BRACKNELL FOREST BOROUGH COUNCIL

NOTICE OF MEETING

STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION

07 MARCH 2007

TO: ALL MEMBERS OF THE STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION

You are requested to attend a meeting of the above Committee on **07 March 2007 at 5.00 pm** in the Council Chamber, Fourth Floor, Easthampstead House, Bracknell, to transact the business set out in the attached agenda.

Alison Sanders
Director of Corporate Services

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1   **Leave the building immediately**
2   **Follow the green signs**
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5

INVESTOR IN PEOPLE

THE STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION
07 March 2007 (5.00 pm)
Council Chamber, Fourth Floor, Easthampstead House, Bracknell.

AGENDA

Page No

1. **WELCOME AND APOLOGIES FOR ABSENCE**

   Prayer to be led by David Fawcett.

   Thursday 12 July 2007
   Tuesday 13 November 2007
   Tuesday 4 March 2008
   Tuesday 10 July 2008

**MINUTES OF THE MEETING OF THE STANDING ADVISORY COUNCIL ON RELIGIOUS
EDUCATION HELD AT EASTHAMPSTEAD HOUSE, BRACKNELL ON
14 NOVEMBER 2006
(5.00 - 6.36 pm)**

Present: Free Churches:
                   Reverend Michael Bentley
                   Mrs Paula Ridgway
                   Mrs Irene Robinson
              Roman Catholic Churches:
                   Mrs Louise Birley
                   Mrs Anne Gibbons
              Other Religions:
                   Dr Kathy Hadfield
                   Mrs Kusum Trikha
              Church of England:
                   Mr Gordon Anderson
                   Councillor Mrs Maureen Beadsley
                   Mrs Julie Graham
              Bracknell Forest LEA:
                   Councillor Mrs Dorothy Hayes
                   Councillor Cliff Thompson
              Associations Representing Teachers:
                   Mrs Kathleen Nugent
              Observer:
                   Mrs Felicity Allen

Apologies for absence were received from:
              Mrs D Fawcett, Mr C Hickson, Mrs S Hunt, Mrs G Ledsham and Councillor
              Mrs J Ryder

1.   **Welcome and apologies for absence**

      Gordon Anderson welcomed all those present at the meeting. Julie Graham read the
      prayer "Celtic Benediction" (attached to these minutes).

2.   **Election of Chairman (clerk in the chair)**

      RESOLVED that Gordon Anderson be elected as Chairman of SACRE for the
      academic year 2006/07.

3.   **Appointment of Vice Chairman**

      RESOLVED that Louise Birley be elected as Vice-chairman of SACRE for the
      academic year 2006/07.

4.   **Minutes of the meeting held on 15 June 2006 (attached)**

      The minutes of the SACRE meeting held on 15 June 2006 were approved as a
      correct record and signed by the Chairman, subject to the following amendment:

      Minute 26 – the name of Irene Robinson needed correcting.

5.   **Matters arising**

The meeting was advised that the notes written by Jo Fageant in relation to the Berkshire SACRE's conference on 6 June 2006 had been circulated by Gordon Anderson as agreed.

6.   **SACRE membership**

Gordon Anderson welcomed two new attendees: Felicity Allen, the representative nominated by the NAS/UWT, who was attending as an observer for this meeting, and should be officially appointed as the NAS/UWT representative to SACRE by the next meeting.

Martin Surrell, Senior Advisor for Education, Children's Services & Libraries who attended to establish the level of support provided by Nasir Sabir, who was moving on to a new position with Leicester City Council at Christmas. The meeting expressed its thanks to Nasir for his valuable contribution to the work of SACRE and wished him well in his new role.

7.   **New Agreed Syllabus launch and initial comments - RE Coordinators' meeting feedback**

The meeting was advised that the launch of the New Agreed Syllabus for RE had been well attended and had gone smoothly. 24 of the 30 primary schools and 4 of the 6 secondary schools had attended on the day and all of the Bracknell Forest schools had received a copy of the new Agreed Syllabus. Feedback at the end of the launch training day had pointed to the substantial amount of work to be done to implement the Syllabus, however it was acknowledged that its introduction could be very gradual and it was also stressed that the Syllabus was a tool for schools and teachers to make their own. The need to share ideas and resources was also highlighted.

The RE Co-ordinators meeting following the launch produced a topic framework for Key Stages 1 and 2. The September meeting produced lots of ideas for teaching activities and three teachers had produced medium term plans for the introduction of the Agreed Syllabus, which they were happy to share with all schools. Possible incentives to encourage such work in future were highlighted as an issue and the meeting agreed to write to the three teachers involved to thank them for their work and provide evidence of the substantial contribution their work had made to the development of RE within Bracknell Forest. The intention was that as well as being an expression of gratitude from SACRE, the teachers in question could use this letter as evidence to contribute to their portfolios for the Performance Thresholds for Teachers.

(ACTION: Julie Graham/Gordon Anderson)

The meeting was advised that the Agreed syllabus was published on the Bracknell Forest website (BORIS), as a link from the SACRE webpage. The previously discussed possible appendix on Humanism had been resubmitted and work was ongoing with Jo Fageant to provide an appendix compatible with the rest of the Syllabus.

8.   **Artefacts update and review - Proposal to purchase books**

The meeting considered a tabled paper which showed the number of times the SACRE artefacts had been loaned to schools for the period Spring Term 2004 to Autumn Term 2006. Use of the artefacts had peaked in the Summer Term of 2005,

since when their use had been disappointing. The meeting considered possible reasons for this:

- The Artefacts Catalogue launch in autumn 2005 may be being used as a tool, rather than the artefacts themselves.
- The training provided by Sam Hunt had in the past focussed upon using such resources to plan lessons, however this had more recently changed to consideration of more strategic issues.
- Records had only been kept for substantial loans and it could be that the artefacts were being used more as individual pieces which would not have been recorded – smaller loans would therefore be recorded in future.

It was agreed that further investigation of such issues should be pursued, particularly via the RE Co-ordinators meetings.

(ACTION: Nasir Sabir/Sam Hunt)

The meeting was asked to authorise spending on the following items:

- Replacement of a small number of artefacts which were broken
- Books and DVDs on Christmas and Christianity requested by Kennel Lane School (although it was observed tha the artefacts collection should not become a library).
- A new book and CDRom entitled "Science and Religion in Schools".

The meeting agreed to the above purchases and asked that the Heads of Science be advised of the provision of the latter item, as well as RE Co-ordinators.

(ACTION: Nasir Sabir)

The meeting also asked that the next RE Co-ordinators meeting be given the opportunity to advise of any additional items if believed should be part of the artefacts collection.

(ACTION: Sam Hunt)

9. **Examination statistics for the academic year 2005/2006**

The meeting considered a tabled paper which provided headline statistics for examination grades achieved by Bracknell Forest schools in RE in 2005/06. It was advised that the figures were provisional, to be confirmed in January 2007, when it was hoped that more detailed figures could be made available to SACRE. Overall, the results were good, with 746 of approximately 1100 pupils taking either the GCSE full course or short course, with 75.3% attaining grades A-C for the former and 40% attaining grades A-C for the latter. Take up of RE at A Level was low, with 35 pupils entered across the Borough. It was agreed that the statistics be considered in more detail at the next SACRE meeting.

(ACTION: Nasir Sabir/Tina Stevenson)

10. **Berkshire SACREs' Conference 2007**

Gordon Anderson advised that Jo Fageant had asked him to canvass the opinion of SACRE members as to whether they would like a Berkshire SACREs' Conference in 2007, and if yes, what topic/focus would be of most interest. The meeting agreed that it valued the conferences as they provided an opportunity to focus on national issues and would like one to run in 2007. If the conference went ahead, it was probable that Mark Chater, the QCA curriculum advisor could be invited and the meeting felt that further consideration of Self Evaluation Forums (SEFs), as touched

upon at the previous conference would be helpful. Gordon Anderson advised that he was shortly to attend a conference for SACRE chairmen titled "Strong SACRES, Good RE", for which he had completed a SEF, in conjunction with Louise Birley. The meeting was advised that on the basis of this SEF, the Bracknell Forest SACRE was on the whole performing well, although it was felt that some of the criteria detailed for the advanced category of achievement by SACREs were too aspirational, given the advisory nature of SACREs and constraints experienced by them.

Further discussion raised two issues:

- The difficulties posed by the lack of information available to SACREs, particularly the lack of access to the RE toolkit SEF completed by schools, for its advising and supporting role.
- The need to provide a more structured induction pack for new Bracknell Forest SACRE members.

(ACTION: Gordon Anderson/Tina Stevenson)

The meeting was advised that Gordon would provide members with feedback from the conference

11. **The perceptions of RE in schools - a discussion**

The meeting was advised that Gill Ledsham had raised the perception of RE in schools as an issue at the last SACRE meeting and it had been agreed to discuss it further at this meeting. A brief discussion highlighted the lack of understanding of the teaching of RE, particularly in faith schools. However, Gill Ledsham had been unable to attend this meeting, so it was agreed to reconsider this issue more fully at a future SACRE meeting.

12. **Raising the profile of SACRE**

In view of the forthcoming conferences and workshops, it was agreed that consideration of this issue be moved to the next meeting.

(ACTION: Gordon Anderson/Tina Stevenson)

13. **Bracknell Forest SACRE's Annual Report 2005/06**

The meeting was advised that the Annual Report was work in progress, to be completed by the end of the year. It was agreed that when it was complete, the draft Annual Report be emailed to SACRE members for comment, prior to submission to QCA.

(ACTION: Gordon Anderson/Louise Birley/Nasir Sabir)

14. **Any other business**

Julie Graham advised of her retirement both as a Head Teacher and from the SACRE at the end of the 2007 Summer Term. It was agreed that Gordon Anderson approach the Oxford Church of England Diocese for a nomination to fill the resulting vacancy, ideally with another Head Teacher as this provided a very useful perspective for SACRE meetings.

A pink folder had been left at the last SACRE meeting. It seemed most likely to belong to Gill Ledsham, so this would be checked and returned as necessary.

(ACTION: Tina Stevenson)

The Reverend Michael Bentley offered his apologies for the next SACRE meeting.

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15. **Dates of future meetings**

Wednesday 7 March 2007
Thursday 12 July 2007 (changed date)
Tuesday 13 November 2007
Tuesday 4 March 2008
Tuesday 10 July 2008

CHAIRMAN

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Celtic Benediction

*Deep peace of the
Running wave to us.*

*Deep peace of the
Flowing air to us.*

*Deep peace of the
Quiet earth to us.*

*Deep peace of the
Shining stars to us.*

*Deep peace of the
Son of peace to us.*

Key Stage 1   Humanism - Optional area of study

	Questions	Content	Expectations
7 **Learning about believing**	(Some of these questions may be addressed) • What do Humanists believe about people and the natural world • How do stories help people to understand these ideas and pass them on to others?	Use good stories, ancient and modern to illustrate the universal and age old struggle between opposite forces eg rich and poor good and evil These stories can be used to help recognise SOME of the influences human society i.e. Common sense Human needs and human strengths Social co-operation Industry Science Human nature Human rights	**Pupils working at level 1 will be able to use some appropriate word and phrases that bring out human values to do some of the following** ▪ Recall a favourite story about human behaviour(even if it is told through animals).Recognise the important human failing or quality (e.g. kindness). ▪ talk about a concern in their own experiences and feelings. **Pupils working at level 2 will be able to use words and phrases to bring out human values to do some of the following** ▪ Retell a human quality/weakness story. Relate that part of the story they do not understand and which parts leave questions unanswered. ▪ Ask and respond sensitively to the concerns of others. **Pupils working at level 3 will be able to use a developing and appropriate vocabulary to bring out human values to do some of the following** ▪ Link a story to their own or family's experiences and values. ▪ Identify the values required to solve a problem.

Key Stage 1   Humanism - Optional area of study

	Questions	Content	Expectations
Ways Of Living **8**	Some of these questions may be addressed) • What do Humanists think is special about humans? • What is important about belonging for Humanists? How can we learn from each other?	What makes humans most special is our ability to develop responsibility and pass it on through generations via respect and sensitivity to all sections of society, particularly the weak and underprivileged and the environment including animals Belonging to family groupings Belonging to society and playing a part in trying to improve society for the benefit of all eg through influencing changes in legislation. Belonging to like-minded groups eg meeting with other Humanists for mutual support – intellectual, social and practical.Think about examples of where pupils have learned from peers, teachers, parents, friends and others known to them. The importance of discussion, sharing ideas, listening to one another, asking questions. Think about how we learn who can be trusted.	**Pupils working at level 1 will be able to use some words and phrases appropriate in a Humanist context to do some of the following** ▪ Talk about their own experiences and feelings on the complexity of life and their place in nature, family and society ▪ Talk about people they admire and who help them decide what is right and wrong **Pupils working at level 2 will be able to use appropriate words and phrases to do some of the following** ▪ Ask questions and respond sensitively about their own feelings and those of others about the complexity of life and their place in nature, family and society ▪ Recognise why they admire some people; that other people help them decide what is right and wrong **Pupils working at level 3 will be able to use a developing appropriate vocabulary to do some of the following** ▪ Identify what influences them, making links between aspects of their own lives and other's experiences. ▪ Identify why they admire some people; how other people help them decide what is right and wrong

Key Stage 1   Humanism - Optional area of study

	Questions	Content	Expectations
Sharing Faith 6	(Some of these questions may be addressed) • How and why are celebrations important to Humanism • Do Humanists have a special symbol and why do they need it?	Family celebrations and celebrations with the wider community. This they do with outside help from trained officiants for weddings, baby namings, dedications and funerals. These are done with a minimum of ceremonial (the minimum formality necessary for good communication and for everyone to participate if they wish) and without exception are celebrations of a life or joint lives. Only music and readings appropriate to these lives are chosen by the family, but are very wide ranging. Naming ceremonies now sometimes appoint "Guide Parents" Videos of examples of these ceremonies are available Humanist Happy Human symbol 	**Pupils working at level 1 will be able to use some appropriate word and phrases to do some of the following** ▪ Recognise why celebrations are important to Humanists; a Humanist symbol and why it is used Talk about their own experiences and feelings about celebrations; symbols they use in their daily lives **Pupils working at level 2 will be able to use appropriate words and phrases to do some of the following** ▪ Identify ways in which Humanists celebrate and suggest meanings for some features of Humanist ceremonies ▪ Ask, and respond sensitively to, questions about their own and other people's experiences of and feelings about celebrations ▪ Recognise how symbols are used in their daily lives **Pupils working at level 3 will be able to use a developing appropriate vocabulary to do some of the following** ▪ Describe some Humanist celebrations recognising similarities and differences with religious celebrations ▪ Asl important questions about Humanist celebrations comparing them with their own experiences ▪ Identify ways in which symbols are used in their daily lives

Key Stage 2   Humanism - Optional area of study

	Questions	Content	Expectations
What People Believe 10	(Some of these questions may be addressed) • How do Humanist beliefs (about God, the world and others) impact on their lives? • How do Humanists use stories and other writings to illustrate their beliefs about humanity and personal responsibility?	Humanists have very positive beliefs, but because no one tells them what to believe the range of belief is wide Humanists have faith in fellow humanity. The most complete official definition of Humanism would be the Amsterdam Declaration. Humanists believe that knowledge best advances through openness, free enquiry and experiment i.e. SCIENCE, accepting that in this ideas evolve and change. They believe generally only in those things for which evidence can be provided. That is something tangible, touchable or evident to the basic senses with or without the help of scientific instruments, and essentially reproducible. They know therefore that no one can see into the future, so are determined to make the most of the one life that they have. They shun superstition, spiritualism and astrology, but know that surroundings, emotional and other links to the past can have a profound effect on feelings. All Humanists are prepared to live without God or gods, and therefore they are rightly described as ATHEIST, although some are more accurately described as AGNOSTIC because the existence of God can neither be proved or disproved. Humanists believe that moral values stem from human needs like happiness, social concerns and interaction.	**Pupils working at level 2will be able to use some appropriate word and phrases to do some of the following** ▪ Retell some stories that illustrate Humanist beliefs about humanity and personal responsibility ▪ Recognise that questions about humanity and personal responsibility are difficult to answer ▪ Ask, and respond sensitively to, questions about their own ideas about humanity and personal responsibility **Pupils working at level 3 will be able to use appropriate words and phrases to do some of the following** ▪ Makes links between stories and Humanist beliefs about humanity and personal responsibility ▪ Ide4ntify the impact of beliefs about humanity and personal responsibility on the lives of Humanists ▪ Ask important questions about their own and other peoples beliefs about humanity and personal responsibility ▪ Identify who/what influences their beliefs **Pupils working at level 4 will be able to use a developing appropriate vocabulary to do some of the following** ▪ Describe Humanist beliefs about humanity and personal responsibility and ways in which these are similar/different to those in some religions studied ▪ Raise, and suggest answers to, questions about what/who inspires them; their own and other people's beliefs about humanity and personal responsibility **Pupils working at level 5 will be able to use a developing appropriate vocabulary to do some of the following** ▪ Show understanding of how Humanist beliefs about humanity, personal responsibility and God are similar to and distinct from the beliefs of religions studied ▪ Explain how |Humanists use writings to help them clarify and share ideas about humanity and personal responsibility ▪ Ask, and suggest answers to, questions about their own and other people's beliefs about humanity, personal responsibility and God, explaining what influences their beliefs

Key Stage 2   Humanism - Optional area of study

Questions	Content	Expectations
(some of these questions may be addressed) ▪ How have Humanist ideas been expressed and shared? ▪ What principles help Humanists decide how to live? ▪ How and why do Humanists contribute to society and respond to global issues of human rights, fairness, social justice and the importance of the environment?	**POSSIBLE** Humanist principles evident in the works and or lives of eg a)Aesop's Fables b)William Shakespeare c)Mary Woollenstonecraft d)Charles Darwin e) EM Forster f)Marie and Pierre Curie g)The creator of Star Trek (Gene Rodenberry) h)The writer of Doctor Who (Russell T Davies) The Golden Rule – Treat other people as you's want to be treated in their situation; don't do things you wouldn't want to have done to you 'Happiness is the only good…the time to be happy is now, and the way to be happy is to make others so' – Robert Ingersoll The use of reason, logic and example. Human Rights organisations and charities like Amnesty International and Band-Aid; Live 8, Alcoholics Anonymous; Head start; Death with Dignity, 'Interact'. Jawaharlar Nehru	**Pupils working at level 2 will be able to do some of the following** ▪ Identify ways in which being a Humanist affects a person's life within local communities and in the wider world; some lessons learned from writers and lives of people with Humanist ideas ▪ Recognise similarities/differences between their own values and Humanist values they have learned about **Pupils working at level 3 will be able to do some of the following** ▪ Describe ways in which their beliefs affect how Humanists live within their families, local communities and the wider world; how Humanists learn from the writings and example of others ▪ Recognise similarities/differences between living as a Humanist and following some of the religions studied ▪ Identify what/who influences how they live within their families, local communities and the wider world **Pupils working at level 4 will be able to do some of the following** ▪ Describe and show understanding ways in which their beliefs affect how Humaninsts live within their families, local communities and the wider world; how Humanists learn from the writings and example of others Describe similarities/differences between being a Humanist and following religions studied ▪ Describe what/sho influences how they live within their families, local communities and the wider world **Pupils working at level 5 will be able to use a developing appropriate vocabulary to do some of the following** ▪ Explain ways in which their beliefs affect how Humanists live within their families, local communities and the wider world; how Humanists learn from the writings and example of others ▪ Show understanding of ways in which following Humanist beliefs is similar to and distinct from following religions studied ▪ Explain what/who influences how they live within families, local communities and the wider world

1.1 Lifestyles

Key Stage 2   Humanism - Optional area of study

	Questions	Content	Expectations
Expressions of Faith **12**	(Some of these questions may be addressed) ▪ How and why do Humanists mark a person's death? ▪ How do Humanists beliefs about death and the possibility of life after death influence the ways in which they live?	Humanists do not believe in the possibility of any life but the one we have now. The approach to death. Faith in your own Humanity must sustain you through illness and near death experiences. The effect of positivity of out look on Life expectation. Preparation and help for life for loved ones after bereavement. The grieving process as a natural sequence, individually handled or not handled.	**Pupils working at level 2 will be able to use some appropriate word and phrases to do some of the following** ▪ Identify ways in which Humanists mark death; what Humanists believe about death and the possibility of life after death; how these beliefs influence ways in which life is lived ▪ Recognise that questions about death and the possibility of life after death are difficult to answer ▪ Ask, and respond sensitively to, questions about their own and others' beliefs about life after death and how death should be marked **Pupils working at level 3 will be able to use appropriate words and phrases to do some of the following** ▪ Describe ways in which Humanists mark death; what Humanists believe about death and the possibility of life after death; how these beliefs influence ways in which life is lived ▪ Make links between their own beliefs about death and the possibility of life after death and their approach to living **Pupils working at level 4 will be able to use a developing appropriate vocabulary to do some of the following** ▪ Describe and show understanding of ways in which Humanists mark death; how Humanist beliefs about death and the possibility of life after death are linked with other Humanist beliefs; how these beliefs influence ways in which life is lived; similarities/differences between Humanist and religious beliefs about death and the possibility of life after death ▪ Raise, and suggest answers to, questions about how their own beliefs about death and the possibility of life after death might influence the way they live **Pupils working at level 5 will be able to use a developing appropriate vocabulary to do some of the following** ▪ Explain ways in which Humanists mark death; how Humanist beliefs about death and the possibility of life after death are linked with other Humanist beliefs; how these beliefs influence ways in which life is lived ▪ Ask, and suggest answers to, questions about how their own beliefs about death and the possibility of life after death influence the way they live

Key Stage 3   Humanism - Optional area of study

	Questions	Content	Expectations
TRUTH 13	(Some of these questions may be addressed) Some of these questions are already in the learning from religion section (p85) and others only require yes/no answers - What do Humanist believe about the nature of human life? - What do Humanists believe about death and the purpose of life? - What do Humanists believe about the existence of God and why? - How do Humanists decide what is true, right and wrong? - Why is scientific enquiry important for many Humanists?	This column does not, in its present, or original, form contain much in the way of content suggestions. It will need reworking to include appropriate content relevant to the questions. Please avoid teaching suggestions and too much explanation – this column is for content only. Partly because Humanist believe that they only have one life, they do not find it difficult to make the best of life, make all around them happy and to make their own meaning and purpose which changes as "The seven ages of Man" changes. Science as a predictor. Use of extrapolation and other structuring of data that has revealed unknown data. The dangers of assumption in science and in life. What to do when assumption is necessary.	**Pupils working at level 3 will be able to use some appropriate word and phrases to do some of the following** ▪ Describe Humanist beliefs about God, death, the purpose of life and their impact, how Humanists decide what is true, right and wrong ▪ Ask important questions about their own and Humanist beliefs **Pupils working at level 4 will be able to use appropriate words and phrases to do some of the following** ▪ Describe and show understanding of Humanist beliefs about God, death, the purpose of life and their impact; how Humanists decide what is true, right and wrong; how Humanists respond to differences/similarities between their beliefs and those of religions ▪ Raise, and suggest answers to, questions about their own and Humanist beliefs **Pupils working at level 5 will be able to use a developing appropriate vocabulary to do some of the following** ▪ Explain and show they understand Humanist beliefs about God, death, the purpose of life and their impact, how Humanists decide what is true, right and wrong; how Humanists respond to differences/similarities between their beliefs and those of religions ▪ Ask, and suggest answers to, questions about their own and Humanist beliefs **Pupils working at level 6 will be able to use a developing appropriate vocabulary to do some of the following** ▪ Give informed accounts of Humanist beliefs about God, death, the purpose of life and their impact; how Humanists decide what is true and wrong, how Humanists respond to differences/similarities between their beliefs and those of religions ▪ Use reasoning and examples to express insights into their own and Humanist beliefs **Pupils working at level 7 will be able to use a developing appropriate vocabulary to do some of the following** ▪ Show a coherent understanding fo and analyse Humanist beliefs about God, death, the purpose of life and their impact; how Humanists decide what is true, right and wrong; how Humanists respond to differences/similarities between their beliefs and those of religions ▪ Articulate personal and critical responses to their own and Humanist beliefs

Key Stage 3   Humanism - Optional area of study

	Questions	Content	Expectations
ETHICS 14	(Some of these questions may be addressed) All of these questions are 'Learning from religion questions'. All questions in this section need to relate specifically to Humanism - How might being a Humanist influence a person's relationships with partners, wider family and friends? - How might being a Humanist influence a person's approach to being a citizen, their rights and responsibilities? - How and why might Humanists respond to global issues?	Humanists try to reason through moral problems as they arise. Each case is taken separately, reproducible evidence taken into account and applied sensitively. This is not an easy job. Humanists believe that morality is biological and social in origin, arising from the evolution of instincts of co-operation and empathy and transmitted through culture. The ultimate aim is to maximise the happiness of people without loss of life and in an atmosphere of openness and compassion. Rules of morality can only be guidelines and must never become purveyors of guilt or repression. The Golden Rule – Treat other people as you's want to be treated in their situation; don't do things you wouldn't want to have done to you 'Happiness is the only good…the time to be happy is now, and the way to be happy is to make others so' – Robert Ingersoll Can you put in here some examples of Humanist humanitarian work, similar to, but perhaps not identical to, that found in the KS2 section. Bertrand Russell's Decalogue There is a huge range of opinions within Humanism	**Pupils working at level 3 will be able to use some appropriate word and phrases to do some of the following** - Begin to identify the impact of Humanist beliefs on people's relationships with friends and family; approaches to citizenship; the rights of others; responses to global issues - Make links between their own values and commitments and their attitudes and behaviour **Pupils working at level 4 will be able to use appropriate words and phrases to do some of the following** - Describe and show understanding of the impact of Humanist beliefs on people's relationships with friends and family; approaches to citizenship; the rights of others; responses to global issues; similarities and differences with the living out of religious beliefs - Raise, and suggest answers to, questions about how they apply their own values and commitments to their daily lives **Pupils working at level 5 will be able to use a developing appropriate vocabulary to do some of the following** - Explain and show they understand the impact of Humanist beliefs on people's relationships with friends and family; approaches to citizenship; the rights of others; responses to global issues; similarities and differences with the living our of religious beliefs - Ask, and suggest answers to, questions about how they apply their own values and commitments to their daily lives **Pupils working at level 6 will be able to use a developing appropriate vocabulary to do some of the following** - Give informed accounts of the impact of Humanist beliefs on people's relationships with friends and family; approaches to citizenship; the rights of others; responses to global issues; how reason and logic are used to provide answers to ethical issues; similarities and differences with the living out of religious beliefs - Use reasoning and examples to express insights into how they apply their own values and commitments to their daily lives **Pupils working at level 7 will be able to use a developing appropriate vocabulary to do some of the following** - Show a coherent understanding of and analyse the impact of Humanist beliefs and history on people's relationships with friends and family; approaches to citizenship, the rights of others; responses to global issues; how reason and logic are used to develop answers to ethical issues; similarities and differences with the living out of religious beliefs - Evaluate ways in which they apply their own values and commitments to their daily lives, analysing example

Key Stage 3   Humanism - Optional area of study

	Questions	Content	Expectations
EXPRESSION 15	(Some of these questions may be addressed) How have Humanists expressed their beliefs in their own lives and writings? How and why do Humanists believe some experiences give rise to feelings that people call spiritual?	Some of the authors who have expressed Humanist or atheist ideas in their work include.:- Democritus, Epicurus, Immanuel Kant, David Hume, Thomas Paine, Charles Darwin, Aldous Huxley, Percy Bysshe Shelley, Thomas Hardy, Jeremy Bentham,John Stuart Mill, George Holyoak, Charles Bradlaugh, Bertrand Russell, Margaret Knight, A J Ayre, Sir Julian Huxley, Harold Blackham Richard Dawkins, Claire Raynor, Philip Pullman,Terry Pratchette, Linda Smith (comedian),A.C.Grayling, Simon Blacburn, Nigel Warburton,Julian Baggini and Richard Norman.	**Pupils working at level 3 will be able to use some appropriate word and phrases to do some of the following** ▪ Describe some forms of Humanist expression from literature or philosophy and identify examples of a spiritual feelings in religious or non-religious settings. • **Identify** ways in which they and others express ideas/beliefs that are important to them; their spirituality **Pupils working at level 4 will be able to use appropriate words and phrases to do some of the following** ▪ Describe in terms of Humanist beliefs including scientific evidence, some possible explanations for spiritual experiences. • **Describe** ways in which they and others express ideas/beliefs that are important to them; their spirituality **Pupils working at level 5 will be able to use a developing appropriate vocabulary to do some of the following** ▪ Recognise diversity in forms of religious, non-religious, spiritual and deep emotional experiences ▪ **Explain** ways in which they and others express ideas/beliefs that are important to them; their spirituality **Pupils working at level 6 will be able to use a developing appropriate vocabulary to do some of the following** ▪ Interpret the significance of the diversity in forms of religious, non religious, spiritual, deep emotional experiences. **Use reasoning and examples to express insights into** ways in which they and others express ideas/beliefs that are important to them; their spirituality **Pupils working at level 7 will be able to use a developing appropriate vocabulary to do some of the following** ▪ Use some of the principal methods by which religion, Humanism, spirituality and ethics are studied to account for the diversity of forms of religious, non-religious, spiritual, deep emotional experiences **Articulate personal and critical responses to** ways in which they and others express ideas/beliefs that are important to them; their spirituality.

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Strong SACREs, Good RE
Development Workshop for SACRE Chairmen / Officers
Sponsored by QCA, RE Council and NASACRE
Jury's Inn Hotel, Bristol - 28 November 2006

The stated aims were:
- To disseminate good practice among SACREs nationally in a way that deals positively with developmental issues
- To generate awareness of QCA, NASACRE and RE Council strategies for supporting and improving SACREs
- To initiate piloting of new SACRE monitoring and reporting processes

The organisation was fairly efficient in a good hotel, although the room booked would not have been large enough to accommodate everyone if all participants had turned up, so the room was full with approximately 30 people and the workshop sessions were spread around different parts of the hotel.

Presenters / facilitators were:
Mark Chater (QCA); Denise Chaplin (NASACRE); John Keast (REC); Alan Brine (Ofsted);' Dave Francis (REC) and Alan Brine (Ofsted). [Note: Alan Brine accompanied Barbara Wintersgill when Ofsted evaluated Bracknell Forest SACRE in 2003]

After opening remarks by Mark Chater, John Keast, Deputy Chairmen of REC, made a presentation about the REC. He advised there was a new 'RE Partnership' between DfES and REC and that the former had funded the latter for 2006-07. We were told that REC encompassed faith communities and the professional and subject associations. It was working to develop proposal for a national strategy for RE, although he emphasised there was no certainty that there would be one. REC had been granted charitable company status, would commission RE teacher training led by Dave Francis, aim to strengthen SACREs and have a 14-19 subcommittee with Learning & Skills Council representatives.

Denise Chaplin is Deputy Chairman of NASACRE and spoke about strengthening and supporting SACREs. There was a perceived need to recruit members from the 'minority' faiths and suggested that 2 or 3 local SACREs might share the same faith member if one could be found. The aim was to provide further support for new chairman and officers, probably via the Internet, and mentioned NASACRE's "roving ambassador" who could attend SACRE meetings.

We were then spilt *ad hoc* into three groups, each to discuss the same three sets of subjects:
1. Management of SACREs and partnership with the LA and other stakeholders (Ofsted self-evaluation guidance, section 2)
2. Standards and quality of provision in RE (Ofsted self-evaluation guidance, section 1)
3. Contribution of SACREs to diversity and social cohesion (Ofsted self-evaluation guidance, section 5).

Note: Prior to the event each participant had been sent a copy of the Ofsted SACRE SEF with the request that they evaluate their own SACRE.
The first two workshops took place before lunch, the third after the keynote presentation commented on below.

After a very acceptable lunch Alan Brine gave a presentation on "SACREs and their contribution to the diversity and social cohesion agendas".
He started off by saying how useful a tool the SEFs would be, going on to state that there was no expectation that all SACREs will progress through each level. He made the observation that there had been a huge change in the way schools were monitored (including now no reference to RE and the existence of few well-resourced LA officers).
He then touched upon the real focus of this area by saying there had been an extraordinary change in perceived social cohesion and the significance of religion in the eyes of the media. Ofsted had been asked to consider ways in which schools could add to social cohesion, so

'Short Reports' were likely to get longer. He suggested that it was crucial SACREs should know what their LAs are doing about social cohesion and that SACREs should move their focus towards this concept.

My group of nine people was led by Dave Francis and made up of individuals with mainly education or LA backgrounds (only 2 of us were 'lay') from a widely diverse number of SACREs, both geographically and in size. The group also included Graham Langtree, who used to be at QCA and is now RE adviser in Cornwall. Alan Brine joined the Group for Session 3.

Included in our packs was a copy of Lat Blaylock's list of 30 things a good SACRE can do and copies of some of the PowerPoint presentations made together with some relevant papers on evaluation and a survey of good practice of SACREs, none of which we had time to read or peruse properly.

New Annual Report format
Also slipped in was a copy of a pilot new format for SACRE annual reports. This was not discussed in any detail, in part because there had been no time given to look at it, but it was brought up in my group. Ironically, it had been created jointly by Alan Brine and Graham Langtree, both of whom were in my group when Graham Langtree admitted that it was based upon the SEF format and "…probably was too much to expect". He said that it was rather intimidating, especially the first section. *(It has to be seen to be believed. I am troubled by the fact that apparently these intelligent people allowed themselves to create and publish such a document without a little consultation or test marketing).*

Conclusion
In summary, my feeling is that little of real use came out of the workshops other than an awareness of the great diversity of size, funding and activities of the SACREs represented (this was the third of three identical events held in London, Leeds and Bristol) but perhaps I should await receipt of the summary points from all three workshops due to be distributed to all participants.

With 'social cohesion' taking up a significant portion of the time allocated it clearly is being driven from above. I find it difficult to accept at this stage that SACREs should be expected to challenge their LA about social cohesion and to seek representation on their LA's citizenship groups and other similar panels or committees, but this was seriously suggested.
I asked how social cohesion differed from social inclusion and the Every Child Matters agenda being pushed upon schools in every way possible. There was no meaningful response, so I suggested that this new cohesion agenda was based solely on ethnic origin and the media focus on Muslim fanaticism following the London bombings in July 2005. One member of my group, from Birmingham SACRE, said that they were writing something into their revised Agreed Syllabus about social cohesion.

Two key points are worthy of recording:
1. There is no expectation that all SACREs ought to progress through each level of the SACRE SEF with its incredibly aspirational targets in some areas.
2. It was stated in my workshop by Graham Langtree that SACREs can never be mini-Ofsteds and cannot monitor schools in the way apparently expected *(this I consider to be a very significant comment coming from such a key person as him).*

Finally, after I had reminded my group that the mandate of SACREs is as an advisory body on Religious Education and Collective Worship it was suggested that there was a need for QCA to update its guidance document with regard to the role and responsibilities of SACREs. Yet more change to come, no doubt.

Gordon S Anderson
Chairman
Bracknell Forest SACRE
5 December 2006

SACREs
and self-evaluation

A guide

Age group	Published	Reference no.
Secondary	May 2005	HMI 2467

Introduction

Standing Advisory Councils for Religious Education (SACREs) have an important role in the development of effective learning in religious education and supporting good practice in collective worship. The work of SACREs has become increasingly challenging and diverse. In many ways SACREs reflect the work of governing bodies in schools, in so far as they act as critical friends to the local education authority (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 religious education (RE) and collective worship locally.

A key question for a SACRE to consider is if SACREs 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 pupils' learning. The guidance highlights five key dimensions of a SACRE's work and provides exemplification of good practice. 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 LA and other key stakeholders.

This self-evaluation tool has been developed from three main sources:
- the recent Ofsted report on the inspection of SACREs (*An Evaluation of the work of Standing Advisory Councils for Religious Education*, HMI 2269, published in November 2004)
- the Qualification and Assessment Authority's (QCA) annual analysis of SACRE reports
- the National Association of SACRE's (NASACRE) work in exemplifying effective practice in SACREs.

Rationale

The purpose of the self-evaluation tool is to help SACREs and LAs 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 SACREs including:
1. the monitoring and improvement of the standards, quality of teaching and provision in RE
2. the partnership between the SACRE, the LA 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 the 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 examples of good practice are included.

Stage 1: developing

SACREs at this stage of development may be fulfilling their statutory obligations but do so at a fairly basic level and are not able to take a lead in providing advice to the LA or 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 LA but have little input in or awareness of the LA's priorities.

SACREs at this stage may:
- find it difficult to meet their statutory responsibilities
- experience low levels of attendance at SACRE meetings
- have limited awareness of the quality of provision for RE and collective worship in schools
- have limited subject specialist or financial support from the LA
- little information about the impact or effectiveness of the locally agreed syllabus
- have limited representation from religious diversity in the local community
- have no development plan to focus the future work of the SACRE.

The objectives for SACREs at this stage of development are to focus on ways of providing more proactive leadership, so as to move beyond the basic fulfilment of their statutory obligations. Key targets might include:
- reviewing and extending the membership of the SACRE
- making SACRE meetings more purposeful
- identifying sources of specialist advice to support the SACRE's work
- producing an action plan to focus ways of developing the work of the 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 LA and have a clear idea about their priorities for development. Good acquisition of resources enable it to carry out its functions effectively. Members 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 LA. 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 LA priorities and activities
- ways of extending their analysis of the impact and effectiveness of the locally agreed syllabus.

At this stage, maintaining momentum may be important and key targets might include:
- exploring ways of measuring the impact of their work more effectively
- extending the ways in which the SACRE can contribute to the LA's priorities
- investigating opportunities to promote and initiate activities to improve quality and provision
- exploring ways in which the 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 seek to sustain their positive work in the light of changing needs and priorities. Meetings will be very purposeful and focused on the major priorities for improvement in schools. There will be a very effective partnership with the LA, and SACREs will be well supported by 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 LA 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 pupils' 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 the SACRE can contribute to the promotion of social and racial harmony.

The responsibilities of SACREs

The legal responsibilities of the LA are to:
- ensure that there is a SACRE
- ensure all four committees[1] are represented on the SACRE
- ensure there is an agreed syllabus which is reviewed at least once every five years
- ensure that support is in place for the SACRE to enable it to discharge its responsibilities
- take note of, and respond to, any advice it receives from the SACRE.

Reference to SACREs from the LA may include advice on methods of teaching, the choice of teaching material and the provision of teacher training.

A 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 LA upon such matters as collective worship and the religious education to be given, in accordance with an agreed syllabus.

A 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.

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[1] There are four committees on every SACRE representing the Church of England, other religions and denominations, teachers, and elected members.

1. Standards and quality of provision of religious education

How effectively does the SACRE, in partnership with the LA, 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 of good practice
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 a school self-evaluation shows it to be non-compliant or to provide inadequate curriculum time for RE, the SACRE requires the LA to investigate and report back on the action being taken by the school to address the situation.
1b Public examination entries in RE	Limited knowledge of the number of pupils in the LA entered for GCSE, AS and A2 examinations.	Informed about the number of pupils in the LA entered for GCSE, AS and A2 examinations and how this compares with national figures but few strategies to increase the number of entries.	Well informed about the number of pupils in the LA entered for GCSE, AS and A2 examinations and how this compares with national figures. Clear strategies in place to increase the number of entries.	The SACRE receives a detailed analysis of examination entries in RE from the LA, including a breakdown by grouping (e.g. gender and ethnicity) and how this compares with national figures. The SACRE works collaboratively with the LA to promote examination courses as a means of fulfilling statutory requirements.

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1c Standards and achievement: including standards at the end of Key Stages 1, 2 and 3, GCSE, AS and A2 level	Limited knowledge about standards within schools and no clear SACRE or LA 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.	Detailed information about standards with careful analysis of data against national figures and trends. Information about standards extends to primary schools and Key Stage 3. Clear strategies in place to tackle areas of weakness. Developing independent mechanisms to gather data about performance.	The SACRE receives detailed analysis of examination performance and requires the LA to explain how it will intervene in schools where there is clear evidence of under-performance. The SACRE requests schools to provide details of pupils' levels of performance at the end of each key stage.
1d Quality of teaching	Limited knowledge about the quality of RE teaching in schools.	Information provided about findings in relation to quality of teaching derived from LA intelligence and RE subject self-evaluations, but limited analysis of strengths and weaknesses and little opportunity to develop strategies to tackle weaknesses.	Clear and detailed information about the quality of teaching, with some analysis of trends and strengths and weaknesses. Good strategies to share good practice and target improvement strategies on areas of weakness.	The SACRE receives regular presentations from teachers about good practice in teaching and learning in RE. The SACRE works with the LA to provide guidance to schools about effective RE teaching in primary and secondary schools, including guidance on effective and rigorous subject self-evaluation.

1e Quality of leadership and management.	Limited knowledge about the quality of leadership and management of RE in schools.	Information provided about findings in relation to quality of leadership and management derived from LA intelligence and RE subject self-evaluations, but limited analysis of strengths and weaknesses and little opportunity to develop strategies to tackle weaknesses.	Clear and detailed information about the quality of 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.	The SACRE works with the LA to provide guidance to schools about effective leadership and management of RE in primary and secondary schools, including guidance on effective and rigorous subject self-evaluation.
1f 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. The SACRE is aware of the level of non-specialist teaching of RE but has limited opportunity to take action to deal with its concerns.	Detailed knowledge of patterns of recruitment, retention and specialist provision. The SACRE is active in promoting strategies to improve recruitment and provide training to address the needs of non-specialist teachers of RE.	The SACRE recommends to the LA that a comprehensive analysis is undertaken of the provision of specialist staffing for RE across the LA. Together they build links with local teacher training providers to explore ways of improving recruitment of specialist staff.
1g 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. The SACRE is active in promoting the development of resources and setting benchmarks about appropriate levels of funding for the subject in schools.	The SACRE works in partnership with the LA to develop a subject website which incorporates guidance about current high quality resource materials.

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

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

Key area	Developing	Established	Advanced	Exemplar of good practice
2a SACRE meetings	Meetings are held regularly. Routine administrative arrangements are in place. Agendas and papers are 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.	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.	The 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.

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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 to participate in training activities.	Very good use is made of co-option to ensure membership of the SACRE 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.	The 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 LA.
2c Improvement/ development planning	The SACRE does not have an action plan to focus its future work and there is little overt linkage between the priorities of the LA's development / improvement plan and the work of the SACRE.	The SACRE has a basic action plan which is reviewed regularly and updated on an annual basis. This provides an effective focus for the SACRE's work. There is some attempt to link the plan to the wider LA priorities.	The SACRE has a well-defined action plan with clear objectives and success criteria. Resource implications are clearly defined. There is a clear link between the plan and the wider objectives of the LA. The SACRE is regularly represented at national events relevant to its work; for example, NASACRE.	The SACRE is provided with a summary of the current LA priorities and identifies ways its action plan can incorporate relevant objectives related to these priorities

2d Professional and financial support	Representatives of the LA attend meetings but there is limited subject specialist advice available. There are resources for basic SACRE functions but there is no specific budget for the SACRE and little opportunity for the SACRE to take initiatives requiring funding.	The SACRE has some access to subject specialist advice. The LA is represented at meetings and can provide a means of communication with the wider LA. The SACRE has a modest budget which enables it to fund some initiatives.	The 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 LA and about national developments. The SACRE is also attended by a lead officer from the LA who can provide a strong link between the work of the SACRE and the wider LA. The SACRE has access to funds to enable it to make decisions about its priorities and ensure these can be properly resourced.	The SACRE in an LA with no subject specialist adviser co-opts a local advanced skills teacher (AST) with expertise in RE and secures release time for her to undertake development work for the SACRE and schools. In another case a SACRE develops a partnership with a neighbouring LA's specialist adviser to provide advice and support

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2e Information and advice	The SACRE receives limited information about public examination data from the LA. Limited information is provided about wider national and local developments. The SACRE tends to receive information from the LA rather than ask questions of the LA and challenge its work.	The SACRE is regularly provided with clear information relevant to the quality and provision for RE and collective worship in local schools. The SACRE receives the information in a way that enables it to challenge and question the LA's work.	The 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 LA which leads to strategic action to improve standards and quality in schools. The SACRE has a strong partnership with the LA and plays an active role in promoting ideas and initiatives.	The SACRE, as a result of receiving detailed evidence about pupil performance, identifies significant underachievement by boys. It advises the LA to undertake an exercise to identify good practice and provide guidance to schools that is effective in raising boys' achievement.
2f Partnerships with other key stakeholders (for example pupils, parent, ASTs, specialist schools, ITT providers, local religious organisations and groups, Commission for Racial Equality)	The SACRE has little contact with or awareness of other local agencies, and rarely has contact with pupils or parents.	The SACRE is well informed about other key stakeholders supporting RE and has some contact with the groups involved.	The SACRE has opportunities to hear the views and experience of pupils and parents about RE. Representatives of key support networks such as ASTs and higher education providers are regularly involved with the SACRE. The SACRE's activities build effectively on local networks.	The 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 the SACRE and provide a forum to discuss issues of mutual interest.

3. The effectiveness of the locally agreed syllabus

How effectively does the SACRE, in partnership with the LA, monitor the impact of the agreed syllabus in raising standards, use national guidance (e.g. the non-statutory national framework) and evaluate the effectiveness of the previous agreed syllabus?

Key area	Developing	Established	Advanced	Exemplar of good practice
3a Review of the agreed syllabus 32	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 version. There is little budget for agreed syllabus development and no clear action plan to structure the review process.	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.	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 allocated 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.	The 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.
3b Using the National Framework for Religious Education	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.	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.	The SACRE fully uses 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.	The 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.

3c Developing the revised agreed syllabus. **See Annex 1 for the characteristics of an effective agreed syllabus.**	The SACRE has no clear structure for 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.	The SACRE has clear objectives for the revision and involves a wide range of local expertise in its construction. The SACRE ensures that strong direction is provided to design an agreed syllabus which is coherent, clear and accessible. The SACRE, in partnership with the LA, holds consultation meetings which are reasonably supported.	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 LA, 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.	The SACRE produces a regular newsletter circulated to all schools outlining the progress with the revision of the agreed syllabus.
3d Consultation / launch / implementation of the agreed syllabus	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.	A launch event is organised and other forms of communication (for example the LA website) are used to promote the launch. There are clear arrangements for training teachers on implementing the syllabus; this training is well supported and managed.	A successful 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 LA and 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.	The 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. The launch event includes high quality presentations from a range of local religious communities and schools.

3e Additional guidance / monitoring and evaluating the agreed syllabus	A shortage of financial and human resources prevent the SACRE from providing any significant additional guidance on using the agreed syllabus. It has limited arrangements in place to monitor the impact of the agreed syllabus, particularly in raising standards.	The 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.	The 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 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.	The 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 next five-year revision.

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 of good practice
4a Practice and provision for collective worship	The SACRE 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's agenda and national developments are not known. There is no training provision for collective worship.	The SACRE has not provided guidance to schools on collective worship which focuses on good practice. Meetings of the SACRE 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 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.	Through its website the SACRE regularly provides exemplar acts of worship for schools to use. These are frequently updated. Members of SACRE 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 tackling issues of non-compliance	The SACRE 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 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 members of the SACRE have limited 'hands-on' experience of collective worship in schools.	The SACRE closely monitors provision for collective worship, and provides guidance and support for schools, particularly on non-compliance. Members of the SACRE 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.	The SACRE, in partnership with the LA and the local secondary heads association, arranges 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 is published, highlighting best practice and ways in which non-compliance might be tackled.

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

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

Key area	Developing	Established	Advanced	Exemplar of good practice
5a Representative nature of the SACRE	Membership of the SACRE meets statutory requirements but is not necessarily strongly representative of the religious diversity of the local community.	The SACRE and the LA ensure representation broadly reflects the religious diversity of the local community.	The SACRE has strong representation from all major local religious communities, including different groups within the same religious tradition (for example, different Muslim communities).	The SACRE in an LA with few non-Christian communities is pro-active 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	The SACRE has limited knowledge about the religious, cultural and ethnic diversity in the local area.	The SACRE is well aware of different groups representing the diversity within the local area.	The 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.	The SACRE is provided with a detailed analysis of the religious and cultural diversity within the LA 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	The 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.	The 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.	The SACRE plays a key role in promoting activities to extend the contribution of RE to the development of social and racial harmony. It ensures that this is embedded explicitly in the agreed syllabus and related guidance.	The 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	The SACRE has limited information about, or contact with, wider local authority initiatives linked to the promotion of social and racial harmony.	The SACRE is aware of the wider local authority initiatives promoting social and racial harmony and has the opportunity to discuss and contribute to this work.	The 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.	The SACRE in a predominantly mono-cultural area takes the initiative in the local authority in developing links with a small Muslim community recently established in the area.

SACRE self-evaluation
What is distinctive about your SACRE?

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Key strengths	Key areas for development

Annex 1

The characteristics of an agreed syllabus

An effective locally 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
- ensures that learning in RE has both continuity and progression.

Key area number	Key area	Developing	Established	Advanced
1a	Compliance and time allocation for RE			
1b	Public examination entries in RE			
1c	Standards and achievement			
1d	Quality of teaching			
1e	Quality of leadership and management			
1f	Recruitment and retention issues			
1g	Resources			
2a	SACRE meetings			
2b	Membership and training			
2c	Improvement / development planning			
2d	Professional and financial support			
2e	Information and advice			
2f	Partnerships with other key stakeholders			
3a	Review of agreed syllabus			
3b	Using the National Framework for Religious Education			
3c	Developing the revised agreed syllabus			

Key area number	Key area	Developing	Established	Advanced
3d	Consultation / launch / implementation of agreed syllabus			
3e	Additional guidance / monitoring and evaluating the agreed syllabus			
4a	Practice and provision for collective worship			
4b	Monitoring the provision of collective worship and tackling issues of non-compliance			
5a	Representative nature of the SACRE			
5b	Knowledge and understanding of the local religious, cultural and ethnic community			
5c	Understanding the intrinsic contribution which RE can make to social and racial harmony			
5d	Links to local authority initiatives promoting social and racial harmony			

Developing SACREs: points for action

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 higher education institutions (HEI)
- encourage members of the SACRE to access national websites (for example, DfES, Ofsted, QCA) and RE organisations – NASACRE, the Religious Education Council for England and Wales (REC), the Association of Religious Education Adviser Inspectors and Consultants (AREIA) and the Professional Council for Religious Education (PCFRE) – to keep themselves informed of developments in RE and collective worship
- develop relationship with key personnel in the LA who have responsibility for racial/social harmony issues
- use the LA's education development plan and review where the 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 the SACRE.

SACRE annual reports to the QCA

and other stakeholders

Pilot of a new reporting format

2006-7

1. INTRODUCTION

The purpose of this revised reporting template

1.1 SACREs remain central to the resourcing and monitoring of RE. The introduction of this new reporting format is part of the QCA's support for SACREs in England. This new format:

- Continues to fulfil the reporting requirement outlined in Circular 1/94;
- Widens the scope of information that SACREs can collect, and gives guidance on sources of information;
- Enables SACREs to self-evaluate as they compile their report, by using key questions reflecting the Ofsted self-evaluation guidance;
- Suggests a revised timescale and cycle for reporting and collecting evidence.

1.2 All SACREs are required by law to produce an annual report, a copy of which should be sent to the QCA. The QCA produces an annual analysis of SACRE reports as part of its role in keeping the curriculum under review. The analysis provides useful information on current issues in RE and collective worship.

1.3 Department of Education Circular 1/94 (para 99) also encourages local authorities (LAs) to send copies of the SACRE annual report to schools and local teacher training providers, as well as making a copy available for public inspection. In addition, LAs could consider sending the report to other stakeholders, such as professional associations, local faith communities, and inter-faith or community centres.

The function of a SACRE

1.4 A SACRE's main function, as set out in the 1996 Education Act, is:

'To advise the local education authority upon such matters connected with religious worship in county schools and the religious education to be given in accordance with the agreed syllabus as the authority may refer to the council or the council may see fit.' (s.391(1)(a)).

1.5 A SACRE also:

- Can require the local authority to review its current agreed syllabus for RE (s.391(3));
- Must consider applications made by a Head Teacher to alter the requirement for collective worship in his/her school to be wholly or mainly of a broadly Christian character for some or all of the pupils in that school (a 'determination') (s.394(1).

SACRE annual reports

1.6 The content of a SACRE's annual report should, as a minimum, indicate how each of the functions has been discharged during the reporting year. The local SACRE report has the potential to be a valuable source of wider information about the provision of RE and the standards that pupils are achieving, about the

provision of collective worship and about the SACRE's own activity. Such a report can inform developments in RE and collective worship, both locally and nationally, and can be a highly effective engine for school improvement.

2. Guidance on reporting

The new reporting template

SACREs making use of this piloted reporting format will wish to take account of the structure of the reporting template and to submit a report that reflects the headings of the template.

The reporting template uses the section headings of the Ofsted SACRE self-evaluation guidance, so that SACREs can, if they wish, self-evaluate and compile a report as part of the same process. Some SACREs may choose to focus their self-evaluation on one section at a time, while others may conduct the complete process.

Within each section, there are specific questions that are designed to capture information on aspects of SACRE work. The questions are intended to help SACREs provide relevant information across the whole range of their work. The specific nature of the questions will also facilitate the annual analysis of reports by providing comparable information from every SACRE using the template.

The sections of the template

2.1 Introductory and summary section: this could include a letter from the Chair of the SACRE, or the Director of Children's Services, or some other person of standing in the LA, commending the report and providing a summary of the work of the SACRE in the past year, together with an outline of the challenges and prizes that lie ahead. This section could also include an executive summary of the report, that could be distributed to schools and other stakeholders.

2.2 Preface: two summary questions on the overall strengths and areas for development in RE.

2.3 Standards and quality of provision in RE: these questions ask the SACRE to give information on teaching and learning, attainment, leadership and management, teacher supply and resourcing.

2.4 Management of the SACRE and partnership with the LA and other key stakeholders: these questions focus on SACRE meetings, membership, action planning, support, advice and stakeholder relationships.

2.5 Effectiveness of the local agreed syllabus: these questions invite the SACRE to describe the syllabus review process, including reference to the Non-statutory national Framework for RE and use of guidance and monitoring material.

2.6 Collective worship; this section asks the SACRE to report on the quality of collective worship in schools, and to provide data on determinations, if any.

2.7 Contribution of SACRE to wider diversity issues: these questions invite the SACRE to consider how the ways in which it helps to build up cohesion and respect locally, by exemplifying good practice.

2.8 Summary: three final, general questions invite the SACRE to mention other elements of its good practice that have not been mentioned elsewhere.

Responding to the questions in each section

2.9 In each section, SACREs are guided as to sources of information. There is no compulsion to use all the sources suggested, or to limit the information to those sources.

2.10   The questions in each section are detailed and specific. SACREs are asked to be concise in their responses, in order to keep the writing of the report as manageable as possible. As a guideline, it is suggested that responses should not exceed approx. 100 words per question. Some questions can be answered much more briefly, while others can be answered with a word or phrase.

2.11   To answer some questions, SACREs will need to rely on sources of data from schools, or from school surveys, or from the LA. Where a SACRE is unable to obtain information, it is suggested that a brief statement giving the reason should be inserted in the answer space.

2.12   Appendices may be attached to the report, e.g. publications, tables of results, illustrations, photographs, samples of pupils' work, reports on special projects, notice of conferences or details or CPD provided.

Timing of reports

2.13   In order to coordinate efforts, Circular 1/94 (para 99) suggests that SACRE reports cover the academic year and that they be sent to the QCA by 31 December each year. Meeting this deadline requires planning to take account of the time needed to collect the information, draft the responses, have them agreed by the SACRE and local authority, assemble the appendices and send the completed report to the QCA.

2.14   In the past, delays in sending reports to the QCA have hindered a full review and analysis. The QCA encourages all SACREs to provide their report by 31 December to ensure that their insights are included in the annual analysis. In order to allow time for the analysis, QCA will need to observe the 31 December rigorously.

2.15   SACREs piloting the new reporting template are asked to use the format and sequence of questions. This will enable the many stakeholders who might read the report to access its main insights easily, and also facilitates the QCA analysis by providing consistency of information.

QCA response

2.16   By receiving SACRE reports in time, the QCA will be able to provide its annual analysis by May.

2.17   From May to July, SACREs, LAs, professional asociations and other stakeholders can make reference to the annual analysis of SACRE reports and allow it to inform their thinking and action planning, where appropriate.

2.18   From September to December, SACREs are collecting information for their next annual report, taking forward actions indicated in the previous report and any insights gained from the annual analysis.

Evaluation of the pilot template

2.19   On submitting their annual report, SACREs participating in the pilot of the new template will be asked to evaluate the template, the reporting cycle and other aspects of their experience of reporting. The QCA will collect evaluative feedback and use it to inform any future developments in SACRE reporting.

REPORT FORMAT

Preface: Overall strengths and weaknesses of RE

Question	Suggested data source(s)
What are the main strengths and distinctive features of RE in your local authority? (If appropriate, please give examples of specific good practice.)	Minutes, reports, evaluations
What are the main weaknesses and development needs of RE in your local authority?	Minutes, reports, evaluations

1. Standards and quality of provision of RE

Key area 1a: Compliance and time allocation for RE

Question	Suggested data source(s)
To what extent is RE provision in schools compliant with the Agreed Syllabus requirements or recommendations in terms of time allocation?	School SEFs (where appropriate), LA adviser(s), professional experience of RE teachers
Please give the number of formal complaints about RE in the past year, with a very brief description of the nature of the complaint and the SACRE's decision.	SACRE correspondence and minutes

Key area 1b: Public examination entries in RE

Question	Suggested data source(s)
Please give a brief prose analysis of full GCSE entries, if possible analysed by gender. (Add tables in appendix)	LA data
Please give a brief prose analysis of short course GCSE entries, if possible analysed by gender. (Add tables in appendix)	LA data
Please give a brief prose analysis of AS level GCE entries, if possible analysed by gender. (Add tables in appendix)	LA data
Please give a brief prose analysis of full GCE A level entries, if possible analysed by gender. (Add tables in appendix)	LA data

Key area 1c: Standards and achievement

Question	Suggested data source(s)
Please give a brief prose analysis of standards in KS1.	Common Transfer File submissions to LA; evaluations by Adviser(s), AST(s)
Please give a brief prose analysis of standards in KS2.	Common Transfer File submissions to LA; evaluations by Adviser(s), AST(s)
Please give a brief prose analysis of standards in KS3.	Common Transfer File submissions to LA; evaluations by Adviser(s), AST(s)
Please give a brief prose analysis of standards in full and short course GCSE, if possible analysed by gender. (Add tables in appendix)	LA data
Please give a brief prose analysis of standards in AS level GCE, if possible analysed by gender. (Add tables in appendix)	LA data
Please give a brief prose analysis of standards in full GCE A level, if possible analysed by gender. (Add tables in appendix)	LA data

Key area 1d: Quality of teaching

Question	Suggested data source(s)
Please give a prose analysis of main teaching quality issues in the Foundation stage and KS1.	School SEFs (where appropriate), Adviser(s), AST(s), oral reports of CPD opportunities, professional experience of teachers
Please give a prose analysis of main teaching quality issues in KS2.	School SEFs (where appropriate), Adviser(s), AST(s), oral reports of CPD opportunities, professional experience of teachers
Please give a prose analysis of main teaching quality issues in KS3.	School SEFs (where appropriate), Adviser(s), AST(s), oral reports of CPD opportunities, professional experience of teachers
Please give a prose analysis of main teaching quality issues in KS4 and post-16.	School SEFs (where appropriate), Adviser(s), AST(s), oral reports of CPD opportunities, professional experience of teachers

Please give a prose analysis of main teaching quality issues in special schools.	School SEFs (where appropriate),, Adviser(s), AST(s), oral reports of CPD opportunities, professional experience of teachers

Key area 1e: Quality of leadership and management

Question	Suggested data source(s)
Please describe and evaluate the main RE leadership and management issues in primary schools, drawing attention to any recurrent strengths and weaknesses.	Advisers, AST(s), oral reports of CPD opportunities, professional experience of teachers
Please describe and evaluate the main RE leadership and management issues in secondary schools, drawing attention to any recurrent strengths and weaknesses.	Advisers, AST(s), oral reports of CPD opportunities, professional experience of teachers
Please describe and evaluate the main RE leadership and management issues in Sixth Form colleges and FE colleges, drawing attention to any recurrent strengths and weaknesses.	Advisers, AST(s), oral reports of CPD opportunities, professional experience of teachers
Please describe and evaluate the main RE leadership and management issues in special schools, drawing attention to any recurrent strengths and weaknesses.	Advisers, AST(s), oral reports of CPD opportunities, professional experience of teachers

Key area 1f: Teacher recruitment and retention, level of specialist provision

Question	Suggested data source(s)
Please describe and evaluate the level of specialist RE provision in primary schools.	Adviser(s), AST(s)
Please describe and evaluate the level of specialist RE/RS provision in secondary schools.	Adviser(s), AST(s)
Please describe and evaluate the level of specialist RE/RS provision in Sixth Form colleges and FE colleges.	Adviser(s), AST(s)
Please describe and evaluate the level of specialist RE provision in special schools.	Adviser(s), AST(s)

Key area 1g: Resources

Question	Suggested data source(s)
Please describe and evaluate the level of budgeting and ICT access for RE in primary	Possible annual questionnaire response from schools; budget

schools.	information from LA
Please describe and evaluate the level of budgeting, classroom accommodation and ICT access for RE in secondary schools.	Possible annual questionnaire response from schools; budget information from LA
Please describe and evaluate the level of budgeting, classroom accommodation and ICT access for RE in Sixth Form colleges and FE colleges.	Possible annual questionnaire response from schools/colleges; budget information from LA
If possible, please identify the average (=mean) spend on RE per pupil in schools in your LA.	Possible annual questionnaire response from schools; budget information from LA

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

Key area 2a: SACRE meetings

Question	Suggested data source(s)
How many quorate meetings has the SACRE had in the last year?	Minutes
Please give the percentage of attendance of SACRE members in committees 1, 2, 3 and 4.	Minutes
In what different locations has your SACRE met? (e.g. places of worship, schools, art galleries)	Minutes

Key area 2b: Membership and training

Question	Suggested data source(s)
What range of faith groups and world views are represented on the SACRE as a whole, including cooptees?	Membership list
What training/induction is offered to new members of your SACRE?	Minutes
What training is offered to existing members?	Minutes

Key area 2c: Improvement/development planning

Question	Suggested data source(s)
Has your SACRE undertaken, commissioned or sponsored any	Minutes, publications

publications, eg newsletters featuring good practice, festival calendars, contact databases? If so, please describe and evaluate briefly. (You may wish to include copies of publications, by email or posted as an appendix)	
Has your SACRE set up any online forums or support, e.g. advice, FAQs, portals to other good practice sites, or using the sites interactively with teachers, parents, governors, chaplains etc?	Minutes, project notes, URLs
Does your SACRE have a development action plan? If so, please attach it as an appendix.	
Has your SACRE issued any other advice on teaching approaches, resources, speakers or other relevant matters?	Minutes, publications
Does your SACRE have any ongoing relationship with local providers of initial teacher education and CPD, including training for NQTs? If so, what does this relationship consist of?	Publications, reports
Please evaluate briefly the impact of these initiatives on the quality of teaching and standards in RE.	Minutes; reports; market responses; customer comments; Adviser(s); AST(s)

Key area 2d: Professional and financial support

Question	Suggested data source(s)
Please describe and comment on the level and nature of finance offered to the SACRE by the LA, for the training of its members, for supporting RE and collective worship, and implementation of its action plan.	Budget

Key area 2e: Information and advice

Question	Suggested data source(s)
Does your SACRE receive helpful and timely information and advice from the LA and from schools on the quality of RE and collective worship? Please describe the main methods by which this information and advice reaches your SACRE.	Minutes, reports

What professional advice on RE and collective worship is available to your SACRE? (e.g. Adviser, AST, Consultant) If possible, please give approximate number of days.	Budget, constitution, membership list

Key area 2f: Partnerships with other key stakeholders

Question	Suggested data source(s)
Has your SACRE undertaken, commissioned or sponsored any training activities for teachers, TAs, Governors or the public, such as annual lectures, conferences, workshops, inset, student days, visits to places of worship or visits to HE? If so, please describe and evaluate briefly. Did the training focus on a particular issue, such as pedagogy, questioning in RE, thinking skills or management of subject? (You may wish to enter the typical clientele and attendance at these events, or the programme)	Minutes, publications, evaluations

3. The effectiveness of the local agreed syllabus

Key area 3a: Review of the agreed syllabus

Question	Suggested data source(s)
Please specify, with a year, your SACRE's present stage in the cycle of implementing, monitoring, reviewing, writing, launching or training in the agreed syllabus.	Minutes, action plan

Key area 3b: Using the National Framework

Question	Suggested data source(s)
What account is taken of the Non-statutory National Framework for Religious Education (e.g. in importance statement, breadth of study, use of 8-level scale, attainment targets)? What impact does it make on RE locally?	Adviser(s), AST(s), Consultant(s)

Key area 3c: Developing the revised agreed syllabus

Question	Suggested data source(s)
Please describe how your SACRE normally reviews its agreed syllabus and in what respects it aspires to improve on the present	Adviser(s), AST(s), Consultant(s)

version.	

Key area 3d: Consultation/launch/implementation of the agreed syllabus

Question	Suggested data source(s)
Please describe how your SACRE publicises, supports and exemplifies the Agreed Syllabus for RE.	Publications, reports, evaluations

Key area 3e: Additional guidance/monitoring and evaluation of the agreed syllabus

Question	Suggested data source(s)
How has your SACRE worked with schools to monitor the quality of RE and to monitor the use of the Agreed Syllabus and /or framework? (You may wish to include statistical data on the number and scope of primary and secondary schools contacted.)	Action plan, budget, reports

4. Collective Worship

Key area 4a: Practice and provision for collective worship

Question	Suggested data source(s)
How has your SACRE worked with schools to support the provision of high quality collective worship? (You may wish to include statistical data on the number and scope of primary and secondary schools contacted.)	Minutes, publications

Key area 4b: Monitoring the provision of collective worship and tackling issues of non-compliance

Question	Suggested data source(s)
Please offer a brief prose analysis of the main recurrent strengths and weaknesses of collective worship in primary schools.	Adviser(s), AST(s), Consultant(s)
Please offer a brief prose analysis of the main recurrent strengths and weaknesses of collective worship in secondary schools.	Adviser(s), AST(s), Consultant(s)
Please offer a brief prose analysis of the main recurrent strengths and weaknesses of collective worship in special schools.	Adviser(s), AST(s), Consultant(s)

Please give the number of applications for Determinations in collective worship in the past year. Please specify: - the number of applications - how many were new applications, and how many were renewals - approximately how many pupils were affected in each case - the SACRE's decision in each case, and a brief reason	Minutes

Please give the number of complaints about collective worship in the past year, with a very brief description of the nature of the complaint and the SACRE's decision.	Minutes, correspondence

5. Contribution of the SACRE to wider diversity agendas

Key area 5a: representative nature of the SACRE

Question	Suggested data source(s)
Please offer a brief prose comment on the extent to which your SACRE reflects the religious and ethnic diversity of the local/regional community.	Membership
Please outline what steps your SACRE takes to be pro-active in ensuring that membership reflects diversity.	Action plan, minutes

Key area 5b: Knowledge and understanding of the local religious, cultural and ethnic minority

Question	Suggested data source(s)
Please offer a brief prose comment on the channels of communication between your SACRE and constituent faith, cultural and other groups (e.g. faith forums, committees, interest groups, campaigns, charities)	SACRE news/updates, reports on public lectures, exhibitions, consultations

Key area 5c: Understanding the intrinsic contribution which RE can make to social, racial and religious harmony and to community cohesion

Question	Suggested data source(s)
Please offer a brief prose description of the ways in which your SACRE contributes to social, racial and religious harmony and to community cohesion.	Discussion

Key area 5d: Links to local authority initiatives promoting diversity

Question	Suggested data source(s)
Are there any issues that your SACRE has referred to its LA for consideration and / or action (eg grade data, resourcing)? If so, please specify, and describe the response/ outcome.	Minutes
Are there any matters concerning which your SACRE has given advice to LAs? If so, please broadly describe the advice and specify the SACRE's reason for offering advice.	Minutes
If the advice offered to the LA was not in response to a specific request from the LA, please give the SACRE's reasons for offering advice on that matter.	Minutes
Are there any issues that your SACRE has referred to school leadership teams for consideration/ action (eg spirituality)? If so, please specify, and describe the response/ outcome.	Minutes
Are there any aspects of your SACRE's work that need external help, support, advice or resourcing?	Minutes

Summary: General

Question	Suggested data source(s)
What good practice and distinctive features in your SACRE could be shared with the RE community locally, regionally, nationally or internationally?	Minutes, reports, evaluations
How would you describe the sense of community that exists in the ethos of your SACRE? What events, celebrations or forms of communication best exemplify this?	Reports, evaluations, personal perceptions of members
Are there any other points about RE, collective worship or SMSCD (Spiritual, Moral, Social and Cultural Development) that your SACRE would like to express to the QCA? (e.g. national innovations)	Minutes, reports

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