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believing in children, learning together

Databank of Independent Evidence on Faith Schools (September 2013)

About the Accord Coalition

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

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

Introduction

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

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

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

With the exception of a report by the Runnymede Trust on page 45; a table of information by the British Humanist Association on page 62 and data analysis on page 12; as well as polls in 2009 and 2010 commissioned by the Accord Coalition from YouGov (itself a respected member of the British Polling Council), all evidence in the report is from sources independent of Accord and its members.

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

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

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

1. Faith schools impact upon social and community cohesion

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/our-work/research/download/219>

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/publication/55/10897/excellence-and-equity-tackling-educational-disadvantage-in-englands-secondary-schools>

‘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 is 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 is 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 damning 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>

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>

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>

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.

http://www.catholiceducation.org.uk/catholic-education/publications/item/download/18389_259a91e51cf3bf85366f47aacf49ce41

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, 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>

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 policies. 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>

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://www.esrc.ac.uk/my-esrc/grants/RES-148-25-0007/outputs/Download/cd0ec735-e5b5-462c-9db0-5a202d161f8d>

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?’ [p18-19]

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.

https://bei.leeds.ac.uk/dbsql/AFreeQueryServlet?*id=30&*formId=30&*context=COLN&collection=%collecti on%&id=157441&*servletURI=https://bei.leeds.ac.uk/dbsql/AFreeQueryServlet

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

Positive effect of mixed schooling upon community cohesion and mutual understanding

“The key findings were that:

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

- In the one case we studied, primary school twinning had little positive effect on white children's attitudes, fuelling indeed their community's sense of losing out on investment.

We conclude by arguing that day-to-day contact between children has far more chance of breaking down barriers between communities, than school twinning and sporting encounters.

This is in line with the thrust of social psychology research on prejudice which emphasises the importance of establishing contact between equals.

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

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

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

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/our-work/research/download/75/>

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 Cattle 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>

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>

The Cattle Report (2001)

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

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>

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>

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 and attainment in faith schools

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.'

<http://www.ofsted.gov.uk/sites/default/files/documents/a-and-a/Access%20and%20achievement%20-%20School%20organisation%20and%20the%20educational%20achievement%20of%20children%20in%20poverty%20in%20England.pdf>

This research is 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 is 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 damning 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>

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

Comparing attainment at faith and non-faith schools

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

Accord has tested this argument against information provided by the Department for Education in its 2010 school league tables. We have looked at what proportion of the 200 state schools in England in both the primary and secondary sector that obtained the best exams results are faith schools. At the primary level we looked at those schools with the highest average score per pupil in Maths and English at Key Stage 2 and at the secondary level the average total points scored per pupil at GCSE. These are the most widely quoted exam performance measures.

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

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

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

<http://www.education.gov.uk/performance-tables>

[on.gov.uk/performance-tables](http://www.education.gov.uk/performance-tables)

Office of the Schools Adjudicator Annual report (November 2010)

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

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

In an [interview](#) upon the release of his report Dr Craig observed that:

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

In his report Dr Craig noted the following:

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

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

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

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

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

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

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 is 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>

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 stated SEN and 15.9% unstatemented. This compares to 1.7% statemented and 18.9% unstatemented [at] schools with no religious character.” [bold our emphasis]
P5

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

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

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

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

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

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

The relationship between admissions and performance in faith schools

“ABSTRACT

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

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

<http://papers.ssrn.com/sol3/Delivery.cfm/dp4089.pdf?abstractid=1369835&mirid=2>

This research is also appears in section 1

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

Religious admission policies favour those from higher socio-economic backgrounds

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

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

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

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

Social segregation due to religious discrimination in pupil admissions

Dr Rebecca Allen:

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

Prof. Anne West:

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

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

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

https://bei.leeds.ac.uk/dbsql/AFreeQueryServlet?*id=30&*formId=30&*context=COLN&collection=&id=168092&*servletURI=https://bei.leeds.ac.uk/dbsql/AFreeQueryServlet

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

Social segregation due to religious discrimination in pupil admissions

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

Conservatives' new opposition to expanding grammar schools is not enough to prevent selection in state schools.

IPPR's report cites research that shows:

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

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

<https://www.ippr.org.uk/pressreleases/?id=2728>

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

This research is 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/our-work/research/download/75/>

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>

A version from September 2002 is available at

https://bei.leeds.ac.uk/dbsql/AFreeQueryServlet?*id=30&*formId=30&*context=COLN&collection=&id=124482&*servletURI=https://bei.leeds.ac.uk/dbsql/AFreeQueryServlet

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://smf.co.uk/assets/files/publications/SchoolAdmissionsCommission.pdf>

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/bei/COLN/COLN_default.html

3. Discrimination in admissions

Fair Admissions Campaign research into socio-economic selection by different types schools (August 2013)

Religiously selective schools in England are more socio-economically selective than other schools in their area

Extending on *Guardian* research by Jessica Shepherd and Simon Rogers in March 2012 (featured in section 1, 2 and 3 of this databank), the Fair Admission Campaign's research establishes the overall levels of socio-economic selection of different types of English state school compared to their local authority and first half of their post code. This was established using the latest performance data published by Government.

Secondary schools without a religious character have on average 26% more pupils eligible for free school meals than the proportion of children eligible for free school meals in the first half of their post code, as well as 30% more pupils eligible than in their respective local authority area. 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:

Type of school	Average percentage compared to first half of post code		Average percentage compared to local authority	
	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

<http://fairadmissions.org.uk/schools-map/>

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>

This research is 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/catholic-education/publications/item/1000085-christ-at-the-centre-2nd-edition>

This research is also listed in section 5

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

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

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

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

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

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

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 damning 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>

This research is 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
Sw eden	No	No	No	No	No
Sw itzerland	No	No	No	No	No
Turkey	No	a	No	No	No
United States	No	No	No	No	No

	Academic criteria	Financial criteria (family income)	Religious criteria	Gender criteria	Any criteria they wish
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 low er 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
Nor way	No	No	No	No	No
Poland	No	No	No	No	No
Portugal	No	No	No	No	No
Scotland	No	No	No	No	No
Sw eden	No	No	No	No	No
Sw itzerland	No	No	No	No	No
United States	No	No	No	No	No

	Academic criteria	Financial criteria (family income)	Religious criteria	Gender criteria	Any criteria they wish
Public low er 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

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

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".

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

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>
-

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/c311102.htm>

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>

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

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/1118777/way%20ahead%20-%20whole.pdf>

4. Discrimination in employment

This research is 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/catholic-education/publications/item/1000085-christ-at-the-centre-2nd-edition>

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.

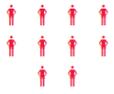
The current national shortage of head and deputy teachers is worse in faith schools, and the reports confirms that as a sector, faith schools receive fewer applications when advertising for a new head or deputy head teacher, are more likely to re-advertise to fill a head or deputy head teacher post and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

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

5. Homophobia and LGBT equality

This research is also listed in section 3

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

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

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

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

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

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

(emphasis in original)

Non-statutory advice for schools issued by the Department for Education (2011a) on the 2010 Act does not directly address this issue. It is not possible to quantify the extent to which the JCHR’s concerns are borne out in practice. By way of context, there is evidence that young people who attend secondary schools with a religious character in Britain are more likely to report homophobic bullying than their peers in schools without a religious character (Hunt and Jensen, 2007: 3). The JCHR (2009: 72-73) notes that the breadth of the exemption covering the curriculum and RE makes it difficult to see ‘how a gay pupil ... who felt that they were being taught that they are of less moral worth because of an inherent characteristic’, could invoke any protections under equality law. This creates at the minimum a requirement to monitor the impact of the newly-broadened exemption, in particular on lesbian, gay, bisexual and transgender pupils.” P171-172

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

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

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

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

The report found:

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

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

In its conclusion the report recommended:

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

This paper is available for free for a limited period at:

<http://ema.sagepub.com/content/38/5/534.full.pdf+html>

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

Homophobia in faith schools

Direct quote from the report:

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

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

The School Report, by Stonewall (2007)

Homophobia in faith schools

Direct quotes from the report:

“Almost two thirds of young gay people at secondary school, 150,000 pupils, have experienced homophobic bullying. In faith schools, that figure rises to three in four.”

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

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

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

This research is 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/catholic-education/publications/item/1000085-christ-at-the-centre-2nd-edition>

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

Narrow and instructional RE teaching at English and Welsh Catholic Schools

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

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

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

English Baccalaureate reducing provision of RE in England

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

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

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

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

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

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 through opt out mechanisms. The report offered the following recommendations:

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

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

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

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

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

12. Schools should issue clear information to parents about the aims and purposes of their RE teaching. In particular they should clarify if their intentions are to promote a particular faith position or alternatively to teach inclusively about religion in a balanced manner that is acceptable to people of all faiths and those of no religion.

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

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

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

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

Poor provision of Sex and Relationships Education in schools

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

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

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

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

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

Standards of PSHE teaching in English schools

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

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

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

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

Transforming religious education, by Ofsted (June 2010)

Poor provision of Religious Education

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

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

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

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

This research is also appears in sections 3, 4 & 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/catholic-education/publications/item/1000085-christ-at-the-centre-2nd-edition>

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](http://www.churchofengland.org/media/1418393/the%20church%20school%20of%20the%20future%20review%20-%20march%202012[1].pdf)

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>

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>

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>

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>

'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>

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 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://smf.co.uk/assets/files/publications/SchoolAdmissionsCommission.pdf>

This research also appears in section 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

University of Lancaster Survey by YouGov (June 2013, published September 2013)

Various survey questions about public attitudes towards faith schooling

Q. 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

Q. 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

Q. 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?								
	Total	Voting intention			Age			
		Con	Lab	Lib Dem	18-24	25-39	40-59	60+
The Government <u>should</u> provide funding for these	32	34	35	36	43	31	28	32
the Government <u>should NOT</u> provide funding for these	45	47	42	51	36	40	47	50
Don't know	23	19	22	13	20	29	25	18

Q. 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

Q. 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 previously asked their view on “State-supported” faith schools, arguably many may have believed 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 (Jan, 2013)

Lack of support for state funded faith schools

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

following faith schools on

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

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

Weighted sample of 1,750 adults in Great Britain.

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

Prevalence of and support for Collective Worship in schools in England

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

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

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

Q. Do you think the requirement to provide a daily act of collective worship in schools should be enforced?
--

Yes, it should be enforced %	No, it should not be enforced %	Don't know %	Total %	Number
36	60	4	100	1746 adults

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

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

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

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

Q 3. Do you agree or disagree with each of the following statements?				
	Children do not need to learn about other religions and cultures.	Children and young people today don't know enough about religions and cultures different from their own.	If children and young people are not taught about different cultures and religions British society will become more divided.	Teaching children and young people about different cultures and religions will reduce extremism and fundamentalism in Britain.
Agree	14%	68%	71%	57%
Disagree	81%	22%	19%	23%
Don't know	5%	9%	10%	20%

Weighted sample of 2005 adults in Great Britain.

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

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.

http://www.childrenscommissioner.gov.uk/force_download.php?fp=%2Fclient_assets%2Fcp%2Fpublication%2F483%2FChildrens_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.

<http://today.yougov.co.uk/sites/today.yougov.co.uk/files/YG-Archives-Life-YouGov-DaybreakReligion-130910.pdf>

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

Among questions posed, the survey asked respondents the following:

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

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

Weighted sample of 1,003 adults in Great Britain.

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

Accord Coalition Opinion Poll, by YouGov (July 2010)

Collective worship

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

Sample size of 2114 adults in Great Britain.

<http://accordcoalition.org.uk/wp-content/uploads/2011/06/Accord-Coalition-Opinion-Poll-by-YouGov-July-2010.xls>

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

<http://uscmidiareligion.org/?theGet&gID=601>

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

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

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

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

ICM faith schools poll (August 2005)

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

Sample size of 1006 adults in Great Britain.

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

9. Other statistical and general information on faith schools

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)

Four 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.’

[http://www.catholiceducation.org.uk/catholic-](http://www.catholiceducation.org.uk/catholic-education/publications/item/download/18301_ba1cb95a050274a8baa256b154ab3d93)

[education/publications/item/download/18301_ba1cb95a050274a8baa256b154ab3d93](http://www.catholiceducation.org.uk/catholic-education/publications/item/download/18301_ba1cb95a050274a8baa256b154ab3d93)

<https://www.cesewcensus.org.uk/images/CESEWCensusDigest2010.pdf>

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

https://www.cesewcensus.org.uk/downloads/Digest_of_2012_Census_Data_for_Schools_and_Colleges.pdf

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

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

This research also appears in section 2

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

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

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

However, 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

<http://www.churchofengland.org/media/1286307/nat%20soc%20admissionsguidance%20june%202011.doc>

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>

Parliamentary Questions and freedom of information disclosures

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

Summary

The following question was answered on 25 February 2009.

Contents

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

Sarah McCarthy-Fry: The requested information is shown in the table:

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

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

⁽¹⁾ Includes middle schools as deemed, CTCs, academies and non-maintained special schools. Excludes hospital schools.

⁽²⁾ Includes pupils with sole and dual main registration. Includes boarders.

⁽³⁾ Includes schools of all denominations and religions. Source: School Census

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

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

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

Number of new faith schools

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

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

State School		
Religious Character	Number	%
Christian	32	0.16
Church of England (COE)	4598	22.88
CofE/Christian	1	0.01
CofE/Free Church	1	0.01
CofE/Methodist	33	0.16
CofE/Methodist/United Reform Church/Baptist	1	0.01
CofE/RC	10	0.05
Greek Orthodox	1	0.01
Hindu	1	0.01
Jewish	38	0.19
Methodist	26	0.13
Methodist/CofE	3	0.01
Muslim	11	0.05
Quaker	1	0.01
Roman Catholic	2010	10
RC/CofE	10	0.05
Seventh Day Adventist	1	0.01
Sikh	4	0.02
United Reformed Church	1	0.01

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

<http://www.education.gov.uk/aboutdfe/foi/disclosuresaboutschoools/a0065446/maintained-faith-schools>

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

Online tool measuring ethnic segregation in English Schools

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

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

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

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

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

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

British Humanist Association www.humanism.org.uk

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

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

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

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

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

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

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

Source: School Census and Edubase

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

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

1. Includes middle schools as deemed.

2. Includes primary academies.

3. Includes city technology colleges and secondary academies.

4. Includes schools of mixed denomination or other Christian beliefs.

5. Includes pupils who are sole or dual main registrations.

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

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

Welsh Government statistics on the number of state schools by type (January, 2012)

STATE-FUNDED PRIMARY AND SECONDARY SCHOOLS (1):
NUMBER OF SCHOOLS BY THEIR STATUS AND RELIGIOUS CHARACTER
 January 2012 Wales

	State-funded primary schools				State-funded secondary schools (1)				State-funded primary + secondary schools (1)									
	Commu nity	Volunta ry	Foundat ion	Total	Commu nity	Volunta ry	Foundat ion	Total	Commu nity	Volunta ry	Foundat ion	Total	Perce ntage					
No Religious Character	1,145	1	0	3	1,149	83.5%	191	0	2	8	201	91.4%	1,336	1	2	11	1,350	84.6%
Church in Wales	0	65	89	1	155	11.3%	0	3	0	0	3	1.4%	0	68	89	1	158	9.9%
Roman Catholic	0	72	0	0	72	5.2%	0	15	0	0	15	6.0%	0	87	0	0	87	5.5%
Roman Catholic & Anglican	0	0	0	0	0	0.0%	0	1	0	0	1	0.5%	0	1	0	0	1	0.1%
Total	1,145	138	89	4	1,376	100.0%	191	19	2	8	220	100.0%	1,336	157	91	12	1,596	100.0%
Percentage	83.2%	10.0%	6.5%	0.3%	100.0%	86.8%	8.6%	0.9%	0.9%	3.6%	100.0%	83.7%	9.8%	5.7%	0.8%	0.8%	100.0%	100.0%
Percentage of type faith	0.0%	99.3%	100.0%	25.0%	16.5%	0.0%	0.0%	84.2%	0.0%	0.0%	8.6%	0.0%	99.4%	97.8%	8.3%	15.4%	15.4%	15.4%
Percentage of total faith	0.0%	60.4%	39.2%	0.4%	100.0%	0.0%	84.2%	0.0%	0.0%	0.0%	100.0%	0.0%	63.4%	36.2%	0.4%	100.0%	100.0%	100.0%

STATE-FUNDED PRIMARY AND SECONDARY SCHOOLS (1):
NUMBER (HEADCOUNT) OF PUPILS
 January 2012 Wales

	State-funded primary schools				State-funded secondary schools (1)				State-funded primary + secondary schools (1)									
	Commu nity	Volunta ry	Foundat ion	Total	Commu nity	Volunta ry	Foundat ion	Total	Commu nity	Volunta ry	Foundat ion	Total	Perce ntage					
No Religious Character	224,437	43	0	1,108	225,588	86.4%	169,739	0	1,926	10,509	182,174	91.7%	394,176	43	1,926	11,617	407,762	88.7%
Church in Wales	0	10,698	10,271	51	21,020	8.0%	0	3,415	0	0	3,415	1.7%	0	14,113	10,271	51	24,435	5.3%
Roman Catholic	0	14,585	0	0	14,585	5.6%	0	12,428	0	0	12,428	6.3%	0	27,013	0	0	27,013	5.9%
Roman Catholic & Anglican	0	0	0	0	0	0.0%	0	692	0	0	692	0.3%	0	692	0	0	692	0.2%
Total	224,437	25,326	10,271	1,159	261,193	100.0%	169,739	16,535	1,926	10,509	198,709	100.0%	394,176	41,861	12,197	11,668	459,902	100.0%
Percentage	85.9%	9.7%	3.9%	0.4%	100.0%	85.4%	8.3%	1.0%	1.0%	5.3%	100.0%	85.7%	9.1%	2.7%	2.5%	2.5%	100.0%	100.0%
Total religious character	0	25,283	10,271	51	35,605	0.0%	0	16,591	1,928	10,517	16,535	0.0%	41,818	10,271	51	52,140	52,140	11.3%
Percentage of type faith	0.0%	99.8%	100.0%	4.4%	13.6%	0.0%	100.3%	100.1%	100.1%	100.1%	8.3%	0.0%	99.9%	84.2%	0.4%	11.3%	11.3%	11.3%
Percentage of total faith	0.0%	71.0%	28.8%	0.1%	100.0%	0.0%	100.3%	11.7%	63.6%	100.0%	0.0%	80.2%	19.7%	0.1%	100.0%	100.0%	100.0%	100.0%

AVERAGE SCHOOL SIZES: MEAN

	State-funded primary schools				State-funded secondary schools (1)				State-funded primary + secondary schools (1)				
	Commu nity	Volunta ry	Foundat ion	Total	Commu nity	Volunta ry	Foundat ion	Total	Commu nity	Volunta ry	Foundat ion	Total	Perce ntage
No Religious Character	196	43	369	196	889	963	1,314	906	295	43	963	1,056	302
Church in Wales	165	115	51	136	1,138	1,138	1,138	1,138	208	115	51	155	155
Roman Catholic	203	203	203	203	829	829	829	829	310	310	310	310	310
Roman Catholic & Anglican	692	692	692	692	692	692	692	692	692	692	692	692	692
Total	196	184	115	290	889	870	1,314	903	295	267	134	972	288
Total religious character	185	115	51	157	1,037	870	870	870	268	115	51	212	212

1. Includes middle schools.

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

Source: <http://wales.gov.uk/topics/statistics/about/reference/schooladdress/?lang=en>