



Phil Norrey
Chief Executive

To: The Chairman and Members of
the Standing Advisory Council
for Religious Education

County Hall
Topsham Road
Exeter
Devon
EX2 4QD

(See below)

Your ref :
Our ref :

Date : 31 January 2017
Please ask for : Gerry Rufolo 01392 382299

Email: gerry.rufolo@devon.gov.uk

STANDING ADVISORY COUNCIL FOR RELIGIOUS EDUCATION

Wednesday, 8th February, 2017

A meeting of the Standing Advisory Council for Religious Education is to be held on the above date at 10.00 am in the Committee Suite - County Hall to consider the following matters.

P NORREY
Chief Executive

AGENDA

PART I - OPEN COMMITTEE


- 1 Apologies for Absence
- 2 Minutes
Minutes of the meeting held on 1 November 2016 (previously circulated)
- 3 Items Requiring Urgent Attention
Items which in the opinion of the Chair should be considered at the meeting as matters of urgency.
- 4 Devon SACRE Membership (Pages 1 - 2)
Mr Pawson to report on the 4 year appointments for Group A, B and C which come to an end on 30th April 2017 (membership list attached)
- 5 Devon SACRE proposed Budget and draft Development Plan (Pages 3 - 10)
Mr Pawson to report (papers attached)
- 6 Devon SACRE Annual Report (including analysis of GCSE results)
Mr Pawson to report

- 7 Interfaith Focus Faith and Belief Training, Interfaith Conference, Feedback on Interfaith Week 2016 and Hindu workshops (Pages 11 - 12)
Mr Roberts to report (papers attached)
- 8 Learn/Teach/Lead Religious Education (LTLRE): Hub Groups Update
Mr Pawson to report
- 9 Working Group: Assessment Project
Mr Roberts to report
- 10 Planned CPD for Devon schools
Mr Roberts to report
- 11 National Developments (Pages 13 - 34)
Mr Pawson to report on: Religious Education Council (REC), REC commission consultation, Teacher recruitment, PR Group, All-Party Parliamentary Group (APPG), RE Quality Mark, National Association of Teachers of Religious Education (NATRE), New examination courses
(Papers attached)
- 12 Holocaust Memorial Day 2017: Feedback and Review
Mr Pawson to report
- 13 The Casey Report: Executive Summary (Pages 35 - 52)
Mr Pawson to report (papers attached)
- 14 SW SACRE Conference (Mon 6th March 2017, Dillington House) and NASACRE Annual Conference (Tues 16th May 2017 in York)
Mr Pawson to report
- 15 Dates of Future SACRE Meetings
Wednesday 7 June 2017 at 10.00 am at County Hall, Exeter

PART II - ITEMS WHICH MAY BE TAKEN IN THE ABSENCE OF PRESS AND PUBLIC ON THE GROUNDS THAT EXEMPT INFORMATION MAY BE DISCLOSED

*Members are reminded that Part II Reports contain confidential information and should therefore be treated accordingly. They should not be disclosed or passed on to any other person(s).
Members are also reminded of the need to dispose of such reports carefully and are therefore invited to return them to the Democratic Services Officer at the conclusion of the meeting for disposal.*

MEMBERS ARE REQUESTED TO SIGN THE ATTENDANCE REGISTER

<p>Declaration of Interests</p> <p>Members are reminded that they must declare any interest they may have in any item to be considered at this meeting, prior to any discussion taking place on that item.</p>
<p>Access to Information</p> <p>Any person wishing to inspect any Reports or Background Papers relating to any item on this agenda should contact Gerry Rufolo on 01392 382299. Agenda and minutes of the Committee are published on the Council's Website</p>
<p>Webcasting, Recording or Reporting of Meetings and Proceedings</p> <p>The proceedings of this meeting may be recorded for broadcasting live on the internet via the 'Democracy Centre' on the County Council's website. The whole of the meeting may be broadcast apart from any confidential items which may need to be considered in the absence of the press and public. For more information go to: http://www.devoncc.public-i.tv/core/</p> <p>In addition, anyone wishing to film part or all of the proceedings may do so unless the press and public are excluded for that part of the meeting or there is good reason not to do so, as directed by the Chairman. Any filming must be done as unobtrusively as possible from a single fixed position without the use of any additional lighting; focusing only on those actively participating in the meeting and having regard also to the wishes of any member of the public present who may not wish to be filmed. As a matter of courtesy, anyone wishing to film proceedings is asked to advise the Chairman or the Democratic Services Officer in attendance so that all those present may be made aware that is happening.</p> <p>Members of the public may also use Facebook and Twitter or other forms of social media to report on proceedings at this meeting. An open, publicly available Wi-Fi network (i.e. DCC) is normally available for meetings held in the Committee Suite at County Hall. For information on Wi-Fi availability at other locations, please contact the Officer identified above.</p>
<p>Emergencies</p> <p>In the event of the fire alarm sounding leave the building immediately by the nearest available exit, following the fire exit signs. If doors fail to unlock press the Green break glass next to the door. Do not stop to collect personal belongings, do not use the lifts, do not re-enter the building until told to do so.</p>
<p>Mobile Phones</p> <p>Please switch off all mobile phones before entering the Committee Room or Council Chamber</p>
<p>If you need a copy of this Agenda and/or a Report in another format (e.g. large print, audio tape, Braille or other languages), please contact the Information Centre on 01392 380101 or email to: centre@devon.gov.uk or write to the Democratic and Scrutiny Secretariat at County Hall, Exeter, EX2 4QD.</p>
<p> Induction loop system available</p>

SACRE MEMBERS (January 2017)

Group A: Christian and Other Religion and Belief Communities, with the Exception of the Church of England

Name	Faith / belief community
Karen Chape	Baptist
Keith Denby	Humanist
Richard Halsey	Jewish
Helena Hastie	Baha'i
Mary Hext	Methodist
Rosemary Khreisheh	
Bernard Lane	URC
Ravi Nathwani	Hindu
Nuala Nation	Roman Catholic
Maia Miller	Pagan
Jude Taylorson	Buddhist
vacancy	Quaker
vacancy	Sikh

Group B: The Church of England (Diocesan Board of Education)

Name	Organisation
MarkAndrew Dearden	Church of England
Claire Hulbert	Church of England
Tanya Pritchard	Church of England
Mrs Tatiana Wilson	Church of England
vacancy	
vacancy	

Group C: Teachers' Associations

Name	Organisation
Dr Edgar Mihas	xxx
Lorna Clay	NAS/UWT
Paul Cornish	Secondary

Agenda Item 4

	School Leaders
John Gooddy	ATL
Wendy Harrison	NUT
Sue Shute	NATRE Secondary
Dr. Karen Walshe	UCU
Dr Geoff Teece	(UCU substitute for Karen Walshe)
Penny Hammett	DAPH
Gerry Winnall	NATRE
vacancy	UCU
vacancy	VOICE

Group D: The County Council

Name of Councillor	Organisation
John Berry	DCC
Christine Channon	DCC
Polly Colthorpe	DCC
Andy Hannan	DCC
Margaret Squires	DCC
Richard Younger-Ross	DCC

Co-opted Members

Name
Paula Fletcher
Teresa Griffiths
Jonathan Marshall
Jeremy Roberts
Saxon Spence
vacancy

Agenda Item 5

As in current development plan

Revised to

	Adviser time 2017- money 18 2017-18		Adviser time 2018- Money 19 2018-19		
1A	4		4		4000
1B	1		1		1000
1C	1.5		1.5		1500
2A	2				1000
3A	2		2		2000
3B	2	500	2	500	3000
3C	3	250	3	250	3500
3D	3		3		3000
3E	9	500	9	500	10000
3F	4	250	4	250	4500
4A	5	500	5		5500
					0
					0
					0
					0
	36.5		34.5		39000

1A
1B
1C
2A
3A
3B
3C
3D
3E
3F
4A

Agenda Item 5

fit budget allocation

Adviser time 2017- 18	money 2017-18	Adviser time 2018- 19	Money 2018-19	
3.5		3.5		3500
1		1		1000
1		1		1000
2				1000
2		2		2000
2	500	2	500	3000
2	250	2	250	2500
2		2		2000
8	500	8	500	9000
3	250	3	250	3500
3.5	500	3.5		4000
				0
				0
				0
				0
30		28		32500

DEVON



Standing Advisory Council *for* Religious Education

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DEVELOPMENT PLAN 2017-2019



Key Activity 1: Monitoring the impact of the Devon, Torbay and Plymouth Agreed Syllabus/ Developing standards in RE

Key Tasks	Target Group(s)	Lead/by whom	Cost	Timescale	Success Criteria
<p>1A To monitor the impact of the AS through focused visits to a sample number of primary, secondary and special schools</p>	Selected Devon schools	Ed Pawson/ Jeremy Roberts	4 days Advisers time per financial year- total 8 days	Spring 2017 - Spring 2019	Monitoring leads to improved standards in, and evaluation of, RE. Key strengths and areas for development shared with Devon SACRE and feed into future plans.
<p>1B Analyzing GCSE and A level results in RE/RS, sharing key findings with SACRE and writing letters of commendation/ support to Devon secondary schools</p>	Devon Secondary schools	Ed Pawson	2 days	Autumn 2017 - Autumn 2019	Monitoring strategy leads to improved performance in GCSE and A level RS/RE

Key Tasks	Target Group(s)	Lead/by whom	Cost	Timescale	Success Criteria
1C Analyze key OFSTED inspection judgements from Devon schools on RE, CW and SMSC annually and share findings with SACRE, CYPS, LDP and Devon schools	All Devon schools inspected in 2016 - 2018	Ed Pawson	3 days to be cut to 2 days?	Summer 2017 - Autumn 2018	Analysis leads to improved provision in RE, CW and SMSC in all Devon schools
Key Activity 2: To develop the role of Devon SACRE in SMSC					
2A To enhance the role of SACRE in effective SMSC (including British Values and Prevent agenda) provision through effective guidance and support to schools.	Devon SACRE members, Devon schools	Ed Pawson	2 days	Summer 2017 – Summer 2018	Devon SACRE provides clear and effective guidance to Devon LA schools on SMSC School practice in SMSC is enhanced and leads to high standards in Ofsted inspections in Devon schools

Activity 3: To develop the partnerships between Devon SACRE, Devon CC, local and national bodies and faith/beliefs groups

Key Tasks	Target Group(s)	Lead/by whom	Cost	Timescale	Success Criteria
<p>3A To develop the partnership between Devon SACRE and</p> <ul style="list-style-type: none"> i. Devon schools ii. Faith and belief communities in Devon through active involvement with Exeter inter faith and Devon Faith and Belief forum, South West SACREs and the Exeter/ Plymouth dioceses 	Devon SACRE, Devon schools, Devon faith and belief communities, Exeter and Plymouth Dioceses, and Learn, Teach, Lead Project	Ed Pawson/ Jeremy Roberts Members of Devon SACRE	4 days	Summer 2017- Spring 2019	Devon SACRE is clearly aware of its impact on the Devon community, particularly schools and colleges. Activities held to build partnership with Devon schools and faith/ belief communities, especially training faith and belief community members working in/interested in working in schools
3B To link with, support and co-operate with Learn, Teach Lead RE Programme	Devon schools	Ed Pawson	4 days plus provision of £1000 to support the running costs of LTLRE	Summer 2017- Spring 2019	Empowering RE teachers in Devon through building networks

<p>3C To develop training for schools faith and beliefs visitors, in partnership with Devon Faith and Belief groups</p>	Schools faith and belief visitors	Ed Pawson/Jeremy Roberts	6 days plus £500 to be cut to 4 days?	Summer 2017 - Summer 2019	Trained faith and belief visitors will be a huge asset to Devon schools. We hope this will be the start of an ongoing programme
<p>3D To maintain strong contact with national organisations: DFE, OFSTED and national RE organisations - REC, NASACRE, AREIAC, NATRE providing feedback to and from Devon SACRE</p>	Devon SACRE	Ed Pawson	6 days to be cut to 4 days?	Summer 2017 - Spring 2019	Devon SACRE is fully informed of key national issues in RE and regularly corresponds with national bodies
Key Tasks	Target Group(s)	Lead/by whom	Cost	Timescale	Success Criteria
<p>3E To ensure Devon SACRE meetings, Inset sessions and the Annual report are effectively planned resourced and led.</p>	Devon SACRE, Devon schools, Devon CC,	Ed Pawson	18 days over 2 years including writing the Annual report £500 for teacher supply cover £500 lunches to be cut to 16 days?	Summer 2017 - Spring 2019	Devon SACRE meetings are well attended, led and resourced and have a positive impact on Devon schools
<p>3F To lead the annual events linked to HMD (Holocaust Memorial Day)</p>	Devon SACRE, Devon Faith and Belief forum DCC, ECC	Ed Pawson/ SACRE steering group	8 days £500 expenses to be cut to 6 days?	Autumn 2017- Spring 2019	HMD planned events by Devon SACRE are well attended and have a significant impact on the Devon Community, especially schools

ACTIVITY 4: SACRE WORKING GROUPS 2017- 19

Activity 4A: Evaluating and appraising the Agreed Syllabus in preparation for a review in 2019

Key Tasks	Target Group(s)	Lead/by whom	Cost	Timescale	Success Criteria
To consult on the Agreed Syllabus in preparation for review	All Devon schools	Ed Pawson SACRE members and working group	10 days RE Adviser time Working group expenses to be cut to 7 days?	Summer 2017- Summer 2018	Key recommendations presented to SACRE in June 2018

Faith and Belief Speaker Training

Schools, Colleges and Community Groups need skilled faith and belief speakers who can educate and inspire. This **FREE COURSE** will provide you with the understanding of what's needed and opportunities to develop your skills and build your confidence.

Whatever your current level of experience our aim is to help you develop your ability to talk about your faith and beliefs with a greater degree of self-assurance.

We don't need world experts on subject matter, but we do need inspired communicators who are able to create opportunities for genuine encounter between people of diverse beliefs and worldviews.

Working with **experienced professional trainers**, you will have the chance to **share learning** with representatives of Devon's diverse faith and belief communities. The training will be **active and engaging** and is designed to give you **confidence** in taking on the important role.

Three sessions to help you make a difference:

Saturday 22nd April 2017

Understanding the role of a faith and belief speaker

Saturday 29th April 2017

Developing your skills in front of an audience

Saturday 20th May 2017

Reflecting on experience and building confidence

The expectation is that you will commit to all 3 sessions.

All sessions **10.00–13.00**

at **Exeter Community Centre**

17 St David's Hill, Exeter EX4 3RG

On street parking only, so use the train/bus or park and ride if you can

Further details and information about how to apply are available on the Devon Faith and Belief Forum website under 'Our projects':

www.devonfaiths.org.uk

If you would like to speak to somebody about the training please do call Ed Pawson on **07712321955** or email **info@devonfaith.org.uk**

Devon Faith and Belief Forum is in the process of setting up a list of accredited school visitors. Those attending this course will be eligible to have their details included in this list.



"I am delighted to hear that the Devon Faith and Belief Forum are running a series of training workshops to provide confident Faith Speakers to go into our schools, colleges and communities. Building understanding and respect in our increasingly diverse and multi-faith county is vital. I do commend this initiative."

Baroness Elizabeth Butler-Sloss

"The course helped me to understand that I have a voice. I have experiences and a belief that I am able to share with others."

"I now feel more confident to speak about my beliefs."

Participant in recent training course

"It gave wonderful ideas on how to keep the sessions interesting and how to really interact with the students."

Participant in recent training course

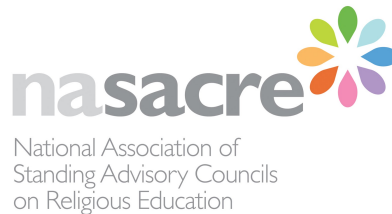
**FOR DISCUSSION PURPOSES ONLY.
 ONE MEMBER OF YOUR SACRE SHOULD COMPLETE THE SURVEY ONLINE
 USING THE LINK WHICH APPEARS IN THE FOOTER OF EACH PAGE.**

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

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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?

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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?

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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

Agenda Item 11

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.**

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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.**

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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.**

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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

Agenda Item 11

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

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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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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)

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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?

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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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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?

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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?

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

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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)

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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?

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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:

Agenda Item 11

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?

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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**

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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.



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

Agenda Item 13



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December, 2016

ISBN: 978-1-4098-4955-1

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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.

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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

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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.

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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.

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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.

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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-

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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.

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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.

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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.