

## Madrasahs and Mainstream

Models and experiences of partnerships between schools, an LEA and some local mosques

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*This paper was contributed in 2004 to the RAISE Project. There is background information at [www.insted.co.uk/raise.html](http://www.insted.co.uk/raise.html).*

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### **Preface : two narratives**

Two parallel narratives will be brought together in Leicester in the financial year 2004–2005. One story is related to the results of providing some modest funding for three madrasahs. (More correctly, the plural of 'madrasah' is 'madaris'. Certain words related to Islam and its practices vary because some Muslim countries do not necessarily use the Arabic form but their own mother tongue. For example, salat (prayer) is 'namaz' in Urdu. Some Arabic words have become Anglicised, as in 'madrasah'. There is a strong view that, given the range of languages spoken in some masjids (mosques), the Arabic form should be used.

The other is related to an attempt to establish effective support to all Leicester City's complementary schools. The paper ends with tips for mainstream and complementary schools, and for LEAs.

The first narrative relates to the decision and the outcome of a mini Education Action Zone (EAZ)—in Highfields, Leicester City—to offer some modest funding (£2000) to a number of complementary schools in Leicester in return for their agreement to enter, over time, some of their pupils in GCSE. Three major participants in the EAZ initiative were interviewed and the information gleaned was recorded and interpreted.

The second narrative chronicles the attempt by Leicester City LEA, its School Development Support Agency (SDSA) and the University of Leicester—supported by the DfES funded Supplementary Schools Support Service (S4)<sup>1</sup>—to develop a bid to create a Leicester City Complementary Schools Trust and to appoint a coordinator for complementary schools.

Although the narratives are discrete, they come together because a number of the key players are common to both initiatives and the success of the latter will influence the progress of the former. The first project (the funding of some

complementary schools) was the initiative of the principal of Moat Community College, who was also later involved with the group that bid for funding for a trust and a coordinator. The SDSA approached her to undertake a brief study of the impact of the EAZ funding initiative. The SDSA was also the lead organisation in putting together the second project. Many of the key players and key ideas are common to both. The involvement of the DFES Innovations Unit in pump priming the trust initiative has also been key in helping the vision to translate to reality.

A mini EAZ offered £2000 per annum to a number of its complementary schools in return for them entering some of their pupils for GCSEs at their local schools. Those who took up the offer were delighted to receive some funding and strongly felt that, at long last, this signalled some recognition of their efforts to support their pupils. They were working towards entering their pupils for GCSE Arabic and were optimistic that, during the following academic year, they would achieve this aim. The researcher who investigated the success of the EAZ project was also a central player in establishing an interim trust for Leicester City's complementary schools. The headteacher who managed the EAZ was also a member of the board.

This body was instrumental in bidding for, and finally securing, funding to establish a trust, the main aim of which was to support Leicester City's complementary schools and establish closer links with mainstream schools. It was instrumental in planning the first ever Complementary School Conference and in drawing up a job description and person specification for a complementary schools' coordinator. The appointment of the person and the formalising of the trust are key signals that local and national government are serious in their intention to end the isolation of the complementary sector, to promote their closer working relationship with mainstream—all to enhance the learning and attainment of the pupils they both serve.

## **Narrative One: Madrasahs (Madaris) and Mainstream**

### **Methodology**

This is a simple and straightforward piece of 'research', although the term research may be too grand a title for a series of interviews conducted against a schedule of questions. The schedule of questions appears in **The Achievement of British Pakistani Learners: work in progress**, Trentham Books 2004.

In the autumn term of 2003 interviews were conducted with the headteachers of three madaris in the City of Leicester: the Khazinat Al-Ilm; the Islamic Centre Madrasah; and the Gulzar-E-Medeena Mosque/ Pakistani Association. In addition, a long interview was conducted with Freda Hussain, principal of Moat Community College. A range of documents was examined and the excellent work undertaken by the University of Leicester informed the interview schedule. One madrasah was visited whilst in session and all classes were briefly observed.

## Background

Moat Community College is a mixed comprehensive for the 11–16 age range. It has approximately 1050 students on roll. Ninety-five per cent of its intake is from ethnic minority backgrounds. Roughly 90 per cent of students are Muslim. The majority of students reside in the Highfields area of Leicester, which is one of the most diverse, densely populated and economically deprived areas in the country. Moat Community College is part of Highfields' small education action zone, known as IMPACT, which comprises one secondary and nine primary schools. Its principal chairs the management group. Schools in the zone demonstrate the same sort of challenges as many inner city areas and the zone's action plans address issues of the attainment of pupils with English as an additional language, boys' attainment—especially in English—turbulence and social inclusion. Many of the zone's pupils attend supplementary/complementary schools after school and at weekends: given the Muslim background of the majority, madaris predominate.

There is much anecdotal evidence—and some great concern—about the amount of time that Muslims of both genders spend at the madrasah. Many schools are seriously worried that, after a comparatively long and arduous day in mainstream schools, their pupils—including the very young—break for tea and then go to a madrasah for several hours. Teachers are concerned that the hours spent after school have a deleterious effect on work during school time, and consequently on levels of attainment. Those that serve in areas where there are many Muslim pupils 'know' that their students attend after school classes but there is little hard evidence.

For several years, Moat Community School has conducted a homework survey for all pupils. It consists of 13 questions related to homework habits, such as where, when and for how long homework is undertaken by both genders in each year group. In addition, questions are asked about other commitments, which by implication are likely to impact upon time that might be devoted to homework: these include the length and frequency of visits to the mosque. The results are quite startling. For example, 94 per cent of Year 7 boys attend the mosque, of whom 84 per cent go every day throughout the working week, and the majority remain there for more than two hours. Although boys' mosque attendance does diminish as they progress through the school—especially in Year 11—there are still a number who are spending considerable amounts of time on mosque activities. The pattern of attendance is less dramatic for the girls throughout both key stages but, significantly, they spend much more time on homework in Years 10 and 11. Those that do attend, however, are there for considerable amount of time. Although there is no comparative data for Key Stages 1 and 2, evidence collected in the madrasah interviews reveals that all their charges, including the youngest, spend 1½–2 hours per day throughout the working week in the madaris in term time.

The innovative principal of Moat Community School was faced, therefore, with a clear challenge that she transformed into an opportunity. Many of her Muslim

pupils were obviously devout. For them, mosque/madrasah attendance was an important—if not the most important—part of their identity. How could an individual school build upon the work the madaris were doing so that overall pupil attainment was raised? Her solution was essentially simple. She wrote to a number of complementary schools in the area and offered to support them in their teaching and learning by providing a £2000 grant per year for three years. For their part, they were only required to do two things:

- provide a simple written record of how they had spent the money (for example, teachers, books)
- enter their pupils for GCSE or other examinations in their local secondary school in the subjects they studied at the madrasah or their complementary school

Four madaris and one African Caribbean institution responded to her initial letter. The African Caribbean School was unable to take up the offer.

## **Findings**

Complementary schools are voluntary schools: they serve specific linguistic or religious and cultural needs, and are often referred to as 'community' or supplementary schools. Generally and historically, community groups do exist to 'supplement' the educational diet offered by mainstream schools. Recently, they have been re-defined as 'complementary' schools as this stresses the positive complementary function to mainstream schools. In Muslim communities, they are known as 'madaris', which literally means a place of study. Often, though not always, they are part of a mosque and are sometimes referred to as mosque schools. The mosques often subsidise the classes. In this brief study three madaris were visited and the principals interviewed against a clear schedule of questions, which was despatched in advance. In some cases interviews were exclusively with the principal; in others other members of staff were also present. Various documents related to the madaris syllabuses and other aspects were also provided.

The findings are clustered under sub-headings which have been rendered as a series of questions, as follows.

### **Who attends the madaris?**

All madaris took pupils predominantly from the local area in which they were based but all also had pupils who travelled from across the city. Two were based in school premises—one in a large mainstream secondary school and one in an independent Muslim school. The third had its own building, which was owned by the mosque to which it was attached.

### **What is the ethnicity of the pupils?**

Interestingly, and probably unlike many other complementary schools, no one ethnic group was predominant across the madaris. In two, Pakistani heritage pupils were in the majority but other Muslims—including Somalis, other south Asian and African groups—were also represented. The other two madaris contained a wider mix of pupils, the majority of whom were south Asian (Pakistani, Gujarati and Bengali); the remainder were Somali or Arabs. The probable main reason for the ethnic and cultural mix was that, unlike many other complementary schools that were established to promote mother tongue /home language and culture, the driving force was the promotion of Islam. They were open, therefore, to all Muslims regardless of their cultural and linguistic background. Such a range of linguistic backgrounds has implications for teaching, as no one community and linguistic groups predominates.

### **What is the age and gender mix, and how much do their parents have to pay?**

All three took pupils from the ages of four or five up to 15; one continues until the pupils are 16. They all found that once pupils reached Year 10 their attendance declined markedly: they believed that this was largely because mainstream school academic pressures begin to take precedence over studies in the madrasah. Girls were in the majority of the madaris attached to the mosque; boys in the unattached school. There is no clear explanation for this but cost might be a factor: the unattached madrasah charged fees of £325 per annum; the attached schools about £10 per month.

### **How big are the classes?**

There were about 20 pupils per class; in some cases could be as many as 25. The unattached school classes averaged 12. Many of the classes were of mixed age and, for younger pupils, were mixed gender. The numbers tended to decline as pupils got older possibly because the academic demands of mainstream schools became more demanding as students entered Years 10 and 11.

### **How much time do pupils spend in madaris?**

In school term time, most pupils spent 1½—2 hours per weekday in the school, depending on age. The schools were not open during Ramadan. Most pupils were in their schools for 10 hours per week, Monday through Friday—beginning at or after 5 pm.

### **What do pupils learn in the madaris and how is their learning assessed?**

The nature of the curriculum was very similar for all three. In addition, however, one taught English, Maths and Science to the older pupils. They all taught: the Holy Qur'an; Muslim manners and customs; Muslim history; Muslim jurisprudence; and Arabic.

In addition, two taught some taught Urdu. The language of instruction depended on the nature of the subject taught, except for the youngest children where much of the teaching was in English. English remained the main vehicle for much of the communication.

None of them had external syllabuses to follow. All had devised their own syllabuses, often using templates. All tested their own pupils—often with quite elaborate and detailed materials that the children had to learn by heart. All set examinations and had an elaborate system of tests that were designed to see if their pupils had learnt key materials. Pupils had to learn, in Arabic, a large range of materials related to Islam, including wudu (ritual ablution prior to prayer), kalimat (the creed), duas (the supplications to Allah) and Surahs (chapters of the Qur'an). They were taught how to undertake salah/namaz (prayers).

Students were normally provided with books in Arabic and history but had to provide their own stationary and writing implements. Further, parents had to provide many of the more expensive books because of the low level of central funding held by the schools.

### **How are pupil achievements' celebrated?**

All three were very keen to acknowledge their pupil achievements within their own institution. Typically, pupils were rewarded with certificates, letters of encouragement, headteacher's awards and trophies. One involved the parents closely and provided a parents' evening with a detailed twelve-page report on the progress of their children. None informed the mainstream schools of the many—and sometimes considerable—achievements of their pupils. No formal methods of accreditation were utilised. It was considered that mainstream schools could incorporate these successes in formal processes such as Records of Achievement.

### **Who teaches in the madaris and what training do they receive?**

Although difficult to generalise because of the variation in the three madaris, it is clear that many teachers did not have any formal teaching qualifications. Generally, however, the teachers do have teaching experience from which to draw on: the majority have up to ten years experience. Most untrained teachers are women, often acting in an unpaid capacity. Some had ulama and alimat working for them: they are men and women of knowledge—scholars, especially in the Islamic sciences—who had been trained for up to seven years at a Dar

Al'Ulum, often abroad, and were experts in the field. Some had one or more hafiz, who had spent up to four years memorising the whole Qur'an by heart.

One school had weekly staff meetings where teaching methodology was discussed and practical examples of lesson delivery offered. Team meetings were also held. The others relied on feedback from the principal for on their teaching performance and attended any other training that they could, when it was available. There was little systematic training in pedagogy.

### **How did they spend their £2000 per annum?**

Expenditure ranged from specialist Arabic teaching to books (Qur'an and Arabic textbooks), equipment and other materials. Modest payments to other teachers were also paid. All three madaris were delighted to receive funding and very complimentary about the vision and foresight of the head of Moat Community College. They were all acutely aware that, at present at least, they were unable to provide the necessary support and training for their students (most of whom finished at 15) to undertake GCSE courses but all were working towards this aim for the next academic year. Several wanted to pursue links with other schools to try to develop their GCSE teaching, especially in Arabic. Some planned to offer some more focused time to talented pupils who might be able to be fast-tracked to GCSE Arabic: all were keen for this to happen.

### **What are their views about support from the city council?**

Unsurprisingly they were keen for support to continue after EAZ funding ended. In particular they wanted help with rent and teacher salaries. They also saw some real advantages in developing ICT capabilities especially in developmental areas like Arabic, as well as in the purchase of hardware. All three were more than aware of the positive contribution their madrasah could make to community cohesion. The principal of the oldest madrasah articulated a very well worked programme: he believed that, with sufficient funding, he could make a serious difference to the educational attainment of Pakistani heritage pupils. For him, the key was parental participation, without which he believed the Pakistani community would fall even further behind than at present. A combination of madaris, the City Council, external consultants and other experts with funding could help overcome these barriers.

Far from being isolationist in any way, all three were very keen to develop closer links with the City Council. They saw this survey and a forthcoming citywide conference (sponsored by DfES Innovations Unit and organised by the City Council, with support from other organisations) as a positive affirmation of their work. As one headteacher put it:

Before, we were like aliens in the system, doing our job and no one knew what we were doing here. I think this (the closer relationship) is a very positive thing... I can tell you with confidence that madaris... are caring to others as well as our faith... we want to show that madaris are not making extremists, they are making good citizens of Britain.

## Conclusion

Based upon this small survey, it is clear that the modest amount of funding received from the IMPACT EAZ has made an immediate difference in terms of the purchase of extra books and equipment, and the payment to teachers (especially teachers of Arabic). In the longer term, all three hoped to introduce Arabic GCSE with their Year 10 students. Perhaps as important was the attitude of the madaris. Far from being exclusive and isolationist, they were all very keen to have far closer links with mainstream education than at present. They saw and valued the potential benefits to their pupils if these links could be systematically encouraged through open unprejudiced dialogue.

### **Narrative Two:**

#### **Complementaries and Coordinators—a Mutual Trust**

Complementary schools are voluntary schools. They are often referred to as 'community' or supplementary schools and they serve specific linguistic or religious and cultural needs. Generally and historically, community groups existed to 'supplement' the educational diet offered by mainstream schools. They were often perceived and conceived as compensating for mainstream failures. Some were—and some still are—fiercely independent and critical of maintained provision. Recently, they have been re-defined as 'complementary' schools: this stresses the positive complementary function to mainstream schools. There are many examples of community-based initiatives, where many ethnic groups have come together to teach children from their community their home language, history, culture and religion. There is a national database that provides some information as to the names and aims of these schools, and the size of pupil and teacher populations. Latterly central government has increasingly recognised the importance of the sector by investing time and money to support it. The DfES report *Aiming High* (2003) recommends that schools should build better and stronger relations with supplementary schools. In addition, it commissioned CfBT S4 and their London counterpart—London Supplementary Schools Service/African Schools Association—to be an advocate for, and to undertake research and support to, all complementary schools nationwide. As part of this project, *A Review of Practice* was published in February 2003. As well as outlining the contrasts and similarities in sector schools, it provides a range of practical documentation to support management and effectiveness. This central government funding was also used to employ regional coordinators in Bristol, Manchester and London.

Similarly, local government has accepted that complementary education could play a very important part in helping to raise the attainment of underachieving groups, as well as support the identities, cultures and religions of our diverse country. An excellent recent example of a local government initiative can be found in Kirklees, which in 2003 published *Safe Children Sound Learning Guidance for Madressahs*. This was written as a result of joint work on the 'Madressah Project' between the Lifelong Learning and Social Affairs and Health departments. The publication, aimed at 50 madaris and supplementary schools



throughout the LEA, includes straightforward and accessible guidance on behaviour management, child protection, roles and responsibilities, health and safety, and recruitment and training. It provides a comprehensive overview on most issues related to effective complementary schooling.

The Birmingham Advisory and Support Service (BASS) <sup>2</sup> worked very closely with the City's diverse range of complementary schools. Employing Standards Fund money, they offered a comprehensive training package, which was very classroom focused and included, amongst other things, components on classroom management, teacher assessment, pupil participation and developing links with mainstream schools. Courses were delivered in the evenings and on Saturdays—a recognition that many complementary schoolteachers have other jobs on weekdays. This package built upon the work already undertaken by the Education Department's Equalities Unit, which had organised six local ward forums into an overarching Birmingham Supplementary Schools Forum with its own administration and website.

Few would argue that the supplementary/complementary sector forms an important part of the overall provision and diet that our pupils receive. However, there has been—perhaps somewhat surprisingly—very little UK based research into the effectiveness of these schools. The Universities of Leicester and Birmingham, working closely with the LEA and with S4, produced a preliminary report on a survey of complementary schools and their communities in Leicester in June 2003. This was followed by a significant piece of research by Bhatt, Martin and Creese, based upon a close study of two Gujarati schools: it found that complementary schools enhanced learning and literacy, reinforced or complemented other educational practices related to matters such as discipline and citizenship, and supported pupils' choices and identities.

The local and national picture, therefore, formed the general background to the decision of SDSA/the LEA to bring together an interim complementary trust board: it was charged with putting a bid together to the Home Office Community Cohesion Unit, which was designed to secure funding for a full time Complementary Schools Coordinator, and establish a long term Leicester Complementary Schools Trust. They received total support from Steven Andrews, Director of Education and Lifelong Learning: he was convinced that a closer LEA/school partnership with the complementary sector would help to raise attainment across the LEA, especially with under-attaining groups, and would also help reinforce and support pupil identities. Interim trust members were chosen from a range of complementary schools, the University of Leicester, S4 and mainstream schools. Together they penned a detailed bid to the Home Office for £205,000 over three years. Essentially, the trust detailed the need for an organisation that would bring the sector together, enhance its relationship with mainstream schools, and offer support, help and guidance in all matters related to complementary education. The aim was to support systemic collaboration between the LEA schools and the complementary sector. The trust planned to appoint a full time coordinator who would put its aims into practice, be supported by an administrative officer and have resources to support the

sector directly. The interim trust drafted overarching aims for discussion at their conference. These appear in Appendix B.

Although the interim trust was unsuccessful in its bid to the Home Office, it was undaunted. On its behalf, the SDSA, secured £10,000 from the DFES' Innovations Unit to organise a conference for all complementary schools which was designed to ascertain their training needs, to begin to plan a programme to support these needs, to draw up trust documents designed to galvanise the future of the sector, and to pay for consultancy time. In addition, the SDSA secured funding from the Leicester Strategic Partnership to pay for a full time Complementary Schools Coordinator for a two-year period, beginning April 2004. The successful applicant would be overseen by a properly constituted trust but direct line management and employment would remain with the LEA. The LEA would also support the coordinator and the trust administratively. A key task for the coordinator would be to secure immediate funding to help resource the sector, and longer term funding to ensure the post would be sustainable.

The successful bidding for funds and, in particular, the new post will go some way to meeting the trust's aims of supporting all complementary schools. It will provide time and money for a locally based individual to work with the mainstream to enhance pupil learning, achievement and attainment. It will also go some way to end the isolation felt by the three madrasah principals. It is hoped that, within the two-year time frame, no complementary school will ever again say that they are like 'aliens in the system'. Agendas will be shared because values are shared. Mainstream and complementary have only one aim at heart: to support the teaching and learning of the pupils they serve.

### **What has Leicester City learnt from its recent experiences?**

That, put simply, the collective efforts of working partnerships between various sectors can yield positive results. The next two funded years should see this develop as they come together more fruitfully than they ever did in the past. Appendix 4 contains tips for mainstream schools, LEAs and complementary schools, on working in partnership. Appendix 4 (Parts A, B and C) on pages 00—00 contains tips for mainstream schools, LEAs and complementary schools, on working in partnership.

### **Useful contacts and resources**

- A preliminary report on a survey of complementary schools and their communities in Leicester June 2003, by Martin, Bhatt, Bhojani and Creese. Available from Dr. Peter Martin, School of Education, 21 University Road, University of Leicester, Leicester LE1 7RF.
- The final report *Community schools and their Communities in Leicester*, published October 2003, is also available from the above address.

- Resource Unit for supplementary and mother-tongue schools, 15 Great St. Thomas Apostle, Mansion House, London EC4V 2BB; tel 020 7329 0815.
- *Safe Children Sound Learning—Guidance for Madressahs*: Kirklees Metropolitan Council, Community Education and Regeneration, 7<sup>th</sup> Floor, Oldgate House, 2 Oldgate, Huddersfield, HD1 6QW.
- BASS, Martineau Centre, Balden Road, Harborne, Birmingham B32 2EH.
- [www.bgfl.org/supplementary](http://www.bgfl.org/supplementary) and the Equalities Unit; tel 0121 303 4319

## **APPENDIX 1**

### **Leicester City Complementary Schools Trust: draft statement**

#### **Aim**

To raise attainment and achievement by improving the quality of teaching and learning in all the City Complementary Schools

#### **Objectives**

1. To act as an advocate for the range of complementary provision, with a view to maximising mutual support and development
2. To discover the training and development needs of complementary staff
3. To devise and deliver training and development programmes to meet these needs
4. To develop a shared quality complementary school standards framework, against which the City's complementary schools can be monitored
5. To support complementary schools in their self-evaluation processes
6. To facilitate links between complementary schools, mainstream colleagues and other stakeholders
7. To communicate information about local and national initiatives
8. To receive progress reports from the Development Worker
9. To offer support, guidance and strategic direction to the Development Worker
10. To identify sources of sustainable income
11. To celebrate and highlight the work of Leicester's complementary schools
12. To support the organisation and administration of existing and new complementary schools.

## **APPENDIX 2**

**Bringing it all together:  
some tips for mainstream schools, for LEAs and for complementary schools**

**A: Eleven tips for mainstream schools in supporting the complementary school sector**

1. Be aware of and empathise with complementary schools. Some may be suspicious of your motives, and may be concerned that you are trying to take them over. Be sensitive to this in any approach you may make.
2. Stress the complementarity of your aims. Mainstream and complementary schools exist to support the individual in their attempts to attain and achieve more, in responding to the cultural, religious and linguistic needs of their students.
3. Conduct a school-based audit and ask your pupils:
  - a. Who attends complementary schools?
  - b. Which schools do they attend?
  - c. When do they go?
  - d. How often do they attend?
  - e. What subjects do they study there?
  - f. How are their achievements celebrated?
  - g. Do they undertake any formal examinations?
4. Make contact with all, or if there are a large number the main, complementary schools. Explain that the school aims to help raise the achievement of the same pupils they serve, and would appreciate closer links in the long term interest of the pupils.
5. Create a mutually supportive ethos. Ascertain if the school can help with meeting any of the training or organisational needs of the complementary school.
6. If it is possible, offer some financial support.
7. If it is possible, offer premises at a nominal cost, after school or in the lunch break.
8. Use the extended school funds if you already have them, or consider making a bid on any money centrally held in this category.
9. Ascertain if the school can help celebrate pupil achievement in the sector through assemblies, Record of Achievement, and any of the school's normal processes for recognising achievement.

10. If you are a secondary or 6th form college suggest that pupils take their formal qualifications at your centre. This serves the dual purpose of increasing your pupils GCSE tally, for example, and hopefully increasing the school's own number of 5 A\*-Cs.
11. Ask your LEA what their policy and practice is towards the complementary sector.

**B: Twelve tips for LEAs in supporting the complementary school sector**

1. Conduct an audit of complementary schools in your area. The questionnaire sent out by the University of Birmingham could provide a useful guide.
2. Try to match complementary with mainstream provision. From which 'feeder' schools do children come for their complementary education?
3. Discuss with these schools the possibilities and advantages of forming closer links with this sector.
4. Ascertain whether there are already examples of good practice upon which to build.
5. Allocate responsibility for overseeing the LEA's work with the complementary sector.
6. Develop an LEA policy for complementary education.
7. Explore local, regional and national avenues of funding and support.
8. Support the sector by attending their achievement functions and develop an authority wide celebration event.
9. Formally encourage complementary schools to enter their pupils for GCSE and other examinations at your local centres.
10. Offer maximum support, advice and help in the setting up, maintaining and smooth running of the sector.
11. Develop culturally sensitive training packages of support in partnership with the sector to enhance the quality of the teaching and learning.
12. Consider working in formal partnership with the complementary schools by establishing a trust to oversee development.

### **C: Nine tips for complementary schools**

1. Ask your LEA about their policy for complementary schools.
  2. Enquire about what funding is available to support you.
  3. Discover if there is any training and other kinds of support on offer, including accreditation for your staff.
  4. Find out if there is a forum or trust or similar body in the LEA that is designed to support you. If so, make contact. You may wish to consider joining it.
  5. Consult your local councillors about funding and support.
  6. Conduct a pupil audit to discover which schools your pupils attend.
  7. Write to the headteacher of the schools with large numbers of pupils in order to see what help, support and advice they might be able to offer you.
  8. Encourage your staff to attend training offered by the LEA.
  9. Discover, and if necessary purchase, the various documents already on offer to support you in the smooth running of your school.
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