



## **Northern Ireland Assembly Committee for Education**

### **Shared/Integrated Education Inquiry**

### **Submission from the Speedwell Trust**

#### **Executive Summary**

The need for all schools to facilitate cross-community contact for their pupils on a regular basis is clear. The evidence suggests that nearly a quarter (24%) of young people in Northern Ireland who consider themselves either 'Protestant' or 'Catholic' have no friends from the 'other' main religious community. Moreover, 45% of 16 year olds report having nowhere in their area where they could meet young people from a different religious background. There is also robust evidence that cross-community friendships and social activity are more likely among young people who have been given opportunities at school or in youth groups to mix with their counterparts on a cross-community basis.

Furthermore, there is an urgent need for the Education Minister to introduce a statutory definition of shared education which defines it in such a way that it must facilitate sustained and meaningful contact between children from the two main religious traditions in Northern Ireland. We are concerned that the Ministerial Advisory Group on Shared Education defined it in a way which appears to allow for a much wider interpretation of 'shared education'. We are further concerned that the Department of Education appears to be using a wider interpretation.

Moreover, it is vital that schools are placed under a statutory obligation to facilitate and encourage shared education. The need for this obligation is demonstrated by the fact that, in a recent schools' survey carried out by the Department, only 54% of schools said they had been involved in shared education on a cross-community basis. As the Department's Community Relations, Equality and Diversity (CRED) policy does not require schools to facilitate cross-community contact for their pupils, there is no obligation for schools to ensure that their pupils are provided with the opportunity to mix in this way.

There is also robust evidence that lack of sufficient funding is a major barrier which is currently impeding schools from participating in shared education and in the Department's CRED programme. In this regard, we are concerned that there is currently no dedicated statutory funding scheme for

shared education, and that the Department has significantly cut the funding it provides for community relations and cross-community programmes in schools.

Our recommendations for taking forward shared education and CRED are as follows:

- The Education Minister should bring forward, at the earliest possible opportunity, a statutory definition of shared education which makes explicit that it must involve meaningful cross-community interaction by pupils on a sustained basis.
- Using this definition, the Department of Education must make it a statutory obligation for schools to ensure that all their pupils are provided with the opportunity to participate in shared education on a regular basis.
- The Department must also make available sufficient funding to ensure that all schools can ensure that their pupils have the opportunity to participate in meaningful cross-community shared education and CRED programmes on a regular basis.
- The Department must institute a robust system of monitoring which enables it to evaluate, on a regular basis, whether and how each individual school is implementing shared education and CRED, including the extent and quality of cross-community engagement which is offered by each school.
- The Department should introduce an award scheme for schools which provide outstanding examples of good practice in shared education and CRED.

## **Introduction**

The Trust greatly welcomes the decision by the Committee to hold an inquiry into shared and integrated education. These two forms of education are of the upmost significance in helping to ensure that the two main communities in Northern Ireland can move forward constructively and with a greater degree of understanding than hitherto.

Our comments will be confined to shared education and the implementation of the Department of Education's Community Relations, Equality and Diversity (CRED) policy, as our work involves supporting schools in implementing shared education and CRED, but does not extend to the implementation of integrated education. In addition, while we are able to deal with the most of the questions outlined in the Inquiry's terms of reference as they relate to shared education and CRED, we will not be commenting on special schools as we have no experience of work in this type of school. In addition, our comments on models of good practice are confined to our own work in Northern Ireland and the Republic of Ireland, as we have no direct experience of models of good practice elsewhere.

## **The Speedwell Trust**

The Speedwell Trust is a charity which has 23 years' experience of delivering educational programmes designed to facilitate constructive contact and greater understanding between children from different religious and cultural backgrounds. It is based near Dungannon, but works with schools and youth groups across Northern Ireland and, on occasion, in border areas in the Republic of Ireland. To date, the Trust has provided services to more than 200 schools. Within the last financial year alone (2013/14), Speedwell delivered programmes in partnership with more than 100 schools.

## **The nature and definition of shared education**

### **The need for shared education**

Before discussing the precise nature and definition of shared education, we believe that it is vital to examine why both shared and integrated education are so important. One of the main reasons that cross-community contact between children and young people is so crucial is that the evidence suggests that a significant minority – just under a quarter – of young people in Northern Ireland who would consider themselves either 'Protestant' or 'Catholic' have no friends from the main religious community in which they did not grow up. In 2012, the annual Northern Ireland Young Life and Times (YLT) survey found that 24% of 16 year olds from the Protestant or Catholic religious community reported having no friends in the other main religious community.<sup>1</sup> Moreover, a previous YLT survey, carried out in 2011, found that such friendships were more likely among those who had previously participated in a cross-community scheme, or who had attended a planned integrated school.<sup>2</sup> Those who fall into these categories were also more likely to socialise or play sport with people from a different religious community.<sup>3</sup>

Furthermore, 45% of respondents to the 2012 YLT survey said that there were no facilities in their area where they could meet young people of a different religion, and 77% thought that cross-community relations would improve if there were more cross-community projects.<sup>4</sup>

Thus, there is a clear need for all children and young people who regard themselves as belonging to either the Protestant or Catholic community to be provided with opportunities to participate in cross-community programmes – both because these facilitate cross-community friendships and social activity, and because such a high proportion of young people cannot easily meet their counterparts from the 'other' community.

In addition, there is specific evidence that children and young people benefit from experiencing such contact on a sustained basis within an educational setting. A research team at Queens University, Belfast, found that children at schools which had participated in a shared education programme run by the University were less worried and more positive about the 'other' community than children at schools which did not participate in such a scheme.<sup>5</sup> This finding applied even when the team confined its comparison to schools which were located in areas viewed as having greater divisions.

## **The need for a statutory cross-community definition of shared education**

The above evidence provides strong support for the value of shared education. We are heartened, therefore, that the Northern Ireland Executive's current *Programme for Government 2011–2015* contains a commitment to ensure that all children have the opportunity to participate in shared education programmes by 2015.<sup>6</sup> We also welcome the commitment in the OFMDFM policy document, *Together: Building a United Community*, to deliver ten 'shared education' campuses<sup>7</sup>, and the subsequent pledge by the Education Minister in January 2014 to deliver on this promise.

However, if shared education is to form a central element of the Executive's approach to cross-community relations, as we believe it most certainly should, it is essential that all involved are using the same clear definition of 'shared education', and that any 'shared education' will facilitate sustained and meaningful contact between children from the two main religious traditions in Northern Ireland.

We have been disappointed, therefore, to discover that there is no clear statutory definition of 'shared education', and that the Executive seems to be using a definition which appears to allow collaboration between Catholic grammar and non-grammar schools, on the one hand, and between predominantly Protestant controlled or voluntary grammar and non-grammar schools, on the other, to be viewed as 'shared education'. It also appears to allow for collaboration between a Catholic primary and Catholic post-primary school, or a predominantly Protestant controlled primary school and a predominantly Protestant controlled or voluntary post-primary school.

The definition in question was drawn up by the Ministerial Advisory Group on Shared Education. This Group was tasked by the Executive with providing a set of recommendations on how best to take forward shared education. It reported in March 2013. It defined shared education as follows:

Shared education involves two or more schools or other educational institutions from different sectors working in collaboration with the aim of delivering educational benefits to learners, promoting the efficient and effective use of resources, and promoting equality of opportunity, good relations, equality of identity, respect for diversity and community cohesion.<sup>8</sup>

Crucially, however, the report further clarifies that: "By 'different sectors', the definition refers to schools and other education providers of differing ownership, sectoral identity and ethos, management type or governance."<sup>9</sup> Such a definition seems to allow the 'single community' interpretations referred to above.

Moreover, the impression that something close to the Group's definition is being used by the Department of Education and by schools is reinforced by the fact that, in the "shared education" section of an Omnibus survey of schools carried out by the Department in March 2013, the Department lists a number of types of 'shared education' collaboration in which each school might have participated and includes, as an option, collaboration with a school "from the same sector (e.g. controlled, maintained, integrated, Irish medium)". Thus, although the Department has a different definition of the term 'sector' from the Ministerial Advisory Group, it appears to share the view that 'shared education' does not have to involve cross-community collaboration.<sup>10</sup>

Any such 'single community' collaboration, while it may bring many other benefits, is not going to facilitate the type of cross-community contact which the evidence shows is so important in helping to increase cross-community understanding and foster good cross-community relationships in Northern Ireland.

We appreciate that the Education Minister has since committed to bringing forward a definition of shared education and appreciate that the final statutory definition may differ from the above.<sup>11</sup> However, we are concerned that, in the absence of any official definition, the definition recommended by the Working Group will be used, in the meantime, by the Department of Education, education boards and schools in working towards the Executive's current policy objectives concerning shared education. Moreover, until a firm statutory definition is produced, it will be impossible for the Department to monitor robustly the degree and quality of shared education which is taking place, as it will not be clear what it is monitoring.

### **The need for a statutory obligation to facilitate and encourage shared education**

We welcome the Education Minister's commitment to bring in a statutory obligation to facilitate and encourage shared education. However, as outlined above, it is essential that this relates to a cross-community definition of shared education.

The need to both require and encourage schools to participate in cross-community shared education is underlined by the fact that, of the 568 schools which responded to the Department's 'shared education' survey, only 306 (54%) had been involved in shared education on a cross-community basis. In other words, nearly half (262 or 46%) had not participated in cross-community shared education.<sup>12</sup>

Moreover, the survey also found that only 15% of schools which had participated in shared education had done so in a way which involved the whole school.<sup>13</sup> We believe it is essential that all children from either the Protestant or Catholic tradition in Northern Ireland are given the opportunity to engage in a meaningful way with children from the other main community on a regular basis. This can only happen if each class in every relevant school is provided with such an opportunity. It is also the only way in which the Programme for Government target, referred to previously, can be achieved.

Furthermore, the 2012 Northern Ireland Kids' Life and Times Survey, which surveyed children in P7, found that only 58% reported having taken part in an activity with a child from another school.<sup>14</sup> Although the YLT survey in the same year found that a much larger proportion - 82% - of 16 year olds reported having taken part in such activity, only 72% of those who had participated in shared education (i.e. 59% of the whole sample) said that some of the pupils from other schools had been from a different religious background.<sup>15</sup> In other words, it would seem that substantial proportions of both primary and post-primary pupils are not being given any opportunity by their own school for cross-community engagement with children from another school.

## Key barriers and enablers for shared education

### Key barriers

The Speedwell Trust recently carried out a survey of 130 of the schools with which it has worked.<sup>16</sup> Schools were asked what they thought were the most significant barriers to participation in shared education activities with another school. By far the most commonly cited issue was the cost of transport; 85% of respondents thought this was a key barrier to participation in shared education (see Table 1 on p.12 of this submission).

This issue is obviously more relevant in some areas than others; in some parts of Belfast, for example, many schools whose pupils are predominantly Protestant or Catholic are within walking distance of at least one school whose pupils are mostly from the 'other' community.

On the other hand, the only Catholic maintained post-primary school in the Waterside area of Derry/Londonderry is due to close in 2015, meaning that predominantly Protestant post-primary schools in that area which wish to collaborate with Catholic maintained post-primary schools will have to organise transport for their pupils. There are also many towns in Northern Ireland where the population is predominantly from one religious community and, therefore, most or all of the schools have pupils which are from the same community. In such situations, it would clearly be impossible to ensure all schools can have shared education partners located in close proximity to their own institution.

The related issues of the distance between potential shared education partner schools and transport costs are obviously most acute for schools in relatively sparsely populated rural areas. In addition, not all schools have the space to accommodate large numbers of additional children participating in a joint activity, and some schools prefer that cross-community engagement takes place in a neutral, external venue, rather than in a school.

Indeed, The Speedwell Trust offers such a facility at our headquarters in Parkanaur Forest near Dungannon, where children have the opportunity to experience a range of outdoor activities in the forest setting, and to make use of indoor accommodation which is designed to accommodate large groups of children. The facility has proved very popular with schools. However, for those schools travelling from further afield than the Dungannon area, the transport cost is obviously an important issue.

As can be seen from Table 1, the second most commonly cited barrier was curriculum pressures. This chimes with one of the findings from a schools' survey carried out by the Queen's University team referred to earlier. 71% of respondents to their survey stated that the additional workload for teachers which was involved in shared education was a barrier.<sup>17</sup>

Clearly, many schools view shared education as an 'add-on' where time permits, rather than an essential element of the learning experience for their pupils. This perception reinforces the need for a statutory requirement for schools to engage in cross-community shared education in order to encourage schools to give it greater priority, and to view it as part of their mainstream educational offer. In addition, we believe that the Department could do much more to raise awareness among schools of the ways in which cross-community engagement fits with and can enhance the delivery of

the existing curriculum, and of the extent to which some subjects can be delivered more cost-effectively in a shared education context.

The third most commonly cited factor, selected by more than half (53%) of the respondents, was lack of resources. Lack of resources was also the most commonly cited barrier in the Queen's University schools' survey referred to above. 83% of their respondents selected this factor.<sup>18</sup> These findings, together with our survey evidence highlighting the issue of transport costs, point to a need for an easily accessible source of public funding for shared education. At present, schools can apply to their local education board for funding to implement CRED. However, there is no dedicated public funding stream for shared education, and schools have told us that they find the CRED funding application process cumbersome.

### **Key enablers**

In light of the above evidence, it is not surprising that availability of funding was seen by the schools which responded to the Queen's University schools' survey as one of the two most important 'enablers' for shared education; 84% of schools cited this factor. The other factor which was cited most frequently was the relationship between the leaders of the schools in question, selected by 85% of respondents.<sup>19</sup> In this regard, in addition to providing adequate and easily accessible funding, it is vital that the Department does more to encourage school principals and senior managers to develop positive and constructive relationships with their counterparts in schools with a different religious composition. 76% of respondents to the Queen's University schools' survey also cited 'the commitment of other staff' as an important enabling factor, suggesting that shared education works best where all staff in a school are firmly committed to it.

The issue of geography was also highlighted in the Queen's University survey with 69% of schools selecting the geographical proximity of the schools in question as a key enabler. This finding reinforces the need for the Department to work to assist school in addressing issues posed by geographical location to ensure that this is not an insurmountable barrier for any schools.

### **Models of good practice**

The Inquiry's terms of reference refer specifically to alternative approaches and models of good practice in other territories. As mentioned earlier, the Speedwell Trust has no direct experience of good practice models in other territories, beyond our own work in border areas of the Republic of Ireland. However, we believe it is vital that the Committee examines models of good practice within Northern Ireland as well as elsewhere, not least because the Inquiry is focusing on how best to take forward shared education in Northern Ireland. Below we highlight three of our most successful programmes which we believe provide models of good practice which could be rolled out more widely.

## **Diversity and Drums**

The success of our Diversity and Drums programme illustrates the value of facilitating children in directly addressing cultural difference and potentially contentious issues, and encouraging them to understand, respect and appreciate cultural diversity. For the children, the highlight of the programme is generally the opportunity which it provides them to have a go at playing a variety of different types of drum, including both the bodhran and the Lambeg drum. Participating in an activity which most children find hugely enjoyable is a great means of breaking down barriers and reducing any anxieties which the children may feel. However, the programme, through an educational thematic unit, also enables children to find out how drums have been used in different periods of history and in different parts of the world. As part of the programme, children also discuss sensitive issues such as bullying, sectarianism and racism, including the ways in which discriminatory and aggressive behaviour and attitudes impact on people, and on what can be done to address these issues.

The Diversity and Drums thematic unit, which is aimed at children in Key Stage 2, consists of 12 inter-related activities which are designed for use across one or two school terms by two schools whose pupils are each from predominantly different religious traditions. Schools are encouraged to deliver this module to joint groups of pupils from each of the partner schools. To date 30 schools have taken part in this programme and the feedback from them has been overwhelmingly positive.

## **Connecting Communities**

The Connecting Communities programme is also aimed at children in Key Stage 2 and has been very successful. As with Diversity and Drums, Connecting Communities does not shy away from contentious issues, but rather encourages children to think about cultural difference. This is a very practical, hands-on programme and provides opportunities for children to examine, explore and investigate flags, emblems and symbols associated with diversity in our community. It is also a collaborative programme with input coming from the PSNI and local church representatives. Children are provided with opportunities to interact with their local neighbourhood policing team as well as visiting various churches in their community.

The Connecting Communities thematic unit consists of 14 inter-related activities which are designed for use across one or two school terms by two schools whose pupils are each from predominantly different religious traditions. In this instance, the module explores how our concept of community is formed, the differences within a community, and how we come to think of some people as being 'inside' or 'outside' our community. Participants are also asked to imagine what it would be like to be a newcomer to their own community and how they might feel.

To date, 15 schools have taken part in the practical workshops and, once more, feedback has been very positive.



## **Speedwell Schools' Engagement Project**

This project is designed to build on the Speedwell Trust's long-established work in the area of fostering an appreciation of diversity within and between schools. It involved 'Catholic' and 'Protestant' Primary Schools in the various locations throughout Northern Ireland coming together to engage with each other and, crucially, the PSNI. The project facilitates the delivery of core PSNI safety-related work (internet safety, road safety, 'stranger danger' and fireworks safety) but its real value is in (a) bringing together of children and teachers from different educational sectors and (b) introducing PSNI officers and their work to schools/communities where they traditionally might not have had a place/presence.

To date 64 primary schools have taken in the Schools Engagement Project. The process involved (1) a team-building event at Parkanaur involving Schools from the two communities and PSNI officers (in plain clothes) (2) a shared event in one of the Schools exploring cultural traditions, diversity, flags, symbols and identity issues (3) a shared event in the other School where the PSNI officers appear in uniform and deliver safety awareness training

This project was evaluated by an independent assessor with very positive outcomes.

## **Priorities and actions to improve shared education and cross-community interaction**

The Inquiry's terms of reference state that, under the above heading, the Inquiry will consider the effectiveness of relevant parts of the Department of Education's CRED policy, the need to engage more effectively with parents/carers, and the role of special schools. As mentioned previously, we will be confining our comments to CRED and the need to engage with parents/carers, as we have not worked with special schools.

### **Effectiveness of relevant parts of CRED policy**

As the Committee will be aware, in 2011, the Department of Education published *Community Relations, Equality and Diversity in Education* (CRED), a new policy which was designed to encourage all schools to foster mutual understanding and good community relations.<sup>20</sup> The Department now provides some funding on an annual basis to schools and youth groups to help implement CRED.

We have a number of concerns about the effectiveness of CRED. Our principal concerns relate to the lack of any obligation for CRED to incorporate cross-community interaction, the current inadequate arrangements for monitoring the extent to which schools are delivering CRED, and the insufficient level of funding available to implement the policy.

In particular, the CRED policy document stipulates only that schools should provide opportunities for their pupils to interact with others from different backgrounds "within the resources available"; in other words, where a school feels it cannot afford to initiate such cross-community engagement, that engagement does not have to take place.<sup>21</sup> Taken together with the broad Advisory Group

definition of 'shared education', referred to earlier, this means that schools whose pupils belong predominantly to one of Northern Ireland's major religious communities (i.e. Protestant or Catholic) are not required to ensure that their pupils have opportunities to mix with pupils from the other major community.

The 2011 YLT survey found that 70% of their 16-year old respondents reported having engaged, at some stage, in activity which would fall under the umbrella of the CRED policy, either in school, in a youth group, or in both types of setting. Most of these respondents (60% of the whole sample) had taken part in such activity at school. Conversely, 30% of respondents said they had not participated in such activity.<sup>22</sup> However, this survey did not examine how many of these young people met members of the other main religious community as part of this activity.

In our view, it is absolutely crucial that the degree of cross-community interaction which takes place under CRED is robustly monitored. As we have already stated, cross-community engagement is of fundamental importance if children and young people are to develop real understanding and awareness of those who have different cultural or religious traditions from themselves, and if they are to be facilitated in forming cross-community friendships, where desired.

When we asked the Department of Education how it was monitoring the implementation of CRED, it stated that the only evaluation it had commissioned to date was the above-mentioned YLT survey. We do not believe that this survey is sufficient as, while it contains valuable data, it relies on the impressions of young people who may not always be sure whether or not they have participated in an activity which was intended to form part of CRED. Moreover, while the survey sample was large (1,208 respondents), there is no guarantee that the schools attended by the respondents is in any way representative of all schools in Northern Ireland.

The Department has stated that it will commission a similar suite of questions on CRED to be included in the 2014 YLT survey, and that it is also asking the Education and Training Inspectorate (ETI) to undertake a review of the CRED policy in schools. While we welcome these moves by the Department, they are insufficient on their own. We assume that the Inspectorate's review will follow the approach of similar thematic reviews previously carried out by ETI and will draw on inspections carried out at a sample of schools. While this work will be very helpful, we believe that all schools should be required to report to the Department on an annual basis on both their CRED and shared education work, and that the resulting data should be published. Where schools are failing to engage in such activity, the Department should proactively assist them in participating in such work.

We are also very concerned about the level of funding which is made available to schools and youth groups for the implementation of CRED. The Department of Education has significantly reduced the resources which it allocates for the support of community relations in schools. Up to March 2010, it allocated some £3.6m annually for such support in both formal and informal educational settings. It now allocates only £1.2m approx. annually.<sup>23</sup>

Only 15% of schools (181) took part in projects which were allocated funding by the Department through this programme in 2013/14.<sup>24</sup>

We further note, from data in OFMdfM's most recent 'Good Relations Indicators' report, that the proportion of schools engaging in community relations activity fell drastically between 2006/07,

when it stood at 43%, to 2011/12, when it stood at 21%.<sup>25</sup> It is not clear, from the report, how the OFMdfM data is compiled. It may refer only to schools which have been allocated funding for community relations programmes. Obviously, some schools may participate in community relations activities without recourse to external funding. However, the figures are undoubtedly a cause for concern. Moreover, they mirror informal feedback which we have received from schools which suggests that far fewer schools are now participating in such activity than was the case previously.

### **Parent/carer engagement**

In general, we have not found parental attitudes to present any barrier to the work that we carry out. However, we appreciate that some schools may be reticent about engaging in cross-community programmes because they fear the reaction which they may receive from some parents. We further note that, while most of the schools which responded to our survey did not see lack of support from parents as a barrier to shared education, 11% of respondents did feel it was an obstacle (see Table 1).

However, while parental attitudes may not represent a significant obstacle to such engagement in most instances, the evidence does suggest that parents have a major influence on the attitudes and friendship patterns of their children. A study which was published in 2010, involving 1,700 children in Northern Ireland and 880 of their parents, found that parental social attitudes were the most powerful factor influencing the social and political attitudes of their children.<sup>26</sup> This certainly suggests that, if we are to encourage children to have open and positive attitudes towards those from different cultural and religious traditions, it is vital to engage with parents.

Our own experience suggests that one of the most effective ways to engage with parents is to ensure that our cross-community programmes include a performance by the children involved to which parents are invited. Where this opportunity is offered, it is generally taken up by most parents who respond positively. Such opportunities enable parents to have a better understanding of our programmes and to engage with each other on a cross-community basis.

In addition, on those rare occasions where there is real opposition from parents, we have also found that it can be very helpful to engage directly with such parents in an open and constructive way prior to commencing a cross-community programme. Moreover, where there is any parental mistrust, it has never arisen from the cross-community contact per se, nor from the actual content of the programmes. Parental objections have only been raised on very infrequent occasions due to the location of a particular school (i.e. being in an area which is viewed as associated with paramilitary supporters), or due to the involvement of an institution which has a negative symbolic significance for the parent(s) concerned e.g. a particular church or the PSNI.

**Table 1: Speedwell Trust survey responses to “What are the main obstacles to shared education activities with schools from a different education sector?” (N = 65. Respondents could tick more than one option.)**

## **Recommendations**

Our recommendations for taking forward shared education and CRED are as follows:

- The Education Minister should bring forward, at the earliest possible opportunity, a statutory definition of shared education which makes explicit that it must involve meaningful cross-community interaction by pupils on a sustained basis.
- Using this definition, the Department of Education must make it a statutory obligation for schools to ensure that all their pupils are provided with the opportunity to participate in shared education on a regular basis.
- The Department must also make available sufficient funding to ensure that all schools can ensure that their pupils have the opportunity to participate in meaningful cross-community shared education and CRED programmes on a regular basis.
- The Department must institute a robust system of monitoring which enables it to evaluate, on a regular basis, whether and how each individual school is implementing shared education and CRED, including the extent and quality of cross-community engagement which is offered by each school.
- The Department should introduce an award scheme for schools which provide outstanding examples of good practice in shared education and CRED.

In addition, we believe that consideration should be given to synthesising the Department’s shared education and CRED policies as there is clearly a considerable degree of overlap between them. However, if this is done, it is vital that the definition of shared education remains one which gives a central role to the importance of cross-community contact between Protestant and Catholic schoolchildren. Clearly, religious division is only one form of division in Northern Ireland, and we welcome the fact that CRED is also designed to address other divisions and stereotypes. At the same time, Northern Ireland will be unable to move forward into a truly harmonious and peaceful society if its most fundamental division is not addressed in schools.

	Agree–	Don't know–	Disagree–	Number of respondents responding to option
– cost of transport	<b>85.25%</b> 52	<b>1.64%</b> 1	<b>13.11%</b> 8	61
– lack of training for staff	<b>38.60%</b> 22	<b>19.30%</b> 11	<b>42.11%</b> 24	57
– lack of support from parents	<b>10.91%</b> 6	<b>9.09%</b> 5	<b>80.00%</b> 44	55
– local community tensions	<b>17.54%</b> 10	<b>19.30%</b> 11	<b>63.16%</b> 36	57
– no suitable facilities	<b>22.22%</b> 12	<b>11.11%</b> 6	<b>66.67%</b> 36	54
– lack of resources	<b>53.45%</b> 31	<b>15.52%</b> 9	<b>31.03%</b> 18	58
– curriculum pressures	<b>63.16%</b> 36	<b>5.26%</b> 3	<b>31.58%</b> 18	57
– lack of willingness from staff	<b>5.36%</b> 3	<b>16.07%</b> 9	<b>78.57%</b> 44	56
– poor relationship with partner school	<b>5.45%</b> 3	<b>7.27%</b> 4	<b>87.27%</b> 48	55
– lack of partner school	<b>16.36%</b> 9	<b>10.91%</b> 6	<b>72.73%</b> 40	55

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- <sup>1</sup> Devine, Paula (2013) *Research Update No. 83: Into the mix*. ARK Northern Ireland.
- <sup>2</sup> Devine, Paula and Robinson, Gillian (2012) *Research Update No. 79: No more 'us and them' for 16 year olds*. ARK Northern Ireland.
- <sup>3</sup> *Ibid.*
- <sup>4</sup> Devine, Paula (2013), op. cit.
- <sup>5</sup> Hughes, Joanne et al. (2010) *School Partnerships and Reconciliation: An Evaluation of School Collaboration in Northern Ireland*. Queen's University, Belfast, p. 40.
- <sup>6</sup> Northern Ireland Executive *Programme for Government 2011 – 15*, p. 51.
- <sup>7</sup> See: <http://www.ofmdfmi.gov.uk/together-building-a-united-community>
- <sup>8</sup> Ministerial Advisory Group on Shared Education (2013) *Advancing Shared Education*, p. xiii. Available at: <http://www.qub.ac.uk/schools/SchoolofEducation/MinisterialAdvisoryGroup/Filestore/Fileupload,382123,en.pdf>
- <sup>9</sup> *Ibid.*
- <sup>10</sup> Department of Education *Omnibus Survey: Shared Education*, October 2013, Table 10.
- <sup>11</sup> Education Minister. *Advancing Shared Education*. Ministerial Statement to Assembly, 22<sup>nd</sup> October, 2013. Available at: [http://www.deni.gov.uk/advancing\\_shared\\_education\\_-\\_22\\_october\\_2013\\_docx.pdf](http://www.deni.gov.uk/advancing_shared_education_-_22_october_2013_docx.pdf)
- <sup>12</sup> Department of Education, op. cit., Tables 5 and 10. Table 10 gives a percentage for involvement in cross-community shared education which excludes those schools which did not participate in any shared education. It is important, therefore, to read both these tables in conjunction with each other to discern the actual level of cross-community engagement.
- <sup>13</sup> Department of Education, op. cit., Table 8.
- <sup>14</sup> Kids' Life and Times 2012 Survey results. Available at: [http://www.ark.ac.uk/klt/results/Shared\\_Education.html](http://www.ark.ac.uk/klt/results/Shared_Education.html)
- <sup>15</sup> Young Life and Times Survey 2012 Survey results. Available at: [http://www.ark.ac.uk/ylt/2012/Shared\\_Education/](http://www.ark.ac.uk/ylt/2012/Shared_Education/)
- <sup>16</sup> The survey was carried out online in June 2014. An invitation to take part in the survey was issued by email to 130 schools. 65 (50%) responded.
- <sup>17</sup> Hughes, Joanne et al., op. cit., p. 23.
- <sup>18</sup> *Ibid.*
- <sup>19</sup> op. cit., p. 22.
- <sup>20</sup> See: Department of Education (2011) *Community Relations, Equality and Diversity in Education*. Available at: <http://www.credni.org/contents/what-is-cred/>
- <sup>21</sup> *Ibid.* para. 6.5.
- <sup>22</sup> Devine, Paula (2013) *Community Relations, Equality and Diversity in Education (CRED): Findings from the 2012 Young Life and Times Survey* ARK Northern Ireland
- <sup>23</sup> The previous figure is cited in Department of Education (2011), op. cit., p.8, para. 2.4. In Assembly Written Answer AQW29095/11-15, the Education Minister stated that his Department provided £1.163m in 2012/13 to fund the delivery of CRED.
- <sup>24</sup> The figures quoted are drawn from statistics supplied by the Education Minister in Assembly Written Answer AQW 29626/11-15.
- <sup>25</sup> OFMdfM (2012) *Good Relations Indicators – 2012 Update*, 4.11. Available at: <http://www.ofmdfmi.gov.uk/index/equality-and-strategy/pfg-economics-statistics/equalityresearch/research-publications/gr-pubs.htm>
- <sup>26</sup> Stringer, Maurice et al., 'Parental and school effects on children's political attitudes in Northern Ireland' in *British Journal of Educational Psychology* (2010), 80, 223–240.