

Swindon Borough Council

Standing Advisory Council on Religious Education

Tuesday, 8 March 2005

Committee Room 6, Civic Offices, Swindon
(Anticipated meeting room)

At 6.00 p.m.

Councillors (Group A)	Church of England (Group B)	Teacher Organisations (Group C)	Other Faiths (Group D)	Co-opted Representatives
Andrew Bennett	Mrs Catherine Coster	Mr Andrew Fleet	Reverend David Howell, Swindon Evangelical Alliance	Dr Marilyn Tew
Raymond Fisher	Mrs Ann Ormston	Ms Norma McKemey		
Peter Greenhalgh (<i>Conservative</i>)	Mrs Penny Summers	Mrs Jan Criddle	Mr. Jaswant Singh Grewal, Sikh Community	
Maurice Fanning		Mrs Tracy Mason	Reverend Paul Knight, Baptist	
Fay Howard (<i>Labour</i>)	The Venerable Alan Hawker	Mr David Easter	Mr M S Khan, Muslim Community	
	Mr. Paul Noble	Ms. Sarah Lashmar	Mr Dinesh Patel, Hindu Community	
		Mrs Emma McCarthy	Father Liam Slattery, Catholic Diocese	
		Mr John Young	Mrs Helen Thomas, United Reformed Church	
			Mrs Wendy Tucker, Methodist Church	

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AGENDA

- 1. Apologies for Absence**
- 2. Public Question Time**

See explanatory note below. Please phone the Committee Officer whose name and number appears at the top of this agenda if you need further guidance.

3. **Minutes** (Pages 1 - 4)
To receive the minutes of the meeting held on 7 December 2004.
4. **Report on QCA Conference and SACRE Self-Evaluation** (SACRE Advisor)
(Pages 5 - 36)
5. **Ofsted Reports** (SACRE Advisor) (Pages 37 - 42)
6. **Agreed Syllabus Update** (SACRE Advisor) (Pages 43 - 64)

Date of Despatch: 28 February 2005

Key: Officers:

DE – Director of Education

DLCG – Director of Law and Corporate Governance

Public Question Time - Swindon Borough Council is committed to increasing its accountability to the public and to promoting active citizenship. Up to 15 minutes will be allowed at the start of all Council meetings for questions to the Chair from members of the public about the work of the Committee (except for confidential matters and specific planning applications). Questions must be relevant, clear and concise. Because of time constraints Public Question Time is not an opportunity to make speeches or statements. Prior notice of a question to the Director of Law and Corporate Governance is desirable - particularly if detailed background information is needed.

Access Arrangements – The Venue is wheelchair accessible and an infrared receiver hearing system is provided. If you would wish to attend the meeting but have any special requirement to enable you to do so please contact the Committee Clerk above, as soon as possible prior to the date of the meeting.

If you would like to receive any of the pages contained in this agenda in a larger print size please contact the Committee Officer whose name appears on the first page of this agenda.

STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION

TUESDAY, 7 DECEMBER 2004

PRESENT:-

Group A: Councillors	None
Group B: Church of England	The Venerable Alan Hawker, Mrs Catherine Coster, Mrs Penny Summers, and Mr. Paul Noble
Group C: Teacher Organisations	Mr Andrew Fleet, Mrs Tracy Mason, Mr David Easter and Mrs Emma McCarthy
Group D: Other Faiths	Reverend David Howell (Swindon Evangelical Alliance), Mr Dinesh Patel (Hindu Community) and Father Liam Slattery (Catholic Diocese)
Co-opted Members:	None

Apologies for absence were received from Councillors Maurice Fanning, Fay Howard, Peter Greenhalgh and Ray Fisher; Mrs Ann Ormston, Mr. Jaswant Singh Grewal, Mrs Helen Thomas, Dr Marilyn Tew and Norma McKeney.

17. Appointment of Chair and Vice-Chair, 2004/05

Resolved – That (1) the Venerable Alan Hawker be Chair of the Standing Advisory Council on Religious Education and (2) Mr Andrew Fleet be Vice-Chair of the Standing Advisory Council on Religious Education.

The Venerable Alan Hawker took the Chair.

18. Chair's Announcement

The Chair welcomed Mr. John Young of Greendown School to the meeting who was to be a new representative on the Standing Advisory Council for Religious Education for Group C, Teacher Organisations.

19. Public Question Time

No public questions were received during the meeting.

20. Minutes

Resolved – That the minutes of the meetings held on 12th July 2004 and 28th September 2004, be confirmed and signed as a correct record.

21. Presentation by the Head of Moredon Junior School

Lauren Conner, Head of Moredon Junior School, updated members of SACRE on the provision of religious education in Moredon Junior School. In 2001, the school had been criticised during their Ofsted Inspection over the teaching of

religious education. By January 2004, the Ofsted Inspection stated that the standards for teaching of religious education were above the national standards and that it had become a very valued subject within the schools curriculum. Initially, the teachers had not perceived that their role was in teaching morality to the children even though they were imparting right and wrong every day. Once the base line had been established, it was possible to build upon the teachers' knowledge and skills in teaching religious education.

Religious education is now taught in every year group for one hour per week and every class has designed a R.E. display. Although the school focuses upon Judaism and Christianity, other faiths are considered through other activities and displays. Every teacher now writes their own teaching plans that are carefully linked to skills associated with listening and speaking. The assessment is very rigorous and each child is given an individual target to reach before they can develop to the next level. Ms Connor believed that her enthusiasm and passion for teaching R.E stems from her absolute belief that she has a moral obligation to children and that R.E. provides this completely.

Resolved – That Ms Connor be thanked for her time and enthusiasm in updating members of SACRE on the provision of religious education at Moredon Junior School.

22. SACRE Membership Update

SACRE were asked to confirm the appointment of two new members to vacancies on the Standing Advisory Council on Religious Education (SACRE).

Resolved – That (1) Mrs Wendy Tucker be appointed to the SACRE as a member of Group D (Other Faiths) representing the Methodist Church, to serve the remainder of the term of office of the Methodist Church representative up until September 2007, unless reappointed and (2) subject to formal approval being received from the National Union of Teachers (NUT), Mr John Young of Greendown School be appointed as a member of Group C (Teacher Organisations), to serve the remainder of the term of office of this vacancy up until September 2007, unless reappointed.

23. The Non-Statutory National Framework for Religious Education

SACRE received copies of the publication of the Non-Statutory National Framework for Religious Education and were asked to note its recommendations. This was a sound document that would provide uniformity across Local Authorities and which had a strong focus around community cohesion and social inclusion. The Chair asked if there was now a formal recognition as to the teaching of a secular world view as stated in the Framework and highlighted that the phrase "where appropriate" was not particularly helpful to teachers. Mrs. Catherine Coster confirmed that this was a non-statutory document for schools and that the SACRE could bring to the attention of the working group any issues that were still of concern to them.

Resolved – That the Standing Advisory Council on Religious Education (SACRE) note the new National Framework for Religious Education and its implications for the delivery of religious education in Swindon.

24. Agreed Syllabus Working Parties

SACRE received the report of the SACRE Advisor on the progress of the

agreed syllabus working parties. A paper entitled 'The Importance of Religious Education' was tabled at the meeting and this included a summary of what was included within the Non-Statutory National Framework for Religious Education along with elements that were important to Swindon. It was intended that this would help to explain to parents, teachers and community leaders about the importance of religious education within schools in Swindon.

Resolved – That (1) the progress of the Agreed Syllabus Working Parties be noted; (2) any comments from members of SACRE on 'The Importance of Religious Education' paper be forwarded to the SACRE Advisor and (3) 'The Importance of Religious Education' paper be discussed at the next meeting of the SACRE.

25. Annual Report of the SACRE

SACRE received the Standing Advisory Council on Religious Education Annual Report that was to be submitted to the Qualifications and Curriculum Authority (QCA), covering the period September 2003 to July 2004.

Resolved – That (1) the SACRE's Annual Report be approved and (2) the SACRE Advisor be authorised to submit it to the Qualifications and Curriculum Authority (QCA).

26. Ofsted Reports

SACRE received the latest Ofsted Report for Crowdys Hill School in respect of the teaching of religious education.

Resolved – That (1) the Ofsted Report in respect of Crowdy's Hill School be noted and (2) the SACRE Advisor be requested to write to the school on behalf of the SACRE to offer support and congratulations.

27. Date and Time of the Next Meeting

The next meeting date would be 8th March 2005.

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To: Members of the Standing
Advisory Council on Religious
Education

Date: 8th March 2005

By: Director of Law and Corporate
Governance

Parish/Ward: All

Report on QCA Conference and SACRE Self-Evaluation

1 Purpose

- 1.1 To receive an update from the QCA (Qualifications and Curriculum Authority) Conference and respond to the self-evaluation guidance on the effectiveness of SACREs.

2 Recommendations

- 2.1 That members of the Standing Advisory Council on Religious Education (SACRE) note the documents from the QCA Conference and comment on the self evaluation documentation to assess the effectiveness of SACREs; and
- 2.2 That the SACRE Advisor write to QCA and Ofsted with any feedback from the SACRE on the self evaluation guidance.

3 Financial and Procurement Implications

- 3.1 There are no direct financial or procurement implications relating to this presentation.

4 Social, Environmental, Staffing, Legal/Human Rights, Risk and Other Implications

- 4.1 Social Implications – This report has no direct social implications.
- 4.2 Environmental Implications – There are no environmental implications arising from this report
- 4.3 Staffing Implications – There are no staffing implications arising from this report
- 4.4 Legal/Human Rights Implications – This report has no specific legal or human rights implications
- 4.5 All other Risk Implications – None

- 4.5 Links to Corporate Plan – The work of the Standing Advisory Council on Religious Education and its overview of the provision of religious education in schools contributes to the Council's Corporate Plan objective of becoming 'A Learning and Creative Place', in particular its aim of achieving excellence through partnership.

5 Detail

- 5.1 The QCA (Qualifications and Curriculum Authority) held conferences during December (in York and London) and have sent out to local SACREs key documentation from those conferences. The central themes were the non-statutory national framework and the Ofsted report on the effectiveness of SACREs.
- 5.2 Attached as Appendix '1' to this report are the following papers from the conference for information:
- Summary notes from Graham Langtree (QCA) on the national framework.
 - Summary notes from Barbara Wintersgill (HMI) on the Ofsted report.
 - A summary of the group discussions at the conferences
 - A draft version of QCA and Ofsted's work, with the support of NASACRE, on SACREs and self-evaluation.
- 5.3 QCA and Ofsted have requested feedback from SACREs on the self-evaluation material, in particular as to whether the criteria fully reflects the range of activities undertaken by SACREs. The NASACRE executive have had the opportunity to consider the material and provided constructive feedback.
- 5.4 The original date for submission of feedback was 21st February, however QCA have indicated they would welcome any feedback received now. It is suggested that the SACRE advisor be asked to submit to QCA and Ofsted. any comments that the SACRE may wish to make on the guidance.

6 Appendices

- 6.1 Appendix 1 – QCA Conference Papers

7 Date

- 7.1 22 February 2005

The Director of Finance and Director of Law and Corporate Governance are consulted on all reports.

Further information regarding this report can be obtained from Sarah Lawrence on Direct Dial No. 463603 or Email slawrence@swindon.gov.uk

The Lead Member for the service area subject to this report is Councillor Garry Perkins, Lead Member for Education and Lifelong Learning.

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NATIONAL FRAMEWORK – QCA CONFERENCE – GRAHAM LANGREE

Issues for SACRE

- Make clear it is non-statutory guidance
- Tool for LEA's & SACRE's to use
- Ongoing debate about what happens next
- Is it possible to work towards nationally agreed standards yet keep autonomy of SACRE's and local management of Religious Education (RE)
- Balance between religions a contentious issue
- What does it mean to be a religiously-educated student
- RE frequently ranks near or at the bottom of priorities especially in Secondary Schools
- SACRE's not known generally, neither is their work
- Teachers are much more familiar with QCA guidance
- Are SACRE's viable? Ask what is the role of SACRE in 2005? (e.g. advice on inclusion and social cohesion? Give confidence to people of all faiths and minimise withdrawal from RE).

Further Developments (QCA)

- QCA schemes of work updated (web only)
- Profile of levels with exemplification
- Bridging between key stages 2 and 3
- Guidance on teaching methods
- Monitoring

Concerns and Comments

- KS3 needs to develop challenging but not unmanageable expectations
- Insufficient time and commitment given to raising standards in RE in schools
- 5% of curriculum time often not given, especially at KS4
- Great shortage of specialist (and non-specialist) teachers
- Absence of RE at post 16 in Further Education
- Do students perceive that RE is about racial harmony, for understanding others and building respect

Ofsted Inspection Findings

- No consistent link between SACRE's effectiveness and professional support in raising standards
- The quality of teaching in the classroom is the main feature in raising standards

Publications

- Do not always contribute to raising standards
- Not always quality guidance
- SACRE's need to review their policies towards publishing

QCA SACRE CONFERENCE 2004

Barbara Wintersgill's Presentation on Ofsted Inspection of SACREs

Questions addressed at inspection:

1. Do local education authorities (LEAs) and SACREs carry out their statutory duties?
2. How far does the SACRE's partnership with the LEA enable it to carry out its responsibilities effectively?
3. Has the LEA adopted a high quality agreed syllabus: one that provides a good grounding for planning, teaching and learning in RE?
4. How far does the SACRE's partnership with the LEA enable it to help teachers and schools raise standards in RE and the quality of RE teaching
5. How far does the SACRE's partnership with the LEA enable it to help schools improve the quality of collective worship?
6. How far does the SACRE contribute effectively to the social cohesion agenda, by improving religious/racial harmony in the community and support for inclusion in schools?

Before addressing these questions – two observations – from inspection

- 1 Hard work of SACREs who are volunteers in a demanding role
- 2 Developing role of SACREs - a context for the report

In 1988, when the current legal framework was established, I was working in Essex as an advisory teacher for RE. I was one of two ATs and we were managed by a FT RE adviser. Many LEAs at that time had the resources to provide high quality support and advice for their SACRE and to provide a monitoring role in relation to RE and collective worship.

Changed – school improvement – national strategies – schools decide on priorities and pay LEA (or competitors).

On top of that, curriculum development and inspection, once LEA strongholds, have become centralised.

Knock-on effect on SACREs – very different world from 1988.

We were interested to see how SACREs had responded to this changing situation. Some have become shadows of their former selves, meeting, receiving papers, issuing determinations and learning about local schools from Ofsted reports. There are not the resources for anything else.

But many SACREs we found have responded to the new world by extending their role from advising the LEA to working as partners with LEA officers producing guidance for RE and collective worship, hosting conferences for teachers and creating websites i.e. taking over what were previously LEA

roles. When we evaluated the effectiveness of SACREs, we asked how far these activities contributed to improving the quality of provision of RE and collective worship in schools.

Throughout the inspection we recognised the fact that the advisory responsibilities of SACREs set out in legislation give them very little independent authority or power.

The responsibilities of SACRE are:

- require the LEA to review the locally agreed syllabus at least every five years
- produce an annual report, which is sent to the Qualifications and Curriculum Authority (QCA)
- advise on matters relating to teaching methods, the choice of teaching material and the provision training for teachers in RE and collective worship.
- determinations

A SACRE that did no more than carry out its legislative functions would be judged to be compliant, even if the LEA consistently rejected its advice.

Therefore the effectiveness of a SACRE cannot be evaluated in isolation from the LEA, which funds and supports the extended role of its SACRE.

Effectiveness can, therefore, only be judged in terms of the partnership between the SACRE and the LEA. The most effective SACREs are those that have a strong and productive relationship with the LEA, centred on a shared determination to support RE and collective worship and that schools should perform well in the only curriculum area entirely under local control.

Main findings

- All local education authorities (LEAs) inspected carry out their statutory duties to convene a SACRE and set up the review of the agreed syllabus every five years.
- All SACREs inspected carried out the legal requirements to produce an annual report, consider applications for determinations¹ (where made) and require the LEA to review the local agreed syllabus. However, the majority of SACREs inspected had not offered advice to the LEA in recent years and in this respect were neglecting one of their key responsibilities. This we felt emerged as one of the most significant issues of the inspection.

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¹ Schools can apply for a determination (permission) to hold acts of collective worship that are not mainly or broadly of a Christian character

- ❑ Several LEAs experience difficulty in recruiting members of the SACRE, especially from within minority religious groups. N.B. clusters of neighbouring LEAs and unitary authorities.
- ❑ Many SACREs, even those that are energetic and proactive, work on the margins of the LEA rather than being fully integrated into its professional structure i.e. members not sure how the SACRE fits into the wider work of the LEA. Only a minority of SACREs have a costed development plan with rigorous success criteria, clearly linked to the LEA education development plan (EDP).
- ❑ Few LEAs provide adequate resources or training for SACREs to carry out their designated functions thoroughly, particularly in terms of financial and professional support. We were shocked in places at the lack of funding for SACRE members. The level and nature of funding is a key factor in determining the effectiveness of SACRE and its status.
- ❑ “Nowhere is the relationship between SACRE and the LEA so opaque as in the matter of funding”. We identified 2 models of funding. A few SACREs receive a budget and it is clear what this is to cover. For example, the budget of £8000 for one SACRE includes meeting costs, the production of the annual report, and support materials for schools such as guidance on boys’ attainment in RE. Another SACRE with a similar budget uses it to pay supply costs to release teachers to join the SACRE’s activities; to part-fund training activities for teachers by paying for speaker expenses; to allow RE departments to send a second member of staff on courses, and to support school-based projects such as a new initiative on creative arts and RE in primary schools.
- ❑ The second model, found in many other LEAs –might be called ad hoc (and sometimes substantial) funding on request from one of the LEA’s general budgets (never clear which one!). The SACREs with most to spend were often those with no budget – interesting. While we understood why this was the preferred model, as good civil servants we had to conclude that these informal arrangements ‘prevent properly focused development planning, limit the ability of SACREs to participate in decisions about funding priorities, and lack the transparency desirable in the administration of public funds’.
- ❑ All the SACREs inspected had to rely on professional advice in order to execute their statutory and extended responsibilities. This advice is most effective when it is linked to advice given to schools – i.e. an adviser who worked with local schools could give SACREs first hand intelligence of emerging issues in RE and CW e.g. non-compliance and specialist staff.
- ❑ Agreed syllabuses vary significantly in style, character, structure and quality. ASC and SACRE. None of the agreed syllabus conferences (ASCs) in the LEAs inspected had the capacity to carry out an agreed syllabus revision without significant support from an adviser or consultant. Consultants used widely – often the same few. The extent of the involvement of ASC members varied between LEAs. Some similarly, rubber stamp, and others are fully involved in the process with teachers.

SACREs supporting RE

So far – looking at SACRE working structures. What about the effectiveness of what they do?

- ❑ We concluded that, with notable exceptions, SACREs' functions have not been sufficiently focused on raising achievement in RE and improving the quality of teaching and learning.
- ❑ In particular we felt that too many SACREs have lost touch with their original brief, which was to advise the LEA. Ofsted has published – several times – hard evidence that the key challenges to successful RE are non-compliance and the shortage of RE teachers. Yet we found very few SACREs tackling these issues. They can only be addressed by focusing the LEA on policy decisions rather than producing guidance for teachers, who are too often not there. We became increasingly sceptical about the value of guidance. Publications have now become competitive. Only biggest and best resourced had the ability to produce publications that made a difference.
- ❑ There is limited evidence of any systematic evaluation of the work of SACREs in improving the quality of RE provision in schools. The inspection by OfSTED was the first external evaluation of the work of SACREs.
- ❑ Collective worship generally occupies less time and interest of SACREs than RE. SACREs monitor levels of non-compliance by reading Ofsted's school inspection reports but have limited success in persuading LEAs to make compliance a priority. SACREs take seriously their responsibility for considering applications for determinations, and generally undertake this task very professionally. Many SACREs already make a significant contribution to their LEA's role in promoting social cohesion and others recognise their potential to do so.

Hard messages

- ❑ Ofsted's evidence from school inspections reveals that there is no consistent link between the productiveness of a SACRE, the quality of an agreed syllabus, the existence of an adviser and the quality of RE in the LEA at Key Stages 1-3. This raises questions about whether all SACREs and LEAs are using appropriate measures to support teaching and learning in RE. We even had to ask ourselves how far in the existing LEA climate was it reasonable to expect local support to be effective.
- ❑ SACREs and their work are not generally well known among teachers outside their membership. RE teachers interviewed were generally more familiar with national initiatives and guidance and with text books than with publications from the SACRE or the LEA. Where the LEA had an RE adviser, he or she was better known to teachers than was the SACRE.
- ❑ However, SACREs were better known where individual members had contacts with schools. E.g. faith community members offer their services to schools by leading collective worship, organising school visits to places of worship and contributing to RE lessons. A few SACREs

provide high quality support that can be shown to have a positive impact on standards.

The value of SACREs

- Effective SACREs give confidence to local faith communities that their religion is being accurately presented and that RE is not confessional². The reduction in numbers of pupils being drawn from RE is testimony to the work of SACREs.
- SACREs are worthwhile organisations in that they provide unique opportunities for members of the community, of all faiths and none, to meet and discuss educational issues. The strength of SACREs lies in their multi-faith, multi-ethnic and multi-cultural composition. Building on this strength, several have already developed a role as an advisory group to the local authority on any matters related to faith, ethnicity and culture, either alone or in collaboration with other committees. Too many, however, re-invent the wheel when they revise syllabuses and guidance and do not take account of the resources available to them.

7. Recommendations

- Each LEA should:
 - clarify what is expected of its SACRE and provide the SACRE with adequate funding to achieve it
 - ensure that any plans for the work of the SACRE are included in the LEA's educational development plan
 - evaluate the impact of the work of the SACRE
 - provide training for members of the SACRE
 - ensure that its SACRE is provided with high quality information about standards, provision and the factors affecting pupils' performance in RE in order to hone the SACRE's advice to the LEA
 - keep the agreed syllabus and its impact under review so that the request from the SACRE for its review is well supported.
- SACREs should:
 - focus their advice and activity on priorities for improving RE and collective worship
 - be proactive in carrying out their functions, particularly in respect of the provision of advice for the LEA

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² To be non-confessional, RE teaching must not be distinctive of any denomination; it should not try to force specific beliefs or doctrines upon children

- set themselves realistic and achievable targets within a strategic plan for their achievement
- make teachers, schools and the general public better informed about their work
- develop strategies to recruit new SACRE members
- where possible, collaborate with other SACREs to share high quality syllabuses and guidance, rather than stretch meagre resources to produce new and often inferior variants of existing materials.

Summary of SACRE Conference 2004 Group Discussions: **Developing the Effectiveness of SACREs**

General Comments on Self Evaluation Tool

- Very useful and welcomed
- Need guidance to supplement it and guidance on how to address the issues raised
- What will be done with the evidence and who will monitor it?
- Should be used by Ofsted as evaluative tool for inspecting SACRE's relationship with LEA

SACRE: Strengths

- Faith representations – building strong interfaith links between the communities, acts as a local interfaith body
- Process of agreed syllabus review; very valuable and good for teachers (CPD)
- Inclusion agenda (social, racial harmony) – provides opportunities to broaden SACREs work
- Good development plans
- Active funding and healthy budgets
- Good Charing and good use of Minutes
- Good links with other authorities
- Clear about achievements, focussed and prioritise well
- Meeting with schools generally good.

SACRE: Key areas for development

- Relationship between LEA and SACRE needs to be clearer - importance of a 2-way relationship - listening and giving advice
- Greater levels of professional support for SACREs needed
- SACREs should be funded centrally because it is not a level playing field at the moment – some are much poorer than others
- Need to ring-fence resources
- Develop youth SACREs – voice of young people, involve youth more
- SACREs have no power over governors with regard to collective worship in schools – need to change law
- Production of database of what different SACREs are doing – learn from each other
- Accountability, reliability, efficiency and effectiveness
- SACREs work hampered because of restrictive local government
- Should abolish SACREs and establish a national body!
- Non-functioning LEAs and SACREs mean that children are not receiving their entitlement in RE

General comments/issues about National Framework

- Giant leap from KS2 to KS3 in terms of learning expectations
- The attainment targets don't quite match the knowledge, skills and understanding

- National Framework raises profile of SACREs – national publicity, recruit more RE teachers
- Should link in with 'Every Child Matters'
- Some feel minority faiths not mentioned enough
- Visual impairment usage for framework (QCA to follow this issue up)
- Does the framework appear in other languages? (QCA to follow this issue up)

Role envisaged the national framework should play in agreed syllabus developments

- Model of practice in schools
- Most agree framework raises profile of the subject, but still need to promote the subject through SACRE websites etc
- Most SACREs have contacted schools to let them know the framework is out, but not to change existing practice until or unless letters from Agreed Syllabus received
- Positive about non-statutory national framework, but not ready to move toward statutory national syllabus without a great deal of consultation.
- Will be used in the revising process, especially use of levels
- Not sure how relevant it is in some very multicultural London authorities, can be seen as too conservative?
- Need to think about how to promote learning in our schools, using national document as a guide
- Aware that teachers need supporting documents, resources etc, again need to take into account local context
- Concern over the status, use and development of QCA schemes of work in schools
- Concern about distribution of principal religions in the Key Stages and how specific this should be
- Entitlement to a foundation curriculum and extended curriculum –schools choose
- Standards issue – should the levels be statutory? Should there be a national standard?
- Need to research into the use of 8 level scale and measure against pupils' learning, moderation and exemplification
- Discussion at post-16 – what should RE be like? What contribution should it make?

Further support and guidance you would welcome from QCA and DfES on RE and collective worship

- Collective worship guidance very important - where is collective worship going?
- Guidance and help on the use of religious language, terminology, symbols and concepts
- Guidance and case studies on SEN, 14-19 and post-16 welcomed
- Schemes of work: revision is necessary
- Schemes of work should be on web so they can be updated and accessed more easily
- Revisiting of where SACREs stand in political arena - revision of 1988 Act and 1993 Act

- Circular 1/94 historical document, needs revision with clarity about differences between RE and collective worship
- Welcome inclusion project – should include SACREs in discussions
- RE should be included in Ofsted inspections

SACREs and SELF-EVALUATION: A GUIDE

Introduction

SACREs have an important role in the development of effective learning in religious education and supporting good practice in collective worship. The work of a SACRE has become increasingly challenging and diverse. In many ways a SACRE reflects the work of governing bodies in schools i.e. they act as a critical friend to the LEA on matters of religious education and collective worship. They also mirror the work of governing bodies in that members are unpaid volunteers who give up their time to support RE and collective worship locally.

A key question for a SACRE to consider is that if they were abolished tomorrow, who would miss them? This guide to SACREs and self-evaluation is designed to help individual SACREs evaluate their role and in particular to consider their impact on pupil's learning. The guidance highlights five key dimensions of a SACREs work and provides exemplification of good practice. It encourages all SACREs to consider their distinctive, key strengths and areas for developing. Using the self-evaluation guidance should enable a SACRE to have a clear picture of its strengths and areas which could be further developed. It encourages SACREs to consider their key priorities, their organisational patterns and structures and their partnership with the LEA and other key stake-holders.

This self-evaluation tool has been developed from three main sources:

- The recent Ofsted report on the inspection of SACREs
- QCA's annual analysis of SACRE reports
- The National Association of SACRE's (NASACRE) work in exemplifying effective practice in SACRE's

Rationale

The purpose of the self-evaluation tool is to help SACREs and LEAs assess the quality and effectiveness of their work and to identify where they might develop further.

The tool focuses on a range of aspects of the work of SACRE including:

1. The monitoring and improvement of the standards, quality and provision for RE
2. The partnership between SACRE, the LEA and other key stakeholders
3. The effectiveness of the locally agreed syllabus
4. The monitoring and improvement of the provision and quality of collective worship

5. The contribution of SACRE to the promotion of social and racial harmony

Each SACRE should be able to identify where it is in relation to three broad stages of development: **Developing, Established and Advanced**. Wherever possible some exemplars of good practice are included.

Stage 1 Developing

SACREs at this stage of development, while they may be fulfilling their statutory obligations, do so at a fairly basic level and are not able to be proactive in providing advice to the LEA or in taking the initiative in promoting developments. They are often unclear about their roles and responsibilities and are not particularly well informed about the strengths, weaknesses or priorities for development in schools. They often have a formal relationship with the LEA but have little input to or awareness of the LEAs priorities. The issues facing SACREs at this stage may be:

- Finding it difficult to meet their statutory responsibilities
- Low levels of attendance at SACRE meetings
- Limited awareness of the quality of provision for RE and collective worship in schools
- Limited subject specialist or financial support from the LEA
- Little information about the impact or effectiveness of the locally agreed syllabus
- Limited representation from religious diversity in the local community
- No development plan to focus the future work of SACRE

The objectives for SACREs at this stage of development is to focus on ways of becoming more proactive in their work and moving beyond the basic fulfilment of their statutory obligations. Key targets might include:

- Reviewing and extending the membership of SACRE
- Making SACRE meetings more purposeful
- Identifying sources of specialist advice to support SACRE's work
- Producing an action plan to focus ways of developing the work of SACRE
- Creating stronger links with RE teachers in local schools.

Stage 2 Established

SACREs at this stage will have a well-established relationship with their LEA and have a clear idea about their priorities for development. Resourcing levels enable it to carry out its functions effectively. They will be reasonably well-informed about the quality of provision in local

schools and, as a result, are in a position to challenge and support the work of the LEA. Meetings will be seen as purposeful and worthwhile occasions.

The issues facing SACREs at this stage may be:

- Limited opportunities to take the initiative in promoting new ideas
- Gaining better information about the quality of provision in schools
- The need to extend the links with wider LEA priorities and activities
- Ways of extending their analysis of the impact and effectiveness of the locally agreed syllabus

At this stage maintaining momentum maybe an imperative and key targets might include:

- Exploring ways of measuring the impact of their work more effectively
- Extending the ways in which SACRE can contribute to the LEAs priorities
- Investigating opportunities to be more proactive in promoting and initiating activities to improve quality and provision
- Exploring ways in which SACRE can extend its contribution to the promotion of social and racial harmony

Stage 3 Advanced

SACREs at this stage will have very effective practice. Members will have a shared vision and understanding of their aims and purpose and will be proactive in seeking to sustain their positive work in the light of changing needs and priorities. Meetings will be very purposeful and focussed on the major priorities for improvement in schools. There will be a very effective partnership with the LEA and SACREs will be well supported in terms of subject specialist advice, training and funding. They will be very well informed about the quality and provision for RE and collective worship in schools and about wider LEA and national priorities and developments. The process of reviewing, revising, implementing and evaluating the locally agreed syllabus will be very robust ensuring that schools are well supported in their work. Objectives at this stage will be concerned with innovation and sharing good practice to sustain the momentum and success. Key targets might include:

- Extending the range of initiatives taken to improve standards and quality in schools
- Ensuring pupil progress can lead to recognition of achievement through, for example, GCSE accreditation
- Exploring ways of sharing good practice more widely with other SACREs and schools
- Improving the ways in which evidence is gathered about standards and the quality of provision in schools particularly in the light of changes in the nature of Ofsted inspections

- Developing the ways in which SACRE can contribute to the promotion of social and racial harmony

The responsibilities of a SACRE

The legal responsibilities of the LEA are to:

- Ensure that there is a SACRE
- Ensure all four committees are represented on SACRE
- Ensure there is an Agreed Syllabus which is reviewed at least once every five years
- Ensure that support is in place for SACRE to enable it to discharge its responsibilities
- Take note and respond to any advice it receives from SACRE
- Reference to SACREs from the LEA may include advice methods of teaching, the choice of teaching material and the provision of teacher training.

The SACRE must:

- Publish an annual report of its work and send this to QCA
- Consider requests for determinations on collective worship when required
- "Advise the LEA upon such matters as collective worship and the religious education to be given in accordance with an agreed syllabus".

The SACRE is also likely to

- Monitor the provision for both RE and Collective Worship
- Provide support and advice on RE and Collective Worship to schools

1. Standards and Quality of Provision of RE

How effectively does SACRE, in partnership with the LEA, monitor and evaluate standards and the quality of provision for RE in schools?

How effective are the strategies to improve Standards and the quality of provision?

Key Area	Developing	Established	Advanced	Exemplar
1a Compliance and time allocation for RE	Little knowledge of levels of compliance with the legal requirements for RE in schools. Little information about the time schools are allocating to RE	Informed about levels of compliance and time allocations but limited opportunities to establish strategies for action where evidence of non-compliance or inadequate time allocation is reported.	Well-informed about levels of compliance and time allocations and factors impacting on these. Clear understanding of effective ways schools can provide adequate time for RE. Established strategies to take action to support schools which are non-compliant and receive feedback on the impact of interventions.	Where an Ofsted report highlights non-compliance or inadequate curriculum time for RE, a SACRE requires the LEA to investigate and report back on the action being taken by the school to address the situation.
1b Standards and achievement: including AS/A2 level, GCSE and standards at the end of Key Stages 1, 2 and 3.	Limited knowledge about standards within schools and no clear SACRE/LEA strategies to address areas of concern or share good practice.	Informed about standards of RE in schools locally and by comparison with national figures but limited analysis of the data and little opportunity to develop strategies to address weaknesses. Largely dependent on information from Ofsted reports on schools.	Detailed information about standards with careful analysis of data against national figures and trends. Information about standards extends to primary and key stage 3. Clear strategies in place to address areas of weakness. Developing independent mechanisms to gather data about performance independent of Ofsted reports.	A SACRE receives detailed analysis of examination performance and requires the LEA to explain how it would intervene in schools where there was clear evidence of under-performance. A SACRE requests schools to provide details of pupils' levels of performance at the end of each key stage.
1c Quality of	Limited knowledge about the quality of teaching and	Information provided about findings in relation to quality of	Clear and detailed information about the quality of teaching and	A SACRE receives regular presentations from teachers about

teaching and leadership and management	leadership and management of RE in schools.	teaching and leadership and management derived from Ofsted reports but limited analysis of strengths and weaknesses and little opportunity to develop strategies to address weaknesses.	leadership and management with some analysis of trends and strengths and weaknesses. Good strategies to share good practice and target improvement strategies on areas of weakness.	good practice in teaching and learning in RE. A SACRE advises the LEA to provide guidance to schools about effective leadership and management of RE in primary and secondary schools.
1d Recruitment and retention issues. Level of specialist provision	Little knowledge of data and issues related to the recruitment or retention of specialist RE teachers in schools.	Some investigation and analysis of subject recruitment and retention issues. SACRE is aware of the level of non-specialist teaching of RE but has limited opportunity to take action to address concerns.	Detailed knowledge of patterns of recruitment, retention and specialist provision. SACRE is active in promoting strategies to improve recruitment and provide training to address the needs of non-specialist teachers of RE.	A SACRE recommends to the LEA that a comprehensive analysis is undertaken of the provision of specialist staffing for RE across the LEA. They then build links with local teacher training providers to explore ways of improving recruitment of specialist staff.
1e Resources	Little knowledge about issues related to the quality of resources for RE in schools	Some information about issues related to resources for RE in schools but limited opportunity to address areas of concern.	Detailed knowledge of issues related to resources for RE in schools. SACRE is active in promoting the development of resources and setting benchmarks about appropriate levels of funding for the subject in schools.	A SACRE works in partnership with the LEA to develop a subject website which incorporated guidance about current high quality resource materials

2. Management of SACRE and partnership with the LEA and other key stakeholders

How far does SACRE's partnership with the LEA enable it to carry out its responsibilities effectively?

Key Area	Developing	Established	Advanced	Exemplar
2a SACRE Meetings	Meetings are held regularly. Routine administrative arrangements are in place. Agendas and papers distributed appropriately. Attendance is satisfactory. Business is dealt with in a prompt and orderly way. There are limited opportunities for teachers and representatives of faith communities to be invited to share their work. Business tends to be focused solely on routine statutory requirements and tends to be dominated by the LEA officers.	Attendance is good and all four committees are well represented. Agendas and papers are distributed well in advance ensuring all members have time to consider them carefully. Meetings are well managed with strong contributions from a wide range of members. Meetings move beyond routine matters to consider wider issues about the quality of RE and collective worship.	SACRE members contribute to development of the agenda. Meetings are lively and purposeful with wide variety of contributions. Teachers and representatives of faith communities regularly attend and participate fully in meetings sharing their experience and insights. Meetings are held in a variety of venues including local places of worship and schools.	A SACRE frequently holds meetings in local places of worship providing opportunities for members to develop their understanding of the religious communities in the local area.
2b Membership and training	The membership fulfils the basic statutory obligations. The arrangements to fill vacancies are not always effective. There are limited induction and training opportunities for SACRE members.	The membership strongly reflects the diversity of the wider religious and professional community. There are some opportunities for SACRE members participate in training activities.	Very good use is made of co-option to ensure SACRE membership which is well informed and is highly representative of the diversity of the local community. There is a strong and co-ordinated programme of induction and training opportunities for SACRE members.	A SACRE has a well-developed process of co-option of local teachers of RE to ensure it has a broad representation from all types of school in the LEA.
2c Improvement/	SACRE does not have an action plan to focus its future work and	SACRE has a basic action plan which is reviewed	SACRE has a well-defined action plan with clear objectives	A SACRE is provided with a summary of the current LEA

Development planning	there is little overt link between the priorities of the LEA's development/improvement plan and the work of SACRE	regularly and up-dated on an annual basis. This provides an effective focus for SACRE's work. There is some attempt to link the plan to the wider LEA priorities	and success criteria. Resource implications are clearly defined. There is a clear link between the plan and the wider objectives of the LEA. SACRE is regularly represented at national events relevant to its work (e.g. NASACRE)	priorities and identifies ways its our action plan can incorporate relevant objectives related to these priorities
2d Professional and financial support	Representatives of the LEA attend meetings but there is limited subject specialist advice available. Basic SACRE functions are resourced but there is no specific budget for SACRE and little opportunity for SACRE to take initiatives requiring funding.	SACRE has some access to subject specialist advice. The LEA is represented at meetings and can provide a means of communication with the wider LEA. SACRE has a modest budget which enables it to fund some initiatives.	SACRE is well supported by a subject specialist who provides effective advice and is well informed about the provision and quality of RE in the LEA and about national developments. SACRE is also attended by a led officer from the LEA who can provide a strong link between the work of SACRE's work and the wider LEA. SACRE has access to funds to enable it to make decisions about its priorities and ensure these can be properly resourced.	A SACRE in an LEA with no subject specialist adviser co-opts a local AST with expertise in RE and secures release time for her to undertake development work for SACRE and schools
2e Information And Advice	SACRE receives routine information relevant to its statutory duties such as GCSE data and information from Ofsted reports on RE. There is limited information provided about wider national and local developments. SACRE tends to receive information in a reactive way rather than taking a	SACRE is regularly provided with clear information relevant to the quality and provision for RE and collective worship in local schools. SACRE receives the information in a way that enables it to challenge and question the LEA's work.	SACRE receives detailed and well-analysed information about the quality and provision for RE and collective worship. As a result SACRE uses this information effectively to give advice to the LEA which leads to strategic action to improve standards and quality in schools. SACRE has a strong partnership	A SACRE, as a result of receiving detailed evidence about pupil performance, identifies significant under-achievement by boys. It advises the LEA to undertake an exercise to identify good practice and provide guidance to schools about effective strategies for raising boys' achievement.

	proactive role in asking questions and challenging the LEA's work.		with the LEA and plays an active role in promoting ideas and initiatives.	
2f Partnership with other key stakeholders (e.g. pupils, parent, ASTs, specialist schools, ITT providers, local religious organisations and groups, Commission for Racial Equality	SACRE has little contact or awareness of other local agencies and rarely has contact with pupils or parents.	SACRE is well informed about other key stakeholders supporting RE and has some contact with the groups involved.	SACRE has opportunities to hear the views and experience of pupils and parents about RE. Representatives of key support networks such as ASTs and HEI providers are regularly involved with SACRE. SACRE's activities build on the local networks effectively.	A SACRE invites RE trainees on the PGCE course at the local university to attend one meeting a year to provide an opportunity for the trainees to develop their understanding of the role of SACRE and provide a forum to discuss issues of mutual interest.

3. The Effectiveness of the local Agreed Syllabus

How effectively does SACRE, in partnership with the LEA, monitor the impact of the Agreed Syllabus in raising standards, utilize national guidance (e.g. the non-statutory national framework) and evaluate the effectiveness of the previous Agreed Syllabus?

Further information on the quality of an Agreed Syllabus can be found at Appendix One.

Key Area	Developing	Established	Advanced	Exemplar
3a Review of the Agreed Syllabus	<p>Little opportunity to review the effectiveness of the previous Agreed Syllabus. Teachers' views are not known and there has been no external evaluation of strengths/weaknesses of the existing. There is little budget for Agreed Syllabus development and no clear action plan to structure the review process.</p>	<p>The SACRE has a good idea of the strengths/weaknesses of the previous Agreed Syllabus. Teachers' views and some external evaluation are carefully taken into consideration and there is a clear action plan and sufficient budget for the Agreed Syllabus review.</p>	<p>The SACRE has a clear and systematic process for reviewing the Agreed Syllabus including full consultation with schools and other key stakeholders, particularly faith communities. The budget is clearly costed, including consultation meetings, external evaluation and printing/distribution costs. There is strong sense of ownership of the Agreed Syllabus review with clear targets for what needs to be achieved.</p>	<p>A SACRE reviews all available evaluation data about the effectiveness of the existing Agreed Syllabus. It consults local teachers through meetings and a questionnaire to evaluate the strengths and weaknesses of the Agreed Syllabus. It invites participation of an external consultant to provide a more objective view of the quality of the existing Syllabus.</p>
3b Using National Framework for Religious Education	<p>The SACRE has a limited view of the role and significance of the National Framework in relation to the Agreed Syllabus review process and does not use the Framework in a coherent way</p>	<p>The SACRE is aware of the National Framework and uses it in their Agreed Syllabus review but does not extend the framework to reflect local circumstances.</p>	<p>The SACRE fully utilizes the National Framework in the construction of the revised Agreed Syllabus understanding fully the importance of retaining the coherence and integrity of the Framework. It uses and extends the Framework in a coherent way to reflect local circumstances.</p>	<p>A SACRE undertakes a careful cost-benefit analysis of the value of using the National Framework for Religious Education as a basis for its revision of the existing Agreed Syllabus. As a result it establishes a clear view of the way its revision of the Agreed Syllabus will build on the National Framework.</p>

<p>3c Developing the revised Agreed Syllabus. See Appendix 1 for the characteristics of an effective Agreed Syllabus.</p>	<p>The SACRE has no clear structure for process of developing a revised Agreed Syllabus. It does not undertake a thorough revision tending to add material rather haphazardly to the existing syllabus leading to lack of coherence in the final outcome. There is little or no consultation during the development of a new Agreed Syllabus.</p>	<p>The SACRE has clear objectives for the revision and involves a wide range of local expertise in its construction. SACRE ensures that strong direction is provided to design an Agreed Syllabus which is coherent, clear and accessible. The SACRE, in partnership with the LEA, hold consultation meetings which are reasonably supported.</p>	<p>The SACRE ensures that high quality advice is sought to review and advise on the revisions as they develop. The SACRE, in partnership with the LEA, holds very well attended consultation meetings and briefings to ensure teachers are fully involved in, and have a sense of ownership of, the revision process.</p>	<p>A SACRE produces a regular newsletter circulated to all schools outlining the progress with the revision of the Agreed Syllabus.</p>
<p>3d Consultation/Launch of the Agreed Syllabus</p>	<p>No special launch is planned and schools are not aware of the significance of the revisions for their teaching and learning in RE. There is little training provision for implementing the revised syllabus.</p>	<p>A launch event is organised and other forms of communication e.g. LEA/SACRE website are utilized to promote the launch. There are clear arrangements for training teachers on implementing the syllabus; this training is well supported and managed.</p>	<p>A high profile launch, involving the wider community and strong media coverage gives the Agreed Syllabus a high profile as an important development in the work of the LEA/SACRE. Effective training on implementing the Agreed Syllabus, which is supported by all schools, leads to teachers being clear about standards and expectations in the Agreed Syllabus and the implications for teaching and learning.</p>	<p>A SACRE provides clear guidance about ways in which schools might begin the process of reviewing their own provision for RE in the light of the revised syllabus.</p> <p>The launch event includes high quality presentations from a range of local religious communities and schools.</p>
<p>3e Additional guidance/monitoring and evaluating the Agreed Syllabus</p>	<p>The LEA/SACRE is limited by financial and professional constraints and not able to provide any significant additional guidance on using the Agreed Syllabus. It has limited arrangements in place to monitor the impact of the Agreed</p>	<p>The LEA/SACRE, through its costed development plan, has arrangements in place to develop additional guidance. The SACRE is able to monitor the impact of the Agreed Syllabus, particularly in raising standards.</p>	<p>The LEA/SACRE has fully costed precise plans for further guidance and support and has consulted extensively with schools on what these should be. Teachers are actively involved in the development of support materials ensuring the</p>	<p>A SACRE builds a process of monitoring the effectiveness of the Agreed Syllabus into its Development Plan. It identifies a series of specific and phased activities which will be undertaken to provide evidence of the impact of the syllabus leading through to the</p>

	Syllabus, particularly in raising standards.		process provides a strong professional development opportunity. There are clear arrangements in place to monitor the impact of the new Agreed Syllabus and to measure its effectiveness in raising standards.	next five year revision.
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4. Collective Worship

How effectively does the SACRE fulfil its responsibilities for the provision and practice of collective worship?

Key Area	Developing	Established	Advanced	Exemplar
4a Practice and provision for collective worship	The SACRE/LEA has not provided guidance to schools on collective worship and arrangements for determinations are not in place. Issues regarding collective worship have not featured as part of the SACRE Agenda and national developments are not known. There is no training provision for collective worship.	The SACRE/LEA has not provided guidance to schools on collective worship, focussing on good practice. SACRE meetings regularly focus on provision and practice in collective worship and schools consider they are well supported by their SACRE on matters related to collective worship. The SACRE is aware of national developments in collective worship. Training is provided for schools and is reasonably supported.	The SACRE/LEA provides high quality advice and support on collective worship, sharing best practice, which leads to improvements in the quality of children's learning experiences. The SACRE regularly focuses on collective worship in its meetings and updates schools on new resources. The SACRE is actively involved in national developments in collective worship. High quality, well-supported training enhances provision.	A SACRE regularly, through its website, provides exemplar acts of worship for schools to use. These are frequently updated. SACRE members visit schools to observe and/or lead collective worship and share their findings. Feedback from schools indicates high-level usage of the exemplar acts of worship.
4b Monitoring the provision of collective worship and addressing issues of non-compliance	The SACRE/LEA does not monitor provision of collective worship. Members are unaware of the issues facing schools and do not provide advice on how issues of non-compliance can be addressed.	The SACRE/LEA monitors provision of collective worship and is aware of non-compliance issues and the demands collective worship places on schools. As a result of monitoring, further advice is provided to schools but SACRE members have limited 'hands-on' experience of collective worship in schools.	The SACRE/LEA closely monitors provision for collective worship and provides guidance and support for schools, particularly on non-compliance. SACRE members have direct experience of collective worship in schools through first hand observation. They discuss key issues with staff and pupils and provide further advice in the light of their findings.	A SACRE, in partnership with the LEA and the local secondary heads association, arranged for all its members to visit local secondary schools to observe acts of worship and discuss issues with staff and pupils. Following the visits a report was published, highlighting best practice and ways in which non-compliance might be addressed.

5. Contribution of SACRE to the social and racial harmony agenda

How effectively does SACRE, in partnership with the LEA, contribute to the wider social and racial harmony agenda?

Key Area	Developing	Established	Advanced	Exemplar
5a Representative nature of SACRE	SACRE membership meets statutory requirements but is not necessarily strongly representative of the religious diversity of the local community.	SACRE and the LEA ensure representation broadly reflects the religious diversity of the local community.	SACRE has strong representation from all major local religious communities including different groups within the same religious tradition (e.g. different Muslim communities)	A SACRE in an LEA with few non-Christian communities is proactive in seeking out members who are representative of a wide diversity of other religious traditions.
5b Knowledge and understanding of the local religious, cultural and ethnic community	SACRE has limited knowledge about the religious, cultural and ethnic diversity in the local area.	SACRE is well aware of different groups representing the diversity within the local area.	SACRE is very aware of the nature of the religious, ethnic and cultural diversity in the local area and takes active steps to inform itself about the distinctive needs and opportunities created by this diversity.	A SACRE is provided with a detailed analysis of the religious and cultural diversity within the LEA and issues related to the relative educational performance of pupils from different ethnic groups.
5c Understanding the intrinsic contribution which RE can make to social and racial harmony	SACRE has a basic grasp of the contribution which RE can make to the social and racial harmony agenda but has limited opportunity to promote this further.	SACRE has a clear commitment to the part RE can play in promoting the social and racial harmony agenda and seeks to promote this throughout its work.	SACRE plays a key role in promoting activities to extend the contribution of RE to the development of social and racial harmony. It ensures this embedded explicitly in the Agreed Syllabus and related guidance.	A SACRE produces guidance for schools to support the contribution RE can make to social and racial harmony and the wider inclusion agenda.
5d Links to local authority initiatives promoting social and racial harmony	SACRE has limited information about, or contact with, wider local authority initiatives linked to the promotion of social and racial harmony.	SACRE is aware of the wider local authority initiatives promoting social and racial harmony and has opportunity to discuss and contribute to this work.	SACRE plays a key role in the work of the local authority in this area and takes the initiative in promoting activities and links, which relate to this work.	A SACRE in a predominantly mono-cultural area takes the initiative in the local authority in developing links with a small new Muslim community.

SACRE Self-Evaluation

What is distinctive about your SACRE?

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Key Strengths

Key Areas for Development

Appendix One

The characteristics of an Agreed Syllabus

An effective local Agreed Syllabus is likely to promote quality religious education if it has the following characteristics:

- Provides a clear structure which users find easy to follow and highlights the role of RE in the curriculum
- Meets statutory requirements but also reflects breadth and balance in religious education, particularly in taking into account local characteristics and circumstances
- Has clear statements about expected standards
- Provides appropriate levels of challenge for pupils of differing ages and abilities, which are progressive and demanding but realistic
- Reflects national developments particularly the use of the non-statutory national framework
- Gives clarity over assessment requirements
- Builds carefully on prior Agreed Syllabus provision
- Ensures that learning in RE has both continuity and progression

Key Area number	Key Area	Developing	Established	Advanced
1a	Compliance/Time allocation			
1b	Standards and Achievement			
1c	Teaching/Leadership			
1d	Recruitment and retention			
1e	Resources			
2a	SACRE meetings			
2b	Membership and training			
2c	Improvement planning			
2d	Professional/financial support			
2e	Information and Advice			
2f	Partnerships			
3a	Review of the Agreed Syllabus			
3b	Using the National Framework			
3c	Developing an Agreed Syllabus			
3d	Implementing the AS			
3e	Guidance and Monitoring			
4a	Provision for collective worship			
4b	Monitoring collective worship			
5a	Representative SACRE			
5b	The local community			
5c	Promoting harmony through RE			
5d	Links to other local initiatives			

Developing SACREs – Points for Action

In order to develop the role of SACREs further, SACREs might consider the following action points:

- Find out more about other SACREs in the local area to share ideas, resources and expertise.
- Develop the partnership, where appropriate, with local HEI providers.
- Encourage SACRE members to access national websites (e.g. DfES, Ofsted, QCA) and RE organisations (NASACRE, REC, AREIA, PCFRE) to keep informed of developments in RE and Collective Worship.
- Develop relationships with key personnel in the LEA who have responsibility for racial/social harmony issues.
- Utilize the LEA Education Development plan and review where SACRE might be able to make a contribution to meeting objectives.
- Use the self-evaluation guidance as a basis for drawing up development priorities for the work of a SACRE.

To: Members of the Standing
Advisory Council on Religious
Education

Date: 8th March 2005

By: Director of Law and Corporate
Governance / SACRE Advisor

Parish/Ward: ALL

Ofsted Reports

1 Purpose

- 1.1 To receive the latest Ofsted Reports in respect of the teaching of religious education in schools in Swindon.

2 Recommendations

- 2.1 That the Ofsted Reports in respect of Hreod Parkway School, Churchfields School and Uplands School be noted; and
- 2.2 That the SACRE Advisor be requested to write to the schools on behalf of the SACRE to offer support and congratulations.

3 Financial Implications

- 3.1 There are no direct financial implications associated with this report.

4 Risk Implications - Social, Environmental, Staffing, Legal / Human Rights and all other risks

- 4.1 There are no direct social, environmental, staffing, legal / human rights or other risk implications arising from this report.
- 4.2 *Links to Corporate Plan* – The work of the Standing Advisory Council and its overview of teaching of religious education in Schools, contributes to the Council's Corporate Plan objective of becoming 'A Learning and Creative Place'.

5 Detail

- 5.1 As part of its role to support the delivery of religious education in schools in accordance with the Agreed Syllabus for the Religious Education, the SACRE regularly reviews Ofsted reports in respect of the teaching of religious education in Swindon Schools.
- 5.2 Two ofsted report have been received since the last SACRE meeting in respect of Hreod Parkway School, Churchfields School and Uplands School

and the sections on the teaching of religious education are attached at Appendix '1' for the SACRE to consider.

6 Appendices

6.1 Appendix '1' – Extracts of Ofsted Reports.

7 Date

7.1 22nd February 2005.

THE FOLLOWING UNPUBLISHED DOCUMENTS HAVE BEEN RELIED ON IN THE PREPARATION OF THIS REPORT: None.

The Lead Member for the subject matter of this report is Councillor Garry Perkins, Lead Member for Education and Lifelong Learning.

The Chief Executive and the Director of Finance have been consulted on this report.

Further information regarding this report can be obtained from Catherine Coster (SACRE Advisor) on Direct Dial No. 01117 927 7454 Email: Catherine.coster@bristoldiocese.org or Sarah Lawrence on Direct Dial No. 463603 or Email: slawrence@swindon.gov.uk.

SCHOOL HREOD PARKWAY SCHOOL

DATE OF s. 10 INSPECTION 8-12 NOVEMBER 2004

INSPECTOR Bob Allan

REPORT ON RE

Strengths and Weaknesses	Teaching is good – teachers enthusiastic. Pupils have positive attitudes to their work. Some lessons have insufficient content drawn from world religions. Effective monitoring is hampered by the accommodation.
Comments	Overall, provision in RE is good. At the end of year 9 standards of attainment are below national expectations. Pupils are familiar with many aspects of world religions ; knowledge of practices is stronger than knowledge of the beliefs behind them. Pupils can use ICT in their work. In Years 10/11 standards are in line with national expectations. Pupils can talk meaningfully about many moral issues but their knowledge/understanding of some of the religious perspectives on these issues are less well developed. Pupils can use ICT in some of their work. Achievement is good. In all years pupils with special educational needs are making satisfactory progress. Teaching is good / very good. Lessons are well planned & interesting. Pace could be faster. In some lessons the content drawn from world religions is not strong. Teaching makes a good contribution to SMSC development. Performance is well monitored and progress since the last inspection has been very good. The department is well staffed and resourced, but the distance between classrooms hampers management.

SCHOOL CHURCHFIELDS SCHOOL

DATE OF s. 10 INSPECTION 15-18 NOVEMBER 2004

INSPECTOR Malcolm McGregor

REPORT ON RE

Strengths and Weaknesses	<p>Students build well on earlier attainment and achieve well.</p> <p>As a result of much good teaching and encouragement, students are eager to succeed.</p> <p>Leadership/management of the department is clearly focussed on students' learning and on continually improving teaching quality.</p> <p>There is a strong teaching team.</p> <p>There are occasional missed opportunities to encourage students to develop their own ideas.</p>
Comments	<p>Provision in RE is good.</p> <p>Overall standards are below average. But given very low levels of attainment which students bring to the school, achievement is good. Students fall well below the expectations of the locally agreed syllabus by the end of year 9. They come to year 7 with limited understanding & knowledge and poor literacy skills; they build well on earlier attainment although not in written work. 2004 GCSE results (A*-C) were well below average, although the current exam group's work is better. Year 10 students are below average, although this is good achievement because they started at below average. Written work is generally weak.</p> <p>Teaching and learning are good, with effective teaching in year 10. The teachers have done much to give students pride in their work and confidence. Students are eager to do well. Teachers work hard to relate students' learning about faith to their own inner thoughts and concerns. Sometimes teachers do not sufficiently encourage students to fully develop their own ideas and opinions. The head of department leads well and has brought significant improvements – in particular the excellent documentation developed to support teaching and learning. The department has done well over the last few years particularly in bringing the curriculum into line with statutory requirements, and is set to improve further.</p>

SCHOOL UPLANDS SCHOOL

DATE OF s. 10 INSPECTION 22-24 NOVEMBER 2004

INSPECTOR PATRICIA POTHECARY

REPORT ON RE

Strengths and Weaknesses	<p>A new subject leader is working hard to develop the subject.</p> <p>There are insufficient resources within the school to support learning in RE.</p> <p>The subject makes a satisfactory contribution to pupils' SMSC development.</p> <p>There is good emphasis on pupils' learning about major faiths.</p>
Comments	<p>Provision in RE is satisfactory – this has been maintained since the last inspection.</p> <p>Up to year 11 lessons are based suitably on the locally agreed RE syllabus. Much learning is associated with Christian and other faith celebrations/festivals. Only one lesson was inspected – for year 10 pupils on Ramadan – and the lesson was not successful in that pupils did not receive enough help through signing and visual/technological aids and could not follow the lesson sufficiently. Also the behaviour management was weak. RE in the 6th form is taught through their Asdan module. Scrutiny of work shows teaching and achievement are satisfactory overall.</p> <p>RE is taught from 11-16 by the subject leader ; there are satisfactory assessment procedures in place using 'P' levelling for pupils to record achievement. There is little evidence of written work as the subject is mainly taught through role play. Resources are unsatisfactory and the subject leader recognises the need to improve these.</p>

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To: Members of the Standing
Advisory Council on Religious
Education

Date: 8th March 2005

By: Director of Law and Corporate
Governance / SACRE Advisor

Parish/Ward: ALL

Agreed Syllabus Update

1 Purpose

- 1.1 To receive the report of the SACRE advisor on the progress of the agreed syllabus working parties.

2 Recommendations

- 2.1 That the progress of the Agreed Syllabus Working Parties be noted.

3 Financial Implications

- 3.1 There are no direct financial implications associated with this report.

4 Risk Implications - Social, Environmental, Staffing and Legal/Human Rights and all other risks

- 4.1 *Social Implications* - The review of the agreed syllabus will have implications for the way in which religious education is taught in schools.
- 4.2 *Environmental and Staffing Implications* - There are no direct environmental or staffing implications arising from this report.
- 4.3 *Legal and Human Rights Implications* – It is a Executive Function of the SACRE to consider whether or not to require a review of the Agreed Syllabus for Religious Education. The Agreed Syllabus for Religious Education must comply with the Human Rights Act 1998 and recommend that religious education is delivered in a way that deals proportionately with the respective rights of those involved.
- 4.4 *All other Risk Implications* – There are no other specific risk implications.
- 4.5 *Links to Corporate Plan* – The work of the Standing Advisory Council contributes to the Council's Corporate Plan objective of becoming 'A Learning and Creative Place'.

5 Detail

- 5.1 At its meeting on 12th July 2004, the SACRE requested that the Director of Education in conjunction with the SACRE Advisor make the necessary arrangements for the review of the Swindon Agreed Syllabus, including the

establishment of working groups to conduct the preliminary review work, and the formal constitution of the Agreed Syllabus Conference to review the work of the working groups and to recommend to the Local Education Authority the adoption of a revised Swindon Agreed Syllabus for Religious Education, to come into effect in September 2005.

- 5.2 Working Parties have been set up to begin the review process. The Advisor to the SACRE, Catherine Coster, will report to the meeting on the progress of the Working Groups.
- 5.3 A copy of the Curriculum Models 1A, 1B, 2A, 2B, 3, and 4 drafted as a result of the Agreed Syllabus Working Parties are attached at Appendix 1 for discussion by the SACRE.
- 5.4 Following a discussion at the last meeting about the inclusion of secular worldviews, such as humanism, in a syllabus for religious education, a quote from 'Fitting out the Framework – How to use the National Framework to Deliver Good Religious Education' by Penny Thompson is attached at Appendix 2 to aid further discussion of this issue.
- 5.5 The Advisor will update the SACRE on the current programme of preparation of the Agreed Syllabus. The Agreed Syllabus Conference is scheduled to take place on 27th April 2005.

6 Appendices

- 6.1 Appendix 1 – Curriculum Models
- 6.2 Appendix 2 - Quote from 'Fitting out the Framework – How to use the National Framework to Deliver Good Religious Education' by Penny Thompson

7 Date

- 7.1 22nd February 2005.

THE FOLLOWING UNPUBLISHED DOCUMENTS HAVE BEEN RELIED ON IN THE PREPARATION OF THIS REPORT: None.

The Lead Member for the subject matter of this report is Councillor Garry Perkins, Lead Member for Education and Lifelong Learning.

The Chief Executive and the Director of Finance have been consulted on this report.

Further information regarding this report can be obtained from Catherine Coster (SACRE Advisor) on Direct Dial No. 01117 927 7454, email: Catherine.coster@bristoldiocese.org or Sarah Lawrence on Direct Dial No. 463603 or Email: slawrence@swindon.gov.uk.

CURRICULUM MODEL 1A

21 units of Christianity

8 units of Islam

2 units of Sikhism

2 units of Judaism

3 comparative units

Curriculum Model 1A

Reception	Term 1	Term 2	Term 3	Term 4	Term 5	Term 6
Year 1	What can we learn about Sarah from her bag? What can we learn about God from stories in the Bible? Why does Sarah say thankyou to God? How do I know that I am special? C	How was Jesus a friend to the people he met? How am I a friend to the people I meet? When do I need to say sorry? How do Christians celebrate Christmas? C	Why is the Church important to Sarah? What happens at her baptismal service in the church? Where do I belong? C	What celebrations are special to me/to us all? Why do Christians celebrate Easter? C	What can we learn about Ishmael from his bag? What does the Qu'ran tell us about Allah? How do the stories Ishmael I enjoys help him to be a good Muslim? C	How do Christians pray? What do I know about Jesus's special prayer? What do I know about prayer? C
Year 2	How do stories from the Bible help Sarah to be a good Christian? What books are special to me? C	How did Jesus influence people's lives? Who is important in my life? Christmas C	How does a visitor from the local church help us to understand how Christians care for each other? How do I care for others? C	Who were important leaders in the stories of the Bible? (David & Moses & Jesus) Who is a leader for me? Easter C	Why is the mosque important to Muslims? What I happens when people pray in the mosque? What else happens in the mosque? What buildings do I enjoy visiting? I	Why is Mohammed important to Muslims? How did Mohammed receive the Qu'ran? What is important in the home and family life of Ishmael? I
Year 3	What is the golden rule of Christianity? What did Jesus say about forgiving others? C	What can we learn about Malkit from his bag? What do the stories of Guru Nanak help us to understand about Sikhism? S Christmas	How do people do worship in 2 different churches? Where and when do I go to worship? C	How does the story of Dogger help me to understand about making a sacrifice for others? Easter C	How do people do worship in the mosque? How do Muslims pray in other places? I	How do Christians pray in different ways? What do I think about prayer? C
Year 4	What different sorts of writing do we find in the Bible? How is the Bible used by individuals and in church worship? C	How do artists' interpretations of the life of Jesus help us to understand why Jesus was important to them? C Christmas	How do followers of Jesus work to help others who are in need? C	How do Sikhs worship in the Gudwara? Why is the Guru Granth Sahib important? How do Sikhs express their identity? S Easter	How do the 5 Pillars support Muslims in their faith? What foundations support my life? I	What do we find in the Qu'ran? Why is Mohammed important to Muslims? I

Year 5	What do the parables of Jesus teach us? C	Why do Christians believe Jesus is the Messiah? What is my hope for the world? Christmas C	Why is the Torah important to Jews? What happens in the synagogue? What happens at and what is celebrated at Shabat?	What signs and symbols are important to Christians? How do Christians celebrate Easter in different parts of the world?	How was the Qu'ran revealed to Muhammed? I	What does it mean to go on the Hajj? Why and how do Muslims celebrate Eid? J
Year 6	How do Christianity, Islam and Sikhism represent God? Com	How is Christianity expressed and practised in a different culture? Christmas C	How did the experiences of David in <i>I am David</i> help me to understand my own struggles and identity and explore my beliefs and values? C	How and why did Moses lead the Israelites to freedom? What festival celebrates this event? How does this link with the Christian J understanding of Easter? What people do I know of today seeking freedom and liberation?	How and where do Christians, Jews and Sikhs make a pilgrimage? Com	What does it mean to show commitment? Com

CURRICULUM MODEL 1B

21 units of Christianity

8 units of Islam

2 units of Sikhism

2 units of Hinduism

3 comparative units

Curriculum Model 1B

	Term 1	Term 2	Term 3	Term 4	Term 5	Term 6
Reception						
Year 1	What can we learn about Sarah from her bag? What can we learn about God from stories in the Bible? Why does Sarah say thankyou to God? How do I know that I am special?	How was Jesus a friend to the people he met? How am I a friend to the people I meet? When do I need to say sorry? How do Christians celebrate Christmas?	Why is the Church important to Sarah? What happens at her baptismal service in the church? Where do I belong?	What celebrations are special to us all? Why do Christians celebrate Easter?	What can we learn about Ishmael from his bag? What does the Qu'ran tell us about Allah? How do the stories Ishmael enjoys help him to be a good Muslim?	How do Christians pray? What do I know about Jesus's special prayer? What do I know about prayer?
Year 2	How do stories from the Bible help Sarah to be a good Christian? What books are special to me?	How did Jesus influence people's lives? Who is important in my life? Christmas	How does a visitor from the local church help us to understand how Christians care for each other? How do I care for others?	Who were important leaders in the stories of the Bible? (David & Moses & Jesus) Who is a leader for me? Easter	Why is the mosque important to Muslims? What happens when people pray in the mosque? What else happens in the mosque? What buildings do I enjoy visiting?	Why is Mohammed important to Muslims? How did Mohammed receive the Qu'ran? What is important in the home and family life of Ishmael?
Year 3	What is the golden rule of Christianity? What did Jesus say about forgiving others?	What can we learn about Malkit from his bag? What do the stories of Guru Nanak help us to understand about Sikhism? Christmas	How do people worship in 2 different churches? Where and when do I go to worship?	How does the story of Dogger help me to understand about making a sacrifice for others? Easter	How do people worship in the mosque? How do Muslims pray in other places?	How do Christians pray in different ways? What do I think about prayer?
Year 4	What different sorts of writing do we find in the Bible? How is the Bible used by individuals and in church worship?	How do artists' interpretations of the life of Jesus help us to understand why Jesus was important to them? Christmas	How do followers of Jesus work to help others who are in need?	How do Sikhs worship in the Gudwara? Why is the Guru Granth Sahib important? How do Sikhs express their identity? Easter	How do the 5 Pillars support Muslims in their faith? What foundations support my life?	What do we find in the Qu'ran? Why is Mohammed important to Muslims?

Year 5	What do the parables of Jesus teach us?	Why do Christians believe Jesus is the Messiah? What is my hope for the world? Christmas	How do Hindus worship in the home and in the temple? What are the main gods of Hinduism? How do stories about the gods help Hindus to understand what ^H Brahma is like?	What signs and symbols are important to Christians? How do Christians celebrate Easter in different parts of the world?	How was the Qu'ran revealed to Muhammed? I	What does it mean to go on the Hajj? Why and how do Muslims celebrate Eid? I
Year 6	How do Christianity, Islam and Sikhism represent God? Can -	How is Christianity expressed and practised in a different culture? Christmas	How did the experiences of David in <i>I am David</i> help me to understand my own struggles and identity and explore my beliefs and values?	How do Hindus live their lives? What is their understanding of karma, dharma, and reincarnation? H	How and where do Christians, Jews and Sikhs make a pilgrimage?	What does it mean to show commitment?

CURRICULUM MODEL 2A

21 units of Christianity

8 units of Judaism

2 units of Islam

2 units of Hinduism

3 comparative units

Curriculum Model 2A

	Term 1	Term 2	Term 3	Term 4	Term 5	Term 6
Reception						
Year 1	What can we learn about Sarah from her bag? What can we learn about God from stories in the Bible? Why does Sarah say thankyou to God? How do I know that I am special?	How was Jesus a friend to the people he met? How am I a friend to the people I meet? When do I need to say sorry? How do Christians celebrate Christmas?	Why is the Church important to Sarah? What happens at her baptismal service in the church? Where do I belong?	What celebrations are special to us all? Why do Christians celebrate Easter?	What can we learn about Joe from his bag? What can we learn about God from the Torah? What does the story of Joseph help Joe to understand about God?	How do Christians pray? What do I know about Jesus's special prayer? What do I know about prayer?
Year 2	How do stories from the Bible help Sarah to be a good Christian? What books are special to me?	How did Jesus influence people's lives? Who is important in my life? Christmas	How does a visitor from the local church help us to understand how Christians care for each other? How do I care for others?	Who were important leaders in the stories of the Bible? (David & Moses & Jesus) Who is a leader for me? Easter	Why is the synagogue important to Jews? What happens when people pray in the synagogue? What else happens in the synagogue? What buildings do I enjoy visiting?	What important writings do Jews find in the Torah? Why are the Ten Commandments important to Jews? What other rules do Jews live by? What rules are important to me?
Year 3	What is the golden rule of Christianity? What did Jesus say about forgiving others?	What can we learn about Rita from her bag? How do stories of Ganesha help Rita to understand what God is like? How does Rita worship Ganesha in her home? Christmas	How do people worship in 2 different churches? Where and when do I go to worship?	How does the story of Dogger help me to understand about making a sacrifice for others? Easter	How do Jews celebrate their faith in the home? What happens at Shabat?	How do Christians pray in different ways? What do I think about prayer?

Year 4	What different sorts of writing do we find in the Bible? How is the Bible used by individuals and in church worship?	How do artists' interpretations of the life of Jesus help us to understand why Jesus was important to them? Christmas	How do followers of Jesus work to help others who are in need?	How do Hindus worship in the temple? How do stories about Krishna help Hindus understand what God is like? How and why do Hindus celebrate Divali? Easter	Why is Abraham important to Jews? How does the Covenant help Jews to understand what God wants? Why is Moses important to Jews? What happens at a Passover meal?	How and what do Jews celebrate at Succot, Hannukah and Purim? J
Year 5	What do the parables of Jesus teach us?	Why do Christians believe Jesus is the Messiah? What is my hope for the world? Christmas	How does the Qu'ran help Muslims to understand what Allah is like? How is Mohammed important to Muslims?	What signs and symbols are important to Christians? How do Christians celebrate Easter in different parts of the world?	What signs and symbols are important to Jews? What happens at Bar/Bat Mitzvah? J.	Why is Jerusalem important to Jews? J.
Year 6	How do Christianity, Islam and Sikhism represent God?	How is Christianity expressed and practised in a different culture? Christmas	How did the experiences of David in <i>I am David</i> help me to understand my own struggles and identity and explore my beliefs and values?	How do the 5 Pillars support Muslims in their faith?	How and where do Hindus, Christians, and Muslims make a pilgrimage?	What does it mean to show commitment?

CURRICULUM MODEL 2B

21 units of Christianity

8 units of Judaism

2 units of Sikhism

2 units of Islam

3 comparative units

Curriculum Model 2B

	Term 1	Term 2	Term 3	Term 4	Term 5	Term 6
Reception						
Year 1	What can we learn about Sarah from her bag? What can we learn about God from stories in the Bible? Why does Sarah say thankyou to God? How do I know that I am special?	How was Jesus a friend to the people he met? How am I a friend to the people I meet? When do I need to say sorry? How do Christians celebrate Christmas?	Why is the Church important to Sarah? What happens at her baptismal service in the church? Where do I belong?	What celebrations are special to us all? Why do Christians celebrate Easter?	What can we learn about Joe from his bag? What can we learn about God from the Torah? What does the story of Joseph help Joe to understand about God?	How do Christians pray? What do I know about Jesus's special prayer? What do I know about prayer?
Year 2	How do stories from the Bible help Sarah to be a good Christian? What books are special to me?	How did Jesus influence people's lives? Who is important in my life? Christmas	How does a visitor from the local church help us to understand how Christians care for each other? How do I care for others?	Who were important leaders in the stories of the Bible? (David & Moses & Jesus) Who is a leader for me? Easter	Why is the synagogue important to Jews? What happens when people pray in the synagogue? What else happens in the synagogue? What buildings do I enjoy visiting?	What important writings do Jews find in the Torah? Why are the Ten Commandments important to Jews? What other rules do Jews live by? What rules are important to me?
Year 3	What is the golden rule of Christianity? What did Jesus say about forgiving others?	What can we learn about Malkit from his bag? How did Malkit get his name? What happens in the Gudwara?	How do people worship in 2 different churches? Where and when do I go to worship?	How does the story of Dogger help me to understand about making a sacrifice for others? Easter	How do Jews celebrate their faith in the home? What happens at Shabat?	How do Christians pray in different ways? What do I think about prayer?

Year 4	What different sorts of writing do we find in the Bible? How is the Bible used by individuals and in church worship?	How do artists' interpretations of the life of Jesus help us to understand why Jesus was important to them? Christmas	How do followers of Jesus work to help others who are in need?	What do the stories about the Gurus tell us about the Sikh faith? How do Sikhs show their commitment to their faith? Easter	Why is Abraham important to Jews? How does the Covenant help Jews to understand what God wants? Why is Moses important to Jews? What happens at a Passover meal?	How and what do Jews celebrate at Succot, Hannukah and Purim?
Year 5	What do the parables of Jesus teach us?	Why do Christians believe Jesus is the Messiah? What is my hope for the world? Christmas	How does the Qu'ran help Muslims to understand what Allah is like? How is Mohammed important to Muslims?	What signs and symbols are important to Christians? How do Christians celebrate Easter in different parts of the world?	What signs and symbols are important to Jews? What happens at Bar/Bat Mitzvah?	Why is Jerusalem important to Jews?
Year 6	How do Christianity, Islam and Sikhism represent God?	How is Christianity expressed and practised in a different culture? Christmas	How did the experiences of David in <i>I am David</i> help me to understand my own struggles and identity and explore my beliefs and values?	How do the 5 Pillars support Muslims in their faith?	How and where do Hindus, Christians, and Muslims make a pilgrimage?	What does it mean to show commitment?

CURRICULUM MODEL 3

21 units of Christianity

8 units of Sikhism

2 units of Islam

2 units of Judaism

3 comparative units

Curriculum Model 3

	Term 1	Term 2	Term 3	Term 4	Term 5	Term 6
Reception						
Year 1	What can we learn about Sarah from her bag? What can we learn about God from stories in the Bible? Why does Sarah say thankyou to God? How do I know that I am special?	How was Jesus a friend to the people he met? How am I a friend to the people I meet? When do I need to say sorry? How do Christians celebrate Christmas?	Why is the Church important to Sarah? What happens at her baptismal service in the church? Where do I belong?	What celebrations are special to me/to us all? Why do Christians celebrate Easter?	What can we learn about Malkit from his bag? What does the Guru Granth Sahib tell us about God? How did Malkit get his name?	How do Christians pray? What do I know about Jesus's special prayer? What do I know about prayer?
Year 2	How do stories from the Bible help Sarah to be a good Christian? What books are special to me?	How did Jesus influence people's lives? Who is important in my life? Christmas	How does a visitor from the local church help us to understand how Christians care for each other? How do I care for others?	Who were important leaders in the stories of the Bible? (David & Moses & Jesus) Who is a leader for me? Easter	Why is the Gudwara important to Sikhs? Why are stories about Guru Nanak important to Sikhs?	What happens when people worship in the Gudwara? What else happens in the Gudwara?
Year 3	What is the golden rule of Christianity? What did Jesus say about forgiving others?	What can we learn about Ishmael from his bag? What does the Qu'ran tell us about Allah? Why is Mohammed important to Ishmael? Christmas	How do people worship in 2 different churches? Where and when do I go to worship?	How does the story of Dogger help me to understand about making a sacrifice for others? Easter	What happens when people worship in the Gudwara? What else happens in the Gudwara?	How do Christians pray in different ways? What do I think about prayer?
Year 4	What different sorts of writing do we find in the Bible? How is the Bible used by individuals & in church worship?	How do artists' interpretations of the life of Jesus help us to understand why Jesus was important to them? Christmas	How do followers of Jesus work to help others who are in need?	Why is the mosque important to Muslims? How do Muslims pray in the mosque? Why are the 5 Pillars important to Muslims? Easter	How do stories about the Gurus help us to understand Sikhism? How and why is Baisakhi?	How do Sikhs show commitment to the Kalsa? What are the 5 Ks? What is the Sikh understanding of service?

Year 5	What do the parables of Jesus teach us?	Why do Christians believe Jesus is the Messiah? What is my hope for the world? Christmas	How does the Torah support Jews in their faith? Why is the idea of covenant important to Jews? How do Jews worship in the synagogue?	What signs and symbols are important to Christians? How do Christians celebrate Easter in different parts of the world?	How are prayer and singing used in worship in the Gurdwara? How is Divali celebrated in Sikhism? S	Why do Sikhs visit Amritsar? What is the Sikh understanding of Karma and reincarnation? S
Year 6	How do Christianity, Islam and Sikhism represent God?	How is Christianity expressed and practised in a different culture? Christmas	How did the experiences of David in <i>I am David</i> help me to understand my own struggles and identity and explore my beliefs and values?	How and why do Jews celebrate Shabat and Passover? Why are the Ten Commandments important to Jews?	How and where do Christians, Jews and Muslims make a pilgrimage?	What does it mean to show commitment?

CURRICULUM MODEL 4

21 units of Christianity

4 units of Hinduism

3 units of Sikhism

2 units of Judaism

3 units of Islam

3 comparative units

Curriculum Model 4

	Term 1	Term 2	Term 3	Term 4	Term 5	Term 6
Reception						
Year 1	What can we learn about Sarah from her bag? What can we learn about God from stories in the Bible? Why does Sarah say thankyou to God? How do I know that I am special?	How was Jesus a friend to the people he met? How am I a friend to the people I meet? When do I need to say sorry? How do Christians celebrate Christmas?	Why is the Church important to Sarah? What happens at her baptismal service in the church? Where do I belong?	What celebrations are special to me/to us all? Why do Christians celebrate Easter?	What can we learn about Rita from her bag? How do stories about Ganesha help Rita to understand what God is like? How does Rita worship Ganesha in her home?	How do Christians pray? What do I know about Jesus's special prayer? What do I know about prayer?
Year 2	How do stories from the Bible help Sarah to be a good Christian? What books are special to me?	How did Jesus influence people's lives? Who is important in my life? Christmas	How does a visitor from the local church help us to understand how Christians care for each other? How do I care for others?	Who were important leaders in the stories of the Bible? (David & Moses & Jesus) Who is a leader for me? Easter	What happens in worship in the temple? How do stories about Krishna help Rita to understand what God is like?	What is life like in a Hindu family? How is Raksha Bandan celebrated? What happens at a wedding?
Year 3	What is the golden rule of Christianity? What did Jesus say about forgiving others?	What can we learn about Malkit from his bag? Why are stories about Guru Nanak important to Malkit? Christmas	How do people worship in 2 different churches? Where and when do I go to worship?	How does the story of Dogger help me to understand about making a sacrifice for others? Easter	How do the gods and goddesses of the Hindu faith help Rita understand what God is like? What happens at a Divali celebration?	How do Christians pray in different ways? What do I think about prayer?
Year 4	What different sorts of writing do we find in the Bible? How is the Bible used by individuals and in church worship?	How do artists' interpretations of the life of Jesus help us to understand why Jesus was important to them? Christmas	How do followers of Jesus work to help others who are in need?	Why is the Gudwara important to Sikhs? Why is the Guru Granth Sahib central to Sikh worship? What else happens at the Gudwara? Why do Sikhs wear the 5 Ks? Easter	How do Sikhs show commitment to the Kalsa? What are the 5 Ks? What is the Sikh understanding of service?	What happens in the mosque?

Year 5	What do the parables of Jesus teach us?	Why do Christians believe Jesus is the Messiah? What is my hope for the world? Christmas	Why is the Torah important to Jews? How does the covenant express Jewish understanding of their relationship with God? What happens in worship at the synagogue?	What signs and symbols are important to Christians? How do Christians celebrate Easter in different parts of the world?	How does the Qu'ran help Muslims understand what Allah is like? Why is Mohammed considered so important in Islam?	Why are the 5 Pillars important to Muslims?
Year 6	How do Christianity, Hinduism and Sikhism represent God?	How is Christianity expressed and practised in a different culture? Christmas	How did the experiences of David in <i>I am David</i> help me to understand my own struggles and identity and explore my beliefs and values?	How and why do Jews celebrate Shabat and Passover? Why are the Ten Commandments important to Jews?	How and where do Christians, Hindus and Muslims make a pilgrimage?	What does it mean to show commitment?

Item 6 - Agreed Syllabus Update
Quote for Discussion

Quote from 'Fitting out the Framework – How to Use the National Framework to Deliver Good Religious Education' by Penny Thompson (p15):

"The National Secular Society rejects the framework as a 'charter for indoctrination', teaching 'religion as a truth to be embraced and practised' while the British Humanist Association applauds the framework because it places secular worldviews alongside religions.

So what sense can be made of the inclusion of secular worldviews in a syllabus of *religious* education? It may be that the inclusion of the words 'where appropriate' indicates that a teacher should refer to a secular philosophy as a way of showing something deep and interesting about religious life, in the way that it challenges religious life to be clear and committed to truth and in order to grapple with some of the difficulties people have found with the tenets of religion. Where appropriate then means exactly that. It would be appropriate to discuss 'protest atheism' when one is considering what light innocent suffering throws on Christian faith. The Archbishop of Canterbury, Rowan Williams, hinted at how this might be done in a recent speech. This would be entirely within the law and also go some way to establishing a broad and balanced religious education. It would also help pupils to grapple at some depth with the issues. It seems to me that this approach gives an important place to the Humanist voice and does not in any way exclude what it has to offer religious education.

I noted earlier that the framework reserves an important place for critical evaluation of religious Ideas. My discussion of the place of secular philosophies such as humanism fits in with this since such philosophies may highlight areas in religion which present difficulties."

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