The Casey Review

A review into opportunity and integration

Executive Summary

Dame Louise Casey DBE CB

December 2016
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 20th 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.