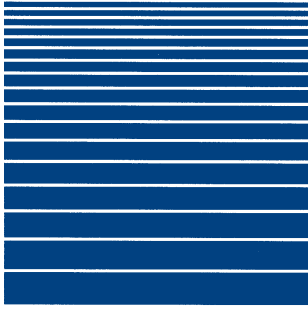


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Foreword

Community is a fundamental part of what it means to be a Catholic. This is very evident in our schools irrespective of whether most places are occupied by Catholics or where places are available to welcome others too. Nationally, our schools are places of great diversity and their ethnic and cultural profile reflects the universal meaning of Catholic.

In each pupil, student, member of staff and visitor we are called to see the richness of God's creation and to undertake our work knowing that in each unique person we see Jesus Christ. This gives those of us who lead and work in our schools an awesome responsibility to develop everyone's talents to the full, seeing and responding to Christ in one another. Promoting community cohesion is neither new to us nor an optional extra.

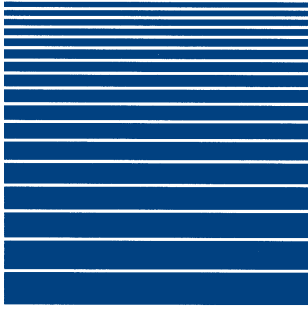
The journey towards building a truly cohesive, sustainable community is undoubtedly a matter that challenges British society today. Promoting community cohesion is now a statutory duty in schools in England and Ofsted is required to report on its implementation. Whilst I have no wish to see teachers experience additional inspection demands, I welcome this new duty and the transparency that it will bring. Through this process and the further inspection of community cohesion within the inspection of religious education and the Catholic life of the school (section 48 inspections), I hope that we will all be helped to review our practice. Building on this, we continue to work towards an harmonious society; one where all feel valued and respected irrespective of background and personal circumstances.

This publication is intended to make a contribution to our schools' ongoing understanding about the meaning of community cohesion. It initially draws on a very simple exercise inviting schools to tell us about their current activity in promoting community cohesion. It also provides information about our ongoing section 48 work.

I am most grateful to our diocesan and schools colleagues and to members of the CES' Community Cohesion Working Group for their support and assistance in producing this guidance. I hope that as inspection beds in and further case studies emerge, that we will be able to publish more exemplar material on the CES' website www.cesew.org.uk.

In conclusion, I invite all our schools to continue sharing with us and the wider community their experiences of all that they do to promote community cohesion.

Oona Stannard
Chief Executive and Director

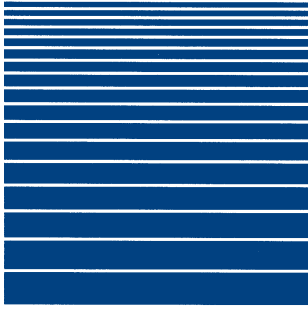


Introduction

Since September 2007 the governing bodies of all maintained schools (including sixth forms attached to schools but not including sixth form colleges¹) in England have a legal duty to promote community cohesion². From September 2008 schools will be judged on how well they are fulfilling this duty as part of Ofsted section 5³ inspections (from 2008)⁴. Section 48 denominational⁵ inspections in Catholic schools have already begun to look at the schools' response to promoting community cohesion as evidenced in each school's self-evaluation. The new duty is linked to the existing requirements, based on the five outcomes in *Every Child Matters*⁶ to look to the well-being of all pupils and prepare them for adult life within a diverse society, within the UK and globally. This echoes the basis of the United Nations Convention on the Rights of the Child (1989)⁷. It is also a continuing legal requirement that the curriculum for all maintained schools should include citizenship education and promote the social, moral, spiritual and cultural development of pupils. It is the duty of schools to prepare pupils for *the opportunities, responsibilities and experiences of later life*⁸.

Most schools can point to examples that show these aims are already well integrated into their work. Whatever definitions are used to portray community cohesion they will have a particular resonance for Catholic schools, which are of their nature communities where the person of Christ is at the heart of their endeavour. These school communities aim *to foster appropriate attitudes: for example, respect for truth; respect for the views of others; awareness of the spiritual, of moral responsibility, of the demands of religious commitment in everyday life and especially the challenge of living in a multicultural, multi-faith society*⁹. In order to build and sustain a cohesive society, it is vital that children and young people listen to and learn from others, both within the Catholic and the wider community.

This document aims to help Catholic schools as they reflect upon and review their current practice in order to build on what they are already doing to promote community cohesion. The first section explores what community cohesion means in the Catholic context. The second section seeks to illustrate through case studies how schools, in the light of their Christian mission, are already involved in addressing the requirements of the new statutory duty. The third section provides exemplar frameworks for inspection and self-evaluation in order to help schools assess their current activities and prepare for external evaluation. It is hoped that the boxes lined in red will provide useful prompts for reflection and future action.



What Does *Community Cohesion* Mean?

Many definitions exist of community cohesion¹⁰. Some common concepts and ideas recur when identifying the basis of a cohesive community.

In the public sphere, community cohesion is often discussed in terms of:

- Respect for diversity, which actively attempts to understand rather than merely coexist with others;
- Equality of opportunities and striving for excellence, which ensures all children and young people are able to access appropriate education and welfare support, helping them to achieve their full potential;
- Participation and engagement, which creates a sense of belonging within the local and wider community, with a desire to improve the well-being of all and encouraging positive relationships.

These terms are encapsulated in the current working definition of community cohesion of the Department for Communities and Local Government (DCLG)¹¹:

A cohesive community is one where:

- *there is a common vision and a sense of belonging for all communities*
- *the diversity of people's different backgrounds and circumstances is appreciated and positively valued*
- *those from different backgrounds have similar life opportunities*
- *strong and positive relationships are being developed between people from different backgrounds in the workplace, in schools and within neighbourhoods.*

Community cohesion cannot be forcibly imposed by external agencies but has to be achieved through community members working together for the benefit of all.

The report of the Government Commission on Integration and Cohesion (CIC), *Our Shared Future* (2007), argues that the DCLG's definition of community cohesion lacks a number of elements, including sufficient emphasis on *mutual respect*¹². The CIC accepts that national definitions usually fail to meet the needs of practitioners. *Our Shared Future* thus takes the current DCLG definition and makes additional references to the following: solidarity and collective community action; social justice; the rights and responsibilities of individuals within a community; the contribution of people and communities to a shared vision for neighbourhood, city, region or country; a sense of trust in institutions.

In the context of Catholic education we emphasise the human person, rather than the individual; *a being who is essentially relational*¹³. For the Catholic community there can be

nothing optional about striving for a cohesive society. The Second Vatican Council urged Catholics to read *the signs of the times* and to engage with the world around them¹⁴. Such engagement is a catalyst for action for the Common Good of society in light of scripture and reflected in Catholic Social Teaching¹⁵. As the Prophet Micah said: *What is good has been explained to you, this is what the LORD asks of you: only this, to act justly, to love tenderly and to walk humbly with your God* (Micah 6: 8)¹⁶. The imperatives of faith, hope and love should underline our dealings with others and cannot be removed from any distinctively Catholic approach to personal relations¹⁷.

The Archbishop of Birmingham, Vincent Nichols, has highlighted in the past that *the notion of (the human) person, unlike that of the individual, includes the dimension of relatedness as essential to it. Every person is born, formed, nurtured and grows in relationship with other people...Our Catholic emphasis is that we are persons and therefore belong to one another. The emphasis (in) individualism is that we are essentially separate...Our sense of community is not one of a collective of individuals, but of a community of mutually dependent persons*¹⁸.

The Sacred Congregation for Catholic Education at the Vatican reminds us that *educators develop in themselves, and cultivate in their students, a keen social awareness and a profound sense of civic and political responsibility*¹⁹. Such an insight will inform the provision of education for citizenship in a Catholic school.

The DCLG definition of community cohesion suggests that a cohesive community has a *common vision*²⁰. Catholic schools are communities of faith comprising staff and pupils from diverse backgrounds²¹, founded on the teachings of Christ and expressed in the Beatitudes in the Sermon on the Mount²². This shared faith, with the knowledge that every person has been uniquely created by God, underpins Catholic schools as they strive to be cohesive communities. Schools will endeavour to express this implicitly and explicitly in all that they do. Importantly, it will be evident in the treatment of the entire workforce throughout the school. It will be reflected within their mission statement and, for example (but not exclusively) in:

- School policies;
- The curriculum and pastoral arrangements;
- Their admissions policy;
- Their involvement in local and wider communities;
- The accessibility of information about the school;
- The level and quality of engagement with parents and the local parishes.

The Department for Children, Schools and Families (DCSF) 2007 non-statutory guidance suggests that schools should consider their provision *...within the school...with other schools...with parents and the local and wider community...*²³ For Catholic schools, *Christ taught us that our neighbourhood is universal: so loving our neighbour has global dimensions*²⁴.

Such provision, both within the school and further afield, relates to the impact of policies and practices - the CIC differentiates between aspirational activities and specific, practical projects²⁵, although each complements the other. Thus the concept of community cohesion expresses more than benign intent, but an active implementation in the everyday life of the school, for example, in teaching and learning and in the interaction of the school with its local and wider community: *You will be able to tell them by their fruits* (Matthew 7: 20)²⁶.

- It might be useful to ask yourself:
- How would you and others know that your school is a cohesive community?
- When reviewing the school's policies - how is the community cohesion dimension specifically included? Does it feature in key stage plans, departmental and subject plans and extra-curricular activities as well as whole school policies and practice including pastoral and behaviour management and visitor policies?

In a series of talks to teachers in his diocese on the subject of Catholic education and community cohesion, Archbishop Nichols has also suggested that Catholic schools ask themselves the questions set out on the following page²⁷.

Archbishop Nichols's questions

Context 1: Individual schools

How has the intake to your school changed in recent years?

How is the school responding to those changes? Have you made new-comers and their families welcome?

What are the problems and successes within the life of your school in this regard?

Context 2: The area of society in which your school is set

How has that changed?

What are the new challenges that have emerged and can be experienced in the neighbourhood?

How is the school responding to those challenges?

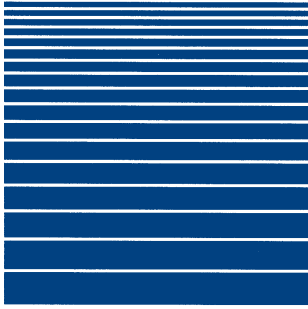
Context 3: Wider society

There is much public comment on changes in demography and the difficulties and opportunities they bring. How do these aspects of wider British society impact on your school?

What does your school do in response and in preparing youngsters for their active participation in society?

More detailed reflection for your school could include:

- How are students assisted in their understanding of their own and other faiths, whether or not other faiths are represented amongst the school community? How do these insights about others enable them to speak with confidence about their own faith?
- How are students encouraged to engage in moral reasoning when making judgements?
- What lessons do students learn from disciplinary procedures? How do rules and procedures acknowledge human dignity as well as they might?



What Are Catholic Schools Doing Already?

Developing an inclusive school community that collaborates with other local communities is already part of the vision and practice of many Catholic schools. Definitions can be helpful, but it is action that matters, as expressed in the previous reference to St Matthew's Gospel. The eagerness to engage in this range of activity was evident in the responses to the CES Community Cohesion Survey (the CES Survey), carried out with the help of diocesan officers from December 2006 (see Appendix 5)²⁸. The valuable contribution that schools with a religious character can make to community cohesion has been recognised by the Government in the recent vision statement *Faith in the System* (2007)²⁹:

The Government and faith school providers believe that all schools – whether they have a religious character or not – play a key role in providing a safe and harmonious environment for all in our society, thereby fostering understanding, integration and cohesion. We set out here our shared vision and understanding of the contribution faith communities and their schools make to educating young people in England, to nurturing young people in their faith and to promoting community cohesion...

*The new duty on all maintained schools to promote community cohesion introduced by the Education and Inspections Act 2006 builds on existing good practice in schools, including many faith schools which are already working to promote community cohesion, for example through their work with parents and the wider community and partnerships with other schools and groups*³⁰.

In the CES Survey, schools made very apparent an understanding of community cohesion that includes concern for all in their local community and beyond, mindful of differences, individuality and particular needs. They reminded us that, for instance, a cohesive community cares for the elderly, welcomes the migrant, responds to the poor and is also mindful of the environment in which the community is located (the imperative of good stewardship)³¹.

Equally, we were reminded that no Catholic school is on its own. Each school is part of a set of relationships, including families and carers, dioceses, other Catholic schools, religious orders, as well as local parishes, which often provided the moral and financial support for the initial establishment of the school and can provide valued links and spiritual support³².

The next section provides a number of case studies which look in more detail at how schools say they are already promoting community cohesion. These case studies are just a snap shot in time, highlighting the current initiatives and approaches of some individual schools. These have been reported to us and useful as it is to know of others' aspirations and activities, it is important to remember the need to evaluate outcomes and impact over time and in the light of local circumstances. Process should never be an end in itself and evaluation should happen as part of the ongoing cycle of school development and inspection. In the meantime, the case studies might act as a catalyst for reflection and activity, firstly taking account of any school's particular context and unique circumstances. In some cases, for example, schools may read the studies and find within them confirmation of their own existing good practice; from others a school might build upon an idea to create its own distinctive approach. The CES will be pleased to learn more about new initiatives and to share these with others in appropriate ways.

Please send information to Laura McCann, Policy & Briefing Officer, copying your local diocesan officers into the correspondence:

email: lmccann@cesew.org.uk

telephone: 0207 901 4854

fax: 0207 901 4893

write to: Catholic Education Service, 39 Eccleston Square, London SW1V 1BX.

Case studies

The following case studies and examples aim to highlight some of the many ways in which school communities have enhanced their Catholic identity by committing themselves to working for a more cohesive world. These practical activities are not intended to embrace every aspect of community cohesion; they are just a sample of the extensive work taking place across the country. They are not offered as a list to be copied but as a catalyst to support review and possible action planning, for discussion and further thought. It is hoped that they might spark ideas, although it is good news if they provoke the reaction, *We're doing all this already!* This reaction should prompt two further questions:

- How do you seek to share your good practice with others and how do you build on this?
- What more could you do?

The following examples arose from responses to the CES Survey (there is a fuller description of the Survey in Appendix 5) and most of them could appear in more than one category. For ease of reference they have been grouped in the following way:

- Links with other schools;
- Developing an understanding of rights and responsibilities;
- Extended schools;
- Working and learning together;
- Caring for the elderly;
- Work with new migrants from Eastern Europe;
- Less ethnically diverse areas;
- Global community;
- Caring for the environment.

Links with other schools

St. Bonaventure's Catholic Boys' School, London Borough of Newham

More than eighty per cent of the students at St. Bonaventure's are from ethnic minority backgrounds and in recognition of its work with a wide range of people the school received the Cultural Diversity Award from the Specialist Schools and Academies Trust in November 2006.

Extracts from the school's latest Ofsted report (2006)³³:

As is recognised in the local community, St Bonaventure's is an outstanding school of which students, parents, staff, governors and the diocese are rightly proud...The harmonious cultural diversity among the boys is a distinctive feature.

A diverse range of additional activities gives the boys a wider experience of life. In the words of one student: "I found working at the homeless shelter rewarding – at the end of the day I felt we had made a difference".

Ofsted also noted the *many creative and imaginative partnerships with outside bodies, locally and nationally, to enrich the quality of the boys' education.* Many of these links are curriculum based, for example the music partnership with Tonbridge School in Kent, but also include interfaith activities such as the Newham Building Bridges in Unity project of December 2006. There is a strong link with The East London Communities Organisation³⁴.

Carmel Catholic College, Darlington

Carmel College takes seriously its publicised mission *to work in collaboration with other schools and colleges* and the College has created many external links: membership of the Adult Learning Forum in Darlington; leading training in management of data and mentoring processes to schools locally, nationally and more recently in Northern Ireland; an extensive Gifted and Talented programme leading to the sharing of good practice across Darlington secondary schools with plans to widen it to the primary schools. The school has curriculum leaders who are visiting tutors for Durham University. A broad international programme stems from the International School Award, which the school won for the third time in 2006 (one of only ten schools in the country to receive three). As a result they were asked to present their experiences to schools in the North East region by the British Council. Carmel College's Leading Edge partner school has benefited from the expertise offered by the College after the other school was put into Special Measures. Following a recent subject inspection in Personal, Social, Health and Citizenship Education the inspector commented that *students embrace involvement in a wide range of charitable activities, benefiting from many links with schools abroad.*

The principal has been selected as one of only 60 heads across the country by the National College for School Leadership (NCSL) to support struggling schools in the prestigious role of National Leader of Education³⁵. The school itself has been designated a National Support School.

Developing an understanding of rights and responsibilities

Our Lady and St Chad Catholic Sports College, Wolverhampton

Our Lady and St Chad, a large secondary school in Wolverhampton, was picked out by Her Majesty's Inspectors (HMI) as one of a small sample of schools (12) identified as having significantly improving results across the board and particularly with African-Caribbean male students who were in danger of disengaging from the education system. Their success was

acknowledged through Ofsted in May 2006 when behaviour was rated outstanding³⁶. In addition, school exclusion figures were low and there had been no permanent exclusions. One of the community targets to reduce instances of youth offending in the locality was being met and indeed exceeded through the Specialist Sports College plan. Youth participation in out-of-hours activities from 7.30am to 9.30pm was a contributory factor. This resulted in improved exam results and flourishing community involvement.

As a result the HMI Black Inclusion Project Rapid Response Team visited the school in May 2007 to understand more fully the reasons for its conspicuous success. The account of the findings drawn mainly from students themselves reported consistently high levels of respect between staff, students and parents; consistent positive encouragement; planned regular liaison with parents and success in an enriched 14 – 19 curriculum offer having a positive impact upon academic progress. Thirty students were interviewed representing all ages, abilities and ethnic backgrounds and half had been excluded at some point in their school careers.

Our Lady and St Chad is one of the most ethnically diverse schools in Wolverhampton and local statistics confirm acute levels of social disadvantage. As part of its drive to continue to raise standards and to improve the quality of teaching and learning, the school set up a five-year development plan to extend curriculum opportunity through collaborative partnerships with four community schools and all city schools.

Specialist Sports College status has significantly contributed to school improvement. The school is now open as a community sports centre in the evenings with links to 43 schools in Wolverhampton, enabling them to improve physical education provision. The community sports programme focuses on the reduction of youth crime (working in partnership with government-aided crime reduction organisations), creating sustainable pathways and providing adult education. Statistics show that the school's use of sport as a tool for crime reduction is proving to be successful³⁷.

Through active participation in the Behaviour Improvement Programme (BIP) and local authority inclusion programmes, the school has also engaged in outreach work with a local special school and seconded the special educational needs co-ordinator to the local authority to deliver BIP inclusion strategies.

The headteacher serves on the City Programme Board of Building Schools for the Future (BSF). Wolverhampton is a Wave 5 BSF Authority and Our Lady and St Chad Catholic Sports College is well placed to be an integral part of city-wide specialist provision of full service schooling and life-long learning for the local community.

Extended schools

St John Vianney Catholic Primary School and Children's Centre, Hartlepool

As a designated Children's Centre, St John Vianney School and Children's Centre in Hartlepool provides support for the local community. This includes: day care/wrap-around care; child and family health services (e.g. young parenting); parent services (e.g. credit union, adult education, access to JobCentre Plus).

As an Extended School there is community access to a fruit and vegetable co-operative, an exercise club and baby massage amongst a variety of other activities, which means that approximately 215 members of the community, other than parents of the school, visit the centre each week to access services or activities.

The school is a founder member of the Hartlepool Environmental Network, which brings together youth groups from across the town.

St John Vianney is a partner (with seven other schools and community organisations in the North of Hartlepool) in Extended Services in North Hartlepool, which is currently a DCSF Innovations Unit Next Practice Field Trial Site³⁸.

The headteacher told the CES: *With our inclusive mission "Come as you are and grow with us", we are committed to community cohesion and we see our designation as a Children's Centre as a very pro-active way in which we can provide services to the whole community. As more members of the community begin to visit our facilities, especially engaging in the extended activities we provide, the traditional barriers begin to dissolve and the mission of the Catholic Church at the service of the entire community, especially responsive to the most marginalised and standing in solidarity with the poorest, is beginning to be realised.*

Bishop Challoner Catholic Collegiate Schools, London Borough of Tower Hamlets

Bishop Challoner is situated in a predominantly Bengali Muslim community in one of the most economically disadvantaged boroughs in the country and it follows in a long tradition of promoting community action in its local area.

A number of years ago the school set up the Village Club, a managed hub that is now the centre of Tower Hamlets Council's Local Area Partnership LAP 4 community education programme, providing after-school provision for students and the local community. After the award of a local authority contract, the school has opened the centre seven days a week. As the school embraces its sports specialism, team games on offer include football, basketball and running mini leagues with local primary schools in addition to activities such as ICT support and Irish dancing.

A partnership between the Archdiocese of Westminster, Tower Hamlets Council and the DCSF has led to the building of a £45 million campus to house the Village Club. The project has been so successful that the school features as an example of good practice in relation to Extended Schools (interfaith projects) on the website of the Training and Development Agency for Schools³⁹.

Bishop Challoner has been extremely successful in ensuring that despite the challenging backgrounds of many of its students, who speak a total of 73 home languages between them, each one is given the tools for personal and academic success.

The headteacher said: *It is a mistake to see community divisions as rooted in religious differences. Its roots can be more readily found in people's sense of injustice...External tensions have had the potential to destabilise the school (but) the key to our success has been the emphasis we have put on justice and fairness....Music, drama and sport transcend all barriers.*

Working and learning together

Bishop Ellis Catholic Primary School, Leicester

Last year, Bishop Ellis embarked upon an email project between Year 5/6 pupils and those at a local community school with pupils from a predominantly Asian background (Mayflower Primary School in Leicester City). The two schools already work together as part of the Leicester and Leicestershire School Centred Initial Teacher Training. It was decided that it would be beneficial for the pupils to have some contact and an email link was established. The deputy headteachers at each school took responsibility for setting up the links and planning activities⁴⁰.

The headteacher said: *Teachers are busy and it was recognised that we needed to keep things as simple and manageable as possible. The year begins with a “getting to know you” type activity - half our pupils went to Mayflower and half of theirs came here to meet their email partner. We found that early physical contact was necessary for the children to feel comfortable communicating electronically. The initial activity is a talking activity leading to designing a shield about what is important to each child – they make one together. Then there are some team games and picnic lunch together. During the visit the Mayflower children joined our assembly.*

The meeting between the two schools was successful: pupils mixed readily, sharing their interests and finding out about the cultures of the others.

The intention is to focus on developing friendships and relationships with children from a different cultural background but also to give a real purpose for communication, particularly the use of ICT for writing. This is done through formal tasks that are already planned as part of the curriculum, which means that teachers can utilise existing resources and do not have to create extra space in the timetable. Activities include:

- Sharing information about a religious observance or festival e.g. Easter, Ramadan, Christmas (religious education);
- Exchange of stories, poems, presentations (English);
- Surveys relating to topics e.g. preferences for biscuit types (design and technology);
- Comparison of city/county localities (geography).

Pupils from both schools were enthusiastic about the exchanges and treated each other with respect. The schools will continue working together in 2007 – 2008, this time with Year 5 pupils so that pupils have the opportunity to build up relationships over a two-year period. The schools are also planning a shared visit to an ICT centre and it is hoped that increased visits of this kind will establish a more secure foundation for continued self-sustaining contact between the pupils.

Bishop Challoner Catholic School, Birmingham

Bishop Challoner manages a School Sports Partnership (SSP) programme which includes supporting the development of physical education (PE)/sport for 31 schools (a total of 11,000 pupils), including Jewish and Church of England schools and involving schools in which pupils from Asian backgrounds account for eighty per cent of the student population. Pupils have opportunities to enjoy sport and learn alongside their peers, with whom they may not come into contact in other ways.

The national target set for 2008 is for eighty five per cent of pupils to be taking part in 2 hours of high quality PE and sport per week⁴¹ yet Bishop Challoner currently enables ninety per cent of pupils to enjoy this level of activity. This has been achieved through advocacy work with headteachers, increasing the amount of curriculum time allocated to PE, increased opportunities for Out of School Hours Learning opportunities and developing and supporting lunchtime supervisor staff to organise activities for pupils at lunchtimes. The school has also increased the numbers of pupils taking part in both inter- and intra- school competition in the last 4 years⁴².

In addition to participation in sporting activity, almost a fifth of 14 – 16 year olds in the SSP have been involved in leadership and volunteering opportunities. In 2006 – 2007, Bishop

Challoner delivered the Junior and Community Sports Leaders Awards for four of the secondary schools in the SSP, during which time the SSP held 21 sports festivals. These Awards give young people aged 14 – 18 the chance to learn how to be better sports leaders, comprising modules such as communication skills and health and safety. The leaders are then deployed in their own school, local primary schools and local sports clubs to assist qualified teachers and coaches in delivering sporting activities for young people, including assistance with refereeing and umpiring at the festivals mentioned above.

Bishop Challoner is linked with Letshego Primary School near Johannesburg on the Youth Sport Trust's Dreams and Teams programme⁴³. This initiative builds on the success of leadership development activities at home and aims to develop more young leaders in South Africa in preparation for the World Cup in 2010. In March 2006, the school sent to South Africa three teachers and two Young Ambassadors from different Sixth Forms as part of the scheme. The Ambassadors put their communication skills into practice by appearing on a radio show and pupils in both schools are now communicating via a weblog every week.

Sarah Ford, Young Ambassador, Swanshurst Girls School shared her thoughts on the experience:

It is extremely difficult to put into words a trip of a lifetime...The nerves of apprehension soon melted away when I arrived to a culture of friendly, bright, motivated and happy people...The difference between British and South African culture was clearly noticeable but not a problem. The openness of the South Africans was one of the biggest marks left on me. I am now a lot more friendly and willing to talk to strangers and I am much more open with others. The experience made me realise how lucky I am. In Britain everyone takes the luxuries for granted, but I know better now.

Caring for the elderly

The CES Survey highlighted that Catholic schools are particularly concerned with the well-being of the elderly in their local communities; indeed a significant proportion of respondents reported holding events for local senior citizens (Christmas parties, for example). Many schools also made it clear that they see end-of-life care as a community issue, as evidenced by the number of mentions of support for local hospices in the Survey responses.

St Aelred's Catholic Technology College, Newton-le-Willows, Merseyside

St Aelred's has gone from strength-to-strength since its last Ofsted inspection; so much so that more than two years ago the headteacher was asked to take on an executive headship in order to support a local community high school then (although no longer) in special measures.

As part of the BSF proposals for St Helens, the Archdiocese of Liverpool has been exploring a number of possibilities, including the establishment of a joint Anglican-Catholic Academy to serve the whole community.

A particular feature of this school's activity is the desire to serve all generations of the broader community. St Aelred's runs a Dawn Patrol, for example, so that students can check on the well-being of local elderly residents each morning.

Work with new migrant families from Eastern Europe

St Joseph's Catholic High School, Slough

Among the student population at St Joseph's, the largest ethnic group has traditionally been first generation Irish. However, in recent years the number of Polish pupils has increased beyond

the number of those from other minority ethnic groups. There are 80 recently-arrived Polish pupils in the school and St Joseph's has gained a good reputation in the local community because it has gone to considerable lengths to ensure that students are able to access the full curriculum, including the use of interpreters in the classroom. A Polish teaching assistant holds drop-in sessions for parents to help with all manner of concerns, including access to local services; she acts as an interface between the school and the Polish community in the wider area.

Twenty per cent of the school population is composed of pupils from other faith communities. Relations in the school are harmonious and respectful. During Lent the school council made a decision to ensure their Lenten fundraising included charities of other faiths as well as Catholic and a third of the funds raised went to Islamic Aid. On the feast of Eid-ul-Fitr, to celebrate the end of Ramadan, every Muslim child received an Eid card.

A Year 9 Muslim boy when asked by a visitor how he liked the school commented: *It's OK, it's good, I get respect here. We all get respect...We're all equal anyway, God made us all equal whoever we are.*

In a statement typical of headteachers of Catholic schools, the headteacher told the CES that *the staff at St Joseph's really do work hard to build a school community where each child is respected and cherished*⁴⁴.

Less ethnically diverse areas

It is important to note that Catholic schools situated in less ethnically diverse areas are as committed to promoting harmony as those schools serving a wider variety of people in terms of social, ethnic and faith backgrounds.

Ellesmere Port Catholic High School, Cheshire

Ellesmere Port is not an ethnically diverse area, but the commitment of the school to serving its local population caused it to be named a Community Champion School⁴⁵. Amongst other activities, the school has offered the services of staff and students fluent in 27 different languages to other local schools to support their work with non-English speaking parents; sixth formers help students with reading at a local (not Catholic) primary school and the school recently enabled two Muslim students with disabilities to study there after they received no offer of a school place anywhere else in their first year of residence in the UK.

The Catholic high school works hard to enable students excluded from other schools to make a fresh start. The school's approach pre-dates the recent changes in inclusion policy and managed transfers, indicating a willingness to serve the community in a distinctive way. The headteacher said:

If parents apply to us we will meet them and the youngster concerned. We outline the school's approach and the importance we place on personal responsibility and honesty. We would ask them to give a full account of what they had done to cause them to be excluded telling them that if they are honest about it and accept personal responsibility, and if they promise to try to be different then we can offer support for a fresh start.

In the past five years the school has admitted seven permanently excluded pupils from other schools and all but two were not of the Catholic faith.

The school currently hosts a Saturday afternoon school for children from the local Turkish community. The children receive instruction in reading and in written Turkish along with

religious instruction in the Islamic faith. This was a response to a request for support from schools by the local Member of Parliament. The headteacher has said that on gaining specialist status in the humanities the school can offer this service to the wider local community.

St Joseph's Catholic Primary School, Murton, Co Durham

All of the pupils at St Joseph's speak English as their first language and a very small number come from minority ethnic backgrounds, but motivated by Catholic teaching, pupils learn about those of other traditions and Ofsted commented extremely positively about pupils' care for others outside their own community, noting that this contributes to exceptional spiritual, moral, social and cultural development in the school:

Pupils become responsible, confident individuals who care deeply about others. This is because they have the scope to reflect on a variety of issues and learn to think of others in assemblies and class discussions. They are aware of the range of diversity and range of cultures in Britain today and speak with a respect and responsibility beyond their years⁴⁶.

Global community

A number of Catholic schools have linking or informal collaborative arrangements with schools in developing and other countries⁴⁷, but choosing to make a formal link with a school in another country is something that needs careful consideration. CAFOD has issued a leaflet with the slogan *Think before you link*, reminding schools that while linking can be educational and benefit both communities, it must be a relationship of *equality and mutuality*, in light of the need to ensure *good stewardship of funds*. In this situation the experience can be highly beneficial for all involved⁴⁸.

St Mary's Catholic First School, Hexham

Some years ago, the deputy head at St Mary's forged a formal link with Nyamigisa Primary School in Uganda after a visit with a group of headteachers through the Link Africa scheme⁴⁹. Initially, practical resources were distributed amongst that community and postal contact was established between the two schools. From this first trip a number of items were also brought back to the UK for use across the curriculum: kitchen implements, musical instruments and clothes, for example, as well as activities such as dances and games. These, coupled with resources from other organisations such as CAFOD and UNICEF have been used over the past few years with a number of local schools to ensure that pupils learn about people in other cultures, from others (using the resources) and with others (through written communication).

More recently, the Ugandan pupils have sent messages to St Mary's using song and the Hexham school sent across a video of their school Mass, to highlight the gift we share in the Eucharist. Pupils at St Mary's also learned from their counterparts in Uganda – long before it became fashionable in the UK – that the principles of re-using and recycling items are a basic necessity if we are to protect the future of our planet. In all these ways an international dimension has been firmly embedded within the curriculum and wider life of the school and local community.

In the words of the former deputy head: *It is so important to make all these links so that the children see that we're not all that different from each other*. Linking is only one way to teach this fundamental lesson, but when it is done properly, it can add an exciting aspect to the life of the school and wider community.

St Wilfrid's Catholic College, South Shields

St Wilfrid's takes part in the Sri Lanka project with World Challenge, linked to the Association of School and College Leaders⁵⁰. St Wilfrid's was thus one of six schools nationally to send a

team in summer 2006 to work on rebuilding schools destroyed by the Asian tsunami. It was one of 12 schools in 2007 that sent teams to focus on working with children with special educational needs.

The initial expedition in 2006 raised awareness of the plight of the victims of the tsunami among pupils of the school and the people of the local community in South Shields. It gave them a sense of purpose and, through a variety of fund-raising activities, an opportunity to give help both financially and physically to those who were suffering. The expedition also changed the world view of those actually taking part in the activity. On return they kept in touch with the young people they had helped and established pen-pal and social networks.

Caring for the environment

St Teresa's Catholic Primary School, Bristol

Many Catholic schools have been granted Eco-School status⁵¹. St Teresa's holds the Green Flag award (the highest award for an Eco-School⁵²) and the school has recently been awarded £1,000 as Most Promising Newcomer in the UK Finals of the Yellow Woods Challenge. The Challenge asks schools to support environmental projects and to encourage members of the local community to recycle as many old copies of the *Yellow Pages* as possible. In promoting the competition in the local area through a variety of different activities, St Teresa's took on the challenge wholeheartedly and was the unanimous choice of the judges. The prize money will help the school's Eco Group with its planned energy saving scheme.

The headteacher said:

The whole school has eagerly embraced the Eco-School philosophy. Pupils of all ages form the Eco Group Committee and the school ensures that its paper, cardboard, glass and plastic are all recycled. In addition, we are encouraging pupils to walk to school and we have installed a cycle shelter, a number of bird boxes (one of which has an in-built camera), a water butt and four compost bins. We are currently working on an energy-saving scheme and we often hold fair-trade sales. All of this helps the pupils to better appreciate the beauty and complexity of God's creation and our role in looking after it.

St Peter and St Paul Catholic Primary School, Leyburn, North Yorkshire

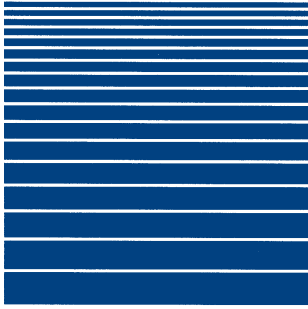
One school utilised an emphasis on the environment to raise achievement and promote links with the local community. St Peter and St Paul Catholic Primary School has been successful in winning a Breathing Spaces grant from the Big Lottery Fund to develop a community garden and woodland in the school grounds and work is to be completed by May 2008. The School's Forest Schools project was lauded in a recent Ofsted inspection and inspectors noted how staff have been able to share good practice, developed through the project, with other schools⁵³. The project has had a substantial impact on the children's learning across all curriculum areas and its success within the school and community has led to the school being entered for a Leading Aspects Award.

St Paul's Catholic College, West Sussex

St Paul's also holds Eco-School status and the school's website lists a number of recent and ongoing activities, describing the school's Eco programme as *designed to help reduce the environmental impact of the school on the community whilst encouraging our students to take responsibility for the future of their own environment*⁵⁴.

- What would a case study or case studies of your school show?

Prepare a case study on your school inviting contributions from all staff, your chaplain and members of the school council and/or other pupils. Publicise the outcomes on your website and in other documents such as the school prospectus and as material to submit for your school's section 5 and section 48 inspections as evidence of self-evaluation. The next section of this document should provide some assistance with this activity.



Self-Evaluation and Inspection Frameworks

How can schools know how well they are doing at promoting community cohesion?

Schools undertake self-review and evaluation as part of their ongoing development, whether as a whole school, key stage or within a department. However, what criteria can schools use to judge accurately how well they are doing in relation to the new duty to promote community cohesion?

The contribution that schools are already making to community cohesion can be acknowledged under existing criteria in Ofsted's SEF (self-evaluation form) for section 5 inspections. For example, it asks *how effective and inclusive is the provision overall, including any extended services...how well does the school promote community cohesion...* Similarly, schools are asked in Ofsted's SEF to evaluate...*how well do the curriculum and other activities meet the range of needs and interest of learners...* with a bullet point that refers specifically to...*promote equality of opportunity and community cohesion...* Although the process of maintaining a good SEF is much more than being ready for inspection, schools will want to be mindful of the guidance available from Ofsted and from their diocese⁵⁵.

The case studies in this document have been arranged under headings that exemplify some of the areas of good work in schools. This might be helpful to consider when reviewing what a school is already doing. These headings are in keeping with the themes outlined in the DCSF guidance on the new duty, sent to all schools in 2007⁵⁶.

In Spring 2008, Ofsted is to pilot several alternative inspection strategies for reporting on schools' duty to promote community cohesion. Schools and inspectors will receive guidance on the inspection criteria later in the year. The CES will update schools as these matters evolve but it is known that inspection strands will cover *teaching, learning and curriculum; equity and excellence; and engagement and extended services*.

The National Board of Religious Inspectors and Advisers (NBRIA) has already published the criteria (*NBRIA Guidelines*) by which section 48 inspectors are judging how well a school is promoting community cohesion. Several dioceses and groups of advisers have prepared useful guidance to help their schools, based on the generic *NBRIA Guidelines*⁵⁷. Each diocese will develop its own framework for section 48 inspections in relation to community cohesion but they will all contain the core features of the *NBRIA Guidelines*.

A number of the dioceses that have developed frameworks for their section 48 inspectors based upon the *NBRIA Guidelines* are piloting the new criteria relating to community cohesion in 2007 – 2008⁵⁸. Two of these are set out in the next section.

Catholic schools will want to view these materials from the perspective of their own mission and statutory responsibilities as they undertake self-evaluation.

- In updating your school's SEF, what examples and evidence can be included of what your school is doing to promote community cohesion? If you have prepared a case study like those above this could form the basis of your response. It will be important to incorporate evidence of impact.
- Do you know the criteria that will be applied in your diocese for section 48 inspections?
- How would you judge your school's promotion of community cohesion against these criteria?

Exemplar criteria and guidelines

This section contains:

- NBRIA's core *Guidelines* agreed by all diocesan section 48 coordinators;
- Section 48 descriptors relating to community cohesion developed as part of the Nottingham diocesan section 48 pilot scheme;
- Self-evaluation (SEF) guidelines relating to community cohesion developed as part of the Nottingham diocesan section 48 pilot scheme;
- An exemplar section 48 framework from the Diocese of Westminster, developed in the light of the experiences of the dioceses involved in the section 48 pilot scheme.

These offer useful prompts for consideration when evaluating your own school on its promotion of community cohesion. We anticipate that Ofsted will also publish criteria later in 2008.

NBRIA's core *Guidelines* agreed by all diocesan section 48 coordinators

Section 7 of the National *Guidelines* for Section 48 inspections

Community Cohesion

7a. How effectively does the school/college promote community cohesion?

Overall

- Is the school a community with a shared set of coherent values?
- Is the school a welcoming community in all aspects of its daily life?

Governors

- Do the governors monitor the school's commitment to community cohesion?
- Does the headteacher's report to governors include some evaluation of the school's contribution to developing community cohesion both within and beyond the school?
- Does the composition of the governing body reflect the ethnic diversity of the school community?

Staff and Pupils

- Does staff induction give full attention to the nature of the school as a Catholic community and the implications of this for their role in the community?
- Are pupils taught to see the school as a community in which all are equal because made in the image of God?
- Are all members of the community committed to its values?
- How are those of different ethnic groups, religious commitment, and no faith, seen as contributing to the community?
- Do pupils have a proper sense of their relationship as individuals to the school and wider community? How do you know?
- Do pupils of different groups achieve equally? If not, why not?
- Does the school recognise the different needs of children who are Catholic and those whose parents have chosen a Catholic education though not baptised?
- Do teachers organise their classes so that pupils of different cultures, backgrounds, gender, etc work together?
- Do pupils' friendship bonds cross cultural/faith/social/economic boundaries?

Catholic Values

- What evidence is there of service to the common good within and beyond the school?
- How does the school manifest its commitment to justice and peace?

Parents and Local Community

- What efforts does the school make to consult and to draw parents from minority backgrounds into the life of the school?
- What involvement does the school have with neighbourhood and other local activities?

Parish Links

- What does the school do in collaboration with the parish(es) it serves?

Curriculum Provision

- How does the school's moral code promote cohesion within the community?
- Do subjects including RE adapt their schemes of work to promote understanding of the beliefs, values and spiritual underpinning of different cultures within the school and local communities?
- Do prayer and worship take account of the diversity of the pupils' backgrounds and religious commitments?
- How are children and adults in the school community who are not Catholic included and made to feel welcome in the liturgical life of the school?
- Does the school provide opportunities for visitors from different cultural or faith backgrounds to talk to pupils or for pupils to visit places of worship of other faiths or Christian denominations?
- Do the pupils show respect for other cultures and religions?

Relationships

- Does respect feature in all relationships within the school?

Diocese of Nottingham Education Service: section 48 descriptors

Section 3 of the Diocesan Framework for section 48 inspections

Community cohesion

3. How effectively the school promotes community cohesion: inwardly (within the school); within the local faith community (parish and education communities); and the wider social, cultural and educational communities.

Inspectors should evaluate:

- How effectively leadership at all levels in the school promote community cohesion within the school. *SEF 9a, 9b, and 9c.*
- The efforts of the school to promote community cohesion with the wider Catholic faith and education communities. *SEF 9a, 9b, and 9c.*
- How well does the school work in partnership with the wider education, cultural and social communities? *SEF 9a, 9b, and 9c.*
- The inclusive nature of the provision for prayer, Collective Worship and the liturgical life of the school. *SEF 9a and 9c.*
- How far the Religious Education curriculum promotes community (social) cohesion. *SEF 9a, 9b and 9c.*

What are the strongest features?

What most needs improvement?

What action is being taken?

How effectively the school/college promotes social cohesion?	
Grade	Characteristics
1 Outstanding	<ul style="list-style-type: none"> • The inclusion of all is a central goal and a shared vision. Governors are keen to exercise their duty to serve the common good, promote community cohesion by working to improve the quality of education for all pupils in the locality. • Leaders and managers work with others beyond the school to ensure that pupils are given opportunities to enter into dialogue and collaborate with people from different backgrounds. • Within the school, concern, respect and hospitality towards the other, leaves room for the other person's spiritual identity, their modes of expression and their values. • Particular provision is made for pupils at key religious times and during religious seasons. • Provision for Religious Education nurtures attitudes of respect for all faiths, mutual understanding and integrity, enabling pupils to challenge each other's belief and values. • Pupils' friendship bonds cross cultural/faith/social/economic boundaries. • Pupils are quick to show concern for the well being of each other, especially the weak and vulnerable. • Pupils demonstrate a lively awareness that they are members of one human family responsible for one another. • Pupils participate in neighbourhood and religious community activities that bring them close to people on the margins of society. • Groups in the neighbourhood use school premises. • Parents from all backgrounds, and especially parents who feel insecure in an academic environment, are included in the consultation process, along with the more pro-active before decisions are made and implemented.
2 Good	<ul style="list-style-type: none"> • There is a common sense of belonging to the community. • Governors take into account the needs of other schools and of the community in general. • Leaders respect difference, value diversity and ensure equal opportunity for all. • Pupils of different backgrounds are given opportunities to work together. • Provision for spiritual development celebrates, reflects and respects the religious diversity within the school community. • No one is forced to act in a manner contrary to their beliefs. • Pupils' diverse backgrounds are recognised and valued in Religious Education and the school's schemes of work are inclusive. • Religious Education includes study of Catholicism, other denominations of Christianity and other world religions. • Pupils are equipped with skills that enable them to take a full and active part in their neighbourhood and develop relationships with people from different backgrounds. Relationships among pupils are positive. • Pupils are able to express their identity with pride and without fear. • Co-operative links exist between the school, parish(es) and local community. • Parents with different backgrounds are involved fully in the life of the school community.

<p>3 Satisfactory</p>	<ul style="list-style-type: none"> • Generally a common sense of belonging and vision exists. • The governing body ensures it meets its responsibilities with respect to provision for pupils of other ethnic, cultural and faith backgrounds and with additional learning needs. • Governors' understanding of their role of 'critical friend' is satisfactory. • Leaders seek to raise pupils' awareness of cultural and religious diversity in society. • Pupils are given opportunities to participate in neighbourhood activities and respond to calls for help. • While the diverse backgrounds of pupils are acknowledged and accommodated, all pupils are not fully integrated. • Pupils' spiritual, moral, social and cultural development is soundly promoted, though the variety of pupils' backgrounds has little impact on provision. • The Religious Education curriculum includes the study of Catholicism and some study of other world faiths. • The governing body ensures it meets its responsibilities with respect to provision for pupils of other ethnic, cultural and faith backgrounds and with additional learning needs. • Adaptations are made to suit pupils' literacy abilities though not their faith backgrounds that are largely ignored. • Pupils have a sense of the wider world, other people's beliefs cultures and needs. They co-operate with each other. • Both school and parish keep each other informed and from time to time plan and work together to respond to issues in the local community. • Parents are kept informed about what is happening in school and their views are sought. • Written communications do not always take into account parents' needs, especially those for whom English is a second language.
<p>4 Inadequate</p>	<ul style="list-style-type: none"> • The school is failing to live up to its Catholic identity. • Governors are inward looking and do not recognise the school's connection to the neighbourhood, community or the diocese. • No consideration is given to the varying faith stances of its pupils. • Overall the school is isolated from its neighbourhood and the community. • Leaders and managers show little interest in anything beyond the school's boundaries. • Teachers regard accommodating differences between pupils as unnecessary. • Prayer and worship in the school does not respect or reflect the diversity of the student body. • Little attempt is made to adapt the Religious Education programme to meet the needs of the pupils and to enable pupils to understand their own and others' beliefs and values or to respect the religious practices of others. • Pupils see little connection between what is taught in school and their life experience and the community in which they live. • Some pupils feel excluded. • Occasional remarks are made ridiculing difference between pupils. • Little effort is made to take into account parents' views or be involved with the wider community.

SEF guidelines in relation to community cohesion developed as part of the Nottingham diocesan section 48 pilot scheme

9a. How well does the school promote community cohesion within itself?					
		1	2	3	4
Evaluation	Outstanding				Not adequate

How do you know?

Comment on:

- How effectively leadership at all levels promotes community cohesion through the Mission Statement, Admissions Policy, curriculum and pastoral policies and provision.
- How the inclusive nature of the provision for Collective Worship, prayer and reflection and the cultural opportunities in the life of the school promote community cohesion.
- How far the Religious Education Curriculum promotes community cohesion.

9b. How well does the school promote community cohesion within the wider Catholic/Christian faith and education communities?					
		1	2	3	4
Evaluation	Outstanding				Not adequate

How do you know?

Comment on:

- How well does the school work in partnership with parents and carers.
- How the school contributes to the quality of parish life and worship.
- Any support for Sacramental preparation.
- Arrangements for the transfer of learners to and from Catholic and Christian schools.
- Any promotion of the school and its values in the local community.
- Support for any parish groups.
- Fund raising.
- Any collaboration with other Catholic or Christian schools.
- Effective transfer to secondary education.
- The efforts of the school to promote community cohesion with the wider Catholic faith and education communities.

9c. How well does the school work in partnership with wider education, cultural and social communities?						
		1	2	3	4	
Evaluation	Outstanding					Not adequate

How do you know?

Comment on:

- Wider educational co-operation.
- Participation in activities and events promoting cultural understanding and ethnic diversity.
- Collaboration with other schools, work placements and visits.
- Arrangements for the transfer of learners to and from other schools.
- Contribution to quality of life and education in other cultures and communities.
- How well does the school work in partnership with the wider education, cultural and social communities.

What are the strongest features?

What most needs improvement and what action is being taken?

An exemplar section 48 framework from the Diocese of Westminster

Section 6 of the Diocesan Framework for Section 48 inspections

Community cohesion

6. How effectively does the school/college promote community cohesion?

Please indicate a grading⁵⁹ and summarise an evaluation of the main strengths and weaknesses (in no more than 140 words) relating to the above question particularly referring to:

- How effectively leadership at all levels in the school/college promotes community cohesion.
- The inclusive nature of the provision for prayer, Collective Worship and the liturgical life of the school.
- How far the Religious Education curriculum promotes community cohesion.

1	2	3	4

Mission Statement/Policies

1. The school mission statement and the process by which it was developed and is monitored and reviewed promote community cohesion.
2. The school's policies and practices, including admission and recruitment policies, promote community cohesion.

Leadership

3. The headteacher/chair of governors attend diocesan and local authority briefings and keep in contact with significant local issues/initiatives.
4. The school's self-evaluation processes include an evaluation of the school's contribution to developing community cohesion both within the school and in the local and the wider Catholic community.
5. The school is a welcoming community in all aspects of its daily life.
6. Respect features in all relationships within school.
7. The school fosters open relationships with parents/carers and other agencies.
8. The composition of the teaching and support staff (including any contract staff) reflects the composition of the pupil school community and that of the community served by the school.

Contribution to the wider Catholic community

9. The school contributes positively to local parish, deanery and wider diocesan life and worship.

Inclusion

10. Pupils have the opportunity to be involved in all appropriate school activities.
11. The curriculum includes teaching about the challenges to society where community cohesion is lacking.
12. The school collaborates with local Catholic schools and schools of other denominations and faith traditions and schools with no religious character.
13. The school contributes to the life of the local community and to national and international events/initiatives/opportunities.
14. The school works in partnership with parents and carers.

Prayer, collective worship and liturgical life

15. The provision for prayer, collective worship and the liturgical life of the school is inclusive.
16. The school seeks to include all staff and pupils in its corporate life of worship.

Religious Education curriculum

17. The Religious Education curriculum promotes community cohesion.
18. In each Key Stage the school's planning and practice demonstrate that the Religious Education curriculum teaches Catholic Christian concern for all, irrespective of, for example, gender, ethnicity and faith.
19. The breadth and balance of the school's curriculum enhances teaching about the benefits of community cohesion.

Appendix 1: Bibliography (including websites)

Publications

Acts of the UK Parliament

The Education Act 2002

The Education Act 2005

The Education and Inspections Act 2006

Website of the Office of Public Sector Information

Catholic Bishops' Conference of England and Wales (1996)

Religious Education: Curriculum Directory for Catholic Schools

Website of the Catholic Education Service

Catholic Bishops' Conference of England and Wales (1996)

The Common Good and the Catholic Church's Social Teaching

Website of the Catholic Bishops' Conference of England and Wales

Catholic Education Service of England and Wales (2006)

Quality and Performance: A Survey of Education in Catholic Schools

Catholic Education Service, London

Catholic Education Service of England and Wales (2003)

Ethnicity, Identity and Achievement in Catholic Education: Supporting Minority Ethnic Pupils in

Catholic Secondary Schools in England

Catholic Education Service, London

Catholic Truth Society (2007)

The CTS New Catholic Bible

The Incorporated Catholic Truth Society, London

Commission on Integration and Cohesion (2007)

Our Shared Future

Website of the Department for Communities and Local Government

Department for Children, Schools and Families (2007)

Faith in the System: The role of schools with a religious character in English education and society

Department for Children, Schools and Families, London

Department for Children, Schools and Families (2007)

Guidance on the Duty to Promote Community Cohesion

Department for Children, Schools and Families, London

His Holiness Benedict XVI (18th October, 2007)

Message for the 94th World Day of Migrants and Refugees (13th January 2008)

Website of the Holy See

Ed. Flannery OP, Austin (1996)

Vatican Council II: The Conciliar and Post Conciliar Documents (New Revised Edition)

Costello Publishing Company, New York

National Board of Religious Inspectors and Advisers (2007)

Section 48 Inspection Guidelines

Website of the Catholic Education Service

Nichols, Archbishop Vincent (2007)
Community Cohesion and the Catholic School (Talks given to groups of staff in Catholic schools during 2007)
Website of the Archdiocese of Birmingham

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Social Cohesion and Catholic Education: A Critical Note (Address to the National Conference of Catholic Secondary Heads)
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Lay Catholics in Schools: Witnesses to the Faith
Website of the Holy See

Stock, Rev Marcus (2005)
Christ at the Centre: A summary of why the Church provides Catholic schools
Birmingham Diocesan Schools' Commission, Birmingham

Training and Development Agency for Schools (2007)
Case Studies on Extended Schools
Website of the Training and Development Agency for Schools

United Nations General Assembly (1989)
UN Convention on the Rights of the Child
Website of Every Child Matters

Websites

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British Council <http://www.britishcouncil.org.uk> / <http://www.globalgateway.org>

Catholic Agency for Overseas Development <http://www.cafod.org.uk>

Catholic Bishops' Conference of England and Wales <http://www.catholic-ew.org.uk>

Catholic Education Service of England and Wales <http://www.cesew.org.uk>

Department for Communities and Local Government <http://www.communities.gov.uk>

Department for Children, Schools and Families <http://www.dcsf.gov.uk>

Eco-Schools programme <http://www.eco-schools.org.uk>

Every Child Matters <http://www.everychildmatters.gov.uk>

Holy See <http://www.vatican.va>

Link Community Development <http://www.lcd.org.uk>

livesimply project <http://www.livesimply.org.uk>

National College for School Leadership <http://www.ncsl.org.uk>

Office of Public Sector Information <http://www.opsi.gov.uk>

Office for Standards in Education, Children's Services and Skills (Ofsted)
<http://www.ofsted.gov.uk>

Runnymede Trust <http://www.runnymedetrust.org>

Schools Linking Network <http://www.schoolslinkingnetwork.org.uk>

St Paul's Catholic College, West Sussex <http://www.stpaulscatholiccollege.co.uk>

TeacherNet <http://www.teachernet.gov.uk>

Training and Development Agency for Schools <http://www.tda.gov.uk>

The East London Communities Organisation <http://www.telcocitizens.org.uk>

World Challenge programme <http://www.world-challenge.co.uk>

Youth Sport Trust <http://www.youthsporttrust.org>

Appendix 2: Further reading and website links

British Council Global Gateway *Community Cohesion Toolkit* (2007)
<http://www.globalgateway.org>

Commission on Integration and Cohesion (final report) *Our Shared Future* (June 2007)
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<http://www.heythrop.ac.uk/index.php/content/view/268/358/>

Institute of Community Cohesion <http://www.coventry.ac.uk/researchnet/icoco>

Appendix 3: Government definition of community cohesion

Department for Communities and Local Government (2007)

<http://www.communities.gov.uk/communities/racecohesionfaith/communitycohesion/>

Current working definition of community cohesion

A cohesive community is one where:

- there is a common vision and a sense of belonging for all communities
- the diversity of people's different backgrounds and circumstances is appreciated and positively valued
- those from different backgrounds have similar life opportunities
- strong and positive relationships are being developed between people from different backgrounds in the workplace, in schools and within neighbourhoods.

Community cohesion cannot be forcibly imposed by external agencies but has to be achieved through community members working together for the benefit of all.

Appendix 4: Legal guidance

This appendix sets out the legislative basis for:

- The duty to promote community cohesion;
- Section 5 and section 48 inspections;
- Social, moral, spiritual and cultural development.

If you have any further legal queries please contact your local diocese in the first instance. See the CES website for updates on the legal situation, as this can change rapidly.

Duty to Promote Community Cohesion: Education and Inspections Act 2006

<http://www.opsi.gov.uk/acts/acts2006/20060040.htm>

38. General duties of governing body of maintained school

(1) In section 21 of Education Act 2002 (general responsibility for conduct of school) after subsection (4) insert –

‘(5) The governing body of a maintained school shall, in discharging their functions relating to the conduct of the school –

- (a) promote the well-being of pupils at the school, and
- (b) in the case of a school in England, promote community cohesion’

Inspections:

Section 5 inspections: Education Act 2005

http://www.opsi.gov.uk/acts/acts2005/ukpga_20050018_en_2#pt1-ch1-pb2-l1g5

Inspections

5. Duty to inspect certain schools at prescribed intervals

(1) It is the duty of the Chief Inspector –

(a) to inspect under this section every school in England to which this section applies, at such intervals as may be prescribed, and

(b) when the inspection has been completed, to make a report of the inspection in writing.

(2) Subject to subsection (3), the schools to which this section applies are –

- (a) community, foundation and voluntary schools,
- (b) community and foundation special schools,
- (c) maintained nursery schools,
- (d) Academies,
- (e) city technology colleges,
- (f) city colleges for the technology of the arts, and

- (g) special schools which are not community or foundation special schools but are for the time being approved by the Secretary of State under section 342 of the Education Act 1996 (c. 56) (approval of special schools).
- (3) This section does not apply to any school –
 - (a) which is a closing school (as defined by subsection (4)), and
 - (b) in respect of which the Chief Inspector has decided, having regard to the date on which the closure is to take effect, that no useful purpose would be served by the school being inspected under this section.
- (4) In subsection (3)(a) a “closing school” means –
 - (a) any community, foundation or voluntary school, community or foundation special school or maintained nursery school in respect of which proposals to discontinue the school have been approved, adopted or determined under any enactment,
 - (b) a foundation or voluntary school in respect of which the governing body have given notice of discontinuance under section 30 of the School Standards and Framework Act 1998 (c. 31),
 - (c) a community, foundation or voluntary or community or foundation special school in respect of which the Secretary of State has given a direction to discontinue the school under section 19 or 32 of that Act,
 - (d) a city technology college, city college for the technology of the arts or Academy in respect of which notice of termination of an agreement made under section 482 of the Education Act 1996 has been given, or
 - (e) a special school which is not a community or foundation special school but is for the time being approved by the Secretary of State under section 342 of the Education Act 1996 and which the proprietor has decided to close.
- (5) It is the general duty of the Chief Inspector, when conducting an inspection under this section, to report on –
 - (a) the quality of the education provided in the school,
 - (b) how far the education provided in the school meets the needs of the range of pupils at the school,
 - (c) the educational standards achieved in the school,
 - (d) the quality of the leadership in and management of the school, including whether the financial resources made available to the school are managed effectively,
 - (e) the spiritual, moral, social and cultural development of the pupils at the school, and
 - (f) the contribution made by the school to the well-being of those pupils.
- (6) Subsection (1) has effect subject to section 9.
- (7) An inspection which is required under this section must not extend to –
 - (a) denominational education, or
 - (b) the content of collective worship which falls to be inspected under section 48.’

Section 48 inspections: Education Act 2005

http://www.opsi.gov.uk/acts/acts2005/ukpga_20050018_en_4#pt1-ch6-pb1-l1g48

48. Inspection of religious education: England

(1) It is the duty of the governing body of any voluntary or foundation school in England which has been designated under section 69(3) of the School Standards and Framework Act 1998 by the Secretary of State as having a religious character to secure that – (a) any denominational education given to pupils, and (b) the content of the school’s collective worship, are inspected under this section.’

Social, Moral, Spiritual and Cultural Development: Education Act 2002

http://www.opsi.gov.uk/acts/acts2002/ukpga_20020032_en_1

General duties in respect of the curriculum

78. General requirements in relation to curriculum

(1) The curriculum for a maintained school or maintained nursery school satisfies the requirements of this section if it is a balanced and broadly based curriculum which –

- (a) promotes the spiritual, moral, cultural, mental and physical development of pupils at the school and of society, and
- (b) prepares pupils at the school for the opportunities, responsibilities and experiences of later life.

The statutory requirement that schools should encourage pupils’ spiritual, moral, cultural, mental and physical development was first included in the Education Reform Act 1988 in relation to the curriculum. The Chief Inspector for England was made responsible for reporting on pupils’ social, moral, spiritual and cultural (SMSC) development in the Education (Schools) Act 1992 and this was reiterated in the School Inspections Act 1996. The duty on schools to promote pupils’ SMSC development was then restated in the Education Act 2002. See Ofsted ‘Promoting and evaluating pupils’ spiritual, moral, social and cultural development’ (March 2004) <http://www.ofsted.gov.uk/assets/3598.pdf>.

Appendix 5: The CES Community Cohesion Survey

The responses to the CES Community Cohesion Survey have been used to inform our conversations with a number of groups in the public sphere, including the Government. For example, case studies drawn from the responses have formed part of our input to the Government's own *Guidance on the duty to promote community cohesion*, as well as the Runnymede Trust's high profile research project on the same subject⁶⁰. When we can supply such evidence of good practice, we are better able to show that Catholic schools make an important contribution to the local, national and international communities in which they are located. This is vital at a time when we face much hostility to the concept of schools with a religious character.

If you have yet to fill in the CES Survey or can update us on your activities we would be delighted to hear from you as we continue in our work to promote and support Catholic education. You will find the headings below but the Survey itself can be downloaded from our website: <http://www.cesew.org.uk/standard.asp?id=4700>.

Please send to Laura McCann, Policy & Briefing Officer, copying your local diocesan officers into the correspondence:

email: lmccann@cesew.org.uk

telephone: 0207 901 4854

fax: 0207 901 4893

write to: Catholic Education Service, 39 Eccleston Square, London SW1V 1BX.

CES Community Cohesion Survey: Headings

Extended Schools and Extra-Curricular Activity

E.g. providing wider community access to ICT, sports and arts facilities including adult learning.

Work in the wider community

E.g. volunteering, work with the elderly, opportunities for new migrants such as language and social activities, activities to bring parents together.

Collaboration with other schools/colleges, and colleagues elsewhere

E.g. ad hoc or regular arrangements for sharing good practice on the 14 – 19 agenda; collaborating with another school with the same specialism or over issues such as the curriculum; linking or exchange opportunities, shared teacher activity, leadership support to other institutions.

Faith-based partnership work with groups/schools from other denominations or faiths

E.g. inter-faith projects, assemblies, events, visits.

Formal commitment to community cohesion

E.g. through admissions or other school policies.

Parent partnerships, links between governing bodies

Curriculum and cross-curricular activity on themes associated with community cohesion

Staffing

E.g. the employment of teaching assistants from other significant social groups in the community, diversity in the workforce and amongst volunteers.

Other relevant information

Anything else you would like to add, including your hopes, fears and future plans

Appendix 6: The Beatitudes

Rev Marcus Stock (2005) *Christ at the Centre: A summary of why the Church provides Catholic schools* p.9 referencing Matthew (5: 3-12)

Whilst not definitive, the core values based on the Beatitudes may be summarised as follows:

Blessed are the poor in spirit, for theirs is the Kingdom of heaven
Values: Faithfulness and Integrity

Blessed are those who mourn, for they shall be comforted
Values: Dignity and Compassion

Blessed are the meek, for they shall inherit the earth
Values: Humility and Gentleness

Blessed are those who hunger and thirst for righteousness, for they shall be satisfied
Values: Truth and Justice

Blessed are the merciful, for they shall obtain mercy
Values: Forgiveness and Mercy

Blessed are the pure in heart, for they will see God
Values: Purity and Holiness

Blessed are the peacemakers, for they shall be called children of God
Values: Tolerance and Peace

Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are you when they insult you and persecute you and utter every kind of slander against you because of me. Be glad and rejoice for your reward is great in heaven; they persecuted the prophets before you in the very same way.
Values: Service and Sacrifice

Appendix 7: References and endnotes

- ¹ There are no plans to extend this duty [to promote community cohesion] to sixth form colleges at present, as this would require further legislation. However, the Department for Innovation, Universities and Skills has launched a consultation on the role of further education providers in promoting community cohesion and preventing violent extremism. See <http://www.dius.gov.uk>.
- ² The Education and Inspections Act 2006 – Section 38(1) introduced the duty on governing bodies to promote community cohesion (see Appendix 4).
- ³ The Education Act 2005 – Section 5 (see Appendix 4).
- ⁴ The Education and Inspections Act 2006 - Section 154 (see Appendix 4).
- ⁵ The Education Act 2005 – Section 48 (see Appendix 4).
- ⁶ *Every Child Matters: Framework for the inspection of schools in England 2005* (Ofsted, 2005) <http://www.ofsted.gov.uk/publications/070186>.
- ⁷ *UN Convention on the Rights of the Child* (1989) <http://www.everychildmatters.gov.uk/strategy/uncrc/articles/>
- ⁸ The Education Act 2002 – Section 78 (see Appendix 4).
- ⁹ Catholic Bishops' Conference of England and Wales (1996) *Religious Education: Curriculum Directory for Catholic Schools* <http://www.cesew.org.uk/uploads/documents/recd.pdf> p.10.
- ¹⁰ See Appendix 2 for further reading and Appendix 3 for the definition of the Department for Communities and Local Government.
- ¹¹ Department for Communities and Local Government (2007) *Race, Cohesion and Faith* <http://www.communities.gov.uk/communities/racecohesionfaith/communitycohesion/>.
- ¹² Commission on Integration and Cohesion (2007) *Our Shared Future* http://www.integrationandcohesion.org.uk/Our_final_report.aspx.
- ¹³ Holy See: Sacred Congregation for Catholic Education (2007) *Educating Together in Catholic Schools: a Shared Mission between Consecrated Persons and the Lay Faithful* p.3 <http://www.cesew.org.uk/standardnews.asp?id=6211>.
- ¹⁴ *At all times the Church carries the responsibility of reading the signs of the time and of interpreting them in the light of the Gospel... We must be aware of and understand the aspirations, the yearnings, and the often dramatic features of the world in which we live. Pastoral Constitution on the Church in the Modern World: Gaudium et Spes* (1965) 4 Ed. Austin Flannery OP *Vatican Council II: The Conciliar and Post Conciliar Documents* (New Revised Edition) (New York, 1996).
- ¹⁵ Catholic Bishops' Conference of England and Wales (1996) *The Common Good and the Catholic Church's Social Teaching* <http://www.catholicchurch.org.uk/resource/cg/index.htm>.
- ¹⁶ Micah (6: 8) Catholic Truth Society translation (2007).
- ¹⁷ *In short, there are three things that last; faith, hope and love, and the greatest of these is love.* (1Cor 13: 13) Catholic Truth Society translation (2007).
- ¹⁸ Archbishop Vincent Nichols (2007) *Community Cohesion and the Catholic School* Talks given to groups of staff in Catholic schools during 2007; Archbishop Vincent Nichols *Social Cohesion and Catholic Education: A Critical Note* Address to the National Conference of Catholic Secondary Heads (27th January 2006) <http://www.birminghamdiocese.org.uk/page10.asp?newslettercatid=3>.
- ¹⁹ Holy See: Sacred Congregation for Catholic Education (1982) *Lay Catholics in Schools: Witnesses to the Faith* http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19821015_lay-catholics_en.html.

²⁰ See Appendix 3.

²¹ See for example, Catholic Education Service of England and Wales *Ethnicity, Identity and Achievement in Catholic Education: Supporting Minority Ethnic Pupils in Catholic Secondary Schools in England* (London, 2003); Catholic Education Service of England and Wales *Quality and Performance: A Survey of Education in Catholic Schools* (London, 2006) <http://www.cesew.org.uk/temp/QualityspampspPerformancesp-spAspSurveyspofspCatholicspSchools.pdf>.

²² Rev Marcus Stock (2005) *Christ at the Centre: A summary of why the Church provides Catholic schools* p.9 (see Appendix 6).

²³ Department for Children, Schools and Families (DCSF) (2007) *Guidance on the Duty to Promote Community Cohesion* http://www.teachernet.gov.uk/_doc/11635/Guidance%20on%20the%20duty%20to%20promote%20community%20cohesion%20pdf.pdf.

²⁴ *The Common Good* <http://www.catholicchurch.org.uk/resource/cg/index.htm>.

²⁵ *Our Shared Future* p.42 http://www.integrationandcohesion.org.uk/Our_final_report.aspx.

²⁶ *I repeat, you will be able to tell them by their fruits.* (Matthew 7: 20) Catholic Truth Society translation (2007); *The parable of the talents (Matt 25: 14-30) helps us to understand how each one is called to make his or her gifts bear fruit, and to welcome the riches of others within the shared educational mission.* *Educating Together in Catholic Schools* p.7 <http://www.cesew.org.uk/standardnews.asp?id=6211>.

²⁷ Archbishop Vincent Nichols (2007) *Community Cohesion and the Catholic School* <http://www.birminghamdiocese.org.uk/page10.asp?newslettercatid=3>.

²⁸ See Appendix 5 for further details of the CES Community Cohesion Survey. If you have not yet responded to the survey we invite you to do so.

²⁹ DCSF (2007) *Faith in the System: The role of schools with a religious character in English education and society* <http://www.cesew.org.uk/standardnews.asp?id=6024>.

³⁰ *Ibid.*

³¹ This reflects the *livesimply* project, initiated in 2006 by a network of Catholic organisations in light of their involvement with the *Make Poverty History* campaign. Whilst *Make Poverty History* addressed structural injustices in global politics, *livesimply* looks at our personal responsibility for creating transformation and change, both in ourselves and in the world. *By living simply, sustainably and in solidarity with the poor, we can help create a world in which human dignity is respected and everyone can reach their full potential.* Website of the *livesimply* project <http://www.livesimply.org.uk>.

³² *The Catholic school also assured its presence in the localities through its active cooperation with other educational institutions...and with local bodies and various social agencies. In this sphere, faithful to its inspiration, it contributes to building a network of relationships that helps students to develop their sense of belonging, and society itself to develop a sense of solidarity.* *Educating Together in Catholic Schools* pp.9-10 <http://www.cesew.org.uk/standardnews.asp?id=6211>.

³³ St Bonaventure's Catholic School, London Borough of Newham *Inspection report* (Ofsted, 2006) <http://www.ofsted.gov.uk/portal/site/Internet/menuitem.7c7b38b14d870c7bb1890a01637046a0/?urn=102787&providerCategoryID=8192>.

³⁴ The East London Communities Organisation <http://www.telcocitizens.org.uk/>.

³⁵ A number of other headteachers in the Catholic sector have also been designated National Leaders of Education, for example Janet Sheehan at St Anne's Catholic Primary School, London Borough of Tower Hamlets. See the website of the National College for School Leadership for full details: <http://www.ncsl.org.uk/nle.cfm>.

- ³⁶ Our Lady and St Chad Catholic Sports College *Inspection Report* (Ofsted, Programme, 2006)
http://www.ofsted.gov.uk/reports/pdf/?inspectionNumber=286932&providerCategoryID=8192&fileName=\\school\\104\\pip_104401_20060620.pdf.
- ³⁷ The school compared figures from 2004 – 2005 with those for 2005 – 2006 and found a 9% reduction in overall reported crime since the school gained Sport College status.
- ³⁸ The trial is due to be completed in April 2008.
- ³⁹ Training and Development Agency for Schools (2007) *Case studies on extended schools: Bishop Challoner school (Tower Hamlets) – interfaith community projects*
http://www.tda.gov.uk/remodelling/extendedschools/resources/casestudies/remodelling/bishop_challoner.aspx.
- ⁴⁰ In October 2007 the Government announced extra funding for a school linking programme and the TeacherNet website indicates that linking is *one way (in which) they can fulfill this new law* in relation to the new duty to promote community cohesion. The programme is support by the Schools Linking Network
<http://www.schoolslinkingnetwork.org.uk>.
- ⁴¹ All data in this case study has been measured through the annual PESSCL (Physical Education, School Sport and Club Links) survey which is completed by all schools nationally every year <http://www.teachernet.gov.uk/teachingandlearning/subjects/pe/>.
- ⁴² In 2006 60% of pupils took part in intra-school competitive activities and 31% were involved with an inter-school competition.
- ⁴³ Youth Sports Trust <http://www.youthsporttrust.org/>.
- ⁴⁴ *Everyone's commitment - teachers, families and students - will surely contribute to helping the young migrants to face in the best way possible the challenge of integration and offer them the possibility to acquire what can aid their human, cultural and professional formation. Message of His Holiness Benedict XVI for the 94th World Day of Migrants and Refugees* (13th January 2008) (18th October, 2007)
http://www.vatican.va/holy_father/benedict_xvi/messages/migration/documents/hf_ben-xvi_mes_20071018_world-migrants-day_en.html.
- ⁴⁵ Awards sponsored by Scottish Power and Trinity/Mirror Newspaper Group.
- ⁴⁶ St Joseph's Catholic Primary School, Murton *Inspection Report* (Ofsted, 2005)
http://www.ofsted.gov.uk/reports/pdf/?inspectionNumber=279352&providerCategoryID=4096&fileName=\\school\\114\\s5_114276_20051206.pdf.
- ⁴⁷ Many schools have international links running Comenius projects with contacts abroad, allowing students from disadvantaged backgrounds to visit these countries in order to experience cultures and customs outside those of their immediate area. The Comenius programme (formerly known as Socrates) is a British Council initiative providing opportunities for schools and further education colleges to strengthen the European elements of their curriculum. See <http://www.britishcouncil.org/comenius-about-us.htm> for more information. The British Council also manages the globalgateway website, designed to *bring an international dimension to education*, which contains a community cohesion toolkit. See <http://www.globalgateway.org> for more information.
- ⁴⁸ Visit the CAFOD website for more information about global education:
<http://www.cafod.org.uk>.
- ⁴⁹ Now known as Link Community Development <http://www.lcd.org.uk/>.
- ⁵⁰ World Challenge <http://www.world-challenge.co.uk>.
- ⁵¹ Eco-Schools programme <http://www.eco-schools.org.uk/>.
- ⁵² The criteria for each award can be found on the Eco-Schools website: <http://www.eco-schools.org.uk/applying/awards-criteria.htm>.

- ⁵³ St Peter and St Paul Roman Catholic Primary School, Leyburn *Inspection Report* (Ofsted, 2007).
<http://www.ofsted.gov.uk/portal/site/Internet/menuitem.7c7b38b14d870c7bb1890a01637046a0/?urn=121652&providerCategoryID=4096>. *The good practice demonstrated in the Forest Schools project is being shared with staff in other schools. This project has improved the scientific and investigative skills of pupils, raising standards of achievement in this area. The project is also improving standards in personal, health and social education, design technology and speaking and listening skills.*
- ⁵⁴ Website of St Paul's Catholic College, West Sussex
<http://www.stpaulscatholiccollege.co.uk/eco.aspx>.
- ⁵⁵ See DCSF website <http://www.dcsf.gov.uk> or <http://www.teachernet.gov.uk> for guidance on section 5 inspections and your local diocese for section 48 criteria.
- ⁵⁶ DCSF (2007) *Guidance on the Duty to Promote Community Cohesion*
http://www.teachernet.gov.uk/_doc/11635/Guidance%20on%20the%20duty%20to%20promote%20community%20cohesion%20pdf.pdf.
- ⁵⁷ The Dioceses of Birmingham, Hexham & Newcastle, Liverpool and Nottingham have already developed guidelines for their section 48 inspectors based upon the NBRIA *Guidelines* and these dioceses are piloting the new criteria relating to community cohesion in 2007 – 2008. Other dioceses, such as Leeds and Westminster, have built upon the experience of the pilot areas and have also produced their own frameworks.
- ⁵⁸ *Ibid.*
- ⁵⁹ Diocesan inspectors use the same criteria as Ofsted inspectors when making inspection judgements: Outstanding; Good; Adequate; Inadequate. In the exemplar section 48 framework shown here, the grading is assessed from 1 (Outstanding) to 4 (Inadequate).
- ⁶⁰ Runnymede Trust (2007) *Faith Schools and Community Cohesion*
<http://www.runnymedetrust.org/projects/education/transitions/faith-schools.html>.