

Public Document Pack

MEETING	(SACRE) STANDING ADVISORY COUNCIL FOR RELIGIOUS EDUCATION
DATE	Monday, 14th June, 2010 4.00 pm
VENUE	CONFERENCE ROOM 3 - CIVIC CENTRE
ENQUIRIES	KATE SIMONDS 023 8083 2413 Email: kate.simonds@southampton.gov.uk
MEMBERS	SEE ATTACHED LIST

A G E N D A

1. **ELECTION OF CHAIR AND VICE CHAIR** 4:00pm
2. **WELCOME, APOLOGIES AND CHANGES OF MEMBERSHIP** 4:05pm
3. **STATEMENT FROM THE CHAIR** 4:10pm
4. **DECLARATION OF INTERESTS**
5. **MINUTES OF THE LAST MEETING INCLUDING MATTERS ARISING** 4:15pm
To approve and sign as a correct record the minutes of the meeting held on 8 March 2010, attached.
6. **ADOPTION OF THE CONSTITUTION** 4:20pm
To formally approve the amended SACRE Constitution, attached.
7. **MEMBERSHIP OF SACRE** 4:35pm
To receive a presentation from the Chair outlining the current membership of the SACRE, list attached.
8. **FEEDBACK FROM EVENTS FROM INDIVIDUAL FAITH GROUPS** 4:40pm
To receive verbal updates from various members of the SACRE regarding feedback from events from individual faith groups.

NOTE: It is requested that members contact the Clerk to the SACRE in advance of the meeting if any additional documentation is required that will support their feedback that they wish to raise under this item.
9. **DEVELOPMENT PLAN** 4:55pm
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.

10. **DATES AND VENUES FOR FUTURE MEETINGS 2010-2011** 5:10pm
To discuss and agree dates and venues for future SACRE meetings for the new municipal year.

Proposed Meeting Dates:

- Monday 18 October 2010
- Monday 7 March 2011
- Monday 13 June 2011

11. **VISIT TO SCHOOL BY GAIL RATCLIFFE** 5:20pm
To receive a verbal update on a visit to a school by Gail Ratcliffe.

12. **ANY OTHER BUSINESS** 5:30pm
To address any other business which may arise at the meeting.

Monday, 7 June 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	Gail Ratcliffe
The United Reformed Church	Vacancy
The Assemblies of God	Peter Howard
The Salvation Army	Major Ruth Hill

Other Religions

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

South Hampshire Humanists	Ms. Chris Robinson
Primary School RE Teacher	Anna Adams
Representative of Teachers' Subject Network/Aspirant Advanced Skills Teacher (RE)	Sian Roberts

OBSERVERS

Central Baptist Church	Rev. David Masters
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Agenda Item 5

STANDING ADVISORY COUNCIL FOR RELIGIOUS EDUCATION (SACRE)

NOTES OF THE MEETING HELD ON 8 MARCH 2010

AT THE CIVIC CENTRE, SOUTHAMPTON CITY COUNCIL

PRESENT:

Group A Members

Anas al-Korj	Muslim
Mrs Margaret Blake	The Fellowship of Independent Evangelical Churches – Items 1-7
Bridget Goom	The Religious Society of Friends (Quakers)
Peter Howard	The Assemblies of God
Jeff Lynn	Baha'i
Gail Ratcliffe	Methodist Church
David Vane	Buddhist, Items 1-7

Group B Members

Rev Canon Geoff Annas	The Church of England
Anne Steele-Arnett	The Church of England – Items 1-7
Lilian Weatherley	The Church of England

Group C Members

Ellen Humphries	National Association of Headteachers (NAHT)
Jackie Meering	National Union of Teachers (NUT) – Items 4-9

Group D Members

Councillor Carol Cunio	Southampton City Council, Items 1-7
Councillor Edward Daunt (Vice-Chair)	Southampton City Council
Councillor Brian Parnell	Southampton City Council, Items 1-7

CO-OPTED MEMBERS

Sian Roberts	Representative of Teachers' Subject Network/Aspirant Advanced Skills Teacher (RE)
Chris Robinson	South Hampshire Humanists

OFFICERS IN ATTENDANCE:

Sue Langdon – Secondary Phase Inspector	Southampton City Council
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IN ACCORDANCE WITH 7.1 OF THE SOUTHAMPTON STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION CONSTITUTION, THE MEETING WAS INQUORATE AS NO MEMBERS FROM GROUP C WERE PRESENT (SIX TEACHERS REPRESENTING ASSOCIATIONS RECOGNISED BY THE AUTHORITY FOR THE PURPOSES OF CONSULTATION AND NEGOTIATION). UNTIL THE MEETING BECAME QUORATE, THE SACRE PANEL WERE UNABLE TO TAKE ANY DECISIONS, ONLY MAKE RECOMMENDATIONS TO THE NEXT MEETING.

ACTION

1. WELCOMES, APOLOGIES AND CHANGES OF MEMBERSHIP

COUNCILLOR DAUNT IN THE CHAIR

In the absence of the Chair, the Vice-Chair took the Chair and welcomed everybody to the meeting.

At the invitation of the Chair, a moment of reflection was provided at the start of the meeting by the Buddhist representative, David Vane.

The meeting was declared inquorate and therefore no decisions could be made. However, it was agreed that non-contentious general business could continue until a quorum was formed.

Apologies were received from:-

Group A

Ms Mag Kushner Jewish representative

Group C

Ruth Evans Association of School and College Leaders – (ASCL)

David Parrott The National Association of Schoolmasters/Union of Women Teachers (NASUWT)

Group D

Councillor Southampton City Council
Damani

2. MINUTES OF THE LAST MEETING INCLUDING MATTERS ARISING

RECOMMENDED that the minutes of the meeting held on 19 October 2009 be approved and signed as a correct record. (Copy of the minutes circulated with the agenda and appended to the signed minutes).

3. MEMBERSHIP OF SACRE

The SACRE received a verbal update from the Chair on current membership and drew attention to paragraph 9.7 of the Constitution. It was noted that the sending of apologies and the use of substitutes were seen to be necessary.

RECOMMENDED

- (i) that a more vigorous approach be adopted towards members who continually failed to attend regularly, unless reasonable reasons were provided.

- (ii) that the following new members were welcomed:-

Group A

Mrs Margaret Blake, representing the Fellowship of Evangelical Churches in Southampton.

Ms Gail Ratcliffe, representing The Methodist Church.

Group B

Rev Canon Geoff Annas, representing The Church of England and replacing Jennifer Cox.

Co-opted Member

Anna Adams, Primary School RE Teacher.

IN ACCORDANCE WITH 7.1 OF THE SOUTHAMPTON STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION CONSTITUTION, THE MEETING BECAME QUORATE.

4. ADOPTION OF SACRE CONSTITUTION

The SACRE considered the report of the Chair of the SACRE requesting members to formally approve the amended SACRE Constitution for 2009/10.

It was noted that there was guidance and good practise on Religious Education (RE) available on both the NASACRE website (National Association of Standing Advisory Councils for Religious Education) and/or the QCDA website (Qualifications and Curriculum Development Agency).

RESOLVED that the approval of the constitution be deferred to the next meeting following the receipt of advice on the following:-

- (i) the wording and sense of paragraph 9.12 concerning the status of observers and their rights to address the SACRE;
- (ii) the issue of confidential business was discussed and it was noted that should members of the Press and public be required to leave a SACRE meeting at any point, there would be a need for this to be indicated in advance on the agenda;
- (iii) paragraph 9.3 was queried with regard to the representatives for Academy schools and a discussion took place around co-opted members and representatives from other school groups.

5. FEEDBACK ON EVENTS

The SACRE received and noted a verbal update from the Secondary Phase Inspector on the following:-

Local SACRE'S Network Group meeting on 5 October 2009

- Southampton had not been represented at October's meeting;

- the Secondary Phase Inspector volunteered to take any queries to the next Local SACRE's Network Group meeting.

The First Interfaith Week in England, held 15 – 21 November 2009

- Events and successes in the week were outlined.
- A new appointee to SCOF (Southampton Council of Faiths) was noted.
- A discussion took place on linking the First Interfaith week in England with the National Faith week.

Feedback on individual faith groups

Youth Peace Walk

- David Vane reported of the Youth Peace Walk that had taken place on 7 March 2010 involving approximately 70 students.

Funding

- Rev Canon Geoff Annas, from the Anglican University Chaplaincy, reported that the Church of England in England was lacking funding to support chaplaincies.

Non-statutory Guidance for Religious Education (RE) in Schools

- Chris Robinson reported that the non-statutory guidance for RE in Schools had now been agreed.
- Group A membership guidelines had changed to include Humanism on SACREs.

Muslim Awareness Week

- Anas al-Korj gave details on the activities and workshops held. Although open to all, the SACRE heard that it was mostly University students who attended.

Annual Report – Exam Results

- overall, the pass rate had been good.
- RE full course had a pass rate of 62%-73% A-Cs.
- RE short course had a pass rate of 50%-55% A-Cs.
- SACRE activities had been limited over the last year, but it was hoped that these would become more active over the next year.
- no subject inspections had taken place yet.

RECOMMENDED

- (i) that a summary document of the Agreed Syllabus could be made available and that the link for this be sent to all SACRE members;
- (ii) that the non-statutory guidance be included on the next agenda as a main item;
- (iii) that Anas Al Korj be requested to forward the link relating to Muslim Awareness Week to all SACRE members;

AaK

- | | | |
|------|---|-----------|
| (iv) | that Councillor Parnell would attend the next local SACRE's Network Group meeting on 22 March 2010; and | BP |
| (v) | that Chris Robinson be requested to send out a related website link prior the next meeting. | CR |

6. SACRE DEVELOPMENT PLAN

The SACRE considered a report from Councillor Daunt giving detailed analysis on each of the Development Plan Dimensions' from the working group. Councillor Daunt outlined the background, purpose and structure of the Plan and set out the following five sections:

Dimension 1: Standards and Quality of Provision of RE (update from Sian Roberts)

Dimension 2: Management of SACRE and partnership with the LA and other key stakeholders (update from Councillor Daunt)

- 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

Dimension 3: The effectiveness of the local Agreed Syllabus (update from Jackie Meering)

Not discussed.

Dimension 4: Collective Worship (update from Peter Howard)

Not discussed.

Dimension 5: Contribution of SACRE to community cohesion (update from Jeff Lynn)

Not discussed.

RESOLVED

- | | | |
|------|---|-----------|
| (i) | that the Chair would contact NASACRE regarding training to ensure that at least one member of each group received appropriate training; and | ED |
| (ii) | that future development-group meeting dates needed to be agreed prior to the next meeting. | ED |

7. AOB

The following upcoming events were noted:-

- the next NASACRE AGM.
- an application for the Young People Interfaith Project/Westhill Awards (deadline for application 31 March 2010).
- the RE Celebration for 2011.

8. **FUTURE AGENDA ITEMS**

Declaration of Interests training – date to be confirmed (Sarita Riley).

Social cohesion – Prevent agenda (Vanessa Shahani)

9. **DATES AND VENUES OF FUTURE MEETINGS**

RESOLVED that proposed dates be circulated by the Clerk.

SACRE CONSTITUTION

SOUTHAMPTON CITY COUNCIL

STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION (SACRE)

CONSTITUTION

1 AIM

- 1.1 The aim of the SACRE is to provide advice to the Authority upon such matters connected with collective worship in schools, and the religious education to be taught in accordance with an agreed syllabus.

2 OBJECTIVES

- 2.1 The core objectives of the SACRE are:

- to provide independent consultation and detailed scrutiny on any matters within its scope of interest;
- to determine any application from the headteacher of a City school, following consultation with the governing body, for an amendment to the requirement that collective worship be wholly or mainly of a broadly Christian character; and
- to publish an annual report which:
 - i. specifies any matters on which the SACRE has advised the Authority;
 - ii. broadly describes the nature of that advice; and
 - iii. sets out its reasons for offering advice on any matters which were not initially referred to the SACRE by the Authority.

In addition to making the report available for public inspection, a copy shall be sent to the Qualifications and National Curriculum Authority (QCA) and to such other organisations, including County, Foundation and Voluntary Schools and Academies and local teacher training institutions as the SACRE considers appropriate.

3 SCOPE OF INTEREST

- 3.1 The scope of interest of the SACRE shall include:

- any such matters connected with collective worship in City schools, and the religious education to be taught in accordance with an agreed syllabus as the Authority may refer to the SACRE, or as the SACRE may consider appropriate; and
- the statutory duty of the Authority to review its agreed syllabus every five years and to convene an Agreed Syllabus Conference.

4 RELATIONSHIP OF THE SACRE WITH THE LOCAL AUTHORITY

- 4.1 The SACRE will have a separate identity and independent voice within the arrangements. The SACRE should be consulted by the Local Authority on any issues falling within its scope of interest.

5 ACCOUNTABILITY AND BUSINESS PLANNING

- 5.1 The SACRE is independent of the Council. The Education Reform Act 1988 requires the City Council as a Local Authority to establish a SACRE. When reports and actions are required that need to be considered by the Council they will be formally considered by the Cabinet or Cabinet Member or Officer acting under delegated powers.

6 LEGAL FRAMEWORK

- 6.1 The SACRE is established pursuant to the Education Reform Act 1988.
- 6.2 To facilitate the effective operation of the SACRE in accordance with its aims, the SACRE will respond as necessary to any further government guidance, legislation or new initiatives impacting upon the areas of responsibility of functions of the SACRE.

7 THE ACTIVITIES OF THE SACRE

- 7.1 In pursuit of its aims the SACRE will:-
- operate to a timetable that mirrors the municipal year of the Local Education Authority.
 - hold meetings (including extraordinary meetings) at a time of day and at an appropriate location to allow full participation by members:
 - i. at the Civic Centre and/or other venues;
 - ii. at the end of the school day;
 - iii. or otherwise notified to SACRE members 5 clear working days before each regular meeting.
 - hold its meetings at least once per term, no less than 3 times per year;
 - require at least one member from each voting group to be present to constitute a quorum in order to have a fully constituted meeting;
 - always seek to operate on a consensus basis. If it is not possible to reach a consensus, members will be required to undertake a formal vote as set out in paragraph 12 of this Constitution.

- review and recommend to Cabinet (Cabinet Member) any amendments to its Constitution on an annual basis at the first meeting of each financial year following a formal consultation process with the relevant parties;
- review and adopt the terms of reference for any sub-committees on an annual basis at the first meeting of each financial year following a formal consultation process with the sub-committees;
- keep a written record of all SACRE meetings and meetings of its sub-committees;
- any member of the SACRE may submit items to be included on the agenda of a main meeting of the SACRE supported by a written statement/report to the Chair at least 10 working days before the meeting;
- agenda and reports will be circulated generally at least 5 working days prior to the meeting;
- create sub-committees where necessary;
- be able to ask that the Local Authority consider holding an extraordinary meeting of the SACRE at the written request of at least one member.

8 FREEDOM OF INFORMATION

- 8.1 Request for Information under the Freedom of Information Act will be handled in accordance with the Council's published procedures for dealing with such requests.

Any Member of the SACRE receiving a request under the FOIA will be required to pass that request to Legal & Democratic Services within 24 hours of receipt of that request in order that Legal & Democratic Services may deal with the request on behalf of the SACRE within the 20 working day time limit.

Where a request has been made for the disclosure of information covered by a qualified exemption under the Freedom of Information Act 2000 (or other relevant information), the Chair of the SACRE will be invited to attend a Public Interest Test Panel meeting to consider the potential disclosure. If the Chair is unable to attend the meeting the request will be dealt with by the Panel at their discretion. Where the Panel decides that the balance of interest is in favour of the disclosure of the information requested, Legal & Democratic Services will arrange for disclosure. Where the Panel decides that the balance is in favour of the non-disclosure of the information requested, the information requested will be withheld and Legal & Democratic Services will arrange for the reasons for the decision to be communicated in writing. Such decisions will be made after taking any appropriate legal advice in accordance with the Council's

published policies and procedures.

9 MEMBERSHIP

9.1 The SACRE shall comprise members drawn from four groups, appointed by the Authority, as specified below:

GROUP A

One representative of each of the religions and other bodies listed below:

Christian Denominations

The Roman Catholic Church	The Methodist Church
The Baptist Union	The United Reformed Church
The Religious Society of Friends	The Assemblies of God
The Greek Orthodox Church	The Salvation Army
The Fellowship of Independent Evangelical Churches	

Religions other than Christianity

Judaism	Islam
Hinduism	Sikhism
Buddhism	<u>Baha'i</u>

GROUP B

Four representatives of the Church of England

GROUP C

Six teachers representing associations recognised by the Authority for the purposes of consultation and negotiation

GROUP D

Four representatives of the Southampton City Council, at least two of whom shall be elected members of the City Council.

9.2 In addition to members drawn from these four groups detailed above, one person appointed by Oasis Community Learning in respect of the Academies operating in the City of Southampton which previously had Community or Voluntary status may sit as a member of the SACRE.

- 9.3 The SACRE may co-opt additional persons, including such teachers as may be necessary to ensure adequate representation of teachers who are actively concerned with religious education in primary and secondary schools. Co-options shall be for the period set by the SACRE.
- 9.4 Members of the SACRE, with the exception of co-opted members, shall be appointed for a period of four years.
- 9.5 In accordance with regulations, the Local Authority will review the membership of the SACRE on an annual basis in line with the Constitutional review, and may terminate the membership of any member of the SACRE by giving one month's written notice.
- 9.6 In addition to the term of office coming to an end, a member ceases to be a member of the SACRE if he or she resigns from the SACRE or no longer occupies the office which he or she was nominated to represent.
- 9.7 A member of the SACRE appointed by the Authority may be removed from membership by the Authority at any time if, in the opinion of the Authority, the person ceases to be representative of either the denomination, religious group, association or Academy which he/she was appointed to represent.
- 9.8 Subject to condition 9.7, above, members of the SACRE having served a full term are eligible for re-appointment.
- 9.9 The SACRE will receive support and advice from the School Inspectors.
- 9.10 At the discretion of the Chair of the SACRE, Advising Officers can attend SACRE meetings. Advising Officers provide information and professional expertise but are not members of the SACRE and cannot vote.
- 9.11 The Executive Director for Children and Learning and the Executive Member for Children's Services shall have a standing invitation to attend all SACRE and sub committee meetings but are not members of the SACRE and cannot vote. At the discretion of the Chair they may address the meeting.
- 9.12 At the discretion of the Chair of the SACRE, Observers can attend SACRE meetings. Observers are interested individuals who have been invited to attend SACRE meetings. At the discretion of the Chair of the SACRE observers can address the meeting but they are not members of the SACRE and cannot vote.

10 **ELECTION AND NOMINATION OF SACRE MEMBERS**

- 10.1 Members of the SACRE are responsible for the method by which they elect and nominate their representatives, and each representative group within the SACRE will be responsible for the method by which they elect their representatives.

10.2 The membership of existing schools members is valid until such members' terms of office come to an end or they resign or they become otherwise ineligible for membership. When a vacancy does arise, the authority must appoint a replacement schools member to the SACRE to represent the same group as the retiring member.

10.3 Nomination of members is by a process of self-nomination. The SACRE will formally endorse membership by a simple majority vote at the next available meeting of the SACRE.

11 **MEETINGS**

11.1 Meetings of the SACRE shall be held in public.

12 **VOTING**

12.1 On any matter to be decided by the SACRE, the four groups A, B, C, and D shall be entitled to vote and each group shall have a single vote. The Academies' representative and the co-opted members do not have a vote.

12.2 Decisions within a group about how the vote is to be cast do not require unanimity. Each group is to regulate its own proceedings, including provision for resolving deadlock.

12.3 In the event of a tied vote, the Chair shall have the casting vote.

13 **CODE OF PRACTICE**

13.1 Members of the SACRE will operate in accordance with the Local Code of Conduct for Members. Members are therefore required to sign a declaration in respect of the Code of Conduct and also complete a Register of their Interests.

13.2 Interests, whether personal or prejudicial, should be declared. If a member has a prejudicial interest they should declare that interest and withdraw from the meeting and take no part in the decision.

13.3 Members who fail to attend three consecutive meetings without a satisfactory explanation will have their membership reviewed by the SACRE.

14 **CHAIRING**

14.1 The Chair and Vice Chair will be appointed from the members of Groups A, B, C and D. Such appointments shall be for the Municipal Year or until the person appointed ceases to be a member of the SACRE, whichever is sooner.

14.2 Persons continuing to be members of the SACRE are eligible for re-appointment to the position of Chair or Vice Chair.

15 **SERVICING THE COMMITTEE**

15.1 The specific responsibilities of the Chair and Members of the SACRE will be as set out in this Constitution and the Education Reform Act 1988.

15.2 The specific responsibilities of Democratic Support and Member's Services of the City Council will be to:-

- convene meetings of the SACRE;
- arrange accommodation for meetings;
- co-ordinate and act as secretariat to meetings;
- copy, circulate and dispatch appropriate papers; and
- provide appropriate guidance on the operation of local government and other relevant procedures.

15.3 The specific responsibilities of the Professional Advisors to the SACRE will be to

- provide advice to the SACRE and any sub committee(s) on professional issues; and
- advise and update SACRE members on any new government guidance or policy documents.

16 **DISPUTES AND COMPLAINTS**

16.1 The SACRE is intended to be a collaborative, co-operative body and needs to ensure that no particular sector or member is unduly favored. Problems and issues should normally be debated and resolved at the SACRE meetings. However, if parties feel that these have not been resolved, the following process should be followed and minutes taken.

16.2 Stage 1: The parties who are in dispute meet with the Chair of the SACRE and the Professional Advisor who will assist in finding or recommending a solution.

16.3 Stage 2: A special meeting of the SACRE is convened, with papers prepared by the parties representing different views. The Chair and the Professional Advisor also prepare a paper offering possible options for resolution. If the problem is not resolved, the dispute is referred to Stage 3.

16.4 Stage 3: If the issue is not resolved then guidance or clarification will be sought from the relevant Government Department.

16.5 Complaints from members of the public will be handled by the Council's Complaints Procedure.

17 **NON COMPLIANCE OF ACTIVITIES**

17.1 Issues of non-compliance will, in the first instance, be referred to the Chair of the SACRE who will investigate and attempt to reach satisfactory resolution through discussion with the representative of the agency concerned. In the event of satisfactory resolution not being reached, the matter will be referred to the next SACRE meeting.

18 **MONITORING AND INSPECTION**

18.1 The effectiveness of the SACRE will be assessed by Internal Review.

OVERVIEW AND SCRUTINY

18.2 The SACRE and its members will co-operate with any reasonable request by the Council in respect of its overview and scrutiny functions under Section 21 Local Government Act 2000. Any requests for information or attendance of SACRE members at the relevant overview and scrutiny committee will be made as soon as possible and generally at least 10 days before the meeting.

ITEM NO: 6, APPENDIX 1

Appendix 1

Constitution Clarification

At the SACRE meeting held on 8 March 2010, Item no 6, "Adoption of SACRE Constitution" the Group requested clarification on three particular issues before the Constitution could be agreed. Advice has now been received, with the following points to note:

- (i) **That the wording and sense of paragraph 9.12 concerning the status of observers and their rights to address the SACRE;**

Meetings of the SACRE are open to the public unless members resolve that an item of business be considered in private session and with such items of business the principles of the Local Government (Access to Information) Act 1985 will apply.

Members of the public do not have a right to speak at any meeting of the SACRE but may address the SACRE at the discretion of the Chair.

- (ii) **That the issue of confidential business was discussed and it was noted that should members of the Press and public be required to leave a SACRE meeting at any point, there would be a need for this to be indicated in advance on the agenda;**

Report authors are responsible for informing the clerk, in advance, of the status of reports to be included on the Agenda and if they contain confidential or commercially sensitive information and with such items of business, the principles of the Local Government (Access to Information) Act 1985 will apply. Reports that are to be treated as confidential should be marked accordingly and contain the appropriate confidentiality clause.

Where an item of business before the SACRE is marked as confidential, that item of business will be discussed in private. The professional advisors to the SACRE may attend and speak at the SACRE meetings on consideration of all matters considered in private. Members of the public and observers (including other elected Members or Officers of the Council) shall be excluded from the consideration of any confidential item.

- (iii) **That paragraph 9.3 was queried with regard to the representatives for Academy schools and a discussion took place around co-opted members and representatives from other school groups;**

Foundation schools should NOT be specifically included. They are effectively covered elsewhere as they are maintained schools (in common with community and Voluntary schools) and are thus represented by other groups already present on the Committee. Academies are included (for non voting purposes) simply because they are not technically represented by any other group and deliver part of the public sector curriculum (albeit with a different status to maintained schools) and effectively replace the old concept of GM schools.

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Agenda Item 9

ITEM NO: 9

SACREs and self-evaluation: A guide

(based upon OFSTED document HMI 2467, May 1995)

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_ 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.

Development Plan

The words above come direct from that document, without adaptation, so as to comply with Crown Copyright requirements.

The development plan that has existed thus far dates back to the one produced as part of OFSTED document HMI 2467, **SACREs and self-evaluation: A guide (May 1995)**.

The Chair of SACRE asked that the development plan be reviewed and updated so that it can be put into proper use by Southampton SACRE.

To that end a working group was established to review the plan, identify how well we are performing against it and, where necessary change the plan to make it more relevant for us today.

The wording of the development plan below is exactly as it appears in the OFSTED guidance document, although the layout is rather different.

The work of the SACRE has been split into five dimensions, as follows:

Dimension 1: Standards and quality of provision of religious education (7 parts)

Dimension 2: Management of the SACRE and partnership with the LA and other key stakeholders (6 parts)

Dimension 3: The effectiveness of the locally agreed syllabus (5 parts)

Dimension 4: Collective worship (2 parts)

Dimension 5: Contribution of the SACRE to the social and racial harmony agenda (4 parts)

For each part (a, b, c, etcetera) we need to establish whether Southampton SACRE falls into the category of Developing, Established, Advanced or Exemplar.

You will see below a series of statements that are intended to aid that process. The appropriate category for each part has been highlighted in red.

Recommended steps to achieve improvement have been noted in blue.

What we now need to do is approve the development plan, as detailed below. What is particularly important is to agree what category applies to each part of the development plan. This will govern what our next steps need to be. If you disagree with any part of the development plan please raise it at the meeting on 14th June. Please note that, at that meeting, the development plan will be viewed and approved, or not, as a whole, so we will not go through it point by point. The only individual points to be looked at will be those raised by those attending the meeting, or those providing advance notification of a point to be raised.

Key

Red: current status of Southampton SACRE (where we are)

Blue: actions required to progress to the next category

Dimension 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: 1a Compliance and time allocation for RE

Developing

Little knowledge of levels of compliance with the legal requirements for RE in schools. Little information about the time schools are allocating to RE.

Established

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.

Advanced

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.

Exemplar of good practice

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.

Action required to move to "Established" - create a Self Evaluation Form (SEF) for RE teachers to complete. The SEF is currently in draft stage (thanks to excellent work by Sian Roberts). Once a finished version of the SEF has been completed the Chair of SACRE will need to approach the Executive Director and the Cabinet member, to explain what we want to achieve and to identify how best to approach the matter. We will need there support for any changes to be effective.

Key area: 1b Public examination entries in RE

Developing

Limited knowledge of the number of pupils in the LA entered for GCSE, AS and A2 examinations.

Established

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.

Advanced

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.

Exemplar

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.

Action required to move to "Advanced" - this would involve targeting the schools with low/nil entries in RE exams and finding out why this is and what can be done to change this. We would need to initially work with Sue Langdon and then with the Executive Director and the Cabinet member.

Key area : 1c Standards and achievement: including standards at the end of Key Stages 1, 2 and 3, GCSE, AS and A2 level

Developing

Limited knowledge about standards within schools and no clear SACRE or LA strategies to address areas of concern or share good practice.

Established

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.

Advanced

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.

Exemplar

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.

Action required to move to "Established" - we will need to approach the local authority and NASACRE to acquire the necessary data. If we were able to create a website/webpage we could store this data on it.

Key area: 1d Quality of teaching

Developing

Limited knowledge about the quality of RE teaching in schools.

Established

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.

Advanced

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.

Exemplar

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.

Action required to move to "Established" - Develop a SEF.

Key area: 1e Quality of leadership and management

Developing

Limited knowledge about the quality of leadership and management of RE in schools.

Established

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.

Advanced

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.

Exemplar

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.

Action required to move to "Established" - Develop a SEF.

Key area: 1f Recruitment and retention issues. Level of specialist provision

Developing

Little knowledge of data and issues related to the recruitment or retention of specialist RE teachers in schools.

Established

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.

Advanced

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.

Exemplar

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.

Action required to move to "Established" - we will need to approach the local authority and NASACRE to acquire the necessary data. If we were able to create a website/webpage we could store this data on it.

Key area: 1g Resources

Developing

Little knowledge about issues related to the quality of resources for RE in schools

Established

Some information about issues related to resources for RE in schools but limited opportunity to address areas of concern.

Advanced

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.

Exemplar

The SACRE works in partnership with the LA to develop a subject website which incorporates guidance about current high quality resource materials.

Action required to move to "Established" - Develop a SEF and look too develop a website.

Dimension 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: 2a SACRE meetings

Developing

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.

Established

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.

Advanced

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.

Exemplar

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.

Action required to move to "Established" - agendas and papers are generally distributed in good time for each SACRE meeting and the meetings themselves are structured and fairly well managed. This must continue. The meetings need to allot more time to consider wider issues about the quality of RE and collective worship.

Key area: 2b Membership and training

Developing

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.

Established

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.

Advanced

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.

Exemplar

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.

Action required to move to "Established" - we need to establish clear training opportunities for SACRE members.

Key area: 2c Improvement/development planning

Developing

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.

Established

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.

Advanced

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.

Exemplar

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

Action required to move to "Established" - sign off a development plan which would need to be regularly reviewed (as an agenda item at the quarterly SACRE meetings).

Key area: 2d Professional and financial support

Developing

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.

Established

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.

Advanced

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.

Exemplar

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

Action required to move to "Advanced" - we need to clarify what the budget is for SACRE and whether it is safe for the coming year. There has recently been a new subject specialist (AST) appointed in Southampton. We must take advantage of this. We also need to clarify the scope of the role of the lead officer from the LEA going forward.

Key area: 2e Information and advice

Developing

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.

Established

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.

Advanced

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.

Exemplar

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.

Action required to move to "Established" - SACRE needs to be much more proactive and probing of the LA.

Key area: 2f Partnerships with other key stakeholders (for example pupils, parent, ASTs, specialist schools, ITT providers, local religious organisations and groups, Commission for Racial Equality)

Developing

The SACRE has little contact with or awareness of other local agencies, and rarely has contact with pupils or parents.

Established

The SACRE is well informed about other key stakeholders supporting RE and has some contact with the groups involved.

Advanced

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.

Exemplar

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.

Action required to move to "Established" - this should be easy to achieve. Southampton SACRE is actually fairly well informed of some of the other key stakeholders, some of whom regularly attend the quarterly SACRE meeting and contribute. We need to work on the communication with pupils/parents more.

Dimension 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: 3a Review of the agreed syllabus

Developing

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.

Established

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.

Advanced

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.

Exemplar

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.

Action required to move to - the agreed syllabus appears to be reviewed purely as part of the statutory requirement to conduct a review once every five years. It is hard to comment fully on this area as the agreed syllabus is currently undergoing review and we shall be in a better position to identify where we are and what our next step(s) should be once that process has been concluded.

Key area: 3b Using the National Framework for Religious Education

Developing

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.

Established

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.

Advanced

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.

Exemplar

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.

Action required to move to - It is hard to comment fully on this area as the agreed syllabus is currently undergoing review and we shall be in a better position to identify where we are and what our next step(s) should be once that process has been concluded.

Key area: 3c Developing the revised agreed syllabus.

Developing

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.

Established

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.

Advanced

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.

Exemplar

The SACRE produces a regular newsletter circulated to all schools outlining the progress with the revision of the agreed syllabus.

Action required - It is hard to comment fully on this area as the agreed syllabus is currently undergoing review and we shall be in a better position to identify where we are and what our next step(s) should be once that process has been concluded. The Southampton SACRE has been represented at all the writing groups.

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

Developing

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.

Established

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.

Advanced

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.

Exemplar

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.

Action required - It is hard to comment fully on this area as the agreed syllabus is currently undergoing review and we shall be in a better position to identify where we are and what our next step(s) should be once that process has been concluded. A launch should be planned and the appropriate steps taken to ensure schools are provided with the new syllabus swiftly, along with any necessary training/guidance notes.

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

Developing

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.

Established

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.

Advanced

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.

Exemplar

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.

Action required to move to - It is hard to comment fully on this area as the agreed syllabus is currently undergoing review and we shall be in a better position to identify where we are and what our next step(s) should be once that process has been concluded.

Dimension 4

Collective worship.

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

Key area: 4a Practice and provision for collective worship

Developing

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.

Established

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.

Advanced

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.

Exemplar

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.

Action required to move to "Established" - we need to produce a document on collective worship that is current and accurate. There have been attempts in the past, but no practical finished article has been produced. We need to take steps to make ourselves aware of up-to-date NASACRE collective worship policy and to create a training programme to ensure that collective worship is properly carried out in schools. This could take the "SEAL" approach to see if schools are aware of the existence of SACRE and could form part of the SEF discussed above. As well as contacting NASACRE we should look into establishing a website or webpage.

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

Developing

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.

Established

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.

Advanced

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.

Exemplar

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.

Action required to move to "Established" - we need to devise a practical programme of monitoring of collective worship in schools. This would require co-operation of/with both teachers within schools and faith group representatives. The latter, as well as monitoring collective worship in schools, may wish to, from time to time, lead the worship. Members of SACRE should actually be aware of the issues facing schools, but cannot advise on how to address them until the points above have been dealt with.

Dimension 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: 5a Representative nature of the SACRE

Developing

Membership of the SACRE meets statutory requirements but is not necessarily strongly representative of the religious diversity of the local community.

Established

The SACRE and the LA ensure representation broadly reflects the religious diversity of the local community.

Advanced

The SACRE has strong representation from all major local religious communities, including different groups within the same religious tradition (for example, different Muslim communities).

Exemplar

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.

Action required to move to "Exemplar" - Not considered for now as focus should be on improving other areas of this dimension.

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

Developing

The SACRE has limited knowledge about the religious, cultural and ethnic diversity in the local area.

Established

The SACRE is well aware of different groups representing the diversity within the local area.

Advanced

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.

Exemplar

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.

Action required to fully move into "Advanced" category - more involvement with the other religious, ethnic and cultural groups in the city. SACRE needs to be more proactive.

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

Developing

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.

Established

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.

Advanced

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.

Exemplar

The SACRE produces guidance for schools to support the contribution RE can make to social and racial harmony and the wider inclusion agenda.

Action required to move to "Established" - need to open up communications with schools. It's worth noting that there is a Southampton Council of Faiths (SCOF) project in the pipeline that includes recruitment of a link-person between SCOF and the teaching of RE in schools.

Key area: 5d Links to local authority initiatives promoting social and racial harmony

Developing

The SACRE has limited information about, or contact with, wider local authority initiatives linked to the promotion of social and racial harmony.

Established

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.

Advanced

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.

Exemplar

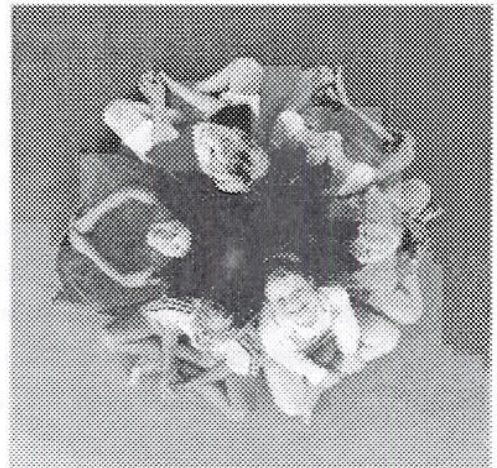
The SACRE in a predominantly mono-cultural area takes the initiative in the local authority in developing links with a small Muslim community recently established in the area.

Action required to move to "Established" - Councillors need to work on raising awareness. Getting Vanessa Shahani to speak to a future SACRE meeting is something already a possibility.

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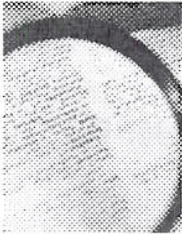
Collective Worship in Schools

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?



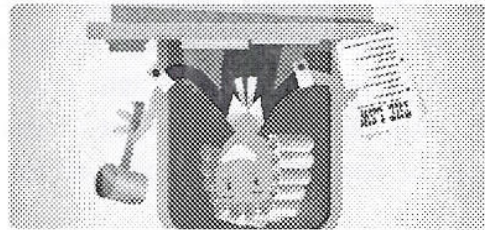
The government requires an act of Collective worship for all registered pupils in maintained schools on a daily basis. It states:

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 reinforce positive attitudes.

Religious Education and Collective Worship Circular 1/94 (para 50)

- 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.

The 1988 Education Act stated that:



The Legal Requirements for Collective Worship

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)

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.

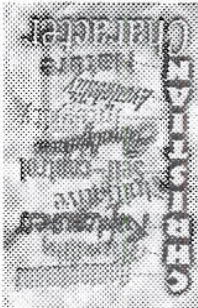
Collective worship is not a series of one off events which bears no relation to school life. Instead, good collective worship is integral to the life and ethos of the school, the locality in which it is placed and from which pupils come from and to the major events/concerns of the world. In this way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

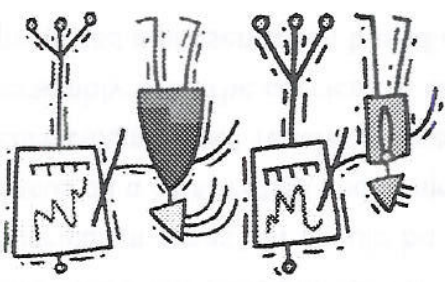
A useful checklist when planning your assembly is to think through the extent to which it includes the following:

- 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:

LOOK

- 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.

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 to 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 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



Advice for Visitors taking Collective Worship in Schools

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 xxxxxxxxxxx the night before if necessary or ring the school (xxxxxxxxxxxx) by 8.20 a.m. at the latest.

Again, we are looking forward to seeing you,

Yours sincerely,

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.

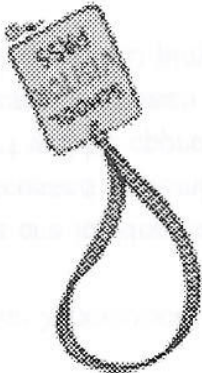
4. Collective worship is part of our pupils' educational entitlement. Don't just entertain us. Share something important - one simple and clear point from which we can all learn, whatever our background.

5. Please do not:
Use sexist or racist language - this will alienate many 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 Gatt 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. A sense of occasion, offering something that usual classroom activity cannot; offering "depth time."
- v. 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:

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



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

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

- Who am I?
- Where do I fit into the scheme of things?
- Why should I?
- Why shouldn't I?

In brief, keep it simple and concentrate on the four big questions:

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.

- 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.

Date: September 2004

Contact: Research & Information Unit
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Ethnicity in Southampton



- 5** **Community Cohesion / Prevent Strategy. An update from Pat Hannam, County RE Inspector for Hampshire.**
- This meeting, attended by Pat, was chaired by Paddy Hillary of HCC. There were several areas of focus, including Education and RE, which was very positive.
- The conferences had unfortunately been postponed due to low uptake from schools. A meeting in London is to follow in November regarding the Toolkit.
- It was confirmed that SACRE are responsible for monitoring community cohesion and that it was important that white extremism was considered as an issue. Some concerns were raised regarding funding for community cohesion as the RE Council may be unable to administer the funding. This shall be monitored.
- 6** **Review of the Agreed Syllabus for Hampshire, Portsmouth and Southampton**
- The meeting is to take place on the 6 October, with feedback being received from schools. Results shall be presented to Southampton and Portsmouth. The plan is for it to be published by September 2010.
- Mark Chater has an alignment group to see about realigning the Agreed Syllabus' and shall be attended the Hampshire SACRE.
- 7** **Agreeing protocols with between SACRE's.**
- Judith tabled a proposed set of protocols for the group's approval.
- It was suggested that the Council logo's were added to the protocol. The final version shall be emailed to local SACRE's for approval.
- 8** **Update on Raising the Profile of SACRES**
- Hampshire confirmed that they had two possible new members to the local SACRE. Further discussion to take place after the upcoming local SACRE meetings.
- 9** **AOB**
- Agreed that the next meeting would be on Monday 22 March 2010.
- ACTION:**
- Judith to send Georgia the Annual Report template, although it was emphasised that it was not a statutory requirement to use it.

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Website: www.southampton.gov.uk/council/statistics/

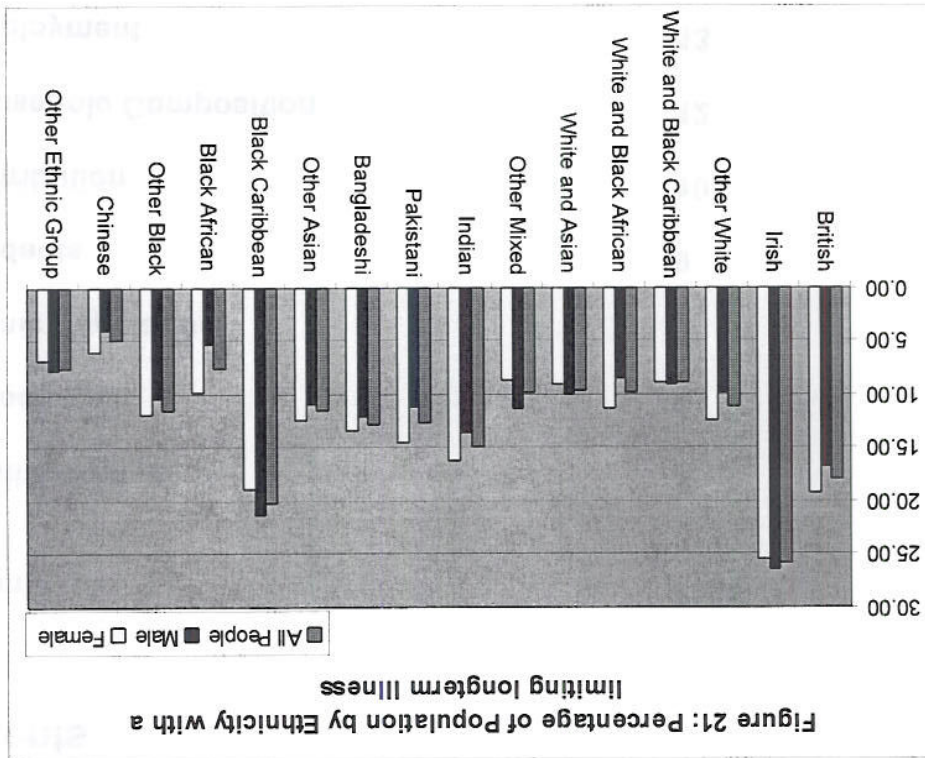
Telephone: (023) 8083 3406

E-mail: statistics@southampton.gov.uk

For queries relating to statistics on Southampton or the data contained in this report, please contact the Research and Information Unit.

11.1

11. Further Information



Ethnicity in Southampton: 2001 Census

1. Introduction

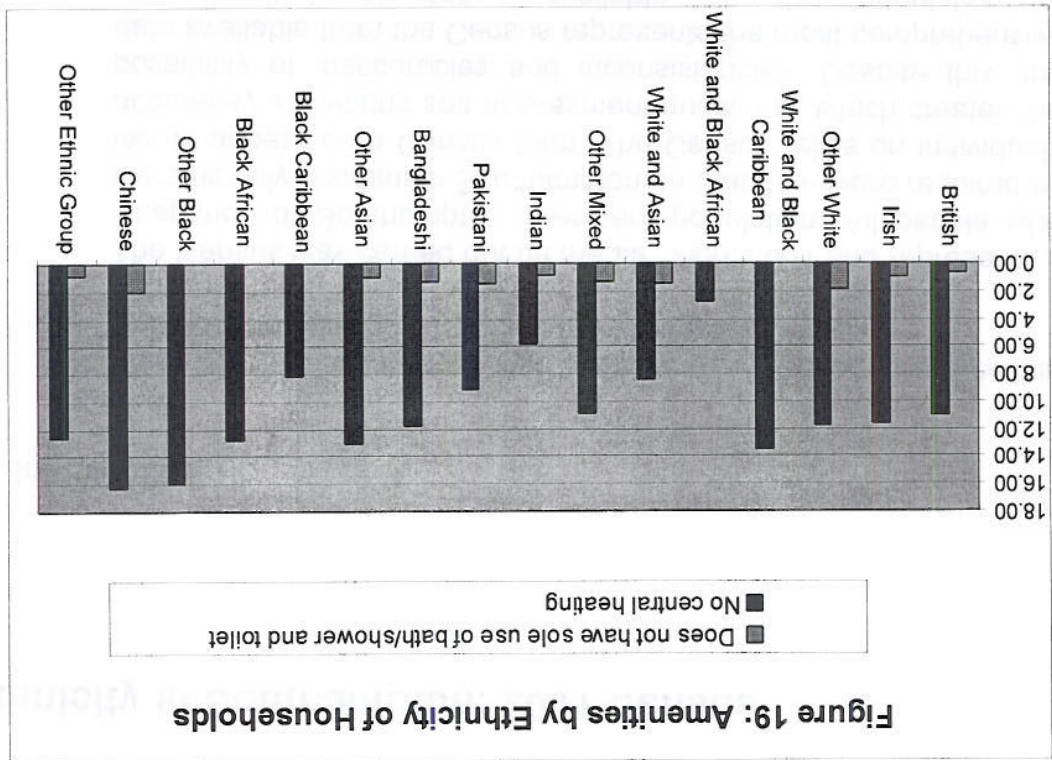
1.1. This report aims to examine the ethnic minority community within Southampton using information from the 2001 Census.

1.2. The Census was carried out on the 29th April 2001 and represents a 'snapshot' of Southampton's resident population. All people who were usually resident in Southampton on that date were required by law to appear on a Census form. The Census relies on individuals accurately answering self-assessment questions, which creates the possibility of inaccuracies and inconsistencies. Despite this, the data available from the Census represents the most comprehensive and detailed information available on the population of Southampton.

1.3. The Ethnic Group question in the Census asked about each person's ethnic group / cultural background¹. The possible answers were divided into White (British, Irish and other White), Mixed race, Asian or British Asian, Black or Black British, Chinese and Other Ethnic group. In this document the classification "non-White" refers to all ethnic groups excluding White British, Irish and other White.

1.4. The 2001 Census includes students living in the City during term-time, as the figures are based on the 'usually resident population'. Students make up 12% of the total population.

1.5. The data contained within this document is derived from the 2001 Census and is under crown copyright to the Office of National Statistics.



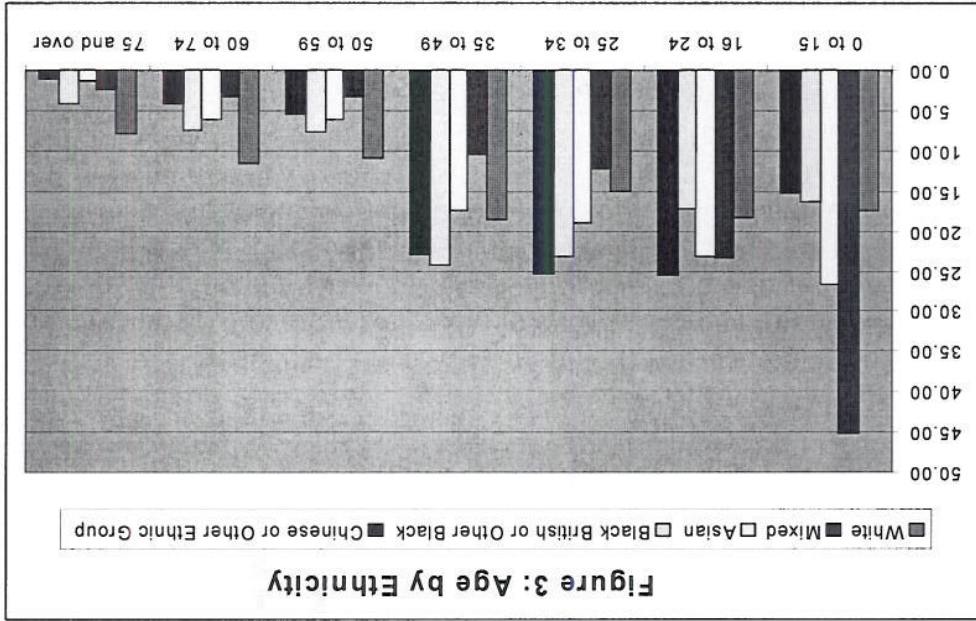


Figure 3: Age by Ethnicity

The age breakdown of the non-white population of Southampton is shown in Figure 3. Those of Mixed Race have a significantly younger age profile than the rest of the population, 45% of Mixed Race people in Southampton are under 15, compared to just 18% of White people. The Asian population is also young with 25% of Asian people aged under 15. The White population in the City has the highest proportion of older people; approximately 20% are aged over 60.

2.3

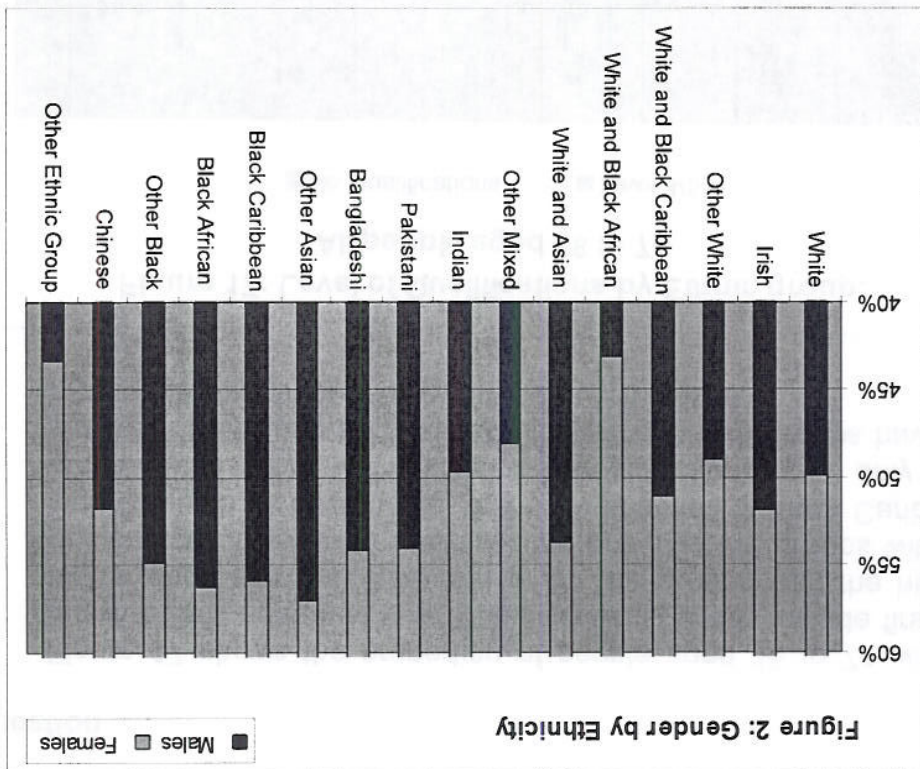
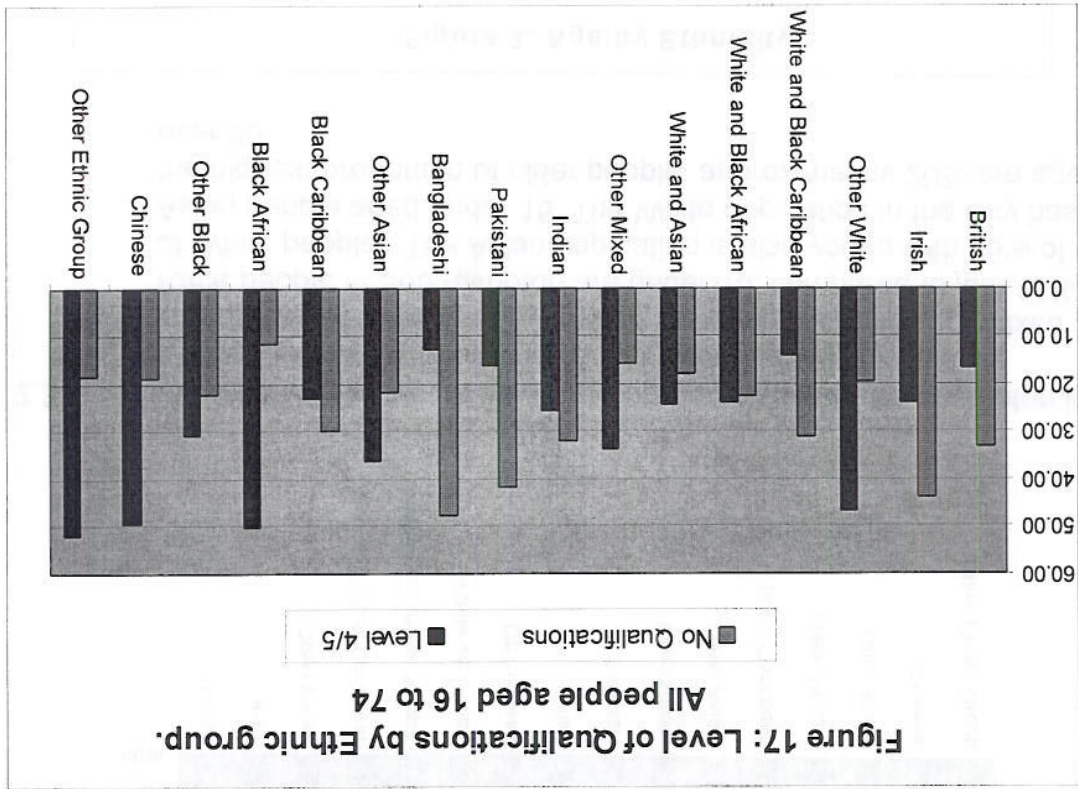


Figure 2: Gender by Ethnicity

8. Education

8.1

Figure 17 shows the proportion of people aged 16 to 74 with no qualifications and level 4 or 5 qualifications, which include first and higher degrees or NVQ level 4 or 5. The groups with the highest percentage of level 4/5 qualifications are also the groups with the highest numbers of students. With the exception of Black Caribbean groups who have 23% level 4/5 qualifications and only 12% students. Pakistani, Bangladeshi, Irish and British groups have the highest proportion of people with no qualifications.



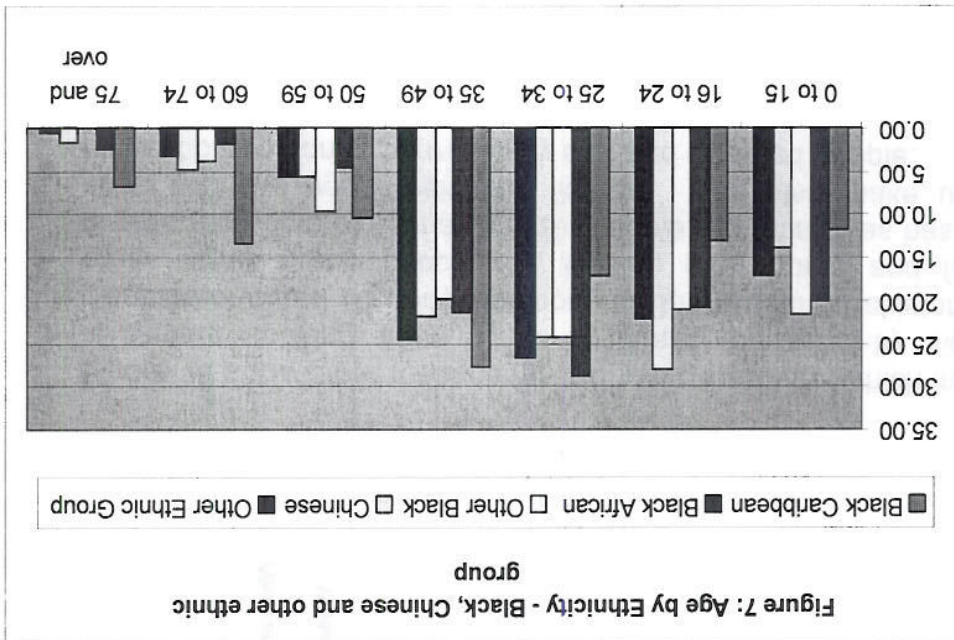


Figure 7 shows the age breakdown of Black, Chinese and other ethnic groups. Black Caribbean people are fairly evenly spread through all age groups. A large proportion of Chinese fall into the age group 16 to 24, this reflects the high number of Chinese studying in the city.

2.7

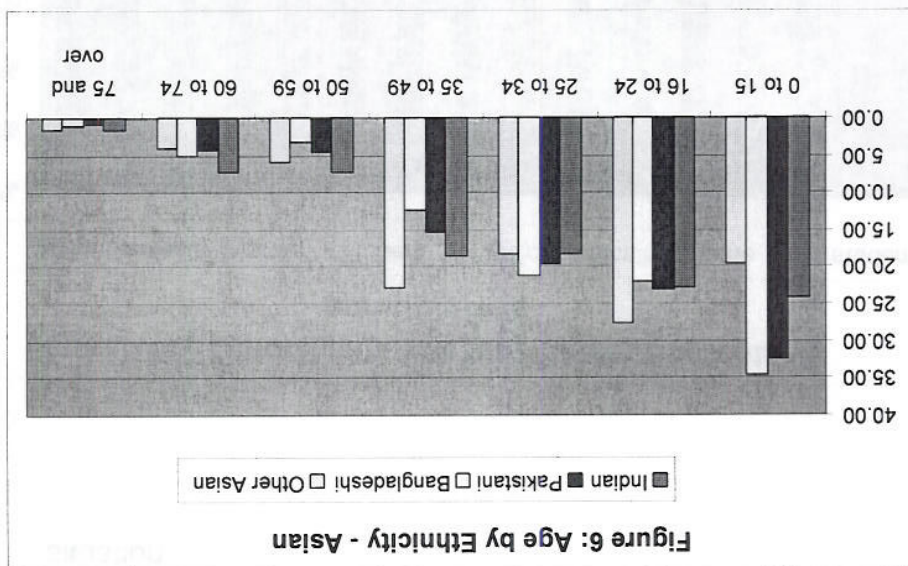
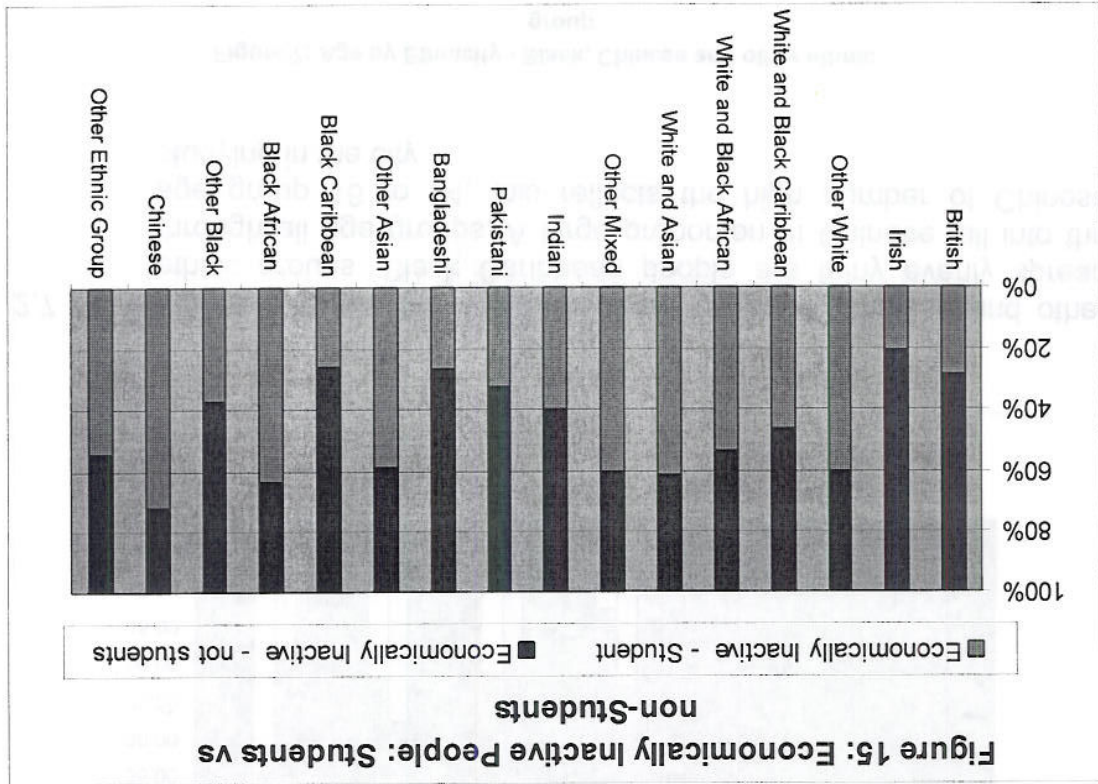


Figure 6 shows the age breakdown of Asian people. While the general trend amongst Asian people is high proportions of people aged under 24, this is less pronounced than with the mixed Race population. The Indian population has a slightly older age profile than Bangladeshi and Pakistani communities.

2.6

7.2. Figure 15 shows the proportion of economically inactive people. For the Chinese and Black African community a higher proportion of economic inactivity is accounted for by students. In other communities such as Irish and Bangladeshi this is the reverse situation.



7.3. Figure 16 show other reasons for economic inactivity, which include retirement, looking after home or family, permanently sick or disabled or other. Higher proportions of Bangladeshi, Pakistani and other ethnic group are looking after home and family. Greater numbers of Irish and White people are retired, as has been seen with the age breakdown figures. Irish also make up the highest proportion of permanently sick and disabled people.

4. Distribution

4.1. The majority of the non-White community are concentrated through the middle of the city covering the wards of Bargate, Bevois, Portswood, and Swaythling. Bevois ward contains the highest percentage of non-white ethnic minorities, over 30%. Bargate has nearly 12%, and both Swaythling and Portswood just over 10%. Sholing has the lowest proportion of non-White people at just over 2%. A high proportion of the Indian population live in Bevois ward, concentrated in the Newtown and Nicholstown areas.

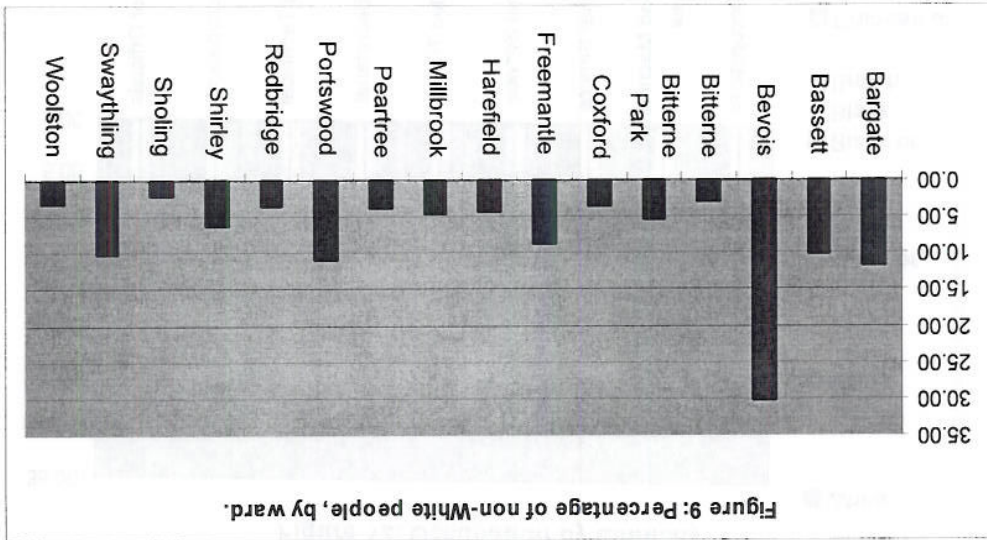


Figure 9: Percentage of non-White people, by ward.

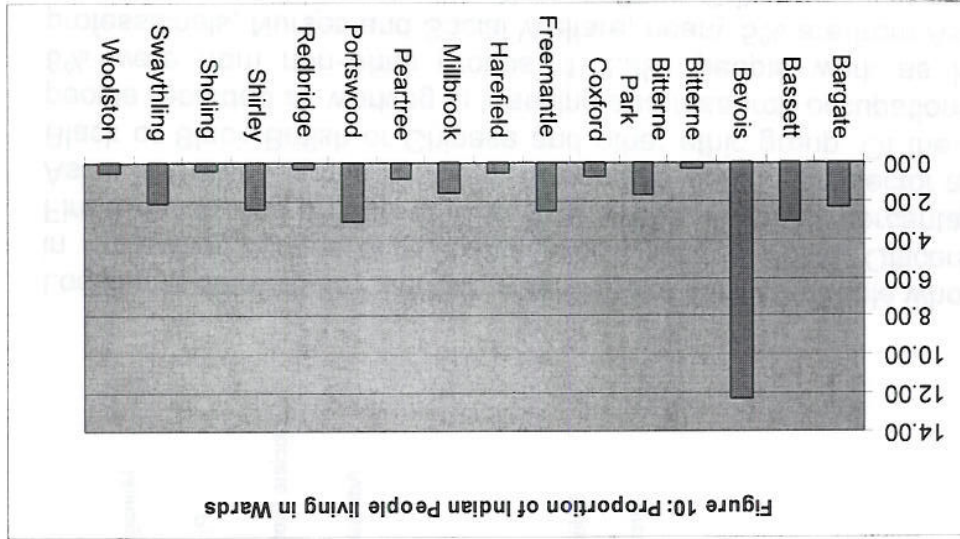


Figure 10: Proportion of Indian People living in Wards

6. Employment

6.1 Figure 10 shows details of occupation groups by ethnicity of people aged 16 to 74. A high proportion of Chinese/Other ethnic groups, and Black or Black British people work in professional or associate professional and technical occupations. A high percentage of Asian or British Asians work as Process, Plant or Machine Operatives. A slightly higher proportion of Mixed race people work in elementary occupations.

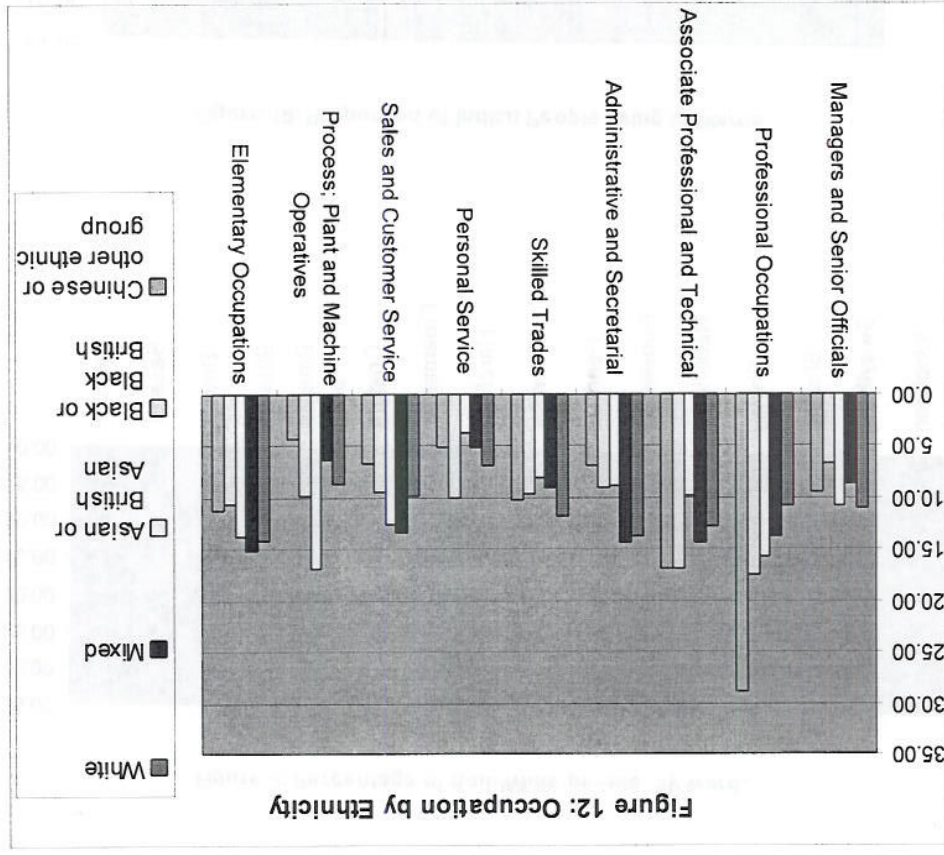


Figure 12: Occupation by Ethnicity

6.2 Looking in detail at key workers, over 98% of the 510 people who work in Protective Service occupations, which include Police Officers, the Fire Service and Prison Officers are White. A small percentage of Asian or British Asian and mixed race people work in this sector and no Black or Black British or Chinese and other ethnic group. Of the 4,651 people recorded as working in teaching and research occupations only 8% were from non-white groups. 102,291 people work as Health professionals, Nurses and Social Welfare, nearly 5% are from Asian or British Asian backgrounds, 3% Black or Black British and just over 4% Chinese or other ethnic groups.

Southampton		ALL HOUSEHOLDS					
ALL PEOPLE	White	Mixed	Asian or British	Black or British	Chinese and Other	Of which	
91,221	86,206	723	2,257	1,105	930	Penioners	22
						One Person (non Penioners)	20
						Married Couple Households	29
						Cohabiting Couple Households	9
						Lone Parent Households	10
						Other households	10
							23
							8
							24
							13
							36
							10
							6
							24
							9
							17
							24
							11
							12
							21

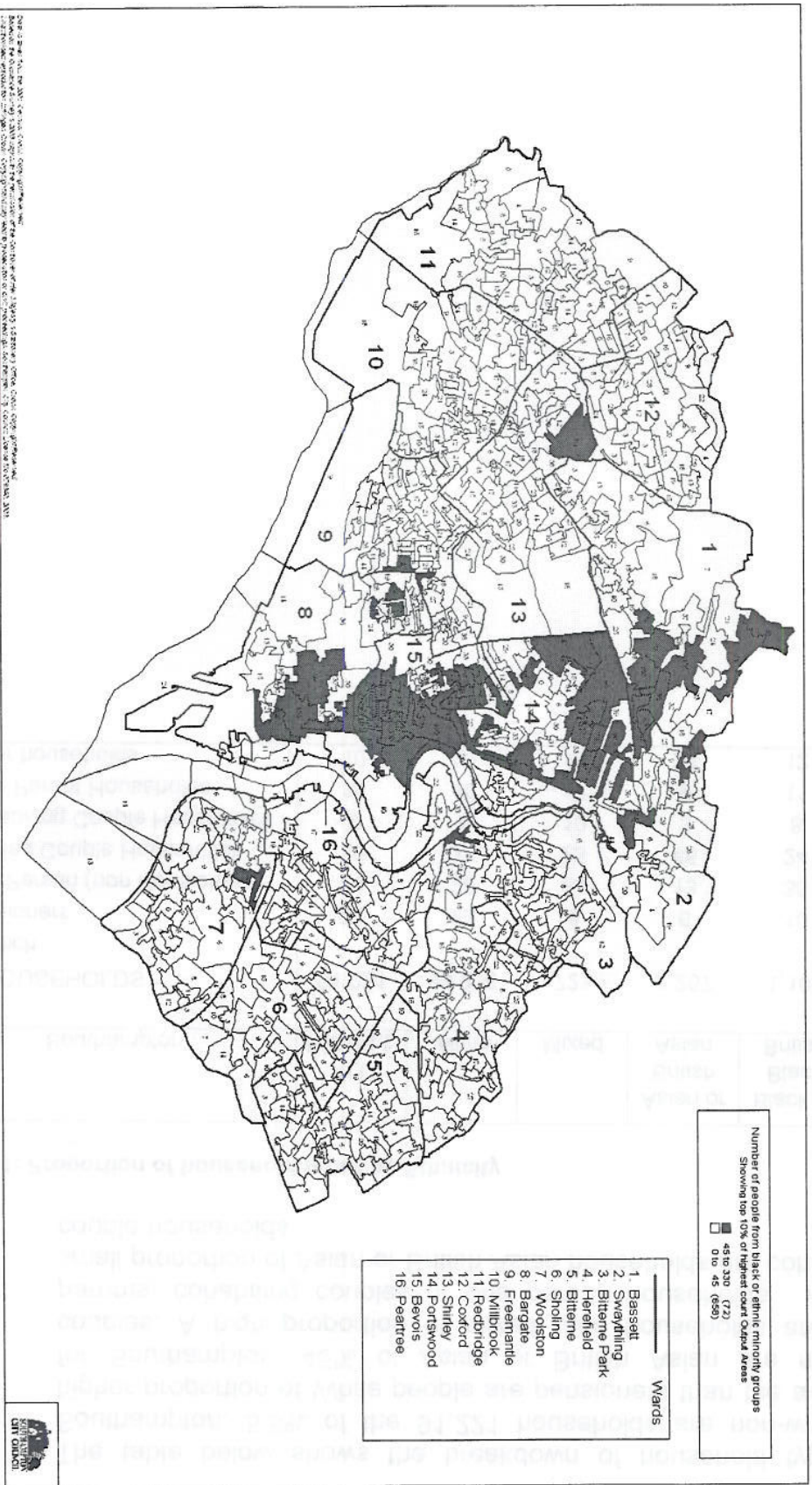
Table 1: Proportion of household types by Ethnicity

The table below shows the breakdown of household types in Southampton, 5.5% of the 91,221 households are non-white. A higher proportion of White people are pensioners than the average for Southampton. 45% of Asian or British Asian are married couples. A high proportion of mixed race households are lone parents, cohabiting couples or one person households. A very small proportion of Asian or British Asian households are cohabiting couple households.

5. Household composition

5.1.

Figure 11: Distribution of non-White people, by highest count of Output Areas.



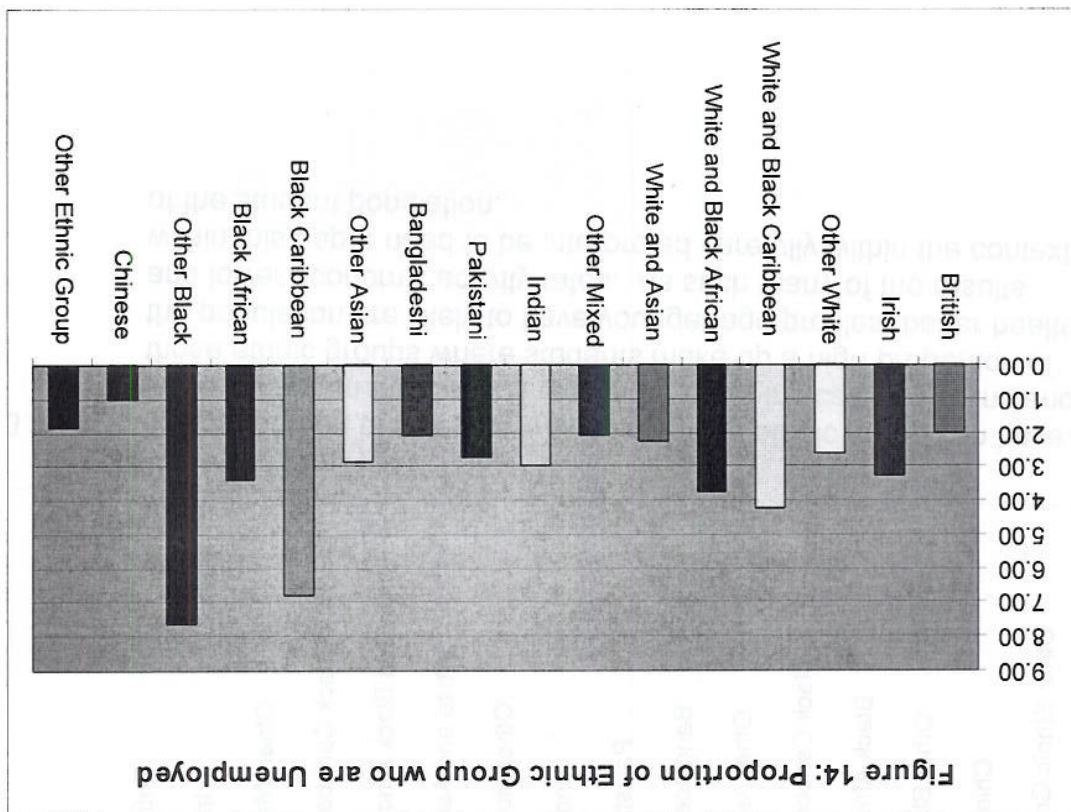


Figure 14: Proportion of Ethnic Group who are Unemployed

Figure 14 shows the breakdown of proportion of ethnic group who are unemployed. A high proportion of Black Caribbean and other black people are unemployed. The lowest proportion of are unemployed are Chinese at 1%.

7.1.

7. Economic Inactivity

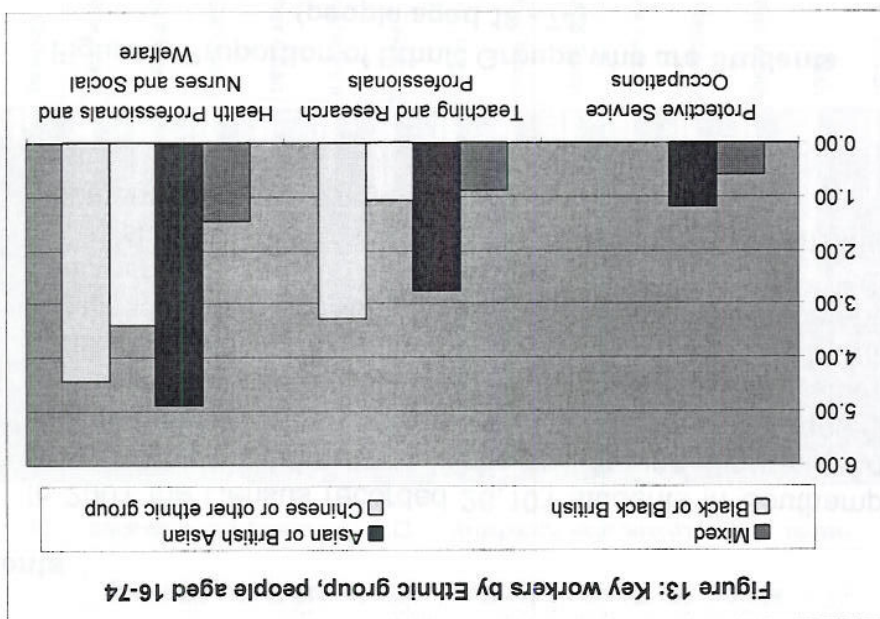


Figure 13: Key workers by Ethnic group, people aged 16-74

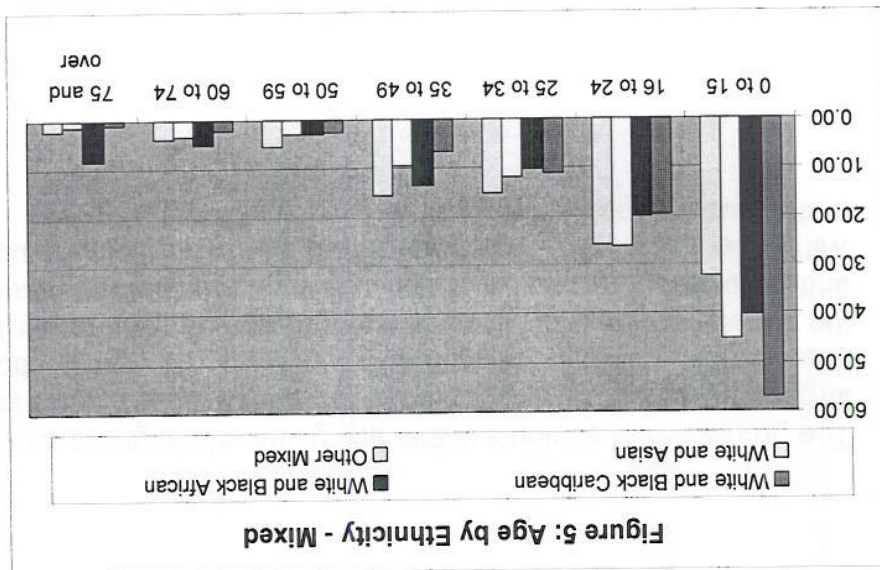


Figure 5: Age by Ethnicity - Mixed

Figure 5 shows the age breakdown of the mixed race population. It highlights how all the mixed ethnic groups have very young populations; 57% of mixed White and Black Caribbean people are aged between 0 and 15, whereas just under 1% are aged 75 and over. Mixed White and Black Africans have a significantly higher proportion of people aged over 75 as compared to other mixed people.

2.5

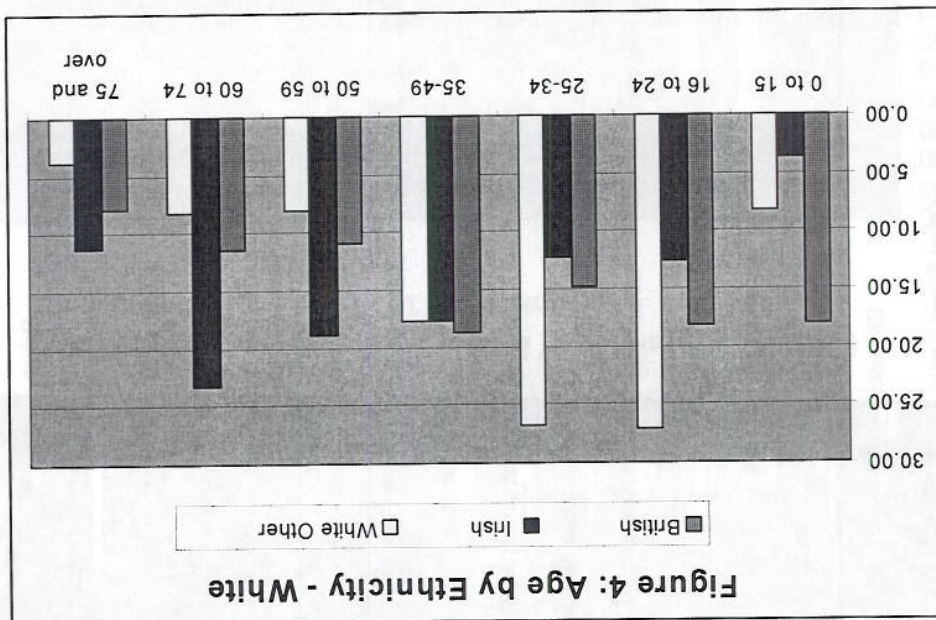


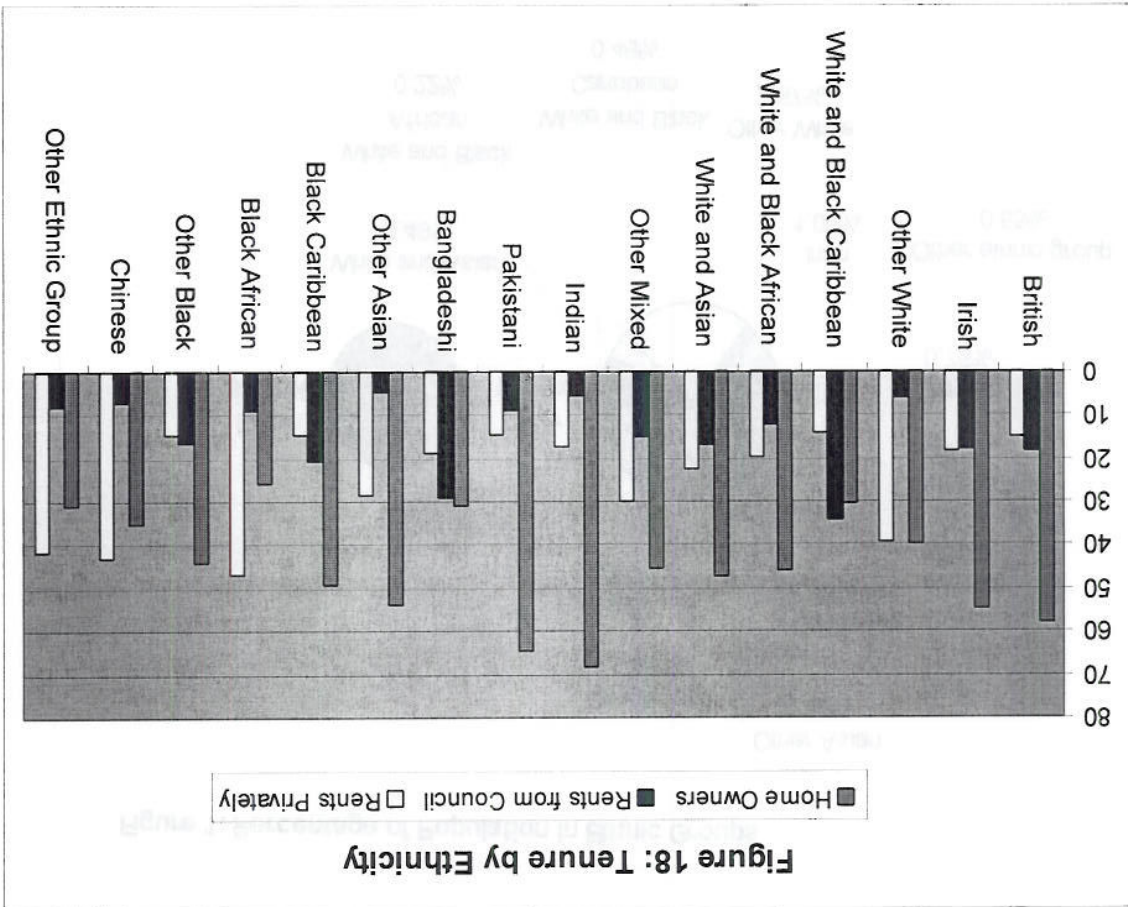
Figure 4: Age by Ethnicity - White

Looking in more detail at specific ethnic communities, Figure 4 shows the age breakdown of the white population. The British population is a relatively evenly spread through out all age groups. Of those classified as Other White, the majority are aged between 16 and 34. This may well be due to large numbers of young Europeans studying in the City. By contrast the Irish population is concentrated in older age groups.

2.4

9. Housing

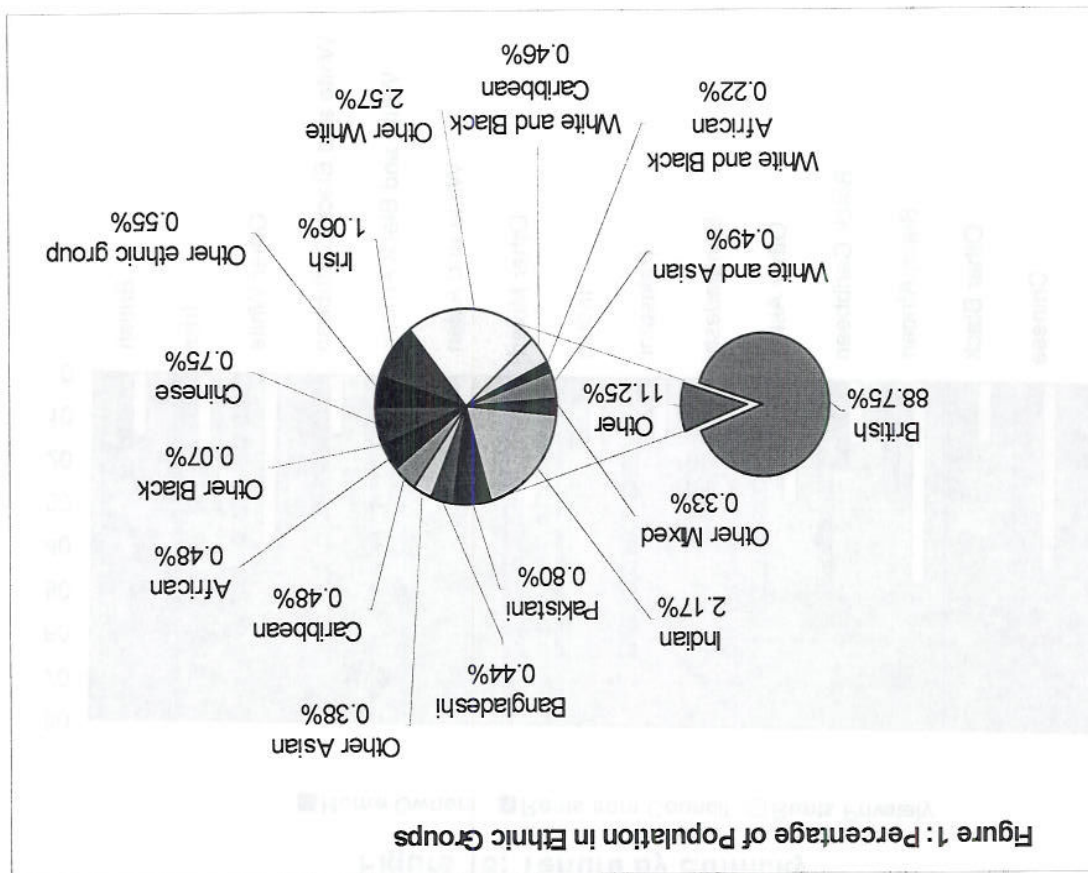
9.1 Figure 18 shows the Tenure by ethnic group. Tenants renting from private landlords form the highest percentages among Black African, Chinese and other ethnic people, most probably due to the high numbers of students in these groups, as the majority of undergraduates rent their accommodation after their first year in halls. Indian and Pakistani people form the highest proportions of homeowners. Mixed White and Black Caribbean people are more likely to rent from the Council.



9.2 Of the 91,225 households in Southampton, 10,072 do not have central heating. Other Black and Chinese households form the highest proportion of households with no central heating. Only 699 households in Southampton do not have sole use of bath/shower or toilet. Other white and Chinese have the highest proportion of households who do not have sole use of bath/shower or toilet.

2. Ethnic Population

2.1. The population of Southampton was recorded as 217,445 people, on Census day, of whom 200,859 (approximately 89%) described themselves as White. Of the non-white population, 8,254 people described themselves as Asian or British Asians: 3,267 described themselves as being of mixed race; 2,820 people described themselves as Chinese / Other ethnic groups; and 2,245 people described themselves Black or Black British. Figure 1 shows the percentage of each ethnic group in Southampton.



2.2. Figure 2 shows the gender split by ethnicity in Southampton. Overall the breakdown is approximately equal: 108,784 males and 108,661 females. The Mixed White & Black African population has a higher proportion of females. Whereas the Other Asian and Black African populations have a higher proportion of males compared to females.

10 Health

10.1

The 2001 Census asked people about their health. In this self-assessment on health people were asked if they thought their health was good, fair or poor. The highest proportion of people who considered their health as poor were the Irish, followed by Black Caribbean and Other Black people.

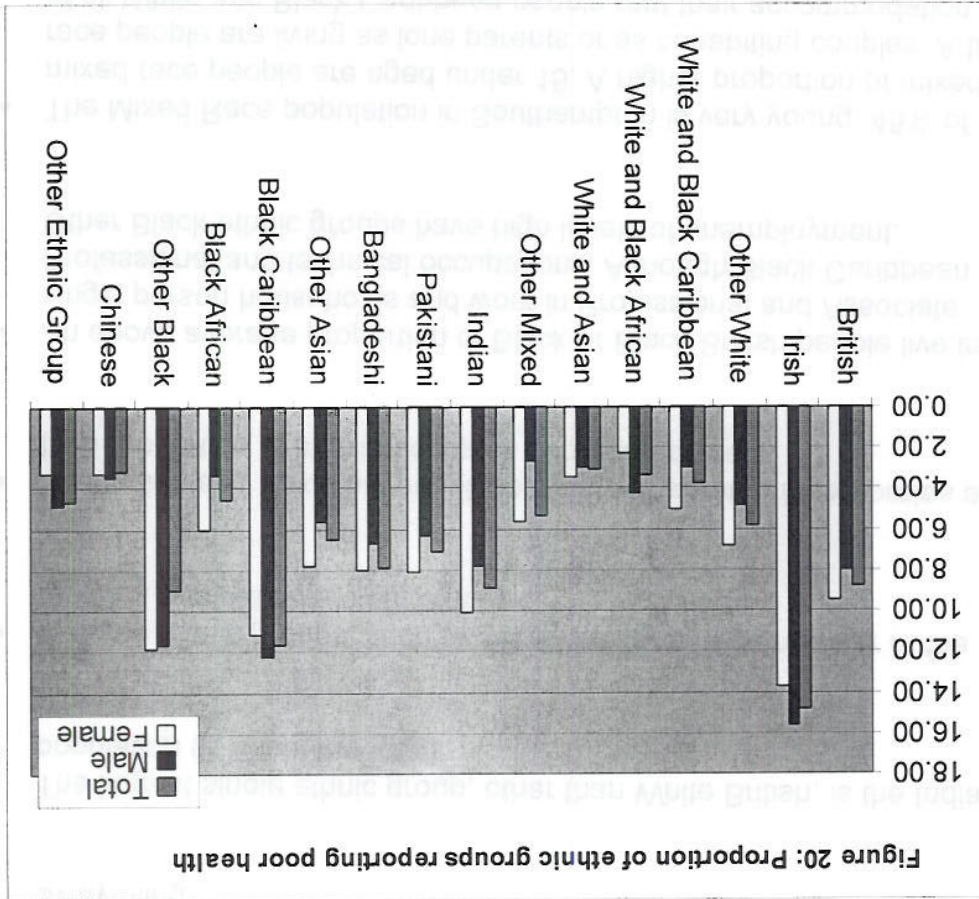


Figure 20: Proportion of ethnic groups reporting poor health

10.2 Figure 21 shows the proportion of people reporting Long Term Limiting illness by ethnic group. Irish and black Caribbean people have the highest proportion of people with a limiting long-term illness. In general more women report a limiting long-term illness than men.

Executive Summary

- The population of Southampton is predominantly White British
- Non-white people account for 7.6% of Southampton's population, and primarily live in the wards of Bargate, Bevois, Portswood and Swaythling
- The largest single ethnic group, other than White British, is the Indian population (2.7% of the total)
- In some ethnic groups, such as the Chinese, a large number of the resident population are students
- The Indian and Pakistani population of Southampton incorporates a high proportion of married couples and homeowners.
- An above average proportion of Black or Black British people live in single person households and work in Professional and Associate Professional and technical occupations. Although Black Caribbean and Other Black ethnic groups have high levels of unemployment.
- The Mixed Race population in Southampton is very young, 45% of mixed race people are aged under 15. A higher proportion of mixed race people are living as lone parents or as cohabiting couples. A third of all White and Black Caribbean people rent their accommodation from the Council.
- A high proportion of Chinese are students. They are more likely to rent properties from private landlords and live in shared accommodation without central heating.
- The Irish population has a large number of older people and this in turn translates into high levels of economic inactivity due to retirement and poor health.

Appendix

Religion (UV15)					Southampton		South East	England
					Unitary Authority		Region	Country
All People	Count	Persons	Apr-01		217445	100.0%	8000645	49138831
Christian	Count	Persons	Apr-01		142531	65.5%	5823025	35251244
Buddhist	Count	Persons	Apr-01		712	0.3%	22005	139046
Hindu	Count	Persons	Apr-01		1535	0.7%	44575	546982
Jewish	Count	Persons	Apr-01		293	0.1%	19037	257671
Muslim	Count	Persons	Apr-01		4185	1.9%	108725	1524887
Sikh	Count	Persons	Apr-01		2799	1.3%	37735	327343
Any other religion	Count	Persons	Apr-01		959	0.4%	28668	143811
No religion	Count	Persons	Apr-01		47004	21.6%	1319979	7171332
Religion not stated	Count	Persons	Apr-01		17427	8.0%	596896	3776515
Religion (UV15), Apr01	LastUpdated		18-Nov-04					
Religion (UV15), Apr01	Source	Office for National Statistics						
Religion (UV15)	National Statistics							

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