Public Document Pack

MEETING | **STANDING ADVISORY COUNCIL FOR RELIGIOUS EDUCATION (SACRE)**

DATE | **Monday, 8th March, 2010 AT 4.00 pm**

VENUE | **CONFERENCE ROOM 3 - CIVIC CENTRE**

SACRE CLERK | KATE SIMONDS 023 8083 2413
Email: kate.simonds@southampton.gov.uk

MEMBERS | SEE ATTACHED LIST

A G E N D A

8. <u>**SACRE DEVELOPMENT PLAN**</u>

To receive a report from Cllr Daunt giving detailed analysis on each of the Development Plan Dimensions' from the working group set up to progress the Plan, copy to follow.

Thursday 4, March 2010   SOLICITOR TO THE COUNCIL

STANDING ADVISORY COUNCIL FOR RELIGIOUS EDUCATION
MEMBERSHIP

GROUP A

Christian Denominations*
(Religions and other bodies listed in the SACRE Constitution)*

The Roman Catholic Church	Rev David Sillince
The Baptists	Rev David Turner
The Religious Society of Friends (Quakers)	Bridget Goom
The Greek Orthodox Church	Gregory Hadjikyriacou
The Fellowship of Independent Evangelical Churches	Mrs Margaret Blake
The Methodist Church	Ms Gail Ratcliffe
The United Reformed Church	Vacancy
The Assemblies of God	
Peter Howard	
The Salvation Army	Major Ruth Hill

Other Religions (6)
Religions other than Christianity (as listed in the SACRE Constitution) – Baha'i, Buddhism, Judaism, Hinduism, Islam, Sikhism = 6

Baha'i	Jeff Lynn
Buddhist	David Vane
Hindu	Priti Dave
Jewish	Ms Mag Kushner
Muslim	Anas Al-Korj
Sikh	Bharpoor Singh

GROUP B
(Four representatives of the Church of England)

The Church of England

Tony Blackshaw

Rev Canon Geoff Annas

Anne Steele-Arnett

Lilian Weatherley

GROUP C
(*Six teachers representing associations recognised by the Authority for the purposes of consultation and negotiation*)

National Union of Teachers (NUT)	Jackie Meering
The National Association of Schoolmasters/ Union of Women Teachers (NASUWT)	Mr D Parrott
Voice	Mr R Palmer
The Association of Teachers and Lecturers (ATL)	Julian Bryant
Association of School and College Leaders (ASCL)	Ruth Evans
National Association of Headteachers (NAHT)	Ellen Humphries

GROUP D
(4+substitute) - *Four representatives of the Southampton City Council, at least two of whom shall be elected members of the City Council)*

Southampton City Council

Councillor Carol Cunio

Councillor Parvin Damani (CHAIR)

Councillor Edward Daunt (VICE-CHAIR)

Councillor Brian Parnell

GROUP D SUBSTITUTE   Mrs. K. Martin

OTHERS (Non-voting)

CO-OPTED MEMBERS
Humanism	Ms. Chris Robinson
Primary School RE Teacher	Anna Adams

OBSERVERS
Central Baptist Church	Rev. David Masters
Representative of Teachers' Subject Network/Aspirant Advanced Skills Teacher (RE)	Sian Roberts

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Papers :

- Collective Worship in Schools
- Development Plan 07, 08
- SACRE Committee Report -Collective Worship
- SACRE Development Plan -Standards and Quality of Provision
- SACREs and self-evaluation – an Ofsted guide

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Collective Worship in Schools

What you need to know

What is Worship?

Worship comes from an Anglo-Saxon word meaning to attribute 'worth' or 'worth-ship'. It has the same root as the word 'worthy'. The most obvious meaning of the word 'worship' may initially be that of paying homage to a divine power or being: religious communities 'worship' God in whatever form their tradition demands. However, worship can also refer to the celebration of, honour paid to, or service offered to, those individuals or things people consider worthy. In our own day people have been known to 'worship' pop groups, football stars, political leaders, money, fame or power.

Worship may find expression in many different forms: in music, song, dance, drama, in words of praise, in prayers, readings and teachings, in listening, in thoughtful silence, in meditation, in contemplation of icons and symbols, in the service of others, in the passing on of one's beliefs, in the lighting of a candle and other symbolic actions. And whilst this list may originate in the actions of religious communities, they are not without parallel, for example, in the football world or other secular fields.
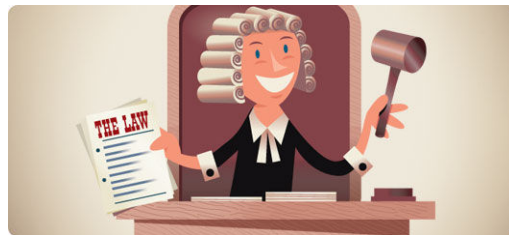
What is Collective Worship?

The government requires an act of Collective worship for all registered pupils in maintained schools on a daily basis. It states:

Collective worship in schools should aim to provide the opportunity for pupils to worship God, to consider spiritual and moral issues and to explore their own beliefs, to encourage participation and response, whether through active involvement in the presentation of worship or through listening to and joining in the worship offered; and to develop community spirit, promote a common ethos and shared values, and re-inforce positive attitudes.
Religious Education and Collective Worship Circular 1/94 (para 50)

Worship' is not defined in the legislation and in the absence of any such definition it should be taken to have its natural and ordinary meaning. That is, it must in some sense reflect something special or separate from school activities and it should be concerned with reverence or veneration paid to a divine being or power. However, worship in schools will necessarily be of a different character from worship amongst a group with beliefs in common. The legislation reflects this difference in referring to 'collective worship' rather than 'corporate worship'. Religious Education and Collective Worship Circular 1/94 (para 57)

The Legal Requirements for Collective Worship

The 1988 Education Act stated that:

- All pupils must take part in a collective act of worship every day
- The act of collective worship may be as a whole school or in different age groupings
- It may happen at any time of the school day
- It has to take place on school premises (In an aided school the Governors can make arrangements for worship elsewhere on special occasions e.g. the local church. In a controlled school acts of worship may take place off school premises but these should be in addition to the statutory acts of collective worship on the premises).
- The head teacher is responsible for ensuring the legal requirements for Collective Worship are met. (In an aided or voluntary controlled school the responsibility for securing daily acts of worship lies with the governing body after consultation with the headteacher).The character and content of collective worship in these schools continues to be determined by governing bodies in accordance with their Trust Deeds.
- All staff, including the headteacher have the legal right to withdraw from the Act of Collective worship. The headteacher remains responsible for finding someone suitable to organise and lead the acts of worship. (The right to withdrawal does not extend to staff in Aided schools.)
- All parents have the right to withdraw their children from Collective Worship, wholly or partially. The school's responsibility for the child's health and safety is still paramount.

A school might remind parents that they naturally want to celebrate the good and worthy things achieved by individuals and groups in its community. They want to celebrate special or significant occasions within the school community and the community at large. These readily form part of a school's collective worship.

They might point out that collective worship can also be a time to reflect on the lives of people who can be said to be worthy because of their courage, compassion, or commitment to truth. It can provide an opportunity for pupils to share experiences, beliefs, values and concerns which are important to them and offer an occasion to reflect on those things which inspire us with awe, wonder, gratitude or a sense of being a part of something much greater than ourselves.

Collective worship is not a series of one off events which bears no relation to school life. Instead, good collective worship is integral to the life and ethos of the school, the locality in which it is placed and from which pupils come from and to the major events/concerns of the world. In this way it can have a powerful role in preparing pupils for the opportunities, responsibilities and experiences of adult life.

What is 'of a broadly Christian Character?'

Circular 1/94 (this reinforced the 1988 Education Reform Act but is not statutory in its own right) says that worship that reflects the broad traditions of Christian belief will be of a broadly Christian character.

Certainly the broad traditions include those unique to Christianity - Jesus as Son of God and God as Redeemer for instance - and these should not be ignored. The major festivals of the Church will give you an opportunity to reflect upon them. Equally, most broad traditions of Christian belief are shared by other faiths - God as creator and humankind as stewards of the earth and its resources, for example. Thus, an act of collective worship focusing on the Jewish festival of Tu B'Shevat (the New Year for Trees) would enable all those with a concern for ecology and the environment to share and be broadly Christian too. According to 1/94 acts of collective worship that are broadly Christian need not contain only Christian material. Some universal concepts like justice and respect for life are part of the broad traditions of Christian belief, and much can be made of those in collective worship.

Collective worship that is intended to be of such a kind that pupils of other faiths or of no faith can take part, will be enriched by containing elements or examples from other faiths. It is deemed to be good practice to consider concentrating on the religious values faiths have in common,

thereby enlarging pupils' understanding of their own or their parents' faith and giving others an insight into religious belief.

Worship with themes such as charity or saying sorry is broadly Christian. A useful way in for your group might be to think of concepts, attitudes, values, that have general application and see how well they fit the "broad traditions of Christian belief".

The leader of collective worship can remain objective and detached from the particular faith tradition used in worship by a careful choice of words:- "*this is a Muslim / Sikh / Christian prayer you can join in or reflect on or listen to....*" You do not have to be a religious believer to lead collective worship.

Similarly, responses can vary quite legitimately from observation with a degree of detachment to sharing with total commitment. Members of a school should feel able, and be enabled, to opt out mentally and choose not to participate.

Collective Worship that is not 'broadly Christian' in character

Just under half your acts of collective worship need not be broadly Christian. Here is an opportunity to offer collective worship that is broadly of the character of another faith. If you are in a school with significant minorities from faiths other than Christianity and have not asked SACRE for a determination, here is an opportunity to demonstrate respect for those faiths.

Similarly, collective worship that explores the values of non religious life stances such as Humanism or of individuals and groups with no religious affiliations (Greenpeace, Amnesty International, Friends of the Earth) can enrich the experience of pupils and encourage them to think deeply about their own values and commitments.

Appropriate emphasis on this opportunity ought to enable a larger number of teachers and friends of the school to offer their services as leaders of collective worship.

Preparation
Preparation is the key to an effective assembly.

Age appropriateness

As you prepare an assembly, think about the ages of the children who will experience it. Ask yourself:

- Do the story, reflection, and song use appropriate language and concepts?

- If the assembly contains a mix of ages, is there a good balance of material to suit each group?

- Are there opportunities for older children to be involved in leading assembly for younger classes?

Curriculum relevance

Are there any possibilities for linking the assembly to appropriate curriculum areas? It should be recognised that the assembly, with its focus on a celebration and communal activity, is different from curriculum-based teaching. One useful method of integrating the assembly with the curriculum is the class assembly in which a class prepares a presentation based on work they have been doing.

Environment

As well as thinking about the content and shape of the assembly, give some thought to the environment in which it will take place.

- "Is there a visual focus appropriate to the content? This might be a picture, candles or a collection of objects.

- Will there be music playing as the children enter? If so, this can be a rich opportunity to expand the children's experience. It can also be used to allow children to participate in the assembly by having different classes choose or play pieces of music.

Time for reflection

Some time for prayer and reflection is an important part of an effective assembly. Inclusive phrases for use when introducing prayer or reflection might be: 'Now a chance to think about', 'You can use this as a time of prayer', or 'Something to think or pray about'.

Children themselves can write the reflection, and it can include responses in words and/or actions. Songs can also be used reflectively.

Checklist

A useful checklist when planning your assembly is to think through the extent to which it includes the following:

- Valuing individuals and individuality.

- Celebrating the school community.

- Inspiring through stories/examples of faith.

- Valuing and exploring faith perspectives.

- A time of quiet for prayer or reflection.

- Some joint activity such as singing, rapping or 'join-in' story.

- Inclusive use of language, particularly in relation to prayer or times of reflection.

Presentation

Exciting, lively and relevant content is a vital element of a good assembly. However, it can be wasted if the assembly is not well presented.

When preparing assemblies, think about the following.

Use of space

Consider the space in which you and others will present the assembly, and also where the children will sit.

Tailor the space to suit the theme and style of the assembly. Does the assembly include drama, dance or a music performance? If so, can everyone see and hear? Will it be easy for the performers to find their space, props and instruments? Are they too distant or too close to the rest of the children – either can be intimidating and off-putting to those unused to performance.

Think about trying some different styles – an assembly in the round or an arena (children on three sides) approach. Perhaps the 'performers' can be dotted around the space so that different voices and sounds emanate from various parts of the hall.

Why not create a pathway of PE mats that you can walk along during the assembly, taking you through the space in which the children are sitting – it all adds variety and can be appropriate to the theme.

Visual focus

What will the children see as they listen to the assembly? Often this is not an issue, since the assembly includes visual elements such as drama or a music performance or active storytelling. Often, though, it is appropriate to think about some form of visual focus:

- A flip-chart picture (simple happy/sad faces are used in a number of assemblies);

- Overhead projector image(s);

- A group of objects appropriate to the theme.

LOOK

If you do create a visual focus, think about:

- Is it large enough to be seen from the back of the space?

- Do those at the extreme edges have a clear view?

- Is it complimentary to the rest of the assembly, or distracting?

- Can you use intriguing objects that will only make sense as you refer to them during the assembly?

Use of voice

Teachers and leaders from faith communities probably know more about this than many other professions. You will probably be used to filling a space with sound when necessary, then dropping your voice to make the listeners attentive. Assemblies use all your natural classroom (or church!) management skills, but they also provide opportunities to try some different ways of doing things.
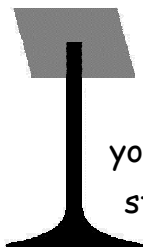
You could try a dialogue with two contrasting voices – perhaps a male and female teacher at different sides of the space. If you or another assembly leader can develop a range of voices for storytelling, this can also add variety and increase interest.

The use of children's voices can be more problematic. The easy option is go for those with loud voices who enjoy performance, and certainly such children should be given opportunities to use their gifts. Essentially, however, assembly is about something other than performance: its focus lies in shared time and shared experience. Those children who are less at home with speaking or doing in front of a large group should be supported to do so. You could also consider using a microphone if appropriate, or (in

the case of prayers, meditations, or other prepared presentations) pre-recording individuals' contributions and playing them on cassette at the relevant moments.

Using Visitors

Using visitors in collective worship entails time and planning. In order to ensure that they are used to their best effect, follow these guidelines:

1. Make sure that the visitor is suitable. It is not advisable to invite a visitor into speak without first having met them and discussed what they plan to do. It is better still if you have seen them in action speaking to young people.

Colleagues from other schools can be a useful resource for names, as can the local adviser or inspector.

2. Brief the speaker beforehand. During this meeting discuss:

The time and duration of the act of worship;

The size and age range of pupils;

The religious / cultural mix of pupils and staff;

The subject in specific terms;

Whether they need any materials such as an OHP or Video;

If there is going to be a follow-up session, say what form this is going to take -a worksheet, questionnaire, discussion topic;

Explain the format of collective worship;

Ask how the speaker would like to be introduced;

Expenses.

3. Follow up this meeting with a written invitation confirming the date, time and contents of the collective worship. Enclose a map of the school with directions and information about car parking facilities. Make sure that you provide a contact telephone number in case of emergencies. It is advisable to provide a home telephone number where they can contact you the evening before!

4. Arrange for somebody to meet the visitor. Schools are easy places to become lost in!

5. At the beginning of the worship introduce the visitor, but don't pre-empt what they are going to say or do.

6. As already mentioned worship should not be an occasion for telling

pupils off. This is especially so in front of a visitor. It is not only off-putting for the visitor but it is also embarrassing.

Guidelines for visitors can be helpful. For example:

Dear Xxxxxxxx,

We are looking forward to your visit on xday, xxth xxxxxx at xx a.m. As discussed, assembly at our school generally lasts for xx minutes and your part will be approximately xx minutes. There will be about xxx pupils present between the ages of xx and xx. You will have easy access to a cassette/ CD player and OHP should you need them.

We will introduce you as:

We understand your assembly will be about:

Please allow plenty of time for reaching us. We enclose a map for finding us. If the car park is full, squeeze in and let the secretary know which car you have blocked in! We will be happy to pay your travelling expenses.

Do report to reception when you arrive. Someone will come to meet you. You will be asked to sign in and given a badge to wear as part of the school security system.

The notes overleaf(*see section below*) have been written to help you deliver collective worship according to legal requirements.

If you have a problem that prevents you from coming, please contact us as soon as possible. We still have to provide Collective Worship whether you are there or not! Ring xxxxxxxxx the night before if necessary or ring the school (xxxx xxxxxxxx) by 8.20 a.m. at the latest.

Again, we are looking forward to seeing you,

Yours sincerely,

Advice for Visitors taking Collective Worship in Schools

1. School 'collective' worship is different from 'corporate' worship in faith communities. Pupils and staff come from various backgrounds. Be aware you will be speaking to people of different religions and none.

2. As many pupils and staff have no religious background, take care not to assume great knowledge of the Bible or other religious stories, church, Jesus, festivals. This does not mean they will know nothing!

3. Do speak about your religious faith if that is why you are there, we want to know what is important to you. However, when expressing personal beliefs, make it clear this is what 'you' believe. School is an opportunity to share, not indoctrinate or evangelise.

4. Collective worship is part of our pupils' educational entitlement. Don't just entertain us. Share something important - one simple and clear point from which we can all learn, whatever our background.

5. Please do not:
 Use sexist or racist language – this will alienate manyπ pupils or staff
 Be highly controversial – there is no forum for debate in the assembly situation
 Speak badly about other faiths – you may have their representatives present
 Be disparaging about education, school or teachers

6. Please do:
 Make any visuals large – we all need to see
 Remember sight reading is an adult skill - capital letters are worst to read
 Check on hymns or songs – are they suitable for pupils to sing or just hear?
 Remember you have limited time – we have to go to lessons!

7. If you want helpers, let us know when you arrive and we will give you an idea of how best to organise this. Selecting from the audience can be very time consuming, unless done as pupils come in.

8. Introduce prayers or thoughts in a way that does not compromise pupils or staff but offers time to think OR pray e.g. Let's be still and quiet. Time to pray or think. Please listen carefully while I say / read a prayer ….

9. Don't be afraid to discuss with us what you want to do. We will try to give you feedback on what you do. If we get something wrong, please let us know too.

10. If you have not been to an assembly at our school before and want to come on a visit, please ask and we will arrange this for you.

Collective Worship: Some guiding principles

Bill Gent in "School Worship" (CEM 1989) lists six guiding principles. Collective Worship should be:

i.   Inclusive. All must be able to contribute; all can gain from it. Collective worship must recognise the integrity and dignity of all members of the school community.
ii.   Curricular. As part of the curriculum it should be integrated, not just tacked on. It requires planning, monitoring, evaluating. It needs resourcing, and those leading it may require training.
iii. Educational. It has to be a learning experience for all members of the school community. It should be enquiry based, exploratory, equipping those engaged in it to make connections, to relate what they are doing to other experiences. It should foster positive attitudes.
iv.   Contributory to the spiritual and religious education of all. It ought to be an open ended reflective experience, providing opportunities to explore and appreciate what faith communities do and feel when they worship. It should encourage pupils and staff to acknowledge or recognise that there is a spiritual dimension to their lives.
v.   A sense of occasion, offering something that usual classroom activity cannot; offering "depth time."
vi.   Shaped to the needs of the particular school and the social and moral values it upholds.

Collective Worship Can:

Geoff Teece (op. cit.) suggests that collective worship can:

o   Foster a sense of fellowship by bringing pupils together to celebrate the shared values of the school and of the community.
o   Foster a sense of wonder and awe at the beauty, mystery and power of the world.

- Allow reflection on the fundamental questions of life and move attention away from the concerns of the moment to those things which are of eternal concern to human beings.
- Provide an opportunity for celebration and thanksgiving and the sharing of emotions such as love, joy, hope, friendship, acceptance, anguish, fear, reverence, forgiveness, etc.
- Foster a concern for the needs of other people.
- Provide a time for sharing successes and failures in personal, school and community life.
- Provide the experience of being part of a caring supportive community.
- Foster new insights about life.
- Foster empathy with others.

You cannot compel people to worship or to respond to worship; but you can make worship possible and enable pupils to respond, silently and reflectively or more exuberantly. In the 1970s giving pupils the opportunity to worship was described as bringing them to the threshold of worship. Whether or not they crossed this threshold was up to them. The same principles apply today.

At the centre should be the source of the values being celebrated or affirmed. Collective worship is not just about caring and sharing for example, but rather about why humankind should care or share - because of its common humanity, or because God requires it.

In brief, keep it simple and concentrate on the four big questions:
- Who am I?
- Where do I fit into the scheme of things?
- Why should I?
- Why shouldn't I?

In essence collective worship is:
- Active rather than passive
- Directed towards something/someone. It has a focus/object
- Personal

Bear all this in mind and you won't go far wrong!

Southampton SACRE Development Plan 2007-08

Dimension 1: Standards and Quality of Provision of RE
(How effectively does 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?
'from Ofsted 'Self-evaluation & SACREs: a guide')

Objective	Actions	Time	Implications / resources
Improve the data and evidence base about standards and quality of RE in every learning establishment (including schools, PRUs, Sixth Form Colleges)	1. Devise a prompted framework for a RE self evaluation form. Key questions and hard evidence can be collected, e.g. by pupils. To be completed by: RE Subject Leader; Senior Leadership Team, and at least seen by governors.	End of Dec 2007	
	2. Provide supportive materials, e.g. about statutory duties and ways it can be gathered – e.g. collective worship, use of agreed syllabus. Also device cross referencing with: School prospectus; Ofsted reports and Youth Parliaments	End of Dec 2007	
	3. Draft specification for commissioned work, e.g. framework collection, collaboration, analysis reporting. Establish timetable.	End of Dec 2007	
	4. SACRE to approach LA for funding and endorsement.		
	5. Broach at meetings of HT and RE teachers.	Jan 2008	Data to be anamolised, but not anonymous.
	6. Finalise prompted framework and process report and circulate to learning establishments (online?) and launch.	April 2008	
	7. Frameworks to be completed by learning establishments.	By Oct 2009 half term.	LA to be responsible for gathering and chasing.
	8. Interim engagement of SACRE members at milestone meetings of commissioned work and influence outline of report.		
	9. Reports to full SACRE Spring Term 2008 and review next steps to inform strategy for improving standards and quality.	Spring Term 2009	To be annual process.
To provide professional development through the provision of professional journals.	1. LA to take out collective subscription to key journals e.g. RE Today, Hampshire RE News.	Immediate	
	2. SACRE to approach LA for funding and endorsement.		

Southampton SACRE Development Plan 2007-08

Dimension 2: Management of SACRE and partnership with the LA and other key stakeholders
(How far does SACRE's partnership with the LA enable it to carry out its responsibilities effectively? 'from Ofsted 'Self-evaluation & SACREs: a guide')

Objective	Actions	Time	Implications / resources
1. Meetings and general management of SACRE	At the start of the meeting – a moment of reflection / silence – thought for the day. Meetings at places of worship - open to RE Teachers.	Next meeting to start – then regular item.	Funding (or SACRE – all activities (from LA).
	Move beyond routine matters to consider wider issues about Quality of RE / collective worship. "Sec 48". Proactive challenging.		e.g. Youth strategy, youth offending, teenage preg., PSHE, alcohol, smoking and citizenship.
2. Membership Educ. Training	Enable access to courses / training – routine / specific. Annual Training Event for SACRE – National / key speakers (conference). Syllabus understanding. Proper induction of members / contact and biography.	Preservation. Ongoing. Review Spring 2009	? Yes.
3. Produce Development Plan	Establish process for dev plan and review cycle. Members of SACRE supported by specialist RE advice. Ensure involvement of all stakeholders and wider consultation. Faith and non-faith reps help to produce suitable materials to support agreed syllabus.	Review 2009 Spring.	? Yes.
Representation at national events and other regional and local events	Ensure a member of SACRE is in attendance at appropriate events. NASACRE, collective worship etc in a school. RE activity in school.	Annual NASACRE	Yes. ? Travel and accommodation
4. SACRE to be a point of reference / consultation on all related policy and practise matters.	Comments from all members. SACRE to formally consult and engage. SACRE will ensure relevant information to all members on a continuous basis.		Yes.
5. Raise profile of SACRE	Develop contact with all key stakeholders. Involve others in SACRE activities. Develop an interactive website on LA/SCC portal.		Yes

Southampton SACRE Development Plan 2007-08

Dimension 3: The effectiveness of the local Agreed Syllabus
(How effectively does SACRE, in partnership with the LA, monitor the impact of the Agreed Syllabus in raising standards, utilize national guidance (eg the non-statutory national framework) and evaluate the effectiveness of the previous Agreed Syllabus?
from Ofsted 'Self-evaluation & SACREs: a guide')

Objective	Actions	Time	Implications / resources
3a. To be involved in the process of reviewing the agreed syllabus.	• At the teachers' conference the views of teachers about the agreed syllabus will be sought.	Conference time linked to ASTs role at conf.	• Releasing teachers for the conference. • Funding of ASTs time. • Conference time.
To be involved in the process of reviewing the agreed syllabus.	• Enquire as to whether Southampton SACRE / teachers are consulted – as stakeholders – by Hampshire when the syllabus is reviewed.	Imminent dialogue	• Sam's time to liaise with Clive.
	• Representatives from Southampton SACRE and Southampton teachers to be part of any review process.	When review happens circa 2009.	• Releasing / funding teachers to attend / take part. • Administration e.g. mailing costs. • SACRE members time.
			• Copies of any feedback from Southampton Teachers to go to SACRE.

Southampton SACRE Development Plan 2007-08

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from Ofsted 'Self-evaluation & SACREs: a guide')

Objective	Actions	Time	Implications / resources
3b. Using the National Framework for Religious Education	• Ensure that when the locally agreed syllabus is reviewed, that the NSNF is referred to / consulted as appropriate. (Maybe statutory by-law).	Syllabus review 2009.	See 3a review of syllabus (3)
	• All SACRE members to have a hard copy of the NSNF.	Mailed out in advance of Jan 24th.	• Admin / reprographics / mailing. • Time to read.
	• Make the NSNF an agenda item.	February?	• SACRE meeting time. • Sam's time.

Southampton SACRE Development Plan 2007-08

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from Ofsted 'Self-evaluation & SACREs: a guide')

Objective	Actions	Time	Implications / resources
3c Developing the revised agreed syllabus1	• SACRE liaise with representatives from Hampshire and Portsmouth SACREs as stakeholders of the syllabus. (Through meeting of chairs of SACRE?)	Ongoing 2008 – 2009.	• SACRE representatives time. • Meeting time. • Admin.
	• Syllabus Conference • Southampton SACRE agenda time to review the agreed syllabus, this may include correlation of feedback from Southampton teachers.	2008 / 2009	• Agenda time • Teacher consultation time • Time to correlate feedback • Admin
	SACRE to be kept fully informed about the work of the syllabus conference.		

Southampton SACRE Development Plan 2007-08

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from Ofsted 'Self-evaluation & SACREs: a guide')

Objective	Actions	Time	Implications / resources
3d - The agreed syllabus is successfully consulted / launched / implemented	• For consultation see previous (3c)		
	• Ensure that Southampton schools / teachers are invited to the launch. (Teachers rather than schools perhaps).	2009	• Mail at • Teachers' time
	• SACRE members invited to the launch	2009	• Time • Admin
	• Southampton teachers to be offered support, guidance and training to implement the revised agreed syllabus	2009 →	• Training time • Trainers' time – buy in from Hants preferably
	• SACRE members also offered training.	2009 →	• Training time • Trainers' time – buy in from Hants preferably

Southampton SACRE Development Plan 2007-08

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(How effectively does SACRE, in partnership with the LA, monitor the impact of the Agreed Syllabus in raising standards, utilize national guidance (eg the non-statutory national framework) and evaluate the effectiveness of the previous Agreed Syllabus?
from Ofsted 'Self-evaluation & SACREs: a guide')

Objective	Actions	Time	Implications / resources
3e - Additional guidance is available to support the agreed syllabus.	• Schools need to know that they can buy into this • Ensure that funds are available to buy in the guidance offered to Hampshire schools, e.g. the existing hardbook for the Las (for training see 3d)	2009	• Money for guidance documents, e.g. handbook (training see 3d).
The agreed syllabus is monitored.	• SACRE members develop links with schools and make visits to them. • Schools to have a link SACRE representative (?). • Standing SACRE agenda opportunity for link feedback.	Jan 2008 →	• SACRE member time for visits • Allocation of link schools once schools have been invited to take part • SACRE agenda / meeting time
The agreed syllabus is evaluated.	See 3a and 3c	3a & 3c	• 3a and 3c

Southampton SACRE Development Plan 2007-08

Dimension 4: Collective Worship
(How effectively does the SACRE fulfil its responsibilities for the provision and practice of collective worship? 'from Ofsted 'Self-evaluation & SACREs: a guide')

Objective	Actions	Time	Implications / resources
4a – To ensure that all schools are meeting statutory requirements in Collective Worship	SACRE to send out a letter / flyer outlining the schools statutory responsibility to provide a daily act of CW for all pupils with promise of support and guidance (C of E faith).	2008 – 2009 ?	Resolve Lists. Council of faith.
To ensure that senior management have a clear understanding of the value of CW for all pupils.	To offer CPD for all senior management, clergy and members of faith communities who lead CW in school.	2008 – 2009 ?	Ambiguity → defined list / vocab of ideas and expressions? E.g. spirit – ruach, ruah, God – Allah etc
For all staff to offer worship that is meaningful and engaging to the students.	To offer CPD to individual schools to encourage staff to see the value of worship ideas to meet legal requirements and suggest develop pupils spiritual experiences.	Ongoing	
4b – All schools providing meaningful CW for their pupils.	SACRE to send out questionnaires to HT, Chair of Govs and CW leaders (and SACRE members), signed by Clive Webster.	By February 4th. SACRE. 2008	Simple. So that schools respond. Exploring provisions and barriers, strengths, areas for develop.

Southampton SACRE Development Plan 2007-08

Dimension 5: Contribution of SACRE to community cohesion
(How effectively does the SACRE, in partnership with the LA, contribute to the wider religious and racial harmony agenda?
'from Ofsted 'Self-evaluation & SACREs: a guide')

Objective	Actions	Time	Implications / resources
SACRE to understand the cultural and ethnic diversity in local area.	To investigate sources of information LA, faith communities, places of worship.	By end December 2007	LA, faith communities.
To find out about local and national initiatives for social cohesion.	Contact Clive Erriker and National SACRE.	On going.	Clive Erricker, and Lilian Weatherley and Tony Blackshaw.
To be informed about initiatives promoting social and racial harmony.	To identify which organisations would compliment SACREs work with schools.	On going.	Local police, LA, local organisations who deal with racism, hate, crime, etc.

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Sacre Committee Report: 4) Collective Worship.

How effectively does the SACRE fulfil its responsibilities for the provision and practice of Collective Worship.

This report represents my opinion only and I am aware may not take account of happenings over a year when I was unable to attend SACRE. The possible classifications for key areas are Developing, Established, Advanced and Exemplar of Good Practice.

Key Area 4a: Practice and provision for collective worship

"Developing"

It is not possible to rate SACRE's performance as above Developing because the definition given for this standards are as follows…

1. The Sacre has not provided guidance to schools on collective worship.

Although we have provided detailed guidance and assistance in the past. This is very much in the past. Nothing has been provided in recent years although a booklet for visitors to schools was begun as is yet to be completed.

2. Arrangements for determinations are not in place.

No solutions as to providing the above have been settled upon despite some discussion.

3. Issues of Collective Worship have not featured as part of the SACRE's agenda.

This statement is not true as discussions have taken place, however, no developments have come from the discussions taken.

4. National Developments are not known.

I do not feel we are aware of latest development in Collective Worship policy.

5. The is no training for collective worship.

No programme of training exists.

Key Area 4b: Monitoring the provision of collective worship and tackling isues of non compliance.

This area is also "Developing."

1. <u>The Sacre does not monitor provision of collective worship.</u>

We do not monitor despite discussions on the matter and I feel we are still unsure of how to monitor this area.

2. <u>Members are aware of the issues facing schools.</u>

This statement is not true, I believe we have an established understanding at least but this hasn't provided any solutions to achieving 1 above.

3. <u>Do not provide advice on how issues of non-compliance can be addressed.</u>

This is not possible until the two above issues can be addressed.

Regards
Pete Howard.

SACRE Development Plan:

Standards and Quality of Provision of RE

Objectives
1.   Improve the data and evidence base about standards and quality of RE in every learning establishment, (including schools, PRU's and Sixth Form Colleges)

-   Self-evaluation form to be devised with a framework, to then be completed by subject leaders, senior leaders and shown to governors.
-   Provide supportive materials.
-   Draft specification for commissioned work, (approach SACRE for funding)

As far as I can see the SACRE is currently at the stage of 'developing' in this area. The self-evaluation form for RE is really important but I don't know whether was undertaken at the time.
 I am unsure as to what the draft specification for commissioned work refers to, but unless this process has been started, none of the other actions on the development plan can take place.

2.   To provide professional development through the provision of professional journals.

The action point was for the LA to take out a collective subscription to key journals but again, I don't know whether this has happened.

Action Points:

In order for SACRE to support and help improve the standards and quality of provision of RE, they need to be informed about the standards and therefore a SEF, (self-evaluation form), based on OFSTED subject inspection frameworks, seems the most logical action for the development plan.

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SACREs
and self-evaluation

A guide

Better education and care

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.

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.

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

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	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?

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.