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Ethnicity, Identity & Achievement in Catholic Education



PROMOTING & SUPPORTING CATHOLIC EDUCATION IN ENGLAND AND WALES





Ethnicity, Identity and Achievement in Catholic Education

Supporting Minority Ethnic Pupils in Catholic Secondary Schools in England

Bernadette O'Keeffe & Richard Zipfel

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Foreward

Archbishop Vincent Nichols

This is a timely study, coming as it does during H.M. Government's consultation on raising the achievement of minority ethnic pupils.

The study reflects the Catholic community's desire to serve the common good and to support those who are poor, marginalised, excluded or vulnerable.

More specifically, the study is concerned with the well-being of young people from minority ethnic backgrounds in Catholic secondary schools. It has a fourfold purpose:

- to understand the challenge facing schools in an increasingly diverse society;
- to provide an overview of the diversity of Catholic secondary schools;
- to listen to the views and experiences of minority ethnic pupils in Catholic secondary schools;
- to reflect on examples of good practice in order to encourage and support schools and pupils.

The study is intended for those working in Catholic education, but I hope it will be read more widely and contribute to a dialogue involving parents, pupils, educators and others interested in the issues of equality and diversity in education.

I welcome this study and thank all those who have worked hard to produce it.

✠ Vincent Nichols
Archbishop of Birmingham

May 2003



Part One: Minority Ethnic Pupils in the Wider Educational Context

1. The Church's commitment to education for all

This study is concerned with the well-being of young people from minority ethnic backgrounds in Catholic secondary schools. It provides an overview of the ethnic diversity of these schools, records the views and experiences of pupils and examines some initiatives that have been taken to support these pupils.

This is not a new concern. For more than twenty-five years, the Catholic community in this country has been wrestling with the question of how its schools can best serve an increasingly diverse society.

Reflecting this concern, in the early 1970s, the Catholic Commission for Racial Justice carried out research in twenty-eight Catholic Schools. The research, published in **Where Creed and Colour Matter: A survey on Black children and Catholic Schools** (1975)¹ pointed out the institutional failure of a sizeable number of Catholic schools to respond positively to the aspirations of black parents concerning the education of their children.

A few years later, the Catholic Bishops' Conference of England and Wales established a working party which had as its research focus the education of all Catholics for life in a multi-racial, multi-cultural society, and the specific educational needs of Catholics from minority ethnic backgrounds. Over a period of two years, fifty Catholic schools were visited. The report of the research findings, **Learning from Diversity: A Challenge for Catholic Education**² was published in 1984. The working party found that in a significant number of racially mixed Catholic schools there were encouraging signs of an openness to new initiatives which aimed to educate pupils for a diverse society. However, in other schools much remained to be done. One issue of particular concern was schools' attitudes to racism and the finding that many schools *did not see dealing with racism as part of their task*.³

In 1986, Cardinal Hume's Committee for Caribbean Concerns produced a report, **With You in Spirit?**⁴ The report was concerned with the Catholic Church's commitment to the black community and put *the defeat of racism* as a top priority for Catholic schools. In its report the Advisory Group emphasised that:

*There is an urgent need for those responsible for Catholic schools to put their house in order and to demonstrate to the black community that the system of education they are offering is fair and just for all God's people.*⁵

1 Commission for Racial Justice of the Bishops' Conference of England & Wales (1975), **Where Creed and Colour Matter: a survey on black children and Catholic schools**. Catholic Information Office, Abbots Langley.

2 Department for Christian Doctrine and Formation of the Bishops' Conference of England and Wales (1984), **Learning from Diversity: a challenge for Catholic education**. Catholic Media Office.

3 Ibid. p 47.

4 Cardinal Hume's Advisory Group on the Catholic Church's Commitment to the Black Community (1986), **With You in Spirit?** The Business Press Ltd, London.

5 Ibid. p 28.

In 1997 the Bishops' Conference and the Catholic Education Service (CES) produced two reports dealing with closely-related issues. **Catholic Schools & Other Faiths** (1997)⁶ examined in depth how Catholic schools could best serve pupils from other faith backgrounds.

A Struggle for Excellence: Catholic Secondary Schools in Urban Poverty Areas (1997)⁷ considered the challenges and achievements of Catholic secondary schools located in deprived areas and serving poor communities.

Most recently (2002) the Catholic Education Service has produced **Guidance for Schools on the Legal Requirements to Promote Race Equality** (June 2002)⁸. This guidance takes the form of a commentary on the **Guide for Schools**⁹ produced by the Commission for Racial Equality (CRE).

The CES commentary includes advice on:

- admissions policy and the right to give preference to Catholic children;
- appointments and the right to give preference to Catholic applicants for teaching posts and to specify Catholicity for senior posts;
- new demands on the purchasers of external services within the school;
- some issues concerning ethnic monitoring.

The CES has also prepared a general statement of Catholic aims and values suitable for the preface to a school policy statement (see Appendix 1). All this has been provided to support schools in responding positively to the legal requirements of the Race Relations (Amendment) Act 2000¹⁰.

2. National concern about the under-achievement of some groups

The Church's concern about the well-being and achievement of minority ethnic pupils has developed within a wider educational context. Most recently, in March 2003, the Department for Education and Skills (DfES) released a consultation document which noted the underachievement of Caribbean, African and Pakistani pupils at GCSE and invited views on how to support these pupils more effectively.¹¹

This is only the most recent intervention in a dialogue that has gone on for many years. One of the early and important contributions to the dialogue was the Swann Report.

In 1985, the Swann Report, **Education for All**¹² (an 800 page document, produced over a period of six years) reached the following conclusions:

*West Indian children on average are underachieving at school. Asian children, by contrast, show on average a pattern of achievement which resembles that of White children, though there is some evidence of variation between different sub-groups. Bangladeshis in particular are seriously underachieving. Such evidence as there is suggests that of the smaller minority ethnic groups, some are underachieving and some are not.*¹³

6 Working Group of the Bishops' Conference (1997), **Catholic Schools & Other Faiths**. Catholic Bishops' Conference of England & Wales.

7 Department for Catholic Education & Formation of the Catholic Bishops' Conference (1997), **A Struggle for Excellence: Catholic Secondary Schools in Urban poverty Areas**. CES, London.

8 **Guidance for Schools on the Legal Requirements to Promote Race Equality** (June 2002). Available at www.cesew.org.uk or www.catholiceducation.org.uk.

9 Commission for Racial Equality (CRE) **Guide for Schools** (May 2002)

10 Race Relations (Amendment) Act 2000, HMSO, amends chapter 34 of the 1976 Race Relations Act.

11 Department for Education & Skills (4 March 2003). **Aiming High: Raising the Achievement of Minority Ethnic Pupils**. DfES.

12 Committee of inquiry into the education of children from ethnic minority groups (Chairman Lord Swann FRS) (1985), **Education for All**. HMSO, London.

13 Ibid. p 89.

The report goes on to argue that this difference in achievement is not a result of IQ, that it is related in part to socio-economic differences and that it is also due to *prejudice and discrimination bearing directly on children, within the educational system, as well as outside it.*¹⁴

Review of recent research (OFSTED, 1996)

Some ten years later, OFSTED published its report, **Recent Research on the Achievements of Ethnic Minority Pupils** (1996)¹⁵. The report documents a complex picture of the achievement of different groups of pupils at different levels of schooling. It raises concerns about Bangladeshi, Pakistani and African Caribbean children as well as white working-class boys.

The following are some of the issues identified.

- In infant and junior schools Bangladeshi and Pakistani pupils have low average attainment which may reflect difficulties in becoming fully fluent in English. African Caribbean pupils in these early years appear to achieve less well than white pupils; but evidence from Birmingham contradicts this.
- In secondary school, at GCSE level, Indian pupils achieve more highly than pupils from other South Asian backgrounds and in some areas higher than white pupils. Pakistani pupils achieve below white pupils in some areas but not in others. Bangladeshi pupils are often at the bottom, but in Tower Hamlets they have made dramatic progress. In many areas African Caribbean pupils are significantly below other groups and the achievements of African Caribbean young men are *a particular cause for concern*.
- One of the report's most interesting sections examines the concept of *differential effectiveness*. Some schools are more effective than others, and some schools are more effective for certain types of pupils. There is evidence that some secondary schools are more effective for certain ethnic groups.¹⁶
- The report documents considerable racial harassment in schools, which is not always recognised by teachers. Asian pupils tend to be the victims of such harassment. African Caribbean pupils, on the other hand, are three to six times more likely than white pupils to be excluded from school.
- The OFSTED report also suggests that there is *an unusually high degree of conflict between white teachers and African Caribbean pupils*. Teachers often have much more positive expectations of Asian pupils, though Asian pupils can also be the victims of negative and patronising stereotypes.
- Finally, there is some evidence that alongside ethnic minority groups, white working class boys might also be a vulnerable group. The report refers to a study in the London Borough of Brent which found that white boys stood out *as the most likely to be completely unqualified on leaving compulsory education - true for almost one in ten white young men in Brent, around one in 25 African Caribbean young men and one in 200 Asian young men.*¹⁷

14 Ibid. p 90.

15 Gillborn, David & Gipps, Caroline (1996), **Recent Research on the Achievements of Ethnic Minority Pupils**. OFSTED & Institute of Education.

16 Ibid. p 44.

17 Ibid. p 21.

Further synthesis of research (OFSTED, 2000)

In November 2000, OFSTED published a second Report, **Educational Inequality: Mapping Race, Class and Gender - a synthesis of research evidence**¹⁸.

This document is a follow-up to the earlier OFSTED report. In the absence of national data from all schools, it draws on best available evidence, especially LEA submissions to the Ethnic Minority Achievement Grant (EMAG) and the Youth Cohort Study of England and Wales (YCS).

The focus of the report is on the principal minority ethnic groups as defined in the 1991 census.¹⁹ Where sufficient data was available, the authors compared: White, Indian, Pakistani, Bangladeshi, Black Caribbean, Black African and Black Other. However, while some LEAs distinguish three Black groups, others record only two and still others amalgamate all Black pupils into one group. The term *Black* is used interchangeably with *African-Caribbean* in the report to refer to the three Black groups taken together.

The report calls attention to the complexity of the situation, noting that in 9 LEAs all three Black groups outperformed White pupils, while in 34 LEAs none of the Black groups did as well as White pupils. Alongside the complexity, however, as these figures indicate, the situation is still characterised by considerable inequality of outcome. The following are some of the patterns which the Report noted.

- The 1990s has seen a dramatic improvement generally in the proportion of pupils obtaining five or more GCSE higher grade (A* - C) passes. Between 1989 and 1999 the national average rose from 32.8% to 47.9%.
- All the main ethnic groups have shared in this improvement. Indian pupils have made the greatest gains and have overtaken their White peers. Bangladeshi pupils have improved significantly from a very low starting point. Black and Pakistani pupils have shown the least improvement and the gap between them and White pupils has increased over a decade (though it narrowed in more recent years).
- At GCSE, among those achieving five grades A* - C, Bangladeshi (32%), Pakistani (28%) and Black (28%) pupils remain far behind White (44%) and Indian (49%) pupils.
- There is a strong association between social class and success in education. In each of the main ethnic groups, there is a gap between the achievement of middle and working class pupils. There is also a gap between the performance of girls and boys in schools, and this gender gap can be found in each of the main ethnic groups.

Nonetheless, the authors conclude that, even taking gender and social class differences into account, ethnic inequalities of attainment are consistently visible and place Black, Pakistani and Bangladeshi pupils in a disadvantaged position in education.

¹⁸ Gillborn, David & Mirza, Heidi Safia (2000). **Educational Inequality: mapping race, class and gender: a synthesis of research evidence**. OFSTED.

¹⁹ Ibid. p 6.

3. Successful multi-ethnic schools

If successive studies over more than thirty years have described the problem in some detail, attempts to identify possible solutions are more scarce.²⁰

In July 1998, the DfEE published an Open University Report, **Making the Difference: Teaching and Learning Strategies in Successful Multi-ethnic Schools**²¹, by Maud Blair, Jill Bourne et al. The authors began by trying to identify primary and secondary schools which were successful in raising the achievement of minority ethnic pupils. This proved to be more difficult than they expected.

It has become clear that schools do not always succeed equally with students from different ethnic groups. In secondary schools especially, they found that apparently successful schools could be failing to raise the achievement of some minority ethnic groups within the school.

For example, one school visited had improved its performance dramatically over recent years to reach well above average Grade A - C passes at GCSE. Yet we found that students, and particularly boys, from one minority ethnic group were not represented in that success. In the three core subjects of English, mathematics and science, **NO** African-Caribbean boys in the examination cohort received any Grade A* - C at all!²²*

The authors had great difficulty finding secondary schools which were clearly successful in raising the achievement of both boys and girls from minority ethnic groups.

The report is based around extensive case studies of five schools, three primary schools and two secondary schools. One of the two secondary schools is a Catholic school in the north of England referred to in the report as *Northern Catholic High School*.

The authors emphasise that their research suggests that *there is no one right way to respond to ethnic diversity in any school*. Initiatives that are successful with one group may not always be successful with another. The Report, nonetheless, does attempt to identify some of the characteristics of successful multi-ethnic schools which include:

- they are *listening schools* who take time to talk with students and parents;
- they create links with local communities;
- they are sensitive to the histories, languages, religions and cultures of students and their families;
- they try to understand and work with the *whole child*;
- they have high expectations;
- mentoring is used to encourage and support students;
- they work on strategies for preventing exclusion;
- monitoring by ethnicity enables such schools to identify shortcomings in provision and to target specific areas for attention.

²⁰ In addition to the Open University Report discussed here, see OFSTED (2002), **Achievement of Black Caribbean Pupils: good practice in secondary schools**.

²¹ Blair, Maud et al (1998), **Making the Difference: teaching and learning strategies in successful multi-ethnic schools**. The Open University with the DfEE (RR59).

²² Ibid. pp 23-24.

4. Ethnic Minority Achievement Grant (EMAG)

From 1966, the Home Office provided funding to schools for the support of minority ethnic pupils through Section 11 of the Local Government Act. From the late 1990s, this funding has been distributed through the Department for Education and Employment (DfEE) and in April 1999 was replaced by the Ethnic Minority Achievement Grant (EMAG)

EMAG is an element of the Department for Education and Skills' (DfES) Standards Fund; and through EMAG, the DfES now makes funding (£154 m in 2001-2) available to LEAs aimed at raising the achievement of minority ethnic pupils and meeting the needs of pupils for whom English is an additional language. At least 85% of this money is required to be devolved to schools by their LEA.

EMAG funding is intended to be used for additional activities beyond those that schools would normally be expected to undertake to raise the attainment of all their pupils including those from minority ethnic backgrounds. Typically, EMAG funding is spent on:

- supporting schools to monitor achievement, set targets and review performance;
- collating and disseminating good practice;
- additional teachers, classroom support, bilingual assistants, and specialist teaching support;
- relevant teaching materials;
- training.

One of the key features of EMAG is the funding for training for both mainstream and specialist staff. A recent OFSTED report, **Support for Minority Ethnic Achievement: continuing professional development** (October 2002)²³, draws attention to a broadening of the range of EMAG-related issues and resources available for professional development.

Whereas in the past, training to support the needs of pupils with English as an Additional Language (EAL) accounted for 80% it now stands at just over 60% of devolved funds. In contrast, courses which address under-attaining groups (especially Black Caribbean pupils) now account for 20% of provision. A further 20% of provision addresses racism, equality issues and the needs of refugees and asylum-seekers. Other areas include family literacy, curriculum development and governor training.

The grant has been shown to have a significant impact on the professional development of teachers and upon school-based training of mainstream staff. Furthermore, centrally-provided training is now a common feature of LEA provision.

The OFSTED report draws attention to a wide range of issues covered by EMAG services. In the report there are many examples of the opportunities now available under the new grant for professional development activities.²⁴

²³ OFSTED (2002), **Support for Minority Ethnic Achievement: continuing professional development**. OFSTED. (Available only on the website)

²⁴ Ibid. pp 14-20.

These include:

- welcoming and integrating newly arrived pupils into the mainstream;
- meeting the needs of refugee pupils;
- ESL in the mainstream;
- school training day on equal opportunities;
- tackling Pakistani boys' underachievement;
- national numeracy strategy training for bilingual and traveller classroom assistants;
- race equality training;
- development of the EMAG role in a school for pupils with severe learning difficulties;
- school-based EMAG training on Black and Caribbean achievement;
- a course to familiarise teachers with the range of language forms used by Black African and Black Caribbean people.

5. Race Relations (Amendment) Act 2000

The murder of Stephen Lawrence on 22 April 1993, followed by unsuccessful prosecutions and a failed civil action, led the Government in 1997 to establish a public inquiry under Sir William McPherson.

The Inquiry issued its Report in February 1999. It focused not so much on the murder itself as on the police response to that tragic event, and the key issue addressed by the inquiry was that of *institutional racism*. The immediate question was whether the police had offered an adequate service. The wider question was whether our public bodies generally are offering an adequate service to an increasingly diverse society. The Inquiry defined *institutional racism* as:

...the collective failure of an organisation to provide an appropriate and professional service to people because of their colour, culture or ethnic origin. It can be seen or detected in processes, attitudes and behaviour which amount to discrimination through unwitting prejudice, ignorance, thoughtlessness, and racist stereotyping which disadvantage minority ethnic people.²⁵

In the wake of the Stephen Lawrence Inquiry, Parliament passed the **Race Relations (Amendment) Act 2000**. This Act goes beyond the earlier 1976 Race Relations Act which forbade discrimination. The new legislation places general and specific responsibilities on public bodies (including schools) to *eliminate unlawful racial discrimination and to promote equality of opportunity and good relations between persons of different racial groups*.

More specifically, the law now requires every school to be proactive and to prepare a written policy and action plan, to monitor the attainment of ethnic minority pupils and to assess the impact of the school's race equality policy on pupils, staff and parents.

²⁵ Sir William Macpherson of Cluny, advised by Tom Cook, the Right Rev Dr John Sentamu, Dr Richard Stone (1999), **The Stephen Lawrence Inquiry**. Home Office, HMSO.

The Commission for Racial Equality (CRE) has published a **Guide for Schools**²⁶ which contains detailed advice on developing strategies for promoting equality and good race relations.

This advises that schools should ensure:

- that all pupils and parents are satisfied with the school, the achievement of different groups, the services it offers, the diversity of its intake, participation in school events, the curriculum, decision making, communication, exclusion policies and the values of the school;
- that staff and governors are satisfied with the way in which the school is run, are drawn from appropriately diverse backgrounds, feel valued and able to contribute, and know their responsibilities;
- that the school is recognised and respected for its commitment to equality and diversity and works well with other organisations;
- that the governors and senior staff understand and take a lead in promoting equality and good race relations;
- that the school has a race equality policy and action plan, assesses and monitors its effects on pupils, parents, guardians and staff.
- that the school ensures that its governors and staff are trained regarding their responsibilities under the Race Relations Act.

The CES has issued additional **Guidance**²⁷ on Catholic schools' duties under the Act, which includes a commentary on the **CRE Guide for Schools**.

²⁶ Commission for Racial Equality (CRE) **Guide for Schools**. Available at www.cre.gov.uk.

²⁷ **Guidance for Schools on the Legal Requirements to Promote Race Equality** (June 2002). Available at www.cesew.org.uk or www.catholiceducation.org.uk.



Part Two: Minority Ethnic Pupils in Catholic Secondary Schools

6. The ethnic diversity of Catholic secondary schools

Catholic secondary schools in England and Wales are, on the whole, ethnically diverse communities, reflecting something of the variety of the world-wide Catholic community. The following provides a national overview of the diversity of these schools.

Catholic secondary schools, on average, have only slightly smaller percentages of ethnic minority pupils than other schools. This is clear from table 1, which compares the percentage of minority ethnic pupils in Catholic and other maintained secondary schools over a period of six years.

Table 1.
Percentage distribution of ethnic minority pupils in state secondary schools 1996 - 2001

	Catholic secondary schools	Other maintained secondary schools	All secondary schools
1996	9.4 %	10.1 %	10.0 %
1997	9.2 %	10.9 %	10.8 %
1998	9.5 %	11.2 %	11.1 %
1999	10.0 %	11.3 %	11.2 %
2000	10.9 %	11.5 %	11.4 %
2001	11.6 %	12.1 %	12.0 %

Data supplied by OFSTED

Given that Indian, Pakistani and Bangladeshi pupils (being largely Hindu, Sikh and Muslim) are significantly under-represented in Catholic schools, the percentages of minority ethnic pupils in these schools are surprisingly close to national averages. The breakdown in table 2 shows that Catholic secondary schools actually have higher percentages of Black pupils of Caribbean, African and some other ethnic backgrounds, but a significantly smaller percentages of Indian, Pakistani and Bangladeshi pupils.

Table 2
Percentage distribution of individual ethnic groups in Catholic and other secondary schools (2001)

	Black Caribbean	Black African	Black Other	Indian	Pakistani	Bangladeshi	Chinese	Other Ethnic	Total
Catholic secondary schools	2.4	2.6	1.0	1.3	0.6	0.1	0.4	3.3	11.6
Other maintained secondary schools	1.3	1.0	0.8	2.7	2.5	1.0	0.4	2.4	12.1

Data supplied by OFSTED

Minority ethnic pupils are not evenly distributed among schools. They tend to be clustered in certain areas and in certain schools. It is clear from table 3 below that a similar clustering occurs in both Catholic and other schools. In both cases, approximately two-thirds of schools have only a small percentage of minority ethnic pupils (0-5%) and only a relatively small number of schools have larger clusters.

Table 3
Clustering of ethnic minority pupils in state secondary schools (2001)

% Ethnic minority	Catholic secondary schools (number and % of schools)		Other maintained secondary schools (number and % of schools)	
0-5%	200	(56.3)	1993	(63.9)
5-10%	47	(13.2)	292	(9.3)
10-20%	36	(10.1)	263	(8.4)
20-40%	33	(9.2)	249	(7.9)
Over 40%	39	(11.0)	320	(10.2)
Total	355	(99.8)	3117	(99.7)

Data supplied by OFSTED

Those schools with higher percentages of minority ethnic pupils tend to be located in deprived urban areas with higher percentages of pupils eligible for free school meals. See table 4.

Table 4
Ethnicity and free school meals in Catholic and other secondary schools (2001)

% Minority ethnic pupils of schools	Catholic secondary			Other maintained secondary		
	Number and % of schools		% free school meals	Number and % of schools		% free school meals
0-5%	200	(56.3)	13.6	1993	(63.9)	12.0
5-10%	47	(13.2)	12.7	292	(9.3)	12.7
10-20%	36	(10.1)	12.2	263	(8.4)	14.1
20-40%	33	(9.2)	21.8	249	(7.9)	21.6
40 and over	39	(11.0)	26.3	320	(10.2)	33.4
Total	355	(99.8)		3117	(99.7)	

Data supplied by OFSTED

Finally, it is interesting to note that in the year in question (2000-01) Catholic schools had slightly lower rates of permanent exclusions involving pupils from different backgrounds. See Table 5.

Table 5
% of permanent exclusions of minority ethnic pupils in Catholic and other maintained secondary schools (2001)

	Black Caribbean	Black African	Indian	Pakistani	Bangladeshi	Chinese
Catholic	0.90	0.25	0.04	0.00	0.00	0.00
Other maintained	1.24	0.51	0.08	0.23	0.23	0.01

Data supplied by OFSTED

In summary, it is clear from the above that Catholic secondary schools have pupils from a variety of backgrounds and an above-average percentage of Black pupils. In Catholic schools and other maintained schools, minority ethnic groups tend to be clustered in schools in poorer areas with above-average percentages of pupils eligible for free school meals. On the whole, Catholic schools have lower rates of permanent exclusions involving pupils from minority ethnic backgrounds.

Such an overview is instructive and may be surprising to some who think of Catholic schools as mono-cultural enclaves; but it does not tell us enough about the pupils and their families. To fill in the picture we had to turn to the pupils themselves.

7. The views of minority ethnic pupils in Catholic secondary schools

As a part of our study, 483 minority ethnic pupils from 7 schools were asked for their views, perceptions and experiences. This was done through questionnaires and focus groups, and a range of issues was covered, including: identity, aspects of school life; curriculum content; friendship patterns; their views on the wider society and the issue of racism. For a description of the questionnaire and focus groups used in the study see Appendix 2.

As far as we know, this survey of minority ethnic pupils breaks new ground. Nonetheless, given the size of the sample and the means of selecting pupils the findings are necessarily tentative and of an exploratory nature.

Sample of pupils

In the first part of this section we provide some details of the backgrounds of pupils taking part in the study. The pupils who completed questionnaires ranged in age from 11-18 but the majority were between 12 and 15 years old. The age composition of pupils is provided in the following table.

Table 6
Age distribution of pupils

Age	11	12	13	14	15	16	17+	Total
% pupils	4	21	18	20	23	6	8	100

Reflecting the diverse makeup of many Catholic schools today, just over half of the pupils in our study were Catholic, another quarter from other Christian backgrounds and just under a quarter of pupils were from other religious traditions or none.

Table 7
Percentage distribution of religious affiliation of pupils

Catholic	51
Christian	27
Muslim	11
Hindu	2
Sikh	5
Other/None	4
Total	100

It should be noted that the percentage of Muslim (11%), Hindu (2%) and Sikh (5%) pupils participating in the study is higher, and the percentage of Catholic pupils lower, than is typical of many Catholic schools nationally.

Pupils' sense of identity: ethnicity, religion, allegiance and friendship patterns

Pupils were asked to define themselves as to their ethnic identity. Understandably there were many (more than 65) different self-definitions. Moreover, a significant numbers of pupils expressed multiple or hyphenated identities (e.g. Caribbean - British). For the purposes of this section we have grouped their replies into the following broad categories - multiple identity (55%); African (9%); Asian (12%); South and Central American and Caribbean (13%); European (11%).²⁸ (For full details see Appendix 3)

Group discussions highlighted the complexity of identity. To give just a few examples, one pupil of Caribbean origin considers himself English, and supports England in football; while another considers himself African (and would never express his identity as British) although he has lived his whole life in Britain and his parents are from the Caribbean.

While some pupils born in this country chose to express their ethnic identity in relation to their parents' country of birth, others placed a greater emphasis on their own country of birth and still others straddle the old world and the new world. When asked to share with us their reasons for the way in which they expressed their identity, they did so in the following way:

I consider myself Caribbean. My parents are from the Caribbean. I've been there; but I don't have more in common with the Caribbean than with Britain.

I am British. My parents were born in Lebanon. I wouldn't mind being called Lebanese.

Black African. My parents are from Ghana. I was born here but we follow my parents' traditions. I've been to Ghana. I identify equally with England and Ghana.

Black British. My parents are from Grenada and Jamaica.

Bulgarian. Even if I stayed here a long time and got a British passport, I would describe myself as 'Bulgarian with a British passport'.

The following table (Table 8) brings together pupils' replies to questions linked to their ethnic and religious identity.

Table 8
Percentage distribution of pupils responses to questions on ethnicity and religion

	Agree	Not Certain	Disagree
My religion is important to me	88.0	10.6	1.4
It is important for me to be able to express my ethnic identity	74.0	22.0	4.0
I support England in football	34.0	25.0	40.0•

• Note: due to some questions not being completed, not all rows in this and following tables add up to 100%

A key observation to emerge from our study is that for the majority of pupils (88%) religion continues to be important to them. Only six pupils disagreed (1.4%). The remaining 10% were uncertain.²⁹ This is in sharp contrast to the general perception that young people are dismissive of religion.

²⁸ Pupils with origins in the Caribbean are counted either under *multiple identity* or under *South and Central American and the Caribbean*.
²⁹ Some 9% of Catholics, 14% of other Christians and only 2% of Muslims registered uncertainty concerning the importance of religion for them. These statistics include only those pupils who provided information on their religious background.

For the majority of pupils in the study it was also important for them to be able to express their identity. In reflecting the majority view one pupil said:

You should be proud of your own background.

Other pupils commenting on their sense of identity said of themselves:

It is important for me to be able to express my ethnic identity.

I'm not just black, I'm Indian Jamaican.

It's like telling someone who you are... if you meet someone and they want to know who you are.

Other people don't need to know. Only you need to know.

In one of our focus groups (with mostly Muslim pupils) there was considerable consensus around the designation of Asian British. Underneath this simple designation, however, there was sometimes considerable complexity and some confusion. Two pupils remarked:

I was born in Britain. My Father was born in Pakistan and my mother in Uganda which is in Asia.

I was born in Britain, my parents came from Africa. I am British not African, Muslim, therefore Asian.

In the different focus groups, during our discussions on ethnic identity, qualifications did emerge. With some pupils, the sense of being different was apparent:

Sometimes it's very difficult. Lithuania is a very small country. People don't know or care about it. It can make you feel inferior. You can think it's best to be British.

Likewise, another pupil commented:

British people tend to stick to their own. They are not interested in those of us who have come recently.

Pupils expressed diverse and fascinating views when asked whether they support England in football. The following comments highlight the diversity of views:

In football, I support England. In other sports Pakistan. Pakistan doesn't play football.

If England plays Pakistan, I support Pakistan; but if England plays India, I support England.

Half our family support Pakistan and half support England.

I support Brazil. They come from poor backgrounds and they're good. England...they're always showing Beckham.

For another Asian pupil country of birth was the deciding factor:

Mine would be England altogether. We were born in Britain, why not support them.

The following table brings together two statements which focus on friendships patterns of pupils.

Table 9
Percentage distribution of pupils' friendship patterns

	Agree	Not Certain	Disagree
I have a mixture of friends from a variety of ethnic backgrounds	91.0	5.0	3.0
I tend to stay with a group of friends from backgrounds similar to my own	31.0	22.0	47.0

Although for the overwhelming majority of pupils their friends were drawn from diverse backgrounds, almost a third of pupils indicated that they tended to mix with a group of friends from backgrounds similar to their own. Their replies suggest that it is important for these pupils to keep a collective identity in the face of diversity.

In discussing their answers to the above questions pupils frequently distinguished between friendship patterns in school in contrast to the wider community. Reflecting this view one pupil said:

I just feel better with people from similar backgrounds, especially outside school. In school I have a mixture of friends.

Pupils' experience of racism and their perceptions of society

The following three statements on racism were included to find out to what extent pupils had experienced racism.

Table 10
Percentage distribution of pupils' experience of racism

	Agree	Not Certain	Disagree
I have personally encountered racism in school	26.0	18.0	55.0
I have personally encountered racism outside School	34.0	20.0	45.0
My family and friends have encountered Racism	37.0	31.0	32.0

For over a quarter of pupils racism has been part of their school experience. An even greater number, over a third, encountered racism in the wider society and were aware of racist behaviour impacting upon either friends or family. In each discussion group there was a lengthy discussion of racism. Sharing their school experiences, pupils recalled many instances of racist behaviour. The following are some of their experiences:

Once in RE the teacher said it's only the black girls that cause trouble in school. I went to my head of year and they reported it to the Headteacher.

Pupils in this school were keen to point out that if they had concerns about unfair treatment, the Headteacher would listen and see things from their point of view and then investigate the matter. Pupils felt reassured that their concerns mattered to the Headteacher.

Other pupils in recalling their experiences said:

In primary school I was called a 'black monkey' I told the teacher and the teacher said I was paranoid. Some teachers said racial comments to me as well. One teacher said 'you're like a cute black monkey'. I didn't know how to feel about that then.

I have encountered racism. In my old primary school there were all whites and a few Asians. They picked on you. In this school they do sometimes blame you, but it's not that bad and they come back and say sorry.

Sometimes students make fun of foreign teachers who have an accent. If they can do it about a teacher, they can do it about you. Some students said to me 'we like talking to you, but not this other girl - she has an accent'.

A lack of support and awareness on the part of a teacher can be perceived as having a racial dimension, irrespective of whether or not it is justified, for example:

You can struggle with something for a long time. Some teachers see you struggling and won't do anything. Other teachers will give extra all the time. They want you to succeed. Some teachers rush through difficult subjects. Others take the time. If they see you giving up, they say 'you can do it'.

Highlighting feelings of rejection within one's own ethnic group pupils commented:

I've been told that the way I dress or do my hair I'm not really black.

I am a Muslim from Africa. Some think I'm not a real Muslim. They think real Muslims are from Pakistan. We are from Africa. I speak Urdu and other languages. It is good for me. I have languages. They don't consider me a good Muslim because I'm not from Pakistan.

Referring to the aftermath of the atrocities which occurred in New York and Washington on 11 September 2001, involving the deaths of so many people, Muslim pupils shared some of their experiences in the following way:

In school the only time was after the World Trade Centre. We got blamed.

September 11 happened and lots of people around my year started hating Muslims and said my relatives were the cause of the attack. It's not so bad, but it's still around. I don't say anything. I walk away. I don't know anybody related to September 11.

The World Trade Centre, yes. I answer back. How do you know we did it. There are other kinds of Muslims. One kind did it and all are getting blamed.

I think everyone has experienced racism. It's trivial. Those people are not worth listening to. After September 11, somebody on a bike just starting yelling things at me. They're not worth listening to.

Asked whether they or their family or friends had met racism outside school, pupils shared their experiences in the following way:

At work I was called a Paki and was told I should go back to my own country. I raised it with my supervisor.

Someone was visiting my house and when he left the police arrested him. They beat him up and sprayed pepper spray in his face. They thought he had committed a robbery.

My dad, when he was working, because he was the only black person, the manager started picking on him.

My nan was at a bus stop and three little kids called her names. She ran after them. The police said she shouldn't have.

My uncle was driving his car in France and the police stopped him because he had a good car. They thought maybe he stole it.

Pupils' perceptions of society

A number of statements focused on the pupils' perceptions of the wider society and equality of life chances for young Black and Asian people. The following table provides their responses.

Table 11
Percentage distribution of pupils' perceptions of society

	Agree	Not Certain	Disagree
There is considerable racial prejudice and discrimination in British society	54.0	39.0	6.0
Young people from minority ethnic groups usually have an equal opportunity to get a job in British society	30.0	48.0	21.0
It is a struggle for Black and Asian young people to Succeed	33.0	38.0	29.0
Many Black youngsters have given up due to racial prejudice and discrimination	40.0	43.0	17.0
Britain on the whole is a tolerant society	33.0	52.0	15.0

Over half of all pupils in the study believed that there is considerable racial prejudice and discrimination in British society. Drawing attention to discriminatory behaviour on the basis of skin colour pupils commented:

Some white people discriminate against black people because of their colour.

When black people walk down the street, people sometimes feel you're up to no good.

Another pupil who wanted to open a bank account was turned down on the basis of nationality. She recalled her experience in the following way:

When you go into a bank to open an account, the first thing they ask is about your nationality. I applied to a few banks and he said 'because of your nationality we can't accept you'. I told him 'you aren't British' and he said 'but I'm the manager'.

Less than a third of pupils were optimistic about the equality of employment opportunities for young people from ethnic minority groups. Younger pupils especially registered their uncertainty about future employment opportunities.

There was a spread of views among pupils highlighting uncertainty as to whether achieving success necessarily involved a struggle for Black and Asian young people. However, it is interesting to note that 52% of Black pupils agreed with the statement.

Table 11 also draws attention to the fact that forty per cent of pupils believed that many Black and Asian young people had given up. Their replies indicate an awareness of the additional pressures which are linked to their ethnic identity within society. Equally important, is an acceptance that many young black people feel alienated from the mainstream.

Whereas just under a third of pupils (33%) could accept the idea that Britain on the whole is a tolerant society over half of pupils (52%) were uncertain. The following highlight the range of views expressed by Muslim pupils:

England is fairly tolerant. There are a lot of Asians living here. Curry is quite popular. They take us in and mostly respect our culture. There are equal opportunities. People get jobs.

I'm not certain. Some don't get jobs because they're Muslim. Muslims need time for prayer during the day. Companies think about things like that.

After work, people go for a drink. Muslims don't drink. They're seen as unsocial and they don't get jobs.

Some Asians don't get jobs because of what they wear.

Speaking of what it would be like in the wider world when they leave school pupils made the following observations:

It is probably going to be hard. If you have the back up of what you've done in school it will be easier.

In school you have teachers helping you. Afterwards you are on your own.

Pupils' views on schools

The following table turns our attention to the school context and brings together the views, preferences and expectations of pupils.

Table 12
Percentage distribution of pupils' views on schools

	Agree	Not Certain	Disagree
I would be happy to attend a mostly white school	12.0	25.0	63.0
I would be happy to attend a school with mostly pupils from ethnic minority backgrounds	47.0	36.0	17.0
I prefer a school with pupils from a variety of Backgrounds	85.0	12.0	3.0
I want to do well in school in order to be successful in later in life	97.0	1.5	1.5
School is not important for me	17.0	6.0	77.0
All pupils should learn about a variety of cultures and histories (including those of Africa & the Caribbean)	89.0	9.0	2.0
All pupils should learn about the main religious traditions	69.0	25.0	6.0
It is important for schools to have teachers from a variety of backgrounds	82.0	16.0	2.0
Schools should not tolerate racism by pupils, teachers or parents	96.0	3.0	1.0

Taken together, the statements concerning pupils' preferences for a school which is ethnically diverse illustrate that the majority of pupils (85%) preferred to attend a school with pupils from a variety of backgrounds. In marked contrast only a small minority (12%) would be happy to attend a white school.

The majority (82%) of pupils were also in favour of being taught by teachers from a variety of ethnic backgrounds.

As the above table shows there was overwhelming agreement among pupils that schools should not tolerate racism by pupils, teachers or parents.

The aftermath of the Stephen Lawrence Inquiry has contributed to the introduction of Citizenship in the school curriculum. For the first time, all schools must ensure that pupils will be taught about the ethnic and religious identities in the United Kingdom. The overwhelming majority of pupils (89%) endorsed the view that it was important that pupils should learn about a variety of cultures and histories. A number of pupils highlighted the value of diversity in their school in the following way:

It is important to find out about people's backgrounds. We had a cultural evening. It helps you open your mind to how people think.

When I came to this country, I didn't know that there were Christians in Iraq. Now my best friend is from Iraq.

Speaking of the marginalisation of study of other cultures and histories a pupil made the following observation:

In history and stuff, we don't really learn about black history, though black history might come up. If you want to learn about it, you have to do it by yourself. The teachers tell you to go to the library and learn about it, but it's not the same.

The majority of pupils also expressed the view that it is important for pupils to learn about the main religious traditions. Pupils emphasised that they valued the opportunity to meet pupils from different backgrounds and talk about topics they believe matter. They enjoyed getting together and gaining insight into others faiths.

The main religions are Christianity and Islam. You don't go deeper into religion. If there was the possibility to learn more it would be good.

I agree. If we knew why Hindus and Christians believe in their Gods, we would respect them and not be racist.

We have lots of debates to find out more.

Being Muslim, it's really nice to see how teachers and others around here respect my tradition. Then I do the same to others. It tends to block out racism.

Academic achievement was seen as a stepping stone to a successful life. The statement - *I want to do well in school in order to be successful in later life* - registered the second highest level of agreement among pupils out of the twenty five statements. The need for resilience was acknowledged:

Everyone should keep in mind that they need to be successful. If racial things happen, you have to allow that and have a fresh mind to be successful in life.

Also, the importance of relationships:

Success is not just about money but how you relate to people.

Pupils' views of their school experience

The final table (Table 13) provides replies from pupils which touch on their experiences in Catholic schools.

Table 13
Percentage distribution of pupils' views of their school experience

	Agree	Not Certain	Disagree
My school encourages respect for people of different races and religions	80.0	17.0	3.0
My school has given me a sense of self-respect and self-motivation	60.0	30.0	10.0
I feel at home in a Catholic school	43.0	39.0	18.0

There is room for considerable debate in interpreting pupils' answers to these three questions. Nonetheless, it is clear that a substantial majority (80%) of the pupils in the study believed that their school encouraged respect for people of different races and religions. This was also reflected in the focus groups.

More than half of pupils (60%) were also positive about the success of their school in giving them a sense of self-respect and self-motivation. Only 10% disagreed with that assertion, while a considerable minority were uncertain. The following were some of their responses:

Organising the Eid party, we all worked together with teachers. That helped - knowing we were doing something for our own.

If people respect you, you respect them back.

You can only give yourself self-respect.

In school we are told we are all good people, brilliant people. So why wouldn't we be confident.

When I came to the school, I was different - really quiet. Now I am different. I speak to people. The school has given me that.

In the focus groups, most of the pupils were positive about their school, and they had a variety of reasons for this assessment. One pupil explained:

This is a good school. It has a good reputation and high GCSE grades. It is also safe. There's no stabbing. Discipline is quite good. The headteacher and others deal with situations. You feel safe and that the system is working. In another school, something bad might not happen to you, but you don't feel safe.

Other pupils commented:

I get a lot of help from teachers to do well. They encourage me to go on to college, to do well and have a career.

Parents, family and older friends tell me that I can do what I want to do and be what I want to be.

The role of the headteacher was seen as a vital part of the school's self presentation to pupils and parents.

The headteacher takes it very personally. He gave such a good speech for one parents' evening. If I were a parent I would feel OK.

Despite this overall positive judgment, the fact that less than half of pupils (43%) said they felt at home in a Catholic school and over a third (39%) were uncertain may prompt considerable discussion.

Although the highest percentage of pupils who felt at home in a Catholic school were Catholics, it is interesting to note that the figure was just over half (54%). The comparative figure for pupils from other Christian backgrounds was 40 per cent. Responses from 54 Muslim pupils showed that while 13 pupils (24%) felt at home in a Catholic school another 30 (56%) were uncertain.

It was evident that some of the younger pupils had taken the statement literally, for example, they commented *I don't feel at home because classrooms are not neat; food is not like home; it's very different.*

Some of the other responses suggest the variety, complexity and range of feelings on this matter:

We have big Masses, and I'm not used to it.

It kind of grew on me.

My mom said it might be a good experience for me. It's alright.

In RE you can't really say what you think. You have to watch what you say.

Sometimes I feel they are trying to force [religion] on us.

I like the experience of a Catholic school. They treat all religions with respect. But it's all based on one religion.

The chapel is for Catholics, but for non-Catholics it not the same.....but if there was a prayer room, I probably wouldn't use it.

We're treated equally. We get along.

In most schools you only learn about Christianity; but in this school you learn about Islam and Buddhism.

It's a really good school.

It's a lot better than other schools.

Religiously, there are some clear similarities. The school supports values, as a good Muslim should.

Religion has an impact on the kind of person you are, your self respect and how you relate to others. Religion has an impact on how people act.

We have a prayer room. It's open to anyone. We can pray according to our Muslim rituals. Others can use it as well.

Taken together, the answers to these three questions about their school experience represent both a credit and a challenge to Catholic schools. They also leave a number of questions unanswered, and this may be an area which could benefit from further research.

Recurring themes in pupils' responses

Overall, there were a number of recurring themes in the questionnaires and focus group discussions, including the following:

- pupils gave voice to a complexity of views, experiences and needs;
- pupils were positive about the value of education;
- they wanted an education which reflected the diverse nature of society;
- they appreciated the sustained support of some teachers;
- a significant percentage of pupils have experienced racism not only in the wider society but in the school environment;
- the arrangements that schools have made to support minority ethnic pupils are noticed and valued by them.

On the whole, despite some ambivalence about feeling at home in a Catholic school, the majority of pupils felt that the schools they were in were creating an atmosphere of mutual respect, supporting them personally and preparing them to go out into a world where they might not have an easy time.



Part Three: Supporting Minority Ethnic Pupils in Catholic Schools

8. Approaches to supporting minority ethnic pupils

The aim of this section is both modest and exploratory - namely to identify, describe and reflect upon ten different approaches to supporting minority ethnic pupils by considering a practical example of each approach. The following are the approaches that are examined in the study:

- individual monitoring (St Bonaventure's, East London)
- programmes for African Caribbean boys (Gunnersbury School, West London);
- mentoring black pupils (St John Wall, Birmingham);
- attracting minority ethnic teachers: (Cardinal Wiseman, West London);
- avoiding permanent exclusions (The Zacchaeus Centre, Birmingham);
- encouraging black pupils in science (Liverpool Hope University College);
- supporting pupils from other faith traditions (St John Fisher, Peterborough);
- supporting Traveller pupils (Catholic Children's Society Westminster, Westway Traveller Project);
- working with other schools (St Joseph's, Bradford);
- a diocesan strategy of inclusiveness (Leeds Diocesan Schools Commission).

These are not ten isolated examples of good practice. Each example represents a particular approach to meeting a recognised need. For instance, one approach is based on the assumption that minority ethnic pupils are best supported by giving them careful individual attention, while three other approaches are aimed at specific groups (e.g. African Caribbean boys, Traveller pupils and those from other faith traditions). Two approaches address pupils' need for supportive role models. Another two focus on pupils who may be at risk and on those who are among the gifted and talented. The remaining approaches exemplify the good that can come from schools working together and the positive leadership that can be exercised by a diocese.

In what follows we explore each of these approaches by looking at one Catholic school, project or diocese which has tried to implement it in practice. Although it is not possible to attribute improved achievement directly to these initiatives, the study does provide an indication of the steps some are taking to address this concern.

Individual monitoring (St Bonaventure's East London)

Individual monitoring is an approach that concentrates on individuals rather than groups.

It avoids any overt form of racial targeting. An example of a school which pursues this approach is St Bonaventure's, a Catholic boys' school in East London.

Every child is important to us and our Christian commitment to our students is reflected in our very precise and rigorous diagnostic and assessment programmes. We are very proud, therefore, that our knowledge of each student, his strengths and weaknesses, his family background and potential, is used to not only promote achievement but also to produce a balanced and happy individual with an understanding of his place in the world.

(Sir Michael Wilshaw, Headteacher)

St Bonaventure's, with 1228 pupils, is a larger-than-average boys comprehensive, with Technology College status. It serves an ethnically mixed and socially disadvantaged area of East London. The percentage of pupils from minority ethnic backgrounds is very high (60%), and those eligible for free school meals (26%) is above the national average. The percentage speaking English as an additional language (20.8%) is also high. Pupils with special educational needs are broadly in line with national averages.

Despite being a boys' school serving a relatively disadvantaged and ethnically mixed population, the school's GCSE results are well above the national average and very high in comparison with similar schools. All groups in the school share in this achievement, but some groups do better than others.

The school is conscious of being multi-cultural. Its Mission Statement speaks of the *cultural and religious diversity of its environment* and aims to *reflect the principles of equal opportunity for all*. However, it does not take a very overt approach to ethnicity. The basic approach is the careful watching and supporting of individuals and the ethos of good behaviour and discipline. All boys are pushed to do well.

One of the senior management team expressed the view that St Bonaventure's does well with minority ethnic pupils because it has clear, strict disciplines and the boys, some of whom come from very deprived backgrounds and whose lives are in danger of coming apart, need that firm support. Another teacher in the school stressed the discipline, the many after-school and extra programmes and the leadership. *The Headteacher demands much of the boys and the teachers, but he doesn't do it from his office, he moves around the school.*

One of the central strengths of the school is its careful monitoring of the progress of individual pupils. Careful records are kept of each pupil. These include records of Key Stage results, targets and current performance grades. The school's approach to individual monitoring was described in an OFSTED Report:

St Bonaventure's operates a rigorous target-setting procedure. A central record of attainment is in place for each pupil that initially uses the information from Key Stage 2. Regular assessment information is added, providing a comprehensive and well-used profile for each student. The testing and tracking of pupils and target setting are central and essential parts of the monitoring process. All are well established. The school encourages pupils to be involved in their own target setting, which is a key factor in raising achievement. Pupils are directly involved in identifying areas of strengths and weaknesses. Teachers target appropriate areas with the pupils where improvement needs to take place. They are focused on their work and target grades and review progress. Pupils are selected by their form tutors for regular interviews to discuss their progress and negotiate targets with them after discussion. The targets are then centrally recorded and are shared with relevant staff.³⁰

³⁰ OFSTED, November 2000, para 49

When a boy is under-achieving in three subjects, his parents are called in to the school. The matter is discussed and the boy signs a contract with the school. From that point, he must attend a daily, after school (3:30-5:30pm) homework class until his performance improves. Attendance at the Homework Club is closely monitored and pupils who attend show a significant improvement over the year and clearly benefit from the additional support and close monitoring.

This process of carefully monitoring individuals requires much of teachers and they are supported at St Bonaventure's by the school's culture and ethos:

I am lucky to have a staff of dedicated and committed teachers who embrace this philosophy and are prepared to work beyond the call of duty to get the best out of our youngsters. This means that a large number of our teachers work on study support programmes well into the twilight hours, are involved in individual student target setting and are punctilious in using the school's home grown central record of attainment to track individual progress. Therefore, the culture and ethos of the school is all important and newly appointed staff are inducted in to this culture at an early stage. We hope at St Bonaventure's School, that we not only professionally develop staff in our strategies to raise attainment and to do well by our black students but also in our mission as a Catholic school working in a disadvantaged and diverse community. (Sir Michael Wilshaw, Headteacher)

Similarly, teachers and departments are also monitored. When a class or department under-performs, it is an issue for the management team and department. The problem is analysed and teachers are supported to improve or moved to draw on their strengths.

Though St Bonaventure's targets individuals rather than groups, staff are aware of the groups within the school who may be at risk and see the service they offer to such groups as part of their mission.

If Britain is to succeed as a nation with a large and growing multi-ethnic population then our education system has to work for ethnic groups which are not achieving to national norms. If St Bonaventure's School and Catholic schools in general can make a difference here then we are playing an important role for our Country and for Christ's vision for mankind. (Sir Michael Wilshaw, Headteacher)

Programmes for African Caribbean boys (Gunnersbury Catholic School, West London)

Some schools have devised programmes aimed at specific groups who might be *at risk* of underachieving (e.g. African Caribbean boys). Gunnersbury is an example of a school which has used EMAG funding for these purposes.

Gunnersbury is a Roman Catholic secondary comprehensive in West London. It has 1100 pupils and is a boys school in years 7-11. At sixth form level, the school is part of a consortium of three Catholic schools, and the consortium is open to boys and girls.

Some 20% of pupils at Gunnersbury are eligible for free school meals, and 17% of pupils are from minority ethnic backgrounds. Most of these are of African Caribbean origin.

Almost 60% of pupils obtain 5 GCSEs (grade A* - C); and African Caribbean pupils do nearly as well as their white counterparts.

One of the full-time teachers of English and Drama is the Ethnic Minority Achievement Grant (EMAG) Coordinator at Gunnersbury. She is responsible for developing programmes for raising

the achievement of African Caribbean boys; and she has used EMAG funding to develop a number of in-school programmes.

Many of these programmes have been developed with the help of the Windsor Fellowship,³¹ an educational charity established in 1986 *to enable young people of minority ethnic origin to reach their full academic and social potential.*

One series of programmes ran during the ordinary school day and were aimed mostly at boys who might be at risk of underachieving. In each case, a group of 15 -20 boys of African Caribbean background, after consultation with their parents, met voluntarily, once a week, with a black male mentor from the Windsor Fellowship to look at issues like self-esteem, body language and problems and issues arising in their school life.

- One of these programmes was aimed at boys in years 7 and 8. It ran for ten weeks during the summer term during PSHE on Friday mornings.
- The other programme was aimed at boys in years 8 and 9 and ran for an hour a week during the lunch break.

Alongside these programmes, two boys who were in danger of exclusion were provided with individual black male mentors from the local area.

In addition, a black instructor from Brunel University was brought in to run training sessions in Tae Kwon-do, a disciplined form of martial art for a group of twenty African Caribbean youngsters. Eventually this training was opened to the whole school.

A second series of young leadership programmes, run by the Windsor Fellowship, was aimed at supporting boys who might be high achievers. There is a pattern of African Caribbean boys doing well until KS3 and then losing ground, and these programmes were designed to support boys to avoid slipping into this pattern. In order to participate in these programmes, boys had to have achieved 3 level 5s (in Maths, English and Science) at KS3. The programmes were held on Saturdays from 9:30-4:30 and involved boys from years 10 and 11 in the run up to GCSE. These programmes would use role play and other techniques to deal with issues such as how to conduct yourself in the classroom, body language, situations that arise in school, how to use work experience, time management, revision, and organising a study schedule for yourself.

Following this ten week programme, which ran through the spring and autumn of year 10 and 11, in November, teachers from Gunnersbury would work with the year 11 pupils on Saturday mornings, helping them with study skills and exam technique and preparing them for their GCSE mock exams in English, Maths, Science, French and Spanish.

The year 11 group were also offered a day trip to Cambridge to participate in a visit aimed at interesting minority ethnic pupils in a Cambridge education. Half of this group went on to achieve 7 or more GCSEs.

Mentoring black pupils (St John Wall School, Birmingham)

Many pupils gain from mentoring, but black pupils, and black boys especially, seem to profit from the support of adults from a similar ethnic background who understand some of the issues they have to deal with and who can act as supportive role models. One school which has a multi-faceted mentoring system directed at black boys is St John Wall in Handsworth, Birmingham.

³¹ See www.windsorfellowship.org

St John Wall is a very popular school in Handsworth, a socially disadvantaged and ethnically mixed area of Birmingham. It is a mixed comprehensive school with a preponderance (65%) of boys. The school is smaller than average for secondary schools with 629 pupils (average 915). The percentage of pupils eligible for free school meals (45.6%) is well above the national average. The percentage of pupils speaking English as an additional language (40%) is very high. The percentage of pupils identified as having special needs (35%) is well above the national average.

The school is ethnically mixed with the following main groups:

- 30% White;
- 30 % African Caribbean;
- 28% East African Asian (mainly Sikhs);
- 12% Vietnamese.

The school's GCSE results are low compared with national averages but high in comparison with schools in similar contexts.

Indian pupils (Sikhs) perform much better than others at GCSE (60%). White and African Caribbean pupils achieve less well (24%). White boys are at the bottom.

Recently, the school has made some successful inroads with black boys. Last year the percentage of African Caribbeans obtaining five A* - C grades at GCSE went from 23% to 34%. The GCSE class (year 11) that year included a group of black boys who were friends and who were good at sport and good at studies. Their success had a knock-on effect on younger pupils who improved significantly from their earlier performance. For the Headteacher the recent success could be partly attributed to mentoring.

The school has an organized mentoring programme, run by a learning mentor (a black woman who is a youth worker and counsellor by training). She works with pupils of all backgrounds who have barriers to learning, but tends to get more referrals of African Caribbeans. She sees pupils individually and meets parents.

The mentoring programme also includes a contract the school has entered into with a group called *100 Black Men of Birmingham*. They work in the school with groups of black boys. The approach comes from the USA and was developed in the 1960s. It addresses the under-achievement of young black men who are often at risk, growing up in single parent families. They may lack good black, male role models. The group works on the philosophy that black boys need to have contact with successful black men - *what they see is what they'll be*. In the school they run small group sessions with about 12 youngsters from year 10, who attend 10 sessions over 10 weeks.

Alongside the more organized mentoring programme, the school has an informal mentoring programme in the person of a black professional mentor from KWESI, a black mentoring organisation founded in 1994. KWESI aims to raise performance, reduce exclusions, encourage parental involvement and establish links between school and community.

The mentor spends time in the school but is not part of the teaching staff or the disciplinary process. He has a *nomadic* brief, tending to move about the school and vicinity - in the corridors and playground as well as the classroom, at the school gates, down around the shops - meeting with pupils, getting to know parents, going to pupils' homes, sometimes supporting teachers in the classroom. He takes on myriad roles including building up relationships in

terms of trust between parents and school, trying to get the communities involved and providing the link between home and school. Working alongside parents, community leaders, teachers and pupils, he works to break down the barriers to equality of opportunity and tackle the cycle of disadvantage.

He says that he begins by observing black boys on the playground and in the classroom. He notices three groups:

- those who are academically able and could stand on their own;
- those who are street wise and dominant, with potential but at risk;
- the others who are neither street wise nor the more able - the low-key followers.

He tends to focus on the dominant pupils within a peer group, the street-wise group, in other words, the influential ones who have their own agenda and a degree of leadership potential. These pupils often dress for status and are uncomfortable with authority. His strategy is to get to know the dominant characters who can disrupt an entire classroom, and often do. He has major challenges in tackling disaffection in the early stages before it becomes insoluble. He finds the process of building up a rapport is a slow process but very effective over a period of time.

The mentor reaches out to any pupils who require help - pupils who lack family support; pupils who are lacking in confidence or may have a low self esteem; and to others who have behavioural difficulties; or who have a narrow outlook and to those who are demotivated.

He has to contend with their perception that they are *rude boys* or *bad boys*. He also has to gently challenge inappropriate behaviour, which may be a symptom of a deeper problem or may be just part of growing up. He tries to engage boys in informal conversation, to help them understand that there are different areas of life and different behaviour is demanded in different situations. Pupils are encouraged to take control of their choices and actions. He reinforces a *how you can succeed* culture rather than an *excuse* culture. He encourages boys to reflect on how something could have been done better or differently - like a coach with his players.

According to the Headteacher, the informal mentoring avoids the danger of over-mentoring, which encourages a *what's wrong with me attitude*. Pupils want support but not too much.

For pupils, the mentor presents a positive role model, an advisor, a friend who supports them with a view to encouraging them to move confidently through their experiences and take responsibility for their own actions and benefit from what their school has to offer.

Attracting minority ethnic staff (Cardinal Wiseman School, West London)

If black pupils get a particular type of support from black mentors, they get similar support from good black teachers. Many schools, even those with ethnically mixed pupil populations, have found it very difficult to attract, appoint and promote black teachers.³² Nonetheless, some schools do succeed in recruiting black teachers. One school which is notable for its success in this area is Cardinal Wiseman in West London.

32 Part of the problem is a shortage of black teachers. The Government, in recognising the shortage, has undertaken to recruit more teachers from ethnic minority backgrounds. The Teacher Training Agency has set a target to increase the proportion of entrants to teacher training from ethnic minority groups to 9 per cent by 2005/06. As long ago as November 1989, the Catholic Bishops recognised this issue and urged Catholic schools to make a special effort to recruit suitable black teachers.

Cardinal Wiseman is an 11-18 comprehensive school, located in Greenford, West London. The school has 1600 pupils, 52.5% boys and 47.5% girls. The percentage of pupils entitled to free school meals (24%) or with English as a second language (17%) is higher than most schools. Students on the register of special educational needs (23%) are also above the national average.

The school population includes a wide diversity of cultures, including;

- 18% Black (highest total of black African Caribbean boys in Ealing);
- 15% Asian;
- 42.4% other minority ethnic pupils (including 22% of mixed race);
- 24.6% White.

The school has gained national recognition for its improvement and as one of the top 10 schools in the country for value added achievement at GCSE. In its recent OFSTED report, there were no key issues to be addressed. The percentage of pupils gaining five or more A* - C grades was 64% for 2000 and 60% for 2001. (This latter year group were only predicted 19% on yearly entry data.)

In earlier years, the school was known in the area as a *black school*. White Irish and Polish tended to go elsewhere. Now the white families are returning. The school has over 700 first-choice applicants for 270 places now. Some are non-Catholic sisters and brothers of older pupils.

All groups in the school share in its achievement, but some groups do better than others. Black boys and white boys are underachieving when compared with the school's results. However, they are only marginally underachieving compared with national averages. There have been improvements in the academic performance of African Caribbean boys and girls, a marked decline in the exclusion of African Caribbean boys and dramatic improvements in behaviour and attitudes to learning and achieving among all students, including African Caribbean boys.

Celebrating black history month has become an annual event, and the school has an annual cultural evening. The history Department does Black History. The school also participated in a research project to identify the qualities of white teachers who worked well with black pupils. But one of the most unusual achievements of the school is its ability to attract ethnic minority teachers, including senior staff.

In spite of the teacher shortage, we have been able to recruit teachers of the highest quality. Our staff is as culturally and linguistically diverse as our students. Some of our ethnic minority teachers are subject co-ordinators. There is a prominent ethnic minority presence on our senior leadership team. In general we recruit subject specialists, but an essential criterion of working with us must be a desire to operate in a community where a strong Christian-based ethos of mutual respect and individual dignity are paramount. (P Patrick, Headteacher)

There are approximately 100 members of staff at Cardinal Wiseman. They include 19 Black and Asian teachers, five of whom are senior members of staff. Seven years ago there were only 2 or 3 Black and Asian members of staff, including two who were newly appointed.

No-one, including the ethnic minority members of the senior staff, was able to fully explain the school's secret in being able to attract ethnic minority staff. However, part of the explanation may be a recruitment process that gives considerable priority to a candidate's ability to relate to pupils. The following is a description of the recruitment process at Cardinal Wiseman:

- advertise in the **TES**;
- application form sent to all who request it;
- applicants are invited to come for a preliminary visit, and are shown around by two pupils;
- the interview process includes each candidate teaching a lesson to a group of children;
- this is reported on by a senior teacher who observes the lesson, and the report includes comment on the teacher's interaction with the pupils;
- this social interaction of the teacher with the pupils is considered one of the most important criteria for appointment.

Such an appointments process obviously allows the school to assess how well a teacher is able to interact with pupils from different backgrounds.

Other explanations for the school's success in attracting and appointing black teachers tend to focus on the positive experience of current staff. The headteacher is keen to appoint and promote staff of whatever age, on the basis of *if you are good enough, you are old enough*; and, the good experience of staff from ethnic minority backgrounds, in terms and conditions of service, developmental and career opportunities at all levels, has led to word of mouth recommendation of the school.

Avoiding permanent exclusions (The Zacchaeus Centre, Birmingham)

One of the important issues facing multi-ethnic schools nationally is the over-representation of black pupils among those who are excluded from school.³³ The government has recognized this and is encouraging schools and LEAs to do what they can to avoid excluding pupils unnecessarily. In 1999/2000 black pupils of Caribbean heritage had the highest exclusion rates. They were three times as likely to be excluded as pupils of other ethnic groups.

The Zacchaeus Centre in Birmingham has been especially successful in helping Catholic schools to support pupils who may be at risk of exclusion.

The Zacchaeus Centre is a pre-exclusion centre set up in 1995 through the partnership of ten RC Secondary schools in Birmingham. Its function is primarily to try and prevent exclusions by helping *at risk* students from the partnership schools and, ultimately, to reduce the number of pupils permanently excluded from these schools.

The centre provides a well-ordered and positive environment. Its intention is to help pupils overcome their specific difficulties. When a pupil first visits the Centre, the Director asks *what is going wrong for you so that we can put it right?* Generally pupils are able to articulate what is going wrong for them and step by step they are shown how to cope with their specific problems. Pupils remain on the school role while at the centre, therefore, the emphasis is on inclusion in mainstream education rather than exclusion.

The Centre is not aimed at any group. However, the Centre has four boys to one girl and a high proportion of minority ethnic pupils (36%), most of whom are African Caribbean pupils.

The needs of our ethnic pupils can be summed up in this way: like all other pupils, they have a low sense of self-worth. They often feel culturally misunderstood and find certain expectations hard to achieve. They think they have 'an attitude problem'. They believe in their right to privacy and object and feel hurt when it is invaded. They desperately need to conform to their peers. We try to address these needs by working hard on self worth issues, praising good work, attitudes and behaviour, praising pupils for 'being' not just for 'doing'. We issue concrete rewards. We begin by assuring our pupils that we will always show them respect and never demean them or embarrass them. We will always treat everyone fairly. We promise to keep them safe. (M Healy, Director)

Pupils' backgrounds are varied, often very chaotic and very disorganised. We heard of one pupil who came from a home where the social services had been involved. Any time new furniture was bought for the home the mother would sell it for drink and drugs. This girl had one uniform. She would come home from school; her uniform would be dirty so she would put it in the washing machine. Half way through the cycle the electricity that was meter operated would run out and she had no coins to put in the machine. Eventually she would go to bed leaving the washing in the machine. She had an electrical alarm clock that stopped because there was no electricity. She would wake up late for school and could not wear her uniform because it was still in the washing machine. When she eventually arrived at school she found herself *in trouble*, went and hid in the toilets and then returned home.

Staff at the centre took a few simple initiatives. They bought her a uniform and a battery operated alarm clock. The Director pointed out that this was a small thing but made a huge difference to the girl's life. She was able to get up on time. She had two uniforms, one on and one in the wash. She began to learn how to manage her own life because no one else was going to do it for her.

The Director pointed out that just knowing what is going on in pupils' lives, opens up possibilities for working together in removing barriers that prevent them from succeeding. Experience at the Centre has shown that pupils need to feel safe before they will speak of their difficulties and they also need to feel safe before they can learn.

There are three criteria for selecting candidates for the Centre:

- the pupil is attending one of the ten partnership schools;
- the pupil is at Key Stage 3/4 (age 11 - 16);
- the pupil is at risk of being permanently excluded.

Many of the children will have a low sense of self-worth, behaviour problems, may be from broken families or chaotic family backgrounds, or may have experienced bereavement. These experiences may have resulted in patterns of behaviour that put the child at risk of being permanently excluded. The key aim of the course is to help pupils learn how to manage their own behaviour. They are made aware that they have different options and can learn to make better choices and take responsibility for their actions. Anger management workshops also provide pupils with the necessary tools to help them to learn how to release anger safely, how to recognise the triggers of their anger and what they could do instead to be more effective in a specific situation.

The Centre offers a ten-day experience for ten pupils (one from each school). The course is repeated fifteen times during an academic year. Pupils are disapplied from the National Curriculum while they are at the Centre. The course covers what it can in the way of literacy, numeracy, some history, geography and other subjects, to retain the atmosphere of a school, but the real curriculum is behaviour.

The first day is devoted to interviews with pupils and parents in their home school. The following eight days the pupils attend the Centre which is located in the centre of the city. The final day they attend a reintegration interview back at the school.

Pupils attend the Centre in full school uniform and they remain on the school roll.

The Centre has a code of conduct:

- Show respect for others.
- Never use put downs.
- Be prepared to begin work promptly.
- Listen to each other.
- Raise your hand to speak.
- Avoid distractions.
- Work hard.

Each child begins each lesson with 5 points. If they follow the code, they keep the 5 points. There is always a warning before losing a point. At the end of the course, the pupils receive certificates, based in part on the number of points they have retained.

Each day is divided into four periods and most of these are devoted to academic work. However, two periods are devoted to simple transactional analysis, helping pupils to understand why they react in particular ways to certain situations and how to change their reactions. Another two periods are devoted to anger management. One period is given to meditation.

School staff are encouraged to come to the Centre at least once to work with their pupils, and these same staff will mentor the pupils when they return to school. The Centre is also open to parents and carers to come in or ring if they want to discuss their child's progress.

The course ends with a graduation Mass to which teachers and parents are invited. Pupils are given certificates which they can take back to school to place in their records of achievement. Their work is on display around the room.

Most pupils look forward to returning to school so that they can put into practice what they have learnt. For the Centre staff it is very encouraging to witness their enthusiasm, their sense of purpose and positive attitudes. For the Centre staff it is *heartening to witness this keenness*.

After the course, each pupil is interviewed by Centre staff once a week for as long as the child wishes.

The Centre has an 94% success rate (including the vast majority of ethnic minority pupils) measured by the fact that the child is at school a year later, and a 86% success rate measured by the fact that the child is not permanently excluded.

Encouraging black pupils in science (Liverpool Hope University College)

If it is important to support black pupils who may be at risk, it is also important to support those who may be among the gifted and talented and who, with appropriate encouragement, can successfully pursue a career in an area like science. Liverpool Hope has established a summer enrichment programme for black pupils with precisely this aim in mind.

The Black Science Summer school initiative was a specific response to the fact that black people are under-represented in the medical profession. Black young people in schools and in the wider society have experienced racism and its inherent discrimination. As a result many young people do not feel that higher education, and in particular education that leads to science-based degrees, is for them. This perception is confirmed by the absence of role models in science related professions. There is a great need to change this perception.
(Prof Protasia Torkington, Liverpool Hope)

The inspiration for the programme stems from a visit to Xavier University, in New Orleans, Louisiana in the USA. Xavier University is a black College founded by the Sisters of the Blessed Sacrament in 1915. This small university is one of the best in the United States for producing graduates in biology, chemistry and physics including a significant number who are accepted in medical schools and become pharmacists. It runs a 4-year rolling summer school programme, for secondary school students, preparing them for university studies in science and maths.

Liverpool Hope has been closely involved with a number of health and science initiatives as part of its educational mission. It awards a number of graduate and undergraduate degrees in Health Education, Social Science, Biology, Mathematics and Science. It was therefore a reasonable extension of its wider mission that it should develop an experimental programme to increase the number of African Caribbean children gaining entry to University courses in Medicine, Pharmacy, Veterinary Science and Dentistry and other health related sciences.

The aim of the summer enrichment programme is to support African Caribbean students in aspiring to an academically challenging career (eg in medically-oriented disciplines). The programme begins by asking secondary schools to identify potential participating pupils during Year 9 of their secondary education. It provides these students with a series of four annual one-week, residential, summer enrichment courses throughout their GCSE and A Level years, specifically between years 9/10, 10/ 11, 11/12 and 12/13.

The course includes academic studies, study skills, team working, independent study, careers, and social, cultural and sporting activities. Academic studies focus on Biology, Mathematics, Chemistry, Physics and spoken English. Throughout the course pupils are exposed to successful African Caribbean role models and hear talks on *black achievers*. Teaching is by Liverpool Hope tutors and other invited tutors with expertise in teaching science and empathising with African Caribbean pupils. Black university students from the Liverpool area act as mentors to students participating in the programme.

The enrichment course is not an extension of school. It is more about the style of teaching, working in groups and taking responsibility for their own learning. It aims to:

- boost the confidence and morale of students;
- teach different learning strategies;
- increase subject-specific knowledge within science, mathematics and I.T.;
- establish rapport with the students thereby increasing their enthusiasm for the medically-orientated professions.

(Liverpool Hope literature).

The course not only provides a valuable experience educationally, but also socially. Students enjoy meeting other students from different schools and seeing how others in the same environment, same age, same background, having the same barriers are overcoming them and pushing forward. It is a way of opening up horizons.

In the first year of the course, schools tended to send their best pupils. More recently, schools have encouraged borderline pupils, ones that they feel have got the ability but lack focus.
(Prof. Protasia Torkington, Liverpool Hope)

The course began in July 1999, recruiting students from 13 schools in Liverpool, Manchester, Bristol and London. In 1999, 56 students of African Caribbean origin attended the course. In the second year (2000) 49 year ten students attended for the first time, and 36 year eleven students returned for a second time. In 2001, students from years 10, 11 and 12 participated in the course; and this past summer (2002) 130 students from years 10, 11, 12 and 13 attended. During the school year, students in the programme keep in touch with one another and with the course tutors by e-mail, and some of the students from different cities have a weekend together.

The fact that these young people repeatedly come back to the summer school is an indication of how much they feel they benefit from it. We also hear from participating schools how the pupils enjoy and benefit from the course. However, the most tangible achievement will come from year 13, the first cohort to reach university level this coming academic year.
(Prof Protasia Torkington, Liverpool Hope)

In recent months, contact has been made with some from this cohort who are now of university age and have spent four years in the summer school programme. Of 31 young people who have been contacted, 23 are either at university already or are taking a gap year and have been accepted for university next year; 5 are intending to apply next year; and 3 are currently employed.

Supporting pupils from other faith traditions (St John Fisher, Peterborough)

For some years, Catholic schools in particular areas have wrestled with issues raised by the fact that they have accepted children from other faith traditions and want to ensure that they too receive an education suited to their needs. These issues were explored theoretically in **Catholic Schools and Other Faiths**,³⁴ a report published by the Catholic Bishops Conference of England & Wales (1995). Given recent disturbances in northern towns (eg Oldham, Burnley and Bradford), and in the context of world events, these issues have become a high priority for some schools.

One Catholic school which has tried to address them in practice is St John Fisher in Peterborough. The admission of students from other world faiths to St John Fisher, however, precedes both the recent disturbances and the earlier publication of *Catholic Schools and Other Faiths*. For some years, the diocese has seen this as an aspect of the mission of the school.

St John Fisher is a voluntary-aided, 11-18 comprehensive school, situated near the centre of Peterborough in a disadvantaged area of the city. Over a third of pupils come from disadvantaged areas. Some 36% are eligible for free school meals; and 30% have English as an additional language (EAL). There have been some racial tensions in the area, including some activity by the National Front; and some of this spills over into some schools. However, St John Fisher has escaped most of this tension.

34 Working group of the Bishops' Conference (1997), **Catholic Schools & Other Faiths**. Catholic Bishops' Conference of England & Wales.

There are 655 pupils on roll (290 boys and 365 girls). The school has a small sixth form with 76 students. 17% of students are from other world faiths (15% Muslim and 2% Hindu and Sikh). 70% are Catholic and the remainder are from other Christian denominations.

There is high pupil mobility in the school, as in Peterborough generally. Pupil mobility, however, is significantly lower amongst Asian students.

There are four main feeder primary schools, one of which has a similar mix of pupils. St John Fisher draws from a very wide catchment area with 34 primary schools, including schools with a predominantly white intake and 2 with a predominantly Muslim intake.

The admissions policy of the school includes the following criteria:

- Baptised Catholics attending the four main feeder schools
- Other baptised Catholics.
- Siblings.
- Other children from feeder schools.
- Children from other Christian denominations or world faiths supported by a reference from a priest, minister or faith leader.
- Other children whose parents support the ethos of the school (e.g. children with special circumstances).

Its latest OFSTED Report (March 2000) called St John Fisher *a good school, with many strengths and a positive ethos for learning* as well as *a very close knit community*. Its GCSE results were *above the national average* and well *above the national average* compared with similar schools. Muslim students tend to share in the academic success of the school, though some must overcome obvious obstacles. This year, the head girl is a Muslim pupil.

The school has developed its ministry to pupils of other faiths (especially Muslim pupils) with great care over a number of years.

It is part of a well-established uniform policy that girls can wear a charcoal grey skirt or trousers. Muslim girls may wear a plain black head scarf (available from the school) and Sikh boys may wear a plain black turban.

There are two bi-lingual Asian assistants who are part of the EAL team. They act as interpreters at parents' evenings and sometimes sit in when the Headteacher meets with Muslim families. Some letters from the school go out in home languages.

The school has given considerable thought to the matter of sacred space. There is a hall which is used exclusively for Liturgy. Mass is not compulsory, but most pupils attend. There is also a prayer room which is for the use of all pupils. The room is simply furnished with movable furnishings and is constantly adapted to fit the needs of a variety of individuals and groups. During the winter months the prayer room is available to Muslim students for a regular slot during the lunchtime and for other students at other times.

The school provides a Catholic curriculum, the nature of which is frequently discussed and reviewed. This curriculum delivers the national curriculum and the school uses the recently published National Catholic RE Programme, ICONS. Students study the Roman Catholic tradition as well as learning about aspects of Hindu, Jewish and Muslim faith and culture.

An introduction to the history of Islam is taught in the KS3 history curriculum.

At one point the issue arose concerning the place of music in the curriculum. Some Muslim pupils felt they should not do music. The school went through a lengthy process of discussion and negotiation, involving the LEA, parents and the Muslim Educational Trust and eventually the issue was resolved.

The school has a constant process of induction. New staff, governors and parents must become aware of the complexity of issues facing the school and they must develop new sensitivities. New pupils are introduced to the Catholic life of the school and to elements of the Catholic tradition which may be unfamiliar to some. They are also introduced to the international diversity of cultures from which the student body is drawn. Nothing can be taken for granted. Mass is a new experience for some (including some nominally Catholic pupils).

The presence of Muslim pupils often lends a moral and religious seriousness to discussions in RE. Following the events of 11 September 2001 and the subsequent conflict in Afghanistan, there were 'amazing discussions' with pupils from a wide variety of backgrounds bringing their different perspectives.

Referring to *spiritual, moral, social and cultural development*, OFSTED says of St John Fisher:

This aspect is a strength of the school. The aspirations of the school to provide for pupils spiritually, and to develop in them a sense of service, responsibility and care for self and others are clearly expressed in the mission statement. These aims are well supported by the school curriculum policy. Parents strongly support the values promoted by the school.

Supporting Traveller pupils (Catholic Children's Society Westminster³⁵, Westway Traveller Project)

In 1996, the OFSTED Report, **Education of Traveller Children**, pointed out that despite an increase in the uptake of primary school places, 80-85% of secondary-aged Traveller children were not appearing on any school roll. The 1999 OFSTED Report, **Raising the Attainment of Minority Ethnic Pupils**, identified Traveller children as those most at risk of underachievement within the educational system.

The Catholic Children's Society Westminster (CCSW) has developed a project providing services to children and families on the Westway Irish Traveller site, located under the M40 flyover in West London. The site is home to over a hundred Travellers living on 19 plots. All are of an Irish Catholic background. Most of the children attend the local Catholic primary schools. However, at secondary level they tend to go to two county comprehensives in the area.

The tendency of Traveller children to leave secondary education is related to their culture. At 12 or 13 years of age, they are becoming adults. Boys begin learning the traditional Traveller manual skills from the adult men, while girls take care of younger children and are having children of their own by the time they are 17 or 18. Parents want their children to master basic literacy, but there is some nervousness that academic success could take them away from the Traveller way of life.

³⁵ The Catholic Children's Society (Westminster) is an adoption and child and family welfare agency, supporting children and families experiencing high levels of economic and social disadvantage and exclusion. Services include Family Centres with nurseries, playgroups and afterschool groups; work with Travellers and homeless families, school counselling, family therapy and child and adolescent psychotherapy. Over 3000 disadvantaged children and families living in the geographical area of the Westminster Diocese are helped annually. Services are available to all children and families in need, regardless of background and belief.

The aims of the CCSW Westway Project include the following:

- to reduce the social exclusion of the Traveller Community living on the site;
- to improve the transition of Traveller children into primary and secondary school;
- to work with the local authority Traveller Education Service, to provide on site support to assist pupils with learning;
- to engage the Traveller community in lifelong learning.

Among the services offered by the Project are a playgroup for 20 month - 4 year olds and an after-school homework group for 7-14 year olds, as well as a UK Click on-line computer suite to which both children and adults have access. The education offered to Traveller children by the Project is meant to complement, not replace, mainstream education.

The children from the site are clever and do well at KS2, often achieving beyond their teachers' predictions and at or beyond government targets. The transition to secondary school and secondary school itself, where they have to cope with all the demands of a large comprehensive is problematic. Moreover, Traveller children often meet racism and bullying at secondary school.

Against this background, some of the achievements of the Westway Project are especially significant. They include:

- parents becoming more aware of the need for their children to attend secondary school;
- 100% transfer of Traveller children on the site to secondary school for the first time ever in 2002;
- involvement of children in the wider community.

These achievements were reinforced when staff solicited the views of the children participating in the Project as to their feelings about it. Children's reactions included the following:

This is a fantastic place, it will really help me.

It makes me want to go to secondary school.

Can I come every night? Why does it have to close at seven?

You make me behave, and I'm like that in school now.

I need you and I want to go to secondary school.

Will you help me? I would like to be a teacher.

You made me go to secondary school, and you make me work too hard; but I'm doing good.

Am I really that bright? All my teachers say that to me, and they want me to go to university.

Working with other schools (St Joseph's Catholic College, Bradford)

St Joseph's Catholic College in Bradford is a girl's, 11-18, secondary school with 1024 pupils (including some Muslim girls in the sixth form). 13% of the girls at St Joseph's are eligible for free school meals. The sixth form is run in association with St Bede's Catholic Boys' School in Bradford.

St Joseph's has developed a close working relationship with Feversham College. Feversham is a voluntary-aided Muslim girls' secondary school in Bradford. Formerly an independent school, -it has in recent years obtained voluntary-aided status and state funding. The cooperative relationship between St Joseph's and Feversham has resulted in some of the Catholic and Muslim girls from the two schools meeting and working together.

Following the violent clashes between Asian and White young men in Bradford during the spring and summer of 2001 and the subsequent tragic events of 11 September 2001, the Headteachers of St Joseph's and Feversham discussed how they might work together to change the public perception of Asian/White relations.

They decided that the two schools should work together raising funds for the Afghanistan Appeal sponsored jointly by CAFOD and Islamic Relief. A group of pupils and staff from the two schools met three or four times to plan the project. They leased premises for a day and served meals to 100 local women. The day was organised, the food prepared and the shop run by the girls and staff from the two schools. The money raised by the project was divided between a canal irrigation project at Adrasan near Herat and a project to rebuild 40 schools in Kandahar. The schools' specific fundraising was also part of a Bradford wide fundraising effort which collected £10,000.

Following this successful project, the two schools are now looking for another joint fundraising project.

Meanwhile, the girls from the two schools continue to meet to develop other joint programmes. There are plans for Muslim girls from Feversham College to offer a Religious Education module (1 hour a week for six weeks) to St Joseph's Sixth Form on **Being a Muslim Today**. Girls from St Joseph's will reciprocate and offer the Feversham Sixth Form a similar module on **Being a Catholic Today**.

Finally, girls from the two schools have been encouraged to support one another during their fasts in Ramadan and Lent; and some of the girls from St Joseph's were invited to join in prayers in the mosque and participate in the festivities to mark the feast of Eid at the end of Ramadan.

A diocesan strategy of inclusiveness (Leeds Diocesan Schools Commission)

Bradford was one of several northern towns which experienced disturbances involving white and Asian youth during the summer of 2001. The tensions which were evident in those disturbances were exacerbated and given an international dimension by the events of September 11 2001. First, the Ouseley Report and later a series of government reports on *public order and community cohesion* raised the issue of segregated neighbourhoods and segregated schools (including faith schools).

In this context, the response of the Leeds Diocesan Schools Commission and Catholic schools in Bradford was positive, non-defensive and forward looking.

At the time, 24 Catholic schools in the Bradford area had a total pupil population of 9,470 of whom 82% were Catholics and 18% were non-Catholics. Of the 462 teachers, 77% were Catholics and 23% were non-Catholics. In the four Catholic secondary schools in the Bradford district there were 244 Asian pupils (6%), the overwhelming majority of whom came from Muslim families.

Leeds Diocese had already (autumn 2000) begun a review of its secondary school provision. However, with the summer disturbance, the Ouseley Report and the events of 11 September, the Review was given a new focus.

Ten years from now we need to be able to answer confidently and positively the question: 'What did Catholic schools do to help Bradford when it needed us?' (Eileen Fitzpatrick, Director of Schools, Leeds Diocese)

While retaining the principle that Catholic schools are first of all for Catholic children, diocesan authorities and their schools accepted that Catholic schools also have a responsibility to serve the *common good* and that the particular situation in Bradford and other northern towns has to be taken into account.

Three conferences were planned to consider a new strategy for Catholic schools in the Bradford area. The first was for headteachers and governors of Catholic secondary schools (September 2001), the second was for all clergy in the area (December 2001), and the third was for headteachers and governors of primary schools (March 2002). The conferences addressed the history of Bradford and the place of the Catholic community within that history; and they acknowledged the place Bradford currently has on the world stage. The primary schools' conference included talks by two headteachers, one from a school serving a white estate who is keen on her youngsters encountering other faiths, and the other from an inner city school surrounded by Muslim families and with some Muslim children in the school.

Eventually, a new strategy for the three Catholic secondary schools was agreed. Instead of closing one school and leaving two schools fully subscribed with Catholics, the decision was taken to keep all three schools open. The schools would re-visit their mission and work together in partnership. Each of the schools would take a percentage of non-Catholic (usually Muslim) children.

The schools would retain their Catholic ethos, but they would at the same time attempt to develop an ethos in which children of other faiths would feel at home. Prayer rooms would be made available, Muslim pupils would have an opportunity to wash before prayer and provision would be made for the needs of Muslim girls within the regulations about uniforms. School libraries would contain some bilingual books and books relating to Pakistan and Islam, including a copy of the translation of the Qur'an. Classroom and corridor displays would reflect Islamic culture and religion as well as multi-cultural Britain and Bradford. There would be visits to the mosque as well as churches and other religious places of worship.

Parents of all backgrounds would be made to feel welcome. Information to parents would be issued in their native language as well as English. Where necessary, translators would be employed. Each school's prospectus and the governors' report to parents would reflect the school's vision of itself as part of the Bradford community.

The curriculum would also reflect this diversity. The languages taught in the school would include Asian languages. History and Geography were to develop appropriate perspectives. Religious Education, in addition to offering an in-depth treatment of Catholicism, would look carefully at Judaism and Islam.

Finally, Catholic schools would look at the possibility of twinning with other schools where

there were significant proportions of Muslim pupils.

Whatever their roots, their culture, their faith or creed, the people of Bradford have to live together in a viable civic society. Catholic education can, and must, make a contribution to ensuring that such a society exists. (Eileen Fitzpatrick, Director of Schools, Leeds Diocese)

In November 2002 the Diocesan Schools Commission organised a small conference which brought together representatives from the different faith communities and the local authority. From this meeting, the Interfaith Education Forum for Bradford was established, bringing together the providers of Anglican, Catholic and Muslim voluntary aided schools in Bradford.

The Forum met for the first time in January 2003 and for a period the Leeds Diocese has agreed to act as the body's Secretariat. The Forum has set itself the immediate task of identifying the critical priorities for Interfaith co-operation over a 3-5 year timescale, and the desired outcomes that will make the Forum a *body for good* in Bradford.



Part Four: Summary and Conclusion

9. A vision of inclusive schooling

Throughout our research there was a sense, among our respondents, of a struggle to move forward and to address the complexities of life that pupils bring to the schools. In varying degrees they all had confidence and vision and a strong hope of further success. Headteachers and the senior staff of the projects played a major role in identifying, understanding and tackling the issue of under achievement and developing policies which attempted to address the issue. Their leadership qualities and commitment and the sense of team spirit among staff were critical in achieving identified goals. The collaborative culture of working together and numerous sources of support for pupils, involving teachers, non-teaching staff, mentors, parents and pupils, gave a sense of a unity of purpose which can be summarised as a vision of inclusive schooling.³⁶

Inclusive schooling implies that schools are attempting to adapt to meet the needs of all pupils. In the words of a recent OFSTED Report:

*Effective schools are educationally inclusive schools. This shows, not only in their performance, but also in their ethos and their willingness to offer new opportunities to pupils who may have experienced previous difficulties. This does not mean treating all pupils in the same way. Rather it involves taking account of pupils' varied life experiences and needs.*³⁷

10. The schools and projects in this study

Schools and related educational institutions in our study recognise the diverse needs of pupils and have developed initiatives which address these different needs. Removing barriers to learning and identifying policies which promote educational inclusion are at the core of the initiatives identified in this study.

All these initiatives involved some rethinking of current practices in order to promote inclusive schooling. As we have seen, the initiatives include individual monitoring and group monitoring schemes; addressing pupils' attitudes and motivation towards learning; dismantling barriers to learning; curriculum changes; developing pupils' inter-personal skills; positive action to promote good social relationships; responding to peer group influences and encouraging parental involvement and support in their children's education.

For St Bonaventure's, individual mentoring, monitoring of attainment, persistent tracking, early intervention, homework clubs, and the school's high expectation of all its pupils have been identified by Her Majesty's Inspectors (HMI) as significant factors in the good progress made by pupils of African and Caribbean heritage.

³⁶ There are many definitions of inclusive schooling but at its core is a drive to meet the needs of all pupils. It is a more positive concept than the assimilationist model introduced in the late 1950s, which required pupils from ethnic minority backgrounds to adapt to the existing school structures. This is also the challenge which was issued by the Stephen Lawrence Inquiry and which is embodied in the new Race Relations (Amendment) Act 2000.

³⁷ OFSTED, *Evaluating Educational Inclusion: guidance for inspectors and schools*. OFSTED, p7.

The programmes implemented at Gunnersbury School address many important areas of young people's development and education. With EMAG funding, the help of the Windsor Fellowship and the cooperation of parents, these initiatives have been designed to meet the specific needs of African Caribbean boys. They are seen as a means of enabling pupils to achieve personal and educational goals. While some of the schemes have been introduced to address underachievement directly, they are also aimed at developing pupils' personal, organisational and social skills as a foundation for academic achievement.

The mentoring schemes introduced at St John Wall School were used as a tool to address racial equality, under-achievement and disadvantage among minority ethnic pupils. Both the organised and informal mentoring programmes, according to the headteacher have played an important part in the recent improvement in the percentage of African Caribbeans obtaining five A* - C grades at GCSE. Mentoring has been particularly successful in the growth in the number of Year 10 pupils who have become peer role models for younger black pupils.

The success of Cardinal Wiseman School in attracting staff from ethnic minority backgrounds has resulted in the staff being as ethnically, culturally and linguistically diverse as the pupil population. The success of the school in gaining national recognition for value added-GCSE results may be attributable in part to the variety of role models for pupils to emulate.

St John Fisher school, challenged by the reality of our multi-faith, multi-cultural society and sensitive to the area it serves, has responded positively to the requests of Muslim parents who see the school as an environment of faith. The school provides the opportunity for a living dialogue between pupils and enables pupils to recognise and value differences between their own beliefs and those of others.

The Summer enrichment programme for black pupils at Liverpool Hope University, in seeking to widen horizons, is working to change the perceptions which many black pupils hold that higher education is not for them. At the heart of the Summer School is the drive to increase the number of African-Caribbean children gaining entry to university courses in sciences and other subjects. This initiative is also a good example of responding to the Government's agenda to promote lifelong learning and increase access and participation.

The work of The Zacchaeus Centre through the partnership with ten RC schools in Birmingham has been especially successful in reducing the number of *at risk* pupils from being permanently excluded. The special lessons on behaviour management and workshops on anger management were designed to show pupils that they can make choices. Pupils are taught that only they can change their behaviour and the staff at the centre are there to help them achieve the necessary changes and obtain a greater degree of control over the situations that affect them.

The Westway Project is a very successful attempt to work with parents and children in their home site in order to overcome some of the cultural distance between one ethnic group and mainstream groups to offer the young people of that community the benefits of secondary education.

In response to local circumstances and the disturbances in Bradford, the collaborative efforts of the headteachers at St Joseph's and Feversham College illustrate how positive action between schools can work towards greater understanding and social harmony. The initiative has opened up possibilities of learning about and learning from other faiths and helped pupils to develop the skills and sensitivities of genuine dialogue and respect between Christians and Muslims.

The Leeds Diocese initiative in partnership with Catholic secondary schools recognises the responsibility of Catholic schools to serve the *common good*. At the heart of the initiative is the vision of Catholic schools in dialogue and partnership with others in the local community.

11. Key themes

This report is part of an ongoing discussion concerning the achievement of minority ethnic pupils. It brings to that discussion further information about ethnic minority pupils in Catholic schools and the efforts those schools are making to support such pupils. The key themes outlined below summarise some of the main conclusions which have emerged from our study:

the pupils:

- Pupils from minority backgrounds in Catholic schools want to do well in school in order to be successful later in life.
- A significant percentage of pupils from minority backgrounds in Catholic secondary schools (or their families or friends) have encountered racism.
- The overwhelming majority believe schools should not tolerate racism by pupils, teachers or parents.
- They want the space and opportunity to express their ethnic identity.
- Religion is important to these pupils.
- They prefer to be in a school with pupils and teachers from different backgrounds; and they want to learn about a variety of cultures, histories and religious traditions.
- Even when they do not feel completely at home in a Catholic school, most believe that their school motivates them, gives them self respect and encourages respect for different races and religions.

the schools:

- Catholic secondary schools often have ethnically diverse pupil populations; but, as with other schools, minority ethnic pupils tend to be clustered in Catholic schools which are located in poorer areas.
- Schools can support pupils of all backgrounds and abilities through careful and sustained monitoring of individual progress.
- Programmes which address the specific needs of disadvantaged groups (e.g. Traveller pupils or African Caribbean boys) can also be very effective.
- Exclusions can often be avoided by identifying and supporting those who are at risk.
- With creative support, the gifted and talented from minority backgrounds will surpass themselves and become future leaders and role models.
- Catholic schools can help pupils from other faith communities to grow and develop as people of faith and as citizens of the world.
- Working constructively with others, Catholic schools can serve both the Catholic community and the common good.

Although the findings relating to pupils remain tentative, they provide an important glimpse of the attitudes and experiences of the young people we are trying to serve. In addition, we hope that they will encourage further exploration and research in this area.

With respect to schools, it is important to remember that schools are complex institutions, shaped by their histories, their particular contexts and their differing intakes. Nevertheless, we hope that schools and related institutions can learn from the good practice described here and that these examples will open up possibilities for others to develop their own initiatives to support pupils from a variety of backgrounds.

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Appendix 1: Catholic Education Service Statement of Values (2002)

Race Equality Statement of Values for a Catholic School or College

Christ is the foundation of everything we do and the Gospels provide us with our influence and inspiration. We are therefore committed to promoting:

- **The uniqueness of the individual**

We believe that every person is a unique individual, created in God's image and loved by Him. We are therefore committed to treat every person with equality of esteem and the respect and dignity due to a child of God.

- **The search for excellence**

We are called to seek perfection in all aspects of our lives. We celebrate the enrichment of the total community which flows from diversity of age, gender, racial and social origins, abilities, culture and religion. We are therefore committed to ensure that all are to be given every opportunity to develop their talents to the full.

- **The education of the whole person**

We offer young people the experience of life in a community founded on Gospel values and working in harmony. Through this and a variety of educational experiences and interactions we aim to prepare young people for a life working with others in communities which maybe diverse socially, culturally and religiously. We recognise that it is also important to help pupils to understand their own ethnic identity and cultural heritage as well as helping them to understand that of others irrespective of whether the school serves or is located in an ethnically diverse community.

- **The education of all**

We have the duty to care for all, with preferential consideration for the poor, and to ensure that we provide for those who are socially, academically, physically or emotionally disadvantaged.

- **Moral principles**

Our belief in the Gospel message commits us to be in the forefront of the movement for social and racial justice and harmony. We believe this is fundamental to the common good. We aim to prepare our young people to serve as witnesses to these moral and spiritual values in the wider world.

Consequently, we will strive to ensure that:

- any person recruited to the service of the school, whether as a member of staff or a volunteer, is made fully aware of our aims and objectives and required to support them;
- children who are admitted to the school and their families are fully aware of our aims and objectives and undertake to support them;
- all of our structures and policies are evaluated and kept under constant review in order to see that no individual is subject in any way to unlawful discrimination, whether intentional or unintentional, and to ensure that all are enabled to reach their full potential.

Finally, we acknowledge that minority groups have often suffered disadvantage due to prejudice or ignorance. We recognise that it is all too easy for the structures of institutions to result in *inequality by default*. We therefore commit ourselves to take positive steps to examine our policies and practice and to change them where necessary.

Appendix 2: Pupil survey methodology

A questionnaire was designed which took the form of 25 statements. Pupils were asked to respond as to whether they *agreed*, *disagreed* or were *not certain*. A total of 483 pupils from 7 schools completed questionnaires. The sample was made up of 296 boys (61%) and 178 (39%) girls. The sample also contained a larger number of Muslim (11%), Hindu (2%) and Sikh (5%) pupils than would be typical in Catholic schools nationally. Pupils were from a variety of ethnic backgrounds.

Headteachers in three of the schools visited during our research also arranged for a focus group discussion involving small numbers of pupils. These group discussions provided the opportunity for pupils who had completed the questionnaire to discuss and elaborate on their answers. The focus group pupils shared with us in their own words their lived experiences, perceptions, views and outlooks.

In each focus group, following introductions and a brief explanation of the project, the pupils were asked to complete the questionnaire. A group discussion then followed. In each group we spent one hour and fifteen minutes with pupils. The size of the groups were relatively small involving 12 pupils in Cardinal Wiseman School in London, 8 pupils in St John Fisher School in Peterborough and 12 pupils in St John Wall School in Birmingham. The small number of pupils involved in the focus groups enabled us to sit around a large table in an informal way so that pupils would find it easy to enter into discussion.

Pupils' replies to questionnaire

	Agree	Not Certain	Disagree
	%	%	%
1. It is important for me to be able to express my ethnic identity.	74.0	22.0	4.0
2. My religion is important to me.	88.0	10.0	2.0
3. I support England in football.	34.0	25.0	41.0
4. I have personally encountered racism in school.	26.0	18.0	55.0
5. I have personally encountered racism outside of school.	34.0	20.0	45.0
6. My family or friends have encountered racism.	37.0	31.0	32.0
7. I have a mixture of friends from a variety of ethnic backgrounds.	91.0	5.0	4.0
8. I tend to stay with a group of friends from backgrounds similar to my own.	31.0	22.0	47.0
9. I would be happy to attend a mostly white school.	12.0	25.0	63.0
10. I would be happy to attend a school with mostly pupils from ethnic minority backgrounds.	47.9	36.0	17.0
11. I prefer a school with pupils from a variety of backgrounds.	85.0	12.0	3.0
12. I feel at home in a Catholic school.	43.0	39.0	18.0
13. I want to do well in school in order to be successful later in life.	97.0	1.5	1.5
14. School is not important to me.	17.0	6.0	77.0
15. My school encourages respect for people of different races and religions.	80.0	17.0	3.0
16. My school has given me a sense of self-respect and self-motivation.	60.0	30.0	10.0
17. Schools should not tolerate racism by pupils, teachers or parents.	96.0	3.0	1.0

18. All pupils should learn about a variety of cultures and histories (including those of Africa, Asia and the Caribbean).	89.0	9.0	2.0
19. All pupils should learn about the main religious traditions in our society.	69.0	25.0	6.0
20. It is important for schools to have teachers from a variety of ethnic backgrounds.	82.0	16.0	2.0
21. There is considerable racial prejudice and discrimination in British society.	54.0	39.0	6.0
22. Young people from minority ethnic groups usually have an equal opportunity to get a job in British society.	30.0	49.0	21.0
23. It is a struggle for Black and Asian young people to succeed.	33.0	38.0	29.0
24. Many Black and Asian youngsters have given up due to racial prejudice and discrimination.	40.0	43.0	17.0
25. Britain on the whole is a tolerant society.	33.0	52.0	15.0

Note: Due to missing answers not all rows add up to 100%

Appendix 3: Self-expressed identity of pupils

Multiple Identity

African Black British	12
African British	7
African Caribbean	3
African Caribbean Black British	1
African English	2
African Kenyan	1
Afro Caribbean	2
Asian British	50
Black African	2
Black African British	2
Black Asian Africa British	1
Black British	83
Black British African	7
Black British Caribbean	5
Black Caribbean	1
Black Caribbean British	2
British Asian	4
British Indian	4
British Pakistani	2
British/Arab/Irish	1
Caribbean Asian	1
Caribbean Black British	7
Caribbean British	2
Chinese British	1
English/Irish	3
Indian British	1
Indian, African Black British	1

Jamaican Indian	1
Mixed heritage	46
mixed race	2
Pakistani British	4
Portuguese English	1
Total	262
Africa	
African	40
Ghanaian	1
Mauritian	2
Total	43
Asia	
Asian	6
Bangladeshi	1
Filipino	2
Indian	18
Iraqi	1
Pakistani	25
Srilankan	1
Vietnamese	3
Total	57
Americas	
Bolivian	2
Caribbean	31
Chilean	1
Colombian	5
Ecuador	2
Jamaican	1
Latin American	1

Latino	8
Peru	1
S. American	9
Total	61
Europe	
Albanian	3
British	12
Bulgarian	1
Czech	3
English	8
European	5
Irish	2
Kosovan	1
Lithuanian	1
Polish	2
Portuguese	11
Spanish	1
Welsh	1
Total	51
Australia	
Australian	1
Total	1
No Replies	
	8
Total	8
Grand Total	483

Appendix 4: Profile of schools in case studies

Percentage of minority ethnic pupils

	Black Caribbean	Black African	Black Other	Indian	Pakistani	Bangladeshi	Chinese	Other	White
St Bonaventure's	16.8	27.8	1.2	9.9	1.9	0.3	0.8	22.8	19.8
St John Wall	33			27	4		1	17	18
Cardinal Wiseman	12.3	5.1	3.5	10	2.6	0.06	1.2	18.4	46.7
St John Fisher	2.2	2.1	3.0	1.0	8.7		0.4	1.5	80
Gunnersbury	6.09	6.63	1.7	1.3	0.7	0.0009	0.7	19.8	63
St Joseph's	1.75	0.48	0.39	0.19	1.17		0.09	2.53	93.4

Characteristics of schools

	% Free School Meals	% English as Additional Lang	% Special Educational Needs
St Bonaventure's	26.1	20.8	22.3
St John Wall	45.6	40.1	35.8
Cardinal Wiseman	24.0	17.0	23
St John Fisher	36	30	19
Gunnersbury	18.6	26.2	18.5
St Josephs	10.35	1.95	7.03

Appendix 5: Additional acknowledgments

The following schools, colleges and other agencies organisations and institutions contributed to this study. Some were the subjects of case studies. Others facilitated the pupils' survey or arranged focus groups. Still others provided funding, support, encouragement, advice and inspiration at different stages of the project.

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Mr Paul O'Shea - St Charles Catholic Sixth Form College, Central London
Mr B Borland - St Francis Xavier Sixth Form College, South London
Mrs M Milhovilovic - St John Fisher Roman Catholic School, Peterborough
Mr B Toft - St John Wall RC School, Birmingham
Mr P McDermott - St Joseph's Catholic College, Bradford
Mr D P Tansey - St Thomas Aquinas RC High School, Manchester
Mr C Cahill - St Thomas More RC Secondary School, North London
Mrs Leach - Sion Manning RC Girls School, Kensington, London
Mr V McNicholas - Yorkshire Martyrs Catholic College, West Yorkshire
Professor Bill Chambers - Liverpool Hope University College, Liverpool

Other agencies and organisations

Catholic Education Service (CES)
Catholic Association for Racial Justice (CARJ)
Catholic Bishops Conference of England & Wales
Catholic Children's Society Westminster (CCSW)
Leeds Diocesan Schools Commission
Office for Standards in Education (OFSTED)
The Von Hugel Institute, St Edmund's College, Cambridge
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