



## **Lancashire Standing Advisory Council on Religious Education (SACRE)**

**Monday, 30th January 2017 at 10.00 am at the Gujarat Hindu Society, South Meadow Lane, Preston**

### **Agenda**

#### **No. Item**

- 1. Apologies**
- 2. Minutes of the last meeting 21 November 2016** (Pages 1 - 6)  
Attached.
- 3. Membership of SACRE QSS**
- 4. Annual Report 2015/16** (Pages 7 - 24)  
Attached.
- 5. Progress report on the Implementation of the Development Plan**  
To be tabled at the meeting.
- 6. Newsletter**
- 7. Community Cohesion Update**
- 8. The Big NASACRE Survey** (Pages 25 - 36)  
Attached.
- 9. National Update** (Pages 37 - 64)  
The following documents are attached:
  - Commission on Religious Education, Call for Evidence
  - The Casey Review, A Review into Opportunity and Integration
- 10. Visit to Schools**
- 11. Lancashire Youth Voice**

**12. Members' News**

**13. Observers' Contributions**

**14. Date of Next Meeting**

The next scheduled meeting of the SACRE will be held at 10.00am on Monday 24 April 2017 in Cabinet Room C – The Duke of Lancaster Room, County Hall, Preston.

Paul Bond  
Clerk to the SACRE

County Hall  
Preston

# Agenda Item 2

## **Lancashire Standing Advisory Council on Religious Education (SACRE)**

**Minutes of the Meeting held on Monday, 21<sup>st</sup> November 2016 at 10.00 am in Cabinet Room 'D' - The Henry Bolingbroke Room, County Hall, Preston**

### Attendance

<b>Roman Catholic Church</b>	Mr B McMullen
<b>The Free Churches Group</b>	Mr C Wills (UR)
<b>Teacher Associations</b>	Mr P Martin (ASCL) – Chair Mrs A Robinson (ATL) Ms J Crabtree Mr D Fann
<b>Church of England</b>	Mrs M Pate Mr J Wilson Ms L Horobin
<b>Lancashire County Council</b>	Mr F Williams CC A Cheetham CC K Ellard CC Y Motala
<b>Teachers Union</b>	Ms J Roper (NASUWT)
<b>The Faith Centre</b>	Mr A Anwar
<b>Representing the LASGB</b>	Mrs K Cooper
<b>Representing Hinduism:</b>	Mr Ishwer Tailor
<b>The Bahá'i Faith</b>	Dr M Craig

### **Officers in attendance**

Mrs A Lloyd – Advisor (School Improvement), Lancashire County Council, Children and Young People Directorate

Mrs M Mahmood – Democratic Services Officer, Lancashire County Council, Office of the Chief Executive

### Apologies

Apologies for absence were received from Jo Busby, Peter Baker, Harsha Shukla, Kelsang Pagpa, Jacquie Clarke, Andrew Brennard, Julie Roper and Helen Sage.

### **Nominations for Chair and Vice Chair**

Nominations were sought for the Chair and the Vice Chair at the annual meeting of the SACRE.

County Councillor Ann Cheetham nominated to re-elect Peter Martin as Chair, the nomination was seconded and moved.

Francis Williams nominated to re-elect County Councillor Yusuf Motala as Vice Chair, the nomination was seconded by John Wilson and moved.

### **2. Minutes of the Meeting held on 26 September 2016**

The minutes of the meeting held on the 26 September 2016 were agreed as a correct record.

### **3. Business and Membership of SACRE QSS**

Members were informed that whilst the SACRE was a statutory body, the QSS group had been set up under guidance from Helen Harrison. At the last QSS meeting there had been a discussion and general consensus that agenda items were being repeated between the two meetings. In light of this it was felt that the business and role of the QSS group needed to be reconsidered to agree how the group could focus more on monitoring progress of the Development Plan.

The frequency and times of the meeting were discussed, in the past the QSS would not necessarily meet on a Monday morning and this had helped teachers to attend. Having the input of the teachers was important and it was agreed that a time/day that was suitable for teachers to attend would be considered for future meetings. The meeting room for future QSS meetings would be smaller as often there were only a handful of members in attendance.

Items that the QSS would specifically focus on included the Syllabus and the Development Plan with more emphasis on tasks, practical work and group work. A plan would be brought together through the Chair and Officers and then communicated to members.

### **4. Feedback from the Conference 10 November 2016**

The Lancashire R.E. conference to launch the syllabus and the new website took place on the 10 November 2016. Several members of SACRE had attended the event which had been a complete sell out.

Feedback from members around the table who had attended was extremely positive and the organisation of the event had been excellent. In particular the

quality of the main speaker, the workshops and the practical and useful information that attendees could take away with them for immediate use were highlighted as key success factors. Afrasiab Anwar, the Faith Centre Co-ordinator, gave a talk about the role of the Faith Centre which was received very well.

The conference had highlighted that there was a real need and desire by teachers to receive more advice and support. The session concluded with County Councillor Ann Cheetham speaking on behalf of the County Council. The feedback sheets following the event were all rated highly.

Jo Crabtree would be holding further training soon and Jo and Alison would meet to discuss training needs for those that were unable to secure a place at the conference.

The Chair on behalf of SACRE thanked Jo Crabtree, Joanne Harrison and Alison Lloyd for all their hard work, making it such a success.

## **5. Annual Report 2015/16**

The Annual Report for 2015/16 was presented, members were asked to consider if they wished to add or amend any details to it. It was reported some sections of the report still needed to be completed.

The following points were noted:

- The KS4 data in Lancashire was significantly above the national average.
- The number of schools attaining the Quality Mark in Lancashire had dropped, however it was noted that there was a charge of approximately £500 to renew the Quality Mark which expired after 3 years. A note would be added to the annual report to highlight this.
- On page 14 the last two statements contradicted each other in terms of the 88% figure.
- The wording on the statement 'positive about racist views' could be amended to 'negative' or 'non-racist behaviour'.
- It was questioned whether there was a way of contacting Universities to ensure that everyone was sharing the same message. Some additional wording would be added to the report.

In future the Annual Report would be a task for the QSS group to take responsibility for. The report would be shared with the Government and NASACRE once it had been finalised.

## **6. Feedback from NNW Hub**

The monitoring for KS3 had been discussed, all authorities were still experiencing the same problems. How authorities build relationships with their academies was discussed and whether this should be monitored.

Paul Smalley the Chair of NASACRE had attended the meeting. The Learn, Lead and Teach R.E. model was shared with the group, this was something that hubs and schools could bid for funds for training.

The meetings had proved to be very helpful and lots of information sharing and best practice had taken place.

## **7. Monitoring Report 2015/16**

This item had been covered in part under the Annual Report item. If a school was judged Outstanding or Good then it was not inspected again unless there was a big difference, they were still RAG rated every year.

Members considered how monitoring for all schools in Lancashire could take place. A suggestion was made to include a statement into the report to clarify that the figures were for County and Voluntary controlled Schools, not for those which have Voluntary Aided status.

## **8. Schools Consultation 2015/16**

As part of the Schools Consultation for 2016 schools were asked to submit attainment data and provide 3 areas where they would benefit for support with the teaching and assessment of R.E. The Faith Centre Co-ordinator would be contacting a number of schools as there had been a number of requests on areas of work already covered by the Faith Centre.

## **9. Community Cohesion Update**

The Faith Centre Co-ordinator informed members that Interfaith Week took place between 13 – 20 November and a number of activities had taken place across Lancashire to celebrate the event. This included a R.E. showcase which was on display in Burnley about Peace and what it represented and a Celebration of Faiths event organised by Lancashire Forum of Faiths at Lancaster Castle.

Members were informed that the Faith Centre was now a traded service in Lancashire. Service Level Agreements (SLA) had been issued to schools in October, in total 24 schools had signed up already and another 2 were looking into it, this was helping to secure the future of the Faith Centre.

Work was ongoing on the Prevent agenda, local women were being trained to go into schools to deliver training. Youth Voice had secured £5,000 funding to develop a Youth Ambassadors Group and Building Bridges in Burnley had secured a further £5,000 for team building activities.

The talk provided by The Faith Centre Co-ordinator at the Conference was very well received and the Chair thanked Mr Anwar.

#### **10. National Update**

Information about a national award to gain recognition for the work of SACREs called the 2017 Accord Inclusivity Award had been circulated. A submission was being prepared through the Chair, Alison and Afrasiab.

#### **11. Visit to Schools**

There were no updates for this agenda item.

#### **12. Lancashire Youth Voice**

There were no updates for this agenda item.

#### **13. Members' News**

It was planned that the termly newsletter would be re-established in the New Year. If members wished any information to be included they needed to contact Alison.

The website also had a scrolling update, lots of information about current events, training etc. were included in the scroll.

#### **14. Observers' Contributions**

There were no observers in attendance at the meeting.

#### **15. Correspondence**

A document was shared with members about the Farmington Scholarships for 2017/18. Members who had completed the scholarship in the past highlighted that it was an excellent opportunity and had been a very worthwhile experience.

#### **16. Date of Next Meeting**

Following an invitation to the Gujarat Centre by Ishwer Tailor, it was agreed that the next scheduled meeting of the SACRE will be held at 10am on Monday 30 January 2017 at the Gujarat Hindu Society.

Paul Bond  
Clerk to the SACRE

County Hall  
Preston





**Annual Report of the  
Lancashire Standing Advisory  
Council  
on Religious Education  
2015- 2016**



## CHAIRMAN OF LANCASHIRE SACRE

### SACRE Chairman's Report 2015-16



To chair the SACRE in Lancashire is a privilege because of the strength of support offered by its members, and by the Local Authority. This report is a reflection of the impact achieved by that support, and by the hard work of many individuals in our schools.

A year ago, I wrote of the great contribution made by our Officer Jonathan Hewitt. His successor Alison Lloyd has already found the best ways to harness the talent of our outstanding teachers, as she has led the review of the

Agreed Syllabus. I register here my admiration and gratitude, on behalf of all our members.

Our clerking has passed to the talented team led by Misbah Mahmood, whom I thank for coping so ably with the many procedural and date-related complications involved in running the SACRE.

Peter Martin  
Chairman, Lancashire SACRE

## **Role of SACRE**

The role of the SACRE is:

- To provide advice to the LA on all aspects of its provision for R.E. in its schools (this does not include Voluntary Aided Schools);
- To monitor the effectiveness and appropriateness of the LA's Agreed Syllabus for R.E, decide when it needs to be reviewed and require that the LA carries out such a review, at least every five years;
- To provide advice to the LA on Collective Worship in its schools (this does not include Voluntary Aided or Voluntary Controlled Schools);
- To consider any requests from Head teachers to hold Collective Worship that is not of a broadly Christian character.
- To advise on matters relating to continuing professional development (training) for teachers in R.E. and Collective Worship;
- To provide advice on methods of teaching in R.E;
- To provide advice on the choice of teaching materials for R.E;
- To monitor the effectiveness of R.E. and Collective Worship in community schools

## **Advice**

SACRE has provided advice to the local authority on a range of matters relating to policy and provision for religious education. For example

- Providing recommendations on the variety of professional development and breadth of support provided to schools.
- Requesting ongoing evidence in order to accurately evaluate the quality of provision and standards of attainment in RE

SACRE has provided advice to schools through the officer to SACRE on a number of issues relating to the use of the Agreed Syllabus and their statutory duties in the teaching of RE. Schools have responded well to the advice provided.

SACRE has not given any advice to HM Government on RE during the past academic year.

## **Complaints**

SACRE has a role in investigating complaints against schools in relation to RE and Collective Worship. No such complaints were received in the past year.

## **Support for SACRE**

The Lancashire SACRE is supported the following officers of the County Council:

Mrs A Lloyd – LA Officer – Special Support Adviser  
Misbah Mahmood – Senior Democratic Services Officer  
Katie Harrison – Democratic Services Officer

SACRE continues to be well support by the Local Authority. Bids are generally submitted and approved on an annual basis. During the 2015/16 financial year £37692 was allocated to the SACRE budget. This money has been used to pay for the services of RE consultants and the Faith Coordinator, the time of the LA Officer, Administrative support, supply cover for teachers supporting the work of the SACRE, conference costs and the purchase of IT support for the development of a new website.

## **Meetings of Lancashire SACRE**

Lancashire SACRE met four times over the year. Minutes of the meetings can be accessed on the SACRE web site

<http://council.lancashire.gov.uk/mgOutsideBodyDetails.aspx?ID=385>

A list of members and their attendance at these meetings can be found in **Annex A**.

## **Quality and Standards Sub-Committee**

The QSS meets between meetings of the full SACRE to drive forward the SACRE's business. Reports of QSS meetings are considered by the full SACRE and are available on the RE web site [as above].

The main purpose of the QSS is to provide advice to the Local Authority, monitor the implementation of the development plan, consider changes to policy, respond to the work of other agencies and national reports, promote and champion religious and community harmony and evaluate attainment and the quality of provision in RE.

## **Quality of provision and attainment**

SACRE recognises the high quality of religious education in Lancashire schools and appreciates schools' support in gathering end of key stage data.

2016 has been the final year that Lancashire SACRE has requested attainment to be measured against the 8 level scale and attainment targets 1 and 2. A statutory review of the Agreed Syllabus and accompanying assessment arrangements has now been undertaken and new guidance provided in response to the national removal of levels. For schools to become confident in the new methods of assessment, Lancashire SACRE are aware that a comprehensive training programme will need to be rolled out over the next twelve months accompanied by simple policy guidelines posted on the new website.

Good standards of attainment have been maintained.

### **KS1**

83% of pupils met the expected standard in target 1 – Learning about Religion  
81% of pupils met the expected standard in target 2 – Learning from Religion.

### **KS2**

83% of pupils met the expected standard in target 1 – Learning about Religion  
82% of pupils met the expected standard in target 2 – Learning from Religion.

Comparisons with local and national results for the core subjects are currently not reliable. Children sitting the KS2 tests in 2016 were the first to be taught and assessed under the new national curriculum. The expected standard has been raised and the accountability framework has also been changed. For example, the proportion of pupils who nationally met the expected standard for their age in reading was 66%, in writing 74% and in mathematics 70%.

### **KS3**

This stable picture of attainment is also consistent with results reported at KS3 however data has not been generated from a sizeable group of schools so must be treated with some caution.

80% of pupils reached the expected level of attainment in both attainment targets which constitutes a 6% reduction on standards reported in 2015.

Lancashire secondary schools have been quick to adapt to changes in national assessment arrangements. Most schools have developed their own assessment models for the KS3 curriculum which no longer align with the 8 level scale and attainment targets 1 and 2. It will be important for the SACRE to ensure that future monitoring requests are in a format that is accessible to all schools regardless of their individual assessment procedures.

### **KS4**

The number of pupils entered for the full GCSE course in all Lancashire schools rose from 7755 in 2015 to 7988 in 2016. Attainment in Lancashire's Schools remained significantly above the national average with 72% of pupils gaining a GCSE at grade A\*-C compared with 70% nationally.

Progress was also positive. The value added measure for grades A\* - C was +1% which was also significantly above the national average (0%).

Once again, disadvantaged pupils (those eligible for pupil premium funding) did not perform as well as others within Lancashire.

Students of Asian heritage made the most progress when compared to other ethnic groups.

27% of pupils gained a grade A\*-A in Religious Studies (30% 2015)

In May 2016 a report was presented to SACRE on the quality of provision in RE in Lancashire's community and voluntary controlled schools. This report reviewed

attainment in schools and also used OfSTED inspection reports to monitor the quality of provision. The main findings of this report were as follows:

- More than 80% of pupils reached Level 2 or above at the end of Key Stage 1 in 85% of primary schools reporting results.
- Fewer than 70% of pupils reached the expected level at the end of Key Stage 1 in 10% of primary schools reporting results.
- More than 80% of pupils reached Level 4 or above at the end of the key stage in 84% of primary schools reporting results.
- Fewer than 70% of pupils reached the expected level at the end of Key Stage in 9% of primary schools reporting results.
- Feedback from OfSTED inspections indicates that provision for pupils' personal development, including their awareness of cultural issues, is effective. It also suggests that schools place a high priority on pupils' personal (Social, Moral, Spiritual and Cultural) development.

In 2015/16 members of the SACRE undertook a number of informal visits to schools in order to celebrate exemplary practice and see teaching, learning and assessment in action. Details of visits are fed back to the full SACRE at their termly meetings.

**In order to gain a greater understanding of the quality of RE provision in Lancashire, SACRE aim to:**

- Consider how to broaden the methods used to monitor standards and the quality of provision, taking ideas from NASACRE and other agencies.
- Develop school to school support so that exemplary practice can be shared.
- Continue to consult with teachers and pupils in relation to:

Professional development needs

The effectiveness of support for teaching RE

The strengths and weaknesses of the Agreed Syllabus

The strengths and weaknesses of support for Collective Worship

**In order to sustain and further develop the quality of RE in Lancashire SACRE aim to:**

- Continue to provide a range of support for schools in the teaching of RE which respond to school needs
- Develop new approaches to assessment in RE and provide support for schools on assessing RE
- Ensure that the revision of the Agreed Syllabus for RE continues to meet the needs of schools and their pupils

**Agreed Syllabus Conference**

The ASC met six times over the year to undertake a review of the Lancashire Agreed Syllabus for Education. Although only minor amendments were made to the existing syllabus ("Searching for Meaning") considerable effort was made to develop new materials to support the effective delivery of the Field of Enquiry.

The new 2016 syllabus together with exemplar plans, assessment guidance and new materials to support subject knowledge was launched at a Conference of 10<sup>th</sup> November at Woodlands Conference Centre. The syllabus and new materials are accessible via a new password protected website.

Lancashire SACRE intend to relaunch the RE newsletter in 2017 so that schools are kept informed of local, national and regional developments in the subject.

Currently three local authorities, and a growing number of academies and out of county schools subscribe to the Lancashire Agreed Syllabus.

Lancashire SACRE are indebted to Joanne Harris and Jo Crabtree (locally recognised RE experts) for their tireless efforts on writing new materials and their commitment and support for RE across Lancashire Schools.

Lancashire SACRE also acknowledge the work of following teachers in Lancashire who supported the development of new assessment and planning materials.

Karen Crawshaw (The Rhyddings Business and Enterprise School)  
Sonia Brooks (Marsden Heights)  
Shelley Gendler (Holy Trinity Primary School, Stacksteads)  
Janis Wildeman (Moor- End Primary School Oswaldtwistle)  
Rebekah Fielding (St Paul's Constable Lee, Rawtenstall)  
Joanne Watson (Gillibrand Primary School, Chorley)

### **Support for schools**

The county continues to offer a highly regarded support programme for teachers of RE. This includes:

- Consultancy and Support
- A marketed course programme
- Support through network meetings for teachers of RE

Throughout 2015/16 consultancies and marketed courses have been provided to support subject leaders in implementing the Lancashire Agreed Syllabus and leading training on the effective teaching and assessment of RE.

Termly network meetings have concentrated on unpicking assessment, discussing the progressive teaching of Islam and how to be creative in the classroom.

All network groups are affiliated to the National Association of Teachers of RE.

### **RE Quality Mark**

Lancashire SACRE has been pleased that the following schools in Lancashire have a current REQM.

#### Gold Award

Springfield Primary School, Burnley

St Christopher's High School Accrington  
St Michael's C of E High School, Chorley.  
Clayton le Moors All Saints Primary

#### Silver Award

Newburgh Church of England primary School  
St Matthew's C of E Primary School Preston  
St Augustine of Canterbury, Burnley  
St Andrews C of E Primary Accrington

#### Bronze Award

Green Haworth Church of England Primary School  
Trumacar Community Primary School

This takes the total number of schools in Lancashire gaining the RE Quality Mark to nine. If you are interested in gaining this award, details of how to apply are available on <http://reqm.org/>

### **Youth Voice**

Young people remain key partners to Lancashire SACRE however due to the time taken revising and launching the Lancashire Agreed Syllabus there was not the opportunity to host a Youth Conference in 2016.

The views of pupils in relation to the strengths and weaknesses of the 2011 syllabus were gathered during the 9<sup>th</sup> Conference in 2015. These views were taken into account when the revision took place.

Although there was not the capacity to host a youth conference a number of schools have appointed RE ambassadors to act as a student voice and to promote RE. Students from Broughton High School attended a student debate on RE held at Westminster in July 2016.

Through the Faith Centre's 'Faith Friends' project, the SACRE has been able to engage pupils from numerous secondary schools across East Lancashire.

The 'Faith Friends' programme is a unique project whereby two people of different Faiths work in a school/college for four hours a week. The Faith Friends work with school leaders to develop extra-curricular projects, promoting leadership, inspiring Interfaith activities and exploring spirituality.

The Project has been operating in four schools/colleges and has developed a Faith Ambassadors programme. Young people from the different schools regularly come together to get involved in social action, religious and cultural events and challenge behaviours and stereotypes in their own schools.

Through the use of the 'Pupil Attitude Questionnaire' Lancashire SACRE is able to evaluate pupils' attitudes to other cultures and racist behaviour. An evaluation of data for 2015/16 indicates that:



Around 96% of Y6 pupils say that their school helps them understand and care about other people. This has been consistent over the past 3 years.

Around 96% of Y6 pupils are positive about the lack of racist behaviour in school. This has been consistent over the past 3 years.

Around 84% of Y9 pupils say that their school helps them understand and learn about other cultures. This has improved by around 2% over the past 3 years.

Around 86% of Y9 pupils are positive about the lack of racist behaviour in school. This has improved by 2% over the past 3 years.

Around 78% of Y11 pupils say that their school helps them understand and learn about other cultures. This has improved by 5% over the past three years.

Around 88% of Y11 pupils are positive about the lack of racist behaviour in school. This has improved by 6% over the past 3 years.

### **Collective worship**

Collective Worship has continued to be an area of importance for Lancashire SACRE.

The Lancashire guidance for Collective Worship; Mirrors and Doors 2, gives support as well as guidance to Lancashire schools, providing proformas and ideas to create meaningful acts of collective worship. This is available on line to eligible schools [www.lancsngfl.ac.uk/curriculum/re/](http://www.lancsngfl.ac.uk/curriculum/re/) and is password protected.

### **Determinations**

Determinations are made where a school, on behalf of a number of parents, requests Collective Worship other than that set down by statute. No such requests have been received by SACRE during the past year.

### **Contribution to the Wider Diversity Agendas**

Lancashire SACRE reflects the religious and ethnic diversity of the local/regional community. Time has been spent by the full SACRE and its QSS sub-committee to ensure that membership serves the needs of Lancashire Schools and supports the Lancashire Agreed RE Syllabus. Attendance is regularly reviewed and reported upon (see appendix). Faith representatives are fully involved in the work of the SACRE and attend conferences, courses and network groups. For example our Hindu representative is the Chair of 'Community Together' and has forged positive links with local universities and colleges in order to engage students with the diversity of the local community

Lancashire SACRE aim to plan at least one meeting at a place of worship each year.

### **Community Cohesion**

Lancashire SACRE recognises the valuable contribution Religious Education makes to community cohesion and building bridges between different communities.

Lancashire SACRE works innovatively with the Faith Centre to boost inclusion, community cohesion, mutual respect and tolerance of those of different religions and non-religious world views.

The Faith Centre Coordinator is a co-opted member of the SACRE and provides a unique service to schools across Lancashire. The Faith centre helps to deliver the Agreed Syllabus by bringing RE to life. Over the past twelve months over 50 schools across the county have been engaged in activities through the Faith Centre including academy schools, faith schools and further education providers.

Schools are able to take part in special event assemblies, visits from faith leaders, visits to places of worship, interfaith week celebrations, staff/governor training around controversial issues, community engagement and social action projects through Faith Ambassadors, as well as targeted support for hard to reach groups within their schools and providing links with other schools.

The Faith Centre leads on delivering activities during Interfaith Week, engaging schools through the annual RE Showcase. The Centre also supports schools with transition projects through the 'Faith Friends' programme. The Faith Friends support the school with RE bringing the curriculum to life by making connections between life and learning. The Faith Friends interact with the pupils and act as positive role models to demonstrate that two people of different faiths, backgrounds and cultures can be Friends thus contributing to community cohesion in the school/college and therefore in the wider community.

Additionally the Faith Centre coordinator is an approved Home Office WRAP trainer and has supported numerous schools with delivery of staff/governor training and facilitated the delivery of a community based 'Women for Peace Building' Project and Community 'Reach' projects at the Faith Centre.

As a result the impact of the Faith Centre's work in bringing communities together and promoting fundamental British Values has been recognised by OFSTED during a number of school inspections.

### **Links with Other Agencies**

Lancashire SACRE continue to maintain positive links with a number of agencies namely:

#### The Lancashire Association of School Governing Bodies.

The Chair of the SACRE delivered a presentation to LASGB in March 2016 to raise awareness of the importance of RE and the revision of the syllabus.

#### The National Association of SACREs (NASACRE)

The LA officer and Chair of the SACRE attended the NASACRE conference in London in May 2016. Pertinent points from the key- note speeches of Baroness Elizabeth Butler-Sloss and Professor Adam Dinham were shared with the full SACRE.

### Diocesan Groups

Lancashire SACRE maintains positive links with Diocesan groups e.g.  
Anglican – Blackburn and Liverpool  
Roman Catholic – Liverpool and Salford.

### NATRE and RE Today

A number of SACRE members have strong links with NATRE and RE Today. This ensures that all members are continually updated with new national developments in the teaching and assessment of RE.

Consultants from RE Today have strong links with Lancashire and were the key note speakers at the syllabus launch conference in November 2016.

### Universities

It is the intention of Lancashire SACRE to re build positive links with local universities as part of the 2016/2017 development plan. This would involve using the expertise of university lecturers and raising the profile of RE with students and supporting Initial Teacher Training.

### **North, North West Hub**

During the year Lancashire SACRE continued to host a network meeting consisting of a number of SACREs in the northern part of the North West region to raise issues of common concern and share good practice and ways of working together. The meeting was attended by representatives of SACREs in Halton, Blackpool, Bolton, Bury, Cumbria, Lancashire, Warrington and Wigan and was well received.

Areas discussed included:

- Responses to national issues
- Assessment in RE
- Reviewing the Locally Agreed Syllabus
- Determinations
- Monitoring of standards and provision
- The Young Ambassadors for RE scheme
- Constitution of SACREs
- Strategies to support one another in developing professional development in RE

This initiative will be taken forward in the coming year.

### **National Reports**

The following national reports were considered by Lancashire SACRE over the year:

- The High Court Ruling on RE - Nov 2015
- The House of Commons Briefing paper on Religious Education- Jan 2016
- Living with Difference – community, diversity and the common good -Dec 2015

## **Future targets for Improvement**

Lancashire SACRE undertake an annual self-evaluation exercise. Progress in implementing the development plan is evaluated and future priorities for improvement agreed. Annual use is made of the NASACRE RE Tool.

As a result of this annual exercise the following areas for improvement were agreed:

### **To raise standards by improving the quality of teaching, learning and assessment in Religious Education.**

#### **Measures of Success**

- The 2016 Agreed Syllabus is successfully launched and implemented across Lancashire schools.
- Teachers across Lancashire are confident in planning a Field of Enquiry and have access to an ongoing programme of high quality training and CPD
- Effective RE subject leadership is promoted so that schools can independently sustain their own improvement.
- A system of school to school support is established so that good practice can be shared.
- A new assessment system is implemented which results in reliable judgements about pupil achievement.
- An increasing proportion of schools in Lancashire are awarded an RE quality mark.
- Better systems of communication are established with Lancashire schools so that updates, ideas and resources are more easily disseminated.

### **The SACRE works in effective partnership with the LA to monitor and evaluate standards and the quality of provision for RE in Lancashire schools**

#### **Measures of Success**

- Appropriate systems are established to monitor pupil achievement based on reliable assessment.
- New methods to monitor the quality of provision in RE are trialled.

### **To improve the provision of Collective Worship**

#### **Measures of Success**

- All Lancashire schools are aware of the 'Mirrors and Doors' support materials and guidance.
- The SACRE has a clear procedure established to ensure an efficient response to requests for disapplication.

### **To ensure that the SACRE is effectively managed and works in close cooperation with the LA and other key stakeholders.**

### Measures of Success

- SACRE meetings are purposeful and well represented.
- Effective induction procedures ensure that new members are clear of expectations and know how to contribute.
- All Lancashire schools are clear of the role of the SACRE.
- Consideration is given to how SACRE can build a positive relationship with academies across Lancashire.
- The SACRE works positively in partnership with key local and national stakeholders.

### **To develop the contribution of RE to Community Cohesion**

#### Measures of Success

- Teachers are well supported through training and resources on how to tackle controversial issues.
- The SACRE actively supports schools in promoting British Values and developing spiritual, moral, social and cultural development.
- Positive links are developed with people of different faiths, beliefs and traditions.

# APPENDIX 1

## SACRE Dates of Meetings and Record of Attendance for 2015/16

During the academic year 2015/2016, the Lancashire SACRE met on four occasions. The dates and frequency of the meetings are determined by the SACRE itself in relation to what has become a customary pattern. The dates of the meetings during the year and numbers attending according to records are detailed below. Members are encouraged to check that the records present a true record for accuracy purposes:

Name	29/09/15	23/11/15	22/02/16	27/06/16	Total
<b>Officers</b>					
Alison Lloyd	N/A	√	√	√	3
<b>Representing the Roman Catholic Church</b>					
Ms Jo Busby	Apologies	√	√	√	3
Mr Ben McMullen	Apologies	√	Apologies	Apologies	1
Mr Steve Jones	Apologies	Absent	Absent	Absent	0
<b>Representing the United Reformed Church</b>					
Mr Colin Wills	Absent	√	√	√	3
<b>Representing the Methodist Church</b>					
Mrs Anita Corinne Tidswell	Absent	√	Absent	√	2
<b>Representing Assemblies of God</b>					
Mr Pete Baker	Apologies	√	Apologies	√	2
<b>Representing Islam</b>					
Mr Nasrullah Anwar	Absent	Absent	Absent	Absent	0
Miss Iffat Hussain	Absent	Absent	Absent	Absent	0
Mr Salim Jogi	Absent	Apologies	Absent	Absent	0
Mr Hussain Mulla	Absent	Absent	Absent	Absent	0
Mr Z Anwar	Absent	Absent	Apologies	Absent	0
<b>Representing Hinduism</b>					
Mrs Harsha Y Shukla	√	√	Apologies	√	3
Vijayanti Chauhan	Absent	N/A	N/A	N/A	0
Mr Ishwer Tailor	N/A	√	√	√	3
<b>Representing Judaism</b>					
Mr Ephraim Guttentag	Apologies	Absent	Apologies	Absent	0
<b>Representing Buddhism</b>					
Kelsang Pagpa	Apologies	√	Absent	Absent	1
<b>Representing the ASC</b>					
Mr Peter Martin (Chair)	√	√	√	√	4
<b>Representing the NUT</b>					
Ms Jo Crabtree	√	Apologies	√	Absent	2
<b>Representing the NAHT</b>					
Mr David Fann	Apologies	N/A	√	Absent	1
<b>Representing the ATL</b>					
Mrs Alice Robinson	Apologies	√	√	√	3

<b>Representing the Church of England</b>					
Mrs J E O'Rourke	√	Apologies	Apologies	Apologies	1
Mrs Helen Sage	√	√	Apologies	Apologies	2
Mr John Wilson	√	√	√	√	4
Ms Lisa Horobin	Apologies	√	√	√	3
Mrs Moira Pate	√	√	√	√	4
<b>Representing Lancashire County Council</b>					
Mr Francis Williams	√	√	√	√	4
<u>County Councillor Peter Buckley</u>	Apologies	√	√	√	3
<u>CC A Cheetham</u>	√	√	Absent	√	3
<u>CC K Ellard</u>	√	√	Apologies	Apologies	2
<u>CC Y Motala (Vice-Chair)</u>	√	√	√	√	4
<b>Teachers in the Secondary Sector</b>					
Ms Joanne Harris	Apologies	Apologies	Apologies	Absent	0
<b>Representing the LASGB</b>					
Mrs Kathleen Cooper	Apologies	√	√	√	3
<b>Representing NATRE</b>					
Ms Jacquie Clarke	Apologies	Apologies	Absent	√	1
<b>Representing Higher Education Sector</b>					
Mr Francis Farrell	Absent	Absent	Absent	Absent	0
<b>The Faith Centre</b>					
Mr Afrasiab Anwar	N/A	N/A	Apologies	√	1
<b>Representing the Bahá'i Faith</b>					
Dr Malcolm Craig	Apologies	√	√	Apologies	2
<b>Representing the BHA</b>					
Ms Jackie Jarvis	Absent	Absent	Absent	Absent	0
<b>Representing Pagan Federation</b>					
Mr Andrew Brennand	Apologies	√	Apologies	Apologies	1
<b>Representing the NASUWT</b>					
Ms Julie Roper	N/A	Absent	Absent	√	1

## **APPENDIX 2**

### **Mission Statement of the Lancashire SACRE**

To offer Lancashire Local Authority high quality, informed advice in relation to the provision of both Religious Education and Collective Worship in schools.

#### **Values**

In undertaking its statutory functions, the Lancashire SACRE will

- Value and promote religious and community harmony and the establishment of positive partnerships
- Recognise, respect and value the individual beliefs, perspectives and talents of its members
- Recognise itself as a valuable resource to support the development of both Religious Education and Collective Worship in Lancashire schools.

#### **Aims**

The Lancashire SACRE has agreed the following statement of aims

1. To promote a positive image of Religious Education and the valuable contribution that it can make to young people's education and personal development.
2. To maintain and develop further the status of Religious Education in Lancashire schools encouraging schools to see it as an effective, important and relevant part of the education that children receive.
3. To recognise and celebrate high quality provision of both Religious Education and Collective Worship in Lancashire schools and to disseminate good practice.
4. To promote processes of learning, discussion and reflective thinking which enable pupils to 'Learn from Religion' and to apply their learning, experience and thoughts to aid their understanding of the communities and world in which they live.
5. To promote learning which enables pupils to explore what religious belief involves and to develop positive values and beliefs by which to live their lives.
6. To encourage schools to develop an explicit and planned approach which enables both Religious Education and Collective Worship to make an effective contribution to pupils' spiritual, moral, social, cultural and physical development.
7. To promote high quality advice and training based on 'Best Value' principles to secure high standards of teaching and learning, high teacher expectations and the raising of pupils' achievement.
8. To ensure that SACRE members are well informed and aware of current thinking in both Religious Education and Collective Worship.
9. To monitor and evaluate
  - The advice, support and training provided to schools
  - Standards of both Religious Education and Collective Worship provision to schools
  - The implementation of the Lancashire Agreed Syllabus, and
  - The effectiveness of the Lancashire SACRE.







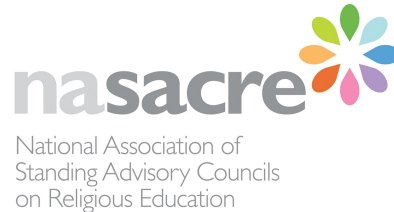
**FOR DISCUSSION PURPOSES ONLY.  
 ONE MEMBER OF YOUR SACRE SHOULD COMPLETE THE SURVEY ONLINE  
 USING THE LINK WHICH APPEARS IN THE FOOTER OF EACH PAGE.**

## The BIG NASACRE Survey 2017

In order for NASACRE to be able to represent the views of its member SACREs at a national level, including to the REC and other policymakers, it is important that we try to develop as full an understanding of the views of our members as possible. This is the reason for this quite lengthy research survey being conducted by the NASACRE Chair, Paul Smalley who is also a Senior Lecturer in RE at Edge Hill University. Data from this will be anonymised before being discussed with the NASACRE Executive and being used to inform policymakers about the strengths, views and hopes of SACREs across the country. It is also hoped that the results of this research will be published more widely in suitable journals to inform the wider RE community.

We would ask that you discuss these questions at a SACRE meeting before sending in your answers. You will need to click through to the last question to submit your answers, but it is possible to leave questions blank. It may be that you choose not to answer all questions, or you may answer different sections at different times, however the survey will end on 30 April 2017. We want to build up a true picture of what the State of the Nation's SACREs is, so please be honest, whether you do lot, a little or nothing and answer to that effect.

This project adheres to British Educational Research Association Ethical Guidelines (BERA 2011) and Edge Hill's Code of Practice for the Conduct of Research and will be subject to ethical approval by the Faculty of Education Research Ethics Committee. By completing this survey, you are consenting to your anonymised data being used as detailed above. The data will be stored electronically and secured by a password. Complaints about the conduct of this research should be made through Edge Hill University's complaints policy. The full report from this research will be made available to SACREs when it is complete.



### Section 1

---

1. Name of SACRE

.....

### Section 2: Questions about the Agreed Syllabus

2. In what year was your Agreed Syllabus last reviewed?

3. Is your Agreed Syllabus currently being reviewed?

*Mark only one oval.*

- Yes
- No

**4. Is your local Agreed Syllabus:**

*Check all that apply.*

- unique?
- shared with another SACRE(s) (please say which under Other)?
- jointly agreed with other SACRE(s) (please say which under Other)?
- adapted from another SACRE (please say which under Other)?
- bought 'off the shelf' from another provider (e.g. RE Today, please say which under Other)?
- Other: .....

**5. In your Agreed Syllabus, what are the statutory requirements for KS4?**

*Mark only one oval.*

- an accredited course required
- an accredited course recommended
- Other: .....

**What does your SACRE believe about the main strengths of a Locally Agreed Syllabus?**

---

**6. A strength of a locally agreed syllabus is that it enables pupils to learn about religions where they live.**

*Mark only one oval.*

	1	2	3	4	5	
Strongly agree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly disagree

**7. A strength of a locally agreed syllabus is that the writing process helps understanding of RE locally.**

*Mark only one oval.*

	1	2	3	4	5	
Strongly agree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly disagree

**8. A strength of a locally agreed syllabus is that teachers feel that they own the syllabus and are more committed to it.**

*Mark only one oval.*

	1	2	3	4	5	
Strongly agree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly disagree

9. What other strengths of a locally agreed syllabus would you agree with?

.....

.....

.....

.....

**What does your SACRE believe about the main weaknesses of a Locally Agreed Syllabus?**

---

10. A weakness of a locally agreed syllabus is that it does not have an agreed national standard attached to it.

Mark only one oval.

	1	2	3	4	5	
Strongly agree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly disagree

11. A weakness of a locally agreed syllabus is that it is unduly labour intensive

Mark only one oval.

	1	2	3	4	5	
Strongly agree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly disagree

12. A weakness of a locally agreed syllabus is that schools don't understand its status as a statutory curriculum document

Mark only one oval.

Strongly agree

Strongly disagree

13. What other weaknesses of a locally agreed syllabus would you agree with?

.....

.....

.....

.....

14. Would your SACRE favour a nationally agreed RE syllabus, in place of the current locally agreed syllabuses?

Mark only one oval.

Yes      *Skip to question 15.*

No      *Skip to question 21.*

Maybe/unsure/other

### Section 3

To be answered if your SACRE would favour a nationally agreed RE syllabus, in place of the current locally agreed syllabuses?

15. **Should a nationally agreed RE syllabus be statutory for academies and free schools?**

*Mark only one oval.*

Yes

No

16. **Should a nationally agreed RE syllabus be statutory for faith schools?**

*Mark only one oval.*

Yes

No

17. **Should a nationally agreed RE syllabus be statutory for independent schools?**

*Mark only one oval.*

Yes

No

18. **Should a nationally agreed RE syllabus be part of the National Curriculum?**

*Mark only one oval.*

Yes

No

19. **Should a nationally agreed RE syllabus contain a significant local component?**

*Mark only one oval.*

Yes

No

20. **Other comments about a nationally agreed RE syllabus.**

.....

.....

.....

.....

*Skip to question 25.*

### Section 4

To be answered if your SACRE would not favour a nationally agreed RE syllabus, in place of the current locally agreed syllabuses?

21. Is the current system of producing a locally agreed syllabus the best way to arrive at a locally agreed syllabus?

Mark only one oval.

- Yes
- No
- Unsure

22. Please give reasons for your answer to 8 vii

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.....

.....

.....

23. Other comments about a nationally agreed RE syllabus.

.....

.....

.....

.....

Skip to question 25.

### Section 5

To be answered if your SACRE has not said if it would favour a nationally agreed RE syllabus, in place of the current locally agreed syllabuses?

24. Please explain your thinking about local and national RE curricula in no more than 100 words.

.....

.....

.....

.....

### Section 6

25. Has your SACRE thought about ways that SACREs should be involved in future national developments concerning RE and collective worship?

Mark only one oval.

- Yes
- No

26. If so, please explain your thinking in no more than 100 words.

.....

.....

.....

.....

**Section 7: Questions about the current activities of SACRE**

Many SACRES are under enormous pressure to deliver services with shrinking resources at the moment. Given these constraints:

27. Please describe three main areas of work of your SACRE, in order of the amount of time devoted to this work (e.g. teacher training, guidance materials, exemplar Schemes of Work, conferences, etc.)

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28.

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29.

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30. Does your SACRE (including in partnerships with the LA or others) currently facilitate local RE teacher networks, or other forms of school-to-school support for RE? If so, what? (e.g. organise twinning arrangements between schools or pairing schools with faith communities)

.....

.....

.....

.....



31. Does your SACRE monitor the compliance and quality of RE provision in the schools in your area?

Mark only one oval.

Yes

No

32. If YES, how does it do this?

.....  
.....  
.....

33. Does your SACRE have access to specialist RE adviser(s)?

Mark only one oval.

Yes

No

34. If YES, how much are you able to utilise their services? (e.g. salaried full time RE adviser, or a contracted number of days or hours per year, etc.)

.....  
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.....

35. Looking to the future, what are the three most important activities your SACRE would like to focus on?

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.....

36.

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37.

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.....

### Section 8: Questions about collective worship

38. In the last five years, has your SACRE produced guidance materials about delivering collective worship?

Mark only one oval.

- Yes
- No

39. In the last five years, how many determinations (to vary the form of collective worship from being of 'broadly Christian character') has your SACRE made?

.....

40. Does your SACRE monitor the compliance of collective worship provision in the schools in your area?

Mark only one oval.

- Yes
- No

41. Does your SACRE monitor the quality of collective worship provision in the schools in your area?

Mark only one oval.

- Yes
- No

42. If YES, how does your SACRE monitor the compliance and/or quality of collective worship provision?

.....

.....

.....

.....

43. Does your SACRE have any ideas about additional ways you could monitor and support the delivery of collective worship?

.....  
.....  
.....  
.....

**Section 9: Questions about wider roles of SACRE**

44. Does your SACRE currently have any kind of role beyond school religious education & collective worship? (e.g. in relation to community cohesion or inter-faith, faith/society relations, or in promoting wider understanding of religion and belief)

.....  
.....  
.....  
.....

45. Would your SACRE like to play a wider role in relation to community cohesion and inter-faith and faith/society relations more generally?

*Mark only one oval.*

- Yes
- No

**Section 10: Questions about meetings and money**

46. How often has your SACRE met in the calendar years 2015 and 2016?

.....

47. How often have all four committees not been represented in those meetings?

48. Where does your SACRE meet?

*Check all that apply.*

- council offices
- schools
- faith venues
- private / commercial venues
- Other: .....

49. Does your SACRE believe that the current membership structure for SACREs is fit for purpose?

Mark only one oval.

- Yes
- No
- Don't Know

50. If NO, how would you change it?

.....

.....

.....

.....

51. How much is your SACRE's budget for the current year (or the last year that the AS was not reviewed)?

Mark only one oval.

- no budget
- less than £1,000
- more than £1,000 but less than £2,000
- more than £2,000 but less than £10,000
- more than £10,000 but less than £50,000
- over £50,000

52. How much was your SACRE's budget during the year the Agreed Syllabus was last reviewed?

Mark only one oval.

- no budget
- less than £1,000
- more than £1,000 but less than £2,000
- more than £2,000 but less than £10,000
- more than £10,000 but less than £50,000
- over £50,000

53. Is advisory time additionally funded?

Mark only one oval.

- Yes
- No

### Section 11: Case Studies

Thank you for completing the BIG NASACRE Survey 2017. We hope to be able to share 'headlines' from the research at the AGM/Conference in May and will look to report fully before the end of 2017.

If you have a good story that NASACRE could write up as a case study to show what SACREs can do, please supply a contact name and email below. This may be passed on to a NASACRE Exec member separately from your other answers, in order for them to contact you and hear your good news!!

54. **Name**

.....

55. **Email address**

.....







## Call for Evidence

### Introduction

The Commission on Religious Education (CoRE) is an independent body that was established to review the legal, education, and policy frameworks for religious education (RE) and to make evidence-based recommendations for policy makers and educationalists to consider. CoRE presents a 'once in a lifetime' opportunity to think deeply and broadly about the character, significance and role of religious education in our current local, national and global context. CoRE will publish an interim report in mid-2017 and a final report in mid-2018. CoRE consists of fourteen Commissioners, all appointed as individuals, with a wide range of expertise in RE or in other relevant areas. Short pen portraits of Commissioners are available [here](#).

This call will form part of CoRE's efforts to gather the evidence on which the Commissioners will base their recommendations. CoRE is keen to hear from as wide a range of people and organisations as possible. All responses to this call will be made available in full to all Commissioners. When directed by CoRE, the secretariat of CoRE will provide an analysis of the responses. Your response to this call will not be published without your permission.

This call for evidence will not be the only opportunity to submit evidence to CoRE. Commissioners are currently considering additional ways for people to submit to CoRE, providing opportunities to contribute throughout the tenure of CoRE, although the later evidence is submitted, the less opportunity Commissioners will have to consider it before the drafting of the interim report. CoRE does not want to restrict the type of evidence submitted. There is no restriction on the type of evidence that can be submitted. Though CoRE believes that a degree of structure in the evidence will be helpful, and hence the questions below, it is also possible to submit evidence directly via the Core website. Full details for submitting evidence directly via the website can be found [here](#).

CoRE was established by the Religious Education Council of England and Wales (REC) but is independent of it. The REC provides secretariat services to CoRE, but has no editorial control over the reports and recommendations that CoRE produce.

### Parameters of the Commission

**The Commission on Religious Education is considering RE in all schools and colleges in England that educate pupils of any age up to 19, irrespective of whether they are mainstream, special or alternative provision, independent or maintained, and of a religious character or not.**

**The Commission will not be considering the following:**

- **Admissions policies in schools of a religious character**
- **Employment of staff on the basis of their religion**
- **Collective worship**

**Full details of the Commission's terms of reference can be found [here](#).**

#### **Issue Date**

**This call for evidence was launched on 6th December 2016.**

#### **Deadline**

**The deadline for responses is 9am on 13th February 2017.**

#### **Further details**

**For any enquiries, please contact [enquiries@commissiononre.org.uk](mailto:enquiries@commissiononre.org.uk).**





**Call for Evidence**

**Your details I**

\* 1. Your name

\* 2. Your email address

\* 3. Are you answering on behalf of an organisation or as an individual?

On behalf of an organisation

As an individual



**Call for Evidence**

**Your details II (organisation)**

\* 4. Which organisation are you answering on behalf of?

\* 5. Can we publish your organisation's name as part of a list of respondents in the interim and/or final report of the Commission?

Yes

No

\* 6. Can we publish extracts from your response in the interim and/or final report of the Commission? Any extracts published would remain anonymous.

Yes

No

## Call for Evidence

### Your details II (individual)

\* 7. Can we publish your name as part of a list of respondents in the interim and/or final report of the Commission?

Yes

No

\* 8. Can we publish extracts from your response in the interim and/or final report of the Commission? Any extracts published would remain anonymous.

Yes

No



**Call for Evidence**

**Main questions**

9. What do you consider to be the main aims and purposes of RE?

10. What should be included in the scope and content of RE?

11. What changes (if any) should there be to the current legal framework for RE?

12. Should there be a common baseline entitlement for RE which applies to all types of school?

13. How should the development of RE standards, curricula, or syllabuses be best organised?

14. Are there changes to primary and secondary teacher education that could improve the delivery of high quality RE?

15. What factors lead to high quality learning and teaching in RE, and what are the main obstacles to this?



**Call for Evidence**

**Additional comments**

16. Which books, reports, research, or resources (if any) would you particularly like to draw to the attention of the Commission? Please give full references/weblinks

17. Please use this box for any further comments you wish to make.



**Commission on  
Religious Education**

**Call for Evidence**

**Submit**

**You have now completed the survey. If you have not already done so, you might want to go back and take a copy of your answers for your own reference (click "prev" to access the earlier questions).**

**When you are happy, press "done" to complete this survey. Once you click "done" it will no longer be possible to edit your responses.**

**Thank you for your responses.**





# The Casey Review

A review into opportunity and integration

## **Executive Summary**

Dame Louise Casey DBE CB



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**All sources for the data and research in this summary report can be found in the full report of *The Casey Review: A review into opportunity and integration* at Annex C.**



## Foreword

Over a year ago I was asked by the then Prime Minister and Home Secretary to undertake a review into integration and opportunity in isolated and deprived communities. The integration I wanted to look at was not just about how well we get on with each other but how well we all do compared to each other.

I wanted to consider what divides communities and gives rise to anxiety, prejudice, alienation and a sense of grievance; and to look again at what could be done to fight the injustice that where you are born or live in this country, your background or even your gender, can affect how you get on in modern Britain.

I wanted to be honest about how much harder life is for some and to think about what we can do to resolve this and build more cohesive communities.

I approached this task hoping that by improving integration and the life chances of some of the most disadvantaged and isolated communities, we could also inject some resilience against those who try to divide us with their extremism and hate.

I went where the evidence took me, talking to community groups, officials and academics as well as teachers, pupils and faith leaders. Some of the meetings and conversations I had were very challenging and the stories hard to hear, but none of the 800 or more people that we met, nor any of the two hundred plus written submissions to the review, said there wasn't a problem to solve.

No review starts from a blank piece of paper, and I was grateful to all whose research and opinion I could call upon to help guide the work. This review takes and builds on all that expertise, and I hope that it does service to all those who took part.

At the start of this review, I had thought that I knew what some of the problems might be and what I might report on. Discrimination and disadvantage feeding a sense of grievance and unfairness, isolating communities from modern British society and all it has to offer.

I did find this. Black boys still not getting jobs, white working class kids on free school meals still doing badly in our education system, Muslim girls getting good grades at school but no decent employment opportunities; these remain absolutely vital problems to tackle and get right to improve our society.

But I also found other, equally worrying things including high levels of social and economic isolation in some places and cultural and religious practices in communities that are not only holding some of our citizens back but run contrary to British values and sometimes our laws. Time and time again I found it was women and children who were the targets of these regressive practices. And too often, leaders and institutions were not doing enough to stand up against them and protect those who were vulnerable.

I know that for some, the content of this review will be hard to read, and I have wrestled with what to put in and what to leave out, particularly because I know that putting some communities under the spotlight – particularly communities in which

there are high concentrations of Muslims of Pakistani and Bangladeshi heritage – will add to the pressure that they already feel. However, I am convinced that it is only by fully acknowledging what is happening that we can set about resolving these problems and eventually relieve this pressure.

None of this is easy. But too many leaders have chosen to take the easier path when confronted with these issues in the past – sometimes with good intent – and that has often resulted in problems being ducked, swept under the carpet or allowed to fester.

I approached this review with an absolute belief that we are a compassionate, tolerant and liberal country. But social cohesion and equality are not things we can take for granted; they require careful tending, commitment and bravery from us all.

In fact some of our most treasured national institutions are built on that belief; a health service that is free for all who need it, a media that exposes corruption and injustice whoever you are, and a legal system that treats everybody as innocent until proved otherwise.

So I hope that this review will be read in the same spirit with which I have tried to write it; with honesty and not shying away from the difficult and uncomfortable problems that we face.

A failure to talk about all this only leaves the ground open for the Far Right on one side and Islamist extremists on the other. These groups are ideologically opposed to each other but actually share the same goal: to show that diversity and modern Britain or Islam and modern Britain are somehow incompatible. But of course they are wrong.

We have always been at our strongest when most united. We are better for being open and inclusive as a society. Every person, in every community, in every part of Britain, should feel a part of our nation and have every opportunity to succeed in it.

There can be no exceptions to that by gender, colour or creed. Those are our rights. Those are our values. That is our history. It must be our future too.

My overriding hope is that we can work together in a spirit of unity, compassion and kindness to repair the sometimes fraying fabric of our nation.

**Dame Louise Casey DBE CB**

**December 2016**

## Summary

1. In July 2015, the then Prime Minister and Home Secretary asked Dame Louise Casey to conduct a review to consider what could be done to boost opportunity and integration in our most isolated and deprived communities.
2. Despite the long-standing and growing diversity of our nation, and the sense that people from different backgrounds get on well together at a general level, community cohesion did not feel universally strong across the country.
3. The unprecedented pace and scale of population change has been having an impact, particularly in deprived areas, at a time when Britain has been recovering from a recession and concerns about terrorism, immigration, the economy and the future of public services have been running high. Problems of social exclusion have persisted for some ethnic minority groups and poorer White British communities in some areas are falling further behind. As the initial fieldwork for this review concluded, the EU referendum posed another question about our unity as a nation, sparking increased reports of racist and xenophobic hatred.
4. So it has been timely and right to step back, take stock and consider what more could be done to bring our nation together.
5. This report reflects what Dame Louise and the review team believe to be the best, most recent data to illustrate what we have seen and heard in our fieldwork. It summarises what has been drawn during the review from meetings, visits and discussions up and down the country with more than 800 members of the public, community groups, front-line workers, academics, faith leaders, politicians and others; over 200 written submissions; and a wide range of research, data and other evidence about the population and how it has changed.
6. In many cases, the report acknowledges that the available data are already feeling out of date (for example where we rely on the Census which, while comprehensive and rich, is only conducted every decade, with the most recent results coming from 2011). In others, data are not available at a sufficiently granular level to pick out trends that might exist or be emerging in smaller or newer groups in society. In general, better data and research are needed across a range of issues relating to integration.
7. The report considers immigration and patterns of settlement; the extent to which people from different backgrounds mix and get on together; how different communities – considering ethnic and faith groups in particular – have fared economically and socially; and some of the issues that are driving inequality and division in society; and it makes recommendations on what we should do next in a new programme to help unite Britain.

## **Why promoting integration and tackling social exclusion matters**

8. In this country we take poverty, social exclusion, social justice and social mobility seriously and we do so across political divides. Creating a just, fair society where everyone can prosper and get on is a cornerstone of Britain's values.

9. This is, in part, because we know that the consequences of economic exclusion and poverty are wide-ranging and long-lasting. Children from low income families are less likely to do well in school, are more likely to suffer ill-health and face pressures in their lives that can be associated with unemployment and criminality.

10. The less integrated we are as a nation, the greater the economic and social costs we face – estimated as approximately £6 billion each year in one study.

11. We know that where communities live separately, with fewer interactions between people from different backgrounds, mistrust, anxiety and prejudice grow.

12. Conversely, social mixing and interactions between people from a wider range of backgrounds can have positive impacts; not just in reducing anxiety and prejudice, but also in enabling people to get on better in employment and social mobility.

13. Resilience, integration and shared common values and behaviours – such as respect for the rule of law, democracy, equality and tolerance – are inhibitors of division, hate and extremism. They can make us stronger, more equal, more united and able to stand together as one nation.

## **Our population today**

14. We consider some key trends in the population and factors which indicate and affect levels of integration.

15. There were an estimated 65.1 million people living in the United Kingdom in June 2015, with the population having risen by 4.1 million between 2001 and 2011. More than half of this growth was due to immigration. Some key trends stand out over that decade:

- We are an ageing population, with increased life expectancy and the impact of a 'baby boomer' generation with higher birth rates moving into older age groups, but with ethnic minority groups generally having a younger age profile.
- We are increasingly ethnically diverse. Although eight out of ten of us identified ourselves as White British in the 2011 Census, the White British population reduced by 0.4 million people, while all other ethnic minority groups grew - with the largest numerical growth among 'other' White (most notably Polish, up by 0.5 million) and Asian (most notably Indian and Pakistani, each increasing by 0.4 million) ethnic groups.
- We remain predominantly religious, with nearly 7 out of 10 of us belonging to a religion. Christians remain a majority, while a quarter of the population holds



no religion. But the proportion of Christians fell from 70% to 59%, while the proportion holding no religion grew from 17% to 26%.

- The number of people belonging to the other main religions grew, with the exception of the Jewish population which remained around the same size.
- Among faith groups the number of people identifying themselves as Muslim grew most significantly, by 1.2 million people. This 72% increase is higher than for any other religious group and Muslims make up the largest non-Christian religious population in the UK at 2.8 million in total, compared with 0.8m Hindus, 0.4m Sikhs, 0.3m Jews and 0.3m Buddhists.
- We have a significant lesbian, gay, bisexual or transgender population, with an increase of self-identification within these groups over recent years.

16. As a nation, we are getting older, more secular and more open about our sexuality, while the growing ethnic minority population is younger and more likely to identify as religious (particularly among Pakistani and Bangladeshi ethnic groups).

## **Immigration**

17. Many of these changes in our population are due to immigration and higher birth rates in some communities.

18. Britain is an increasingly diverse nation with a long history of immigration but it has changed dramatically in recent years. By 2011, 13% of us were foreign born and nearly 20% of us identified ourselves as belonging to ethnic minorities (compared with 9% and 12% respectively a decade earlier).

19. Over the last two decades, total immigration to the UK has doubled, from around 300,000 people per year prior in 1997 to more than 600,000 in 2015.

20. Significant immigration from Asia and other non-European countries has continued year-on-year over the last four or five decades, with much of this characterised by permanent settlement through marriage and family ties.

21. Rates of integration in some communities may have been undermined by high levels of transnational marriage – with subsequent generations being joined by a foreign-born partner, creating a ‘first generation in every generation’ phenomenon in which each new generation grows up with a foreign-born parent. This seems particularly prevalent in South Asian communities. We were told on one visit to a northern town that all except one of the Asian Councillors had married a wife from Pakistan. And in a cohort study at the Bradford Royal Infirmary, 80% of babies of Pakistani ethnicity in the area had at least one parent born outside the UK.

22. There has been an unprecedented increase in European migration over the last decade, largely for work and shorter-term stays, although there are signs that growing numbers of EU migrants are settling permanently.

23. In the year ending December 2015, the 'net' immigration figure was 333,000 – but emigration does not really 'cancel out' immigration; it is the total churn in population that can alter the characteristics of a neighbourhood and the net figure of 333,000 reflected almost a million people in total arriving in or leaving the country over 12 months. Additionally, the placement of asylum seekers across the country – often in poorer communities – and the presence of an unknown number of illegal immigrants, adds to the level of change being experienced.

24. Higher birth rates among foreign born parents are also contributing to the growing diversity of the UK - while foreign born residents made up 13% of the population in 2011, 27% of births in 2014 were to mothers born outside the UK (predominantly to Polish, Pakistani and Indian mothers).

25. The impact of these changes is far reaching.

26. We were told on a visit to Sheffield that more than 6,000 people of Roma or Eastern European heritage (of which more than half are under the age of 17) live predominantly in one ward. The impact on schools was evident with the number of EU nationals' children having increased from 150 to 2,500 in five years.

27. At a national level, 18% of homelessness acceptances in 2015-16 were foreign nationals – more than double the number in 2009-10 – with implications for who gets priority for social housing.

28. In a situation where the country has been through an economic downturn, it is understandable that the pace and scale of immigration has felt too much for some communities.

## **Settlement and segregation**

29. Minority ethnic groups have tended to settle more in urban and industrial areas, often reflecting labour market gaps which immigrant communities came to fill in the 20<sup>th</sup> Century. As the diversity of the nation has increased another dynamic is also clear – people from minority groups have become both more dispersed and in some cases more concentrated and segregated:

- 50% of the British population lives in areas with relatively high migration flows.
- Half of all minority ethnic citizens in Britain live in London, Birmingham and Manchester.
- Similar patterns of urban concentration of ethnic minorities exist in Scotland and Wales.

30. People of Pakistani and Bangladeshi ethnicity tend to live in more residentially segregated communities than other ethnic minority groups. South Asian communities (people of Pakistani, Indian and Bangladeshi ethnicity) live in higher concentrations at ward level than any other ethnic minority group. These concentrations at ward level are growing in many areas. In 2011 there were:

- 24 wards in 12 local authority areas where more than 40% of the population identified themselves as being of Pakistani ethnicity; up from 12 wards in 7 local authorities in 2001.
- 20 wards in 8 local authority areas where more than 40% of the population identified themselves as being of Indian ethnicity; up from 16 wards within 6 local authorities in 2001.

31. Compared to other minority faith groups, Muslims tend to live in higher residential concentrations at ward level. In 2011:

- Blackburn, Birmingham, Burnley and Bradford included wards with between 70% and 85% Muslim populations.

32. The school age population is even more segregated when compared to residential patterns of living. A Demos study found that, in 2013, more than 50% of ethnic minority students were in schools where ethnic minorities were the majority, and that school segregation was highest among students from Pakistani and Bangladeshi ethnic backgrounds relative to other ethnic groups.

33. In January 2015, there were 511 schools across 43 local authority areas with 50% or more pupils from Pakistani and Bangladeshi ethnic backgrounds.

34. Residential and school concentrations of ethnic minorities are a consequence of a range of factors, including the pull of particular labour market gaps that have attracted immigrants in the past, a desire on the part of immigrants to live near to kin and others from similar backgrounds who might help them navigate life in a new country, cultural connections and, in some cases, a lack of social mobility resulting from relative socio-economic disadvantage. Rates of social mobility among Pakistani and Bangladeshi ethnic groups (who are the groups most concentrated in deprived areas) are significantly lower than rates for White groups.

35. In the case of schools, parental choice and wanting to go to a school close by, to be among pupils from a similar background, or to attend a school with a particular faith or cultural perspective, can also be important factors.

36. The Government had attempted to alter the segregation of pupils in faith schools by introducing admissions criteria for new faith-based Free Schools. But these did not seem to be having an impact on the diversity of minority faith schools and Government has now proposed replacing them with a wider set of integration tests.

37. Taken together, high ethnic minority concentration in residential areas and in schools increases the likelihood of children growing up without meeting or better understanding people from different backgrounds. One striking illustration of such segregation came from a non-faith state secondary school we visited where, in a survey they had conducted, pupils believed the population of Britain to be between 50% and 90% Asian, such had been their experience up to that point.

38. Research examined during the review suggests that concentrations of ethnic communities can have both positive and negative effects, and that outcomes do not appear to be uniform for all groups. Ethnic concentration can improve bonding between people from similar backgrounds, particularly when they are new to an area, but it can also:

- limit labour market opportunities, notably for Pakistani and Bangladeshi groups – although it appears to improve employment opportunities for Indian ethnic groups;
- reduce opportunities for social ties between minority and White British communities; and
- lead to lower identification with Britain and lower levels of trust between ethnic groups, compared to minorities living in more diverse areas.

39. Youth programmes that engage young people in altruistic activities seem to be having some success in enabling teenagers from different backgrounds to mix, leading to greater understanding and tolerance, and reduced prejudice and anxiety. Evaluation of the National Citizen Service found that 84% of young people on the 2013 programme felt more positive towards people from different backgrounds following participation. But these are not yet on a scale that is sufficient to reach as many young people in our most isolated communities as we need to.

### **How do people feel about these changes?**

40. The impact of these changes and the challenges they present all of us are complex. Generally, measures of national sentiment show a strong sense of community cohesion and belonging. In 2015-16, 89% of people thought their community was cohesive and a similar proportion felt a sense of belonging to Britain.

41. However, other research reflects a different position, suggesting that the much more significant scale of immigration since the 1990s had affected public attitudes by 2011, with negative judgments about the cultural and economic impact of migration growing and 60% rating the settlement of migrants overall as negative.

42. Poorer groups felt even more negatively. But unease about immigration is not limited to traditional White British communities. In one northern town we visited, the long-standing Pakistani ethnic community felt very unsettled by an increase in the Roma population.

43. While there has been a range of polling that suggests British Muslims feel positive about Britishness and life in Britain, polls also highlight differences in attitudes, with some Muslims and some other minority faith groups or indeed other minority sections of society expressing less progressive views, for example towards women's equality, sexuality and freedom of speech.

44. Polling in 2015 also showed that more than 55% of the general public agreed that there was a fundamental clash between Islam and the values of British society, while 46% of British Muslims felt that being a Muslim in Britain was difficult due to

prejudice against Islam. We found a growing sense of grievance among sections of the Muslim population, and a stronger sense of identification with the plight of the 'Ummah', or global Muslim community.

## **Social and economic exclusion**

45. Successive Governments have focussed on and at times achieved progress with social and economic exclusion, worklessness, poverty and disadvantage. Historical attainment gaps for many of the most disadvantaged groups in society are narrowing; but there is still a long way to go.

46. Some minority groups have fared better over time than others. Those (particularly of Pakistani and Bangladeshi ethnicity) with higher levels of residential and school segregation appear to be disadvantaged across a wider range of socio-economic factors. At the same time, some White British communities – particularly in areas of industrial decline – experience significant disadvantage and are increasingly being left behind. And Gypsies and Irish Travellers, while small in number relative to other ethnic groups (at 58,000 people or 0.1% of the population in the 2011 Census) also face persistent socio-economic disadvantage.

47. There are 13.2 million people across the UK living on relative low income. People living in households headed by someone from an ethnic minority background are more likely than their White counterparts to live on a 'relative low income', with 41% to 51% of households of Black, Pakistani, Chinese and Bangladeshi ethnicity on relative low income compared with 19% of White households.

48. Pakistani and Bangladeshi ethnic populations live disproportionately in the most deprived areas in England compared with other groups– with the most deprived 10% of areas of England home to 31% of Pakistani ethnic groups and 28% of Bangladeshi ethnic groups.

49. While children from many ethnic minorities are increasingly matching or out-performing White British pupils in education, there is growing evidence of poorer White British boys, in particular, falling behind. White British pupils on Free School Meals are less than half as likely to achieve five or more good GCSEs as pupils who are not eligible for Free School Meals.

50. Students eligible for Free School Meals are half as likely as all other students to go to the top third of higher education institutions, and less than half as likely to go to a Russell Group institution.

51. People from Black, Pakistani and Bangladeshi ethnic groups are three times more likely than White British people to be unemployed. And there are more concerning aspects of disadvantage relating to gender and age in particular groups:

- For young Black men, aged 16-24, the unemployment rate is 35%, compared with 15% for young White men.
- Where they are in work, men of Pakistani and Bangladeshi ethnicity tend to be in low status employment – one in four Pakistani men are employed as taxi-

drivers and two in five Bangladeshi men work in restaurants (although a number of these will be in family-owned businesses).

- Economic inactivity levels remain unusually high among women from Pakistani and Bangladeshi ethnic groups – 57.2% are inactive in the labour market compared with 25.2% of White women and 38.5% of all ethnic minority women.

52. English language is a common denominator and a strong enabler of integration. But Pakistani and Bangladeshi ethnic groups have the lowest levels of English language proficiency of any Black or Minority Ethnic group – and women in those communities are twice as likely as men to have poor English.

53. The range of socio-economic exclusion suffered by some groups must be given greater attention. The persistent disadvantage experienced by young Black men in employment, the falling behind of poorer White British communities in some areas needs to be addressed if we are to prevent cracks and divisions in society from growing.

54. But in relation to social and economic integration in particular, there is a strong correlation of increased segregation among Pakistani and Bangladeshi ethnic households in more deprived areas, with poorer English language and poorer labour market outcomes, suggesting a negative cycle that will not improve without a more concerted and targeted effort.

## **Equality and division**

55. Equality is another important factor of successful integration. Britain has developed some of the strongest equalities legislation in the world, and provided greater freedoms to be different; but there is more still to be done.

56. This review has highlighted worrying levels of segregation and socio-economic exclusion in different communities across the country and a number of inequalities between groups; one of the most striking of which is the inequality of women.

57. We continue to make great strides in gender equality. But in many areas of Britain the drive towards equality and opportunity across gender might never have taken place. Women in some communities are facing a double onslaught of gender inequality, combined with religious, cultural and social barriers preventing them from accessing even their basic rights as British residents. And violence against women remains all too prevalent – in domestic abuse but also in other criminal practices such as female genital mutilation, forced marriage and so-called ‘honour’ based crime.

58. A similar picture is seen for lesbian, gay and bisexual groups – who suffer discrimination in mainstream society, but are affected twice over when they also belong to a community that can be culturally intolerant of non-heterosexual identification.

59. Growing concerns exist for the safeguarding of children in some communities. Ofsted has raised concerns about the well-being of children in segregated, supplementary and unregistered, illegal faith schools, which we witnessed ourselves during the review – where pupils are not getting opportunities to mix with children from different backgrounds or gain from a properly rounded education, where squalid and unsafe conditions exist and where staff have not been vetted to work with children.

60. In too many cases, the educational circumstances of children are not known to local authorities and Ofsted has been concerned that some people might be using the right to home education and its relatively lax regulation to place their children in unregistered and illegal schools.

61. Concerns raised with us throughout our engagement suggest that these inequalities and divisions are persisting. And they appear to be worsening in some more isolated communities where segregation, deprivation and social exclusion are combining in a downward spiral with a growth in regressive religious and cultural ideologies.

62. The prevalence and tolerance of regressive and harmful practices has been exploited by extremists, both 'Islamists' and those on the far right, who highlight these differences and use them to further their shared narrative of hate and division. These extreme ideologies feed on fear and suspicion, peddle hatred and prejudice, and seek to turn communities against each other in a vicious circle.

63. Incidents of hate crime are also on the rise. In 2015-16, there were 62,518 hate crimes (based on race, sexual orientation, religion, disability and transgender) recorded by the police – up 19% on the previous year. The Crime Survey for England and Wales suggests that the actual level of hate crime experienced – including anti-Semitic and Islamophobic attacks – is more than four times the number of recorded incidents. And there is anecdotal evidence to suggest that incidents increase following 'trigger' events, such as the murder of Fusilier Lee Rigby or conflict in Israel and Gaza. Following the EU referendum, reported incidents of hate crime rose again, possibly reflecting another such spike, with perpetrators feeling emboldened by the result.

64. We all have a responsibility to counteract hate in any form, and to undermine those seeking to divide us, whoever they are and however uncomfortable it may be.

## **Leadership**

65. For generations we have welcomed immigrants to the UK but left them to find their own way in society while leaving host communities to accommodate them and the growing diversity of our nation.

66. As some communities have become more segregated, the increased pace of immigration has added new pressures, leaving long-standing communities struggling to adjust to the changes around them. Too few leaders in public office have dealt with this key issue, perhaps hoping it might change or worrying about being labelled racist; or indeed fearing that they will lose the support of minority communities.

67. Too many public institutions, national and local, state and non-state, have gone so far to accommodate diversity and freedom of expression that they have ignored or even condoned regressive, divisive and harmful cultural and religious practices, for fear of being branded racist or Islamophobic.

68. This accommodation can range from relatively trivial issues such as altering traditional cultural terms to avoid giving offence, to the department responsible for integration policy spending more in 2011-12 and 2012-13 promoting the Cornish language than the English language, or some trade unions challenging a strategy for all public sector workers to speak English. At its most serious, it might mean public sector leaders ignoring harm or denying abuse.

69. This has not helped the communities which many well-intentioned people in those institutions have wanted to protect; more often it has played straight into the hands of extremists. As a nation we have lost sight of our expectations on integration and lacked confidence in promoting it or challenging behaviours that undermine it.

70. For the last fifteen years Governments have commissioned many reviews of community cohesion and developed strategies to improve it. But these cohesion or integration plans have not been implemented with enough force or consistency, they have been allowed to be diluted and muddled, they have not been sufficiently linked to socio-economic inclusion, and communities have not been engaged adequately.

71. Programmes and projects have followed the easier paths, talking up the 'positives' but not addressing the 'negatives'. We have relied on inter-faith groups and faith leaders to take the initiative in dealing with many of the challenges but lacked the courage to set the values and standards we want the nation as a whole to uphold and unite around.

72. Some public institutions have stepped back and let groups attempt to undermine efforts to prevent terrorism and further alienate the communities we need to engage and protect – whether that is from terrorist radicalisers, perpetrators of violence and hate, criminal gangs or groomers intent on exploiting and abusing vulnerable people.

73. We need leaders at all levels – in Government, in public sector and faith institutions, and in communities – to stand up and be more robust on this.

## **The future**

74. Against this backdrop, we have considered what more could be done to promote opportunity and integration. We recognise that this review raises some difficult issues which many would prefer to ignore. But we believe it is only by identifying and acknowledging the problems and harms that derive from a lack of integration that we can move on to solutions that will unite us.

75. We hope that this review will stimulate a national conversation and debate, and greater consideration of the steps that everyone can take to improve integration and opportunity. But we have also identified some initial recommendations, set out



in chapter 12 and summarised below, which we hope the Government will accept and take forward through a new communities programme to complement and underpin existing work to tackle extremism, hate crime and violence against women. Some of these will require local action, some require the Government to act. They are based around the themes of this review and are designed to:

***Build local communities' resilience in the towns and cities where the greatest challenges exist, by:***

- (1) Providing additional funding for area-based plans and projects that will address the key priorities identified in this review, including the promotion of English language skills, empowering marginalised women, promoting more social mixing, particularly among young people, and tackling barriers to employment for the most socially isolated groups.
- (2) Developing a set of local indicators of integration and requiring regular collection of the data supporting these indicators.
- (3) Identifying and promoting successful approaches to integration.

***Improve the integration of communities in Britain and establish a set of values around which people from all different backgrounds can unite, by:***

- (4) Attaching more weight to British values, laws and history in our schools.
- (5) Considering what additional support or advice should be provided to immigrants to help them get off to the best start in understanding their rights and obligations and our expectations for integration.
- (6) Reviewing the route to British citizenship and considering the introduction of an integration oath on arrival for immigrants intending to settle in Britain.

***Reduce economic exclusion, inequality and segregation in our most isolated and deprived communities and schools, by:***

- (7) Working with schools providers and local communities to promote more integrated schools and opportunities for pupils to mix with others from different backgrounds.
- (8) Developing approaches to help overcome cultural barriers to employment.
- (9) Improving English language provision through funding for community-based classes and appropriate prioritisation of adult skills budgets.
- (10) Improving our understanding of how housing and regeneration policies could improve integration or reduce segregation.
- (11) Introducing stronger safeguards for children who are not in mainstream education, including those being home schooled.

***Increase standards of leadership and integrity in public office, by:***

(12) Ensuring that British values such as respect for the rule of law, equality and tolerance are enshrined in the principles of public life and developing a new oath for holders of public office.