of stances towards religious selection that dioceses have taken. They are far less likely to be socially selective than other schools with a religious denomination because many (particularly voluntary controlled) act as defacto community schools and do not apply any religious criteria.'* (p3)

The report's findings echo those of from a detailed study conducted by the Fair Admissions Campaign (FAC) in December 2013 (also listed in this Databank), which looked at all secondary schools in England. It too found a strong correlation between social exclusivity and religious selection.

The report recommended that schools prioritise pupils entitled to free school meals (a key indicator of deprivation used by government); that the School Admissions Code should be actively enforced; that groups should be free to object to school admission arrangements (in January 2015 the Government announced it would be changing rules to prevent groups like Accord from objecting to the Office of the School Adjudicator), and that all faith schools should make some pupil places available to local children (without recourse to faith criteria).

http://www.suttontrust.com/wp-content/uploads/2016/04/Caught-Out_Research-brief_April-16.pdf

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This research also appears in sections 2 and 3

Racial discrimination by religiously selective faith schools: a worsening problem, by the Accord Coalition for the Fair Admissions Campaign (December, 2015)

Religious selection in admissions leading to racial segregation and privilege

The report highlighted how, due to a local interplay between religion and race, religious selection in faith school pupil admissions had become a significant and worsening source of racial discrimination in Britain's school system. It highlighted the issue through a case study of four religiously selective schools whose admission policies indirectly racially discriminated against local children of South Asian heritage.

The report argued the discrimination was legally questionable and worked against the UK Government's anti-extremism and social integration strategies. It found that as many faith schools often obtain good results (due the skewed social and ability profile of their pupils) it meant many of best schools in the country were being effectively closed to families of some racial groups, making the school system systemically discriminatory. The report also found:

- many of those who were being disadvantaged were of South Asian heritage and from a Muslim background
- families losing out are those that would wish to send their child to the same school as other local families, but are being prevented
- the disadvantage was being entrenched, as successive generations from the same families lost out
- the disadvantage went against the values of faith groups and their common desire to support those in society who were marginalised
- the problems were set to only worsen due to demographic change, unless reforms are made

Available at: http://accordcoalition.org.uk/wp-content/uploads/2015/12/Racial-discrimination-by-religiously-selective-faith-schools-a-worsening-problem.-FAC-Accord.-Dec-2015.pdf

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This research also appears in sections 3, 4, 6 and 7

'Living with Difference: community, diversity and the common good', by the Commission on Religion and Belief in British Public Life, for the Woolf Commission (December, 2015)

Recommendation to reform role of religion and belief in British school systems

This major two year study drew on a series of public hearings and wide array of written submissions of evidence, and was produced by a broad and distinguished group of national experts, including from the worlds of academia, public policy and inter-faith relations. In a damning verdict about current arrangements in school age education the report found that:

- 'Selection by religion segregates children not only according to different religious heritage but also, frequently and in effect, by ethnicity and socio-economic background. This undermines equality of opportunity and incentivises parents to be insincere about their religious affiliation and practice.'
- 'it is in our view not clear that segregation of young people into faith schools has … not been socially divisive, leading to greater misunderstanding and tension'

In a call to action, the report urges all the Governments across the UK to:

- ‘recognise the negative practical consequences of selection by religion in schools, and that most religious schools can further their aims without discriminating on grounds of religion in their admissions and employment practices, and require bodies responsible for school admissions and the employment of staff to take measures to reduce such selection’

https://corablivingwithdifference.files.wordpress.com/2015/12/living-with-difference-community-diversity-and-the-common-good.pdf

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Analysis of schools segregation across England by Demos (July, 2015)

Ethnic ghettoisation at English schools revealed

In May 2015 Demos published an online portal, the Demos Integration Hub (http://www.integrationhub.net/), to serve as a centre for analysis of ethno-cultural integration and segregation data at the national and local level. In July 2015 it published analysis looking at segregation in schools.

Demos found that schools in England were not keeping pace with the changing ethnic profile of society and a major source of segregation, noting that between 2008 and 2013 ‘… the levels of segregation in English schools has remained stable or only somewhat declined as the nation’s diversity has increased substantially’. In regards to faith schools, the author’s observed that ‘Religious identities often overlap with ethnic identities and therefore some faith schools effectively exclude other ethnic groups’.

The study found that primary schools in the Blackburn, Bradford and Oldham local authority areas were the most ethnically segregated in the country. Worryingly, all three boroughs experienced race riots in the summer of 2001.

http://www.integrationhub.net/module/education/

Do Ethnically Mixed Classrooms Promote Inclusive Attitudes Towards Immigrants Everywhere?, by Germ Janmaat (January, 2015)

Positive effect of school ethnic diversity on tolerant attitudes

This study assessed survey data collected from over 100,000 13 and 14 year olds in 38 countries to ascertain whether or not more diverse classrooms make pupils more tolerant towards immigrants and those from different backgrounds.

In conclusion the author states that 'On the whole, the results of this study are welcome news for the advocates of desegregation, as they suggest that ethnically mixed schools are well positioned to promote inclusive out-group attitudes among native students ... in sum, this study suggests that policy makers should

consider ethnic mixing as a strategy to promote more inclusive out-group attitudes among the native majority.' (p819-820)

Abstract available at: http://eprints.ioe.ac.uk/21124/

This research also appears in sections 2 and 7

Primary and secondary education and poverty review, by Roxanne Connelly, Alice Sullivan and John Jerrim of the Centre for Longitudinal Studies at the Institute of Education (August, 2014)

Review of evidence of surrounding the nature and causes of disadvantage experienced by children in school age education

"The evidence indicates that faith schools perform well in the league tables; however this is likely to be accounted for the characteristics of the pupils who attend these schools. Faith schools generally serve pupils from more advantaged social backgrounds and children from disadvantaged families are less likely to attend a faith school even if they come from a religious family. Therefore, faith schools are likely to exacerbate educational inequalities." (p34/ 35)

http://www.cls.ioe.ac.uk/library-media/documents/Primary%20and%20secondary%20education%20and%20poverty%20review%20August%202014.pdf

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Contextual effect of positive intergroup contact on outgroup prejudice, by Oliver Christa, Katharina Schmidc, Simon Lolliotc, Hermann Swartd, Dietlind Stollee, Nicole Tauschf, Ananthi Al Ramiahg, Ulrich Wagnera, Steven Vertovech, and Miles Hewstone (March, 2014)

Ethnically mixed environments , including mixed schools, reducing prejudice

In this paper the authors assess evidence 'across seven large-scale surveys' (abstract) for a contextual effect on attitudes from inter ethnic group contact.

"Contact does not merely change attitudes on a microscale, in the case of those people who experience direct positive contact with members of the outgroup, nor do interventions on that microlevel offer the only means of reducing prejudice. Rather, contact also affects prejudice on a macrolevel, whereby people are influenced by the behavior of others in their social context. Prior research that has prioritized the interpersonal nature of contact has ignored its potential widespread impact. Even individuals who have no direct intergroup contact experience can benefit from living in mixed settings, provided that fellow ingroup members do engage in positive intergroup contact: Prejudice is a function not only of whom you know, but also of where you live.

These findings demonstrate the policy potential of contact at the context level, because it can be implemented via macrolevel contexts such as **mixed schools**, neighborhoods, and workplaces. Our research demonstrates

the value of living in mixed settings where positive intergroup interaction occurs, over and above positive effects of each individual's own positive contact experiences. **This potential positive impact of diversity, via intergroup contact, is, however, constrained by segregation, which precludes contact. The full potential of positive intergroup contact can only be realized with a reduction in segregation** that results in increased opportunities for contact, and of course when members of different groups take up those opportunities and engage in more frequent, positive, face-to-face contact." [bold Accord's emphasis] (p3999-4000)

Abstract at http://www.pnas.org/content/111/11/3996. Copy also available at https://www.researchgate.net/publication/260486355_Contextual_effect_of_positive_intergroup_contact_on_outgroup_prejudice.

The Religiosity of Children of Immigrants and Natives in England, Germany, and the Netherlands: The Role of Parents and Peers in Class by Sean de Hoon and Frank van Tubergen (February, 2014)

Ethnic segregation leads to greater transmission of religiosity

This research finds, unsurprisingly, that immigrant parents of minority ethnic groups were more successful in transmitting religiously to their children. It also found that pupils were more likely to be religious the larger the number of pupils in their class and school from the same ethnic background, suggesting that ethnic segregation in and between schools helps in the transmission of religiosity. It noted:

> 'Adolescents with classmates who are more religious find religion more important, attend religious meetings more often, and pray more often. Elaborating on the multiple-group perspective, we further examined whether the background of classmates was important for their socializing role. Our findings with regard to religious attendance and prayer in the Netherlands suggest that the religiosity of classmates has a stronger socializing influence if a larger proportion of the classmates are from the same ethnic background.' (p11)

http://esr.oxfordjournals.org/content/early/2014/02/11/esr.jcu038.short?rss=1

This research also appears in sections 8

Youth On Religion: The development, negotiation and impact of faith and non-faith identity, by Nicola Madge, Peter J Hemming and Kevin Stenson (January, 2014)

Support by young people for ethnically mixed schools

Madge et al.'s research indicates that young people value mixed education over single-faith. The research is 'based on a survey of more than 10,000 13 to 17-year-olds and interviews with around 160 17 to 18-year-olds'.

It was found that most young people 'stress how multi-faith schooling, providing opportunities to get to know other pupils with a range of faith values, is good preparation for later life, including going to university. Mixing at school or college also encourages an interest in diversity and helps to reduce prejudice.'

The report also found that 'Multi-faith schools do not, however, provide any guarantee of integration. Reports of religious and cultural groups clustering together, and clear indications that pupils are particularly likely to choose best friends from similar faith and cultural backgrounds, emerged from the study. Nonetheless serious clashes between faith groups at school or college seemed rare. Arguments and name-calling were reported but did not appear to be predominantly about religious values, even if religious labels were used as forms of abuse.'

Pupils also 'emphasised how effective religious education is enhanced by relevant, practical experience. Greater active involvement from pupils with first-hand knowledge of particular faith groups… was suggested.'

Available at http://www.routledge.com/books/details/9780415696708/

See also an article by Nicola Madge: http://www.sec-ed.co.uk/news/study-reveals-teens-views-on-faith-and-re

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'Are minority status children's cross-ethnic friendships beneficial in a multiethnic context?' by Sabahat C. Bagci Adam Rutland, Madoka Kumashiro, Peter K. Smith and Herbert Blumberg of Goldsmiths, University of London (January, 2014)

Ethnically mixed schools help pupils overcome discrimination

This study surveyed two hundred and forty seven pupils of South Asian ancestry in London. It found that while friendship quality, rather than quantity, had direct positive association with children's psychological well-being and resilience, a higher quantity of cross-ethnic friendships moderated the negative effects of perceived ethnic discrimination. Previous studies have shown that ethnically mixed schools make a positive contribution towards community cohesion, as children's friendships cross racial, ethnic and socio-economic barriers, helping boost mutual understanding and trust between children from different backgrounds. This study suggests that on top of serving to challenging discriminatory attitudes in society, ethnically mixed schools also make children more resilient when they perceive ethnic discrimination.

http://onlinelibrary.wiley.com/doi/10.1111/bjdp.12028/abstract;jsessionid=F7D2E9268E1233DAF9AB578D91B4967C.f02t01

This research also appears in sections 2 and 8

'Parent Power? Using money and information to boost children's chances of educational success', by The Sutton Trust (December, 2013)

Level of families feigning religious observance to get their child in to a Church School

As part of its research The Sutton Trust commissioned YouGov poll which surveyed 1173 parents of children aged 5-16 years in Great Britain in November 2012. The poll found (as noted in the Trust's corresponding press release) that 6% of parents admitted attending church services when they didn't previously so their child could go to a church school, including 10% of parents from socio-economic group A. The poll also found that respondents with a child at a state school in London (11%) were significantly more likely to report that they had attended church in order that their child could enter a church school than those living outside London (6%).

Accord found the self-reported level of parents feigning religious observance startlingly high. Faith schools educate about a quarter of pupils at state funded schools in England and Wales, many of the schools are not oversubscribed and many opt to instead show preference to baptised children rather than Church going. This suggests a large proportion of applications to some popular faith schools are made by families who have feigned religious belief or practice in some way.

The Trust's press release can be found at http://www.suttontrust.com/news/news/almost-a-third-of-professional-parents-have-moved-home-for-a/.

http://www.suttontrust.com/wp-content/uploads/2014/08/1parentpower-final.pdf

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This research also appears in sections 2 and 9

Map of English secondary schools by religious and socio-economic selection, by the Fair Admissions Campaign (December, 2013)

Correlation between religiously selective admission policies and socio-economic segregation

This mapping tool and associated statistical analysis from the Fair Admission Campaign charted for the first time the extent of religious selection in state schools and its effect on social and ethnic inclusiveness. Overall comprehensive secondary schools with no religious character were found to admit 11% more pupils eligible for free school meals (a government measure of deprivation) than would be expected if the schools reflected their immediate local area, whereas faith secondary schools admitted 18% fewer. Meanwhile, a clear correlation between religious selection and socio-economic segregation was found, as shown in the tables and chart below.

Degree of socio-economic inclusion by school type, weighted to school populations

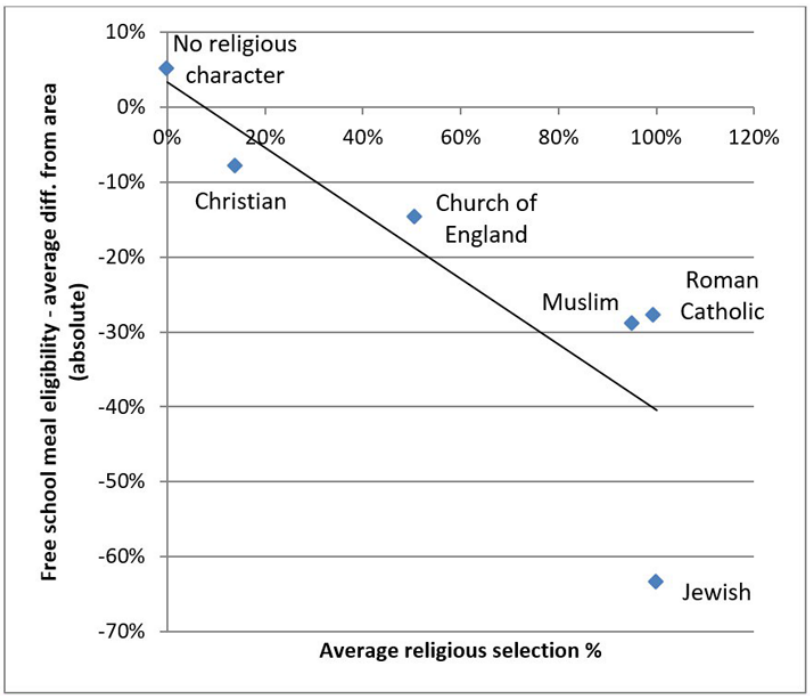
RELIGIOUS CHARACTER	FSM DIFFERENCE FROM AREA (ABSOLUTE)	FSM DIFFERENCE FROM AREA (PROPORTIONAL)	AVERAGE RELIGIOUS SELECTION %
No religious character	0.95%	5.04%	0%
Religious	-4.27%	-22.57	76.60%
0% selective religious	*0.75%*	*-1.40%*	*0%*
1-49% selective religious	*-0.83%*	*-5.67%*	*22.20%*
50-99% selective religious	*-3.92%*	*-9.52%*	*70.90%*
100% selective religious	*-5.76%*	*-30.43%*	*100%*
Church of England	-2.96%	-14.51%	50.40%
0% selective C of E	*0.89%*	*-1.43%*	*0%*
1-49% selective C of E	*-0.91%*	*-6.31%*	*21.80%*
50-99% selective C of E	*-4.60%*	*-8.42%*	*70.30%*
100% selective C of E	*-6.59%*	*-34.60%*	*100%*
Roman Catholic	-5.30%	-27.59%	99.40%
Generically Christian	-0.02%	-7.80%	14.00%
Jewish	-12.01%	-63.39%	100%
Muslim	-7.37%	-28.79%	94.90%

The figures in this table are weighted to school size and exclude grammar schools, University Technical Colleges and Studio Schools. They have been normalised so that the average across all remaining schools is 0.

Degree of religious selection in oversubscription criteria by different religions denominations, weighted to school populations

RELIGIOUS CHARACTER	AVERAGE RELIGIOUS SELECTION %
Church of England	49.7%
Roman Catholic	99.8%
Generically Christian	10.9%
Jewish	100%
Muslim	94.9%

Degree of religious selection vs. inclusivity on free school meal eligibility across different types of religious school



Available at http://fairadmissions.org.uk/map/.

Inter-group contact at school and social attitudes: evidence from Northern Ireland, by Joanne Hughes, Andrea Campbell, Simon Lolliot, Miles Hewstone and Tony Gallagher (November, 2013)

Contribution of ethnically diverse schools in boosting cross group friendships, trust, empathy and positive attitudes

This detailed and large survey of over 3,500 pupils in Northern Ireland (who self identified as either Catholic or Protestant) found a strong correlation between religious heterogeneity at schools and more positive attitudes among the pupils on a range of measures, as shown in Table 4 (p773) below. Northern Ireland's integrated schools (which unite children and staff of Catholic and Protestant backgrounds) make having ethically mixed schools more feasible and workable, so therefore more likely. However, the research, which controlled for survey respondents' cross group contact outside of the school setting, found that the effect of divisively at the small number of Catholic or Protestant faith schools that had 10% or more of their school body from the different religious community had a similar (in fact, a slightly stronger) positive effect on pupil attitudes than the ethnically diverse integrated schools. The research speaks strongly against having ethnically homogenous schools in a society interested in promoting community cohesion.

So as to make sense of Table 4, the sections of the paper that describe the table's various categories and scoring mechanism are repeated below:

"**Measures**
All items were measured on five-point Likert scales. In order to keep this section brief, we provide example items. The full set of items used in the analyses is available from the first author.

Quality of intergroup contact was measured using two items, which formed a reliable scale (Cronbach's α = .91); e.g., 'Between classes and break times how happy are you when you spend time with [outgroupers]?' (1 = Very Unhappy to 5 = Very Happy). Quantity of contact was measured using four items (α = .95), e.g., 'Between classes and break times how often did you spend time with [outgroupers]?' (1 = Never to 5 = Very Often). Cross-group friendships were measured with two items (α = .87), e.g., 'In numbers, how many close [outgroup] friends do you have?' (1 = None to 5 = Ten or more).

Empathy was measured with four items (α = .78) to assess affective—e.g., 'How much do you care about the problems faced by [outgroup] children?' (empathic concern), and cognitive dimensions—e.g., 'Do you find it easy to see things from the point of view of [outgroup] children?' (perspective taking) (anchors for all scales:1 = Not at all to 5 = Very Much).

Intergroup anxiety was measured using two items (α = .76), preceded by, 'Now think of a situation where you might meet [outgroup] children.' Students were then asked, 'Would you feel nervous towards them?' and 'Would you feel uncomfortable around them?' (1 = Not at all to 5 = Very much). Perceived ingroup norms were measured using three items (α = .93) e.g., 'My family and friends like me to have [outgroup] friends' (1 = Strongly disagree to 5 = Strongly agree).

Intergroup attitudes were measured using six items. These items included two like/dislike items, two social distance items, and two intergroup trust items. An exploratory factor analysis (extraction method: Maximum Likelihood; rotation: Direct Oblimin; eigenvalues >1 retained) revealed that the six items tapped one 'general attitude' factor explaining 73.52% of the variance (eigenvalue = 4.41, all factor loadings > .72). We thus created a reliable composite measure of intergroup attitudes from these six items (α = .93).

Covariates: Respondent gender (see Preliminary Analysis below), contact outside of school (which was made up of three items, α = .70), e.g., 'Outside school, how often do you spend your free time with [outgroupers]?' 1 = Never to 5 = Very Often) and the possibility that the respondents could have had some experience with members from other outgroups or with those who do not self-identify as Protestant or Catholic (e.g., atheists, Travellers, or members of racial minorities; estimated as a single item consisting of the percentage of non-Catholic/Protestant students in the school as a covariate that ranged from 0% to 100%) were controlled for." (p768/ 769)

"Therefore, in addition to the three current school categories— Catholic, Protestant and integrated—we created a new school category classifying schools that had 10% or more of their school body from the other religious community, termed super-mixed schools. Furthermore, we investigated if, in addition to integrated and super-mixed schools, being in a mixed school had any beneficial effects on the variables under investigation. We classified schools that had 5–10% of their student body comprised of students from the other religious community as mixed schools. Lastly, the data set contained some Catholic (Protestant) students who attended majority 'other' group schools. In other words, we had a group of respondents who were a clear ethno-religious minority in their school, whom we refer to as the numerical minority group". (p771)

Table 4. The means and standard deviations for the variables included in the analyses

Variable	Mean (SD)					
	Catholic	Protestant	Mixed	Super-Mixed	Integrated	Numerical Minority
Contact quantity	2.32_{a} (0.93)	2.58_{b} (1.00)	2.89_{c} (1.14)	4.17_{d} (0.87)	3.91_{d} (1.02)	4.21_{d} (0.98)
Contact quality	3.32_{a} (1.08)	3.46_{a} (1.04)	3.53_{a} (1.12)	4.39_{b} (0.81)	4.12_{c} (0.95)	4.16_{b} (0.94)
Cross-group friendships	2.08_{a} (1.07)	2.18_{ab} (1.00)	2.30_{b} (1.10)	3.26_{c} (0.97)	3.21_{cd} (1.22)	3.64_{d} (1.19)
Anxiety	1.69_{abc} (0.94)	1.64_{ab} (0.89)	1.65_{abc} (0.93)	1.33_{ab} (0.62)	1.78_{c} (1.07)	1.53_{abc} (0.87)
Empathy	2.82_{a} (0.93)	2.85_{a} (0.98)	2.82_{a} (1.00)	3.45_{b} (0.95)	3.17_{ab} (1.05)	3.41_{ab} (1.00)
Ingroup norms	3.20_{a} (1.18)	3.27_{ab} (1.15)	3.44_{bc} (1.26)	4.23_{c} (0.87)	3.85_{c} (1.15)	4.10_{c} (1.04)
Attitude	3.31_{ab} (0.94)	3.25_{a} (0.92)	3.32_{ab} (0.93)	4.15_{c} (0.75)	3.69_{ab} (0.96)	3.96_{bc} (0.87)

Note. Cell means with different subscripts are significantly different at (at least) the $p < .05$ level. SD = Standard deviation. The analysis controlled for participant gender, contact with the ethno-religious outgroup outside school, and percentage of other race students in the participants' schools.

"Therefore, it seems to be the mix of the student body that is the most important factor in promoting more positive cross-group relations, rather than the type of school attended. This interpretation is strengthened by numerical minority students in Catholic or Protestant schools, who scored consistently higher especially on contact and perceived supportive ingroup norms than did students attending homogenous schools. **The positive effects of diversity on the different measures under investigation appear to be linear.**" [bold Accord's emphasis] (p777)

Abstract at http://www.tandfonline.com/doi/abs/10.1080/03054985.2013.857595.

This research also appears in sections 2

State of the Nation 2013: social mobility and child poverty in Great Britain, by the Social Mobility and Child Poverty Commission (October, 2013)

School choice and admissions

'The Commission is concerned about the potential risk to fair access if high-performing schools use their greater autonomy to actively pursue admissions which fail to represent the areas they serve. The Commission is concerned, for example, that exclusionary practices have become more common in recent years. **Examples include parents attending church for the sole purpose of securing a place at a local high-performing religious school, and schools targeting specific groups of parents with social activities and information.**'

Available at https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/292231/State_of_the_Nation_2013.pdf.

This research also appears in section 3

Religious schools most racially segregated state schools, new findings show, by Humanists UK (October, 2013)

Ethnic segregation at minority faith schools

- 'Out of the five Sikh state schools for which data is available, four have no pupils at all that are classified as "white British", compared to 30 percent of their local populations.
- 'Out of four Hindu state schools, two have no pupils classified as "white British", compared to 45 percent of their local populations.
- 'Out of 15 Muslim state schools, eight have no pupils classified as "white British". On average, over a third of the local populations are "white British". Overall, Muslim schools have on average 34 percentage points fewer "white British" pupils than would be expected for ethnically diverse schools in the areas in which they are located.
- 'Out of 44 Jewish state schools, 29 have no pupils who are classified as having an "Asian", compared to 12 percent of their local populations – with one school having a majority 'Asian' population in its immediate vicinity. Jewish schools have on average 13 percentage points fewer 'Asian' pupils than would be expected for ethnically inclusive schools located in their areas.
- 'Out of 1,985 Roman Catholic schools, 245 have no "Asian" pupils. Catholic schools typically have 4.4 percentage points fewer "Asian" pupils than would be expected for schools located in their areas.
- 'Out of 13,121 schools with no religious character, just 18 have no "white British" pupils. 2,344 have no "Asian" pupils, but less than 1 percent of these schools' local populations are "Asian". Schools with no religious character have on average 0.8 percentage points more "Asian" pupils than would be expected for schools located in their areas.'

https://humanism.org.uk/2013/10/18/religious-schools-racially-segregated-state-schools-new-findings-show/

Muslim Group Solidarity and Schooling, by Shamim Miah, for the Runnymede Trust's Runnymede Perspectives – The New Muslims, Edited by Claire Alexander, Victoria Redclift and Ajmal Hussain (July, 2013)

Muslim group solidarity protecting against prejudice

This article could be interpreted as saying that Muslim group solidarity is the only effective way of dealing with anti-Muslim prejudice, and that this justifies the existence of Muslim faith schools. The author does not say this explicitly, but his emphasis on 'Muslim group solidarity' and his sceptical attitude towards integrated schooling imply that this could be the opinion which he is trying to get across.

Miah says that the idea of Muslim group identity has come to be seen as problematic in the post-9/11 era, with a particular focus on young Muslim men as constituting a 'problem'. He says that integration and community cohesion have usually been seen as the correct way to deal with this, but he instead argues for an approach based on Muslim group solidarity.

Miah claims that educating pupils from different ethnic groups in the same school does not necessarily lead to social integration, because the segregation of pupils from different ethnic backgrounds can persist within integrated schools. Miah mentions the concept of 'Asabiyya' (which means Muslim group solidarity), and says that it 'becomes a way of resisting anti-Muslim prejudice in the broader context of the War on Terror'. Miah

argues that 'Group solidarity can then be seen as playing an important role in achieving group protection, generating support and nurturing feelings of stability in a climate of hostility.'

Miah concludes that 'For Muslim pupils, in the aftermath of 9/11 and 7/7, racist experiences are increasingly seen as a fact of everyday life or even a rite of passage that Muslim pupils inevitably have to undergo. Any debate on integration and segregation of schooling must first factor in experiences of anti-Muslim racism; second, recognize the importance of group solidarity as a mundane and potentially positive feature of school life; and finally, recognize and respond to the ways in which international and national events shape local Muslim spaces and experiences within schools.'

http://www.runnymedetrust.org/uploads/publications/Runnymede_The_New_Muslims_Perspective.pdf

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Selective Comprehensives: The social composition of top comprehensive schools, by The Sutton Trust (June, 2013)

High performing faith schools more socio-economically selective than other schools

An analysis of the 500 best-performing secondary comprehensive schools, using the 2012 school census data.

'Categorising schools in the top 500 list by their religious nature or whether or not they are single-sex, shows again that they are not representative of these types of school nationally. Schools in this group are more likely to have a religious character: faith schools account for 19% nationally, but make up 33% of the top 500.' [p4]

'There are 122 voluntary aided schools – largely Catholic or Anglican – in the top 500. Such faith schools are nearly twice as likely to be in the top 500 than their proportion of all state-funded secondary schools. While faith schools are slightly more likely to take FSM pupils than other schools in the Top 500, on average their FSM intake nationally is still well below the national average.' [p7]

'While voluntary aided and voluntary controlled schools are usually faith schools, an increasing number of academies also have a religious affiliation. Around a third of the top 500 schools is faith-based, compared with just below a fifth state-funded schools. Faith schools in the top 500 have a slightly higher FSM intake than those with no religious affiliation, whereas faith schools generally have a significantly lower FSM intake than the national average.

'As a result, there is a lower gap between faith schools in the top 500 and the average for all faith schools than there is between schools without any religious character in the top 500 and other non-faith schools. The gap is 3.8 percentage points for faith schools and 9.7 percentage points for those without a religious character.' [p8]

http://www.suttontrust.com/researcharchive/selective-comprehensives/

Fair access: Making school choice and admissions work for all by Rebecca Allen (June, 2013)

Suggestions to prevent overt or covert social selection by religiously selective admissions criteria

This paper, which appears in the IPPR's publication '*Excellence and equity: Tackling educational disadvantage in England's secondary schools*', argues for stricter regulation of school admissions in order to make the system fairer, and makes proposals for how to do that:

'Religious schools should continue to be allowed to admit up to 50 per cent of their pupils on a faith criterion (and substantially less where it is clear the religious community is not large enough to support this level), but I would severely restrict the terms of criterion. The current system enables religious schools to ask questions – such as marital status and place of child's baptism – to help them put a family on a 'continuum' of religiosity. This by its nature reveals information about the social background of the family and could enable 'covert' selection. Even without explicit cream-skimming taking place by religious schools, the complexity of their current admissions criteria may discourage low-income families from applying, or alternatively they may apply but be less skilled at meeting a specific school's criteria for religiosity. One way to simplify the admissions process for all families would be for the churches themselves to establish a nationally agreed binary criteria of 'religious adherence' that families are deemed to have either met, or not met. Once this is established, religious schools could then rely solely on the presence of a signature on a form from a religious leader to decide who has priority in the admissions process, so avoiding the need for the schools themselves to collect family background information.

'The number of places made available to those of faith will be fixed by an independent monitor based on a count of the number of eight-year olds taking part in religious worship in a week chosen at random. The allocation of the remaining places at religious schools would depend on existing patterns of attendance. Most faith schools (particularly village primary schools) would be allocated a catchment area where parents are guaranteed a place. Any other places would be allocated by lottery, open to anyone of faith or otherwise who wishes to attend the school.'

She goes on to conclude that 'by removing large amounts of selection by religious or academic tests, I do believe that the system will be less stratified overall.'

http://www.ippr.org/files/images/media/files/publication/2013/06/excellence-equity-attainment-gap_June2013_10897.pdf?noredirect=1

This research also appears in section 2

Narrowing down the determinants of between-school segregation: An analysis of the intake to all schools in England 1989 to 2011 by Stephen Gorard and Rita Hordosy, Journal of School Choice: International Research and Reform Volume 7, Issue 2, 2013 (May, 2013)

'This paper continues an on-going investigation of the social and economic "segregation" of students between schools in England, and of the likely causes of the levels of and changes over time in that segregation'. Faith schools are not the central subject of this paper, but they are mentioned several times.

‘This means that it is the more malleable factors leading to the underlying levels of poverty segregation that should be addressed by any state wanting a fair and mixed national school system. In England, these controllable factors include the use of proximity to decide contested places at schools, the growth of Academies, and the continued existence of faith-based and selective schools.’

‘Of course, some separation of students between schools is quite deliberate...But the subject of this paper is the more widespread phenomenon of unintended clustering within a national state-funded system of mainstream schools. For example, a school that selects its intake in terms of religion may also tend to increase segregation by ethnic origin (Harris 2012), parental income and education (Allen and West 2011), or social class (Shepherd and Rogers 2012).’ [p2]

‘The most malleable factors identified as associated with segregation relate to the types of schools in each area...The simplest pattern is for FSM. It is as simple as that segregation by poverty is highest in areas with fewest “bog standard” schools, and lowest in areas with fewest independent, special, selective, faith-based, Foundation, CTC or Academy schools.’ [p14]

‘[F]aith-based schools… tend to exacerbate local levels of segregation where they appear, but… have not changed much in prevalence since 1989.’ [p15]

‘A national school system, intended to have mixed intakes, should be comprehensive in nature. It should not select by attainment or aptitude. It should not select by student background, or by faith.’ [p17-18]

Abstract available at http://www.tandfonline.com/doi/abs/10.1080/15582159.2013.791182#.UlHJ6cZwqSq

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Contact between Catholic and Protestant schoolchildren in Northern Ireland, by Y Rhiannon N. Turner, Tania Tam, Miles Hewstone, Jared Kenworthy and Ed Cairns (May, 2013)

The importance of cross-group friendship and extended contact towards improved relations

138 pupils recording themselves as either Catholic or Protestant (some from integrated schools and others from Catholic maintained schools) took part in an online survey, which sought to identify the impact of their schooling on their attitudes, including their perception of the attitude of others.

"Adolescents who have close out-group friends tend to self-disclose to them, and this self-disclosure is a powerful process underlying the impact of cross-group friendship ... Adolescents were affected by perceiving their friends’ attitudes toward out-group members as more positive. Thus, by shifting in-group norms, extended contact appears to be a means through which prejudice can be reduced. This lends optimism to the notion that contact can be effective, even in societies where schooling is primarily segregated. Here, extended contact may be of particular importance because in the face of such deep-seated segregation, direct contact (and thus self-disclosure) may not be easily accessed." (p224)

"People who self-disclose to out-group members and who perceive their friends to have more positive out-group attitudes tended to empathize more with members of “the other community.”

Empathy emerged as the most proximal predictor of intergroup outcomes among all the variables in the study, which suggests the importance of empathy for intergroup relations. This empathy is crucial to promoting more positive out-group attitudes and perceived variability, as cross-group
friendships and extended contact instigate change by generating the empathy needed for bridging cross-community relations." (p224)

"The present findings reveal that the ethno-religious diversity of participants' neighborhoods was not directly related to more positive out-group attitudes. That is, living in a neighborhood with members of "the other community" is not enough to improve out-group attitudes (see Phinney et al., 1997; Turner, Hewstone, & Voci, 2007; Turner et al., 2008). Instead, it is important that both cross-group friendship and extended contact are created and maintained in such areas." (p224)

This finding serves to highlight the limit that cross school initiatives undertaken by ethnically homogenous schools can have on improving cohesion - the extended contact between children from different backgrounds provided by ethnically mixed schools cannot be easily replicated.

Abstract available at http://onlinelibrary.wiley.com/doi/10.1111/jasp.12018/abstract.

Are faith schools educationally defensible, by Ruhul Ameen and Nasima Hassan, Research in Teacher Education Volume 3 No. 1 (April, 2013)

Defending faith schools from criticism

This article seeks to defend faith schools from criticism that they may undermine community cohesion and pupil autonomy. The article questions the effectiveness of mixed schools in helping produce positive attitudes between people of different backgrounds, and argues that mutual understanding may instead be better boosted by the nature and breath of school's curriculum. The paper recommends the promotion of 'anti-racist and tolerant education' in all schools (p16).

Some of the defences of faith schools come in the form of criticism of non-faith schools. Non-faith schools are accused of failing to properly uphold pupil autonomy by imposing a 'singular moral hegemonic viewpoint based on secularism and Eurocentrism' (p13). The author's ask 'are government-run schools any the less indoctrinating?' (p15). They complain, controversially, that the Theory of Evolution is presented as scientific fact and not 'conjecture' (p15) (despite an overwhelming scientific consensus in support of the Theory).

https://www.uel.ac.uk/wwwmedia/microsites/riste/Article-2-Ameen-and-Hassan.pdf

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This research also appears in section 2

Geographies of transition and the separation of lower and higher attaining pupils in the move from primary to secondary school in London, by Professor Richard Harris (April, 2012)

Religious selection leading to greater socio-economic segregation in the school system

This paper examines the transitions made by pupils from state-funded primary to secondary schools in London in 2008. It finds evidence that higher and lower achieving pupils separate from each other, with higher-achieving pupils being more likely to be enrolled in selective schools and some types of faith school. 'The separations are evident between locally competing schools but with no evidence they are worsening over the period 2003 to 2008. This apparent inertia suggests the paradox of promoting school choice within a system that imposes geographical constraints upon that choice and may, as a result, simply reinforce existing social divisions.'

On p.260-261: 'The implication is that where belonging to or sympathy for a faith group form part of the admissions criteria, that faith criterion acts as a filter between higher and lower attaining pupils… Recruitment over greater distances will have a selection effect if distance is a barrier for some pupils… A counter-argument is that faith schools, by recruiting over greater distances, provide opportunities for pupils that they would not receive if they were constrained to attend a more local school… Whatever the validity of such an argument, in practice it appears not to be realised… Each of these school types is, on average, recruiting disproportionately few FSM-eligible pupils, with the proportion for VA CoE schools closest to the expected value. **Insofar as FSM eligibility is a marker of economic disadvantage, it is hard to avoid the conclusion that selective schools especially but also faith schools, on average, are socially selective**.' (p260-261 - bold Accord's emphasis)

'In regard to faith schools, the apparent social selection is not, as Allen and West (2011) show, because the faiths themselves are attractive to more affluent parents but because "children from higher income religious families are more likely to attend faith schools than children from poorer religious families" (2011, 707–8). Nevertheless, it should be recognised that these are only averages. Looking again at Table III, it is important to acknowledge there are faith schools of all types recruiting lower attaining pupils, as there are non-selective schools recruiting higher attaining pupils.' [p261]

'In their study of religious schools in London, Allen and West (2009) considered five "elite" RC schools in London (ones where the pupils are both high attaining and socially advantaged). They showed that those pupils who live close to an elite school but nevertheless attend another RC school are more likely to be low ability or FSM-eligible than those who do attend the elite school.' [p262]

Abstract available at http://onlinelibrary.wiley.com/doi/10.1111/j.1475-5661.2012.519.x/abstract. An earlier version of the paper is available at http://www.bristol.ac.uk/cmpo/publications/papers/2011/wp257.pdf

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School desegregation and the politics of 'forced integration' by Shamim Miah on behalf of the Institute of Race Relations (September, 2012)

The politics of creating mixed schools in areas with segregated Muslim and 'indigenous white' populations

This paper looks at attempts to make schools less segregated on ethnic and racial by mergers and reorganising school structures in areas of Northern England that have suffered from racial and ethnic tensions, especially in 2001.

The author fears attempts to promote integration and 'socially engineer' in this way are based, in part, on a demonization of Muslims and a perception that Muslims are a threat to community cohesion, are the ethnic group unwilling to integrate, and that such measures ignore the reluctance of 'white' people to accept Muslims, as well as lead to greater distrust between ethnic groups.

http://rac.sagepub.com/content/54/2/26

'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 strengthening of 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.

This research also appears in section 2

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

This research also appears in sections 2 and 3

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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It's never too late for 'us' to meet 'them': Prior intergroup friendships moderate the impact of later intergroup friendships in educational settings, by Ananthi Al Ramiah, Miles Hewstone, Alberto Voci, Ed Cairns and Joanne Hughes (December, 2011)

Positive trickledown effect from earlier ethnic mixing in Northern Ireland

The author's undertook two surveys of university students in Northern Ireland, with respective samples of 304 and 157 people. They surveys found that students only attending an experiencing a mixed educational institution at a later stage can still lead to them forming friendships with members from outside their ethnic group, which was associated with the forging of less prejudicial attitudes, but that:

'Just as opportunities at lower levels of education predicted opportunities at higher levels, those who had more out-group friends at primary school reported having more such friends at secondary school, and those with more out-group friends at secondary school reported having more such friends at university' (p69)

In considering further this apparent trickledown effect the report argued:

"Thus, having out-group friends at one stage in a person's life predicts that one will continue to have out-group friends at other stages. This finding provides valuable empirical basis for how educational authorities allocate funding. While out-group friendships at primary school or at home were not directly associated with a reduction in in-group bias, they were associated (in both studies), with an increase in out-group friendships in the present, which in turn had a strong association with reduced in-group bias. **Thus, a case can be made for not overlooking the longer term positive effects of mixing across ethnoreligious groups in primary education**. These findings also endorse Stringer *et al.*'s (2010) proposal, that teachers should proactively support cross group friendships, and help to provide opportunities for contacts across denominational lines." [bold Accord's emphasis] (p71)

A brief overview of the article is available at http://psychsource.bps.org.uk/details/journalArticle/4317721/Its-never-too-late-for-x2018usx2019-to-meet-x2018themx2019-Prior-intergroup-frie.html.

Why do faith secondary schools have advantaged intakes? The relative importance of neighbourhood characteristics, social background and religious identification amongst parents, by Rebecca Allen and Anne West (August, 2011)

‘This paper explores reasons why secondary schools with a religious character have pupil intakes that are of a higher social background and ability than their secular counterparts. This is especially true across all regions in England once the characteristics of the pupils living in the local neighbourhoods are taken into account. Data from the National Pupil Database and the Longitudinal Survey of Young People in England are combined to show that likely reasons for this are complex. Parents reporting a religious affiliation are more likely to be better educated, have a higher occupational class and a higher household income. We also show that higher-income religious families are more likely to have a child at a faith school than lower-income religious families. Policy implications regarding the state-funding of faith schools are discussed.’

Relevant findings:

- ‘Longitudinal Survey of Young People in England (see below) show that **faith schools are no more popular than secular schools**, as measured by the proportion of parents who state that the school their child attends was their first choice of school.--> Around 1 in 10 parents with children at Roman Catholic schools (9.2%) and Church of England schools (12.3%) stated that their school was not their first choice school. This compares to 9.4 and 12.9% at foundation/CTC and community schools, respectively.’ [p695]
- ‘Religious sector has **fewer FSM** pupils**, more top ability** pupils, **fewer pupils in Asian ethnicity** and **greater numbers of Black African and Caribbean pupils**. These ethnic differences reflect the greater propensity for Black families to attend church, compared with Asian and White British families’. See figure 1 [p698]
- ‘No faith schools are situated in a neighbourhood where over 40% of pupils are classified as top ability pupils, yet **13% of faith schools have over 40% top ability pupils in their actual intake**. Overall, twice as many faith schools than secular schools have an intake with more top ability pupils than the local neighbourhood (**62 versus 30%, respectively**). It **is London, the North West and the East of England where faith schools appear to be the most advantaged by prior attainment of intake, relative to local neighbourhood demographics**.’[p701]
- ‘faith schools having more **top ability** pupils (**38% more than at secular schools**) and fewer low ability pupils, compared with their local neighbourhood’ [p702]
- ‘**Significantly, within the groups of both Church of England and Roman Catholic families, children from top quartile households are statistically significantly more likely to attend faith schools**, though the differences are not very large (**9 versus 8%** for Church of England families and **52 versus 47%** for Roman Catholic families)’ [p706]
- ‘We show that secondary schools with a religious character (or faith schools) have **fewer FSM pupils and more top ability pupils and that, in general, they are more affluent in their intake than the neighbourhoods they are located in.**’[p707]
- ‘LSYPE confirms that the children of **higher social class, higher parental education and higher income households are more likely to attend faith schools**, it is more interesting to note that **children from higher income religious families are more likely to attend faith schools than children from poorer religious families. Thus, there is sorting of pupils by social background amongst the sub-set of parents who report that they are religious.**’[p707]
- ‘All of this analysis relates to school admissions **prior to the tightening up of the Admission Code in 2003, 2007 and 2009** to restrict some potentially selective practices, such as interviewing or extensive supplementary questions on family social background. It is possible that the differences between faith and secular schools have already become more muted; however, admissions reforms have not addressed either the number or type of religious criteria or the way in which they are used by schools to decide which pupils should be given priority.” [p708]

- '**Given that the funding for faith schools is now predominantly from the state, there is a strong argument for access being less restricted and for faith schools to show a wider public benefit and not limit the beneficiaries in terms of parents' income, the child's ability or ethnicity/race.**' [p709]

British Educational Research Journal. Vo. 37, 4, pp. 691-712. Abstract available at http://eprints.lse.ac.uk/32192/.

Measuring social segregation between London's secondary schools 2003 – 2008/9, by Richard Harris (June, 2011)

Spatial investigation of free school meals and segregation

'Faith schools, too, tend to have lower proportions of FSM eligible pupils, on average.... It also cannot be due to location – the possibility the schools are located in areas of low eligibility – because they under-recruit FSM eligible pupils when compared to their local competitors. Instead, it is more a consequence of who is able or willing to demonstrate some sort of commitment to or practice of the faith.

'It is notable that voluntary aided (VA) Church of England (CoE) and Roman Catholic (RC) schools – ones that set their own admissions criteria and can include commitment to the religious group or denomination amongst them – under recruit FSM eligible pupils, on average and relative to their competitors, whereas voluntary controlled (VC) schools, which use the LEA admissions criteria, actually slightly over-recruit on average.

'There is, however, an important caveat. Between 2003-2008 the mean proportion of FSM eligible pupils in the London schools rises by 26.6 percent (from 0.214 to 0.271). The mean |LIC| score decreases by 19.6 percent (from 0.228 to 0.184). In other words, eligibility for FSM is rising faster than the index of segregation is decreasing. The suspicion must be that it is not so much that social segregation has decreased but that the group of pupils who met the criteria for FSM eligibility broadened (those criteria are listed at http://tinyurl.com/6jr65r4).

'In fact, a better indicator, though it ultimately pertains to the area in which a pupil lives as opposed to the pupils themselves, is the Income Deprivation Affecting Children Index (IDACI). This is a fixed estimate of the proportion of children under the age of 16 within the (Lower Super Output) census area the pupil resides in that live in low-income households. From it is possible to calculate the proportion of pupils in each school that is admitted from the upper quartile of low income areas and then calculate the mean |LIC| scores to consider whether differential rates of admission from those areas of highest income deprivation are increasing or decreasing in time.'

http://www.bristol.ac.uk/cmpo/publications/papers/2011/wp260.pdf

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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

This research also appears in section 7

Value Added: the Distinctive Contribution of Catholic Schools and Colleges in England, by the Catholic Education Service for England and Wales (November, 2010)

Based on data from the DfE National Census 2009, CESEW Census and Ofsted Data, this report highlights the positive contribution of Catholic Schools to Education in England and Wales. It notes that exam results are above average in Catholic schools and that Catholic schools score well when prior attainment is considered in relation to exam results (Contextual Value Added). Claims that Catholic schools are more ethnically mixed than other schools are more problematic. While Catholic secondary schools do have more pupils registered as 'Black', 'Mixed' and 'White Other' it is worth noting that 'Asian' pupils are under-represented at Catholic schools and 'Irish' is included in their measure of ethnic diversity. Furthermore Catholic schools tend to be located in cities making a slight over-representation of some ethnic groups unsurprising. With regard to Free School Meals (FSM) and Special Education Needs (SEN) the picture is mixed but it does appear amongst the schools with high proportions of SEN pupils and those on FSM there are fewer Catholic schools.

Soft copy available upon request.

This research also appears in section 2

Faith Primary Schools: Better Schools or Better Pupils? By Stephen Gibbons and Olmo Silva, London School of Economics (November, 2010)

The relationship between admissions and performance in faith schools

"**ABSTRACT**

We estimate the causal effect of attending a state Faith school on primary education achievement in England using administrative student-level data and implementing various strategies to control for students' selection into Faith-schooling. Our regressions control for fixed-effects in prior achievement and residential postcode to compare pupils who are close residential neighbours and have identical observable ability. We also use information on future school choices to control for preferences for Faith schooling. **Results show that pupils progress faster in Faith primary schools, but all of this advantage is explained by sorting into Faith schools according to pre-existing characteristics and preferences**." [bold Accord's emphasis]

http://eprints.lse.ac.uk/30752/1/__lse.ac.uk_storage_LIBRARY_Secondary_libfile_shared_repository_Content_Gibbons%2C%20S_Faith%20primary%20schools_Gibbons_Faith%20primary%20schools_2015.pdf

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The effect of changes in published secondary school admissions on social composition, by Rebecca Allen, John Coldron and Anne West for the Department for Education (September, 2010)

Covert social selection in admissions

The paper suggests that tightening up of the admissions code in 2003 and 2003 7 has had an impact with regard to reducing segregation in schooling (taking in to account local demographic changes).

'We show that the 2003 and 2007 School Admissions Codes appear to have been at least in part responsible for changes in the social composition of pupils at schools with criteria and arrangements that were subsequently deemed inadmissible. Although the average impact is relatively small, the direction of the impact is consistent with the observation that school segregation across England has declined a little at the same time that regulations were tightening. Our regression analysis of changes in individual school compositions is able to show this relationship holds even when changes in neighbourhood composition are accounted for.' [p349]

'Previous studies (West, Hind, and Pennell 2004; West, Barham, and Hind 2011) have shown that schools that are their own admission authority are more likely to have admissions criteria that enable schools to be unfairly selective in their intakes and there is therefore a case for moving admission powers away from individual schools and putting them into the hands of an independent body that administers admissions across an area and ideally sets consistent admissions criteria across all schools. Moreover, if admissions were administered by an independent body, it would increase the transparency of the admissions process and ensure that decisions are not made behind closed doors with no external scrutiny.' [p363]

'Further tightening of the Admissions Code would also be desirable given that there is still much room for discretion in the kind of information required in SIFs [Supplementary Information Forms]. It would be helpful if what is and is not acceptable were made more explicit; indeed the Office of the Schools Adjudicator has proposed that the Department for Education with faith bodies draw up model SIFs (Office of the Schools Adjudicator 2009). However, the draft of an amended code released for consultation during summer 2011 (DfE 2011) suggests loosening some aspects of the Code, for example the role of Admission Forums to scrutinise the arrangements across an area.'

https://www.education.gov.uk/publications/eOrderingDownload/DFE-RR038.pdf

Why are English secondary schools socially segregated? by John Coldron, Caroline Cripps & Lucy Shipton (January, 2010)

Assessment on causes for the socio-economic differences between faith and other schools intake

'It is likely that a number of factors operate together to generate the segregation. There is circumstantial evidence that Church schools may more often select covertly by social background. For example, about 8% of faith schools in 2006 asked for details that could facilitate social selection, for example personal information about the child, reasons for application, background details of family or child and commitment to school (Pennell, West, and Hind 2007; Coldron et al. 2008). More often than other types of school their OSC omitted to prioritise children who are more difficult to educate (such as looked after children or those with special educational needs). At the same time they are much more likely than other schools to include potentially discriminatory OSC such as parental commitment. They also have markedly more complex OSC than any other type of school having more OSCs, twice as many items per OSC and twice as many items in total and this relative complexity is found to correlate with higher segregation (Allen and West 2007) although, as noted earlier, we need to be cautious about inferring a generalised incompetence of certain social groups. In addition, the criterion of religious commitment verified by reference from a priest is likely to favour parents who have more time and resources to demonstrate this in the community of the local church. Finally, if in particular contexts a faith school is already known to have a highly privileged intake, less affluent parents will, for the reasons already discussed, be less likely to apply.'

Article published in *Journal of Education Policy*, 25:1, p19-35. Abstract available at http://www.tandfonline.com/doi/abs/10.1080/02680930903314285

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-%20cofe%20report%20final.pdf

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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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Faith-based schools: institutionalising parallel lives? By John Flint, chapter in the book Faith in the Public Realm: Controversies, Policies and Practices, edited by Adam Dinham, Robert Furbey and Vivien Lowndes (January, 2009)

The chapter goes through the history of faith schools in different parts of the UK, looks at the debates on their effect on community cohesion, and mentions the Cantle Report and the evidence on integrated schooling in Northern Ireland.

'The chapter concludes by suggesting that state-funded faith-based schools may and should be accommodated within a multicultural society but that this necessitates a greater degree of pragmatism and compromise among faith communities.' [p163]

'The immediate catalyst for reignited concerns about faith-based schooling and community cohesion in England was the serious urban disorder in Bradford, Burnley and Oldham in the summer of 2001 between Asian and white youths and the policy. The "Cantle Report" into the disturbances, although it did not directly link the disorders to faith schools, developed the powerful paradigm of "parallel" lives to depict the sociospatial segregation of ethnic and religious groups within "enclave" neighbourhoods and did implicate educational processes as contributing to this segregation (Cantle, 2001). This manifested itself in ethnically divided schools, linked, through school catchment geographies, to increasing residential segregation.' [p166]

'The charge that faith-based schools result in circumscribed cultures and fragmented social networks (Humanist Philosophers' Group, 2001; Meer, 2007) also faces the challenge of a limited evidence base (although, see Smith's 2005 study of school, neighbourhood and family influences on children's social interactions). However, research evidence on integrated schools in Northern Ireland does challenge proponents of faith-based schools. The research suggests that integrated schools have impacted positively on identity and out-group attitudes, with one study showing the proportion of pupils with "mixed friendships" rising from four in ten to two thirds before and after attending an integrated school. These contacts were maintained outside as well as within schools...These findings are supported by recent research in England that found that it was day-to-day contact between children that was required to break down barriers between communities. This can also bring parents together across ethnic/religious divides (Bruegel, 2006).' [p169]

Parts of this chapter can be viewed at http://books.google.co.uk/books?id=9QzFl_K-mYIC&lpg=PA163&ots=gIiiDoUFrD&dq=Faith-based%20schools%3A%20institutionalizing%20parallel%20lives%3F&pg=PA162#v=onepage&q=Faith-based%20schools:%20institutionalizing%20parallel%20lives?&f=false

http://policypress.universitypressscholarship.com/view/10.1332/policypress/9781847420305.001.0001/upso-9781847420305-chapter-9

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://sro.sussex.ac.uk/54654/1/RES-148-25-0007-5k.pdf

Selectivity, admissions and intakes to 'comprehensive' schools in London, England, by Anne West and Audrey Hind (January, 2007)

Greater covert social selection when schools determine their own admission arrangements

'This study focuses on admissions criteria used for 'comprehensive' secondary schools in London, UK. It was found that schools whose admissions were controlled by the local authority were more likely to report giving priority to children with medical/social needs and special educational needs than were schools that controlled their own admissions; the latter were more likely to report the use of various potentially 'creaming' criteria. There was also more 'selectivity' among London comprehensive schools with autonomy over admissions, with higher proportions using potentially selective admissions criteria than in the rest of England. Moreover, it was found that schools with responsibility for their own admissions had lower proportions of pupils with special educational needs and obtained higher scores in public examination 'league tables' than schools whose admissions were controlled by the local authority. The findings suggest that some schools, although nominally 'comprehensive', appear to restrict access to certain groups of pupils.'

'It was found that secondary schools in London with responsibility for admissions were more likely than those outside London to use a number of potentially 'creaming' criteria such as interviewing pupils, interviewing parents (used only by voluntary-aided schools) and giving priority to the children of former pupils.'

Many more non-faith schools are becoming their own admissions authority due to the expansion of the Academies programme. Therefore issues that may be associated with schools determining their own admissions may become increasingly less of a faith school sector matter, although research such as this paper and the one below may still help to inform current debate about policy and practice.

Educational studies, 32 (2). pp. 145-155. ISSN 0305-5698.
http://eprints.lse.ac.uk/15324/

How much school segregation is due to post-1988 school choice policies? by Rebecca Allen of the Institute of Education (September, 2006)

"Table 8 shows us that **many schools that control their admissions are 'cream-skimming' to increase their proportion of pupils of higher ability, or alternatively limit the proportion of their pupils who are low ability**

or from low income families. The dataset does not contain admissions criteria so we do not know whether cream-skimming can entirely be explained by explicit ability selection criteria, or whether more covert selection is taking place. This creamskimming analysis is also consistent with the results from all earlier analysis in this study, which has emphasised that the role of VA faith schools in producing post-residential sorting is far greater than for foundation schools. VA schools appear to be responsible for well over half of all cream-skimming identified here, yet they make-up just 17% of comprehensive secondary schools.

By contrast, LEA-controlled schools rarely appear to be cream-skimming, though it is notable that around one in ten voluntary-controlled schools – schools of religious character but where the LEA determines admissions – contain a much lower than expected FSM proportion. Can we use this finding to suggest that religious criteria are always likely to produce social stratification, but should not produce ability stratification provided a school is not covertly cream-skimming? This finding points to the need to explore why FSM pupils have been relatively unsuccessful at accessing their local faith schools, even where it is a nonadmissions controlling school. Are they less likely to want a religious education for their child, or simply less able to demonstrate their commitment to a specific church?" (p18) [**Bold** Accord's emphasis]

Table 8: Cream-skimming by comprehensive schools: Proportion of schools identified as 'cream-skimming'

	Community	Community (Specialist)	Voluntary controlled	Foundation	Voluntary aided	Ratio value for cream-skimming schools
By free-school meals	4%	5%	11%	13%	30%	0.00 to 0.55
By KS2 ability	2%	5%	4%	12%	38%	1.03 to 1.20
By lowest 20% ability	3%	5%	3%	12%	36%	0.00 to 0.66
By top 20% ability	4%	4%	3%	13%	33%	1.42 to 15.33
Number of schools	1,630	281	76	432	480	

Note: Community (Specialist) identifies LEA controlled schools that were given Specialist status in or before 2000 (when these pupils entered secondary school). All Specialist schools could choose to select 10% of pupils by aptitude, though most did not.

http://www.leeds.ac.uk/educol/documents/157441.pdf

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 prejeudices [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

This research also appears in section 2

The social composition of top comprehensive schools: rates of eligibility for free school meals at the 200 highest performing comprehensive schools, by The Sutton Trust (January, 2006)

Faith Schools not reflective of FSM in their neighbourhood

This study looked at the top performing state comprehensive schools and compared rates of FSM eligibility within the school to the local area rates based on data from 2003. The local area was defined as the post code sector the school was located in -which is roughly the size of an electoral ward. This however does not take into account the wider locale of the school and isn't perhaps suitable for areas like London which can vary greatly between postcode sectors, furthermore post code sectors come in many different shapes and sizes, and schools may be situated at their edges. Despite reservations over the use of post code sectors as a measure the findings regarding the difference between schools who control their own admissions and schools who have their admissions controlled by the LEA are startling.

'Faith schools account for 18% of all secondary schools, but 42% of the top 200 comprehensives, including 59% of the schools which act as their own admissions authorities. At 6% they have approximately the same proportion of pupils on FSM as non-faith schools within the sample, but the gap between school and area rates is much higher for faith schools – 9 percentage points, compared to 3 percentage points for non-faith schools.' [p3]

'It is also worth noting that in the absence of a more accurate measure, FSM rates can be interpreted as being indicative of a school's overall social mix: in schools with high numbers of FSM pupils, for instance, there are also likely to be substantial numbers of pupils from families with low or modest incomes and few – if any – from affluent homes' [p3]

'the gap between the average FSM rate for a Voluntary Aided school and its postcode sector is 9 percentage points, ten times greater than for a Community school' [p6]

The schools in the top 200 who have their admissions controlled by the LEA are located in affluent areas 'are sited are notably more affluent than those of Voluntary Aided or Foundation schools, and – most likely because their selection processes are based principally on geography – their intakes reflect more closely their immediate areas, with FSM rates of 5.0% compared to 5.9% in their neighbourhoods, well below the national average of 14.3%' [p6]

'Again, there is a much higher proportion of faith schools in the top 200 (42%) than nationwide (17.9% at secondary level), and these tend to be found in areas with FSM rates close to the national average - in contrast to non-faith schools - and yet they are less reflective of their neighbourhoods' [p7]

http://www.suttontrust.com/wp-content/uploads/2006/01/FreeSchoolMeals.pdf

Parallel lives? Ethnic segregation in schools and neighbourhoods, by Simon Burgess, Deborah Wilson and Ruth Lupton for the Centre for Analysis of Social Exclusion at the London School of Economic (June, 2005)

Comparing residential ethnic segregation with ethnic segregation in England's schools

'Comparing segregation in schools and in neighbourhoods, it is clear that while the two are related, the two do not map one-for-one, and the two indices are generally not equal. For most of the ethnic groups, the weight of data generally suggests that the school-based indices are slightly greater than the neighbourhood-based indices, though the differences are sometimes marginal. That is to say, children are more segregated in school than in their neighbourhood. This seems more clearly true of children with Black Caribbean heritage, children of Indian ethnicity, Pakistani ethnicity and Bangladeshi ethnicity, and less true of children with Black African heritage. Our regression analysis shows that the ratio of school to neighbourhood segregation increases with the population density of the area.' P41

http://sticerd.lse.ac.uk/dps/case/cp/CASEpaper101.pdf

Ethnic Segregation in England's Schools, by Simon Burgess and Deborah Wilson of the Centre for Market and Public Organisation at the University of Bristol (August, 2003)

'Our main findings are as follows. Levels of ethnic segregation in England's schools are high. In many local areas, over half the minority pupils would have to switch schools to produce an even spread of ethnic groups. Second, there is considerable variation across groups – segregation is higher for pupils of Indian, Pakistani or Bangladeshi origin than for pupils with black Caribbean or black African heritage. Furthermore, in the former groups, segregation appears to be higher where they are (relatively) numerous, while for black pupils segregation is lower in areas where they are more numerous. Third, combining the dissimilarity and isolation indices, we identify areas of particular concern as scoring highly on both. For pupils of Asian ethnic origin, we find that these areas coincide almost exactly with the locations of the severe disorders in the summer of 2001. This is suggestive that either school segregation plays a direct role in the underlying causes of discontent (as suggested by the Cantle Report on the riots), or is related through a correlation with housing segregation.' P3

http://www.bristol.ac.uk/cmpo/publications/papers/2003/wp86.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

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An analysis of the policies and practices of admission authorities in England, Williams, Coldron, Fearon, Stephenson, Logie and Smith (September, 2001)

On oversubscription – 'parents among whom the mother had a degree or higher qualification were three times more likely than those without any qualifications, and approximately twice as likely as those with lower qualifications, to say they knew how popular schools allocated; owner occupiers were approximately twice as likely to say they knew as were parents who were social renters; parents among whom the mother was of white ethnic origin were nearly twice as likely to say they knew as those with a mother of non-white ethnic origin.' [p10]

http://www.shu.ac.uk/_assets/pdf/ceir-berapaper20Jan0420DEF.pdf

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This research also appears in sections 3 and 7

The Way Ahead: Church of England schools in the new millennium, aka The Dearing Report, by the Church of England's Church Schools Review Group (June, 2001)

The Church of England's policy towards its schools

‘A recent survey of Voluntary Aided schools showed that rather more than three quarters of them had a religious affiliation in their admissions criteria, but only a third of them had a religious category as the first criterion. In at least half of schools there was no need to put their oversubscription criteria into practice.’ [p19]

‘When there have been expressions of concern by the [Diocesan] Chief Education Officers they have centred upon the issue of admissions policies. Some have said that the Code of Practice for Admissions (which requires admission policies to be clear and objective) is being contravened by some schools, with a degree of subjectivity being applied to selection, especially where interviews have been used to test religious affiliation. Another said that difficulties sometimes arise when the admission policy appears to discriminate against those for whom there is no realistic alternative, or appears to be used as a means of covert selection. Perhaps it would be a fair comment for us to add that such concerns could apply to all types of school when oversubscription occurs.’ [p27]

‘even in Church circles [an admissions] policy of total commitment to Christian families in the secondary school’s wide catchment area may lead to some misgivings on the grounds that the school is not associating with its local community, and not giving an opportunity for non-Christians to experience what it is to learn in a Christian environment. These misgivings are the greater if the local children who do not get in are from disadvantaged sectors of the community whereas the pupils admitted from further away are from the better off districts. The misgivings can be especially strong if there is a racial dimension to this split. There is, therefore, both a community and an ethical reason, linked to the Church’s position on poverty and inclusion as set out in paragraph 5.20, for offering a proportion of places for local children. We believe this can be an important factor in winning the hearts and minds of our prospective partners in discussing proposals for additional or expanded Church schools, as well as furthering the mission of the Church. In addition, it may further be argued that the life of the school would be enriched by the admission of some children from other faiths. We would therefore suggest that some places should be reserved for children of other faiths and of no faith. This could be achieved either through catchment or quota as appropriate to local circumstances.’ [p29]

‘In general, we recommend that new Voluntary Aided Church schools should aim to allocate ‘open’ and ‘foundation’ places, the ratio between the two reflecting the school’s particular circumstances, whilst ensuring strong distinctiveness and diversity. A degree of flexibility may be required in the allocation.’ [p30]

http://www.churchofengland.org/media/1118777/way%20ahead%20-%20whole.pdf

2. Standards, attainment and social sorting at faith schools

SCHOOL PLACES: A FAIR CHOICE? School choice, inequality and options for reform of school admissions in England, by Simon Burgess, Ellen Greaves and Anna Vignoles for The Sutton Trust (February, 2020)

Social selection by faith schools

This Sutton Trust report reaffirmed how England's school system suffers from high levels of socio-economic segregation and that religiously selective faith schools are often among the most socio-economically divisive schools. It found the main cause of the social division between schools was due to how they selected their pupils. In response the paper advocated a range of ways schools could otherwise select pupils, including urging that any religiously selective admission criteria that faith schools employ be simplified.

Regarding faith schools it found that '… evidence has clearly showed that faith schools enrol pupils who are both more socioeconomically advantaged and higher ability than pupils in the neighbourhood around the school.' (p16) It suggested that religiously selective schools only use one binary indicator of religiosity in their admission policy and concludes that 'whether making the [religious] criterion simpler would increase access by low SES [socioeconomic status] groups of students is hard to say, but it would make the application process more straightforward.' (p17)

Available at https://www.suttontrust.com/wp-content/uploads/2020/02/School-Places.pdf.

This research also appears in sections 8

Fairer School Admissions - Social segregation in schools: the view from parents & teachers, by Carl Cullinane for The Sutton Trust (February, 2020)

Attitudes of parents and schools about social segregation in schools

This document wrote up findings from a survey of teachers and parents regarding their views on social diversity in state funded schools. It was released at the same time as The Sutton Trust's 'SCHOOL PLACES: A FAIR CHOICE?' paper immediately above. It found there was a strong desire to reduce social segregation in state schools, including:

- 80% of parents believed state schools should have a mix of pupils from different backgrounds
- 76% of parents thought intakes should reflect the make-up of the local community
- 69% of parents recorded that high achieving schools should try to take in pupils from less well-off backgrounds
- 69% of teachers overall, and 71% of senior leaders, felt that reducing socio-economic segregation and improving social mixing would have a positive effect in comprehensive schools. Potential positive impacts identified included increasing social cohesion, reducing the disadvantage attainment gap, and reducing the impact of intakes on school league tables.

The research however found barriers remain for policy change, with:

- 50% of secondary leaders stating they take a higher than average proportion of disadvantaged pupils from their local community, and just 9% stating they take a lower rate.
- 71% of teachers in schools found to be the most socially selecting felt that their school had no problem with the balance of their intake, and 74% believed their intake had average or higher levels of disadvantage than the neighbourhoods they drew pupils from, despite admissions data showing they took substantially fewer.
- Only 42% of middle-class parents believed that it was fairer to allocate places at an oversubscribed school using ballots that give everyone an equal chance, compared to just looking at proximity of a child's home to school.

And issues were found with teachers in the faith sector:

- 'The group of substantially [socially] selective schools are located across all parts of the country (around 15% of all secondary schools), but … academies, free schools and faith schools are all over-represented in the group' (p2-3).
- Just 11% of teachers at faith schools reported that their school took socio-economic inclusivity 'very strongly' into account when setting its admissions policy, compared to 21% of those at non-faith local authority maintained schools.
- 30% of teachers believed 'schools using religious faith based criteria for admissions' was a barrier to addressing socio-economic segregation in the school system (p7).

The teacher survey respondents comprised 1,506 teachers at non-academically selective state funded schools in England. They were surveyed through the National Foundation for Educational Research and 'were nationally representative in terms of school type, performance and type of local authority.' (p3)

The parents surveyed comprised 738 parents in Great Britain with children aged 5-18 in full time education. in Great Britain. They were survey by British Polling Council member, YouGov.

Available https://www.suttontrust.com/wp-content/uploads/2020/02/Fairer-School-Admissions-Polling.pdf.

SELECTIVE COMPREHENSIVES 2017 Admissions to high-attaining non-selective schools for disadvantaged pupils, by Carl Cullinane, Jude Hillary, Joana Andrade and Stephen McNamara for The Sutton Trust (March, 2019)

Social selection by faith schools

This study looked at the socio-economic inclusiveness of England's 500 top performing comprehensive (non-academically selective) state funded schools. Faith schools were disproportionately more likely to be included in the 500 and found to be noticeably less inclusive of children from a deprived background than other types of schools (than would be expected if the schools simply admitted local children).

The report recommended that, rather than opening fully religiously selective schools (as the Government announced it would do in May 2018), existing religiously selective schools should become less so (p4).

Available at https://www.suttontrust.com/wp-content/uploads/2017/05/Selective-Comprehensives-2017.pdf.

Should we adjust for pupil background in school value-added models? A study of Progress 8 and school accountability in England, by Dr. George Leckie and Prof. Harvey Goldstein, for the University of Bristol School of Education (January, 2019)

Government school performance indicators artificially boost faith school sector performance due to socio-economic sorting

The 'Progress 8' benchmark is an accountability measure introduced in 2016 and used by government in England to measure the effectiveness of secondary schools. It seeks to measure the extent of pupil progress and has widely been considered a much fairer measure than ones before with ranked schools according to the level of attainment achieved by pupils. This study produces an 'Adjusted Progress 8' benchmark which takes account of a range of pupil characteristics including ethnicity, language, special educational needs, free school meal eligibility, and levels of deprivation. It finds that:

> "*Our results for Progress 8 show that adjusting for pupil background qualitatively changes many of the interpretations and conclusions one draws as to how schools in England are performing. For example ... dramatic changes are seen for Grammar schools and faith schools whose high average pupil progress reduces substantially once the educationally advantaged nature of their pupils is taken into account.*" (p21)

Available at http://www.bristol.ac.uk/media-library/sites/education/documents/FINAL.pdf

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This research also appears in sections 1 and 8

PARENT POWER 2018: How parents use financial and cultural resources to boost their children's chances of success, by Rebecca Montacute and Carl Cullinane for The Sutton Trust (September, 2018)

Level of families feigning religious observance to get their child in to a Church School

This report explores tactics employed by families in England to secure admission to a preferred school and follows a similar study commissioned by The Sutton Trust which was published in 2013 (and is listed elsewhere in this document). This latest study found (in a partly weighted survey) that 31% of parents surveyed knew someone 'personally' who had attended religious services so their child could attend a popular faith school. More parents were aware of other families employing this tactic than any other to improve the chances of gaining access to a preferred school. Other tactics included employing a private tutor to help a child pass an entrance test or moving to live in a school's catchment area.

The Trust's 2013 report revealed that 6% of parents with a child at a state funded school admitted to attending church services, when they did not previously, so their child could go to a faith school. In this latest survey 7% of parents revealed that they had personally attended religious services in order to access a school. One of the report's key recommendations was that schools that determine their own admission arrangements should select their pupils via a mixture of random allocation ballots and operating a large catchment areas to '*... allow fairer access to the best schools and limit socially divisive incentives for house buying and gaming the system*.' (p5)

https://www.suttontrust.com/wp-content/uploads/2018/09/Parent-Power-2018.pdf

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This research also appears in sections 1 and 3

Secondary school choice and selection: Insights from new national preferences data, by Dr Matthew Weldon of the Lancaster University Department of Economics, for the Department of Education (August, 2018)

Diminished opportunities for children from an economically deprived or minority ethnic background due to faith school admissions

This Department for Education commissioned research report revealed that both minority ethnic and economically deprived families have a significantly reduced chance of getting their children into state funded Church schools. The study looked at a number of towns and the largest cities in England, and explored newly available data revealing parents' preferred choice of secondary school and the school their children subsequently gained access to. It found local children of a minority ethnic background or who were entitled to the pupil premium were less likely than others to successfully gain a place at oversubscribed schools which determine their own admissions arrangements, including at 'Church schools in particular' (p9). The study found:

> '*If a white child and a black child apply for a single remaining seat at a Church school in London, the black child is less than half as likely to be admitted*.' (p8)
>
> '*In* [London] *a hypothetical comparison between a Pupil Premium child and a non-Pupil Premium child for a Church school place, the probability that the Pupil Premium child would not be admitted is 0.62. If a South Asian child is assessed for a single seat at a Church school alongside a white child, the corresponding probability that the South Asian child would not be admitted is 0.77 …* [while in Birmingham and Manchester] *for Church schools the estimates of selection effects for Pupil Premium and South Asian pupils are slightly larger than London*.' (p34)
>
> Although the report concludes that causes of these differences are not clear, it finds '*… possible explanations must focus on the admissions practices of Church schools*' (p35).
>
> It further notes '*these findings imply that the patterns of segregation in Church schools are not explained by* [parental] *preferences, and are, at least in part, due to children failing to gain admission at chosen*

schools'. (p38).

https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/732881/Secondary_school_choice_and_selection.pdf

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The take-up of free school meals in Catholic schools in England and Wales, by Francesca E S Montemaggi, Stephen Bullivant and Maureen Glackin for St Mary's University Twickenham's Benedict XVI Centre for Religion and Society (April, 2017)

Challenging arguments that Catholic schools are socially selective

This study provides reason to doubt that state funded Catholic schools are socially selective. The paper argues that cultural or other demographic factors may mean that the number of pupils entitled to free schools meals are disproportionately undercounted at Catholic schools. It notes that in comparison to other types of school, national figures from government reveal Catholic schools admit an above average proportion of pupils from deprived backgrounds and a significantly higher proportion of pupils from ethnic minority backgrounds than non-Catholic schools.

https://www.stmarys.ac.uk/research/centres/benedict-xvi/docs/free-school-meal-report.pdf

A review of the study by the Accord supported Fair admissions Campaign criticised a lack of evidence showing that free school meal entitlement was disproportionately undercounted at Catholic schools and affirmed that while Catholic schools were more likely to be located in ethically mixed and deprived areas, they were overall found to admit a disproportionately low number of pupils from deprived families from those areas.

http://fairadmissions.org.uk/catholic-schools-are-socially-selective-whatever-measure-you-use/

This research also appears in sections 1 and 7

Understanding School Segregation in England: 2011 to 2016, by The Challenge, SchoolDash and the iCoCo foundation (March, 2017)

Faith schools found to ethnically and socio-economically segregate

This study investigated the changing pattern of segregation in England's state funded school system and found that faith schools continue to be a major source of socio-economic and ethnic division. Due to the overall levels of division discovered at schools the study called for government agencies, individual schools and school sponsors – including faith groups – to take action to combat segregation (key recommendations are listed in this paper's entry in section 7 below). The report's statistical analysis compared the profile of schools with their local area, finding that:

- ‘Across all schools in 2016, 26% of primary schools and 40.6% of secondary schools were found to be ethnically segregated or potentially contributing to segregation by our measure;’ (p13)
- ‘29.6% of primary schools and 27.6% of secondary schools were found to be segregated by socio-economic status, using FSM [children’s free school meal] eligibility as a proxy’ (p13)
- ‘Faith schools at primary are more ethnically segregated than schools of no faith (28.8% of faith schools compared with 24.5% of those of no faith) when compared with neighbouring schools. This is particularly pronounced for Roman Catholic schools’ (p15)
- ‘At primary level, faith schools are more likely to cater to more advantaged students, with 4.4% of faith schools having a high FSM intake compared with nearby schools, versus 11.4% for non-faith. This is particularly pronounced for Roman Catholic schools … The relationship at secondary level is similar but not as strong’ (p16)

https://drive.google.com/file/d/0BxL3m2uvdxMea2F1X0liT2JMSG5kYjJKaVN1akpSWjBLSEh3/view

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This research also appears in section 1 and 3

SELECTIVE COMPREHENSIVES 2017: Admissions to high-attaining non-selective schools for disadvantaged pupils, by Carl Cullinane, Jude Hillary, Joana Andrade and Stephen McNamara, for The Sutton Trust (March, 2017)

Religiously selective schools found to disadvantage children from poor families

This report highlighted the link between faith schools achieving good exam results and those same schools operating religiously selective admission arrangements that disadvantage children from poor families. The study investigated the inclusion of children from deprived backgrounds at 500 non-grammar secondary schools in England which are the most highly ranked in government league tables. It found that those faith schools among the 500 schools whose pupils obtained the highest GCSE grades were ‘… three times as socially selective compared to their catchment area than [the] non-faith schools, with an average 6% FSM [free school meals] gap, compared to 2%.’ A child’s entitlement to free school meals is a key indicator of deprivation used by government.

The report authors explained the disparity between these faith and non-faith schools as caused by the faith schools recruiting ‘ … a significant proportion of pupils on a religious basis, [so] they typically draw substantially from outside their neighbourhood catchment areas, particularly in the case of Catholic schools.’ In conclusion the report urged that religiously selective schools amend their admissions criteria so they admit more local children and in so doing remove barriers for the poor.

Available at http://www.suttontrust.com/wp-content/uploads/2017/03/Selective-Comprehensives-2017.pdf

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This research also appears in section 2

Faith Schools, Pupil Performance, and Social Selection, by Jon Andrews and Rebecca Johnes for The Education Policy Institute (December, 2016)

Removing 50% faith selection cap will undermine social mobility and not raise educational standards

This study was prompted by the UK Government's 2016 'Schools that work for everyone' Green Paper, which proposed to do away with the 50% religious selection in admissions cap at faith free schools. The report concludes that the Government's proposal to lift the 50% cap will undermine social mobility and not raise educational standards. In a detailed assessment of school standards at state funded schools in England, the report also finds that almost all the difference in attainment between faith and non-faith schools can be explained by the characteristics of the pupils that are admitted.

Amongst other things, the academics find that:

- After controlling for deprivation, prior attainment and ethnicity, there is no difference between pupil performance at 'faith' and other schools at Key Stage 2, and a very 'small' difference at Key Stage 4
- Making a national comparison, 'Faith schools educate a lower proportion of disadvantaged children (12.1 per cent eligible for free school meals at Key Stage 2 versus 18.0 per cent; 12.6 per cent at Key Stage 4 versus 14.1 per cent)'
- The odds of a child eligible for free school meals getting into a local religious secondary school is just 70% the odds of any given local child gaining entry.

http://epi.org.uk/wp-content/uploads/2016/11/Pupil_characteristics_and_performance_at_faith_schools.pdf

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Faith school sector overlooking those with greatest needs, by the Accord Coalition (November, 2016)

Faith schools admit disproportionately small number of pupils with special educational needs

This analysis by the Accord Coalition of January 2016 statistics from Department for Education reveals that for every 5 pupils with a special educational needs (SEN) statement that non-faith mainstream schools admit, faith schools only admit 4. The findings are set out in the table below . SEN statements are provided for children by local education authorities. They state special needs that a child has and may specify help the child must receive from their school.

Religious character	**% of all pupils with SEN statement at mainstream primary & secondary schools**
Grammar schools	0.24
All other faith schools	1.25

Church of England	1.23
Roman Catholic	1.22
Other faiths	1.60
Non-faith comprehensive schools	1.54
All mainstream schools net	1.44

From http://accordcoalition.org.uk/2016/11/18/faith-school-sector-ignoring-those-with-greatest-needs/.

This research also appears in sections 1 and 3

Poverty of opportunity, by Timo Hannay for SchoolDash (August, 2016)

Faith school admissions found to be major source of socio-economic exclusion

Detailed statistical analysis produced in this report revealed that, overall, school admission policies were playing 'a greater part than local [residential] deprivation in the uneven distribution of poorer pupils' between schools. The analysis found that school types in which poorer pupils were under-represented *after* taking into account the level of poverty in their local areas included grammar schools and single-sex secondary schools, schools rated 'Outstanding' by Ofsted, and many faith schools and particularly non-Christian faith schools and Roman Catholic ones, which tended to be disproportionately located in poorer areas and tended to cream skim and cater to children from more affluent families within those areas.

The research found the Church of England school sector to be more inclusive than most other types of faith school, but less socio-economically inclusive than non-faith schools. The researchers found however that C of E schools tended to be 'located in areas of low deprivation' to begin with. Over 95% of state funded faith schools in England are sponsored by either the Church of England or Catholic Church.

The analysis reinforces pre-existing research from the Fair Admissions Campaign and others pointing to a strong relationship between religious selection of pupils by faith schools and those schools having more socio-economically exclusive intakes.

https://www.schooldash.com/blog-1608.html

Secondary school admissions in London 2001 to 2015: Compliance, complexity and control, by Anne West and Audrey Hind of the London School of Economics and Political Science Department of Social Policy Education Research Group of the at the (May, 2016)

Complexity of admission policies in London leading to greater socio-economic sorting

'Admissions arrangements should be clear, fair and objective. Whilst many are, particularly those for community schools and academies that have adopted the same criteria, some are unduly complex. Some individual schools that are responsible for their own admissions – especially those with a religious character but also some academies with no religious character – have complex arrangements' p4

'Complexity and control of admissions

At an individual level, some schools have straightforward arrangements; this is particularly the case with community schools and academies which adopt the same criteria as community schools (see Annex B, Figure B1). However, some schools – particularly those with a religious character but also some 'non-religious' academies – have complex arrangements Thus, one academy with a religious character had 12 pages on the admissions arrangements' p11/12

Among the paper's recommendations were that as '... the incentives for schools to 'choose' the most desirable pupils are great ... allocations to schools should be made according to published admissions criteria and administered by an independent body' p17.

Their tables below highlighted the wide variety of admissions criteria used by the London secondary schools they looked at:

Annex A Academies admissions criteria and religious character

Table A1 Admissions criteria in converter academies in Greater London (2015) by religious character (percentage table)

Criterion	No religious character N=118	Religious character N=32
In care	100	100
Siblings	98	88
Distance	94	81
Medical/social need	61	53
Catchment area	4	38
Statement of special educational needs	64	56
'Feeder' primary school	13	28
Religion	0	100
Supplementary information form	15	84
Priest's reference	0	78
Random allocation within area	2	6
Partial selection by ability/aptitude in subject	11	16
Banding	15	19

Table A2 Admissions criteria in sponsored academies in Greater London (2015) by religious character (percentage table)

Criterion	No religious character N=53	Religious character N=12
In care	100	100
Siblings	83	92
Distance	93	100
Medical/social need	59	83
Catchment area	30	25
Statement of special educational needs	87	83
'Feeder' primary school	9	33
Religion	0	50
Supplementary information form	23	50
Priest's reference	0	33
Compassionate/exceptional factors	0	0
Random allocation within area	9	0
Partial selection by ability/aptitude in subject	9	8
Banding	49	8

From http://www.lse.ac.uk/socialPolicy/pdf/SECONDARYSCHOOLADMISSIONSLONDONREPORTFINAL2016.pdf

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This research also appears in sections 1 and 3

Primary schools, catchment areas and social selection, by Dr Rebecca Allen and Dr Meenakshi Parameshwaran of Education Datalab for The Sutton Trust (April, 2016)

Correlation between religiously selective admission policies and socio-economic segregation

This Sutton Trust commissioned study explored where and why primary school intakes differed substantially in their social composition from that of children living in their local neighbourhoods. It found that popular and highly rated schools often had socio-economically exclusive intake and that these schools tended to operate more complex pupil admission criteria and, were very often, religiously selective faith schools.

The academics also found a significant difference in the pupil profile of faith schools that operated a religiously selective over-subscription policy with those that did not, echoing other findings showing that religious selection invariably leads to social exclusion. The report noted:

> *'It is generally true that non-religious schools are not particularly socially selective and that Roman Catholic and other religious primary schools are, regardless of governance status. This reflects the fact that these religious schools consistently apply religious admission criteria. The pattern of social selection in Church of England primary schools is quite different, reflecting the variety of stances towards religious selection that dioceses have taken. They are far less likely to be socially selective than other schools with a religious denomination because many (particularly voluntary controlled) act as defacto community schools and do not apply any religious criteria.'* (p3)

The report's findings echo those of from a detailed study conducted by the Fair Admissions Campaign (FAC) in December 2013 (also listed in this Databank), which looked at all secondary schools in England. It too found a strong correlation between social exclusivity and religious selection.

The report recommended that schools prioritise pupils entitled to free school meals (a key indicator of deprivation used by government); that the School Admissions Code should be actively enforced; that groups should be free to object to school admission arrangements (in January 2015 the Government announced it would be changing rules to prevent groups like Accord from objecting to the Office of the School Adjudicator), and that all faith schools should make some pupil places available to local children (without recourse to faith criteria).

http://www.suttontrust.com/wp-content/uploads/2016/04/Caught-Out_Research-brief_April-16.pdf

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This research also appears in sections 1 and 3

Racial discrimination by religiously selective faith schools: a worsening problem, by the Accord Coalition for the Fair Admissions Campaign (December, 2015)

Religious selection in admissions leading to racial segregation and privilege

The report highlighted how, due to a local interplay between religion and race, religious selection in faith school pupil admissions had become a significant and worsening source of racial discrimination in Britain's school system. It highlighted the issue through a case study of four religiously selective schools whose admission policies indirectly racially discriminated against local children of South Asian heritage.

The report argued the discrimination was legally questionable and worked against the UK Government's anti-extremism and social integration strategies. It found that as many faith schools often obtain good results (due the skewed social and ability profile of their pupils) it meant many of best schools in the country were being effectively closed to families of some racial groups, making the school system systemically discriminatory. The report also found:

- many of those who were being disadvantaged were of South Asian heritage and from a Muslim background
- families losing out are those that would wish to send their child to the same school as other local families, but are being prevented
- the disadvantage was being entrenched, as successive generations from the same families lost out
- the disadvantage went against the values of faith groups and their common desire to support those in society who were marginalised
- the problems were set to only worsen due to demographic change, unless reforms are made

Available at: http://accordcoalition.org.uk/wp-content/uploads/2015/12/Racial-discrimination-by-religiously-selective-faith-schools-a-worsening-problem.-FAC-Accord.-Dec-2015.pdf

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This research also appears in section 9

An Unholy Mess: How virtually all religiously selective state schools in England are breaking the law, by the Fair Admissions Campaign (October, 2015)

Near universal noncompliance of religiously selective state schools in England with Admissions Code

The School Admissions Code sets out the rules that all state-funded schools in England must legally follow in setting their admission arrangements, and individuals are able to lodge objections with the Office of the Schools Adjudicator (OSA) if they believe a school has failed to comply. In 2014 the Fair Admissions Campaign (FAC) lodged objections to the arrangements of a representative sample of nearly 50 religiously selective secondary schools. The report details the rulings of the OSA, who found widespread violations of the Code in almost every case and, overall, identified over a thousand Code breaches amongst the schools.

Findings of the report include:

- Almost one in five schools were found to require practical or financial support to associated organisations – through voluntary activities such as flower arranging and choir-singing in churches or in the case of two Jewish schools, in requiring membership of synagogues (which costs money).
- Over a quarter of schools were found to be religiously selecting in ways not deemed acceptable even by their relevant religious authorities – something which the London Oratory School was also found guilty of earlier this year.
- A number of schools were found to have broken the Equality Act 2010 in directly discriminating on the basis of race or gender, with concerns also raised around discrimination on the grounds of sexual orientation and socio-economic status.
- A majority of schools were found not to be sufficiently prioritising looked after and previously looked after children (LAC and PLAC) – in most cases discriminating in unlawful ways against LAC and PLAC who were not of the faith of the school, and in a few rare cases not prioritising LAC and PLAC at all. A quarter of schools were also found to not be making clear how children with statements of special educational needs were admitted.
- Almost 90% of schools were found to be asking for information from parents that they do not need. This included asking parents to declare their support for the ethos of the school and even asking for applicants' countries of origin, whether or not they speak English as an additional language, and if they have any medical issues.
- Nearly every school was found to have problems related to the clarity, fairness, and objectivity of their admissions arrangements. This included a lack of clarity about the required frequency of religious worship and asking a religious leader to sign a form confirming religious observance, but not specifying what kind of observance is required.
- The findings suggest that religiously selective secondary schools across England may be breaking the Admissions Code some 12,000 times between them. Given that 1.2 million school places in England are subject to religious selection criteria, the number of children who are unfairly losing out on places is significant.

Full report at http://fairadmissions.org.uk/anunholymess/

An FAC briefing report at http://fairadmissions.org.uk/anunholymess-briefing/

This research also appears in sections 3

The Ins and Outs of Selective Secondary Schools: A Debate, published by Civitas (March, 2015)

A defence of faith school admissions

This book gathers a range of politicians, academics, campaigners and commentators to discuss the complexity of secondary school selection, with chapters on ability, fee, faith and stealth, among others. Two chapters seek to defend both 'faith' schools and religious selection, *'Church of England Schools for the Common Good'*, by the Church of England's Chief Education Officer Nigel Genders, and '*In Defence of Faith Schools and Religious Selection'*, by Gillan Scott.

Nigel Genders argues that whilst religious selection is not used by most CofE schools, where it is used it can be helpful in producing a healthy mix of children within a school or for providing places for children outside of a popular school's immediate expensive housing area. However, this assertion runs counter to the evidence elsewhere in the databank, which demonstrates a clear correlation between religious selection and socio-economic segregation in Church of England schools.

Gillan Scott takes a different tack, claiming that the use of free school meal eligibility to establish socio-economic inclusivity in schools is flawed since comparing 'faith' school intakes to their local areas on free school meals fails to account for the larger catchment areas that most 'faith' schools have. However, while a larger catchment size might negatively affect the inclusivity of an individual school, it seems just as likely that it could positively affect it, especially given that house prices go up (and hence free school meal eligibility goes down) around successful schools. This explanation therefore falls short in justifying the socio-economic selectivity of Catholic Schools in aggregate.

http://www.civitas.org.uk/pdf/theselectiondebate

This research also appears in sections 1 and 7

Primary and secondary education and poverty review, by Roxanne Connelly, Alice Sullivan and John Jerrim of the Centre for Longitudinal Studies at the Institute of Education (August, 2014)

Review of evidence of surrounding the nature and causes of disadvantage experienced by children in school age education

"The evidence indicates that faith schools perform well in the league tables; however this is likely to be accounted for the characteristics of the pupils who attend these schools. Faith schools generally serve pupils from more advantaged social backgrounds and children from disadvantaged families are less likely to attend a faith school even if they come from a religious family. Therefore, faith schools are likely to exacerbate educational inequalities." (p34/ 35)

http://www.cls.ioe.ac.uk/library-media/documents/Primary%20and%20secondary%20education%20and%20poverty%20review%20August%20

2014.pdf

This research also appears in section 3

"It might be best if you looked elsewhere": An investigation into the school admission process, by the Office of the Children's Commissioner (April, 2014)

Covert selection by faith schools - recommendation for clearer and standardised admissions guidance

'We recommend that the Department for Education, in consultation with OSA, issue further clarification on the differences between admissions criteria based on religious observance, which are lawful, and those based on providing practical support, which are not. Using the latter criteria could be viewed as amounting to charging a fee to apply to the school, albeit 'in kind' rather than in cash.

OSA should seek consensus from faith bodies on the differences between these sets of criteria, drawing on existing good practice already in existence in many faith schools in England, and should ensure its guidance aids those schools' practices to remain within the statutory admissions code.' (p17)

Available at http://www.childrenscommissioner.gov.uk/publications/it-might-be-best-if-you-looked-elsewhere-investigation-school-admission-process.

This research also appears in sections 3 and 7

The Church Growth Research Programme Report on Strands 1 and 2: Numerical change in church attendance: National, local and individual factors, by David Voas and Laura Watt, (February, 2014)

State funded Church Schools viewed as tools to sustain the Church

This report was published in a series of five by the Church of England, which were intended to identify what successfully causes churches to grow, so that this knowledge can be used to stimulate further growth elsewhere. The five are available at http://www.churchgrowthresearch.org.uk/progress_findings_reports.

This report contained relevant findings in regards to Church Schools. Its authors carried out 'a purpose-built survey of growing, stable and declining churches across all dioceses' (p5). One of the questions asked was 'Is this church linked to a Church of England school? [If yes] Is it over-subscribed?' (p21). Analysing the results, the academics write that 'The results for church growth are interesting. Here the Church school has a key role … The most direct impact on attendance may be felt in areas where a popular C of E school is over-subscribed. Some churchgoing is clearly motivated by a desire to qualify for school admission, but the boost to attendance may last into the longer term if families decide to stay.' (p23-24) This was found to be statistically significant; the academics concluded that 'Middle class suburbs with church schools … offer great opportunities [for growth]' (p26).

Available at http://www.churchgrowthresearch.org.uk/UserFiles/File/Reports/Report_Strands_1_2_rev2.pdf.

In a summary of his report on strands 1 and 2, Voas writes that 'Being connected with an over-subscribed school is helpful, if not easy to engineer!'

Available at http://www.churchgrowthresearch.org.uk/UserFiles/File/Presentations/CGRP_Voas.pdf

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This research also appears in sections 1 and 8

'Parent Power? Using money and information to boost children's chances of educational success', by The Sutton Trust (December, 2013)

Level of families feigning religious observance to get their child in to a Church School

As part of its research The Sutton Trust commissioned YouGov poll which surveyed 1173 parents of children aged 5-16 years in Great Britain in November 2012. The poll found (as noted in the Trust's corresponding press release) that 6% of parents admitted attending church services when they didn't previously so their child could go to a church school, including 10% of parents from socio-economic group A.

The Trust's press release can be found at http://www.suttontrust.com/news/news/almost-a-third-of-professional-parents-have-moved-home-for-a/.

http://www.suttontrust.com/wp-content/uploads/2014/08/1parentpower-final.pdf

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This research also appears in sections 1 and 9

Map of English secondary schools by religious and socio-economic selection, by the Fair Admissions Campaign (December, 2013)

Correlation between religiously selective admission policies and socio-economic segregation

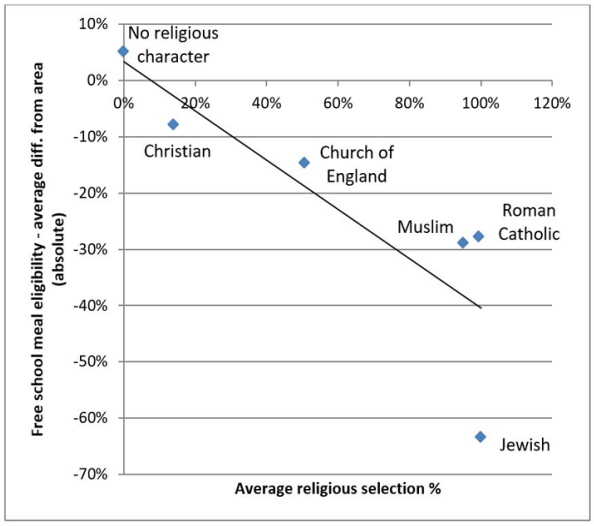
This mapping tool and associated statistical analysis from the Fair Admission Campaign charted for the first time the extent of religious selection in state schools and its effect on social and ethnic inclusiveness. Overall comprehensive secondary schools with no religious character were found to admit 11% more pupils eligible for free school meals (a government measure of deprivation) than would be expected if the schools reflected their immediate local area, whereas faith secondary schools admitted 18% fewer. Meanwhile, a clear correlation between religious selection and socio-economic segregation was found, as shown in the table and chart below.

Degree of socio-economic inclusion by school type, weighted to school populations

RELIGIOUS CHARACTER	FSM DIFFERENCE FROM AREA (ABSOLUTE)	FSM DIFFERENCE FROM AREA (PROPORTIONAL)	AVERAGE RELIGIOUS SELECTION %
No religious character	0.95%	5.04%	0%
Religious	-4.27%	-22.57	76.60%
0% selective religious	*0.75%*	*-1.40%*	*0%*
1-49% selective religious	*-0.83%*	*-5.67%*	*22.20%*
50-99% selective religious	*-3.92%*	*-9.52%*	*70.90%*
100% selective religious	*-5.76%*	*-30.43%*	*100%*
Church of England	-2.96%	-14.51%	50.40%
0% selective C of E	*0.89%*	*-1.43%*	*0%*
1-49% selective C of E	*-0.91%*	*-6.31%*	*21.80%*
50-99% selective C of E	*-4.60%*	*-8.42%*	*70.30%*
100% selective C of E	*-6.59%*	*-34.60%*	*100%*
Roman Catholic	-5.30%	-27.59%	99.40%
Generically Christian	-0.02%	-7.80%	14.00%
Jewish	-12.01%	-63.39%	100%
Muslim	-7.37%	-28.79%	94.90%

The figures in this table are weighted to school size and exclude grammar schools, University Technical Colleges and Studio Schools. They have been normalised so that the average across all remaining schools is 0.

Degree of religious selection vs. inclusivity on free school meal eligibility across different types of religious school



http://fairadmissions.org.uk/map/

Latest Catholic and Pastoral Statistics, by the Pastoral Research Centre Trust (December, 2013)

Catholic baptisms moving away from birth and towards school admission deadlines

Statistics produced by The Catholic Pastoral Research Centre Trust revealed a dramatic decline in the number of baptisms of children under the age of one and an increase in the number of baptisms of those aged over the past decade. This might reflect parents baptising their children in order to gain an advantage in securing places in religiously selective Catholic schools.

In total, the number of Catholic baptisms of children under one fell by 5% from 44,130 in 2001 to 41,937 in 2012, with half the fall happening in the last year. Conversely, the number of late baptisms (almost all by age 13) rose 29% from 19,528 in 2001 to 25,225 in 2012 – although there was a 5% fall in the last year.

http://www.prct.org.uk/ / http://www.freezepage.com/1392915197FZFFNRNHTJ

See also http://fairadmissions.org.uk/church-baptisms-move-away-from-birth-and-towards-school-admission-deadlines/

This research also appears in sections 1

State of the Nation 2013: social mobility and child poverty in Great Britain, by the Social Mobility and Child Poverty Commission (October, 2013)

School choice and admissions

'The Commission is concerned about the potential risk to fair access if high-performing schools use their greater autonomy to actively pursue admissions which fail to represent the areas they serve. The Commission is concerned, for example, that exclusionary practices have become more common in recent years. **Examples include parents attending church for the sole purpose of securing a place at a local high-performing religious school, and schools targeting specific groups of parents with social activities and information.**'

Available at
https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/292231/State_of_the_Nation_2013.pdf

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School organisation and the educational achievement of children in poverty in England, by Ruth Lupton, Philip Noden, Anne-Marie Brady and Anne West of the London School of Economics for Ofsted (June, 2013)

Analysing difference levels of pupil attainment at faith and non-faith school sectors

This paper, which features in Ofsted's's publication 'Access and achievement in education 2013 review', systematically looks at each of grammar, single sex, faith, Academy and boarding schools in turn, considering how much we can conclude that selection skews exam results (although not whether they are socio-economically selective). On faith schools it has one paragraph saying:

'**Conclusions that can be drawn with confidence**

None. Faith schools tend to perform relatively well in terms of raw attainment. However, studies that examine whether this is due to the composition of faith school intakes or to something that faith schools are doing do not come to a consensus (Benton et al.,2003; Schagen et al., 2002; Schagen and Schagen, 2005, Morris 2009, Gibbons and Silva, 2011). Morris, using Contextual Value Added (CVA) scores, showed that Catholic schools were more likely than other schools to have a combination of high attainment and high CVA, and less likely to have low attainment and low CVA. However, Schagen and Schagen (2005) using a multi-level approach, found that, controlling for other prior attainment and pupil and school characteristics, faith schools had slightly higher total points scores at GCSE and slightly high examination entries, but not higher average scores, suggesting perhaps that the higher total points were accounted for by entry into an extra GCSE in religious education. Gibbons and Silva's (2011) study attempts to provide stronger controls for pupil background and characteristics by additionally considering family residential choice and positive selection into faith schools throughout the school career. Taking these factors into account they find no faith school effect at primary school: differences in rates of progress at Key Stage 2 in faith and non-faith schools were entirely explained by pre-existing differences in pupils' characteristics.'

Soft copy available on request.

Research into socio-economic selection by different schools by the Fair Admissions Campaign (June, 2013)

Religious schools are more socio-economically selective than others in their area

Extending on the *Guardian* research from March 2012, this research establishes the overall levels of socio-economic selection of different types of English state school, when compared to their local authority and the first half of their post code. This was established using the latest performance data published by the Government.

Secondary schools without a religious character have on average 26% more pupils eligible for free school meals than the first half of their post code and 30% more pupils eligible than their local authority. In contrast, Roman Catholic secondary schools have 20% *fewer* pupils in receipt of free school meals than the average for their postcode and 23% *fewer* for the average for their local authority. Voluntary Aided Church of England

secondary schools have 8% and 18% *fewer* than the average for their post code and local authority respectively.

The below table summarises the situation for all schools:

	Average percentage compared to first half of post code		Average percentage compared to local authority	
Type of school	Primary	Secondary	Primary	Secondary
No religious character	117	126	117	130
Church of England	88	98	74	93
Church of England (excluding VC and Academies)	83	92	72	82
Roman Catholic	74	80	76	77
Methodist	96	N/A	84	N/A
'Generic' Christian	69	92	77	113
Jewish	22	41	19	25
Muslim	114	67	119	78

This research also appears in section 1

Narrowing down the determinants of between-school segregation: An analysis of the intake to all schools in England 1989 to 2011 by Stephen Gorard and Rita Hordosy, Journal of School Choice: International Research and Reform Volume 7, Issue 2, 2013 (May, 2013)

'This paper continues an on-going investigation of the social and economic "segregation" of students between schools in England, and of the likely causes of the levels of and changes over time in that segregation'. Faith schools are not the central subject of this paper, but they are mentioned several times.

'This means that it is the more malleable factors leading to the underlying levels of poverty segregation that should be addressed by any state wanting a fair and mixed national school system. In England, these controllable factors include the use of proximity to decide contested places at schools, the growth of Academies, and the continued existence of faith-based and selective schools.'

'Of course, some separation of students between schools is quite deliberate...But the subject of this paper is the more widespread phenomenon of unintended clustering within a national state-funded system of mainstream schools. For example, a school that selects its intake in terms of religion may also tend to increase segregation by ethnic origin (Harris 2012), parental income and education (Allen and West 2011), or social class (Shepherd and Rogers 2012).' [p2]

'The most malleable factors identified as associated with segregation relate to the types of schools in each area...The simplest pattern is for FSM. It is as simple as that segregation by poverty is highest in areas with fewest "bog standard" schools, and lowest in areas with fewest independent, special, selective, faith-based, Foundation, CTC or Academy schools.' [p14]

'[F]aith-based schools… tend to exacerbate local levels of segregation where they appear, but… have not changed much in prevalence since 1989.' [p15]

'A national school system, intended to have mixed intakes, should be comprehensive in nature. It should not select by attainment or aptitude. It should not select by student background, or by faith.' [p17-18]

Abstract available at http://www.tandfonline.com/doi/abs/10.1080/15582159.2013.791182#.UlHJ6cZwqSq

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This research also appears in section 1

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 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

This research also appears in section 1

Geographies of transition and the separation of lower and higher attaining pupils in the move from primary to secondary school in London, by Professor Richard Harris (April, 2012)

Religious selection leading to socio-economic sorting

This paper examines the transitions made by pupils from state-funded primary to secondary schools in London in 2008. It finds evidence that higher and lower achieving pupils separate from each other, with higher-achieving pupils being more likely to be enrolled in selective schools and some types of faith school. 'The separations are evident between locally competing schools but with no evidence they are worsening over the period 2003 to 2008. This apparent inertia suggests the paradox of promoting school choice within a system that imposes geographical constraints upon that choice and may, as a result, simply reinforce existing social divisions.'

On p.260-261: 'The implication is that where belonging to or sympathy for a faith group form part of the admissions criteria, that faith criterion acts as a filter between higher and lower attaining pupils… Recruitment over greater distances will have a selection effect if distance is a barrier for some pupils… A counter-argument is that faith schools, by recruiting over greater distances, provide opportunities for pupils that they would not receive if they were constrained to attend a more local school… Whatever the validity of such an argument, in practice it appears not to be realised… Each of these school types is, on average, recruiting disproportionately few FSM-eligible pupils, with the proportion for VA CoE schools closest to the expected value. **Insofar as FSM eligibility is a marker of economic disadvantage, it is hard to avoid the conclusion that selective schools especially but also faith schools, on average, are socially selective**.' (p260-261 - bold Accord's emphasis)

'In regard to faith schools, the apparent social selection is not, as Allen and West (2011) show, because the faiths themselves are attractive to more affluent parents but because "children from higher income religious families are more likely to attend faith schools than children from poorer religious families" (2011, 707–8). Nevertheless, it should be recognised that these are only averages. Looking again at Table III, it is important to acknowledge there are faith schools of all types recruiting lower attaining pupils, as there are non-selective schools recruiting higher attaining pupils.' [p261]

'In their study of religious schools in London, Allen and West (2009) considered five "elite" RC schools in London (ones where the pupils are both high attaining and socially advantaged). They showed that those pupils who live close to an elite school but nevertheless attend another RC school are more likely to be low ability or FSM-eligible than those who do attend the elite school.' [p262]

Abstract available at http://onlinelibrary.wiley.com/doi/10.1111/j.1475-5661.2012.519.x/abstract. An earlier version of the paper is available at http://www.bristol.ac.uk/cmpo/publications/papers/2011/wp257.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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This research also appears in section 3

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".

Copy available at http://dera.ioe.ac.uk/14587/7/osa%20annual%20report%202010_Redacted.pdf

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This research also appears in section 1

Faith Primary Schools: Better Schools or Better Pupils? By Stephen Gibbons and Olmo Silva, London School of Economics (November, 2010)

The relationship between admissions and performance in faith schools

"**ABSTRACT**

We estimate the causal effect of attending a state Faith school on primary education achievement in England using administrative student-level data and implementing various strategies to control for students' selection into Faith-schooling. Our regressions control for fixed-effects in prior achievement and residential postcode to compare pupils who are close residential neighbours and have identical observable ability. We also use information on future school choices to control for preferences for Faith schooling. **Results show that pupils progress faster in Faith primary schools, but all of this advantage is explained by sorting into Faith schools according to pre-existing characteristics and preferences**." [bold Accord's emphasis]

http://eprints.lse.ac.uk/30752/1/__lse.ac.uk_storage_LIBRARY_Secondary_libfile_shared_repository_Content_Gibbons%2C%20S_Faith%20primary%20schools_Gibbons_Faith%20primary%20schools_2015.pdf

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Bridging worlds: ethnic minority pupils in Catholic schools in England, by Andrew Morris (August, 2010)

Academic attainment of minority groups at Catholic Schools

This paper undertook statistical analysis, comparing the academic performance of state funded Catholic schools and non-faith school in England. It suggested that Catholic schools may have a comparative advantage over non-faith schools when educating a large proportion of pupils from an ethnic minority, suggesting that the Catholic sector schools may be more effective in meeting the educational needs of ethnic minority pupils.

The paper offered several caveats:

- the analysis was based on data from only one academic year
- the profile of ethnic minority pupils in the Catholic school sector and at other schools were not homogeneous, but quite different (e.g. Catholic schools admitted an above average proportion of pupils from 'white' and 'black' minority groups, and a noticeably lower proportion from 'Asian' backgrounds)
- the data used did not look at any relevant pupil-based socioeconomic information or pupil's gender, 'both factors known to affect levels of academic attainment' (p211).

The paper called for further investigation to take place.

Abstract available at: http://www.tandfonline.com/doi/abs/10.1080/13617672.2010.503633#.UkwYGobIUgw.

Mapping the field: A review of the current research evidence on the impact of schools with a Christian Ethos (November, 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://www.theosthinktank.co.uk/files/files/Reports/Mappingthefield.pdf

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Contextualising Catholic school performance in England, by Andrew B. Morris, Director of the Centre for Christian Education, Liverpool Hope University (October, 2009)

This paper compared contextual value added scores of Catholic schools with others: 'The CVA values themselves, that is, without taking confidence intervals into account, can be plotted on a graph having axes for the attainment scores and contextualised value added measures of individual schools from Key Stage 1 to Key Stage 2, so placing schools into one of four 'performance quadrants'…

'When the data for both cohorts are quantified, it can be seen that, overall, Catholic primary schools have better CVA scores compared to the non-Catholic sector. In both years, a greater proportion of Catholic schools achieve high CVA scores, and half of the Catholic sector schools combine high CVA scores with high levels of academic attainment. A smaller proportion of the Catholic sector primary schools have relatively low levels of pupil attainment together with CVA scores below 100.

'The overall pattern of contextualised value added scores and attainment is very similar in the secondary sector, albeit with the same caveats outlined above. In this case, the CVA measures pupils' progress from the end of Key Stage 2 to the end of Key Stage 4. It compares their best eight GCSE and equivalent examination results with the typical performance of pupils with similar characteristics and results at the end of their primary education. If the results from the 2005 secondary school pilot are included, there are data for three years, all showing a consistent pattern of higher overall performance by the Catholic sector.' [p732-733]

'The evidence in this study suggests that, when all the relevant background factors are taken into account, Catholic sector schools may be more effective than those in the non-Catholic sector; at least for these particular cohorts. If the findings are indicative of a real phenomenon, they give some support to the long-standing speculation that there might be some sort of positive 'Catholic effect' that enables such schools to provide an academically supportive environment that others find harder to achieve.' [p735]

This paper appeared in the *Oxford Review of Education*, 35:6, p725-741. Abstract available at http://www.tandfonline.com/doi/abs/10.1080/03054980903357301?journalCode=core20#.Ug4MzJLVAv0

This research also appears in section 3

Religious schools in London: school admissions, religious composition and selectivity, by Rebecca Allen and Anne West (August, 2009)

Social segregation by faith schools

'Overall, religious schools educate a much smaller proportion of pupils eligible for free school meals and their intakes are significantly more affluent than the neighbourhood in which they are located.' (p20).

'Our view is that the sanctioning by the School Admissions Code of the collection of additional information from parents and religious leaders to determine the extent of religious adherence (e.g., via supplementary information forms) ensures that religious schools continue to have a means to socially select pupils, should they wish to do so.' (p21)

From http://www.tandfonline.com/doi/abs/10.1080/03054980903128041

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://accordcoalition.org.uk/wp-content/uploads/2015/12/Faith-schools-admissions-and-performance.-House-of-C.-March-2009..pdf

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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://risetrust.org.uk/pdfs/secondary-school-admissions-mar-2009.pdf

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This research 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

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Choice-Based Secondary School Admissions in England: Social Stratification and the Distribution of Educational Outcomes, PhD Thesis by Rebecca Frances Allen of the Institute of Education, University of London (November, 2008)

This study sought to investigate the effects of secondary school admission arrangements in England on pupil sorting and achievement though a detailed analysis of the cohort of 2005 school leavers. A key finding in its conclusion related to faith schools, noting that "overall, the regressions fail to find a consistently positive (or negative) effect of religious schools on overall area-wide educational performance." (p205)

http://eprints.ioe.ac.uk/632/1/Allen_2008_thesis_with_corrections.pdf

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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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Faith Schools and Pupils' Progress through Primary Education, by Tilaye Yeshanew and Ian Schagen, National Foundation for Educational Research, and Suzanne Evans, School of Economics, Mathematics and Statistics, Birkbeck (September, 2007)

'Faith schools have a positive performance on value added measures: 'The result of the multilevel modeling analysis that control for all the contextual background factors at pupil, school and postcode levels show that faith schools are positively related to key stage 2 performance.' P16

'The analysis confirmed that all faith schools, in particular Roman Catholic and Church of England schools, made slightly more progress with their pupils than non–faith schools. It also showed that pupils with SEN attending faith schools performed better in key stage 2 than pupils with SEN in non-faith schools.' P17

http://www.leeds.ac.uk/educol/documents/168092.htm

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
http://www.ippr.org/publications/school-admissionsfair-choice-for-parents-and-pupils

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This research also appears in sections 1

The social composition of top comprehensive schools: rates of eligibility for free school meals at the 200 highest performing comprehensive schools, by The Sutton Trust (January, 2006)

Faith Schools not reflective of FSM in their neighbourhood

This study looked at the top performing state comprehensive schools and compared rates of FSM eligibility within the school to the local area rates based on data from 2003. The local area was defined as the post code sector the school was located in -which is roughly the size of an electoral ward. This however does not take into account the wider locale of the school and isn't perhaps suitable for areas like London which can vary greatly between postcode sectors, furthermore post code sectors come in many different shapes and sizes, and schools may be situated at their edges. Despite reservations over the use of post code sectors as a measure the findings regarding the difference between schools who control their own admissions and schools who have their admissions controlled by the LEA are startling.

'Faith schools account for 18% of all secondary schools, but 42% of the top 200 comprehensives, including 59% of the schools which act as their own admissions authorities. At 6% they have approximately the same proportion of pupils on FSM as non-faith schools within the sample, but the gap between school and area rates is much higher for faith schools – 9 percentage points, compared to 3 percentage points for non-faith schools.' [p3]

'It is also worth noting that in the absence of a more accurate measure, FSM rates can be interpreted as being indicative of a school's overall social mix: in schools with high numbers of FSM pupils, for instance, there are also likely to be substantial numbers of pupils from families with low or modest incomes and few – if any – from affluent homes' [p3]

'the gap between the average FSM rate for a Voluntary Aided school and its postcode sector is 9 percentage points, ten times greater than for a Community school' [p6]

The schools in the top 200 who have their admissions controlled by the LEA are located in affluent areas 'are sited are notably more affluent than those of Voluntary Aided or Foundation schools, and – most likely because their selection processes are based principally on geography – their intakes reflect more closely their immediate areas, with FSM rates of 5.0% compared to 5.9% in their neighbourhoods, well below the national average of 14.3%' [p6]

'Again, there is a much higher proportion of faith schools in the top 200 (42%) than nationwide (17.9% at secondary level), and these tend to be found in areas with FSM rates close to the national average - in contrast to non-faith schools - and yet they are less reflective of their neighbourhoods' [p7]

http://www.suttontrust.com/wp-content/uploads/2006/01/FreeSchoolMeals.pdf

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A statistical survey of attainment in Roman Catholic schools in England with particular reference to secondary schools operating under the Trust Deed of the Archdiocese of Birmingham, by Morris, A. and Godfrey, R. C of the Institute for Christian Education Research (2006)

This paper found that pupils at Catholic primary schools perform above average at English, Maths and Science, but the authors acknowledged that their findings did not prove the existence of a 'Catholic school effect' because the results relate only to the 2004 pupil intake.

http://create.canterbury.ac.uk/8923/

The Superior Educational Attainments of Pupils in Religious Educational Attainments of Pupils in Religious Foundation Schools in England, by S.J. Prais (July, 2005)

The paper looks at the higher academic achievements of pupils at faith schools, and looks closely at the performance of pupils attending faith schools and non-faith state funded schools in the London Borough of Barking and Dagenham in 2003. The paper suggests several causes for this which could be investigated in future research; whether faith schools were more socio-economically selective; whether 'home backgrounds' of pupils at faith schools were 'more educationally and emotionally supportive'; whether non-faith schools admitted more pupils with emotional and 'home' problems and whether the smaller size of the average faith school enabled them to better educate such pupils; the grouping of children of different learning abilities between faith and non-faith sectors, and the difference in the standard of teaching.

Abstract available at http://ner.sagepub.com/content/193/1/102.

Combining multilevel analysis with national value-added data sets - a case study to explore the effects of school diversity, by Ian Schagen and Sandie Schagen of National Foundation for Educational Research (June, 2005)

This paper partly recaps earlier research from the same year (which we cannot source) but also covers new research. It looks at the performance of different types of school and then tries to explain it based on KS2 vs GCSE results for the same pupils.

After finding that faith schools performed slightly better, the research comments 'it has been suggested that, because specialist and faith schools are popular with parents, an informal system of selection will operate, leading to increasing 'polarisation' between these schools and the 'ordinary' comprehensives in neighbouring areas (see Gorard and Taylor, 2001). A 'virtuous circle' can be created, as the 'better' schools tend to attract the children of informed, supportive parents, and therefore obtain better results, which improves their reputation and makes them more likely to attract the children of informed, supportive parents... The corollary is that ordinary comprehensives will take fewer children from 'better' families, their results will drop and they may tend towards becoming 'sink' schools. We wished to discover whether there was evidence to support this theory.

'…LEAs were… classified according to the percentage of their pupils in religious… schools. **Schools in 'high' or 'low' religious LEAs obtained better results than those in non-religious LEAs** (i.e. LEAs with no religious schools. It should be noted that there are very few LEAs in this category, and they may not be a representative group)**, but again, the differences were not statistically significant.**' [p322-323 - bold our emphasis]

Comparing to previous research, 'In the earlier research, different categories of faith schools (like different categories of specialist schools) were considered separately; this time, they were considered together, with Church of England schools as the default type. **The original findings showed a mixed picture; Roman Catholic schools performed mainly above expectations at GCSE, but below at key stage 3, while C of E schools performed in line with expectations on some outcomes, and ahead on others, at both key stages.** Only in English were church schools consistently ahead at both key stages (in line with findings from other research). Jewish schools, however, performed exceptionally well on all outcomes except key stage 3 science. Faith schools of all types obtained good results in terms of GCSE total point score, but (as with specialist schools) their advantage was much less clear in terms of average score, which again suggested that pupils were encouraged to take an additional GCSE (in this case, perhaps, compulsory RE).

The findings from the latest research presented a broadly consistent picture, but with some variations. Taking key stages 3 and 4 together this time, faith schools as a whole were significantly ahead on only two outcomes: total point score and number of GCSE entries. This clearly confirms the hypothesis that pupils in faith schools are encouraged to take an additional GCSE. In this analysis, Roman Catholic schools performed above expectations in English, but other faith schools did not (and even RC schools were only slightly ahead on this outcome). In addition to total point score and number of entries, Jewish schools were ahead in terms of average point score, but not in English, mathematics or science.' [p324-325 - bold our emphasis]

The conclusion is that '**On the whole, faith schools seem to make very little impact**, although there are exceptions to this general rule: Roman Catholic schools perform above expectations in English, and Jewish

schools in terms of average point score. The earlier research suggested that pupils in faith schools of all types were encouraged to take an additional GCSE; this was confirmed in the recent research, which showed that faith schools are ahead of ordinary comprehensives in terms of total point score (but not average point score) and number of GCSE entries.' [p326 – bold our emphasis]

This paper appeared in the *British Educational Research Journal*, Vol. 31, No. 3, pp. 309–328. Abstract available at http://onlinelibrary.wiley.com/doi/10.1080/01411920500082144/abstract

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Academic standards in Catholic schools in England: indications of causality, by Andrew B. Morris of the Archdiocese of Birmingham Schools Commission (March, 2005)

Exploring difference in academic performance between Catholic and non-Catholic schools

'The findings of higher levels of academic attainment by Catholic school pupils, while not yet beyond doubt, seem to be well established. What is not at all clear are the causal reasons for those findings. It may be that the observed differences are a function of distinctive practices within the schools. They may be linked to the personal characteristics of their intake or, as the indications I have outlined suggest, are the product of a complex interaction of the above derived, in turn, from a specific world view and understanding of the purpose of education. There are indications that the values, attitudes and practices seemingly inherent in the traditional confessional model of Catholic school can provide a particularly supportive environment for high academic attainment, especially by socially disadvantaged pupils. It is not clear whether the perceived benefits of such a model are easily transferable.

...

The majority of state supported Catholic schools serve, primarily, communities having a particular religious history and identity. Schools serving a specific cultural subgroup, or faith community, holding common attitudes and values, however consciously understood, are likely to have greater potential for achieving high levels of congruity with parental values and attitudes than schools serving more pluralistic and diverse communities whose main determining feature is physical proximity. In turn, the greater the level of social cohesion between home and school, the more likely it is that there will be a high degree of social harmony and of educational purpose within the school community, leading to high levels of academic effectiveness and productivity.' (p93-94)

Preview and abstract:
http://www.ingentaconnect.com/content/ioep/clre/2005/00000003/00000001/art00005?crawler=true

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This research also appears in section 7

School Admissions: A Report of the Social Market Foundation Commission, by the Social Market Foundation Commission (July, 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://www.smf.co.uk/wp-content/uploads/2004/07/Publication-Schools-Admissions-A-report-of-the-Social-Market-Foundation-Commission.pdf

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Study of the performance of maintained secondary schools in England, by Tom Benton, Dougal Hutchison, Ian Schagen, Emma Scott for the National Audit Office (November, 2003)

This research compared how different types of schools do on value added measures. The conclusion is that there are small positive effects for other Christian, other faith and Jewish schools, but none for Church of England or Roman Catholic: 'For KS2-3 the categories with a significant relationship to outcome, controlling for other factors, are grammar, specialist, faith, Beacon and single-sex schools, with other Christian and other faith schools showing a differential effect relative to Church of England. There are positive relationships with KS3-4 progress, controlling for other factors, for specialist, Jewish, other faith, Beacon and girls' schools. Negative relationships appear for grammar schools and EAZ schools. Most of these 'differential slope' effects, however, are very small in magnitude.' [p77]

http://www.leeds.ac.uk/educol/documents/00003494.htm

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3. Discrimination in admissions

This research also appears in section 3

Third of local areas face secondary school places running out within five years, Local Government Association (September, 2020)

Risk of increase in religious discrimination in admissions at the secondary stage due to school place shortage

The Local Government Association LGA) predicted that many local authority areas of England, based on Department for Education data, would have a shortage of school places within a few areas. Statistics it released showing this are reproduced below. In response, the LGA urged that local authorities should have the power to open more secondary schools or direct local academies to expand. A shortage of school places can be expected to increase the overall extent to which schools with a religiously selective admissions policy would select pupils on these grounds.

	Number and proportion of oversubscribed Councils in England		Number of children without a school place (if capacity not expanded)
Year	Count	Per cent	Number
2020/21	3	2	205
2021/22	11	7.3	3,291
2022/23	28	18.7	16,967
2023/24	45	30	44,190
2024/25	49	32.7	63, 741
2025/26	50	33.3	77,085

Tables at: https://www.local.gov.uk/third-local-areas-face-secondary-school-places-running-out-within-five-years

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This research also appears in section 7

Children and Youth Ministry, by the Church of England's Evangelism and Discipleship Team for the February 2020 General Synod (January, 2020)

Admission policies of state funded Church Schools viewed as a tool to help sustain the Church

This report provided statistical analysis on the prevalence of people aged 16 or under who attended individual Churches, with a view to understanding how Churches that admitted lots of young people achieved their results and possible lessons that could be drawn from for other Churches to learn from. It found that

nationally between 2014 and 2014 the average Sunday attendance dropped by 7%, but by 15% amongst children (p7). It discovered that by 2018 '38% of these [individual] churches have no 0-16's and 68% of them have 5 or fewer 0-16's' on a Sunday (p2).

Looking at Churches that managed to admit many young people however, the report found 'of the 903 [6.4%] parishes with 25 or more under 16s 360 (40%) had a strong link to an affiliated Church of England School' (p4). It went onto highlight 'of the 396 parishes which have 25 or more under 16s and no employed youth, children's or families worker, 292 (74%) have strong links to an affiliated Church of England School. The role that school links and subsequent school admissions make on under 16's attendance cannot be overlooked.' (p25)

The paper did not record the rate at which young people stopped attending Church after having gained admittance to a religiously selective Church of England school, but tacitly approved schools operating an admission policy that rewarded places to those with a record of Church attendance, as a tactic to boost attendance amongst children.

https://www.churchofengland.org/sites/default/files/2020-01/GS%202161%20Children%20and%20Youth%20Ministry%20Full%20with%20Appendix%20-%20Final.pdf

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SELECTIVE COMPREHENSIVES 2017 Admissions to high-attaining non-selective schools for disadvantaged pupils, by Carl Cullinane, Jude Hillary, Joana Andrade and Stephen McNamara for The Sutton Trust (March, 2019)

Social selection by faith schools

This study looked at the socio-economic inclusiveness of England's 500 top performing comprehensive (non-academically selective) state funded schools. Faith schools were disproportionately more likely to be included in the 500 and found to be noticeably less inclusive of children from a deprived background than other types of schools (than would be expected if the schools simply admitted local children).

The report recommended that, rather than opening fully religiously selective schools (as the Government announced it would do in May 2018), existing religiously selective schools should become less so (p4).

Available at https://www.suttontrust.com/wp-content/uploads/2017/05/Selective-Comprehensives-2017.pdf.

The choice delusion: how faith schools restrict primary school choice in England, by the National Secular Society (December, 2018)

Limited choice for families that do not want to access a faith school

Promoting parental choice has been an education policy priority of recent Governments and is often used to justify faith schools religiously discriminating in their admissions policy. By examining school admissions data, this study explored the extent to which families that did not wish to send their children to a faith school have their preference ignored. It highlights in practice that, rather than promoting choice, religious discrimination in admissions promotes privilege. The report noted:

> "• Almost three in ten families across England live in areas where most or all of the closest primary schools are faith schools. There is significant regional variation and the problem is more prevalent in rural areas. However, even in urban areas around one in four families live in areas with high or extreme restrictions.
> • Every year between 45,000 – 60,000 families apply for primary schools in areas with extreme restrictions on non-faith school choice, with a further 111,000 – 136,000 in areas of high restriction.2
> • In 43.4% of rural areas3 restrictions on non-faith school choice are categorised as "high" or "extreme". In fact, 53% of rural primary schools are faith-based.
> • 20.6% (7,727) of those who missed out on their first choice of a non-faith primary school in September 2018 were assigned a faith school. This includes 1,398 people who had made all their preferences (typically five) for a non-faith school.
> • When parents appeal against the allocation of a faith school, there is no guarantee they will succeed – effectively forcing children into faith schools against their parents' wishes." (p5)

https://www.secularism.org.uk/uploads/the-choice-delusion-how-faith-schools-restrict-primary-school-choice-in-england.pdf

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This research also appears in sections 1 and 2

Secondary school choice and selection: Insights from new national preferences data, by Dr Matthew Weldon of the Lancaster University Department of Economics, for the Department of Education (August, 2018)

Diminished opportunities for children from an economically deprived or minority ethnic background due to faith school admissions

This Department for Education commissioned research report revealed that both minority ethnic and economically deprived families have a significantly reduced chance of getting their children into state funded Church schools. The study looked at a number of towns and the largest cities in England, and explored newly available data revealing parents' preferred choice of secondary school and the school their children subsequently gained access to. It found local children of a minority ethnic background or who were entitled to the pupil premium were less likely than others to successfully gain a place at oversubscribed schools which determine their own admissions arrangements, including at 'Church schools in particular' (p9). The study found:

> '*If a white child and a black child apply for a single remaining seat at a Church school in London, the black child is less than half as likely to be admitted*.' (p8)

> '*In* [London] *a hypothetical comparison between a Pupil Premium child and a non-Pupil Premium child for a Church school place, the probability that the Pupil Premium child would not be admitted is 0.62. If a*

South Asian child is assessed for a single seat at a Church school alongside a white child, the corresponding probability that the South Asian child would not be admitted is 0.77 … [while in Birmingham and Manchester] *for Church schools the estimates of selection effects for Pupil Premium and South Asian pupils are slightly larger than London*.' (p34)

Although the report concludes that causes of these differences are not clear, it finds '*… possible explanations must focus on the admissions practices of Church schools*' (p35).

It further notes '*these findings imply that the patterns of segregation in Church schools are not explained by* [parental] *preferences, and are, at least in part, due to children failing to gain admission at chosen schools*'. (p38).

https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/732881/Secondary_school_choice_and_selection.pdf

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Mixed Signals: the discrepancy between what the Church preaches and what it practises about religious selection at its state-funded schools, by the Accord Coalition for the Fair Admissions Campaign (November, 2017)

Church of England schools more religiously discriminatory than claimed

Accord investigated repeated public claims by national Church of England education officials that its schools did not prioritise Christians ahead of other local families. Church of England dioceses are the Church bodies with special legal responsibility for issuing their schools with guidance regarding religious selection in admissions. The report found:

- national Church guidance failed to recommend schools refrain from religious selection
- only 1 in 8 state funded Church of England dioceses advised their schools to not select pupils by faith
- many schools (and 50% of the secondary schools) in even these notionally inclusive dioceses still operated a religiously selective admissions policy
- a further 1 in 4 dioceses advised their schools to reserve some places by faith, meaning these schools are being actively prevented from operating an inclusive admission policy
- overall, admissions guidance from Church bodies upheld autonomy of schools to determine how they selected pupils and did not guide schools towards being religiously inclusive

Available at https://drive.google.com/file/d/1i5ImrZIpgoFkC7QrkRUdr1tTvCruqhHe/view

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This research also appears in sections 1 and 2

SELECTIVE COMPREHENSIVES 2017: Admissions to high-attaining non-selective schools for disadvantaged pupils, by Carl Cullinane, Jude Hillary, Joana Andrade and Stephen McNamara, for The Sutton Trust (March, 2017)

Religiously selective schools found to disadvantage children from poor families

This report highlighted the link between faith schools achieving good exam results and those same schools operating religiously selective admission arrangements that disadvantage children from poor families. The study investigated the inclusion of children from deprived backgrounds at 500 non-grammar secondary schools in England which are the most highly ranked in government league tables. It found that those faith schools among the 500 schools whose pupils obtained the highest GCSE grades were '… three times as socially selective compared to their catchment area than [the] non-faith schools, with an average 6% FSM [free school meals] gap, compared to 2%.' A child's entitlement to free school meals is a key indicator of deprivation used by government.

The report authors explained the disparity between these faith and non-faith schools as caused by the faith schools recruiting ' … a significant proportion of pupils on a religious basis, [so] they typically draw substantially from outside their neighbourhood catchment areas, particularly in the case of Catholic schools.' In conclusion the report urged that religiously selective schools amend their admissions criteria so they admit more local children and in so doing remove barriers for the poor.

Available at http://www.suttontrust.com/wp-content/uploads/2017/03/Selective-Comprehensives-2017.pdf

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This research also appears in sections 4 and 6

Catholic schools committed to an integral education of the human person, in the service of society, by the Catholic International Education Office (November, 2016)

Catholic schools in England and Wales out of step with international practice

The Catholic International Education Office (OIEC) provided this briefing for a meeting of the Council of Europe which explored 'The role of education in preventing radicalisation leading to terrorism and violent extremism' on November 9th in Strasbourg. The OIEC is an umbrella body for over 100 national catholic education organisations, including the Catholic Education Service of England and Wales. The briefing framed Catholic schools as having an inclusive and none proselytizing mission.

Inclusive features that the briefing defined a Catholic school as having included:

> '• A school that joins forces with other bodies of formal and informal education at local and national level for the benefit of local populations, young and old, without any discrimination.
> ...
> • A non-discriminatory school, open to all, especially the poorest.
> • A school that has to deploy in the outskirts, deep within slums
> • A school that provides facilities for students with special needs'.

In contrast, state funded Catholic schools in England and Wales are instructed by Church authorities to religiously prioritise Catholics when oversubscribed. Many such schools are found (as revealed by some other

research in this databank) to admit disproportionately few pupils from deprived backgrounds or/and who have special educational needs.

Briefing available at http://accordcoalition.org.uk/wp-content/uploads/2016/11/2016-11-23-OIEC-paper-on-Catholic-schools.pdf.

Religious selection in pupils admissions to private Catholic schools in England, by Humanists UK (September, 2016)

Lack of religious selection at private Catholic schools versus state funded ones

This investigation by Humanists UK looked at the admissions policies of all 101 Catholic private schools in England, finding that 'only 18 schools were found to use a religious test as the highest priority admission criterion for all of their places. The overwhelming majority – 78 schools – did not employ religious selection as the highest criterion for all their places, and nearly half of the schools didn't use religious selection at all'.

The BHA highlighted the contrast between the practice of private schools and '... claims this week by the Catholic Education Service (CES), echoed by the Prime Minister, that "canon law" prevents them from opening new state schools that do not select 100% of places on the basis of religion.'

Findings from the research were drawn at https://humanism.org.uk/2016/09/09/exposed-catholic-hypocrisy-in-calls-for-end-to-restrictions-on-religious-selection-in-schools/.

A table showing the full findings is available at https://humanism.org.uk/wp-content/uploads/2016-09-09-FINAL-Religious-selection-in-Catholic-private-schools.xlsx

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This research also appears in sections 1 and 2

Poverty of opportunity, by Timo Hannay for SchoolDash (August, 2016)

Faith school admissions found to be major source of socio-economic exclusion

Detailed statistical analysis produced in this report revealed that, overall, school admission policies were playing 'a greater part than local [residential] deprivation in the uneven distribution of poorer pupils' between schools. The analysis found that school types in which poorer pupils were under-represented *after* taking into account the level of poverty in their local areas included grammar schools and single-sex secondary schools, schools rated 'Outstanding' by Ofsted, and many faith schools and particularly non-Christian faith schools and Roman Catholic ones, which tended to be disproportionately located in poorer areas and tended to cream skim and cater to children from more affluent families within those areas.

The research found the Church of England school sector to be more inclusive than most other types of faith school, but less socio-economically inclusive than non-faith schools. The researchers found however that C of E

schools tended to be 'located in areas of low deprivation' to begin with. Over 95% of state funded faith schools in England are sponsored by either the Church of England or Catholic Church.

The analysis reinforces pre-existing research from the Fair Admissions Campaign and others pointing to a strong relationship between religious selection of pupils by faith schools and those schools having more socio-economically exclusive intakes.

https://www.schooldash.com/blog-1608.html

This research also appears in sections 1 and 2

Primary schools, catchment areas and social selection, by Dr Rebecca Allen and Dr Meenakshi Parameshwaran of Education Datalab for The Sutton Trust (April, 2016)

Correlation between religiously selective admission policies and socio-economic segregation

This Sutton Trust commissioned study explored where and why primary school intakes differed substantially in their social composition from that of children living in their local neighbourhoods. It found that popular and highly rated schools often had socio-economically exclusive intake and that these schools tended to operate more complex pupil admission criteria and, were very often, religiously selective faith schools.

The academics also found a significant difference in the pupil profile of faith schools that operated a religiously selective over-subscription policy with those that did not, echoing other findings showing that religious selection invariably leads to social exclusion. The report noted:

> *'It is generally true that non-religious schools are not particularly socially selective and that Roman Catholic and other religious primary schools are, regardless of governance status. This reflects the fact that these religious schools consistently apply religious admission criteria. The pattern of social selection in Church of England primary schools is quite different, reflecting the variety of stances towards religious selection that dioceses have taken. They are far less likely to be socially selective than other schools with a religious denomination because many (particularly voluntary controlled) act as defacto community schools and do not apply any religious criteria.'* (p3)

The report's findings echo those of from a detailed study conducted by the Fair Admissions Campaign (FAC) in December 2013 (also listed in this Databank), which looked at all secondary schools in England. It too found a strong correlation between social exclusivity and religious selection.

The report recommended that schools prioritise pupils entitled to free school meals (a key indicator of deprivation used by government); that the School Admissions Code should be actively enforced; that groups should be free to object to school admission arrangements (in January 2015 the Government announced it would be changing rules to prevent groups like Accord from objecting to the Office of the School Adjudicator), and that all faith schools should make some pupil places available to local children (without recourse to faith criteria).

http://www.suttontrust.com/wp-content/uploads/2016/04/Caught-Out_Research-brief_April-16.pdf

This research also appears in sections 1 and 2

Racial discrimination by religiously selective faith schools: a worsening problem, by the Accord Coalition for the Fair Admissions Campaign (December, 2015)

Religious selection in admissions leading to racial segregation and privilege

The report highlighted how, due to a local interplay between religion and race, religious selection in faith school pupil admissions had become a significant and worsening source of racial discrimination in Britain's school system. It highlighted the issue through a case study of four religiously selective schools whose admission policies indirectly racially discriminated against local children of South Asian heritage.

The report argued the discrimination was legally questionable and worked against the UK Government's anti-extremism and social integration strategies. It found that as many faith schools often obtain good results (due the skewed social and ability profile of their pupils) it meant many of best schools in the country were being effectively closed to families of some racial groups, making the school system systemically discriminatory. The report also found:

- many of those who were being disadvantaged were of South Asian heritage and from a Muslim background
- families losing out are those that would wish to send their child to the same school as other local families, but are being prevented
- the disadvantage was being entrenched, as successive generations from the same families lost out
- the disadvantage went against the values of faith groups and their common desire to support those in society who were marginalised
- the problems were set to only worsen due to demographic change, unless reforms are made

Available at: http://accordcoalition.org.uk/wp-content/uploads/2015/12/Racial-discrimination-by-religiously-selective-faith-schools-a-worsening-problem.-FAC-Accord.-Dec-2015.pdf

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This research also appears in sections 1 ,4, 6 and 7

'Living with Difference: community, diversity and the common good', by the Commission on Religion and Belief in British Public Life, for the Woolf Commission (December, 2015)

Recommendation to reform role of religion and belief in British school systems

This major two year study drew on a series of public hearings and wide array of written submissions of evidence, and was produced by a broad and distinguished group of national experts, including from the worlds of academia, public policy and inter-faith relations. In a damning verdict about current arrangements in school age education the report found that:

- 'Selection by religion segregates children not only according to different religious heritage but also, frequently and in effect, by ethnicity and socio-economic background. This undermines equality of opportunity and incentivises parents to be insincere about their religious affiliation and practice.'
- 'it is in our view not clear that segregation of young people into faith schools has … not been socially divisive, leading to greater misunderstanding and tension'

In a call to action, the report urged all Governments across the UK to:

- 'recognise the negative practical consequences of selection by religion in schools, and that most religious schools can further their aims without discriminating on grounds of religion in their admissions and employment practices, and require bodies responsible for school admissions and the employment of staff to take measures to reduce such selection'

https://corablivingwithdifference.files.wordpress.com/2015/12/living-with-difference-community-diversity-and-the-common-good.pdf

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This research also appears in sections 2

The Ins and Outs of Selective Secondary Schools: A Debate, published by Civitas (March, 2015)

A defence of faith school admissions

This book gathers a range of politicians, academics, campaigners and commentators to discuss the complexity of secondary school selection, with chapters on ability, fee, faith and stealth, among others. Two chapters seek to defend both 'faith' schools and religious selection, *'Church of England Schools for the Common Good'*, by the Church of England's Chief Education Officer Nigel Genders, and '*In Defence of Faith Schools and Religious Selection'*, by Gillan Scott.

Nigel Genders argues that whilst religious selection is not used by most CofE schools, where it is used it can be helpful in producing a healthy mix of children within a school or for providing places for children outside of a popular school's immediate expensive housing area. However, this assertion runs counter to the evidence elsewhere in the databank, which demonstrates a clear correlation between religious selection and socio-economic segregation in Church of England schools.

Gillan Scott takes a different tack, claiming that the use of free school meal eligibility to establish socio-economic inclusivity in schools is flawed since comparing 'faith' school intakes to their local areas on free school meals fails to account for the larger catchment areas that most 'faith' schools have. However, while a larger catchment size might negatively affect the inclusivity of an individual school, it seems just as likely that it could positively affect it, especially given that house prices go up (and hence free school meal eligibility goes down) around successful schools. This explanation therefore falls short in justifying the socio-economic selectivity of Catholic Schools in aggregate.

http://www.civitas.org.uk/pdf/theselectiondebate

This research also appears in section 2

"It might be best if you looked elsewhere": An investigation into the school admission process, by the Office of the Children's Commissioner (April, 2014)

Covert selection by faith schools - recommendation for clearer and standardised admissions guidance

'We recommend that the Department for Education, in consultation with OSA, issue further clarification on the differences between admissions criteria based on religious observance, which are lawful, and those based on providing practical support, which are not. Using the latter criteria could be viewed as amounting to charging a fee to apply to the school, albeit 'in kind' rather than in cash.

OSA should seek consensus from faith bodies on the differences between these sets of criteria, drawing on existing good practice already in existence in many faith schools in England, and should ensure its guidance aids those schools' practices to remain within the statutory admissions code.' (p17)

Available at http://www.childrenscommissioner.gov.uk/publications/it-might-be-best-if-you-looked-elsewhere-investigation-school-admission-process.

This research also appears in sections 2 and 7

The Church Growth Research Programme Report on Strands 1 and 2: Numerical change in church attendance: National, local and individual factors, by David Voas and Laura Watt for the Church of England (February, 2014)

State funded Church Schools viewed as tools to sustain the Church

This report was published in a series of five by the Church of England, which were intended to identify what successfully causes churches to grow, so that this knowledge can be used to stimulate further growth elsewhere. The five are available at http://www.churchgrowthresearch.org.uk/progress_findings_reports.

This report contained relevant findings in regards to Church Schools. Its authors carried out 'a purpose-built survey of growing, stable and declining churches across all dioceses' (p5). One of the questions asked was 'Is this church linked to a Church of England school? [If yes] Is it over-subscribed?' (p21). Analysing the results, the academics write that 'The results for church growth are interesting. Here the Church school has a key role … The most direct impact on attendance may be felt in areas where a popular C of E school is over-subscribed. Some churchgoing is clearly motivated by a desire to qualify for school admission, but the boost to attendance may last into the longer term if families decide to stay.' (p23-24) This was found to be statistically significant; the academics concluded that 'Middle class suburbs with church schools … offer great opportunities [for growth]' (p26).

Available at http://www.churchgrowthresearch.org.uk/UserFiles/File/Reports/Report_Strands_1_2_rev2.pdf.

In a summary of his report on strands 1 and 2, Voas writes that 'Being connected with an over-subscribed school is helpful, if not easy to engineer!'

Available at http://www.churchgrowthresearch.org.uk/UserFiles/File/Presentations/CGRP_Voas.pdf

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This research also appears in section 1

Religious schools most racially segregated state schools, new findings show, by Humanists UK (October, 2013)

Ethnic segregation at minority faith schools

- 'Out of the five Sikh state schools for which data is available, four have no pupils at all that are classified as "white British", compared to 30 percent of their local populations.
- 'Out of four Hindu state schools, two have no pupils classified as "white British", compared to 45 percent of their local populations.
- 'Out of 15 Muslim state schools, eight have no pupils classified as "white British". On average, over a third of the local populations are "white British". Overall, Muslim schools have on average 34 percentage points fewer "white British" pupils than would be expected for ethnically diverse schools in the areas in which they are located.
- 'Out of 44 Jewish state schools, 29 have no pupils who are classified as having an "Asian", compared to 12 percent of their local populations – with one school having a majority 'Asian' population in its immediate vicinity. Jewish schools have on average 13 percentage points fewer 'Asian' pupils than would be expected for ethnically inclusive schools located in their areas.
- 'Out of 1,985 Roman Catholic schools, 245 have no "Asian" pupils. Catholic schools typically have 4.4 percentage points fewer "Asian" pupils than would be expected for schools located in their areas.
- 'Out of 13,121 schools with no religious character, just 18 have no "white British" pupils. 2,344 have no "Asian" pupils, but less than 1 percent of these schools' local populations are "Asian". Schools with no religious character have on average 0.8 percentage points more "Asian" pupils than would be expected for schools located in their areas.'

https://humanism.org.uk/2013/10/18/religious-schools-racially-segregated-state-schools-new-findings-show/

The Admissions Arrangements of Faith Schools and the Equality Act 2010, by Dan Rosenberg and Raj Desai (May, 2013)

Admissions criteria contravening the Equality Act 2010

This article, written for the *Education Law Journal* (Volume 14, Issue 2), highlights the potential for religiously selective admission arrangements at faith schools to be found to break the Equality Act 2010 for indirectly discriminating on the grounds of disability, sexual orientation and race.

This piece considers several cases in which the admissions criteria of some religiously selective schools results in indirect yet clear discrimination on grounds of disability and race. In one disability case the school changed

their decision on an appeal but another (the *JFS* case) was taken to the High Court which ruled that the school's matrilineal test of membership of the Jewish faith amounted to a test of ethnic origin and was therefore unlawful.

However, on race, the implications could be wider than this. The authors contrast the relatively homogenous era in which faith schools were first established with the increasingly diverse age we are in today, arguing that 'faith based admissions criteria may place individuals from a racial group at a particular disadvantage compared to persons without this protected characteristic. Unless this indirect discrimination can be justified as a proportionate means of achieving a legitimate aim, such arrangements will also be unlawful pursuant to [the Equality Act].' This could have far reaching legal implications for popular religiously selective schools in densely populated or racially mixed areas.

http://accordcoalition.org.uk/wp-content/uploads/2013/05/The-Admissions-Arrangements-of-Faith-Schools-and-the-Equality-Act-2010-Rosenberg-Desai-May-2013.pdf

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This research also appears in sections 4, 6 & 7

Christ at the Centre: why the Church Provides Catholic Schools (second edition), by the Catholic Education Service (January, 2013)

Selection in admissions at Catholic schools

"Catholic Schools are provided by the Church for Catholic children and young people ... to ensure that Catholic children are given priority in the allocation of school places and benefit from this provision, the admission criteria of Catholic schools should be formulated in such a way that Catholic children and young people are always given priority in the allocation of school places over and above all other applicants". P14

http://www.catholiceducation.org.uk/about-us/publications/item/download/14852_1f5f681dbe19166f523294f1790f5946

This research 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

https://www.equalityhumanrights.com/en/publication-download/research-report-84-religion-or-belief-equality-and-human-rights-england-and

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This research also appears in sections 1 and 2

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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This research also appears in section 9

School Choice and Equity: Current Policies in OECD Countries and a Literature Review, by Pauline Musset for the Organisation for Economic Co-operation and Development (January, 2012)

OECD countries that permit religiously selective admissions criteria in their school system

This paper explored the different approaches of OECD countries towards parental choice and schools choosing children. The table below showed that England was one of only four out of thirty two OECD countries looked at which permitted religious selection within its primary sector, and one of four out of thirty one OECD countries that permitted religious selection within its secondary school sector.

Table 2.3. Selection criteria for public schools across OECD countries (2009)

	Academic criteria	Financial criteria (family income)	Religious criteria	Gender criteria	Any criteria they wish
	Public primary schools cannot be selective				
Austria	No	No	No	No	No
Belgium (Fl.)	No	No	No	No	No
Belgium (Fr.)	No	No	No	No	No
Chile	No	No	No	Yes	No
Denmark	No	No	No	No	No
France	No	No	No	No	No
Germany	No	No	No	No	No
Greece	No	No	No	No	No
Hungary	No	No	No	No	No
Iceland	No	No	No	No	No
Luxembourg	No	No	No	No	No
Mexico	No	No	No	No	No
Netherlands	No	No	No	No	No
New Zealand	No	No	No	No	No
Poland	No	No	No	No	No
Portugal	No	No	No	No	No
Norway	No	No	No	No	No
Scotland	No	No	No	No	No
Slovak Republic	No	No	No	No	No
Sweden	No	No	No	No	No
Switzerland	No	No	No	No	No
Turkey	No	a	No	No	No
United States	No	No	No	No	No
	Public primary schools can be selective				
Czech Republic	Yes	No	No	No	No
England	Yes	No	Yes	Yes	No
Estonia	Yes	No	Yes	Yes	Yes
Finland	Yes	No	No	No	No
Ireland	No	No	Yes	Yes	No
Japan	No	No	No	No	Yes
Israel	No	No	Yes	Yes	No
Spain	No	Yes	No	No	No
Italy	No	No	No	No	Yes
Korea	No	No	No	Yes	No

	Academic criteria	Financial criteria (family income)	Religious criteria	Gender criteria	Any criteria they wish
	Public lower secondary schools cannot be selective				
Belgium (Fl.)	No	No	No	No	No
Belgium (Fr.)	No	No	No	No	No
Denmark	No	No	No	No	No
France	No	No	No	No	No
Iceland	No	No	No	No	No
Italy	No	No	No	No	Yes
Korea	No	No	No	Yes	No
Luxembourg	No	No	No	No	No
Norway	No	No	No	No	No
Poland	No	No	No	No	No
Portugal	No	No	No	No	No
Scotland	No	No	No	No	No
Sweden	No	No	No	No	No
Switzerland	No	No	No	No	No
United States	No	No	No	No	No
	Public lower secondary schools can be selective				
Austria	Yes	No	No	No	No
Chile	Yes	No	No	Yes	No
Czech Republic	Yes	No	No	No	No
England	Yes	No	Yes	Yes	No
Estonia	Yes	No	Yes	Yes	Yes
Finland	Yes	No	No	No	No
Germany	Yes	No	No	No	No
Greece	No	No	No	No	No
Hungary	Yes	No	No	No	No
Ireland	No	No	Yes	Yes	No
Israel	No	No	Yes	Yes	No
Japan	No	No	No	No	Yes
Mexico	Yes	No	No	No	No
Netherlands	Yes	No	No	No	Yes
New Zealand	No	No	No	Yes	No
Slovak Republic	Yes	No	No	No	No
Spain	No	Yes	No	No	No

From http://www.oecd-ilibrary.org/education/school-choice-and-equity_5k9fq23507vc-en

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Equity and Quality in Education: Supporting Disadvantaged Schools and Children, by the Organisation for Economic Co-operation and Development (January, 2012)

OECD countries that permit religiously selective admissions criteria to their primary schools

England is among just 3 OECD countries out of 35 looked at that allow selection on religious grounds to secondary schools [p67]

http://www.oecd.org/edu/school/50293148.pdf

This research also appears in section 9

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, there 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

Copy available at
http://www.affinity.org.uk/Church%20of%20England%20School%20Admissions%20Guidance%20June%202011.pdf

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This research also appears in section 7

Secondary school admissions in England 2001 to 2008: changing legislation, policy and practice, by Anne West, Eleanor Barham and Audrey Hind (February, 2011)

Admissions practices and criteria at English secondary schools between 2001 and 2008

This paper covered a period of change in school admissions, prompted by admission authorities being legally required to adhere to the Schools Admission Code. On faith schools it found:

> 'In 2008, the variation in the number of religious criteria used by schools of different types was examined (see Table 7). The number of religious criteria was very high in some cases: over a fifth of voluntary-aided schools had at least four admissions criteria relating to religion and some as many as 11. In addition, just over one in ten schools (11%) had criteria within broad categories (for example, open and religious places). More voluntary-aided schools than other types of school used these nested criteria (34%). This of course adds to the complexity of the admissions process to such schools; as noted in the case of one voluntary-aided school: 'A complex procedure applies when, in any band and any category, there are more applicants than there are places available'. Amongst voluntary-aided schools, 46% gave priority to those from other denominations, 42% to those of other faiths and 4% to those of other faiths or denominations. In 2001, 23% gave priority to other faiths.' p13

This paper featured in the Oxford review of education, 37 (1). pp. 1-20. ISSN 0305-4985 Oxford Review of Education Vol. 37, No. 1, pp. 1–20. Abstract available at http://eprints.lse.ac.uk/41666/

This research also appears in section 2

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".

Copy available at http://dera.ioe.ac.uk/14587/7/osa%20annual%20report%202010_Redacted.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

Religious schools in London: school admissions, religious composition and selectivity, by Rebecca Allen and Anne West (August, 2009)

Social segregation by faith schools

'Overall, religious schools educate a much smaller proportion of pupils eligible for free school meals and their intakes are significantly more affluent than the neighbourhood in which they are located.' (p20).

'Our view is that the sanctioning by the School Admissions Code of the collection of additional information from parents and religious leaders to determine the extent of religious adherence (e.g., via supplementary information forms) ensures that religious schools continue to have a means to socially select pupils, should they wish to do so.' (p21)

From http://www.tandfonline.com/doi/abs/10.1080/03054980903128041

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

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

Religious admission policies favour those from higher socio-economic backgrounds

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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This research also appears in section 2

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

Religious admission policies favour those from higher socio-economic backgrounds

"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**. [bold our emphasis]

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
http://www.ippr.org/publications/school-admissionsfair-choice-for-parents-and-pupils

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This research also appears in greater details in sections 1 and 7

The Way Ahead: Church of England schools in the new millennium, aka The Dearing Report, by the Church of England's Church Schools Review Group (June, 2001)

The Church of England's policy towards its schools

'A recent survey of Voluntary Aided schools showed that rather more than three quarters of them had a religious affiliation in their admissions criteria, but only a third of them had a religious category as the first criterion. In at least half of schools there was no need to put their oversubscription criteria into practice.' [p19]

'In general, we recommend that new Voluntary Aided Church schools should aim to allocate 'open' and 'foundation' places, the ratio between the two reflecting the school's particular circumstances, whilst ensuring strong distinctiveness and diversity. A degree of flexibility may be required in the allocation.' [p30]

http://www.churchofengland.org/media/11187 /way%20ahead%20-%20whole.pdf

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4. Discrimination in employment

Religious Ethos, Employers and Genuine Occupational Requirements Related to Religion: the Need for Proportionality, by Professor Lucy Vickers for the International Labor Rights Case Law, Volume 5: Issue 1 (June, 2019)

Case law shows religious discrimination in employment must be proportionate

Under European Union law employers with a religious ethos can religiously discriminate in the employment and recruitment of staff, but only where the objective in discriminating is legitimate and where the discrimination can be shown to be 'genuine, legitimate and justified occupational requirement' in pursuit of advancing those aim or aims (see Article 4.2 of the European Council Directive 2000/78/EC). UK law meanwhile provides most faith schools with a blanket ability to religiously discriminate in the recruitment and employment of all teachers. It is debated whether the lack of proportionately that UK law requires of faith schools to religiously discriminate is valid given that EU law supersedes UK law.

This short paper reviews recent cases regarding religious discrimination in employment, including two that have been considered by the Court of Justice of the European Union (CJEU). The paper notes that CJEU rulings affirm that proportionality is a general principle of EU law and it concludes that the exemption from religious discrimination that UK faith schools have should therefore only be applied proportionately. (p77) It further observes that the Court has taken a stronger stance in protecting the interests of employees against discrimination versus the autonomy of religious employers to religiously discriminate. It concludes that 'this may mark the beginning of a stronger stance by the CJEU in protecting religious equality.' (p79)

https://brill.com/view/journals/ilrc/5/1/article-p75_75.xml?language=en.

This research also appears in section 5

Fifteen years on: the legacy of section 28 for LGBT+ teachers in English schools, by Dr Catherine Lee (March, 2019)

Negative legacy on teaching staff from Section 28

This study surveyed LGBT teachers who began teaching before or after the repeal of the homophobic Section 28. It found those that worked during the Section 28 era were more cautious, vigilant and anxious in their school workplaces than those LGBT teachers entering the profession more recently.

- Only 20 per cent of Section 28 era teachers indicated being out to all school colleagues, while 88 per cent of teachers were who started after Section 28 was repealed in 2003 were.
- Almost half of Section 28 era teachers were out to their pupils, compared with only 20 per cent of post Section 28-era teachers.
- Almost half of the Section 28 era teachers reported having suffered from anxiety or depression linked to their sexuality and role as a teacher. Only 24 per cent of teachers who started after 2003 reported experiencing similar mental health issues.

- Section 28-era teachers take great care to separate their personal and professional identities, placing upon them extra strain.

The study can be found at https://www.tandfonline.com/doi/abs/10.1080/14681811.2019.1585800?journalCode=csed20&.

The findings above can also be found in an article written by the author for The Conversation at https://theconversation.com/uks-lgbt-teachers-still-scarred-by-the-legacy-of-homophobic-legislation-more-than-30-years-on-118618.

Religion or belief: is the law working? By the Equality and Human Rights Commission (December, 2016)

Legal incompatibility of teacher discrimination laws

This Equality and Human Rights Commission (EHRC) is the publicly funded agency tasked with promoting and enforcing the equality and non-discrimination laws in Britain. Its report investigated the efficacy of the legal frameworks in Britain protecting and upholding the rights of individuals with a religion or belief as well as the distinctiveness of religion or belief organisations.

As has been noted above, most state funded faith schools in Britain can currently apply religious restrictions and requirements in the recruitment and employment of all their teachers. This includes teachers who may not have a pastoral role, teach instructional RE or lead worship, and even if no regard was given to the teacher's religion or beliefs when they were appointed. The report criticised the teacher discrimination laws for giving faith schools a broad ability to religiously discriminate that lacks any requirement to show such discrimination is proportionate. It stated that it believed the teacher discrimination laws were also incompatible with European Union (EU) law.

The report urged the Scottish, Welsh and UK Governments to amend legalisation to curtail the ability of state funded faith schools in Britain to religiously discriminate in the recruitment and employment of teachers in the interests of 'clarity and consistency of equality law, and given the … large proportion of schools involved' (p27). It suggested that if wishing to employ a teacher on faith grounds state funded faith schools should instead be treated like a normal employer with a religious ethos and be required to apply a genuine occupational requirement (GOR). GORs can usually only be applied to a small number of posts and allow employers to discriminate if they can show that the discrimination is 'required, legitimate and proportionate'.

Available at https://www.equalityhumanrights.com/sites/default/files/religion-or-belief-report-december-2016.pdf.

This research also appears in sections 3, 6 and 7

Catholic schools committed to an integral education of the human person, in the service of society, by the Catholic International Education Office (November, 2016)

Catholic schools in England and Wales out of step with international practice

The Catholic International Education Office (OIEC) provided this briefing for a meeting of the Council of Europe which explored 'The role of education in preventing radicalisation leading to terrorism and violent extremism' on November 9th in Strasbourg. The OIEC is an umbrella body for over 100 national catholic education organisations, including the Catholic Education Service of England and Wales. Inclusive features the briefing defined a Catholic school as having included:

'• Heads of institutions recruited according to quality based criteria'

In contrast, state funded Catholic schools in England and Wales are instructed by Church authorities to religiously prioritise applicants when appointing their head teachers. State funded Catholic schools commonly also religiously prioritise applicants in the recruitment of deputy heads and RE teachers, and sometimes in the recruitment of other teaching posts.

Briefing available at http://accordcoalition.org.uk/wp-content/uploads/2016/11/2016-11-23-OIEC-paper-on-Catholic-schools.pdf

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This research also appears in sections 1, 3, 6 and 7

'Living with Difference: community, diversity and the common good', by the Commission on Religion and Belief in British Public Life, for the Woolf Commission (December, 2015)

Recommendation to reform role of religion and belief in British school systems

This major two year study drew on a series of public hearings and wide array of written submissions of evidence, and was produced by a broad and distinguished group of national experts, including from the worlds of academia, public policy and inter-faith relations. In a call to action, the report urged all Governments across the UK to:

- 'recognise the negative practical consequences of selection by religion in schools, and that most religious schools can further their aims without discriminating on grounds of religion in their admissions and employment practices, and require bodies responsible for school admissions and the employment of staff to take measures to reduce such selection'
- '[undertake] A massive recruitment and retraining programme for teachers of education about religion and belief [which] is required if matters of religion and belief are to be treated seriously and deeply in these unprecedented times of religious confusion and tension.'

https://corablivingwithdifference.files.wordpress.com/2015/12/living-with-difference-community-diversity-and-the-common-good.pdf

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This research also appears in section 9

Training and Development Partnerships Project: Needs Analysis Report, by the Church of England Education Division (September, 2015)

Decline in religious selection of head teachers at Church of England schools moving away from selection

This report into the training needs of the Church's schools revealed that many faced practical difficulties due to pursuing religiously exclusive practices. Its findings include that:

- in part due to external pressures on schools to achieve academically, 'very low numbers of those interviewed/surveyed highlighted the Church's mission to the most vulnerable in society through education as a priority' (p16)
- 'it was noted by a number of school leaders that leading collective worship was often an area that teachers found difficult' (p30)
- the current national shortage of school leaders was '... felt even more acutely by the Church of England's network in education' (p36)
- 'many dioceses have become more flexible around the requirement that head teachers need to be practising Christians and can reference successful church school heads who are from other faiths or none at all but are able to maintain a clear vision for education in line with the overall vision' (p36)

Accord argues that the growing number of faith schools that are successfully employing people from outside of the school's faith poses further questions about the appropriateness of current arrangements, whereby state funded faith schools have exemptions from equality law to be able to discriminate on faith grounds in the recruitment and employment of their teachers. Such practices by schools can also further undermine the standard of the education they provide by narrowing the pool of talent from which their teachers are drawn.

From https://www.churchofengland.org/media/2296546/needs%20analysis.pdf

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This research also appears in sections 3, 6 & 7

Christ at the Centre: why the Church Provides Catholic Schools (second edition), by the Catholic Education Service (January, 2013)

Employment of teachers in Catholic schools

"There are also substantive life choices which are incompatible with the teaching of the Catholic Church and which may be detrimental or prejudicial to the religious ethos and character of a Catholic school. Some examples of these would be:
• formal apostasy from the Catholic Church ...
• a Catholic contracting a marriage in a non-Catholic church, registry office or any other place without dispensation from canonical form;110 or contracting a marriage where one or both of the parties have been

previously married (and whose former spouse[s] is[are] living) without the former marriage(s) being annulled or declared invalid by the Church;
• maintaining a partnership of intimacy with another person, outside a form of marriage approved by the Church and which would, at least in the public forum, carry the presumption from their public behaviour of this being a non-chaste relationship; and, where such a presumption in the public forum is not repudiated by the parties within the relationship." P32

"The posts of Headteacher, Deputy Headteacher and Head or Co-ordinator of Religious Education are to be filled by baptised and practising Catholics. Other Leadership posts that affect directly the Catholic Mission of the school should, wherever possible, be staffed by skilled practitioners who are committed Catholics." P35

Selection of school governors

"Suggested form of words for inclusion in the written application forms used by dioceses for the appointment of foundation governors in Catholic Voluntary Aided schools and for [all] members of the relevant governing authority in a Catholic Academy:
'I am a practising Catholic in full communion with the See of Rome, and I am not the subject of any canonical censure or penalty; my appointment places a duty upon me to ensure that the religious character of the school is preserved and developed and that the school is conducted in accordance with the provisions of the Trust Deed of the Diocese of……; my appointment requires me to comply with the provisions of Canon Law, the teachings of the Catholic Church and such directives made by the Bishop and his Trustees and their agent in respect of the school or other schools situated in the Diocese' ". P35

http://www.catholiceducation.org.uk/about-us/publications/item/download/14852_1f5f681dbe19166f523294f1790f5946

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	7.9	4.7	2.8	2.6	62%
Community	10.0	5.6	3.3	2.9	67%
Other	8.0	5.2	3.1	2.7	63%
Roman Catholic	3.6	2.6	2.0	1.8	49%

http://www.naht.org.uk/welcome/comment/key-topics/staff-management/the-state-of-the-labour-market-for-senior-staff/

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."

Copy available on request.

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5. Homophobia and LGBTQ equality

This research also appears in section 8

Pathways to LGBT+ Inclusion: Report Homophobia, biphobia and transphobia in schools today, by Diversity Role Models (November, 2020)

Complacency among some adults and non-LGBT+ people involved with schools regarding LGBT prejudice

Findings from a survey of 6,136 pupils and 5,733 adults (staff, parents and governors) from 90 schools in parts of London, the South East of England and the West Midlands comprised part of this report. The findings showed that pupils were much more likely to report that homophobic, biphobic, and transphobic language/ bullying was common at their school compared to adults linked to the school, while overall bigoted language and bullying on these grounds was found to be worse at secondary schools.

Homophobic, biphobic, and transphobic (HBT) language and bullying					
		Students	**Staff**	**Parents & Carers**	**Governors**
% of respondents who agree or strongly agree HBT language is common at the school	Primary	42%	11%	8%	3%
	Secondary	54%	26%	15%	16%
% of respondents who agree or strongly agree that HBT bullying is common at the school	Primary	12%	6%	6%	3%
	Secondary	25%	17%	8%	9%

Extent that schools are described as a safe place for LGBT+ students					
		Students	**Staff**	**Parents & Carers**	**Governors**
% of respondents who agree or strongly agree that schools are described as a safe place for LGBT+ students	Primary	54%	46%	41%	57%
	Secondary	27%	34%	22%	44%
% of respondents who disagree or strongly disagree that HBT bullying is common at the school	Primary	12%	6%	5%	0%
	Secondary	37%	21%	15%	13%

Worryingly, 46% of the 652 secondary school students who identified as LGBT+ recorded that LGBT+ students would not feel safe to come out at school, compared to 35% of non-LGBT+ secondary students. Of secondary school staff surveyed who were LGBT+, 32% said LGBT+ students would not feel safe to come out, compared to 19% of non-LGBT+ staff.

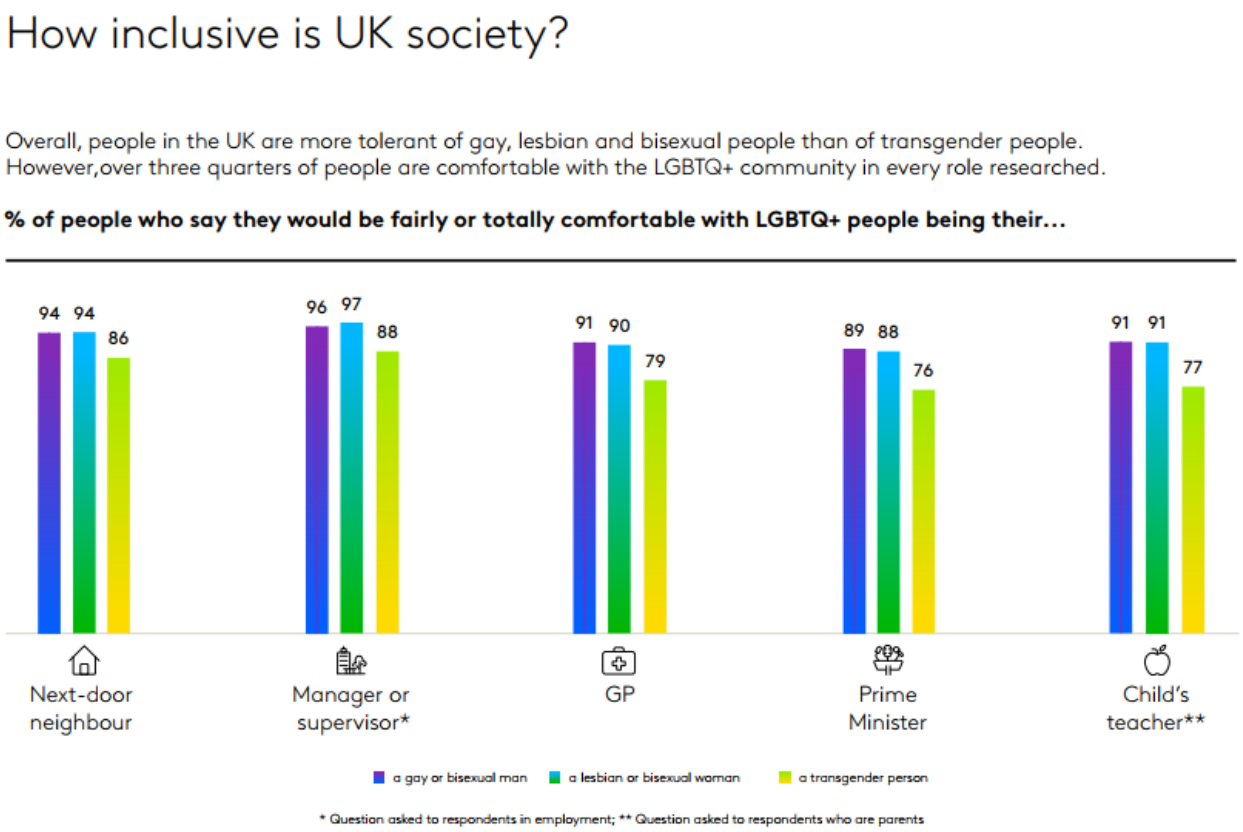
https://www.diversityrolemodels.org/media/1473/pathways-to-lgbtplus-inclusion-report.pdf

This research also appears in section 8

Attitudes towards LGBTQ+ community and rights in UK society study: Key findings, by Kantar (September, 2020)

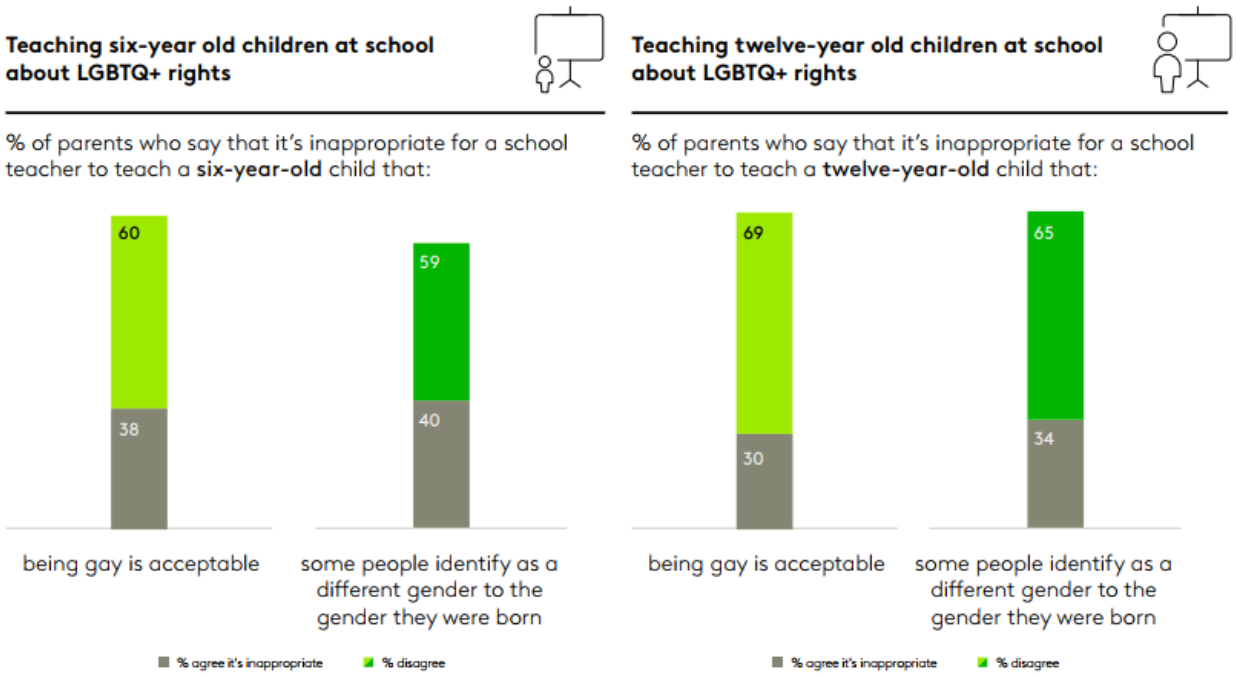
Level of public acceptance towards LGBTQ+ people in the school system

British Polling Council member, Kantar, surveyed 2,363 people aged over 16 in the UK in the summer of 2020. As shown in the info graphic below, they found a generally high level of comfort towards LGB people holding positions of authority in society, including as teachers, and less comfort towards transgender people occupying these positions.



Amongst parents with children aged 16 and under, Kandar found 88% of those aged 25 to 34 expressed comfort with a lesbian, gay, bisexual or transgender person as their child's teacher, compared to 66% of those aged 55-64. 75% of parents who are religious and practising were comfortable with someone who is lesbian, gay, bisexual or transgender being their child's teacher, compared to 86% of those who are not religious.

As shown the infographic below, a majority of respondents disagreed that it was inappropriate for teachers to normalise LGBTQ+ people for pupils at 6 or 12 years old, but a sizable minority agreed and a larger proportion regarding the teaching of younger pupils.



Details from Kartar's survey can found in several places:

- findings are available at: https://www.kantar.com/-/media/project/kantar/global/articles/files/2020/kantar-lgbtq-study-sept-2020---key-findings-pack.pdf.
- further analysis can be found at: https://www.kantar.com/inspiration/society/attitudes-towards-lgbtq-in-the-uk.
- meanwhile, further infographics can be accessed at: https://www.kantar.com/-/media/project/kantar/global/articles/files/2020/kantar-uk-lgbtq-study---infographic-sept-2020.pdf.

This research also appears in section 8

The DIVA Survey – LGBTQI Women's Insight 2020, by Kantar for DIVA magazine (April, 2020)

Children bullied for their parent's sexuality

This survey found that 36% of LGBTQI mothers reported their children had been victims of homophobia at school due to their sexual orientation. The survey was conducted by British Polling Council member Kantar and commissioned by DIVA magazine. Most survey respondents (86%) were based in the UK.

Available at
https://cdn2.hubspot.net/hubfs/641505/Content%202020/Reports%20and%20Other/2020_4_Report_TheDIVASurvey-LGGTQWomensInsight2020-KantarProfiles_2.pdf

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This research also appears in section 8

The Annual Bullying Survey 2019, by Ditch the Label (November, 2019)

Perceived motive for bullying in schools

This survey by the anti-bullying charity, Ditch the Label, sought to assess the prevalence, nature and perceived motive of bullying of school pupils in Britain. The survey drew upon a somewhat self-selecting sample of 2,347 secondary school pupils, with 22% of respondents recording that they had been bullied in the preceding 12 months.

The survey found that bullying on the grounds of sexuality was reported to be one of the most common forms, with 34% of respondents who recorded being bullied citing this. Although the sample size of responses received by pupils of different racial groups was not published, a substantial portion of minority racial group respondents recorded that they believed they had been bullied because of their race. The report noted:

'Appearance is the most common reason teens thought they were bullied (58% said "yes"), 10% thought they were bullied because of their sexuality, (and 24% thought they were bullied because others perceived them to be LGB when they were not) and 5% believed they were targeted because of their gender identity. About 13% of those with disabilities considered that to be the reason for victimization, while almost 9% attributed their victimization to race, 8% to religion, and around 9% to culture.

It is interesting that only 35% of the 524 respondents who had been bullied were targeted based on only one characteristic – the rest endorsed two or more categories. For example, 20% of the sample selected both "appearance" and "the clothes I wear" as reasons for being bullied. These two are closely related, and it demonstrates that how one looks is the most common reason for being victimized.

It is notable that 9% of the those who said they were victims of bullying believed they were targeted because of their race. Of those, only 3.2% were white, but 46% black, 33% of mixed, 45% Southeast Asian, and 60% of Chinese or other Asian, were targeted. Racial minorities are clearly at higher risk for being bullied than their White peers.' (p25)

Available at :https://www.ditchthelabel.org/wp-content/uploads/2019/11/The-Annual-Bullying-Survey-2019-1.pdf.

This research also appears in section 4

Fifteen years on: the legacy of section 28 for LGBT+ teachers in English schools, by Dr Catherine Lee (March, 2019)

Negative legacy on teaching staff from Section 28

This study surveyed LGBT teachers who began teaching before or after the repeal of the homophobic Section 28. It found those that worked during the Section 28 era were more cautious, vigilant and anxious in their school workplaces than those LGBT teachers entering the profession more recently.

- Only 20 per cent of Section 28 era teachers indicated being out to all school colleagues, while 88 per cent of teachers were who started after Section 28 was repealed in 2003 were.
- Almost half of Section 28 era teachers were out to their pupils, compared with only 20 per cent of post Section 28-era teachers.
- Almost half of the Section 28 era teachers reported having suffered from anxiety or depression linked to their sexuality and role as a teacher. Only 24 per cent of teachers who started after 2003 reported experiencing similar mental health issues.
- Section 28-era teachers take great care to separate their personal and professional identities, placing upon them extra strain.

The study can be found at
https://www.tandfonline.com/doi/abs/10.1080/14681811.2019.1585800?journalCode=csed20&.

The findings above can also be found in an article written by the author for The Conversation at
https://theconversation.com/uks-lgbt-teachers-still-scarred-by-the-legacy-of-homophobic-legislation-more-than-30-years-on-118618.

This research also appears in section 6

UNSAFE SEX EDUCATION: The risk of letting religious schools teach within the tenets of their faith, by the National Secular Society (April, 2018)

Schools stating homosexual sex is wrong

This study of sex education policies of state funded secondary faith schools in England found many stated that homosexual acts are wrong. The policies also suggested that the sex education provided by many of the schools was taught explicitly from the schools' particular religious perspective, with little sign that other views are taken into account.

The study found many Catholic schools explicitly taught homosexual activity was wrong and that many other faith schools implied it was wrong or otherwise cast homosexuality in a negative light.

The report revealed that some schools express a mistrust and even disdain for commonly held views on sex and relationships in wider society. Many schools and, again, especially within the Catholic sector, were found to teach abortion and using contraception were wrong.

https://www.secularism.org.uk/uploads/unsafe-sex-report-april-2018.pdf

Cardinal's Appeal, speech given to the Annual Conference of Catholic school Headteachers by Cardinal Vincent Nichols (February, 2018)

Delegitimizing the acceptance of transgendered people

Speaking at a conference of Catholic school headteachers, the Archbishop of Westminster, Cardinal Vincent Nichols set out a vision for Catholic education, which framed treating people's gender as '"givens" which come with birth' and as presenting 'solid identities'. In his speech Cardinal Nichols inferred that embracing the gender people are assigned with at birth will boost compassion by promoting 'a sense of common humanity' and help people find their 'greatest joy'. The Cardinal is the most senior spokesperson in the Catholic Church of England and Wales.

Available at http://rcdow.org.uk/cardinal/addresses/annual-conference-of-headteachers-2018/

Valuing All God's Children: Guidance for Church of England schools on challenging homophobic, biphobic and transphobic bullying (second edition), by the Church of England Education Office (November, 2017)

CofE taking promoting the acceptance of LGBT people more seriously

The Church published this revised guidance which set out a range of ways Church of England schools, teachers and education authorities should help actively promote the acceptance of LGBT people and prevent LGBT bullying. Recommendations included:

- schools challenging and recording all instances of LGBT bullying
- all teachers being provided with training on how to recognise and confront such bullying
- schools taking LGBT people into account in Relationships and Sex Education and promoting the inclusion of LGBT people in assemblies
- Dioceses offering advice to all schools on bullying and inclusion, and the national Church of England Office monitoring whether practice by dioceses and schools is changing

The guidance followed a series of findings revealing that faith schools suffer from even worse LGBT bullying and harassment than other types of state funded school, including earlier in 2017 (see below) the LGBT equality charity Stonewall's third five yearly report into the experience of LGBT pupils in British schools. As with its earlier reports, Stonewall found LGBT pupils at faith schools were noticeably less likely than those at non-faith schools to report their school challenged homophobic, biphobic and transphobic language and bullying.

Available at https://www.churchofengland.org/sites/default/files/2017-11/Valuing%20All%20God%27s%20Children%27s%20Report_0.pdf.

This research is also listed in section 8

'SCHOOL REPORT: The experiences of lesbian, gay, bi and trans young people in Britain's schools in 2017', by Stonewall (June, 2017)

Levels of homophobic and transphobic bullying in schools

Stonewall's third five yearly review into the experience of LGBT pupils at British schools found that, while levels of homophobia and transphobia had generally decreased since 2012, they continued to blight many schools and be worse in the faith sector. Its findings included that:

'BULLYING AND LANGUAGE
• Nearly half of lesbian, gay, bi and trans pupils (45%)– including 64% of trans pupils – are bullied for being LGBT at school
• Half of LGBT pupils (52%) hear homophobic language 'frequently' or 'often' at school, more than a third (36%) hear biphobic language 'frequently' or 'often', and almost half (46%) hear transphobic language 'frequently' or 'often'
• The majority of LGBT pupils – 86% – regularly hear phrases such as 'that's so gay' or 'you're so gay' in school
• Nearly one in ten trans pupils (nine%) are subjected to death threats at school
• Almost half of LGBT pupils (45%) who are bullied for being LGBT never tell anyone about the bullying

HOW SCHOOLS RESPOND
• Fewer than a third of bullied LGBT pupils (29%) say that teachers intervened when they were present during the bullying
• Seven in ten LGBT pupils (68%) report that teachers or school staff only 'sometimes' or 'never' challenge homophobic, biphobic and transphobic language when they hear it
• Seven in ten LGBT pupils (68%) report that their schools say homophobic and biphobic bullying is wrong, but just four in ten (41%) report that their schools say transphobic bullying is wrong

TEACHING
• Two in five LGBT pupils (40%) are never taught anything about LGBT issues at school
• Just one in five LGBT pupils (20%) have learnt about safe sex in relation to same-sex relationships
• Three in four LGBT pupils (76%) have never learnt about bisexuality at school
• Three in four LGBT pupils (77%) have never learnt about gender identity and what 'trans' means at school

SUPPORT
• More than half of LGBT pupils (53%) say that there isn't an adult at school they can talk to about being LGBT
• Just 4% of LGBT pupils know of an openly bi member of staff, and 3% know of one who is openly trans. One in four LGBT pupils (27%) know of an openly gay member of staff, and 22% know of an openly lesbian member of staff
• More than two in five trans pupils (44%) say that staff at their school are not familiar with the term 'trans' and what it means
• One in three trans pupils (33%) are not able to be known by their preferred name at school, while three in five (58%) are not allowed to use the toilets they feel comfortable in...

SCHOOL REPORT: OVER THE PAST TEN YEARS
Compared to the findings of the 2007 and 2012 School Reports, in 2017:

Lesbian, gay and bi pupils are less likely to experience homophobic and biphobic bullying at school. In 2017 45% of LGBT pupils are bullied for being lesbian, gay, bi or trans in Britain's secondary schools and colleges, down from 55% of lesbian, gay and bi pupils who experienced homophobic bullying in 2012 and 65% in 2007.

Homophobic language at school is still prevalent but decreasing. This year's report found that 52% of LGBT pupils hear homophobic remarks such as 'faggot' or 'lezza' 'frequently' or 'often' in school, down from 68% in 2012 and 71% in 2007.

Schools are much more likely to say that homophobic bullying is wrong. In 2017 68% of LGBT pupils report that their school says that homophobic and biphobic bullying is wrong, up from 50% in 2012 and 25% in 2007.

Pupils are more likely to be taught about LGBT issues at school. In 2017 40% of LGBT pupils have never been taught about LGBT issues in school, down from 53% in 2012 and 70% in 2007.

Experiences of poor mental health remain alarmingly high. This year's report found that 61% of lesbian, gay and bi pupils (who aren't trans) have deliberately harmed themselves at some point, compared to 56% in 2012. It found that 22% had attempted to take their own lives, compared to 23% in 2012' (p6-8)

In regards to faith schools, the report found:

- 31% of LGBT pupils in faith schools say that teachers and school staff never challenge homophobic, biphobic and transphobic language when they hear it (compared to 22% of those in non-faith schools)
- 57% of LGBT pupils at faith schools report that their school says homophobic and biphobic bullying is wrong (compared to 68% of LGBT pupils at all types schools as whole)
- 29% of LGBT pupils at faith schools report that their school says transphobic bullying is wrong (compared to 41% of LGBT pupils at all types schools as a whole)
- LGBT pupils of faith are somewhat also more likely to have tried to take their own life than those who aren't of faith (30% compared to 25%)

http://www.stonewall.org.uk/sites/default/files/the_school_report_2017.pdf

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'Made in God's Image: Challenging homophobic and biphobic bullying in Catholic Schools, by St Mary's University Twickenham and the Catholic Education Service of England and Wales (May, 2017)

Catholic schools taking the prevention of LGB bullying more seriously

This guidance was distributed to Catholic schools across England and Wales. It sets out lesson plans and advice for teachers on dealing with discrimination against LGB pupils. It largely ignored transphobia.

Available at
https://drive.google.com/file/d/0B1ANfLbw6L12LU0wVFh6Mnh1RkN1UkRFRzZDS0hHYXpjNU9R/view.

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

https://www.equalityhumanrights.com/en/publication-download/research-report-84-religion-or-belief-equality-and-human-rights-england-and

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The School Report: The experiences of gay young people in Britain's schools in 2012, by Stonewall (July, 2012)

Levels of homophobic bullying in schools

Stonewall's report follows on from its previous study, 'The Schools Report', which was published in 2007 and is listed in this chapter below. The 2012 paper found that there had been improvement, with 55% of LGB pupils experiencing homophobic bullying and pupils at faith schools no more likely to report homophobic bullying as those at non-faith schools. However, it also found that faith schools were still less likely than schools in general to take steps to prevent and respond to homophobic bullying. Specific findings included:

- "While no gay young people said they experience 'bullying' by teachers, 17% say that teachers and other school staff, however, make homophobic comments. This increases to 22% for pupils in faith schools." (p10)
- "Fewer than a third (31%) of lesbian, gay and bisexual young people say their school responds quickly to homophobic bullying when it occurs. This proportion is even lower in faith schools at 24%. In comparison, nearly three times as many pupils report their schools respond quickly to racist bullying (90%) or bullying someone because of a disability (85%)." (p12)
- "One in four (26%) lesbian, gay and bisexual pupils – and more than one in three gay pupils in faith schools (36%) – report that teachers who hear homophobic language never challenge it." (p14)
- "Only half of lesbian, gay and bisexual pupils report that their schools say homophobic bullying is wrong. Even fewer pupils in faith schools at 37% say their schools say homophobic bullying is wrong. In comparison, 95% of schools say bullying because of ethnicity is wrong and 90% say bullying because of disability is wrong." (p16)

http://www.stonewall.org.uk/documents/school_report_2012(2).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.schools-out.org.uk/research/docs/The_Teachers_Report.pdf

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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.”

Copy available at https://www.scribd.com/document/37733043/The-School-Report.

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

POWER GRAB: Academisation and the threat to secular education, by the National Secular Society (October, 2020)

Increased denominational influence over schools, including non-faith schools, due to academisation

Background

The Accord Coalition has long warned of ways that the state funded school system in England could become more religiously exclusive due to the process of academisation. This is not only because academy faith schools have greater freedoms than locally authority-maintained faith schools, but also because community schools may come under denominational influence through joining a multi-academy chain.

For example, community schools may join an academy chain that has a religious ethos or character and, consequently, end up providing a more religiously exclusive curriculum or/ and assemblies. This might occur because of direct influence of the academy chain or indirectly through its governors who, beyond at least two parent governors, will be appointed by the academy chain and may be appointed for religious reasons.

Furthermore, while there is a lack of safeguards to uphold the usually religiously inclusive character of community schools that join a faith based multi-academy chain, there are strong safeguards for faith-based schools that join a secular multi-academy trust. This includes multi-academy trusts that take on a faith school needing to amend their articles of association to include representation from the faith school's religious authority within the chain's own governance structures. This has led to cases where the religious authority of a faith school has gained disproportionate influence within a secular multi-academy trust that one or more of its schools have joined. Clearly, the process of academisation in England provides for potential and further risks for religious inclusion.

This report from the National Secular Society investigated the influence that the religious authorities of faith schools have gained through the process of academisation in England. Given the impact this may have on especially religiously exclusivity practices in the teaching at some schools, Accord decided to record this research in Chapter 6 of its Databank, which looks at the school curriculum. The report's key findings were:

> "*• Almost half of all non-faith academies in multi-academy trusts (2,652 or 48%), are in trusts with religious governance.*
> *• One in 15 former community schools which are now academies in multi-academy trusts (265 schools or 6%) have acquired an official faith designation or ethos.*
> *• An estimated 19 to 38 academy trusts with no religious designation and only community-ethos schools have direct religious involvement in their governance.*
> *• Seven in 10 (515 or 71%) former voluntary controlled schools now in multi-academy trusts, are in trusts where a majority of trustees are appointed on religious grounds, as opposed to a minority in voluntary controlled faith schools.*
> *• Short term solutions such as better transparency, clearer guidance on protecting community school ethos and a review of current governance arrangements might address these problems. However fundamental changes are necessary to protect secular education in the age of academisation.*" (p3)

https://www.secularism.org.uk/uploads/power-grab-academisation-and-the-threat-to-secular-education.pdf

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This research also appears in section 9

GCSE Religious Studies: At a Crossroads, Mapping the impact of change in England 2017-18, by Dr David Lundie and Dr Mi Young Ahn for Liverpool Hope University and the Culhm St Gabriel Trust (August, 2019)

Decline in RE at Key Stage 4 in England

This report found that the proportion of secondary schools in England providing Religious Education (RE) at GCSE decreased by 13% between 2017 and 2018, meaning that only 39% of the schools were discovered to provide it. The gap in provision between faith and non-faith schools also widened, with only 30% of non-faith secondaries providing the GCSE, a drop of 18.1% from the previous year.

The research covers the period when the impact of revised subject content criteria for RE GCSE were realised. The changes have meant pupils have to learn about two religions for RE GCSE, meaning that faith schools must teach about another faith. However, non-religious beliefs may not comprise one of the two worldviews to be systematically studied, while the subject has less focus on philosophy and ethics and more on theology and textual studies.

https://www.hope.ac.uk/media/news/GCSE%20Religious%20Studies%20Report.pdf

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The right of withdrawal from religious education in England: school leaders' beliefs, experiences and understandings of policy and practice, by David Lundie & Cathal O'Siochru (June, 2019)

Pupils withdrawn from RE to avoid being taught about Islam

Parents currently have the right to withdraw their child from part or all of RE at state funded schools. This research found that 41.2% of 450 surveyed school leaders and RE teachers had received requests for students to be withdrawn from teaching about a particular religion in RE. (p6) A subset of 83 of the teachers revealed that the focus of this request or requests and 56 of them (67.5%) recorded that they had been to remove a pupil or pupils from being taught about Islam. High quality RE is an important tool in boosting mutual understanding but, as long as some schools still provide RE that seeks to inculcate religious belief or is not broad or balanced, then the right of withdrawal cannot be removed under human rights law.

https://tandfonline.com/doi/full/10.1080/01416200.2019.1628706

A Fertile Heart: Receiving & Giving Creative Love KS4, by Fertile Heart (November, 2018)

Gender stereotyping and lack of respect for LGBT people encouraged in sex education at some Catholic schools

In January 2021 the Accord Coalition member group, Humanists UK, revealed problems with this resource that appeared at odds with statutory Relationships and Sex Education (RSE) guidance in England. The programme, which was produced by a group of Catholics and endorsed by the Archbishop of Cardiff, was in use by a group of schools in Wales and, at this point, by at least one secondary school in England. Part of the resource was produced by Humanists UK, which is accessible at: https://humanism.org.uk/wp-content/uploads/Scan_0028-merged-compressed.pdf.

This sample showed Catholic schools were encouraged to teach that biological arguments show men are "*created to initiate sexual relationships*" and women to be "*receiver-responders*", and that "*it is the women who initiates in childbearing and rearing, and the man who needs to receive and respond to this*". Hormones are cited as a biological reason that women "*find it more difficult to enter uncommitted sexual relationships"* and "*are prone to suffer mentally and emotionally if sexual relationships fail*." (p25)

Elsewhere, a video from the American Catholic campaigner Jason Evert was put forward as a classroom or homework activity, who argued that gay and lesbian people should abstain from sex and likened same sex marriage to polygamy. (p17) The resource also argued that there is "*there is no such thing as 'safe' sex'*" and that "*sexual experimentation can easily weaken the ability to settle into a permeant marriage*", despite a lack of evidence. (p25)

These issues appeared at odds with the contemporary statutory RSE guidance for schools in England, which came into effect in September 2020. It urges schools to *"… be alive to issues such as everyday sexism, misogyny, homophobia and gender stereotypes and take positive action to build a culture where these are not tolerated, and any occurrences are identified and tackled*" (p14) and that secondary "*pupils should be taught the facts and the law about sex, sexuality, sexual health and gender identity in an age-appropriate and inclusive way.*" (p26) The contemporary RSE guidance is available at https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/908013/Relationships_Education__Relationships_and_Sex_Education__RSE__and_Health_Education.pdf.

The website of the group that produced the resource, Fertile Heart, can be found at https://fertileheart.org.uk/contact/.

Religion and Worldviews: The Way Forward. A national plan for RE, by the Commission on Religious Education (September, 2018)

Need for legislative reform of RE

The Commission on Religious Education brought together a prestigious mix of national RE experts drawn from a wide variety of backgrounds. They investigated and extensively consulted on the legal and policy frameworks for RE in England, culminating after two year's work with this final report.

The report found the teaching of RE was in danger, with many secondary schools having moved away from providing it altogether and a risk that within a few years the teaching of the subject in non-faith schools could almost disappear. Among the report's key recommendations were that all school pupils should be given a nationally prescribed core entitlement to an education about religious and non-religious beliefs.

The proposed National Entitlement would give schools substantial flexibility, allowing them to tailor their approach to local circumstances or, in the case of faith schools, to provide extra teaching relevant to the faith background of the school. It would however guarantee all pupils receive a core education about a range of religious and non-religious belief systems in society and was hoped it would help ensure teacher training and support services are more focused and effective.

The report further recommended that the subject be renamed 'Religions and Worldviews' to reflect its broad scope and that relevant teacher training should be expanded. Most of its recommendations require changes in legalisation or government policy.

https://www.commissiononre.org.uk/wp-content/uploads/2017/09/Commission-on-Religious-Education-Interim-Report-2017.pdf

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The State of the Nation: A report on Religious Education provision within secondary schools in England, from the Religious Education Council, the National Association of Teachers of Religious Education and RE Services Today (September, 2018)

Decline in provision of Religious Education

This joint report revealed that a large proportion of state funded secondary schools in England were struggling to meet legal requirements on the teaching of RE. The report found that 25% of secondary schools did not provide a weekly RE lesson, rising in academies and free schools to 34% for Key Stage 3 pupils and 44% for Key Stage 4 pupils. All state funded schools are legally required to provide RE.

https://www.natre.org.uk/uploads/Free%20Resources/SOTN%20RE%202017%20Report%20web%20CURRENT%202.pdf

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This research also appears in section 5

UNSAFE SEX EDUCATION: The risk of letting religious schools teach within the tenets of their faith, by the National Secular Society (April, 2018)

Schools stating homosexual sex is wrong

This study of sex education policies of state funded secondary faith schools in England found many state that homosexual acts are wrong. The policies also suggested that the sex education provided by many of the

schools was taught explicitly from the schools' particular religious perspective, with little sign that other views are taken into account.

The study found many Catholic schools explicitly taught homosexual activity is wrong and that many other faith schools implied it is wrong or otherwise cast homosexuality in a negative light.

The report reveals that some schools express a mistrust and even disdain for commonly held views on sex and relationships in wider society. Many schools and, again, especially within the Catholic sector, were found to teach abortion and using contraception were wrong.

https://www.secularism.org.uk/uploads/unsafe-sex-report-april-2018.pdf

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This research also appears in sections 7

Joint Civil Society Report to the United Nations Universal Periodic Review of the United Kingdom (3rd Cycle), by the British Institute of Human Rights (September, 2016)

More inclusive statutory school curriculum recommended

The UN's Human Rights Council reviews the human rights situation of member countries every 4.5 years. This submission made by the British Institute of Human Rights (BIHR) to the Council's then current periodic review into the UK was formally supported by 73 civil society groups from across Great Britain and drew upon evidence submitted from these and a 100 more groups. Some of the observations and recommendations made by the BIHR's report of interest to supporters of inclusive education are listed below. Most relate to schools adhering to a more inclusive statutory curriculum.

> **Sex and Relationships Education**
> 40. Submissions from a range of civil society organisations, including Scotland, raise concerns about the content and voluntary status of SRE. This echoes conclusions by a UK Parliamentary report that 'young people consistently report that the SRE they receive is inadequate' and by the Special Rapporteur on the Right to Education that SRE should cover sexual health.
>
> **Collective Worship**
> 42. All children in state schools are required to take part in collective worship (Christian in character); in England and Wales this is daily. There are concerns about the inadequacy of withdrawal rights, and that children with sufficient understanding are not able to withdraw themselves.
>
> **Recommendation**
> 44. The UK Government should:
> - Provide adequate and compulsory Sex and Relationships Education to young people
> - Ensure children are free to withdraw from religious observance
>
> **Religious Education**
> 98. In England, the Government has opposed the equal inclusion of non-religious worldviews in statutory school religious education, despite a High Court case last year showing this is required.

Recommendation

99. The UK Government should:

- Ensure non-religious worldviews form part of the statutory school religious education curriculum

https://www.bihr.org.uk/Handlers/Download.ashx?IDMF=f1e707e0-bb60-4d02-9051-1e3163a2aca9

This research also appears in sections 8

SHH... NO TALKING: LGBT-inclusive Sex and Relationships Education in the UK, by the Terrence Higgins Trust (July, 2016)

Lack of provision of high quality SRE

The report drew on a survey of 928 survey young people aged 16 to 25. 42% of responses were from people aged 22 to 25. The survey found that:

- 99% of thought age-appropriate SRE should be taught in all schools
- 50% rated the SRE they received in school as either 'poor' or 'terrible', 2% as 'excellent' and 10% as 'good'
- 61% had received SRE just once a year or less. Members of this group were four times more likely to rate the SRE they received as 'terrible'
- 5% received SRE as frequently as once a week, and individuals who reported that they received SRE throughout their schooling were 20 times more likely to rate their SRE as 'excellent'
- 5% were taught about LGBT sex and relationships and 97% thought all SRE should be LGBT inclusive
- 91% thought trans awareness should be taught
- 97% did not recall gender identity being covered in school, 75% had not learnt about consent, 95% had not learned about LGBT-inclusive sex and relationships, while 93% reported that were not taught about issues related to trans people, rising to 98.8% among non-cisgendered young people non-cisgendered respondents who were noticeably more likely to give the SRE they received a low rating

http://www.tht.org.uk/~/media/O094%20Campaign/7164200%20SRE_report_2016_FINAL_low-res.pdf

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Religious Education in Church of England Schools: A Statement of Entitlement, by Derek Holloway for the Church of England (June, 2016)

CofE position on the purpose of Religious Education in its schools

This statement set out a non-evangelising purpose for RE in Church of England schools, noting:

*'The aims of Religious Education in **Church schools** are:*

- *To enable pupils to know about and understand Christianity as a living faith that influences the lives of people worldwide and as the religion that has most shaped British culture and heritage.*
- *To enable pupils to know and understand about other major world religions and world views, their impact on society, culture and the wider world, enabling pupils to express ideas and insights.*
- *To contribute to the development of pupils' own spiritual/philosophical convictions, exploring and enriching their own beliefs and values.*'

https://www.canterburydiocese.org/media/childrenandschools/re/statementofentitlement.pdf

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This research also appears in sections 7

Concluding observations on the fifth periodic report of the United Kingdom of Great Britain and Northern Ireland, by the United Nation's Committee on the Rights of the Child (June, 2016)

UN urges UK to adopt more inclusive curriculum

The United Nation's Committee on the Rights of the Child urged UK Government's to implement a range of changes to ensure schools better respected young people and prepared them for adult life. Recommendations in the Committee's fifth periodic report into the UK included that:

- the legal requirements for daily Collective Worship in state funded schools be repealed
- pupils be able to withdraw themselves from Collective Worship that schools provide
- children's rights education be made mandatory
- thorough Sex and Relationships Education be made mandatory in all schools

Copy available on the Accord website at http://accordcoalition.org.uk/wp-content/uploads/2016/06/Committee-on-the-Rights-of-the-Child-Concluding-observations-on-the-fifth-periodic-report-of-the-UK.-June-2016..docx

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This research also appears in sections 7

'A St George's House Consultation: A New Settlement: Religion and Belief in Schools', by St George's House Trust (May, 2016)

Consensus views on Religious Education and Collective Worship in England

Among the activities of St George's House, based in the grounds of Windsor Castle, are events organised for policy experts and implementers to share ideas. Following publication in 2015 of 'A New Settlement: Religion and Belief in Schools' (also listed in this databank) by Professor Linda Woodhead and former Secretary of State for Education Charles Clarke, St George's House arranged a 'Chatham House' rules exploring the ideas raised in the report. The event took place on Monday 15th to Tuesday 16th February 2016 and was attended by a group of individuals who take an interest in Religious Education and the role of religion in school age education. St

George's House produced this report on what was discussed which, although does not attribute comments to individuals, none-the-less offers a detailed record.

Among the conference's main conclusions were:

'122. ... All participants agreed that there is an **urgent need to raise the quality and status of Religious Education** in schools...

123. On specific issues there are also high levels of agreement. There was a clear sense among most participants that **there needs to be some kind of national syllabus or framework for Religious Education**, that it must be academically rigorous, but also be 'light touch' and flexible enough to reflect local contexts and needs. A rigorous inspection regime is needed to back it up...

126. Finally, **the momentum for change is growing and now is the right time for it.** The system of locally agreed syllabuses for Religious Education is deteriorating, particularly as academisation continues apace. At the same time, the government is very concerned to promote 'British values' in schools. It may be that these two issues together will encourage government ministers to engage with Religious Educationalists and hear their proposals. The Religious Education community will be in a much stronger negotiating position if it can offer to government a clear proposal for a new settlement which is backed by as many relevant parties as possible. **This reduces the risk for politicians and would make political action more likely.'**

Copy of the report available upon request.

Full course GCSE Religious Studies entries rise, but number of schools with no RS students at all is increasing, by the National Association of Teachers of RE (August, 2016)

Overall decline in number of pupils taking RE at GCSE level in England, but not Wales

'The number of pupils in England and Wales taking the GCSE Religious Studies full course is at its highest since 2002. There were 284,057 entries, up 0.1% on figures for 2015 ... However, there has been a drop in the number of entries for the short course GCSE in Religious Studies. There were 22.9% fewer entries in England for the short course GCSE in RS than there were in 2015. This represents a continuation of a steep decline in entries for the short course, down from 254,698 in 2010 to just 53,093 in 2016. This drop is due to Department for Education performance tables, which no longer taking account of results in short courses ...
The impact of the exclusion of short course GCSEs from performance tables in England can be seen by the stark contrast with figures for Wales where performance tables are calculated according to a different formula. In Wales there were 18,206 entries for the GCSE short course this year, up 2.3% on last year and only slightly down on the 19,683 entries in 2010.'

GCSE RS entries – England and Wales (2010-2016)

	2010	2011	2012	2013	2014	2015	2016	% change 2015 to 20	% change 2010 to 2016
FullCourse (England)	170,767	199,752	216,373	239,409	258,067	271,917	271,973	0.0%	59.3%
Short Course (England)	254,698	233,998	211,269	150,621	99,661	68,890	53,093	-22.9%	-79.2%
Combined entries (England)	425,465	433,750	427,642	390,030	357,728	340,807	325,066	-4.6%	-23.6%
Full Course (Wales)	6,100	9,727	10,409	11,654	11,427	11,839	12,084	2.1%	98.1%
Short Course (Wales)	19,683	18,318	19,182	18,467	18,820	17,789	18,206	2.3%	-7.5%
Combined entries (Wales)	25,783	28,045	29,591	30,121	30,247	29,628	30,290	2.2%	17.5%
Full Course (England and Wales)	176,867	209,479	226,782	251,063	269,494	283,756	284,057	0.1%	60.6%
Short Course (England and Wales)	274,381	252,316	230,451	169,088	118,481	86,679	71,299	-17.7%	-74.0%
Combined entries (England and Wales)	451,248	461,795	457,233	420,151	387,975	370,435	355,356	-4.1%	-21.3%

From http://www.natre.org.uk/news/latest-news/highest-number-of-entries-for-full-course-gcse-in-religious-studies-since-2002/.

In a statement by the Association in 2015, it concluded that the decline in short course RE meant that 'some schools may be failing to meet their statutory obligation to provide Religious Education to all pupils ... While it

may be that some of these schools provide Religious Education in a non-assessment form, it is more likely that there is simply no provision of Religious Education for pupils at Key Stage 4'

2015 statement available at http://www.natre.org.uk/news/latest-news/full-course-gcse-religious-studies-entries-rise-but-number-of-schools-with-no-rs-students-at-all-is-increasing/.

This research also appears in sections 1, 3 ,4 and 7

Living with difference: community, diversity and the common good, by the Commission on Religion and Belief in British Public Life (December, 2015)

Recommendations to reform role of religion and belief in British school system

This two year study drew on a series of public hearings and wide array of written submissions of evidence, and was produced by a broad and distinguished group of national experts, including from the worlds of academia, public policy and inter-faith relations. It found that:

- 'the content of many [RE] syllabuses is inadequate. They fail to reflect the reality of religion and belief, having a rather sanitised or idealised form of religion as their content … Further, a great many fail to include non-religious worldviews'

In a call to action, the report urged all Governments across the UK to:

- 'require state inspectorates to be concerned with every aspect of the life of faith schools, including religious elements currently inspected by denominational authorities'
- 'repeal requirements for schools to hold acts of collective worship or religious observance and issue new guidelines building on current best practice for inclusive assemblies and times for reflection that draw upon a range of sources, that are appropriate for pupils and staff of all religions and beliefs'
- '[under such changes there would be] no reason for a legal right to withdraw from learning about religion and belief'

https://corablivingwithdifference.files.wordpress.com/2015/12/living-with-difference-community-diversity-and-the-common-good.pdf

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This research also appears in section 7

RE for REal, by Adam Dinham and Martha Shaw of Goldsmiths, University of London (November, 2015)

Making RE nationally determined and broad in scope

This report interview 331 students, teachers, parents and employers about their views on RE in schools. It urged that the subject in all state funded schools adheres to a nationally determined subject framework that covers the range of beliefs in society.

http://www.gold.ac.uk/faithsunit/reforreal/

Setting the record straight on the new RE GCSE in Catholic Schools, by the Catholic Education Service of England and Wales (November, 2015)

Catholic schools required to only study Judaism in detail

From 2016 onwards, schools in England are required by the Department for Education to study two religions at RE GCSE, meaning that faith schools have to teach about a religion other than its own in detail, so serving to broaden pupils' horizons. In 2015 the Catholic Bishops Conference ruled that Catholic schools should make the non-Christian faith they study Judaism.

Roman Catholic schools were already required by the Bishops to cover Judaism in RE to some extent, in large part due to Christianity's roots in the faith. In making schools choose Judaism, the schools have been required to undertake the least change necessary to comply with the two religions requirement.

Catholic Education Service Statement at http://www.catholiceducation.org.uk/news/ces-news/item/1003017-setting-the-record-straight-on-the-new-re-gcse-in-catholic-schools.

'Collective Worship and Religious Observance in Schools: An Evaluation of Law and Policy in the UK' for the Arts and Humanities Research Council (November, 2015)

Need for reform of Collective Worship

This Arts and Humanities Research Council funded study undertaken by a group of academics from across the UK found the arrangements for compulsory worship in schools to be incoherent and to infringe upon pupil's freedom of religion or belief. The report called for a wide-ranging review by each of the four Government's in the UK into what requirements should be made of schools around the provision of assemblies, including investigating the rationale for schools being required to provide daily religious worship. The report called upon the reviews to consider what explicit needs of society, schools and pupils should be met though any future requirements, and in what ways the needs may be best advanced though the school curriculum as a whole.

Available at https://www.dropbox.com/sh/3ijyaknnt5cl9jx/AAC8PyypvTS9t-zxPsx_E2Vta?dl=0. The research project's website could be found at http://collectiveschoolworship.com.

This research also appears in section 6

'A New Settlement: Religion and Belief in Schools', by Charles Clarke and Prof Linda Woodhead of the Westminster Faith Debates (June, 2015)

A new settlement for the role of religion and belief in state funded schools in England

The authors argued that 'It is clear to us that the educational settlement between church and state which was formalised in the 1944 education act, and reflected a different era, no longer serves its purpose.' (p7) They urged wide ranging reform of religion and belief in education, especially into regards the curriculum. It's core recommendations were:

'Act of Collective Worship
(1) The current requirement in statute for an Act of Collective Worship should be abolished, and the decision about the form and character of school assemblies should be left to the governors of individual schools. Schools should be required to set out their statement and strategy for promoting Spiritual, Moral, Social and Cultural Education, with school community assemblies as an important part of that strategy, upon which they would be inspected by OFSTED. The government should provide non-statutory guidance to help achieve this.

Curriculum
(2) Consideration be given to using the phrase 'Religious and Moral Education' rather than 'Religious Education' in describing this part of the statutory curriculum.

(3) The Religious Education syllabus in county and voluntary controlled schools should no longer be set by a system of agreed local syllabuses, but by an agreed national syllabus which would have a similar legal status to the requirements of other subjects in the National Curriculum.

(4) The nationally-agreed syllabus would be determined by the Secretary of State in agreement with a newly created 'National Standing Advisory Council on Religious Education (NASACRE)' comprising experts on religion and education, and after formal consultation and input from the relevant established professional bodies and representatives of religions, humanism and other belief systems. This nationally-agreed syllabus should be reviewed every 5/7years.

(5) The government discusses with the faith school providers, including academies and free schools, the merits of voluntary-aided and foundation faith schools adopting this nationally-agreed syllabus and, on the basis of such discussions, considers legislating to require all maintained schools to adopt this syllabus.

(6) The government also discusses with faith school providers including academies and free schools, the importance of making a distinction within schools between religious instruction, formation and education, including agreement that religious instruction (even of a kind which does not include coercion, or distortion of other religions or beliefs) does not take place within the school day.

(7) In addition, the government discusses with independent schools whether they should adopt this nationally-agreed syllabus and, on the basis of such discussions, considers legislating to require all schools to adopt this syllabus.

(8) If these changes are agreed, the right of parents to withdraw their children from the Religious Education part of the curriculum should be abolished.

(9) The legal requirement for Religious Education at Key Stage 5, after the age of 16, should be removed and that, within the context of a generalreformofthecurriculumatKeyStage4, consideration should be given to modifying the legal requirement for Religious Education to a wider study of religious, spiritual, moral, ethical, social, and cultural values.

(10) All faith schools, and possibly all schools in receipt of state funding, clearly advertise and explain the kind of religious (or non-religious) ethos and formation which they offer, so that prospective parents and pupils can make informed choices.

(11) The local Standing Advisory Councils on Religious Education (SACREs) are given a new role which includes participating in the consultations about the content of the national RE curriculum, helping local implementation of the national RE syllabus, promoting community cohesion and educating for diversity, and advising on local availability of religious instruction.

(12) An important, though not the only, way to promote community cohesion and to counter radicalization across the school system is to make the kinds of curriculum change which we are proposing. OFSTED should re-establish a strong inspection system to ensure that all schools, faith or not, properly fulfil their duty to promote community cohesion Faith Schools'

http://faithdebates.org.uk/wp-content/uploads/2015/06/A-New-Settlement-for-Religion-and-Belief-in-schools.pdf

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Life lessons: PSHE and SRE in schools, House of Commons Education Select Committee (February, 2015)

Cross party support for statutory SRE in schools in England

The report criticised the Government's strategy for improving PSHE and SRE as 'weak' and asserted there was a 'mismatch' between its words and actions to improve the quality of teaching in these areas. It found the effectiveness of PSHE and SRE in many schools to be weak. The Committee's calls included:

- the provision of Sex and Relationships Educations (SRE) and wider Personal, Health, Social and Economic (PSHE) education to be made statutory at both primary and secondary schools
- the provision of PSHE and SRE in schools to be inspected by Ofsted
- the Government to reissue and formally endorse SRE guidance produced in 2014 by the Sex Education Forum, PSHE Association and Brook
- the Department for Education to boost funding and monitor progress in teacher training in PSHE, with the aim of ensuring that every primary and secondary schools has at least one teacher who has received specialist training in PSHE

http://www.publications.parliament.uk/pa/cm201415/cmselect/cmeduc/145/145.pdf

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This research also appears in section 8

Jewish Chronicle Survey, by YouGov (April, 2014)

Opposition to teaching creationism as science and support for sex education at in faith schools

Q. Some faith schools wish to adapt their curriculum so that pupils are taught in accordance with the school's religious outlook. Thinking about those faith schools within the state system and funded through taxation, do you think they should have the freedom to do the following or treat this issue like most other state secondary schools?			
	Yes, they should have the freedom to do this	**No, they should treat this issue like most other state schools**	**Not sure**
Teach "creationism" - that the world was created in broadly its present form by God - as a legitimate scientific theory, on a par with the theory of evolution.	18%	67%	15%
Refrain from any form of sex education in school lessons	9%	82%	8%

http://cdn.yougov.com/cumulus_uploads/document/vv10ruzil4/JewishChronicle_Results_140408_faithschools.pdf

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An analysis of a Survey of teachers on the impact of the EBacc on student opportunity to study GCSE RS, by NATRE (November, 2013)

Decline in provision of RE in England

The survey by the National Association of Teachers of Religious Education, based on the responses from 580 schools, indicated a declining provision of RE, suggesting that:

- 26% of schools do not provide RE at Key Stage Four (ages 14 to 16) and 12% do not provide RE to all students at Key Stage Three (ages 11 to 14)
- teaching time allotted for RE is being further reduced, with RE GCSE being increasingly taught over three years, rather than two
- 20% of schools have made a cut to their RE specialist teaching staff in the previous year

http://www.retoday.org.uk/media/display/NATRE_EBacc_Survey_2013_final.pdf

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A Review of Religious Education in England, by The Religious Education Council of England and Wales (October, 2013)

The REC's review offers a popular and widely accepted template upon which a national curriculum for RE could be based. The Government excluded RE from its revised National Curriculum (starting in 2014) and the REC's curriculum is designed to parallel with it, to help ensure greater coherence in the provision of the subject and ensure pupils are taught about essential knowledge.

http://resubjectreview.recouncil.org.uk/

EVANGELISM IN STATE SCHOOLS: The role of external visitors in publicly funded education, by the National Secular Society (October, 2013)

The National Secular Society's report argued that there was a growing involvement in schools in England and Wales, including schools without a religious character, from organisations seeking to evangelise. The report argued that this was in part due to a low status and ambiguity about the specific aims and purpose of Religious Education and school assemblies. It feared that many teachers and parents might be unaware of the intensions of such groups.

http://www.secularism.org.uk/evangelism-in-schools.html

Religious education: realising the potential, by OFSTED (October, 2013)

Provision of RE in English schools

OFSTED's tri-annual report into RE painted an alarming picture, concluding the subject was suffering from low standards, weak teaching and gaps in teacher training, as well reduced support by local authorities responsible for education. It found that recent changes in education policy were having a negative impact - in recent years the Department for Education had excluded RE from its English Baccalaureate performance indicator and review of the National Curriculum, while local councils had reduced their support for the subject because of budgeting constraints and as more schools assumed responsibility for the RE they provide via becoming Academies.

Among OFSTED's range of recommendations included ones specifically for central Government. The report argued that the Department for Education should review the statutory arrangements for RE; ensure that its provision were better monitored, particularly in secondary schools, and that it should work more closely with professional associations for RE to improve teacher training and to clarify the aims and purposes of the subject.

http://www.ofsted.gov.uk/resources/religious-education-realising-potential

This research also appears in sections 3, 4 & 7

Christ at the Centre: why the Church Provides Catholic Schools (second edition), by the Catholic Education Service (January, 2013)

Evangelising mission at Catholic schools

"The ethos of our schools is not something extrinsic to the various aspects of a school's life. Rather, the Catholic ethos - and its concrete expression in liturgical prayer, assemblies and the teaching of religious education in accordance with the *Religious Education Curriculum Directory* among other things - is fundamental to our schools, giving them true and lasting value. It should be incarnate in all aspects of school life, so that they may be effective instruments of the New Evangelisation." P4

A Wikipedia article on New Evangelization can be found at:
http://en.wikipedia.org/wiki/Pontifical_Council_for_Promoting_the_New_Evangelization

"It is a place of evangelization, of authentic apostolate and of pastoral action… The Catholic school finds its true justification in the mission of the Church; it is based on an educational philosophy in which faith, culture and life are brought into harmony. Through it, the local Church evangelizes, educates, and contributes to the formation of a healthy and morally sound life-style among its members." P11

http://www.catholiceducation.org.uk/about-us/publications/item/download/14852_1f5f681dbe19166f523294f1790f5946

Relationships between local patterns of religious practice and young people's attitudes to the religiosity of their peers, by Julia Ipgrave (December, 2012)

Attitudes to religion and religious diversity in secondary schools

This research finds greater tolerance and respect by students towards the religiosity of their peers where religious practice is more common and prominent in the local neighbourhood. It suggests that the impact of such local cultural conditions is far more influential on attitudes than what a school teaches, such as in RE.

The author argues that RE should have a different focus in different schools, with it having a greater emphasis on what it means for people to be religiously committed in areas where religious practice is less common and prominent. The authors argues that pupils at schools in areas where there is greater religious practice are more religiously literate, so are better suited 'to tackle the challenges of interreligious dialogue' through RE. The experience of the non-religious is not explored in detail.

http://www.tandfonline.com/doi/abs/10.1080/13617672.2012.732805?journalCode=cjbv20#.Uwem4fl_skp

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.catholiceducation.org.uk/schools/religious-education/item/1000034-religious-education-curriculum-directory

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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.

Copy available at
https://api.groupdocs.com/v2.0/shared/files/a21a2e044639675611daabff986d52c07510b2bf2befda7cb4d6720784af3504?render=true.

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]

https://www.qub.ac.uk/research-centres/CentreforChildrensRights/filestore/Filetoupload,485911,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.

Copy available on request.

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.

Copy available on request.

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.

Copy available at
http://webarchive.nationalarchives.gov.uk/20141124154759/http:/www.ofsted.gov.uk/sites/default/files/documents/surveys-and-good-practice/s/Summary%20-%20Transforming%20religious%20education.pdf.

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

The Anglican Church: Safeguarding in the Church of England and the Church in Wales (October 2020) and, The Roman Catholic Church: Safeguarding in the Roman Catholic Church in England and Wales (November 2020), by The Independent Inquiry into Child Sexual Abuse

Failure of religious groups to protect pupils from sexual abuse

Constituted in 2015, The Independent Inquiry into Child Sexual Abuse was granted statutory powers and was set up in response to serious concerns that some organisations had failed and were continuing to fail to protect children from sexual abuse. As part of its work, the Inquiry undertook 15 investigations, three of which explored the extent to which various religious groups protected children from sexual abuse in the past and the effectiveness of their current safeguarding arrangements.

One of these three investigations looked at the Church of England and the Church in Wales, and another at the Roman Catholic Church of England and Wales. Given similarity of their unsettling findings, Accord has opted to consider these two investigations together. A third more general report is looking into 'Religious Organisations and Settings' which, at the time of writing, is still to be released by the Inquiry.

The first report into the Church of England and the Church in Wales set out historic failings and continued shortcomings of both Churches and described a culture within the Church of England that '… *facilitated it becoming a place where abusers could hide*' (p6). Factors that helped create this environment in the Church included deference to authority, taboos surrounding discussion of sexuality, and a culture where the moral authority of clergy was widely perceived as beyond reproach. Perpetrators were often treated more supportively than victims, which presented barriers to disclosure that many victims could not overcome.

This report is available to download at:
https://www.iicsa.org.uk/investigations/investigation-into-failings-by-the-anglican-church

The second report into the Catholic Church found that child sexual abuse was historically "*swept under the carpet*" by domestic Catholic authorities, with their response to disclosures about abuse having been characterised by a failure to support victims and survivors and, in stark contrast, positive action taken to protect alleged perpetrators and the reputation of the Church. The report accused Church authorities of having "*betrayed their moral purpose*" and is highly critical of its leadership.

It found that in recent years senior leaders were resistant to external oversight and only partially implemented the recommendations of previous reviews into dealing with sexual abuse. It criticised the performance during a 2018 Inquiry hearing of the then most senior Catholic leader in England and Wales, Cardinal Vincent Nichols, who it described as "*at times preferring to protect the reputation of the Roman Catholic Church in England and Wales and in Rome*" than showing due care about the impact of child sexual abuse on victims and survivors.

The Inquiry further criticised the Holy See's lack of cooperation with its work, including for only providing "*very limited*" information in response to its enquiries and for refusing to provide it with a witness statement. It concluded that the Holy See's responses appeared at odds with a public pronouncement from Pope Francis for

"*concrete and effective actions that involve everyone in the Church*" regarding child sexual abuse and that its limited responses "*manifestly did not demonstrate a commitment to taking action*."

This second report is available at: https://www.iicsa.org.uk/investigations/investigation-into-failings-by-the-catholic-church.

This research also appears in section 3

Children and Youth Ministry, by the Church of England's Evangelism and Discipleship Team for the February 2020 General Synod (January, 2020)

Admission policies of state funded Church Schools viewed as a tool to help sustain the Church

This report provided statistical analysis on the prevalence of people aged 16 or under who attended individual Churches, with a view to understanding how Churches that admitted lots of young people achieved their results and possible lessons that could be drawn from for other Churches to learn from. It found that nationally between 2014 and 2014 the average Sunday attendance dropped by 7%, but by 15% amongst children (p7). It discovered that by 2018 '38% of these [individual] churches have no 0-16's and 68% of them have 5 or fewer 0-16's' on a Sunday (p2).

Looking at Churches that managed to admit many young people however, the report found '*of the 903* [6.4%] *parishes with 25 or more under 16s 360 (40%) had a strong link to an affiliated Church of England School*' (p4). It went onto highlight '*of the 396 parishes which have 25 or more under 16s and no employed youth, children's or families worker, 292 (74%) have strong links to an affiliated Church of England School. The role that school links and subsequent school admissions make on under 16's attendance cannot be overlooked*.' (p25)

The paper did not record the rate at which young people stopped attending Church after having gained admittance to a religiously selective Church of England school, but tacitly approved schools operating an admission policy that rewarded places to those with a record of Church attendance, as a tactic to boost attendance amongst children.

https://www.churchofengland.org/sites/default/files/2020-01/GS%202161%20Children%20and%20Youth%20Ministry%20Full%20with%20Appendix%20-%20Final.pdf

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This research also appears in section 9

Faith Schools in England: FAQs, by Robert Long and Shadi Danechi for the House of Commons Library (December, 2019)

Guide to queries about faith schools in England commonly raised by electors

This guide produced by the House of Commons Library provides a wide range of information and answers to the most common questions it receives from the office of MP's, relating to faith schools in England.

Available from http://researchbriefings.files.parliament.uk/documents/SN06972/SN06972.pdf

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Advice for Schools: Brief guidance to support schools and parents in meeting the needs of young Muslim people [2nd edition], by the British Muslims for Secular Democracy (November, 2018)

Helping schools provide Muslim pupils with a balanced education and be religiously mixed settings

This revised guidance provides advice on how schools may make reasonable accommodations as well challenge unreasonable demands that could impede children receiving a well rounded education. It touches upon include a range of contentiousness educational and social issues. Topics include schools dealing with requests associated with religious festivals, to opt children out of parts of the curriculum, to meet dietary requirements, as well as combating Islamophobia, radicalisation and forced marriage.

http://bmsd.org.uk/wp-content/uploads/2018/11/advice-for-schools-2018-v4.1-ELECTRONIC.pdf

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How to regulate faith schools, by Matthew Clayton, Andrew Mason, Adam Swift and Ruth Wareham (October, 2018)

Basing regulation of faith schools around generally accepted philosophical principles

This investigation was the culmination of a three year project into faith schools policy undertaken by a group of academics based at Warwick University. It explored philosophical principles that should inform education. It concluded that the legal and policy framework around faith schools in England is overly deferential towards parental choice and gives too little consideration to the interests of individual pupils and wider society.

The authors warned schools policy is threatened by narrow interests and founds legislation did not properly uphold the autonomy and agency of individual pupils. It also argues the state should do more to ensure faith schools better promote civil and moral capabilities that support living in a diverse liberal democracy. Its key policy recommendations include:

- extending to all state funded faith schools the current 50% religious discrimination in admissions cap that currently only applies to faith free schools, to help promote greater ethic mixing in the school system
- permitting faith schools to provide collective worship outside of school hours and otherwise abolishing its provision at state funded schools
- prohibiting state funded schools providing directive religious teaching that seeks to achieve religious commitment
- providing all children, including those who are home educated, with an entitlement to an education about civic, religious, ethical and moral values, which would seek to motivate children to comply with

democratic institutions, as well as respect and treat equally those of different backgrounds and lifestyles
- independent religious schools should comply with the same regulations as state funded ones if they wish to continue to qualify for charitable status

https://onlinelibrary.wiley.com/doi/epdf/10.1111/2048-416X.2018.12005.x

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The Ties that Bind: Citizenship and Civic Engagement in the 21st Century, by the House of Lords Select Committee on Citizenship and Civic Engagement Report of Session 2017–19 (April, 2018)

House of Lords expresses concern about exclusive practices by schools, including social segregation caused by faith schools

This set out to make a range of recommendations relating to the improvement of integration, mutual understanding, and social cohesion in the UK, a number of which related to schools. The praised Ofsted for 'sanction[ing] schools which fail to teach about LGBT people', voiced support for new legislation to clampdown on illegal faith schools, and said faith schools must not be exempt from the requirement to promote British values.

In a section specifically on faith schools, the committee stressed that 'Any change in the rules governing admissions criteria to faith schools should ensure that they do not increase social segregation.' The report also questioned the extent to which some faith schools were promoting fundamental British values. Noting that 'promoting discrimination has no place in schools', it concluded that:

> '*Faith schools, and other schools attended primarily by the adherents of one faith, should be no exception to the requirement to teach Shared Values of British Citizenship, still less the requirement to abide by the rule of law. We are glad to see Ofsted focusing on this important issue. They should not look the other way*.'

Attention was also drawn to the fact that while race and sexuality are not explicitly covered under the current definition of British values, Ofsted has nonetheless been interpreting the values to reflect the importance of promoting respect for these protected characteristics. '*For example, Ofsted has sanctioned schools which fail to teach about LGBT people. This is entirely right*', the report stated.

Support was offered for the Government's plans to crackdown on illegally unregistered schools, very many of which are faith schools, stating:

> '*in the Integrated Communities Strategy the Government has undertaken to review its guidance to Ofsted and Local Authorities, and to consider whether Ofsted needs additional powers to tackle unregistered schools. This is a promising start. The Department for Education must ensure that unregistered schools are not used by communities as a way of avoiding learning about Shared British Values*.'

https://publications.parliament.uk/pa/ld201719/ldselect/ldcitizen/118/118.pdf

Integrated Communities Strategy Green Paper, by HM Government (March, 2018)

The document set out the Government's ambitions to improve social mixing and boost opportunities for people living in areas heavily divided along ethnic lines. The paper cited 'school segregation' as a major challenge to improving integration and proposed a group of measures regarding schools and education, including:

- working with local admission authorities in the five key local authority areas to help ensure the intake of local schools are more representative of the wider area
- 'strengthen[ing] expectations on integration for new free schools'
- have Ofsted include the promotion of integration within its inspection criteria and to review the inspectorate's powers in relation to unregistered schools, including strengthening its ability to collect evidence about those suspected of running illegal schools

https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/696993/Integrated_Communities_Strategy.pdf

Losing Faith in Ofsted Importing Narrow Secular Values into Faith Schools, by Umer Siddique, for Claystone (February, 2018)

Opposition to Fundamental British Values requirements

The paper complains about Ofsted inspections that faith schools, and especially Muslims schools, have received since the 2014 Birmingham schools scandal and requirement since November 2014 for all schools in England to promote 'Fundamental British Values'. The paper frames the requirements as a threat to parent's choosing a religious upbringing for their children and an imposition of 'secular social values' on some schools and families. It urges that schools operate in a loser regulatory framework including where faith schools need not 'expose their pupils to all aspects of diversity, whether relating to religious, sexual or gender identity' (p18).

Accord has long felt that school inspectors were too deferential to faith school sponsors and consider the increased inspection of faith schools in recent years, including of private ones, as proportionate and overdue.

Report available at http://www.claystone.org.uk/wp-content/uploads/2018/02/Claystone-Report-Losing-Faith-in-Ofsted.pdf

Amanda Spielman's speech at the Church of England Foundation for Educational Leadership (February, 2018)

Ofsted Chief Inspector warning of schools that wish to narrow young people's horizons and segregate

During her speech Ofsted's Chief Inspector, Amanda Spielman, warned that:

> *'Ofsted inspectors are increasingly brought into contact with those who want to actively pervert the purpose of education. Under the pretext of religious belief, they use education institutions, legal and illegal, to narrow young people's horizons, to isolate and segregate, and in the worst cases to indoctrinate impressionable minds with extremist ideology. Freedom of belief in the private sphere is paramount, but in our schools it is our responsibility to tackle those who actively undermine fundamental British values or equalities law.'*

She later observed:

> *'… one of our greatest areas of concern is what is happening under the radar in so-called out-of-school provision … some other out-of-school settings operate less benignly. These institutions, some of which operate as illegal schools, use the opportunity to – in the words of the former Prime Minister – put "poison in the minds, hatred in hearts" of young people. They need to be tackled … it is a matter of regret that the Church [of England] has resisted changes in the law to allow Ofsted to inspect these settings. This is not about infringing religious freedom: no one is proposing a troop of inspectors turning up at Sunday schools. Instead, it is about ensuring that the small minority of settings that promote extremism are not able to evade scrutiny.'*

Full speech published at https://www.gov.uk/government/speeches/amanda-spielmans-speech-at-the-church-of-england-foundation-for-education-leadership.

INTEGRATION NOT DEMONISATION: The final report of the All-Party Parliamentary Group on Social Integration's inquiry into the integration of immigrants (September, 2017)

Parliament's social integration group urge more mixing in schools

The All-Party Parliamentary Group on Social Integration has stressed in their report the important contribution religious and ethnic mixing in schools makes towards boosting mutual understanding and trust in society. The report argued:

> '*Whilst ensuring that young people meet and mix with others from different cultures at school arguably represents our best hope of building a Britain in which we are truly capable of looking beyond our differences, our country's school system too often reinforces and replicates division between communities*.' (p43)

The report stopped short of making any practical recommendations about school age education policy, but advised the Department for Education '*consider how schools, academy chains and education authorities could more effectively promote social mixing*' (p55).

http://the-challenge.org/uploads/documents/APPG-Integration-not-Demonisation-Report.pdf

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This research also appears in sections 1 and 2

Understanding School Segregation in England: 2011 to 2016, by The Challenge, SchoolDash and the iCoCo foundation (March, 2017)

Faith schools found to ethnically and socio-economically segregate

This study investigated the changing pattern of segregation in England's state funded school system and found that faith schools continue to be a major source of socio-economic and ethnic division. Some of the paper's statistical findings are listed in its entry in section 1 and 2 of this report. Due to the overall levels of division discovered at schools the study called for government agencies, individual schools and school sponsors – including faith groups – to take action to combat segregation, including that:

- '… the Government should set a clear direction to reduce the growth of school segregation and to reduce segregation wherever it is at a high level and encourage all agencies to act accordingly'
- 'Local Government, faith authorities, academy chains, and individual schools should review practice, not only in relation to individual schools but also to consider the impact upon neighbouring schools
- 'School Governors should publish a clear commitment to this end and be required to publish details of their intake, comparing trends over time and taking responsibility for them.'

https://drive.google.com/file/d/0BxL3m2uvdxMea2F1X0liT2JMSG5kYjJKaVN1akpSWjBLSEh3/view

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The Role of Faith in State-Funded Schools, the Liberal Democrats (March, 2017)

Lib Dems call for complete end to religious discrimination in faith school admissions in England

The Lib Dem Conference adopted new policy calling for religious selection in pupil admissions at state funded faith schools in England to be phased out completely. The motion further called for RE to be added to the English National Curriculum and for the subject to cover all 'major religious and non-religious viewpoints'. The new policy states that any Religious Instruction (RI) state funded faith schools provide should be kept separate from RE and that 'suitable activities' be provided for any pupils withdrawn from RI. The motion reaffirmed pre-existing Lib Dem policy to repeal the laws that require state schools to provide daily Collective Worship, and to prevent state funded faith schools religiously discriminating in the recruitment and employment of teachers not tasked with providing RI.

"Conference believes that:

A. Religious communities make a valuable contribution to the cultural life of the UK, and religious organisations have played a major historic role in broadening access to education.

B. Children should not be taught to hold or to reject religious or non-religious beliefs against the wishes of their parents, and religious instruction should not be funded by the state.
C. Children of different racial, religious, cultural and socio-economic backgrounds should be able to benefit from mixing together from an early age.
D. There is a wide range of ethos underpinning schools across the country as a result of different organisations being allowed to sponsor state schools.
E. Every child should receive a balanced and non-directive education about religion, belief and ethics.

Conference further believes that:

i. Where different bodies are allowed to sponsor state schools, religious organisations should not be discriminated against in so doing.
ii. There continues to be a place for state schools with a religious character.
iii. There is a distinction between educating children about religions and their practices ('religious education') and teaching children to follow a particular religion ('religious instruction').
iv. Religious education in all state-funded schools should cover religious and non-religious world views, should be about people's beliefs and practice and their ethical and moral standpoints, and should be taught in a non-directive way.
v. Where religious instruction, worship or other religious practice takes place in state-funded schools it should not be compulsory, and meaningful alternative activities should be offered.
vi. Teaching and other staff of state-funded schools (other than those who are mainly or exclusively responsible for providing religious instruction) should not be employed, dismissed, promoted, demoted or otherwise discriminated against on the basis of their protected characteristics under the Equality Act.
vii. Lack of social cohesion and social tensions with a religious aspect have a number of causes including segregated housing, all of which need to be tackled, but that segregation of school children, based on religion, can also be a contributory factor or cause of communities failing to integrate or growing apart.

Conference therefore calls for a new approach to state-funded faith schools which:

a. Ensures that religious education in all state-funded schools:
    1. Is kept separate from any religious instruction.
    2. Covers all the major religious and non-religious viewpoints.
    3. Is part of the party's proposed slimmed-down national curriculum, appropriate to local circumstances.
    4. Is included in inspections by Ofsted.
b. Ensures that staff in faith schools are employed only on the basis of merit, with exemptions to allow candidates' beliefs to be a factor in recruitment only for those staff who are mainly or exclusively responsible for providing religious instruction.
c. Allows state-funded schools to hold acts of worship and provide religious instruction, but repeals the existing legal requirement for all state-funded schools to hold acts of collective worship, and for non-religious schools to hold acts of worship of a broadly Christian character.
d. Requires schools to ensure that any act of worship and any religious instruction is optional for members of staff directly employed by the school, and for pupils who are mature enough to decide for themselves and otherwise for parents, and that suitable alternative activities are provided for these pupils.

5. Ensures that selection in admissions on the basis of religion or belief to state-funded schools is phased out over up to six years.

Applicability: England."

https://www.libdems.org.uk/conference-spring-17-f16-faith-schools

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Collective Worship in Brent Schools, Brent Borough Council's Standing Advisory Committee for Religious Education (2017, and earlier)

Flexibility local authorities have to help community schools provide inclusive assemblies

In February 2017 Brent Borough Council's Standing Advisory Committee for Religious Education was awarded first place in an annual inclusivity award that the Accord Coalition administers. Aspects of the SACRE's work that drew praise from judges included its innovative approach to Collective Worship.

Rather than granting 'determinations' that allow some schools to provide assemblies that are distinctive of a faith other than Christianity (as SACREs in England and Wales can and sometimes do issue), Brent SACRE grants determinations that allow schools to provide multi-faith assemblies that draw upon material and practice that hold special meaning for different religions and also non-religious views. The SACRE's approach highlights the flexibility that SACREs have under the law to help facilitate the provision of assembles that avoid compulsory worship and which better explore and forge shared values in ways that are genuinely respectful and workable.

Although many of the Borough's schools admit a largely non-Christian intake, the SACRE considers such multi-belief assemblies appropriate for all of its schools. A SACRE cannot compel schools to apply for a determination, but Brent SACRE encourages its local schools to give careful consideration to the religious affiliations of its students and their families, and is open to all of them applying to provide multi-belief assemblies. The SACRE's Collective Worship policy has been developed over time and the SACRE was not certain when its policy document was published, hence no publication date is recorded above.

https://www.brent.gov.uk/media/946260/collective_worship_model_approach.pdf

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This research also appears in section 1

The Casey Review: A review into opportunity and integration, by Dame Louise Casey for the UK Government (December, 2016)

Efforts needed from Government to deal with ethnic segregation in school system

This wide-ranging report into boosting equal opportunity and integration explored the contribution being made by schools. The Review found that:

- 'The school age population is even more segregated when compared to residential patterns of living.' (p11)
- '... where faith schools are over-subscribed and where children of faith come from particular groups ... admission policies do seem to play a role in reinforcing ethnic concentrations' (p47)

- ‘It is clear to us that radical change and a new approach across all schools is required, not just in relation to admissions but also to the fundamentals of what is taught in schools to grow tolerant, resilient pupils, capable of reflective, critical thinking. If we can tackle the harmful effects of segregation in schools and help build greater resilience in our children today, we can go a long way towards breaking the cycle of wider segregation in our communities of tomorrow.’ (p51)
- 'Schools provide an important opportunity for children and young people to meet and work with those from different backgrounds to themselves. This interaction, together with access to a broad curriculum, can help build a shared understanding and respect for others’ perspectives, just as segregated schooling and narrow teaching can limit it.’ (p58)
- '... the high levels of ethnic and faith segregation in some of our schools, discussed earlier in this report, are a cause for great concern.' (p113)
- the Government '... should now move to work with schools [sic] providers and local communities to encourage a range of school provision and projects to ensure that children from different communities learn alongside those from different backgrounds' (p168)

https://www.gov.uk/government/publications/the-casey-review-a-review-into-opportunity-and-integration

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This research also appears in sections 3 and 4

Catholic schools committed to an integral education of the human person, in the service of society, by the Catholic International Education Office (November, 2016)

Catholic schools in England and Wales out of step with international practice

The Catholic International Education Office (OIEC) provided this briefing for a meeting of the Council of Europe which explored 'The role of education in preventing radicalisation leading to terrorism and violent extremism' on November 9th in Strasbourg. The OIEC is an umbrella body for over 100 national catholic education organisations, including the Catholic Education Service of England and Wales. The briefing framed Catholic schools as having an inclusive and none proselytizing mission.

Inclusive features that the briefing defined a Catholic school as having included:

> '• A school that joins forces with other bodies of formal and informal education at local and national level for the benefit of local populations, young and old, without any discrimination.
> • A school that is committed to society, knowing well that the daily teaching of respect for others, of dialogue, of living together, which we try to put into practice within our walls, are essential for the education of a democratic citizenship.
> ...
> • Heads of institutions recruited according to quality based criteria
> ...
> • A non-discriminatory school, open to all, especially the poorest.
> • A school that has to deploy in the outskirts, deep within slums
> • A school that provides facilities for students with special needs
> ...

• A school that restores hope to the world by training generations of young people in peace, intercultural and interreligious dialogue, living together, sustainable development, human rights
• A school that awakens faith, that accompanies young people in their spiritual journey, without any proselytism. (Pope Francis, audience, Rome 21 November 2016).

In conclusion, the Catholic school is anything but a communitarian school. It is open to all. In many European, American, Arab, African or Asian countries, Catholic school welcomes mainly, or even exclusively, Muslim pupils, Buddhists, animists, or pupils of other religions, even those without religion. It must constantly promote intercultural and interreligious dialogue, if it is to continue its mission. This is in any case a motto of the OIEC, all over the world.'

In contrast, state funded Catholic schools in England and Wales are instructed by Church authorities to religiously prioritise Catholics when oversubscribed and appointing their head teacher. Many are found to admit disproportionately few pupils from deprived backgrounds or who have special educational needs.

Available at http://accordcoalition.org.uk/wp-content/uploads/2016/11/2016-11-23-OIEC-paper-on-Catholic-schools.pdf.

This research also appears in sections 6

Joint Civil Society Report to the United Nations Universal Periodic Review of the United Kingdom (3rd Cycle), by the British Institute of Human Rights (September, 2016)

More inclusive statutory school curriculum recommended

The UN's Human Rights Council reviews the human rights situation of member countries every 4.5 years. This submission made by the British Institute of Human Rights (BIHR) to the Council's then current periodic review into the UK was formally supported by 73 civil society groups from across Great Britain and drew upon evidence submitted from these and a 100 more groups. Some of the observations and recommendations made by the BIHR's report of interest to supporters of inclusive education are listed below. Most relate to schools adhering to a more inclusive statutory curriculum.

Sex and Relationships Education
40. Submissions from a range of civil society organisations, including Scotland, raise concerns about the content and voluntary status of SRE. This echoes conclusions by a UK Parliamentary report that 'young people consistently report that the SRE they receive is inadequate' and by the Special Rapporteur on the Right to Education that SRE should cover sexual health.

Collective Worship
42. All children in state schools are required to take part in collective worship (Christian in character); in England and Wales this is daily. There are concerns about the inadequacy of withdrawal rights, and that children with sufficient understanding are not able to withdraw themselves.

Recommendation
44. The UK Government should:

- Provide adequate and compulsory Sex and Relationships Education to young people
- Ensure children are free to withdraw from religious observance

Faith school admissions
97. There are concerns about the ability of state-funded religious schools to lawfully discriminate against non-religious families by selecting pupils based on religion, and the impact of plans to lift the current 50% selection limit which generally applies to new English schools.

Religious Education
98. In England, the Government has opposed the equal inclusion of non-religious worldviews in statutory school religious education, despite a High Court case last year showing this is required.

Recommendation
99. The UK Government should:
- Ensure non-religious worldviews form part of the statutory school religious education curriculum

https://www.bihr.org.uk/Handlers/Download.ashx?IDMF=f1e707e0-bb60-4d02-9051-1e3163a2aca9

Church of England Vision for Education: Deeply Christian, Serving the Common Good, by the Church of England Education Office (July, 2016)

C of E explanation about its presence in state funded education

This policy document sought to justify the Church's presence and explain its contribution to state funded education. The report saw C of E schools as being able to make a special contribution towards pupil's spiritual and moral development, and saw the Government's Free Schools programme as an opportunity for the Church to expand its control. Accord criticised the document for embracing some of the rhetoric of inclusivity campaigners, but turning a blind to problems associated with faith based discrimination and division in the school system, which it ignored.

https://www.churchofengland.org/media/2532968/gs_2039_-_church_of_england_vision_for_education.pdf

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This research also appears in sections 6

Concluding observations on the fifth periodic report of the United Kingdom of Great Britain and Northern Ireland, by the United Nation's Committee on the Rights of the Child (June, 2016)

UN urges UK to implement inclusive curriculum and other reforms

The United Nation's Committee on the Rights of the Child urged UK Government's to implement a range of changes to ensure schools better respected young people and prepared them for adult life. Recommendations in the Committee's fifth periodic report into the UK included that:

- the legal requirements for daily Collective Worship in state funded schools be repealed
- pupils be able to withdraw themselves from Collective Worship that schools provide (currently only sixth form pupils in England and Wales can do this)
- thorough Sex and Relationships Education be made mandatory in all schools (the only mandatory teaching in this area in England and Wales are cursory requirements for Sex Education for secondary schools maintained by local authorities)
- children's rights education be made mandatory
- extra efforts at tackling bullying, particularly against LGBTI children, children with disabilities and children belonging to minority groups
- a fully integrated and religiously mixed education system be promoted in Northern Ireland 'in order to ensure that it facilitates social integration' (p19)

Copy available on the Accord website at http://accordcoalition.org.uk/wp-content/uploads/2016/06/Committee-on-the-Rights-of-the-Child-Concluding-observations-on-the-fifth-periodic-report-of-the-UK.-June-2016..docx

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This research also appears in sections 6

'A St George's House Consultation: A New Settlement: Religion and Belief in Schools', by St George's House Trust (May, 2016)

Consensus views on religion in school age education

Among the activities of St George's House, based in the grounds of Windsor Castle, are events organised for policy experts and implementers to share ideas. Following publication in 2015 of 'A New Settlement: Religion and Belief in Schools' (also listed in this databank) by Professor Linda Woodhead and former Secretary of State for Education Charles Clarke, St George's House arranged a 'Chatham House' rules exploring the ideas raised in the report. The event took place on Monday 15th to Tuesday 16th February 2016 and was attended by a group of individuals who take an interest in Religious Education and the role of religion in school age education. St George's House produced this report on what was discussed which, although does not attribute comments to individuals, none-the-less offers a detailed record.

Among the conference's main conclusions were:

'122. It was encouraging to see that **there is a strong level of agreement** between different groups and perspectives that these discussions are important and that some form of change in the settlement on religion in schools is needed. All participants agreed that there is an **urgent need to raise the quality and status of Religious Education** in schools. All agreed that "*young people need to be equipped with the ability to understand these things*."

123. On specific issues there are also high levels of agreement. There was a clear sense among most participants that **there needs to be some kind of national syllabus or framework for Religious Education**, that it must be academically rigorous, but also be 'light touch' and flexible enough to reflect local contexts and needs. A rigorous inspection regime is needed to back it up. On admissions arrangements, all agreed that **socioeconomic segregation must be combated** as far as possible. All recognised the **distorting effect of London experiences** on the evidence. Problems that are particularly pronounced in London are presented as being widespread across the country, and government policy is too commonly driven by issues that are often London-centric.

124. There are **other areas, however, where agreement is much less easy to find** – particularly on the details of possible approaches and solutions. More work is needed to determine whether, and how, broad consensus on reform can be reached.

125. **More research is needed in a number of areas.** As discussed above, we need more research on the current state of Religious Education in schools across the country; on the admissions arrangements of schools with a religious character which do not contribute to religious or socioeconomic segregation; and on what pupils, staff and parents would like to see in collective worship or times for reflection. It was also suggested that work needs to be done to develop a typology for different kinds of schools with a religious character, so that they can be discussed in a much more nuanced way.

126. Finally, **the momentum for change is growing and now is the right time for it.** The system of locally agreed syllabuses for Religious Education is deteriorating, particularly as academisation continues apace. At the same time, the government is very concerned to promote 'British values' in schools. It may be that these two issues together will encourage government ministers to engage with Religious Educationalists and hear their proposals. The Religious Education community will be in a much stronger negotiating position if it can offer to government a clear proposal for a new settlement which is backed by as many relevant parties as possible. **This reduces the risk for politicians and would make political action more likely.'**

Copy of the report available upon request.

This research also appears in sections 1, 3, 4 and 6

'Living with Difference: community, diversity and the common good', by the Commission on Religion and Belief in British Public Life, for the Woolf Commission (December, 2015)

Recommendation to reform role of religion and belief in British school systems

This major two year study drew on a series of public hearings and wide array of written submissions of evidence, and was produced by a broad and distinguished group of national experts, including from the worlds of academia, public policy and inter-faith relations. In a damning verdict about current arrangements in school age education the report found that:

- 'Selection by religion segregates children not only according to different religious heritage but also, frequently and in effect, by ethnicity and socio-economic background. This undermines equality of opportunity and incentivises parents to be insincere about their religious affiliation and practice.'

- ‘it is in our view not clear that segregation of young people into faith schools has … not been socially divisive, leading to greater misunderstanding and tension’
- ‘the content of many [RE] syllabuses is inadequate. They fail to reflect the reality of religion and belief, having a rather sanitised or idealised form of religion as their content … Further, a great many fail to include non-religious worldviews’

In a call to action, the report urged all Governments across the UK to:

- ‘recognise the negative practical consequences of selection by religion in schools, and that most religious schools can further their aims without discriminating on grounds of religion in their admissions and employment practices, and require bodies responsible for school admissions and the employment of staff to take measures to reduce such selection’
- ‘[undertake] A massive recruitment and retraining programme for teachers of education about religion and belief [which] is required if matters of religion and belief are to be treated seriously and deeply in these unprecedented times of religious confusion and tension.’
- ‘require state inspectorates to be concerned with every aspect of the life of faith schools, including religious elements currently inspected by denominational authorities’
- ‘repeal requirements for schools to hold acts of collective worship or religious observance and issue new guidelines building on current best practice for inclusive assemblies and times for reflection that draw upon a range of sources, that are appropriate for pupils and staff of all religions and beliefs’
- ‘[under such changes there would be] no reason for a legal right to withdraw from learning about religion and belief’

https://corablivingwithdifference.files.wordpress.com/2015/12/living-with-difference-community-diversity-and-the-common-good.pdf

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This research also appears in section 6

RE for REal, by Adam Dinham and Martha Shaw of Goldsmiths, University of London (November, 2015)

Making RE nationally determined and broad in scope

This report interview 331 students, teachers, parents and employers about their views on RE in schools. It urged that the subject in all state funded schools adheres to a nationally determined subject framework that covers the range of beliefs in society.

http://www.gold.ac.uk/faithsunit/reforreal/

This research also appears in section 6

'A New Settlement: Religion and Belief in Schools', by Charles Clarke and Prof Linda Woodhead of the Westminster Faith Debates (June, 2015)

A new settlement for the role of religion and belief in state funded schools in England

The authors argued that 'It is clear to us that the educational settlement between church and state which was formalised in the 1944 education act, and reflected a different era, no longer serves its purpose.' (p7) They urged wide ranging reform of religion and belief in education, especially into regards the curriculum. It's core recommendations were:

'Act of Collective Worship
(1) The current requirement in statute for an Act of Collective Worship should be abolished, and the decision about the form and character of school assemblies should be left to the governors of individual schools. Schools should be required to set out their statement and strategy for promoting Spiritual, Moral, Social and Cultural Education, with school community assemblies as an important part of that strategy, upon which they would be inspected by OFSTED. The government should provide non-statutory guidance to help achieve this.

Curriculum
(2) Consideration be given to using the phrase 'Religious and Moral Education' rather than 'Religious Education' in describing this part of the statutory curriculum.

(3) The Religious Education syllabus in county and voluntary controlled schools should no longer be set by a system of agreed local syllabuses, but by an agreed national syllabus which would have a similar legal status to the requirements of other subjects in the National Curriculum.

(4) The nationally-agreed syllabus would be determined by the Secretary of State in agreement with a newly created 'National Standing Advisory Council on Religious Education (NASACRE)' comprising experts on religion and education, and after formal consultation and input from the relevant established professional bodies and representatives of religions, humanism and other belief systems. This nationally-agreed syllabus should be reviewed every 5/7years.

(5) The government discusses with the faith school providers, including academies and free schools, the merits of voluntary-aided and foundation faith schools adopting this nationally-agreed syllabus and, on the basis of such discussions, considers legislating to require all maintained schools to adopt this syllabus.

(6) The government also discusses with faith school providers including academies and free schools, the importance of making a distinction within schools between religious instruction, formation and education, including agreement that religious instruction (even of a kind which does not include coercion, or distortion of other religions or beliefs) does not take place within the school day.

(7) In addition, the government discusses with independent schools whether they should adopt this nationally-agreed syllabus and, on the basis of such discussions, considers legislating to require all schools to adopt this syllabus.

(8) If these changes are agreed, the right of parents to withdraw their children from the Religious Education part of the curriculum should be abolished.

(9) The legal requirement for Religious Education at Key Stage 5, after the age of 16, should be removed and that, within the context of a generalreformofthecurriculumatKeyStage4, consideration should be given to

modifying the legal requirement for Religious Education to a wider study of religious, spiritual, moral, ethical, social, and cultural values.

(10) All faith schools, and possibly all schools in receipt of state funding, clearly advertise and explain the kind of religious (or non-religious) ethos and formation which they offer, so that prospective parents and pupils can make informed choices.

(11) The local Standing Advisory Councils on Religious Education (SACREs) are given a new role which includes participating in the consultations about the content of the national RE curriculum, helping local implementation of the national RE syllabus, promoting community cohesion and educating for diversity, and advising on local availability of religious instruction.

(12) An important, though not the only, way to promote community cohesion and to counter radicalization across the school system is to make the kinds of curriculum change which we are proposing. OFSTED should re-establish a strong inspection system to ensure that all schools, faith or not, properly fulfil their duty to promote community cohesion Faith Schools

Faith schools

(13) Children of families of faith should where possible be able to attend schools of that faith, and that their current right to be given priority in the admissions process should not be removed.

(14) The churches need to make strong and continued progress in addressing the very real concerns about fairness, and that changes to the current legal position should be considered as an urgent matter if faith bodies fail to make progress in the directions which they have set for themselves. We believe that there are legitimate concerns about using regular attendance at worship as a selection criterion and were commend that this criterion be kept under review.

(15) Further effort be given to developing alternative proposals for fairer admissions procedures to faith schools, procedures which balance the rights of families of faith to have their children educated in that faith with other considerations of fairness to others and serving the whole local community.

(16) The ability of faith schools to retain their own inspection process for the content of collective worship and religious formation should be reconsidered within the context of the overall changes we propose.

(17) The inspection regime for independent schools continue to be steadily tightened in the context of the curricular changes we propose.

(18) The current arrangements which enable faith schools to discriminate in their employment are kept under review, given legitimate concerns about their necessity and their effects' (p63-66)

http://faithdebates.org.uk/wp-content/uploads/2015/06/A-New-Settlement-for-Religion-and-Belief-in-schools.pdf

Kingdom United? Thirteen steps to tackle social segregation, by the Social Integration Commission (March, 2015)

Creating a more integrated society

This expert report makes a series of recommendations as to what the government as well as councils, businesses, schools, civil society organisations and individuals could be doing to create a more integrated and cohesive society.

In its chapter on schools and colleges, the report expresses concern that 'the recent drive to open free schools has led to increased numbers of children being educated in peer groups dominated by a single faith group or community'. The report's recommendations include:

- Only approving new 'faith' schools when petitioners have a plan for pupils to meet and mix with children from other faith backgrounds and communities
- Investigating the benefits of requiring schools to devise a 'social mixing strategy'
- Building new facilities for shared use by schools catering to different religious communities
- Encouraging schools with different religious characters to collaborate in providing interfaith workshops
- Using assemblies to teach children about other religions

http://socialintegrationcommission.org.uk/images/sic_kingdomunited.pdf

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Challenges and Opportunities for the New Evangelisation: A Case Study of Catholic Primary School Parents in England and Wales, by Dr Ann Casson for the Department for Evangelisation and Catechesis of the Catholic Bishops' Conference of England and Wales (November, 2014)

Catholic Schools to transmit faith to parents

This study interviewed 39 parents and surveyed a further 107 about their Catholicity, with a view to exploring how Church Schools could contribute towards the Church's outreach programme to baptized Catholics who have become distant from the faith, called the 'New Evangelization'. In the final section of the paper it noted that:

> 'The Catholic primary school acts as a threshold space between secular society and the Catholic Church; many Catholic parents remain on this threshold. The task for the Church is to resource this threshold space ... it would offer an opportunity for baptised Catholic parents and their children to encounter the Catholic Faith in an accessible way. Within this threshold space, opportunities could be developed for faith conversations - encounters with the Gospel message through, for example, the sharing of Wednesday Word newsletters. Experiences of the liturgy of the Catholic Church could be provided including prayer, para-liturgies, and celebrations of Mass and encounters with members of the parish community could be arranged in informal settings. Opportunities could be created for engaging faith formation activities such as family catechesis programmes, and 'bite-size' adult education classes.' (p70/71)

Available at http://catholicnews.org.uk/content/download/52740/407267/file/research-paper-cath-parents-new-evang-051114.pdf

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This research also appears in sections 1 and 2

Primary and secondary education and poverty review, by Roxanne Connelly, Alice Sullivan and John Jerrim of the Centre for Longitudinal Studies at the Institute of Education (August, 2014)

Review of evidence of surrounding the nature and causes of disadvantage experienced by children in school age education

"The evidence indicates that faith schools perform well in the league tables; however this is likely to be accounted for the characteristics of the pupils who attend these schools. Faith schools generally serve pupils from more advantaged social backgrounds and children from disadvantaged families are less likely to attend a faith school even if they come from a religious family. Therefore, faith schools are likely to exacerbate educational inequalities." (p34/ 35)

http://www.cls.ioe.ac.uk/library-media/documents/Primary%20and%20secondary%20education%20and%20poverty%20review%20August%202014.pdf

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This research also appears in sections 2 and 3

The Church Growth Research Programme Report on Strands 1 and 2: Numerical change in church attendance: National, local and individual factors, by David Voas and Laura Watt, (February, 2014)

State funded Church Schools viewed as tools to sustain the Church

This report was published in a series of five by the Church of England, which were intended to identify what successfully causes churches to grow, so that this knowledge can be used to stimulate further growth elsewhere. The five are available at http://www.churchgrowthresearch.org.uk/progress_findings_reports.

This report contained relevant findings in regards to Church Schools. Its authors carried out 'a purpose-built survey of growing, stable and declining churches across all dioceses' (p5). One of the questions asked was 'Is this church linked to a Church of England school? [If yes] Is it over-subscribed?' (p21). Analysing the results, the academics write that 'The results for church growth are interesting. Here the Church school has a key role … The most direct impact on attendance may be felt in areas where a popular C of E school is over-subscribed. Some churchgoing is clearly motivated by a desire to qualify for school admission, but the boost to attendance may last into the longer term if families decide to stay.' (p23-24) This was found to be statistically significant; the academics concluded that 'Middle class suburbs with church schools … offer great opportunities [for growth]' (p26).

Available at http://www.churchgrowthresearch.org.uk/UserFiles/File/Reports/Report_Strands_1_2_rev2.pdf.

In a summary of his report on strands 1 and 2, Voas writes that 'Being connected with an over-subscribed school is helpful, if not easy to engineer!'

Available at http://www.churchgrowthresearch.org.uk/UserFiles/File/Presentations/CGRP_Voas.pdf

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More than an Educated Guess: Assessing the evidence on faith schools, by Theos (September, 2013)

Review of the evidence base underpinning public debate about faith schools

Theos' paper concluded that faith schools' contribution to community cohesion in relation to race, ethnicity and minority religious communities "does not seem to be problematic" and is "at worst their efforts would appear to be on par with the broader education system". It also concluded that "the use of faith-based selection criteria in oversubscribed schools may indirectly privilege pupils from higher socio-economic backgrounds, [but] there is no evidence that this conclusions is the intention of schools", and that "the evidence that the higher academic attainment of faith schools is due to something other than pupil selection criteria is weak."

The report recommended that supporters of faith schools move "away from a justification on the basis of academic outcomes and instead developing a stronger understanding and articulation of the value of an education in a school with a religious character, possibly in relation to ethos, a more holistic approach and development of character". It also noted "for Christian schools in particular, there seem to be good reasons to reassess policies around pupil selection. The most pressing concern should be to ensure that applicants from less privileged backgrounds are fairly represented in the school's intake. Secondly, some schools may wish to explore ways to maintain their religious character whilst broadening their selection basis because of their historic ethic of hospitality and concern for the poorest in society".

Accord strongly contested the accuracy, balance and intent of the report upon its publication: http://accordcoalition.org.uk/wp-admin/post.php?post=2849&action=edit

N.b. Humanists UK produced their own paper in response called 'Worse than an education guess', which took 'a detailed look at its flaws': https://humanism.org.uk/wp-content/uploads/Worse-than-an-educated-guess-British-Humanist-Association-response-to-Theoss-report-on-faith-schools.pdf. Theos wrote a bespoke response to the BHA's critique at: http://www.theosthinktank.co.uk/files/files/Reports/More%20than%20an%20educated%20guess%20-%20Response%20to%20the%20BHA%20-%20final.pdf.

At the publication's launch event co-author and Theos Director, Elizabeth Oldfield, said in response to a question about the Bishop of Oxford's call in 2011 for a 10% cap to faith-based admissions "The direction of travel is towards more inclusive admissions".

'More than an Educated Guess: Assessing the evidence on faith schools' available at:

http://www.theosthinktank.co.uk/publications/2013/10/02/more-than-an-educated-guess-assessing-the-evidence-on-faith-schools

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This research also appears in sections 3, 4 and 6

Christ at the Centre: why the Church Provides Catholic Schools (second edition), by the Catholic Education Service (January, 2013)

Evangelising mission

"The ethos of our schools is not something extrinsic to the various aspects of a school's life. Rather, the Catholic ethos - and its concrete expression in liturgical prayer, assemblies and the teaching of religious education in accordance with the *Religious Education Curriculum Directory* among other things - is fundamental to our schools, giving them true and lasting value. It should be incarnate in all aspects of school life, so that they may be effective instruments of the New Evangelisation." P4

A Wikipedia article on New Evangelization can be found at:
http://en.wikipedia.org/wiki/Pontifical_Council_for_Promoting_the_New_Evangelization

"It is a place of evangelization, of authentic apostolate and of pastoral action… The Catholic school finds its true justification in the mission of the Church; it is based on an educational philosophy in which faith, culture and life are brought into harmony. Through it, the local Church evangelizes, educates, and contributes to the formation of a healthy and morally sound life-style among its members." P11

Selection in admissions

"Catholic Schools are provided by the Church for Catholic children and young people ... to ensure that Catholic children are given priority in the allocation of school places and benefit from this provision, the admission criteria of Catholic schools should be formulated in such a way that Catholic children and young people are always given priority in the allocation of school places over and above all other applicants". P14

Employment of teachers

"There are also substantive life choices which are incompatible with the teaching of the Catholic Church and which may be detrimental or prejudicial to the religious ethos and character of a Catholic school. Some examples of these would be:
• formal apostasy from the Catholic Church ...
• a Catholic contracting a marriage in a non-Catholic church, registry office or any other place without dispensation from canonical form;110 or contracting a marriage where one or both of the parties have been previously married (and whose former spouse[s] is[are] living) without the former marriage(s) being annulled or declared invalid by the Church;
• maintaining a partnership of intimacy with another person, outside a form of marriage approved by the Church and which would, at least in the public forum, carry the presumption from their public behaviour of this being a non-chaste relationship; and, where such a presumption in the public forum is not repudiated by the parties within the relationship." P32

"The posts of Headteacher, Deputy Headteacher and Head or Co-ordinator of Religious Education are to be filled by baptised and practising Catholics. Other Leadership posts that affect directly the Catholic Mission of the school should, wherever possible, be staffed by skilled practitioners who are committed Catholics." P35

Selection of school governors

"Suggested form of words for inclusion in the written application forms used by dioceses for the appointment of foundation governors in Catholic Voluntary Aided schools and for [all] members of the relevant governing authority in a Catholic Academy:
'I am a practising Catholic in full communion with the See of Rome, and I am not the subject of any canonical censure or penalty; my appointment places a duty upon me to ensure that the religious character of the school is preserved and developed and that the school is conducted in accordance with the provisions of the Trust Deed of the Diocese of……; my appointment requires me to comply with the provisions of Canon Law, the teachings of the Catholic Church and such directives made by the Bishop and his Trustees and their agent in respect of the school or other schools situated in the Diocese' ". P35

http://www.catholiceducation.org.uk/about-us/publications/item/download/14852_1f5f681dbe19166f523294f1790f5946

The Church School of the Future Review [aka The Chadwick Report], by the Church School of the Future Review Group for the Church of England (March, 2012)

The Church of England's policy towards its schools

'Admissions arrangements continue to be contentious, with renewed attacks on the principle of foundation places from parties hostile to Church schools. The academies are committed to serving their immediate neighbourhood, and only a small number have foundation places. Revised advice produced by the National Society and Church of England Board of Education in 2011 reiterates the Dearing emphasis on all Church schools offering both open and foundation places.' [p11]

http://www.churchofengland.org/media/1418393/the%20church%20school%20of%20the%20future%20review%20-%20march%202012[1].pdf

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Faith Schools: Enrichment or Division?, by David Conway – senior research fellow at Civitas (June, 2011)

Defence of faith selection and instructional Religious Education

This impassioned essay rebuts non-religious critics either opposed to the state funding faith schools or of the schools discriminating in their pupil admissions on religious grounds and teaching instructional/ confessional RE.

http://www.civitas.org.uk/pdf/Conway_FaithSchools.pdf

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

This research also appears in section 3

Secondary school admissions in England 2001 to 2008: changing legislation, policy and practice, by Anne West, Eleanor Barham and Audrey Hind (February, 2011)

Admissions practices and criteria at English secondary schools between 2001 and 2008

This paper covered a period of change in school admissions, prompted by admission authorities being legally required to adhere to the Schools Admission Code. On faith schools it found:

> 'In 2008, the variation in the number of religious criteria used by schools of different types was examined (see Table 7). The number of religious criteria was very high in some cases: over a fifth of voluntary-aided schools had at least four admissions criteria relating to religion and some as many as 11. In addition, just over one in ten schools (11%) had criteria within broad categories (for example, open and religious places). More voluntary-aided schools than other types of school used these nested criteria (34%). This of course adds to the complexity of the admissions process to such schools; as noted in the case of one voluntary-aided school: 'A complex procedure applies when, in any band and any category, there are more applicants than there are places available'. Amongst voluntary-aided schools, 46% gave priority to those from other denominations, 42% to those of other faiths and 4% to those of other faiths or denominations. In 2001, 23% gave priority to other faiths.' p13

This paper featured in the Oxford review of education, 37 (1). pp. 1-20. ISSN 0305-4985 Oxford Review of Education Vol. 37, No. 1, pp. 1–20. Abstract available at http://eprints.lse.ac.uk/41666/

This research also appears in section 2

Value Added: the Distinctive Contribution of Catholic Schools and Colleges in England, by the Catholic Education Service for England and Wales (November, 2010)

Contribution of Catholic Schools to Education in England and Wales

Based on data from the DfE National Census 2009, CESEW Census and Ofsted Data, this report highlights the positive contribution of Catholic Schools to Education in England and Wales. It notes that exam results are above average in Catholic schools and that Catholic schools score well when prior attainment is considered in relation to exam results (Contextual Value Added). Claims that Catholic schools are more ethnically mixed than other schools are more problematic. While Catholic secondary schools do have more pupils registered as 'Black', 'Mixed' and 'White Other' it is worth noting that 'Asian' pupils are under-represented at Catholic schools and 'Irish' is included in their measure of ethnic diversity. Furthermore Catholic schools tend to be located in cities making a slight over-representation of some ethnic groups unsurprising. With regard to Free School Meals (FSM) and Special Education Needs (SEN) the picture is mixed but it does appear amongst the schools with high proportions of SEN pupils and those on FSM there are fewer Catholic schools.

http://www.catholiceducation.org.uk/catholic-education/publications/item/download/18389_259a91e51cf3bf85366f47aacf49ce41

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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Recommendation CM/Rec(2008)12 of the Committee of Ministers to member states on the dimension of religions and non-religious convictions within intercultural education, from the Council of Europe (December, 2008)

Council of Europe recommendations regarding the provision of teaching that boosts mutual understanding

"1. Recommends that the governments of member states, with due regard for their constitutional structures, national or local situations and educational system:
a. draw on the principles set out in the appendix to this recommendation in their current or future educational reforms;
b. pursue initiatives in the field of intercultural education relating to the diversity of religions and non-religious convictions in order to promote tolerance and the development of a culture of "living together";
c. ensure that this recommendation is brought to the attention of the relevant public and private bodies (including religious communities and other convictional groups), in accordance with national procedures;

...

Objectives of an intercultural approach concerning the religious and non-religious convictions dimension in education

5. Education should develop intercultural competences through:
– developing a tolerant attitude and respect for the right to hold a particular belief, attitudes based on the recognition of the inherent dignity and fundamental freedoms of each human being;
– nurturing a sensitivity to the diversity of religions and non-religious convictions as an element contributing to the richness of Europe;
– ensuring that teaching about the diversity of religions and non-religious convictions is consistent with the aims of education for democratic citizenship, human rights and respect for equal dignity of all individuals;
– promoting communication and dialogue between people from different cultural, religious and non-religious backgrounds;
– promoting civic-mindedness and moderation in expressing one's identity;
– providing opportunity to create spaces for intercultural dialogue in order to prevent religious or cultural divides;
– promoting knowledge of different aspects (symbols, practices, etc.) of religious diversity;
– addressing the sensitive or controversial issues to which the diversity of religions and non-religious convictions may give rise;
– developing skills of critical evaluation and reflection with regard to understanding the perspectives and ways of life of different religions and non-religious convictions;
– combating prejudice and stereotypes vis-à-vis difference which are barriers to intercultural dialogue, and educating in respect for equal dignity of all individuals;
– fostering an ability to analyse and interpret impartially the many varied items of information relating to the diversity of religions and non-religious convictions, without prejudice to the need to respect pupils' religious or non-religious convictions and without prejudice to the religious education given outside the public education sphere.

Requirements for dealing with the diversity of religions and non-religious convictions in an educational context

6. The following attitudes should be promoted in order to remove obstacles that prevent a proper treatment of the diversity of religions and non-religious convictions in an educational context:
– recognising the place of religions and non-religious convictions in the public sphere and at school as topic for discussion and reflection;
– valuing cultural and religious diversity as well as social cohesion;
– recognising that different religions and humanistic traditions have deeply influenced Europe and continue to do so;
– promoting a balanced approach of the presentation of the role of religions and other convictions in history and cultural heritage;
– accepting that religions and non-religious convictions are often an important part of individual identity;
– recognising that the expression of religious allegiance at school, without ostentation or proselytising, exercised with due respect for others, public order and human rights, is compatible with a secular society and the respective autonomy of state and religions;
– overcoming prejudices and stereotypes concerning religions and non-religious convictions, especially the practices of minority groups and immigrants, in order to contribute to the development of societies based on solidarity."

Available at https://wcd.coe.int/ViewDoc.jsp?id=1386911&Site=CM

In Bad Faith: The New Betrayal of Faith Schools, Cristina Odone for the Centre for Policy Studies (July, 2008)

Odone's rather hyperbolic work defends faith schools from a perceived attack by the Brown Government and calls for their expansion.

Introduction
Odone is dismissive of claims that parents have been ill treated by faith schools – 'significantly, parents failed to step forward to confirm that they had been ill-treated by the various faith schools "named and shamed" by the Department' [p2] and points to the success of faith schools: '15 of the top 25 performing primary schools are religious character – DFES, *School and College Performance Tables*, 2007.'[p8]

Cherry picking
'It is true that in faith schools fewer students take up FSM compared with their catchment area. (A 2006 survey found that in church primary schools only 14% of pupils were on FSM compared with 19% in their catchment area)' – Despite this concession Odone questions if FSM is a reliable measure of deprivation and goes on to argue that many in faith communities wouldn't take up FSM due to stigma citing a Rabbi and a head of a Catholic school referring to Filipinos and Poles. [p11]

'Banning interviews and simplifying admissions' Odone fears will undermine the freedom of faith schools to ensure applicants adhere to its ethos – she cites a Jewish school ensuring both parents are genuinely Jewish. [p12]

'Rebecca Allen's latest research paper stresses that although faith schools could use information to cream-skim, "there is no proof that this is actually taking place in schools."' [p12] Whether evidence can be found regarding schools intentionally cream skimming Odone ignores the reality that faith schools do not have reflective intakes!

'Indeed, research by Bristol University concluded that Christian schools tend to be more ethnically diverse than their secular counterparts, because they recruit their pupils from a wider area. Community schools, the researchers found, tend to be more polarised: white parents sent their children to "white" schools while ethnic minority families opted for schools where they were a majority'.

Looked after children
Of 80 local authorities 'In 2007, these authorities were responsible for transferring 1,517 looked after children from primary to secondary school. The local authorities tried to place 242 of these children in faith schools. 227 were successful. Only 15 children were turned down'. [p14] The 15 were not the same religion as the school. 227 out of 1,517 – why the others did not apply to the faith schools cannot be known, is this reflective of provision and preference, or is the number disproportionate to provision and if so why?

Divisive
'ICM poll of British Muslims in 2004 showed nearly half wanted their children to attend Muslim schools. Yet only 3% of Muslim students have a Muslim school to go to. [p21]... A recent paper by the Muslim Council of Britain, Towards Greater Understanding, highlighted 15 areas where Muslim school children (or/and their parents) may find themselves offended by secular state school practice. These include everything from the gym where their modesty is affronted to the school trip to a farm where they might come into contact with a pig.' [p22]

Odone argues that extremism can best be confronted by accommodating Islam in the state sector: 'Taj Hargey, who runs the Muslim Education Centre in Oxford, has warned: It is not the school that offers proper teaching of Islam that proves a training ground for terrorism, but the one where Islam is misunderstood or misinterpreted. [p22]... Madras's attached to Mosques are unregulated and more dangerous than Islamic schools would be'. [23]

Conclusion
'The Government needs to encourage, and copy, the existing ones rather than put obstacles in their way. Quite simply, we need more, not fewer, faith schools.' [41]

http://www.cps.org.uk/files/reports/original/111027170222-20080704PublicServicesInBadFaith.pdf

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School diversity and social justice: policy and politics, by Anne West and Peter Currie (June, 2008)

'This paper focuses on the long established diversity in the English education system – independent schools, grammar schools and religious schools – and in so doing explores tensions between education policy, politics and social justice. It explores the differential access to these different types of school, their social composition and implications for social justice and for wider society. It is argued that if social justice is to be a goal of government, further policy changes are needed over and above those that have already been made. However, the political challenges, which have limited policy changes to date, would be significant.' (abstract)

'Faith schools are noted to have fewer pupils on FSM and are not more high performing compared to other schools when value added scores are considered. Ethnic segregation is also fostered by such schools by excluding those of Pakistani or Bangladeshi origin in particular.'

'A range of financial and moral incentives to encourage faith and grammar schools to admit a more socially representative intake, and better monitoring of school composition is called for.'

Paper available at *Educational studies,* 34 (3). pp. 241-250. ISSN 0305-5698. Abstract at http://eprints.lse.ac.uk/19639/.

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

Faith in the system, by the Department for Children, Schools and Families (September, 2007)

'The Government continues to support the benefits to society that this system brings for parental choice and diversity and we recognise that with the changes in society, it is only fair that pupils of all faiths and none have the opportunity to be educated in accordance with the wishes of their parents'

'The Government recognises that faith schools are popular with parents and make a valuable contribution to the way in which this country discharges its duty under Article 2 of Protocol 1 of the European Convention on Human Rights (ECHR) to respect the right of parents to ensure education and teaching in conformity with their own religious and philosophical convictions.' [p3]

'The Government recognises the aspirations of these and other faith communities to secure more schools and school places to offer education in accordance with the tenets of their faith.' [p4]

http://www.religionlaw.co.uk/FaithInTheSystem.pdf

This research also appears in section 2

School Admissions: A Report of the Social Market Foundation Commission, by the Social Market Foundation Commission (July, 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://www.smf.co.uk/wp-content/uploads/2004/07/Publication-Schools-Admissions-A-report-of-the-Social-Market-Foundation-Commission.pdf

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This research also appears in sections 1 and 3

The Way Ahead: Church of England schools in the new millennium, aka The Dearing Report, by the Church of England's Church Schools Review Group (June, 2001)

The Church of England's policy towards its schools

‘A recent survey of Voluntary Aided schools showed that rather more than three quarters of them had a religious affiliation in their admissions criteria, but only a third of them had a religious category as the first criterion. In at least half of schools there was no need to put their oversubscription criteria into practice.’ [p19]

‘When there have been expressions of concern by the [Diocesan] Chief Education Officers they have centred upon the issue of admissions policies. Some have said that the Code of Practice for Admissions (which requires admission policies to be clear and objective) is being contravened by some schools, with a degree of subjectivity being applied to selection, especially where interviews have been used to test religious affiliation. Another said that difficulties sometimes arise when the admission policy appears to discriminate against those for whom there is no realistic alternative, or appears to be used as a means of covert selection. Perhaps it would be a fair comment for us to add that such concerns could apply to all types of school when oversubscription occurs.’ [p27]

‘even in Church circles [an admissions] policy of total commitment to Christian families in the secondary school’s wide catchment area may lead to some misgivings on the grounds that the school is not associating with its local community, and not giving an opportunity for non-Christians to experience what it is to learn in a Christian environment. These misgivings are the greater if the local children who do not get in are from disadvantaged sectors of the community whereas the pupils admitted from further away are from the better off districts. The misgivings can be especially strong if there is a racial dimension to this split. There is, therefore, both a community and an ethical reason, linked to the Church’s position on poverty and inclusion as set out in paragraph 5.20, for offering a proportion of places for local children. We believe this can be an important factor in winning the hearts and minds of our prospective partners in discussing proposals for additional or expanded Church schools, as well as furthering the mission of the Church. In addition, it may further be argued that the life of the school would be enriched by the admission of some children from other faiths. We would therefore suggest that some places should be reserved for children of other faiths and of no faith. This could be achieved either through catchment or quota as appropriate to local circumstances.’ [p29]

‘In general, we recommend that new Voluntary Aided Church schools should aim to allocate ‘open’ and ‘foundation’ places, the ratio between the two reflecting the school’s particular circumstances, whilst ensuring strong distinctiveness and diversity. A degree of flexibility may be required in the allocation.’ [p30]

http://www.churchofengland.org/media/1118777/way%20ahead%20-%20whole.pdf

8. Opinion polls

This research also appears in section 5

Pathways to LGBT+ Inclusion: Report Homophobia, biphobia and transphobia in schools today, by Diversity Role Models (November, 2020)

Complacency among some adults and non-LGBT+ people involved with schools regarding LGBT prejudice

Findings from a survey of 6,136 pupils and 5,733 adults (staff, parents and governors) from 90 schools in parts of London, the South East of England and the West Midlands comprised part of this report. The findings showed that pupils were much more likely to report that homophobic, biphobic, and transphobic language/ bullying was common at their school compared to adults linked to the school, while overall bigoted language and bullying on these grounds was found to be worse at secondary schools.

Homophobic, biphobic, and transphobic (HBT) language and bullying					
		Students	**Staff**	**Parents & Carers**	**Governors**
% of respondents who agree or strongly agree HBT language is common at the school	Primary	42%	11%	8%	3%
	Secondary	54%	26%	15%	16%
% of respondents who agree or strongly agree that HBT bullying is common at the school	Primary	12%	6%	6%	3%
	Secondary	25%	17%	8%	9%

Extent that schools are described as a safe place for LGBT+ students					
		Students	**Staff**	**Parents & Carers**	**Governors**
% of respondents who agree or strongly agree that schools are described as a safe place for LGBT+ students	Primary	54%	46%	41%	57%
	Secondary	27%	34%	22%	44%
% of respondents who disagree or strongly disagree that HBT bullying is common at the school	Primary	12%	6%	5%	0%
	Secondary	37%	21%	15%	13%

Worryingly, 46% of the 652 secondary school students who identified as LGBT+ recorded that LGBT+ students would not feel safe to come out at school, compared to 35% of non-LGBT+ secondary students. Of secondary school staff surveyed who were LGBT+, 32% said LGBT+ students would not feel safe to come out, compared to 19% of non-LGBT+ staff.

https://www.diversityrolemodels.org/media/1473/pathways-to-lgbtplus-inclusion-report.pdf

British Sikh Report 2020: AN INSIGHT INTO THE BRITISH SIKH COMMUNITY, by British Sikh Report (November, 2020)

Attitudes of British Sikhs towards faith schooling and RSE

The eighth annual British Sikh Report surveyed 2,700 British Sikhs on a variety of issues, including regarding faith schools and Relationships and Sex Education (RSE). Less than half - 42% - said they would send their child to a Sikh faith school, if one existed. (p35)

Respondents were also asked to record which they considered were factors for school choice. Out of nine options provided, the most popular chosen by 75% was 'educational achievements of school' and the second most popular chosen by 49% was 'location and proximity to your home'. 'Faith ethos' came seventh with 11%, ahead of 'sports program' and whether the school was single-sex or co-educational. (p36)

In Relationships and Sex Education, 85% of respondents agreed that there should be teaching about single-parent families; 85% teaching about mixed heritage families; 84% teaching about families with parents of different faiths; and 88% teaching about online risks. 69% recorded that the lessons should teach about families with same-sex parents. Amongst those aged 20-49 - the most likely to have children of school age - the figure rose to 74%. (p29-30)

Available at https://britishsikhreport.org/wp-content/uploads/2020/11/British-Sikh-Report-2020.pdf

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This research also appears in section 5

Attitudes towards LGBTQ+ community and rights in UK society study: Key findings, by Kantar (September, 2020)

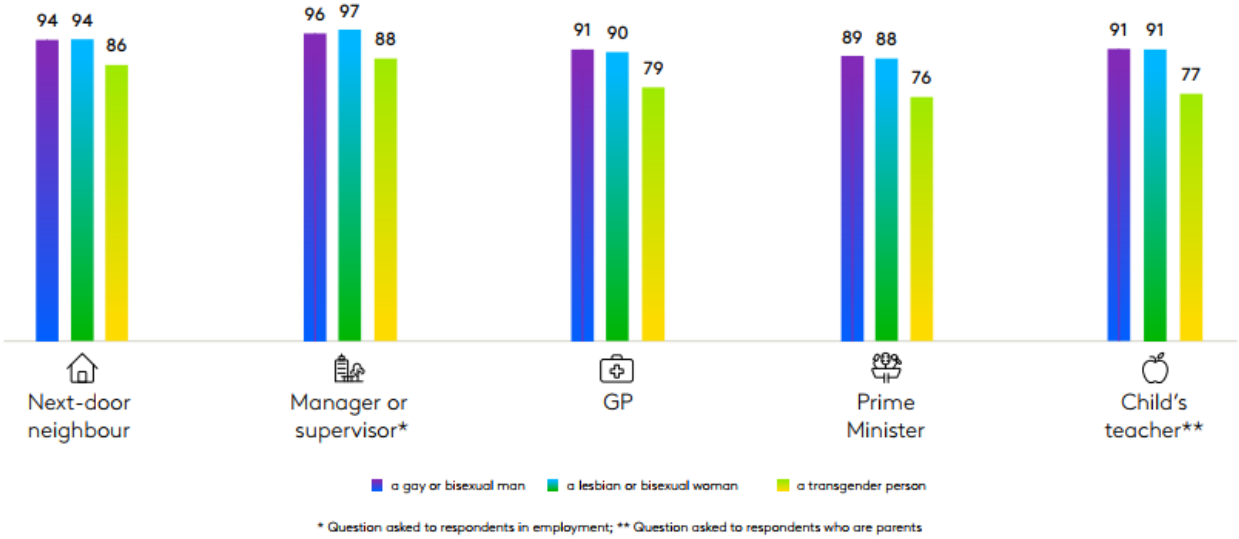
Level of public acceptance towards LGBTQ+ people in the school system

British Polling Council member, Kantar, surveyed 2,363 people aged over 16 in the UK in the summer of 2020. As shown in the info graphic below, they found a generally high level of comfort towards LGB people holding positions of authority in society, including as teachers, and less comfort towards transgender people occupying these positions.

How inclusive is UK society?

Overall, people in the UK are more tolerant of gay, lesbian and bisexual people than of transgender people. However,over three quarters of people are comfortable with the LGBTQ+ community in every role researched.

% of people who say they would be fairly or totally comfortable with LGBTQ+ people being their...

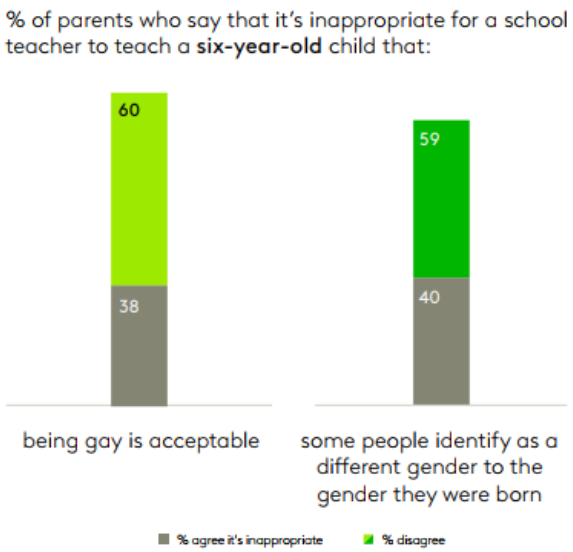


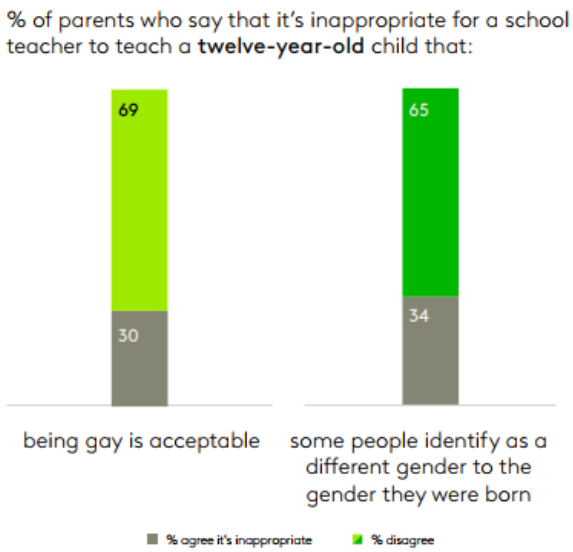
Amongst parents with children aged 16 and under, Kandar found 88% of those aged 25 to 34 expressed comfort with a lesbian, gay, bisexual or transgender person as their child's teacher, compared to 66% of those aged 55-64. 75% of parents who are religious and practising were comfortable with someone who is lesbian, gay, bisexual or transgender being their child's teacher, compared to 86% of those who are not religious.

As shown the infographic below, a majority of respondents disagreed that it was inappropriate for teachers to normalise LGBTQ+ people for pupils at 6 or 12 years old, but a sizable minority agreed and a larger proportion regarding the teaching of younger pupils.

Teaching six-year old children at school about LGBTQ+ rights

Teaching twelve-year old children at school about LGBTQ+ rights





Details from Kartar's survey can found in several places:

- findings can found at https://www.kantar.com/-/media/project/kantar/global/articles/files/2020/kantar-lgbtq-study-sept-2020---key-findings-pack.pdf.
- further analysis is available at https://www.kantar.com/inspiration/society/attitudes-towards-lgbtq-in-the-uk.
- meanwhile, further infographics can be accessed at https://www.kantar.com/-/media/project/kantar/global/articles/files/2020/kantar-uk-lgbtq-study---infographic-sept-2020.pdf.

This research also appears in section 5

The DIVA Survey – LGBTQI Women's Insight 2020, by Kantar for DIVA magazine (April, 2020)

Children bullied for their parent's sexuality

This survey found that 36% of LGBTQI mothers reported their children had been victims of homophobia at school due to their sexual orientation. The survey was conducted by British Polling Council member Kantar and commissioned by DIVA magazine. Most survey respondents (86%) were based in the UK.

Available at
https://cdn2.hubspot.net/hubfs/641505/Content%202020/Reports%20and%20Other/2020_4_Report_TheDIVASurvey-LGGTQWomensInsight2020-KantarProfiles_2.pdf

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This research also appears in section 2

Fairer School Admissions - Social segregation in schools: the view from parents & teachers, by Carl Cullinane for The Sutton Trust (February, 2020)

Attitudes of parents and schools about social segregation in schools

This document wrote up findings from a survey of teachers and parents regarding their views on social diversity in state funded schools. It was released at the same time as The Sutton Trust's 'SCHOOL PLACES: A FAIR CHOICE?' paper immediately above. It found there was a strong desire to reduce social segregation in state schools, including:

- 80% of parents believed state schools should have a mix of pupils from different backgrounds
- 76% of parents thought intakes should reflect the make-up of the local community
- 69% of parents recorded that high achieving schools should try to take in pupils from less well-off backgrounds
- 69% of teachers overall, and 71% of senior leaders, felt that reducing socio-economic segregation and improving social mixing would have a positive effect in comprehensive schools. Potential positive impacts identified included increasing social cohesion, reducing the disadvantage attainment gap, and reducing the impact of intakes on school league tables.

The research however found barriers remain for policy change, with:

- 50% of secondary leaders stating they take a higher than average proportion of disadvantaged pupils from their local community, and just 9% stating they take a lower rate.
- 71% of teachers in schools found to be the most socially selecting felt that their school had no problem with the balance of their intake, and 74% believed their intake had average or higher levels of disadvantage than the neighbourhoods they drew pupils from, despite admissions data showing they took substantially fewer.
- Only 42% of middle-class parents believed that it was fairer to allocate places at an oversubscribed school using ballots that give everyone an equal chance, compared to just looking at proximity of a child's home to school.

And issues were found with teachers in the faith sector:

- 'The group of substantially [socially] selective schools are located across all parts of the country (around 15% of all secondary schools), but … academies, free schools and faith schools are all over-represented in the group' (p2-3).
- Just 11% of teachers at faith schools reported that their school took socio-economic inclusivity 'very strongly' into account when setting its admissions policy, compared to 21% of those at non-faith local authority maintained schools.
- 30% of teachers believed 'schools using religious faith based criteria for admissions' was a barrier to addressing socio-economic segregation in the school system (p7).

The teacher survey respondents comprised 1,506 teachers at non-academically selective state funded schools in England. They were surveyed through the National Foundation for Educational Research and 'were nationally representative in terms of school type, performance and type of local authority.' (p3)

The parents surveyed comprised 738 parents in Great Britain with children aged 5-18 in full time education.

in Great Britain. They were survey by British Polling Council member, YouGov.

Available https://www.suttontrust.com/wp-content/uploads/2020/02/Fairer-School-Admissions-Polling.pdf.

This research also appears in section 5

The Annual Bullying Survey 2019, by Ditch the Label (November, 2019)

Perceived motive for bullying in schools

This survey by the anti-bullying charity, Ditch the Label, sought to assess the prevalence, nature and perceived motive of bullying of school pupils in Britain. The survey drew upon a somewhat self-selecting sample of 2,347 secondary school pupils, with 22% of respondents recording that they had been bullied in the preceding 12 months.

The survey found that bullying on the grounds of sexuality was reported to be one of the most common forms, with 34% of respondents who recorded being bullied citing this. Although the sample size of responses received by pupils of different racial groups was not published, a substantial portion of minority racial group respondents recorded that they believed they had been bullied because of their race. The report noted:

'Appearance is the most common reason teens thought they were bullied (58% said "yes"), 10% thought they were bullied because of their sexuality, (and 24% thought they were bullied because others perceived them to be LGB when they were not) and 5% believed they were targeted because of their gender identity. About 13% of those with disabilities considered that to be the reason for victimization, while almost 9% attributed their victimization to race, 8% to religion, and around 9% to culture.

It is interesting that only 35% of the 524 respondents who had been bullied were targeted based on only one characteristic – the rest endorsed two or more categories. For example, 20% of the sample selected both "appearance" and "the clothes I wear" as reasons for being bullied. These two are closely related, and it demonstrates that how one looks is the most common reason for being victimized.

It is notable that 9% of the those who said they were victims of bullying believed they were targeted because of their race. Of those, only 3.2% were white, but 46% black, 33% of mixed, 45% Southeast Asian, and 60% of Chinese or other Asian, were targeted. Racial minorities are clearly at higher risk for being bullied than their White peers.' (p25)

Available at: https://www.ditchthelabel.org/wp-content/uploads/2019/11/The-Annual-Bullying-Survey-2019-1.pdf.

Humanists UK Survey, by YouGov for Humanists UK (August, 2019)

Compulsory worship in schools considered inappropriate by most Britons

Humanists UK had tested whether people thought 13 different activities or topics were appropriate to be explored in school assembles. 'The environment and nature' and 'Celebration of achievements' were found to have the most positive net ratings of support at +72% and +67% respectively. 'Acts of religious worship' was the least popular of the 13 activities and was opposed by 50% of respondents, to 28% in favour, providing a net rating of -12%.

Q. Currently, state schools are required by law to hold an assembly every day. Do you think each of the following would or would not make appropriate topics or activities for assemblies? ... Acts of religious worship	
Would	28%
Would not	50%
Don't know	22%

Weighted sample of 1613 adults living in Great Britain. Available at https://humanism.org.uk/wp-content/uploads/HumanistsUK_Results_190806.xlsx.

PinkNews Survey Results, by YouGov, (June 2019)

Support for schools teaching about same sex relationships

Q. Do you think all schoolchildren should or should not be taught about gay relationships in schools?'	
Should be taught	**59%**
Should not be taught	**25%**
Non-religious	**16%**

Weighted sample of 1720 adults living in Great Britain. Available at https://d25d2506sfb94s.cloudfront.net/cumulus_uploads/document/2luhpftm91/PinkNews_Results_190613_w2.pdf.

This research also appears in sections 1 and 2

PARENT POWER 2018: How parents use financial and cultural resources to boost their children's chances of success, by Rebecca Montacute and Carl Cullinane for The Sutton Trust (September, 2018)

Level of families feigning religious observance to get their child in to a Church School

This report explores tactics employed by families in England to secure admission to a preferred school and follows a similar study commissioned by The Sutton Trust which was published in 2013 (and is listed elsewhere in this document). This latest study found (in a partly weighted survey) that 31% of parents surveyed knew someone 'personally' who had attended religious services so their child could attend a popular faith school. More parents were aware of other families employing this tactic than any other to improve the chances of gaining access to a preferred school. Other tactics included employing a private tutor to help a child pass an entrance test or moving to live in a school's catchment area.

The Trust's 2013 report revealed that 6% of parents with a child at a state funded school admitted to attending church services, when they did not previously, so their child could go to a faith school. In this latest survey 7% of parents revealed that they had personally attended religious services in order to access a school.

https://www.suttontrust.com/wp-content/uploads/2018/09/Parent-Power-2018.pdf

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Church schools, by YouGov (March, 2018)

Public oppose faith school admissions cheating

YouGov found a majority of the public thought it 'unacceptable' for families to attend Church to get their child into a religiously affiliated school. The practice was considered 'unacceptable' by 56% of people, compared to 22% who viewed it as 'acceptable', meaning it is disapproved by a ratio of over 5 to 2.

https://yougov.co.uk/opi/surveys/results#/survey/87b2d367-238b-11e8-8a6e-8926cf68558a/question/f4711cdb-238b-11e8-8a6e-8926cf68558a/social

Full data table at https://d25d2506sfb94s.cloudfront.net/cumulus_uploads/document/8vr18pfz7e/WebsitePoll_Results_180417_w.pdf. Weighted sample of 3526 adults living in Great Britain.

This research is also listed in section 5

'SCHOOL REPORT: The experiences of lesbian, gay, bi and trans young people in Britain's schools in 2017', by Stonewall (June, 2017)

Levels of homophobic and transphobic bullying in schools

Stonewall's third five yearly review into the experience of LGBT pupils at British schools found that, while levels of homophobia and transphobia had generally decreased since 2012, they continued to blight many schools and be worse in the faith sector. Its findings included that:

'BULLYING AND LANGUAGE
• Nearly half of lesbian, gay, bi and trans pupils (45%)– including 64% of trans pupils – are bullied for being LGBT at school
• Half of LGBT pupils (52%) hear homophobic language 'frequently' or 'often' at school, more than a third (36%) hear biphobic language 'frequently' or 'often', and almost half (46%) hear transphobic language 'frequently' or 'often'
• The majority of LGBT pupils – 86% – regularly hear phrases such as 'that's so gay' or 'you're so gay' in school
• Nearly one in ten trans pupils (nine%) are subjected to death threats at school
• Almost half of LGBT pupils (45%) who are bullied for being LGBT never tell anyone about the bullying

HOW SCHOOLS RESPOND
• Fewer than a third of bullied LGBT pupils (29%) say that teachers intervened when they were present during the bullying
• Seven in ten LGBT pupils (68%) report that teachers or school staff only 'sometimes' or 'never' challenge homophobic, biphobic and transphobic language when they hear it
• Seven in ten LGBT pupils (68%) report that their schools say homophobic and biphobic bullying is wrong, but just four in ten (41%) report that their schools say transphobic bullying is wrong

TEACHING
• Two in five LGBT pupils (40%) are never taught anything about LGBT issues at school
• Just one in five LGBT pupils (20%) have learnt about safe sex in relation to same-sex relationships
• Three in four LGBT pupils (76%) have never learnt about bisexuality at school
• Three in four LGBT pupils (77%) have never learnt about gender identity and what 'trans' means at school

SUPPORT
• More than half of LGBT pupils (53%) say that there isn't an adult at school they can talk to about being LGBT
• Just 4% of LGBT pupils know of an openly bi member of staff, and 3% know of one who is openly trans. One in four LGBT pupils (27%) know of an openly gay member of staff, and 22% know of an openly lesbian member of staff
• More than two in five trans pupils (44%) say that staff at their school are not familiar with the term 'trans' and what it means
• One in three trans pupils (33%) are not able to be known by their preferred name at school, while three in five (58%) are not allowed to use the toilets they feel comfortable in...

SCHOOL REPORT: OVER THE PAST TEN YEARS
Compared to the findings of the 2007 and 2012 School Reports, in 2017:

Lesbian, gay and bi pupils are less likely to experience homophobic and biphobic bullying at school. In 2017 45% of LGBT pupils are bullied for being lesbian, gay, bi or trans in Britain's secondary schools and colleges, down from 55% of lesbian, gay and bi pupils who experienced homophobic bullying in 2012 and 65% in 2007.

Homophobic language at school is still prevalent but decreasing. This year's report found that 52% of LGBT pupils hear homophobic remarks such as 'faggot' or 'lezza' 'frequently' or 'often' in school, down from 68% in 2012 and 71% in 2007.

Schools are much more likely to say that homophobic bullying is wrong. In 2017 68% of LGBT pupils report that their school says that homophobic and biphobic bullying is wrong, up from 50% in 2012 and 25% in 2007.

Pupils are more likely to be taught about LGBT issues at school. In 2017 40% of LGBT pupils have never been taught about LGBT issues in school, down from 53% in 2012 and 70% in 2007.

Experiences of poor mental health remain alarmingly high. This year's report found that 61% of lesbian, gay and bi pupils (who aren't trans) have deliberately harmed themselves at some point, compared to 56% in 2012. It found that 22% had attempted to take their own lives, compared to 23% in 2012' (p6-8)

In regards to faith schools, the report found:

- 31% of LGBT pupils in faith schools say that teachers and school staff never challenge homophobic, biphobic and transphobic language when they hear it (compared to 22% of those in non-faith schools)
- 57% of LGBT pupils at faith schools report that their school says homophobic and biphobic bullying is wrong (compared to 68% of LGBT pupils at all types schools as whole)
- 29% of LGBT pupils at faith schools report that their school says transphobic bullying is wrong (compared to 41% of LGBT pupils at all types schools as a whole)
- LGBT pupils of faith are somewhat also more likely to have tried to take their own life than those who aren't of faith (30% compared to 25%)

http://www.stonewall.org.uk/sites/default/files/the_school_report_2017.pdf

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Attitudes towards 'good schools' and selective education, by Emily Tanner & Nancy Kelley for the National Centre for Social Research (NatCen) (June, 2017)

Large majority think good schools should be mixed environments

Most people believe pupils being able to mix with those from different backgrounds is an important characteristic of a good secondary school. The finding has been revealed in a report released last month on public attitudes to schools by the education charity, the National Centre for Social Research (NatCen).

NatCen find 53% of adults in England and Wales record that they believe 'pupils mix[ing] with others from different backgrounds' is a 'very important' characteristic of a good secondary school, with a further 38% recording that they think it 'quite important'. Only 9% of respondents record that it as 'not very' or 'not at all important'. By comparison, fewer respondents are found to think a school having a 'high proportion of pupils [that] go on to university' is an important characteristic of a good secondary school (22% 'very important', 45% 'quite important', 33% 'not very' or 'not at all important').

http://natcen.ac.uk/our-research/research/attitudes-towards-%E2%80%98good-schools%E2%80%99-selective-education/

Religious Schools Survey, by Populus for the Accord Coalition (May, 2017)

Overwhelming majority of the public want to maintain the 50% religious selection cap for new faith schools

Q. There is currently debate about new state funded faith schools showing preference for, or discriminating against, prospective pupils on faith grounds and the religious background of children. Since 2010 nearly all new state funded schools in England have been permitted to select apply, regardless of what beliefs they have or do not have. Some support this approach, such as to help ensure schools admit a more mixed group of pupils, whereas others think such schools should be able to concentrate on children of the same faith. Thinking about new state funded faith schools showing preference for, or discriminating against, prospective pupils on religious grounds, which of these comes closest to your view?		
Religious affiliation	**A 1. New state funded faith schools should be allowed to religiously select up to a maximum of 50% of pupils on the basis of faith**	**A2. New state funded faith schools should be allowed to select up to 100% of their pupils on the basis of faith**
All respondents	**80%**	**20%**
Net Christian	**77%**	**23%**
Anglican	**79%**	**21%**
Catholic	**67%**	**33%**
Methodist	**85%**	**15%**
Other Christians	**76%**	**24%**
Other religions	**70%**	**30%**
Non-religious	**85%**	**15%**

Weighted sample of 2033 adults living in Great Britain. Available at http://accordcoalition.org.uk/wp-content/uploads/2017/05/Religious-Schools-Survey.pdf

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Unsettled Belonging: A survey of Britain's Muslim communities, by Martyn Frampton, David Goodhart and Khalid Mahmood MP for the Policy Exchange (December, 2016)

Support for integrated schooling among British Muslims

'British Muslims favour a common national curriculum that would enhance community cohesion (69% support this with, just 6% opposed) ... overall it is clear that Britain's Muslims are not inclined to educational 'separatism'. What this reflects is the extent to which episodes like the 'Trojan Horse' scandal were the creation of those working to a particularly sectional and divisive agenda. The vast majority of British Muslims are the victims – not the active supporters – of those who seek to segregate their communities from wider society.' (p48)

'... only a minority of British Muslims (26%) believe that faith should be taught inside the classroom. By comparison, most believe that children should learn their Islam outside the school gate: in the mosque (48%) or at home (24%). Again, such results underline the extent to which the kind of curriculum being foisted on Muslim children under the aegis of the 'Trojan Horse' project, runs counter to the desires of a clear majority within that community. For most British Muslims, education is an essentially secular endeavour, with faith taught outside the classroom.' (p52)

https://policyexchange.org.uk/wp-content/uploads/2016/12/PEXJ5037_Muslim_Communities_FINAL.pdf

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Faith Schools Survey, by Populus for the Accord Coalition and Humanists UK (October, 2016)

Overwhelming opposition to religious discrimination in faith school admissions

Q. To what extent do you agree or disagree with the following statement? 'State funded schools, including state funded faith schools, should not be allowed to select or discriminate against prospective pupils on religious grounds in their admissions policy.'			
Religious affiliation	***Net agree***	***Net disagree***	***Don't know***
All respondents	**72%**	**15%**	13%
Net Christian	**68%**	**19%**	13%
Anglican	**69%**	**17%**	14%
Catholic	**63%**	**27%**	9%
Methodist	**62%**	**21%**	17%
Other Christians	**69%**	**23%**	9%
Other religions	**79%**	**8%**	13%
Non-religious	**76%**	**11%**	11%

Weighted sample of 2054 adults living in Great Britain. Available at http://accordcoalition.org.uk/wp-content/uploads/2016/10/OmFaith-Schools_Q2.pdf.

This research also appears in sections 6

SHH... NO TALKING: LGBT-inclusive Sex and Relationships Education in the UK, by the Terrence Higgins Trust (July, 2016)

Overwhelming support amongst young people for schools to provide SRE and for it to be inclusive of LGBT people

The report drew on a survey of 928 survey young people aged 16 to 25. 42% of responses were from people aged 22 to 25. The survey found that:

- 99% of thought age-appropriate SRE should be taught in all schools
- 50% rated the SRE they received in school as either 'poor' or 'terrible', 2% as 'excellent' and 10% as 'good'
- 61% had received SRE just once a year or less. Members of this group were four times more likely to rate the SRE they received as 'terrible'
- 5% received SRE as frequently as once a week, and individuals who reported that they received SRE throughout their schooling were 20 times more likely to rate their SRE as 'excellent'
- 5% were taught about LGBT sex and relationships and 97% thought all SRE should be LGBT inclusive
- 91% thought trans awareness should be taught
- 97% did not recall gender identity being covered in school, 75% had not learnt about consent, 95% had not learned about LGBT-inclusive sex and relationships, while 93% reported that were not taught about issues related to trans people, rising to 98.8% among non-cisgendered young people non-cisgendered respondents who were noticeably more likely to give the SRE they received a low rating

http://www.tht.org.uk/~/media/O094%20Campaign/7164200%20SRE_report_2016_FINAL_low-res.pdf

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The Challenge, by YouGov (November, 2015)

Widespread public support for pupils mixing with those of different ethnic or religious backgrounds

Q. For the following question, by "school child", we mean children aged 16 or under in full-time education and by "group activities", we mean activities such as sport, theatre, outdoor learning experiences etc. To what extent do you agree or disagree with the following statement?

"Every school child should participate in group activities with children from different faith/ ethnic backgrounds to their own, either in school and/ or in their local community."

Strongly agree	26%
Tend to agree	38%
Neither agree nor disagree	21%
Tend to disagree	7%
Strongly disagree	4%
Don't know	4%
Net agree	64%
Net disagree	11%

Sample of 2,092 UK adults.
https://d25d2506sfb94s.cloudfront.net/cumulus_uploads/document/yaviwesgx1/Results-for-The-Challenge-Statement-Test-20112015.pdf

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Arts and Humanities Research Council, University of Cambridge and University of Newcastle poll, commissioned by Ideate Research Ltd and conducted by YouGov (September, 2015)

Public attitudes to faith schools and Religious Education

Do you think religious education should or should not be part of the UK national curriculum for schools?

Should be a compulsory part of the national curriculum	45%
Should be an optional part of the national curriculum	32%
Should not be part of the national curriculum at all	17%
Don't know	6%

Do you think faith schools associated with the following religion should or should not be allowed in the UK? (Please select the option that best applies)

- Christianity

I think they should be allowed in the UK and receive state funding	44%
I think they should be allowed in the UK but not receive state funding	32%
I think they should not be allowed in the UK	16%

Don't know	9%
- Islam	
I think they should be allowed in the UK and receive state funding	12%
I think they should be allowed in the UK but not receive state funding	34%
I think they should not be allowed in the UK	44%
Don't know	10%
- Judaism	
I think they should be allowed in the UK and receive state funding	15%
I think they should be allowed in the UK but not receive state funding	43%
I think they should not be allowed in the UK	28%
Don't know	12%

Sample of 2,198 adults living in Great Britain.
From https://d25d2506sfb94s.cloudfront.net/cumulus_uploads/document/v50s4c7q5d/YG-Archive-10616-IdeateResearch.pdf

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'Schools' for ITV by OnePoll (May, 2015)

Parents feigning belief and practice to gain entry to a popular Church School

Q2. Would you be willing to practise a religion you don't believe in to get your child into a good school?	
Yes I have done this	12.60%
	126
Yes I would do this if I had to	23.70%
	237
No	63.70%
	637

Q3. Would you/ have you pretended to live at a particular address to get your child into a better school?	
Yes I have done this	11.70%
	117
Yes I would do this if I had to	26.70%
	267
No	61.60%
	616

Q4. Would you/ have you had your child baptised just so they are eligible to go to a better school?	
Yes I have done this	13.70%
	137
Yes I would do this if I had to	25.30%
	253
No	61.00%
	610

Q5. Would you/ have you pretended that your child has been baptised into a particular religion to get into a better school?	
Yes I have done this	11.10%
	111
Yes I would do this if I had to	23.00%
	230
No	65.90%
	659

Sample: 1,000 UK parents with a children aged 4-11.

From http://accordcoalition.org.uk/wp-content/uploads/2015/05/Schools-for-ITV-by-One-Poll.-March-April-2015..xlsx

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'Muslim Poll' for BBC Radio 4's Today programme, by ComRes (February, 2015)

Support for integrated schooling among Muslim people

Q3. Do you agree or disagree with these statements about life in Britain ...? Base: All respondents I would like my children to go to a Muslim state school if I had the choice	
Agree	30.9%
Disagree	65.6%
Refused	0.4
Don't know	3.2%

Sample of 1,000 adults.
http://comres.co.uk/wp-content/uploads/2015/02/BBC-Today-Programme_British-Muslims-Poll_FINAL-Tables_Feb2015.pdf

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Observer Survey, by Opinium (June, 2014)

Public attitudes towards faith schools

Q1. Which, if any, of the following statements would you say best describes your view of 'faith schools'.	
Responses	**Total: 100%/ 1002**
I have no objection to faith schools existing and being funded by the state	29.8%
	299
I have no objection to faith schools existing but they should not be funded by the state (i.e. private schools may be faith schools but not state schools)	34.5%
	346
Faith schools should be banned entirely	23.5%
	235
Don't know / no opinion	12.2%
	122

Q2. You said that you objected to faith schools being funded by the state or existing entirely. Why is this?	
Responses	**Total: 100%/ 580**
The taxpayer should not be funding religion	69.8%

	405
They promote division and segregation	59.8%
	347
They are contrary to the promotion of a multicultural society	41.2%
	239
They promote radicalisation / extremism around faith	41.0%
	238
Other reason	5.3%
	31
Don't know	1.2%
	7

Q3. Again, thinking about faith schools, which, if any, of the following best describes your view regarding how what they teach relates to the national curriculum?	
Responses	**Total: 100%/ 1002**
Faith schools should teach the national curriculum	56.1%
	562
Faith schools should teach mostly in line with the national curriculum but have some flexibility to decide how to teach other areas	20.1%
	201
Faith schools should teach some core subjects according to the national curriculum (e.g. maths, English) but have flexibility on others (e.g. Religious Studies)	11.2%
	112
Faith schools should be completely free to decide what they teach as long as their students complete the same national exams (e.g. GCSE's and A-Levels)	28.5%
	29
Don't know / no opinion	9.8%
	98

Q.4 - Recently there has been some controversy over some predominantly Muslim schools with some claiming that they foster extremist views in the way that they teach some subjects while others say that they simply reflect the wishes of the parents of those children. Which of the following comes closest to your view?	
Some predominantly Muslim schools are fostering extremist views among their pupils	55%
Predominantly Muslim schools are simply reflecting the values and views of the parents of those children	16%

None of these	6%
Don't know	23%

Q.5 - In your view, how serious a risk is there of some predominantly Muslim schools encouraging their pupils to adopt extremist views?	
Very serious	55%
Quite serious	16%
Not very serious	6%
Not at all serious	23%
Don't know / no opinion	11%

Q.6 - Thinking about extremism and the potential for violent extremism, who do you think should be mainly responsible for preventing and combating extremism in British schools?	
The home office / the police	33%
Teachers and governors	31%
Families	13%
Community leaders	8%
Other	2%
None of these	2%
Don't know	11%

Weighted sample of 1,002 GB adults.

Copy available on request.

This research also appears in section 6

Jewish Chronicle Survey, by YouGov (April, 2014)

Opposition to teaching creationism as science and support for sex education at in faith schools

Q. Some faith schools wish to adapt their curriculum so that pupils are taught in accordance with the school's religious outlook. Thinking about those faith schools within the state system and funded through taxation, do you think they should have the freedom to do the following or treat this issue like most other state secondary schools?			
	Yes, they should have the freedom to do this	**No, they should treat this issue like most other state schools**	**Not sure**
Teach "creationism" - that the world was created in broadly its present form by God - as a legitimate scientific theory, on a par with the theory of evolution.	18%	67%	15%
Refrain from any form of sex education in school lessons	9%	82%	8%

http://cdn.yougov.com/cumulus_uploads/document/vv10ruzil4/JewishChronicle_Results_140408_faithschools.pdf

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This research also appears in sections 2 and 9

'Parent Power? Using money and information to boost children's chances of educational success', by The Sutton Trust (December, 2013)

Level of families feigning religious observance to get their child in to a Church School

As part of its research The Sutton Trust commissioned YouGov poll which surveyed 1173 parents of children aged 5-16 years in Great Britain in November 2012. The poll found (as noted in the Trust's corresponding press release) that 6% of parents admitted attending church services when they didn't previously so their child could go to a church school, including 10% of parents from socio-economic group A. The poll also found that respondents with a child at a state school in London (11%) were significantly more likely to report that they had attended church in order that their child could enter a church school than those living outside London (6%).

Accord found the self-reported level of parents feigning religious observance startlingly high. Faith schools educate about a quarter of pupils at state funded schools in England and Wales, many of the schools are not oversubscribed and many opt to instead show preference to baptised children rather than Church going. This suggests a large proportion of applications to some popular faith schools are made by families who have feigned religious belief or practice in some way.

The Trust's press release can be found at http://www.suttontrust.com/news/news/almost-a-third-of-professional-parents-have-moved-home-for-a/.

Report available at http://www.suttontrust.com/wp-content/uploads/2014/08/1parentpower-final.pdf.

This research also appears in sections 1

Youth On Religion: The development, negotiation and impact of faith and non-faith identity, by Nicola Madge, Peter J Hemming and Kevin Stenson (January, 2014)

Support by young people for ethnically mixed schools

Madge et al.'s research indicates that young people value mixed education over single-faith. The research is 'based on a survey of more than 10,000 13 to 17-year-olds and interviews with around 160 17 to 18-year-olds'.

It was found that most young people 'stress how multi-faith schooling, providing opportunities to get to know other pupils with a range of faith values, is good preparation for later life, including going to university. Mixing at school or college also encourages an interest in diversity and helps to reduce prejudice.'

The report also found that 'Multi-faith schools do not, however, provide any guarantee of integration. Reports of religious and cultural groups clustering together, and clear indications that pupils are particularly likely to choose best friends from similar faith and cultural backgrounds, emerged from the study. Nonetheless serious clashes between faith groups at school or college seemed rare. Arguments and name-calling were reported but did not appear to be predominantly about religious values, even if religious labels were used as forms of abuse.'

Pupils also 'emphasised how effective religious education is enhanced by relevant, practical experience. Greater active involvement from pupils with first-hand knowledge of particular faith groups… was suggested.'

Available at http://www.routledge.com/books/details/9780415696708/

See also an article by Nicola Madge: http://www.sec-ed.co.uk/news/study-reveals-teens-views-on-faith-and-re

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University of Lancaster Survey by YouGov (undertaken June, 2013 and published September, 2013)

Various survey questions about public attitudes towards faith schooling

Q2. If you were thinking about sending your child to a school in your local area, which two or three, if any, would influence your choice? (Please tick up to three)	
Academic standards	**77**
Location of the school	**58**
Discipline records in the school	**41**

Ethical values	**23**
Prestige of the school	**19**
Grounding of pupils in a faith tradition	**5**
Transmission of belief about God	**3**
Something else	**5**
Don't know	**9**

Q3. A faith school is a school that provides a general education within a framework of a specific religious belief. Imagining now that you had a child and were choosing a school for them… How likely or unlikely would you be to send your child to a faith school?

		Age			**Social Grade**	
	Total	**18-24**	**25-39**	**40-59**	**ABC1**	**C2DE**
Very likely	**9**	6	8	9	9	9
Fairly likely	**15**	14	15	13	17	12
TOTAL LIKELY	**24**	**20**	**23**	**22**	**26**	**21**
Fairly unlikely	**21**	27	21	20	23	20
Very unlikely	**38**	36	39	41	37	41
TOTAL UNLIKELY	**59**	**63**	**60**	**61**	**60**	**61**
Don't know	**16**	16	17	17	14	18

Q4. State-supported 'faith schools' make up around a third of schools in Britain. Most are church schools (e.g. Church of England, Roman Catholic) and the rest (around 1%) are non-Christian (e.g. Jewish, Muslim, Hindu). Do you the Government should or should not provide funding for the following faith schools?

Faith schools in general	
The Government should provide funding for these	**32**
the Government should NOT provide funding for these 45	**45**
Don't know	**23**
Catholic faith schools	
The Government _should_ provide funding for these	**36**
The Government _should NOT_ provide funding for these	**43**
Don't know	**21**
Church of England faith schools	
The Government _should_ provide funding for these	**42**
the Government _should NOT_ provide funding for these	**38**
Don't know	**20**
Other Christian faith schools	

The Government _should_ provide funding for these	**34**
the Government _should NOT_ provide funding for these	**43**
Don't know	**22**
Islamic faith schools	
The Government _should_ provide funding for these	**19**
the Government _should NOT_ provide funding for these	**60**
Don't know	**22**
Hindu faith schools	
The Government _should_ provide funding for these	**19**
the Government _should NOT_ provide funding for these	**59**
Don't know	**22**
Jewish faith schools	
The Government _should_ provide funding for these	**22**
the Government _should NOT_ provide funding for these	**55**
Don't know	**23**

Q5. Faith schools are allowed to give preference in admissions to children and families who profess or practise the religion with which the school is affiliated. Do you think this is acceptable or unacceptable?	
Acceptable	**49**
Unacceptable	**38**
Don't know	**13**

Q6 . Some people have suggested that all faith schools should admit a proportion of students who follow a different religion or no religion at all. Do you think…?	
All faith schools should have to adopt this policy	**23**
It is up to the school to decide whether to adopt this policy	**30**
It is better for faith schools to admit pupils only of the same faith	**11**
There should be no faith schools at all	**26**
Don't know	**11**

The poll questions show that, of those who expressed an opinion, a majority of people in GB were against public funding for "State-supported 'faith schools'" (but for young people the reverse was the case). Similarly, and perhaps counter intuitively, a majority of those who expressed an opinion also thought it acceptable for 'faith schools' to select pupils on faith grounds. However, as respondents were asked their view on "State-supported" faith schools earlier in the survey, many may have assumed they were being asked their view about all faith schools, including fee paying ones. While Accord welcomes inclusivity and the promotion of mutual understanding and respect by all schools, it does not take a position on religious selection in admissions to fee paying schools.

The survey also indicates that in contrast to a school's academic standards and location, for many parents the religious or philosophical ethos of a school was of a relatively low importance.

Press release:
http://www.religionandsociety.org.uk/news/show/new_poll_reveals_what_people_really_think_about_faith_schools
Data: http://d25d2506sfb94s.cloudfront.net/cumulus_uploads/document/4n6d3tnayp/YG-Archive-University-of-Lancaster-Faith-Matters-Debate-results-180613-faith-schools.pdf

Weighted sample of 4,018 adults in Great Britain.

End Violence Against Women survey by YouGov (May, 2013)

Support by parents for compulsory sex education in schools

Possible responses	**Question posed:** do you think it should or should not be compulsory for schools to provide sex and relationships education which addresses sexual consent and respectful relationships?
yes, sex and relationships education should be compulsory in all schools	48%
yes… should be compulsory but only in secondary schools	38%
no, sex and relationships education should not be compulsory	8%
don't know	6%

http://www.endviolenceagainstwomen.org.uk/news/98/womens-groups-urge-pm-to-take-urgent-action-to-prevent-abuse

Weighted sample of 2,002 adults in Great Britain.

Prospect Survey for Prospect Magazine by YouGov (January, 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.

Faith Schools for Accord Coalition by ComRes (November, 2012)

Public attitudes towards faith selection in pupil admissions

Q1. To what extent do you agree or disagree with the following statement? State funded schools, including state funded faith schools, should not be allowed to select or discriminate against prospective pupils on religious grounds in their admissions policy.	
Strongly agree	50%
Slightly agree	23%
Slightly disagree	10%
Strongly disagree	9%
New: Disagree	18%
Don’t know	9%

Weighted sample of 2008 GB adults

http://accordcoalition.org.uk/wp-content/uploads/2013/02/Accord-Coalition_Faith-Schools_November2012.pdf

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Religious and Social Attitudes of UK Christians in 2011, by Ipsos MORI, for the Richard Dawkins Foundation for Reason and Science (February, 2012)

Attitudes of Christians to faith schools and the curriculum

This survey of 1,136 UK adults who stated that they were recorded as Christian in the 2011 Census, asked a range of questions about their religious beliefs and political issues. Three questions were asked in regards to religion and belief in the schools:

Q28. Which, if any, of the following BEST describes your view about religious education in state-funded schools in the UK?

ON SHOWCARD: Religious education in state-funded schools should:

		%
	Teach *knowledge* about the world's main faiths even-handedly, without any bias towards any particular religion	57
	Teach children to *believe* Christianity	15
	Teach children to *believe* whatever faith the school subscribes to	8
	Teach *knowledge* only about Christianity, and not teach about other religions	7
	Not be taught	6
	None of these	1
	Don't know	4
	Prefer not to say	2

Q. To what extent do you support or oppose the following in the UK?

		Strongly support	Tend to support	Neither support nor oppose	Tend to oppose	Strongly oppose	Don't know	Prefer not to say	Not applicable
		%	%	%	%	%	%	%	
Q30.	**State-funded faith schools for your denomination**	20	34	26	10	6	2	2	1

Q. To what extent would you support or oppose the following in the UK?

		Strongly support %	Tend to support %	Neither support nor oppose %	Tend to oppose %	Strongly oppose %	Don't know %	Prefer not to say %
Q34.	**Children in state-funded schools being obliged by law to take part in a daily act of broadly Christian worship**	11	28	20	24	12	4	1

From https://www.ipsos-mori.com/Assets/Docs/Polls/ipsos-mori-religious-and-social-attitudes-topline-2012.pdf

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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

Weighted sample of 519 adults in Great Britain. Available at http://www.comresglobal.com/polls/bbc-collective-worship-poll/.

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.

Copy available on request.

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.

Copy available at
http://dera.ioe.ac.uk/2692/1/force_download.php%3Ffp%3D%252Fclient_assets%252Fcp%252Fpublication%252F483%252FChildrens_and_young_peoples_views_of_education_policy.pdf.

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.

Copy available on request.

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.

Copy available on request.

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

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Secondary school admissions in England: Admission Forums, local authorities and schools, by Philip Noden and Anne West of the London School of Economic, for the Research and Information on State Education Trust (December, 2009)

Roman Catholic and Anglican approaches to faith schooling

Pages 28-30 of this report contain an extensive discussion of the different approach to admissions by Church of England and Roman Catholic schools, stemming from different educational missions (serving the local community vs passing on the faith). Interviews with heads are also contained.

Church of England head: 'It's about suggesting that the Christian principles are being applied, but are exercised in a spirit of hospitality for others. So it is not saying that this is a school that is there for the worshipping community, it is a school that is… supported by the Church within the community, which is different to being a [school] that is there for the worshipping community.'

Catholic head: 'The Anglican sort of raison d'être for admissions is different to the Catholic one. The Catholics are about passing on the faith, the Anglicans are about being a beacon to the community and so Catholics make a beeline for Catholics because it's about passing on our faith, whereas on the whole the Anglicans are about living the Christian gospel in an area, inviting the local people, some of whom will be Anglican.'

http://risetrust.org.uk/pdfs/forums.pdf

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://accordcoalition.org.uk/wp-content/uploads/2015/12/Accord-Coalition-Opinion-Poll-by-YouGov-June-2009.pdf

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."

Copy available on request.

Interfaith Report, by Beat bullying (October, 2008)

Religious bullying in schools

"A seven question survey of both closed and open-ended questions was delivered on-line and by paper to 819 young people between April and July 2008."

• 23% report being bullied because of their faith

• 9% have been bullied because of the religious symbols they wear or present
• 13% believe they were bullied because of religious

• 19.1% said their friendships are largely of the same religious or faith background

• 48.2% said they don't talk about religious issues at all

• 5.6% said their family doesn't like it when they mix with people of other faiths

• 48.4% of the young people surveyed subscribe to a religious belief
• 38.3% do not have any religious beliefs
• 13.3% were unsure about their religious beliefs
• 37% of the young people surveyed said they practiced a religion
• 56.5% said they do not practice a religion
• 6.2% were unsure as to whether they practiced a religion

• 19.1% said that their friends are largely of the same religious or faith background
• 13.9% said that their friends are not of the same religious or faith background
• 55.9% reported a mixture of friendships
• 11.2% were not sure

• 14.6% said they discuss religious issues at school
• 6% said they discuss religious issues at home
• 22% discuss religious issues both at home and at school
• 9.1% said somewhere other than those mentioned above
• 48.2% said they don't talk about religious or faith issues at all

• 23.5% reported knowing a lot about their friends' religion
• 40.1% reported knowing a little about their friends' religion
• 17.5% said their friends' faith is not important to them
• 93 (17.9%) don't really know anything about their friends' religions

• 5.6% said their family doesn't like it when they mix with other people
• 56.3% said their family doesn't mind if they have friends from different backgrounds
• 71.1% said they can choose who their friends are
• 34.1% said it's no-one else's business who their friends are

• 23% said they have been bullied because of their religion or faith
• 9% said they have been bullied because they wear religious symbols
• 19% said they have been bullied because of their skin colour
• 13% have been bullied by religious stereotyping

http://archive.beatbullying.org/pdfs/Interfaith%20Report.pdf

Ballots in school admissions, Ipsos MORI survey for The Sutton Trust (May, 2007)

Plurality favouring that faith schools do not select pupils by faith

'An Ipsos MORI public opinion poll of nearly 2000 adults reveals that...ballots are thought by a third of people to be a fairer 'tiebreaker' than other methods for deciding places at over-subscribed schools.'

Specific findings include:

1: '**When given the specific scenario of an over-subscribed faith school, more people (36%) think that a ballot is the fairer way of deciding which pupils get a place than those who think the decision should rest on judgements showing which families are most committed to the Christian faith (20%).**' (Bold Accord's emphasis)

2: 'When given the specific scenario of an over-subscribed comprehensive school, nearly as many people (32%) think that a ballot is the fairer way of deciding which pupils get a place as those who think it is fairer to decide on how near families live to the school (35%).'

3: 'Among parents from the higher social classes, 45 per cent of respondents think that a ballot is the fairer way of deciding which pupils get a place at an oversubscribed comprehensive school.'

The majority of respondents struggled to say whether any (apart from geographical proximity) of the eight suggested oversubscription criteria were 'fair' or 'unfair'. However **'Selecting children on the basis of a certain religion or faith emerged as the way of allocating school places most frequently identified as unfair, with 40% of respondents saying it was unfair compared with 8% who said it was fair.' This was much less popular than the other options**. 52% considered prioritising people on the basis of distance from the school was fair, and 9% considered it unfair. [bold Accord's emphasis]

Research: http://www.suttontrust.com/wp-content/uploads/2007/05/BallotsInSchoolAdmissions.pdf

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ICM survey: head teachers opposed to expansion of faith schools and academies (December, 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

Faith schools, a Populous opinion poll for the BBC's The Daily Politics (October, 2006)

Faith schools admissions poll

This Populus poll found that 62% of British adults agreed that 'Faith schools are divisive because they prevent children from different religious backgrounds from getting to know and understand each other'.

Available at http://www.populus.co.uk/Poll/Faith-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

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'Parents 'lie' for best schooling', a BBC report on YouGov survey for ITV's Tonight (April, 2004)

A YouGov poll of 1,232 British parents found that '20% of parents would lie or exaggerate their religious affiliations if they thought it would help them get into the school.'

Article at http://news.bbc.co.uk/1/hi/education/3638713.stm

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9. Other statistical and general information on faith schools

This research also appears in section 3

Third of local areas face secondary school places running out within five years, Local Government Association (September, 2020)

Expected secondary school place shortage

The Local Government Association LGA) predicted that many local authority areas of England, based on Department for Education data, would have a shortage of school places within a few areas. Statistics it released showing this are reproduced below. In response, the LGA urged that local authorities should have the power to open more secondary schools or direct local academies to expand. A shortage of school places can be expected to increase the overall extent to which schools with a religiously selective admissions policy would select pupils on these grounds.

	Number and proportion of oversubscribed Councils in England		Number of children without a school place (if capacity not expanded)
Year	Count	Per cent	Number
2020/21	3	2	205
2021/22	11	7.3	3,291
2022/23	28	18.7	16,967
2023/24	45	30	44,190
2024/25	49	32.7	63, 741
2025/26	50	33.3	77,085

Tables at: https://www.local.gov.uk/third-local-areas-face-secondary-school-places-running-out-within-five-years

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Counting Religion in Britain, by British Religion in Numbers (July, 2020)

Rise in number of and pupils at state funded faith schools in England

This British Religion in Numbers review of new statistical information charted the number of state-funded faith schools in England and their number of students between 2000 and 2020, based on Department for Education data.

Table 2: Religious character of state-funded (maintained) schools, England, 2000–20 (percentages across)

Year	N =	No religious character	Church of England	Roman Catholic	Other Christian	Non-Christian/ other	All faith schools
Primary–schools							
2000	18,158	64.9	24.9	9.6	0.4	0.1	35.0
2005	17,642	64.3	25.3	9.7	0.4	0.2	35.6
2010	16,971	63.4	26.0	9.9	0.5	0.2	36.6
2015	16,766	63.0	26.2	9.9	0.6	0.3	37.0
2020	16,784	63.1	26.1	9.8	0.6	0.4	36.9
Primary–students							
2000	4,278,125	71.8	18.1	9.6	0.3	0.2	28.2
2005	4,130,795	71.1	18.6	9.7	0.3	0.2	28.8
2010	4,093,720	70.5	18.9	9.9	0.4	0.3	29.5
2015	4,510,308	71.2	18.5	9.4	0.5	0.4	28.8
2020	4,714,772	71.6	18.4	9.0	0.5	0.5	28.4
Secondary–schools							
2000	3,550	83.6	5.4	10.0	0.8	0.2	16.4
2005	3,385	82.5	5.9	10.4	0.9	0.3	17.5
2010	3,333	81.5	6.2	9.9	1.8	0.5	18.4
2015	3,381	81.1	6.2	9.5	2.3	0.9	18.9
2020	3,456	81.9	6.1	9.2	1.7	1.2	18.2
Secondary–students							
2000	3,181,813	84.7	4.7	9.7	0.7	0.2	15.3
2005	3,315,745	84.2	5.1	9.7	0.8	0.2	15.8
2010	3,252,140	82.6	5.6	9.7	1.8	0.3	17.4
2015	3,184,728	81.5	6.0	9.7	2.3	0.5	18.5
2020	3,409,277	82.0	6.0	9.4	1.9	0.7	18.0
Note: There appear to be no published data on the distribution, by the religious character of schools, of the student headcount for 2005, which has accordingly been estimated from adjacent data point.							

Available at http://www.brin.ac.uk/wp-content/uploads/2020/08/No-58-July-2020.pdf..

This research also appears in section 7

Faith Schools in England: FAQs, by Robert Long and Shadi Danechi for the House of Commons Library (December, 2019)

Guide to queries about faith schools in England commonly raised by electors

This guide produced by the House of Commons Library provides a wide range of information and answers to the most common questions it receives from the office of MP's, relating to faith schools in England.

Available from http://researchbriefings.files.parliament.uk/documents/SN06972/SN06972.pdf

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Department for Education freedom of information disclosure to the Accord Coalition (September, 2019)

Decline in the contribution that state funded faith school sector makes towards its own costs

A Department for Education Freedom of Information (FOI) request response to the Accord Coalition revealed a big drop in the financial contribution that faith schools make towards their running costs. Faith schools comprise over a third of state funded schools in England and the vast majority of voluntary schools. Voluntary aided faith schools are the only state funded faith schools required to contribute towards their own costs.

In the 2009/10 financial year voluntary aided schools were found to have contributed £67,290,000 towards their capital funding from central government. In the 2018/19 financial year however the figure has dropped to only £18,089,579, with these schools and their providers now regularly contributing less than £20 million a year towards the costs of the schools.

When faith schools were brought into the state funded school system in England and Wales by the 1944 Education Act, VA schools were supposed to meet 50% of their capital costs. This was supposed to justify them having the ability to operate in more religiously exclusive ways than other faith schools. But overtime, and with no public debate, this required contribution figure has reduced.

Although it largely escaped public scrutiny, The Regulatory Reform Order (Voluntary Aided Schools Liabilities and Funding) 2002 reduced the contribution that VA schools have to make towards their capital expenditure from 15%, to 10%, and to less than 10% in exceptional circumstances. Meanwhile in 1998 Foundation schools were created and in 2000 Academy schools, both of which have their full running costs met by the state. In 2012 the Government announced that VA faith schools would no longer have to contribute towards *any* spending from one of its largest school building improvement funds, the Priority School Building Programme. These factors, combined with more and more VA faith schools becoming academies and a restraint in government capital spending on schools have contributed to the decrease over the preceding decade. The figures are set out in the table below, based on the Department's FOI response.

Financial Year	Amount of capital funding to VA schools which the schools are required to contribute to	The required contribution from VA schools

2009/10	£643,240,000	£67,290,000
2010/11	£341,950,000	£35,370,000
2011/12	£256,670,000	£26,830,000
2012/13	£220,230,000	£23,400,000
2013/14	£201,940,772	£20,892,064
2014/15	£216,303,140	£20,032,016
2015/16	£246,163,210	£20,083,668
2016/17	£295,914,567	£19,615,530
2017/18	£279,365,220	£18,824,736
2018/19	£236,546,914	£18,089,579

http://accordcoalition.org.uk/2019/11/10/discriminatory-faith-schools-in-england-nearly-entirely-taxpayer-funded/

This research also appears in section 6

GCSE Religious Studies: At a Crossroads, Mapping the impact of change in England 2017-18, by Dr David Lundie and Dr Mi Young Ahn for Liverpool Hope University and the Culham St Gabriel Trust (August, 2019)

Decline in RE at Key Stage 4 in England, esp at non-faith schools

This report found that the proportion of secondary schools in England providing Religious Education (RE) at GCSE decreased by 13% between 2017 and 2018, meaning that only 39% of the schools were discovered to provide it. The gap in provision between faith and non-faith schools also widened, with only 30% of non-faith secondaries providing RE at GCSE, a drop of 18.1% from the previous year. (p5/6)

The research covers the period when the impact of revised subject content criteria for RE GCSE were realised. The changes have meant pupils have to learn about two religions for RE GCSE, meaning that faith schools must teach about another faith. However, non-religious beliefs may not comprise one of the two worldviews to be systematically studied, while the subject has less focus on philosophy and ethics and more on theology and textual studies.

https://www.hope.ac.uk/media/news/GCSE%20Religious%20Studies%20Report.pdf

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Department for Education statistics on the number of schools and pupils in different state funded schools by religious character in England (January, 2019)

	State-funded primary schools (1)(2)		State-funded secondary schools (1)(3)	
	Number of schools	Number of pupils (4)	Number of schools	Number of pupils (4)
Total	**16,769**	**4,727,089**	**3,448**	**3,327,970**
Religious character				
No Religious Character	10,590	3,385,358	2,825	2,727,329
Church of England	4,369	869,570	209	199,831
Roman Catholic	1,649	429,305	317	316,249
Methodist	25	4,324	0	0
Other Christian Faith	72	16,664	58	61,090
Jewish	35	11,216	13	9,324
Muslim	14	5,538	17	8,491
Sikh	6	2,017	6	3,940
Hindu	5	2,151	2	1,017
Multi-faith	2	349	1	699
Anglican	1	416	0	0
Other Jewish Faith	1	181	0	0

https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/812540/Schools_Pupils_and_their_Characteristics_2019_Accompanying_Tables.xlsx

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This research also appears in section 3

An Unholy Mess: How virtually all religiously selective state schools in England are breaking the law, by the Fair Admissions Campaign (October, 2015)

Near universal noncompliance of religiously selective state schools in England with Admissions Code

The School Admissions Code sets out the rules that all state-funded schools in England must legally follow in setting their admission arrangements, and individuals are able to lodge objections with the Office of the Schools Adjudicator (OSA) if they believe a school has failed to comply. In 2014 the Fair Admissions Campaign (FAC) lodged objections to the arrangements of a representative sample of nearly 50 religiously selective

secondary schools. The report details the rulings of the OSA, who found widespread violations of the Code in almost every case and, overall, identified over a thousand Code breaches amongst the schools.

Findings of the report include:

- Almost one in five schools were found to require practical or financial support to associated organisations – through voluntary activities such as flower arranging and choir-singing in churches or in the case of two Jewish schools, in requiring membership of synagogues (which costs money).
- Over a quarter of schools were found to be religiously selecting in ways not deemed acceptable even by their relevant religious authorities – something which the London Oratory School was also found guilty of earlier this year.
- A number of schools were found to have broken the Equality Act 2010 in directly discriminating on the basis of race or gender, with concerns also raised around discrimination on the grounds of sexual orientation and socio-economic status.
- A majority of schools were found not to be sufficiently prioritising looked after and previously looked after children (LAC and PLAC) – in most cases discriminating in unlawful ways against LAC and PLAC who were not of the faith of the school, and in a few rare cases not prioritising LAC and PLAC at all. A quarter of schools were also found to not be making clear how children with statements of special educational needs were admitted.
- Almost 90% of schools were found to be asking for information from parents that they do not need. This included asking parents to declare their support for the ethos of the school and even asking for applicants' countries of origin, whether or not they speak English as an additional language, and if they have any medical issues.
- Nearly every school was found to have problems related to the clarity, fairness, and objectivity of their admissions arrangements. This included a lack of clarity about the required frequency of religious worship and asking a religious leader to sign a form confirming religious observance, but not specifying what kind of observance is required.
- The findings suggest that religiously selective secondary schools across England may be breaking the Admissions Code some 12,000 times between them. Given that 1.2 million school places in England are subject to religious selection criteria, the number of children who are unfairly losing out on places is significant.

Full report at http://fairadmissions.org.uk/anunholymess/

An FAC briefing report at http://fairadmissions.org.uk/anunholymess-briefing/

This research also appears in section 4

Training and Development Partnerships Project: Needs Analysis Report, by the Church of England Education Division (September, 2015)

Practical difficulties at Church of England schools due to pursuing religiously exclusive practices

This report into the training needs of the Church's schools revealed that:

- in part due to external pressures on schools to achieve academically, 'very low numbers of those interviewed/surveyed highlighted the Church's mission to the most vulnerable in society through education as a priority' (p16)

- 'it was noted by a number of school leaders that leading collective worship was often an area that teachers found difficult' (p30)

- the current national shortage of school leaders was '... felt even more acutely by the Church of England's network in education' (p36)

- 'many dioceses have become more flexible around the requirement that head teachers need to be practising Christians and can reference successful church school heads who are from other faiths or none at all but are able to maintain a clear vision for education in line with the overall vision' (p36)

Accord argues that the growing number of faith schools that are successfully employing people from outside of the school's faith poses further questions about the appropriateness of current arrangements, whereby state funded faith schools have exemptions from equality law to be able to discriminate on faith grounds in the recruitment and employment of their teachers. Such practices by schools can also further undermine the standard of the education they provide by narrowing the pool of talent from which their teachers are drawn.

From https://www.churchofengland.org/media/2296546/needs%20analysis.pdf

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Religion and Attitudes Towards Faith Schools, by Ben Clemens for British Religion by Numbers (September, 2014)

Support for faith schooling by religious affiliation and level of religiosity

This website post looked at attitudes to faith schooling by peoples' religious identity and level of religiosity as found by annual British Social Attitude surveys. It found that 'firstly ... Catholics have tended to hold the most supportive views of faith schools ... those who declare they have no religious affiliation tend to be least favourable towards the claims of faith-based schooling. Secondly, when looking at views within religious groups, it is apparent that the more religious – as manifested in regular attendance and a greater sense of religiousness – have more favourable views of faith schools.'

Table 5: Attitudes towards faith schools, religiosity by affiliation						
Question and response option	**Anglican: Very or somewhat religious**	**Anglican: Not very or not at all religious**	**Catholic: Very or somewhat religious**	**Catholic: Not very or not at all religious**	**Other Christian: Very or somewhat religious**	**Other Christian: Not very or not at all religious**
Government should fund non-Christian faith schools: Agree	34.5%	32%	55%	38.4%	33.7%	37.9%
Government should fund single religion schools: Agree	32.1%	18.4%	42.7%	31.2%	26.7%	14.2%

Single religion schools have a better quality of education: Agree	27.3%	16.6%	46.3%	16.5%	29.3%	11.5%
Single religion schools give children a better sense of right and wrong: Agree	36.4%	22.2%	47.7%	23.8%	33.3%	13.7%
Support schools that are linked to a particular religious denomination: Support	38.5%	29.2%	70.5%	37.5%	41.5%	15.6%
Source: BSA 2007 survey. Weighted data.						

From http://www.brin.ac.uk/news/2014/religion-and-attitudes-towards-faith-schools/

Attitudes towards School Choice and Faith Schools in the UK: A Question of Individual Preference or Collective Interest? By Stratos Patrikios and John Curtis (July, 2014)

Support for faith schooling and religious group identity

This paper draws on surveys in the constituent countries of the UK regarding public attitudes towards parental choice in school age education and a diversity of school providers. It finds widespread support for the principle of school choice in general, but only minority support for parents being able to choose faith schools.

TABLE 1. Attitudes towards school choice and diversity of provision throughout the UK

	England	*Scotland*	*N. Ireland*	*Wales*
% support school choice in general (quite a lot/a great deal)	82	76	84	81
% support choice of specialist school (support/strongly support)	60	56	50	58
% support choice of faith school (support/strongly support)	31	24	32	36

Source: British Social Attitudes 2007 (respondents living in England only); Scottish Social Attitudes 2007, Northern Ireland Life and Times 2007; Wales Life and Times 2007.

The paper finds stronger support for faith schools among denomination members in countries where their denomination has a significant presence in school age education. For example, there is a widespread provision of Catholic schools throughout the UK, but only a widespread provision of non-Catholic Christian schools in England and Wales. The paper notes the lower level of support for faith schools among protestants in Northern Ireland and Scotland, and among the non-religious throughout the UK.

TABLE 5. Support for faith-based schools by religious identity

	% support faith-based schools (support/strongly support)			
Religious identity	*England*	*Scotland*	*N. Ireland*	*Wales*
Catholic	58	68	54	67
Protestant	33	16	17	41
No religion	22	18	16	29

Source: British Social Attitudes 2007 (respondents living in England only); Scottish Social Attitudes 2007, Northern Ireland Life and Times 2007; Wales Life and Times 2007.

The paper concludes that by 'drawing on social identity theory, we suggest that attitudes towards faith-based schools reflect social (religious) identities and group interests associated with those identities rather than beliefs about the merits of individual choice ... We conclude that rather than reflecting a supposedly a-social concern with choice, support for diversity of educational provision may be rooted instead in collective – and potentially antagonistic – social identities.' (Abstract, p1)

From
http://journals.cambridge.org/action/displayFulltext?type=1&fid=9281487&jid=JSP&volumeId=43&issueId=03&aid=9281483

Banding and Ballots: Secondary school admissions in England: Admissions in 2012/13 and the impact of growth of Academies, by Philip Noden, Anne West and Audrey Hind for The Sutton Trust (February, 2014)

Use of religiously selective oversubscription criteria at faith schools

The authors found that as of 2012, 93% of comprehensive voluntary aided secondary schools use religious selection in their admissions, alongside 8% of sponsored Academies, 10% of converter Academies, 1% of foundation schools, 1% of community/voluntary controlled schools and 4% of grammar schools (figures from p15-17).

Also looked at was the number of religious criteria used by voluntary aided and Academy faith schools – the table below is from p17:

Type of school	**No religious criteria**	**Schools by number of religious criteria used**					**No. of criteria**
		1	***2***	***3***	***4-6***	***7-16***	
Voluntary aided	9	2	3	9	45	32	360
Academy religious character	39	7	9	6	27	12	161

'Notably nine of the ten schools not operating banding were faith schools – reflecting their greater interest in the religious affiliation of applicants than in creating balanced intakes.' [p23]

'while some schools and headteachers view themselves as serving their local community, some do not. This contrast is exemplified… by religious schools admitting pupils on the basis of religious adherence.' [p31]

'Some schools with a religious character do not admit pupils on the basis of religious adherence although these represent a minority of denominational schools. Concerns remain because schools with a religious character are, in general, more likely to admit pupils who have higher levels of attainment and are less likely to be eligible for free school meals… schools with a religious character were less likely to use banding, reflecting the diversity of mission across different schools.' [p34]

The research was based on the admissions policies of England's 3,000 state secondary schools and academies in the 2012/13 school year.

Report available at http://www.suttontrust.com/wp-content/uploads/2014/08/banding-and-ballots-report.pdf

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This research also appears in sections 1 and 2

Map of English secondary schools by religious and socio-economic selection, by the Fair Admissions Campaign (December, 2013)

Level of faith selection permitted at secondary faith schools in England by faith character

RELIGIOUS CHARACTER	AVERAGE RELIGIOUS SELECTION %
Church of England	49.7%
Roman Catholic	99.8%
Generically Christian	10.9%
Jewish	100%
Muslim	94.9%

http://fairadmissions.org.uk/map/

Statistics for Mission 2011, by the Archbishops' Council, Research and Statistics, Central Secretariat, Church of England (May, 2013)

Changes in baptism consistent with faith school admittance strategy

The number of Church of England baptisms of children under one fell 26% since 2000 to 83,850 in 2011. The number of baptisms of children aged 1-12 (the vast majority being at ages 2-3) rose by 18% since 2000 to 45,260. This might reflect parents baptising their children in order to gain an advantage in securing places in religiously selective Church of England schools.

Available at http://www.churchofengland.org/media/1737985/attendancestats2011.pdf

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Digest of Census Data for Catholic Schools and Colleges, 2009, 2010, 2011 and 2012 from the Catholic Education Service for England and Wales (November, 2012 and earlier)

Five publications, each reporting the Catholicity of pupils in Catholic schools, as well as basic figures on Free School Meals

2009: 'In 2009 three-quarters of the pupils in Catholic maintained primary and secondary schools were Catholic, defined in the Guidance as '(those who) have been baptised or received into the Catholic Church'. Proportions were lower in Wales at about two-thirds and much lower in Catholic independent schools, where on average fewer than half of pupils were Catholic. In sixth form colleges about half the students were Catholic: they differed in this respect from school sixth forms, where proportions pre- and post-16 did not generally vary much from the 75% average.'

2010: 'In 2010 slightly more than 70% of pupils in Catholic maintained schools were Catholic, according to the definition given in the Guidance: '(those who) have been baptised or received into the Catholic Church.' The figure was slightly higher than this in England and significantly below in Wales, at about 62%. In independent schools the proportion was substantially lower, at about 40%. The figures for maintained schools seem to show a slight decrease from 2009, evenly spread across all school years. Varying response rates from year to year may be a factor here but are unlikely to account totally for the decrease.

'In England the proportions in primary and secondary schools were very similar and the proportion in sixth form colleges was, as in previous years, much lower at about half. In Wales the proportion of Catholic pupils was slightly higher in primary schools than in secondary schools, which again replicates the finding of previous analyses.'

2011: 'The proportion of Catholic pupils in Catholic maintained schools was almost identical to the figure for 2010, at 71%. In Wales, the proportion was 60%, lower than in England, as in previous years. In independent schools the proportion was 38%, lower than the 41% in 2010, but the variable rate of response from independent schools suggests caution in interpreting this apparent decline.

'…in England proportions in primary and secondary phases were very similar. In Wales, secondary schools tended to have a rather smaller proportion. Sixth form colleges had the lowest proportion of all in both

England and Wales, fewer than half of students being described as Catholic in England and just over half in Wales.

'Scrutiny of the data by year group seems to show that the proportion of Catholic pupils was slightly lower in the earlier years of each phase (the secondary phase generally begins with year 7). The reasons for this are not clear, but if the trend continues the effect could be a further slight decline in the proportions of Catholic pupils overall. (Proportions in nursery classes are N1 60% and N2 66%, which might seem to confirm this, but the numbers in nursery classes are quite small and vary greatly across the regions.)

'Figures for the dioceses showed the same characteristics as in previous years. Westminster, Brentwood and Liverpool had the highest proportions of Catholic pupils in their primary and secondary schools, while Plymouth had the lowest. As has been noted previously, the proportions did not differ much between phases in most dioceses, but in a handful the difference was substantial. These were Arundel & Brighton, with 79% Catholic pupils in primary schools but 67% in secondary schools, Hallam (53%/67%), Portsmouth (71%/55%), Menevia (64%/50%) and Wrexham (62%/50%). Appendix 2.2 gives details for all the dioceses.

'Analysis of the distribution of non-Catholic pupils shows a pattern almost identical to last year. Almost 20% of schools had more than half non-Catholic pupils and a slightly higher proportion (22%) had fewer than 10%. Once again, almost half of the schools had more than 30% non-Catholic pupils.'

2012: 'The proportion of Catholic pupils in Catholic maintained schools in England and Wales was 70.4%, virtually the same as the figure for 2011 (70.6%). The figure for England was 70.8%, while in Wales the proportion was 59.6%. This difference repeats the pattern of previous years. In independent schools the proportion was 36.8%, which seems to continue the slight decrease noted last year (41% in 2010, 38% in 2011).

'…In England the proportions in primary and secondary phases were similar, but with a slightly higher proportion in primary schools. A similar but less pronounced difference between phases was reported last year: primary 72.4%, secondary 70.9%. This aspect merits careful monitoring. In Wales, proportions of Catholics tended to be lower in secondary than in primary schools, as in previous years. Sixth form colleges had the lowest proportion of all in both England and Wales, the proportions being almost identical for the first time at 44-45%.

'Scrutiny of the data by year group confirms that the proportion of Catholic pupils was slightly lower in the earlier years of each phase. The reasons for this are not clear and the phenomenon deserves further study.

The figures for the dioceses showed similar characteristics to previous years. Westminster had the highest proportions of Catholic pupils with 85% and Brentwood and Liverpool had around 80%. Plymouth had the lowest with 43%. Of the Welsh dioceses, Cardiff had higher proportions than average and Wrexham lower proportions. As has been noted previously, the proportions did not differ much between phases in most dioceses, but in a handful the difference was more than 10%. These were Arundel & Brighton, with 80% Catholic pupils in primary schools but 67% in secondary schools, Clifton (62%/77%), Menevia (64%/50%), Portsmouth (71%/57%), and Wrexham (61%/48%). Appendix 2.2 gives details for all the dioceses.

Analysis of the distribution of non-Catholic pupils shows almost no change from 2011 and continues to demonstrate that the national averages, while useful, summarise a wide variety of very different situations . Once again, almost 20% of schools had more than half non-Catholic pupils and a slightly higher proportion

(22%) had fewer than 10%. As in previous years, almost half of the schools had more than 30% non-Catholic pupils.'

2013: 'The proportion of Catholic pupils in both maintained and independent sectors was slightly lower than in 2012: 70.2% compared to 70.8% in 2012 in maintained schools and 36.4% compared to 36.8% in 2012 in independent schools. These differences are... worth considering since they seem to confirm the downward trend from 2007, when figures of 73.6% for maintained schools and colleges and 39.3% for independent schools were reported for a comparable sample of schools (97% compared to 98% for 2013).'

'It should however be noted that the actual number of Catholic pupils increased in 2013: the slightly lower percentage figure is in part due to the total number of pupils increasing at a slightly greater rate.'

There was an uneven decrease across phases: 'more significant in secondary schools, where the figure in 2012 was 69.9%, and in sixth form colleges (44.0% in 2012), but negligible in primary schools, where the figure was 73.0%.' As in 2011, this suggests 'slightly lower proportions of Catholic pupils in the earlier primary and earlier secondary phases. This suggests that the decrease identified in the previous paragraph is likely to continue at least in the medium term (the next 5-7 years).'

In Wales: 'The proportion of Catholic pupils in the Catholic sector overall was 57.9%. The overall figure showed a decrease since 2012, when the proportion was 59.6%'. 'The decrease was spread across all phases but was much more substantial in the secondary phase.'

2014: 'The proportion of Catholic pupils in maintained schools and colleges decreased slightly once again, to 69.5% compared to 70.2% in 2013. If only the schools are considered, the figure was 70.5% (71% in 2013). For the independent sector, the proportion was 36.7%, hardly different from the figure for 2013. As for last year the percentage figures do not tell the full story: in the primary phase the number of Catholic pupils recorded actually increased by about 9,000, but the total number of pupils recorded also rose, by about 12,000. In secondary schools the number of Catholic pupils was almost identical to the figure for 2013, but the total number of pupils whose affiliation was recorded rose by about 7,000.' The survey recorded 'no change in the primary phase: the overall decrease was caused by lower proportions in secondary schools and the colleges.' While proportions in the earlier secondary years, particularly in year 7, were lower than in subsequent years; if this continued the overall proportion in the secondary phase would continue to decrease.'

'In the national census the overall percentage of pupils known to be eligible for and claiming free school meals was 16.3%, down from 17.1% in 2013. The overall figure for Catholic schools was 13.9%, compared to 14.1% in 2013, showing that the gap between Catholic schools and the national average has narrowed from 3 percentage points to 2.4 percentage points.'

2009: http://www.catholiceducation.org.uk/catholic-education/publications/item/download/18301_ba1cb95a050274a8baa256b154ab3d93
2010: https://www.cesewcensus.org.uk/images/CESEWCensusDigest2010.pdf
2011: https://www.cesewcensus.org.uk/downloads/CESEWCensusDigest2011.pdf
2012:https://www.cesewcensus.org.uk/downloads/Digest_of_2012_Census_Data_for_Schools_and_Colleges.pdf
2013 – England: http://www.catholiceducation.org.uk/ces-census/item/download/18977_2e3811c1c451ea06087e02cf7a00ef9d
2013 – Wales: http://www.catholiceducation.org.uk/ces-census/item/download/18978_95259350c7ac0d4a30d32b7ce828cf64

2014 – England: http://www.catholiceducation.org.uk/ces-census/item/download/11103_13b76d91950c7db43b0867ea4a7ac6cc
2014 – Wales: http://www.catholiceducation.org.uk/ces-census/item/download/11104_6b8e6b8c7b4c7b092c4ff2317d3a5f47

This research also appears in greater detail in section 3

School Choice and Equity: Current Policies in OECD Countries and a Literature Review, by Pauline Musset for the Organisation for Economic Co-operation and Development (January, 2012)

OECD countries that permit religiously selective admissions criteria in their school system

This paper explored the different approaches of OECD countries towards parental choice and schools choosing children. Table 2.3 (found in section 4 of the databank) shows that England was one of only four out of thirty two OECD countries looked at which permitted religious selection within its primary sector, and one of four out of thirty one OECD countries that permitted religious selection within its secondary school sector.

From http://www.oecd-ilibrary.org/education/school-choice-and-equity_5k9fq23507vc-en

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Welsh Government statistics on the number of state schools by type (January, 2014)

STATE-FUNDED PRIMARY AND SECONDARY SCHOOLS (1): NUMBER OF SCHOOLS BY THEIR RELIGIOUS CHARACTER
Wales - January 2014

	State-funded primary schools						State-funded secondary schools (1)						State-funded primary + secondary schools (1)	
	Community	Voluntary Aided	Voluntary Controlled	Foundation	Total	Percentage	Community	Voluntary Aided	Voluntary Controlled	Foundation	Total	Percentage	Total	Percentage
No Religious Character	1,112	1	0	3	1,116	83.78%	179	0	2	8	189	91.30%	1,305	84.80%
Church in Wales	0	64	84	1	149	11.19%	0	3	0	0	3	1.45%	152	9.88%
Roman Catholic	0	67	0	0	67	5.03%	0	14	0	0	14	6.76%	81	5.26%
Roman Catholic & Anglican	0	0	0	0	0	0.00%	0	1	0	0	1	0.48%	1	0.06%
Total	**1,112**	**132**	**84**	**4**	**1,332**	**100.00%**	**179**	**18**	**2**	**8**	**207**	**100.00%**	**1,539**	**100.00%**
Percentage	**83.48%**	**9.91%**	**6.31%**	**0.30%**	**100.00%**		**86.47%**	**8.70%**	**0.97%**	**3.86%**	**100.00%**		**100.00%**	
Total religious character	0	131	84	1	216		0	15	0	0	18		234	
Percentage of type faith	0.00%	99.24%	100.00%	25.00%	16.22%		0.00%	83.33%	0.00%	0.00%	8.70%		15.20%	
Percentage of total faith	0.00%	60.65%	38.89%	0.46%	100.00%		0.00%	83.33%	0.00%	0.00%	100.00%		100.00%	

STATE-FUNDED PRIMARY AND SECONDARY SCHOOLS (1): NUMBER (HEADCOUNT) OF PUPILS BY THE RELIGIOUS CHARACTER OF THEIR SCHOOL
Wales - January 2014

	State-funded primary schools						State-funded secondary schools (1)						State-funded primary + secondary schools (1)	
	Community	Voluntary Aided	Voluntary Controlled	Foundation	Total	Percentage	Community	Voluntary Aided	Voluntary Controlled	Foundation	Total	Percentage	Total	Percentage
No Religious Character	234,684	25	0	1,078	235,787	86.74%	157,912	0	1,759	9,943	169,614	91.33%	405,401	88.60%
Church in Wales	0	11,279	10,301	41	21,621	7.95%	0	3,565	0	0	3,565	1.92%	25,186	5.50%
Roman Catholic	0	14,426	0	0	14,426	5.31%	0	11,855	0	0	11,855	6.38%	26,281	5.74%
Roman Catholic & Anglican	0	0	0	0	0	0.00%	0	689	0	0	689	0.37%	689	0.15%
Total	**234,684**	**25,730**	**10,301**	**1,119**	**271,834**	**100.00%**	**157,912**	**16,109**	**1,759**	**9,943**	**185,723**	**100.00%**	**457,557**	**100.00%**
Percentage	**86.33%**	**9.47%**	**3.79%**	**0.41%**	**100.00%**		**85.03%**	**8.67%**	**0.95%**	**5.35%**	**100.00%**		**100.00%**	
Total religious character	0	25,705	10,301	41	36,047		0	16,162	1,761	9,951	16,109		52,156	
Percentage of type faith	0.00%	99.90%	100.00%	3.66%	13.26%		0.00%	100.33%	100.11%	100.08%	8.67%		11.40%	
Percentage of total faith	0.00%	71.31%	28.58%	0.11%	100.00%		0.00%	100.33%	10.93%	61.77%	100.00%		100.00%	

1. Includes middle schools. Source: http://wales.gov.uk/topics/statistics/about/reference/schooladdress/?lang=en

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

This research also appears in section 2

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, there 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

Copy available at
http://www.affinity.org.uk/Church%20of%20England%20School%20Admissions%20Guidance%20June%202011.pdf

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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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Humanists UK table on key differences between how different types of faith school operate (November, 2010 - last revised February, 2015)

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

Almost all Voluntary schools have a religious character, but most Foundation schools and all Community schools do not. Academies and Free Schools are a mixture. 34% of state schools in England and 14% in Wales have a religious character.

Type of school	Community schools (cannot have a religious character)	Voluntary Controlled 'faith' schools (legally registered with a religious character)	Voluntary Aided 'faith' schools (legally registered with a religious character)	Foundation 'faith' schools (legally registered with a religious character)	'Faith' Academies and Free Schools (legally registered with a religious character)	Academies and Free Schools with no registered religious character (but may have a 'faith ethos')
Funding	From local authority.	From local authority.	All running costs and 90% of building costs from local authority; remaining 10% from the religious authority.	From local authority.	From central Government. Under Labour, Academy sponsor invested 10% or up to £2m of start-up capital costs (whichever is greatest) with remainder of funding from central Government. Often the sponsors' fee went unpaid, and sometimes eventually waived altogether. Nowadays, no sponsor is required to invest any money.	
Governors	Appointed along secular lines.	One quarter appointed by the relevant religious authority.	More than half appointed by the relevant religious authority.	The foundation usually appoints about a quarter of the school governors but in some cases it appoints the majority of governors.	If sponsored, the sponsor can appoint all the governors. If converting to Academy status from another type of school, the governing body, foundation or trust will form the academy trust and then appoint the governing body. In the case of a brand new Free School, the organisation setting it up can appoint all governors. Governing body must include at least two parents and the principal. If with a 'faith ethos', governors may be appointed for religious reasons.	
Land and building ownership	Owned by local authority.	Normally owned by a charitable foundation run by the relevant religious authority (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 authority.	Land typically leased by local authority or diocese to the Academy Trust for 125 years at peppercorn rate. Otherwise, the school's land and buildings are owned by the Academy Trust.	
National Curriculum	Must follow.	Must follow.	Must follow.	Must follow.	Does not need to follow, but must teach a 'broad and balanced curriculum' including English, Maths and Science. Must also include evolution and cannot teach as 'evidence-based' anything that contradicts the scientific consensus.	
Religious Education	Set every 5 years by local Agreed Syllabus Conference (ASC) and overseen by Standing Advisory Council on RE (SACRE). Must be non-confessional. Inspected by Ofsted.	As set by ASC and hence non-confessional – unless parents request RE for their children 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 (i.e. the trust deeds), unless parents request non-confessional RE for their children as set by ASC. Inspected by person chosen by the governing body (not Ofsted).	As set by ASC and hence non-confessional – unless parents request that RE for their children is taught in accordance with the trust deeds and faith of the school. Inspected by person chosen by foundation governors (not Ofsted).	If the Academy is a former Foundation or Voluntary Controlled school, non-confessional unless parents request faith-based RE for their children. Otherwise, set by governors in accordance with the tenets of the faith of the school, unless (for schools opened from 2012 onwards) parents request non-confessional RE for their children as set by ASC. Inspected by a person chosen by the Academy (not Ofsted).	Set by governors but must be non-confessional. Many schools choose the syllabus set by the ASC, although there is no requirement to and many don't. Inspected by Ofsted.
Collective Worship	'Wholly or mainly of a broadly Christian character' but subject to SACRE approval may be changed to another faith, multi-faith or spiritual.	Must be 'in accordance with the tenets and practices of the religion or religious denomination.'	Must be 'in accordance with the tenets and practices of the religion or religious denomination.'	Must be 'in accordance with the tenets and practices of the religion or religious denomination.'	Must be 'in accordance with the tenets and practices of the religion or religious denomination.'	'Wholly or mainly of a broadly Christian character' but subject to government approval may be changed to another faith, multi-faith or spiritual.
Admissions	Determined by local authority; cannot discriminate on religious grounds.	Determined by local authority; most cannot discriminate on religious grounds although a quarter of authorities let 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 though with Academies that do not replace a pre-existing state school, also known as Free Schools, can only do so for up to 50% of intake.	Determined by governors; cannot discriminate on religious grounds.
Employ-ment	Cannot discriminate on religious grounds.	Can use a religious test in appointing, remunerating and promoting a fifth of teachers (and in appointing other staff if an 'occupational requirement' is demonstrated). These teachers must be *able* to teach religious education. The head teacher 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 a fifth of teachers (and in appointing other staff if an 'occupational requirement' is demonstrated). These teachers must be *able* to teach religious education. The head teacher 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. If converting from VC or Foundation to Academy status, existing staff are protected from discrimination. Teachers do not need to hold Qualified Teacher Status.	If with a 'faith ethos', can use a religious test in appointing, remunerating and promoting some staff if a 'genuine occupational requirement' is demonstrated. Teachers do not need to hold Qualified Teacher Status.

Information applies to England and Wales only. Academies and Free Schools only exist in England. British Humanist Association **www.humanism.org.uk** Last revised 2 February 2015

From https://humanism.org.uk/wp-content/uploads/schools-with-a-religious-character.pdf.

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Department for Education freedom of information disclosure (July, 2010)

Number and percentage of state funded schools that are faith schools by their designated faith/ denomination

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

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REPORT ENDS