

NOTICE OF MEETING

Standing Advisory Committee for R. E.

WEDNESDAY, 21ST JUNE, 2006 at 19:00 HRS - CIVIC CENTRE, HIGH ROAD, WOOD GREEN, N22 8LE.

Group A: Christian Denominations and other Faiths represented in Haringey:

Mr Peter Ward, (Diocese of Westminster (RC)), Mr M. Ibrahim (Muslim Educational Trust), Mr Alli (North London Islamic Cultural Society), Ms Sarah Joy Leviten (Board of Deputies of British Jews), Mr Barnabus Mishi (Greek Orthodox), Ms B Parsons (Spiritual Assembly of the Bahai's), Karuna Gita (North London Buddhist Centre), Mr K Ranganathan (Hindu (Shiva) Temple Trust), Jenny Stonhold (United Reformed Church), Rev R Allaway (Baptist Churches), Ms M Huntley (Methodist), Peter Adeniyi (Pentecostal Churches).

Vacancies:

Salvation Army FCFC
Quaker
Seventh Day Adventists

Group B: Church of England:

Mr E Griffith, Mrs J Jamieson, Mr G Mariner, Revd Canon A Dangerfield, Revd Dr Jonathan Trigg.

Group C: Professional Associations:

Ms N Parmar (NUT), Mr N Bradley (NUT), Aurelie Bivigou (NUT), Mr A Yarrow (SHA),

Vacancies:

NUT
NASUWT

Group D: Local Education Authority Group:

Cllr E. Jones, Cllr L Santry, Jennifer James, Livinius Emmanuel Onyearugbulem.

Co-opted Non-Voting Members:

Mr N Bacrac (British Humanist Association), Mr P Dighton (Jehovah's Witness).

AGENDA

1. APOLOGIES FOR ABSENCE

2. URGENT BUSINESS

3. MINUTES OF MEETING ON 23 MARCH 2006 AND MATTERS ARISING (PAGES 1 - 12)

To confirm the minutes of the meeting held on 23 March 2006

Matters arising:

Islam Expo 2006

Letter to the Bishop of Portsmouth

4. HOLOCAUST MEMORIAL DAY 2007 (PAGES 13 - 22)

Theme paper to consider ways to support schools in addressing the 2007 Theme – for information and discussion - Denise Chaplin; RE Advisor to SACRE

5. MEMBERSHIP UPDATE (PAGES 23 - 28)

Welcome to Mr Peter Ward from the Diocesan of Westminster (RC), Councillors Santy and Jones on the LEA Group. Ms Bunmi Otobushin has tendered her resignation, creating a vacancy on NASUWT. Membership attendance grid from 2004-2006 is attached for members' attention. Members are invited to discuss what they would like to achieve from attending SACRE meetings and what they could input?

6. CONSULTATION ON TERM DATES (PAGES 29 - 32)

letter previously circulated to SACRE Members – a discussion on members views and responses – Denise Chaplin

7. QCA UPDATE (PAGES 33 - 78)

A message from Mark Chater, newly appointed QCA Curriculum Advisor for re and an analysis of the QCA Annual Reports – for information and discussion – Denise Chaplin; RE Advisor to SACRE

8. NASACRE BRIEFING ON HMI SUBJECT INSPECTION AND FEEDBACK FROM NASACRE CONFERENCE (PAGES 79 - 80)

Item for information and discussion – Jenny Stonhold; Chair of SACRE and Denise Chaplin; RE Advisor to SACRE

9. THE AGREED SYLLABUS - A WAY FORWARD

An update from Denise Chaplin; RE Advisor to SACRE

10. DATES OF NEXT MEETINGS

21 June 2006; 7 September 2006; 14 December 2006 and 22 March 2007

Yuniea Semambo
Head of Member Services
5th Floor
River Park House
225 High Road
Wood Green
London N22 8HQ

Vinothan Sangarapillai
Principal Support Officer (Council)
Tel No: 020 8489 3682
Fax No: 020 8489 2660
Email: vinothan.sangarapillai@haringey.gov.uk

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MINUTES OF HARINGEY STANDING ADVISORY COUNCIL FOR RELIGIOUS EDUCATION (SACRE) 23 March 2006

Group A: Christian Denominations and other Faiths represented in Haringey:

Vacancy (Salvation Army FCFC), Vacancy (Diocese of Westminster (RC), Mr M. Ibrahim (Muslim Educational Trust), *Mr Alli (North London Islamic Cultural Society), *Sarah Joy Leviten (Board of Deputies of British Jews), Mr Barnabus Mishi (Greek Orthodox), Ms B Parsons (Spiritual Assembly of the Bahai's), Karuna Gita (North London Buddhist Centre), Mr K Ranganathan (Hindu (Shiva) Temple Trust), Jenny Stonhold (United Reformed Church), Rev R *Allaway (Baptist Churches), Vacancy (Quaker), Ms M Huntley (Methodist) Vacancy (Seventh Day Adventists), Peter Adeniyi (Pentecostal Churches).

Group B: Church of England:

*Mr E Griffith, Mrs J Jamieson, Mr G Mariner, Revd Canon A Dangerfield, Revd Dr Jonathan Trigg.

Group C: Professional Associations:

Ms N Parmar (NUT), *Mr N Bradley (NUT), Ms J Arrowsmith (NUT), *Aurelie Bivigou (NUT), Mr A Yarrow (SHA), *Bunmi Otubushin (NASUWT), Vacancy (NAHT).

Group D: Local Education Authority Group:

*Cllr Haley, Cllr Aitken, *Jennifer James, Livinius Emmanuel Onyearugbulem.

Co-opted Non-Voting Members:

Mr N Bacrac (British Humanist Association), *Mr P Dighton (Jehovah's Witness).

1. APOLOGIES FOR ABSENCE

- Apologies were received from the Chair; Jenny Stonhold so Mr Nick Bradley chaired this meeting.
- Apologies were also received from Ms N Parmar, Mr A Yarrow and Mr N Bacrac.

2. URGENT BUSINESS

Members were asked to complete the tabled forms asking them to supply phone numbers and email addresses as the database only had home addresses for some members.

Members were also asked to complete a tabled form asking for areas of discussion at the forthcoming NASACRE AGM which would be attended by the Chair, Jenny Stonhold.

3. MINUTES OF THE MEETING 15 December 2005

The minutes of the above meeting were agreed and signed by the Chair.

Matters Arising

Rev Allaway advised members that a Second draft of the Faith Directory had now been circulated to 124 churches. He agreed to send the link to the Clerk to SACRE for loading on the web pages.

4. UPDATE ON HOLOCAUST MEMORIAL EVENTS

Leon Joseph updated members on the events of the Holocaust Memorial week; members noted the Theme for 2006 had been; 'One Person can Make a Difference' and that it had covered many examples of inhumanity not just the Holocaust, and focused on the current problems faced by Refugees and Asylum Seekers. In summary; members were advised of the programme of events which had included speeches from the Mayor and Leader; a testimonial from the stepsister of Anne Frank, prayers from the Rev Nims Obunge, moving anecdotes and Violin playing from Rabbi Lister, the Haringey Youth Choir and children lighting candles and flag raising. Leon advised that 2 new flags had been purchased for this event.

The Film 'Hotel Rwanda' had been screened at Cineworld but Secondary School attendance had not been as high as would have been expected. Bunmi Otubushin advised members of the forthcoming screening of a film about Afgan Refugees in Haringey at the Park View Academy and would pass details on to the Clerk.

Leon also briefed members on the exhibition mounted for Holocaust Memorial Day; which he felt was a considerable improvement on last year and the screening of a video on 24 January from the Liberator of a concentration camp. Jennifer James agreed to discuss with Leon its suitability for showing in schools. Tribute was paid to Denise Chaplin's work on the web based educational resources which covered inhumanity through the ages.

Concern was raised about poor response from schools to the Hotel Rwanda showing and members questioned whether the information was reaching the subject departments. Members suggested that in future Heads of Departments be contacted about the educational events, rather than or as well as Head Teachers.

5. MEMBERSHIP UPDATE

The Clerk advised members that Ms Sarah Joy Leviten had replaced Rabbi Lister and the Chair welcomed her to Haringey SACRE. Members noted that SACRE was currently carrying 4 vacancies; the Salvation Army, The Diocese of Westminster RC, Quaker and Seventh Day Adventists but the Clerk was actively pursuing replacements.

6. FEEDBACK FROM THE NASACRE CONFERENCE

The RE Advisor to SACRE (Denise Chaplin) took members through the form which the Chair had asked SACRE to complete in order to take a consensus of opinion to the AGM on 4 May. The Clerk noted the responses. There was some discussion about sections of the form and members noted that regional representation could be over concentrated in some parts of the country.

The Clerk would order extra copies of the Non Statutory National Frameworks for all members and although members were happy to adhere to the 8 level scales for RE; that felt that local context should also be considered.

The proposal to collate information from schools using the Self Evaluation Form produced by Culham College was discussed. Members were concerned about its effectiveness. Denise Chaplin agreed to bring an example of the Lewisham pilot of Heads of Subject using the form following which feedback members could discuss the Culham RE-online service more meaningfully at the next meeting, prior to making a firm commitment. Haringey expressed their thanks to Lewisham and for taking a lead on this pilot.

Finally, Denise took members through page 4 of the NASACRE Newsletter; the article which she had written but explained to members that she had missed a day of the NASACRE conference in December as she had been recovering from an operation.

7. THE BISHOP OF PORTSMOUTH'S PREFACE TO EXCELLENCE AND DISTINCTIVENESS.

SACRE were asked to consider the implications of this for the work of an Agreed Syllabus Conference. There was a discussion and concern from some members' interpretation that the Bishop was not just referring to Church of England Schools and was suggesting a possible veto on any schools not complying with the National Framework.

Eddie Griffith offered to speak to his Church of England colleagues about this and offered to write to the Bishop setting out the concerns of SACRE raised at the meeting.

Members noted that the Excellence and Distinctiveness Report was very useful and was now available on the National Society's website.

8. FEEDBACK FROM THE LONDON SACRE'S MEETING ON 20 MARCH (see item 13)

9. RELIGIOUS EDUCATION IN PRIMARY AND SECONDARY SCHOOLS – Ofsted Reports

Members noted that these reports had been in circulation for a while and that there would be no further Ofsted reports after this year. It had been particularly critical of school managers and leadership. In answer to questions about using the Ofsted report headings when compiling the next Annual report, Denise Chaplin advised that we were obligated to comply with QCA guidelines in how the report is set out as QCA analyse all Annual reports across the country.

10. OFSTED RACE EQUALITY PAPER

There was some discussion on schools' experience in monitoring and dealing with racial discrimination and members noted that the Council had a statutory responsibility for monitoring discriminatory incidents; facilitated through the Ethnic Minority Achievement Team and Leon Joseph, the School Links Officer. Members discussed the importance of raising community awareness and developing strategies for tackling bullying in particular.

11. ISLAM EXPO EXHIBITION – 6-9 July 2006

Denise Chaplin had been in touch with the organisers and advised that the packs would be ready to send out the following week. SACRE agreed to send this information centrally to RE subject leaders in primary and secondary schools with a covering letter to encourage schools to attend. Members were generally very much in favour of this and the teachers present were interest in taking school groups.

12. APPOINTMENT FOR A SACRE REPRESENTATIVE FOR THE HARINGEY PARENTAL AND COMMUNITY INVOLVEMENT STRATEGIC STEERING GROUP

The Deputy Chair volunteered to be the SACRE representative to the Haringey Parental and Community Involvement Strategic Steering Group and this was agreed by the members present.

13. INFORMATION EXCHANGE BETWEEN SACREs

Denise Chaplin explained this proposal from Barnet SACRE and reported back to members on the meeting she had attended with the Chair on 20 March. They felt that future attendance would only be necessary on a 'need to know' basis for vital information.

The Chair of Brent SACRE commented on some difficulties when contacting Council switchboards in that the operators did not know who the members of staff supporting SACRE were. The Clerk would check that staff on the Haringey switchboard were aware.

14. HARINGEY AGREED SYLLABUS SURVEY

Denise Chaplin provided an analysis and feedback on the above survey. In summary, 6 primary, 2 infant and 5 secondary schools had responded. The responses were mixed so members suggested that any further surveys should prompt a more strategic response. The primary schools in general had asked for more support and guidance and the secondary schools had asked for lesson plans and units of work. Members suggested some further assistance via surgeries and review sessions but noted that all of these carried budgetary implications and members noted that Waltham Forest had taken 2 years to complete Key Stages 1 & 2 of its revised syllabus. Denise agreed to bring an action plan back to the next meeting.

15 ITEMS OF URGENT BUSINESS

Rev Allaway warned members of an alleged 'Christian Council of Britain' web site which is in fact a front for the British National Party.

Rev Allaway also advised members of the publication of the new Forty Days Prayer Guide and had brought 2 copies to the meeting. Denise Chaplin advised that various Christian Resource Groups had expressed an interest and offered to pass their details onto Rev Allaway.

Councillor Haley asked if a list of the statutory requirements and obligations on SACRE could be provided at the next meeting in order that a budget and match funding could be identified. Denise Chaplin and Jennifer James agreed to provide this information

16. DATE OF NEXT MEETING

Provisionally 21 June 2006, but subject to confirmation of the Council's Municipal Diary for 2006/07. As this was Refugee Week members suggested that the next meeting should take place at Bruce Castle which would be holding an exhibition and members noted the PDC is also running events on this theme. The Clerk would investigate use of a meeting room at the Castle.

Signed

CHAIR OF SACRE

DATE

Excellence and distinctiveness

Guidance on RE in Church of England
schools

October 2005



Ever since the introduction of the National Curriculum in 1988 Religious Education has suffered for lack of a nationally accepted standard. The subjects within the National Curriculum have seen gains in status and in national development funding that have been lacking for RE. The Church of England, along with many other organisations in the world of RE, has been pressing for action to redress this imbalance for many years.

In October 2003 Charles Clarke, then Secretary of State for Education, held a consultation with a large number of faith leaders, including representatives of the Church of England, which yielded the clear result that they would work together with a group of teachers, academics, advisers, inspectors and consultants to produce a National Framework for RE. The Qualifications and Curriculum Authority was commissioned to coordinate this task.

The resulting non-statutory Framework, which had the full support of the Church of England representatives, was published by QCA in October 2004. Although Charles Clarke moved to be Home Secretary in December 2004, we shall hold the government to their commitment to resource the Framework adequately with a continuing programme of financial and professional support. We look for the National Framework to become the kite-mark for quality RE.

The primary audience for the National Framework is the Local Authority Agreed Syllabus Conferences and those responsible for setting the RE curriculum in faith-based schools. The Board of Education has decided that the new Framework should underpin RE in all church schools. The best means of achieving this would be for all Church of England schools to adopt their locally agreed syllabus, provided it has been produced on the basis of the National Framework for RE. That is a matter on which Diocesan Boards of Education will advise their schools.

This Guidance for the Church of England in implementing the Framework is supplementary to the Framework and does not seek to replace it. It should be used in tandem with the Framework to ensure that RE in church schools is of the highest quality and reflects their distinctive Christian character. It is advisory to the dioceses. I hope it will be helpful as they consider a response to the Framework and their role in developing new agreed syllabuses.

The Church of England is well placed to support the implementation of the National Framework for RE. Each Agreed Syllabus Conference is made up of four committees, one of which represents the Church of England. All four committees have to be unanimous in their approval of a syllabus and therefore each one has an effective veto. We recommend that the members of the Church of England committee on a SACRE or ASC make it clear from the beginning that they will not support any proposed agreed syllabus that is not based on the new National Framework, and that, if necessary, they take this commitment to its logical conclusion.

I am grateful to the working group responsible for producing this Guidance and commend it to the dioceses of the Church of England.

+Kenneth Portsmouth

The Right Reverend Dr Kenneth Stevenson
Bishop of Portsmouth

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Eddie Griffith
Church of England SACRE Member
Haringey SACRE

The Right Reverend Dr Kenneth Stevenson
Bishop of Portsmouth
Cathedral House
St Thomas's Street
Portsmouth
Hants PO1 2HA

1 June 2006

Dear Bishop Stevenson,

At a meeting earlier this year members of Haringey SACRE looked at the National Society's document 'Excellence and Distinctiveness' and I am writing to express my concern over the following statement in your introduction to that document:

'The Church of England is well placed to support the implementation of the National Framework for RE. Each Agreed Syllabus Conference is made up of four committees, one of which represents the Church of England. All four committees have to be unanimous in their approval of a syllabus and therefore each one has an effective veto. We recommend that the members of the Church of England committee on a SACRE or ASC make it clear from the beginning that they will not support any proposed agreed syllabus that is not based on the new National Framework, and that, if necessary, they take this commitment to its logical conclusion.'

I am a long-standing member of the Church of England group on Haringey SACRE where we have followed the debate over the non-statutory National Framework for RE from its beginning. We are clear that its status is non-statutory and have agreed to consider it when reviewing our syllabus. We are however also committed to work with our fellow SACRE members to develop and support a syllabus that we feel meets the needs of the young people of Haringey, a multi-faith and multicultural inner London borough or rich diversity.

Members of Haringey SACRE, including the Church of England group, find it incomprehensible and regrettable that your letter appears to imply that slavish implementation of the non-statutory National Framework is preferable to considered application of those elements that meet the needs of our context. Indeed the spirit of partnership and accommodation that our SACRE members have striven to develop has been shadowed by the apparent call to members of the C of E group to blackmail other SACRE members by taking 'this commitment to its logical conclusion'.

Yours sincerely

Eddie Griffith

c/o Vinothan Sangarapillai
Clerk to Haringey SACRE
London Borough of Haringey
River Park House, 7th Floor
225 High Road
N22 4HQ



Holocaust Memorial Day 2007:

The Dignity of Difference

"May the memory of the victims of the Holocaust become our immune system against hate. May we stand together, fighting prejudice together."

Sir Jonathan Sacks, Chief Rabbi

Introduction

The theme for Holocaust Memorial Day 2007 encourages us to look at what we learn from the Holocaust about the consequences of exclusion based on people's difference from us. It highlights the experiences of a variety of groups under the Nazis. It also explores the opportunities this history gives us to consider how we can create a society based on respect for difference. The theme involves several aspects:

History: The theme explores how exclusionary policy towards the Jews, Gypsies (Roma and Sinti), disabled people, lesbian and gay people, and black people and other groups developed under the Nazis. It attempts to understand the consequences of the Nazi theories of racial purity within what has become known as the Racial State. It will identify how populist ideology led to different patterns of persecution, in which different institutions or professional classes within military and civil society participated – including health, police and the judiciary. In particular, it questions how ordinary bystanders reacted to the increasingly divisive legislation.

Reflection: The theme questions what might have been done in the past to overcome the exclusion experienced by victimised groups – and to recognise the particularity of their experience. It reflects on the consequences for a number of individuals and groups caught up as victims of exclusion, and on what might have been done differently to avoid or alleviate the suffering they experienced. It also looks at the way people can face discrimination or exclusion because they are identified as belonging to a targeted group.

Action: This theme encourages us to think about the lives of people marginalized and excluded in the Holocaust, in subsequent genocides and today, and what might be done to celebrate difference and create a culture of respect. It identifies that victims are never in the best position to defend their own victimisation and that the champions of change are those who are prepared to widen their 'universe of moral obligation' and consider the lives of others as a part of their own life. The theme explores how individuals and communities might contribute to this in a meaningful and practical way.

History

The Indignity of Exclusion

The Nazis knew how to exclude. In their warped world view, they needed to maintain Aryan genetic purity or 'hygiene', as they described it. Jews and Gypsies were excluded because of their parentage and culture. Jews were scapegoated as bearing particular responsibility for many of Germany's woes. Disabled people and people with mental health needs were excluded because the Nazis viewed their disability or health need as indicative of 'weak' genes. Lesbian and gay people were excluded for two

reasons: because their sexuality was in itself deemed an indication of genetic weakness; and because, particularly in the case of women, if their behaviour did not conform to strict Nazi gender role models, they were deemed genetically 'asocial'. Black people and Slavs were excluded purely on the basis of their race.

Individuals and groups were pushed to the margins because of their identity. This led to loss of livelihood, loss of friendship, loss of security. It led to the indignity of persecution, incarceration, torture, starvation, slavery and death. Identified as the enemy, the Jews were stripped of the rights of citizenship, their human rights abused.

The Nazis created an ideology based on supremacy, in which one group had rights which purposefully targeted specific groups. They described them as 'lower people' - '*Untermenschen*'. The development of a hierarchy created a sense of better and worse, safe and dangerous, good and bad, righteous and evil. Ultimately, the Jews of Europe were driven from their homes, shot in forests, crammed into cattle wagons, gassed and burned. The Gypsies were also subject to mass murder; many were shot by special killing squads and thousands killed in the gas chambers at Auschwitz. The disabled were targeted in a euthanasia programme. Many lesbian and gay people died as prisoners in the camp system. Many Slavic people were taken for use as slave labourers and died from executions and mistreatment.

That is the ultimate destructive power of exclusion.

The Ideology of Exclusion

The Nazis created a racial state. All groups that did not fit into the pattern of Aryan perfection were deemed unfit in some way to participate fully in the Third Reich. Differences were identified as weaknesses. Cultural and religious differences, ethnic identity, political persuasion and sexual orientation all became factors in demeaning individuals and justifying their removal from participation in the society.

Most important was the process by which the Nazi Party persuaded their staff and the general population to shift their behaviour to accept and apply Nazi policies so consistently. The Nazi regime is rightly identified as a brutal regime that used suppression and fear as a tool to ensure compliance. But large proportions of the population were persuaded, if not to perpetrate genocide, to justify being bystanders.

Wanda von Baeyer-Katte identified four steps used by people in the Third Reich to justify their actions as bystanders or participants. This was based on her observations as a German psychologist at the time:

1. *Double Language: In which people were aware of the contradiction posed by the new situation of what was accepted as normal behaviour. 'I cannot and will not stand for this much longer.'*
2. *Partial Adaptation: Typified by denial and rationalisation. 'I am not a hypocrite, so I must believe some of what I am saying. National Socialism must be right in some aspects.'*
3. *Moral Dissolution: 'I would never be part of a criminal organisation. I am no criminal... What is happening is tragic, but inevitable. Because I am witnessing the removal of my boss does not mean I am condoning a criminal act.'*
4. *Adjustment: 'Victims are no longer human beings. Nazi norms are accepted and adopted. My boss is not my responsibility. He had it coming. He does not matter anyway.'*

Adapted from: Wanda von Baeyer-Katte, *Das Zerstörende in der Politik*, Heidelberg, 1958.

The shift toward compliance meant that the Nazis could carry out their policies with impunity. As law makers, they deemed themselves beyond the law; and ordinary people were allowing themselves to be convinced that what was happening was in their interest. The policies of exclusion created barriers that

became increasingly difficult to cross. Most Germans did not know or mix with Jews and therefore had no real perception of what Jews were like. There was no real reason to act affirmatively based on personal experience. A combination of apathy, fear, ignorance and lack of personal relationship with the victims created a divide at a personal level which was unbridgeable. It was safer not to react, so most did not. The relatively small proportion of Jews – less than half of one per cent of the population – increased their vulnerability.

The Nazis identified a variety of criteria by which to exclude various groups from German society. These were applied with uneven ferocity, depending on the geographic location, racial group and period across the twelve years that the Nazis were in power. What was consistent was the identification of the group as excluded members of German society.

Racial difference was the cornerstone of Nazi supremacist ideology. Though Jews were the main scapegoat and focus, they were not the only target of racism.

Notwithstanding their 'Aryan' heritage, **Roma** were classed as '*Untermenschen*' and as being 'asocial' – unproductive and socially unfit. Their fate in some ways paralleled that of the Jews. The 1935 Nuremberg Laws defining Jews were adapted to include Roma. They were subjected to internment, forced labour and massacre. They were also subject to deportation to extermination camps. *Einsatzgruppen* (mobile killing squads) killed tens of thousands of Roma in the German-occupied eastern territories. The Lodz ghetto had a special section for Roma, from where they were deported to Chelmno in Poland and killed in the mobile gas vans. There was also a 'Gypsy camp' in Auschwitz-Birkenau, where almost all of them died in the gas chambers or became victims of medical experiments. After the war, discrimination against the Roma continued as the Federal Republic of Germany decided that all measures taken against them before 1943 were legitimate policies of state.

The relatively few **Black people** living in continental Europe at the time belies the hatred toward black ethnicity and culture felt by the Nazis. Their fate in Nazi Germany and in German-occupied territories from 1933 to 1945 ranged from isolation to persecution, sterilisation, medical experimentation, incarceration, brutality and murder. However, there was no systematic programme to eliminate them as there was for Jews and other groups. Music linked to black culture, which included jazz and swing, was branded degenerate and banned. European and American blacks were also interned in the Nazi concentration camp system. Black prisoners of war faced illegal incarceration and mistreatment because the Nazis did not uphold the regulations imposed by the Geneva Convention. Black soldiers of the American, French and British armies were worked to death on construction projects or died as a result of mistreatment in the camps. Some were killed immediately by the SS or Gestapo.

Slavs were also classed as inferior (*Untermenschen*) and targeted for subjugation, slave labour and eventual annihilation. This included the Poles, Russians and a variety of Balkan and East European communities. There was particular vehemence reserved for Slavs who were loyal to Communism. The 'Commissar Order' targeted high-level Soviet state and Communist Party officials to be murdered. In the *AB-Aktion* Poles regarded as ideologically dangerous (including intellectuals and Catholic priests) were targeted for execution. The first inmates of the Auschwitz complex were Poles; Majdanek was being extended at the end of the war to incarcerate Slavic slave labour. Soviet prisoners of war received especially brutal treatment; they were incarcerated in intolerable conditions and used as experimental victims for gas chambers. Over 500,000 Russian prisoners of war were murdered.

Disabled people were treated as a burden. Those with disabilities were excluded from all opportunity to live within society. Victims of mental illness were segregated. Some were sterilised; others were murdered. Victims of disabilities, including congenital diseases, were similarly removed as a threat to the purity of the race, which was not only seen as being pure by Aryan descent, but ideally free of congenital disease. Over 70,000 patients of mental hospitals and disabled people were murdered as a part of the T4 euthanasia programme. In Nazi terminology, 'euthanasia' was a euphemism for the systematic killing of

institutionalized mentally and physically disabled patients. Starting in October 1939, disabled children were murdered by overdoses of medication or by starvation. This programme was then extended to adult disabled patients living in institutions and Hitler signed a secret authorization to protect participating doctors and staff from prosecution. The secret operation was code-named T4, referring to the address (Tiergartenstrasse 4) of its coordinating office in Berlin. An unknown number of victims were also sterilised. Doctors, nurses and other professions normally associated in care-giving participated in this process. The euthanasia programme instituted the use of gas chambers and crematoria for systematic murder.

Sexual Orientation and gender identity, where it diverged from the strict Nazi stereotypes of heterosexuality and gender roles, were classed as degenerate, asocial and a threat to racial purity that required them to be expunged from society. This meant that gay men in particular were targeted for persecution and removal. In some German jurisdictions, such as Austria, lesbians were explicitly included in the anti-gay laws and in others they were not, but there is much evidence of the way in which they were deemed 'asocial' even in those areas. The mere suspicion of being gay was punishable by incarceration and torture. During the so-called Cloister Trials, Hitler used this to reduce the power of the Church. Before the election of Hitler, Berlin in particular had led the world with a flowering of visible lesbian and gay culture and study, that would not be repeated in its intensity until the 1960s and 1970s. The Nazis targeted the more than one million men who were said to have undermined their 'disciplined masculinity'. Some 80,000-100,000 men were convicted as homosexuals. Most were placed in brutal police prisons where they were tortured, starved or subjected to slave labour. Many were placed in concentration camps, often being housed together and subjected to specific experiments or tortures. Some were forced to wear Pink Triangles, some black or green, some letter "A"s. The Allies did not liberate gay victims. Many were forced to complete their term of imprisonment. They were not recognised officially as 'victims of the Nazis'. It was the police staff, lawyers and judges who were responsible for carrying out the homophobic persecution; none were removed or disciplined for this. Many Survivors felt so excluded after they war that they chose to try to hide their experiences, or if they fought for recognition, were thwarted and excluded further. In fact, the Nazi anti-gay laws were not removed until the 1960s, and as a result generations of German lesbian and gay people lived in the shadow of the Nazi period well after World War 2 was over. It was not until 1986 that the German President formally recognised gay suffering.

Other groups were excluded, not for racial reasons, but because they had beliefs which the Nazi regime believed threatened them.

Political expression deemed a threat to National Socialism was silenced. As a dictatorship, political dissent was quickly quashed, including that within the Party. Political movements, including labour movements such as trade unions, were outlawed and its defenders persecuted. Political dissent was removed from the press through change of control. Other forms of dissemination through illegal journalism, or preaching alternative ideals were quickly suppressed. Political opponents were among the earliest victims of Nazi discrimination – primarily Communists, Socialists, Social Democrats and trade unionists. The first concentration camp, Dachau, was established in 1933 in order to detain political prisoners.

Religious beliefs were persecuted where they were considered to counter Nazi ideals and Christian Church leaders who opposed Nazism were imprisoned. Priests and lay preachers who spoke against the supremacy of Nazi ideology were removed. Many died in camps and labour units. Many Jehovah's Witnesses were subjected to intense persecution under the Nazi regime because they refused to accept the authority of the state and often made a conscious choice not to join the German armed forces. Their determination to oppose National Socialism was seen as a threat to the powerful military being developed. Soon after the Nazis came to power, regional governments took aggressive steps against the Witnesses, breaking up their meetings and occupying their local offices. By 1 April 1935, local officials were ordered to dissolve the Watchtower Society. When compulsory military service was reintroduced in Germany in March 1935, the conflict with the Witnesses intensified. For refusing to join the armed forces and continuing to meet illegally, increasing numbers of Jehovah's Witnesses were arrested and incarcerated in

prisons and concentration camps. The number of Jehovah's Witnesses who died in concentration camps and prisons is estimated at 1,000 Germans and 400 from other countries. About 250 German Jehovah's Witnesses were executed for refusing to serve in the German military.

The list of groups excluded and persecuted by the regime is an extensive one. The Nazis were creating an exclusive society that privileged a select group at the expense of many others, who were not considered fit to play a full role in the society or were seen as a threat to it. It relied on those with privileges not to challenge the new status quo and to accept the ethics of exclusion.

“Excluding people from the community – defining them as outsiders – profoundly changes the daily relationships between people and groups. A gap between insiders and outsiders opens. As it is reinforced by law and popular opinion, it widens. Consciously or unconsciously, insiders reshape their own identities to justify the exclusion of the outsiders... Victims are not just ignored. Eventually they become repugnant, are perceived as threats to the community, as burdens on society and on the conscience of those who remain silent.”

Victoria Barnett, *Bystanders - Conscience and Complicity During the Holocaust*, Greenwood Press, 1999

The Holocaust – The Ultimate Exclusion

Jews in Germany had long since striven to integrate into German society. Architecture, language and Jewish culture all had a strikingly German feel to it. Progressive forms of Judaism had even adapted to emulate certain Christian forms of worship. German Jews signed up to fight in the German armed forces in the First World War. German Jews fired their bayonets at English Jews in the trenches with patriotic pride for the ‘Fatherland’.

German Jews were willing to play an active and integrated part in their society, but underlying antisemitism still marginalised them. A fundamental lack of respect for difference, fuelled by a millennium of religious antagonism from the Christian Church and simmering political unrest were fault lines waiting to be exploited by populist extremism.

It was a step-by-step process in which Jews were first identified as unreliable, politically dangerous, part of a wider conspiracy, controlling the destiny of ordinary citizens. They were the scapegoat for Germany's ills, turned into a threat to national and personal security as a group. Once they were perceived as a threat, the Nazis began to persuade the public that such a threat should be removed. The demonisation and dehumanisation of the Jews as a bacillus infecting society, vermin overrunning the rights of ordinary people played on fears and created a populist myth bolstering support for Nazi extremism.

“Why must we be enemies of the Jews? Because the Jews are a destructive force within the German nation. When there is a foreign body within us... we must make sure it disappears; otherwise we will be destroyed by it.”

Erich Melitius, *We and the Jews – What Young People Must Know about the Jews*, Berlin, 1935

Every aspect of exclusion was given a legal veneer. Once the Nazis were in power, the Jews were excluded by law. Lawyers were removed from the courts, civil servants from their posts in local and national government, bankers from their banks, editors from their newspapers and Jewish people from their rights as citizens. After Jews were excluded within their own society, it was easy to create a culture of persecution. The Nazi regime was tyrannical, but it had created the reason to suppress the Jews – they were enemies of the State. Under the conditions of war, enemies are to be fought. The Jews – through no fault of their own – had become enemies of a genocidal regime. The mass murder of European Jews was the logical consequence of the Nazis' ideology of exclusion.

Reflection

Dignity through Remembrance

Public remembrance is not for the benefit of victims to remember what happened to them. Victims remember well what happened to them. Public reflection is the act of recognition. It states to the victims and their families that their humanity is valued, that their loss is our loss and that their suffering is shared, if only through recognising the tragedy and error of its occurrence.

Conversely, ignoring suffering is an act of denial. Forgetfulness insults, excludes and marginalizes the victims through uncertainty and humiliation. Recognising and reflecting on all the victim groups persecuted by the Nazis is part of ensuring the dignity of remembrance. There can be no comparison of suffering. Every life lost through the ideology of hatred engendered by the Nazis was a life wasted and should be remembered as such.

Remembering the Jews who were all, without exception, marked out for murder gives identity to many who have been forgotten. The Nazis intended to wipe out the Jews without trace of any memory afforded to individuals and their lives. There are still almost two million Jews who do not have the dignity of a name. Our act of remembrance recognises that they were individuals just like us. It opposes the anonymity that genocide imposes and remembers that although they are lost to us, they are remembered nevertheless.

Remembering the Roma, who were murdered because of their ethnic identity, lends belated but hitherto forgotten dignity to their suffering. Forms of remembrance in the Roma tradition mean they are often less visible and therefore less public. Their untimely deaths cannot be reversed. Their humanity still needs recognition.

Remembering the victims of racial persecution, including black and mixed race victims, provides dignity to the many who were humiliated through sterilisation and pain throughout their lives. It recognises that such pain is real and has lasting consequences. Now these victims are fading from history with no heirs, thus completing the genocidal cycle begun sixty years ago.

Remembering mentally and physically disabled people who, then as now, were among the most vulnerable members of society. We reflect that it was their vulnerability which led to their isolation, removal and death. Their experience is all but lost, because they did not have a voice then and their deaths are shrouded by guilt. The next of kin either complied with the conspiracy of silence or were oblivious to the reasons behind the deaths of their relatives. It reminds us of the extent to which the vulnerable within our society rely on others for protection.

Remembering lesbians, gay men, bisexuals and trans-people who were branded as degenerate and incarcerated in the network of concentration camps, police prisons and slave labour camps – or were forced into lives of hiding, repression and fear. In recognising the indignity of enforcing the wearing of the 'A' or the triangle on clothing, dignity is given to their endurance in intolerable circumstances. This reminds us that sexuality was no reason to be enslaved and to value individuals irrespective of sexual orientation or gender identity.

Remembering the courageous few who spoke out in political or religious opposition to the oppressive politics and evil ethics of Nazis assists us to reflect on their bravery and their outspokenness against oppression. They used their voice, irrespective of the consequences. Reminding ourselves about their courage expresses gratitude that they stood by the basic freedoms of free speech and used it effectively, even if at the time it seemed in vain.

The Dignity of Difference

We live in society that benefits from tremendous variety. We are differentiated by ethnic background, language, religion, customs, dress, cuisine, country of birth, sexual orientation, skin colour, geography, social class, education, professional qualification... to name but a few factors. The things that differentiate us are nevertheless less significant than the many basic human features that we share. The desire to share common values, the right to freedom of expression, to have family and friends, to have security, habitat, the desire to be healthy, to have a basic education, to be able to have our own religious beliefs, to choose our leaders, to influence our society, to have control of our own destiny, the desire to be respected for what we are... and so on... These are basic rights and privileges that we all want to share.

The things that differentiate us are at times used as the reasons to divide us.

Identifying certain practices, beliefs or customs as being in some way inferior to our own is the first step to normalising supremacy. The German public were not *genocidaires* in-waiting. They were ordinary people who believed the lie that the Jews were in some way less worthy and were controlling a conspiracy to threaten their security. They did not really know the Jews as people and respect them for who they were. They treated them as others told them they deserved to be treated. The success of Nazi policy was founded on the ubiquitous belief that the Jews did not deserve the same rights and respect as everyone else.

Differentiation became the excuse for exclusion.

"It wasn't only the Jews. It was also the mentally ill, the physically handicapped, the Gypsies and the gays who were imprisoned, tortured, shot, gassed and turned to ash because they didn't fit someone's narrow template of what it means to be human... Jews cannot fight antisemitism alone, Muslims cannot fight islamaphobia alone, gays cannot fight homophobia alone. The victim cannot cure the crime, the hated cannot cure the hater. We are as big or as small as the space we make for others who are not like us. May the memory of the victims of the Holocaust become our immune system against hate. May we stand together, fighting prejudice together."

Sir Jonathan Sacks, Chief Rabbi

The Jews were in no position to defend themselves against National Socialism. They were a small minority struggling for survival. What they needed were people who could identify the threat they were under, listen to their distress, speak out and act on their behalf. The victims of exclusion are almost always vulnerable minorities whose voice is drowned out through the politics of exclusion and who therefore require individuals and organisations to hear them and then act to champion their cause.

The Jews needed ordinary Germans, neighbouring governments, religious institutions and individuals to use their voice early and effectively to stem the tide of hatred. The Jews were not considered important enough for such mobilisation.

Our Universe of Moral Obligation

Genocide scholar Helen Fein describes the 'Universe of Moral Obligation' as being those people and things which we see it as our responsibility to protect. It involves the whole debate about identity, belonging and Britishness. For most of us this will include our next of kin, our children, our house, car and job... that is those things which give our life its fundamental meaning and support. Few of us regard people from other communities or countries within that universe, except when we volunteer for a cause or make charitable donations to worthy causes. Fein's argument is that until the potential victims of genocide are seen as our responsibility, their deaths are never likely to be prevented, as no one is likely to speak or act to protect them.

German protestant pastor Martin Niemoeller famously referred to how people who were being taken away by the Nazis did not fall within his own universe of moral responsibility.

*“First they came for the communists, and I did not speak out – because I was not a communist;
 Then they came for the socialists, and I did not speak out – because I was not a socialist;
 Then they came for the trade unionists, and I did not speak out – because I was not a trade unionist;
 Then they came for the Jews, and I did not speak out – because I was not a Jew;
 Then they came for me – and there was no left to speak out for me.*

Pastor Martin Niemoeller

Holocaust Memorial Day gives us the opportunity to think about who is within our own universe of moral obligation. If the German people were to have been ready to respond to threats against the Jews, they would have needed strong cohesive communities, long before the Nazis came to power. It is in times of relative peace that relationship-building is possible. That is when respecting the dignity of difference really counts, because once vulnerable groups are isolated, it becomes increasingly difficult to cross the gulf that opens up.

Action

An Opportunity for Inclusion

This theme is designed to engage a number of communities not ordinarily represented at Holocaust Memorial Day and provides them with an opportunity to share their experiences. It gives opportunity to include marginalized communities and encourage a wider participation within the activities of the day and encourage new stakeholders to engage with its aims. It allows us to look at the ways in which society separates people today. What are our perceptions of ‘the other’? How are these fears portrayed and played upon? How does this make ‘the other’ feel?

Today’s Excluded Individuals

HMD should encourage us to address exclusion in our society today. Inclusion is not a buzz word. Inclusion is when people make a real effort to make sure that people who are marginalised are given every opportunity to be included in society. HMD is an opportunity to give voice to voices that are not ordinarily heard, to empower the disempowered and to share common human values. Use the opportunity of this day to work with asylum seekers and refugees, with Gypsies, with representative groups (such as the black Police Officers Association, Stonewall, Disability Rights Commission, Religious bodies, etc).

Think of Somebody Different

Think of somebody different, who may not ordinarily participate in an event around HMD. Consider what they might have to offer, how they could bring experiences to the day, what you could learn from them, how you might enrich each other and the community. Make an effort to cross a cultural barrier to get to that person or group. You may want to include somebody from another ethnic community; a group with whom you are personally not yet comfortable for a political or ideological reason; a faith community not ordinarily involved; a group that is traditionally stereotyped or socially excluded for some reason. Think about how you might overcome cultural, religious or social difficulties in involving them in your planning or the delivery of your day. Try to include and listen to the individual or group that you are involving. Help them to feel a part of what we have to share about the dignity of difference. Create activities within your school, your organisation or across your community that celebrate difference, combat exclusion and give dignity to those who are marginalised.

Use this as an opportunity to bring people together, to listen, to learn, to remember and to enjoy being together in challenging circumstances.

Remember Together

Find a form of remembrance that can embrace a variety of faiths, cultures and communities. As you remember the Holocaust and reflect on the mass murder of European Jews, think of ways to remember those who were not Jewish who also suffered under the Nazis. Think also of ways to reflect with those who suffer today from exclusion or the consequences of racism in its many forms. There are communities around us where racism is alive today. This may be targeted at religious communities at local mosques, temples or gurdwaras. There may be young disaffected people engaged in youth activities, for whom difficulties with perceptions of their ethnic identity may be fundamental to their world view. Finding who may contribute to developing a more meaningful and shared experience of remembrance is a way of building bridges between communities.

A Mosaic of Victims

There was a mosaic of victims persecuted by the Nazis. Use the resources of HMD to help tell their stories so that their experiences are represented. Think about how you might facilitate the voices of a range of victims of National Socialism within your learning and sharing. You may want to find people to participate who are part of those same groups today – trade union representatives, gay and lesbian community members, Jehovah's Witnesses, members of the travelling community, etc. Find ways for their voices to be heard.

Including New Communities

Many communities have arrived in Britain since the end of the Second World War. Among these are many people who came to the UK in search of a safe haven after fleeing persecution. They may not feel the events of the Second World War have any relevance for them personally, but they have a great deal to offer. Their communities should also be involved in ensuring that the dignity of difference is shared broadly and HMD made more relevant for communities who are not so intimately bound by its history and consequences.

Our Role in Prevention Genocide

When genocide occurs, it invariably evolves from unstable societies where disrespect, exclusion and underlying hatred have been part of the society for long time. Exclusion begins generally at a containable level, in which both perpetrator and victim groups accommodate to the situation and justify its creeping influence over a long period of time. Only when the exclusion reaches extreme levels do violence and genocide become remotely possible. The mistake is to think that there is nothing that one can do about the likelihood of genocide. Stable societies that have cohesive communities who genuinely respect each other's values have never committed genocide. Recognising the dignity of difference and building respect is one of the best defences against a repetition of the Nazi period. It requires actions of us all.

"Genocide is not the act of extreme killing... it is the act of extreme 'exclusion'."

James M Smith, Aegis

Hate Crime and Community Safety

Respecting difference and valuing diversity are key components towards improving community safety and preventing hate crime. HMD provides an opportunity to reinforce the partnership between all communities, the local authority and the police service to promote reporting and tackle racist, homophobic, anti-disabled and other hate activities today. This includes initiatives with young people within formal and informal settings to address racist, homophobic or anti-disabled language and bullying in particular.

Building Respect Now

Getting to know one another, respecting difference, learning about one another is rarely a priority.

Difference keeps us apart for many legitimate reasons, but precisely because of that, we have to make a conscious effort to know each other better – and no longer put it off for another time because it takes time and real effort.

Making changes to the way we live together may be inconvenient and time-consuming.

Exclusion does not respect time, it exploits it.

Please take the time at Holocaust Memorial Day to build respect across our communities.

NAME	FAITH/REPRESENT ING	14.7.04 Inquorate	9.9.04	16.12.04 Inquorate	31.1.05	12.4.05	30.6.05 Inquorate	29.9.05	15.12.05	23.3.06	TOTAL
GROUP A											
Vacancy Mr B Haylock until Feb 06	Salvation Army (via FCFC)										0
Vacancy Ms S Berkery Smith dec. Jan 06	Diocese of Westminster RC			*	*		*				3
Peter Ward (from June 2006)	Diocese of Westminster RC										
Vacancy – 2 years	Seventh Day Adventist										0
Vacancy Ms R Dinneage until June 05	Quaker										0
Sarah Joy Leviten (from Jan 2006) Rabbi Baaden until Jan 05; Rabbi Lister until Dec 05	Board of Deputies of British Jews		*		*	*		*		*	5
Mr M Ibrahim	Muslim Educational Trust	*		*	*		*	*	*		6
Mr Alli	North London Islamic Cultural Soc		*	*		*				*	4
Barnabus Mishi (from June 2005) Ms O Thoma until Sept 04	Greek Orthodox		*								1
Ms B Parsons	Spiritual Assembly of the Baha'is		*			*	*				3

NAME	FAITH/REPRESENT ING	14.7.04 Inquorate	9.9.04	16.12.04 Inquorate	31.1.05	12.4.05	30.6.05 Inquorate	29.9.05	15.12.05	23.3.06	TOTAL
Karuna Gita (from Dec 2005) Ms Margot Messenger previously but no recorded attendance	North London Buddhist Centre										0
Mr K Ranganathan	Hindu Shiva Temple	*		*		*	*	*	*		6
Rev R Allaway	Baptist Church		*	*	*	*	*	*	*	*	8
Ms M Huntley	Methodist		*	*							2
Peter Adeniyi	Pentecostal Church			*	*						2
Ms J Stonhold – <i>elected Chair Sep 05</i>	United Reformed Church						*	* Chair	*		3
GROUP B											
Mr E Griffith <i>Chair until June 05</i>	Church of England	*	*	*	*	*		*	*	*	8
Mrs J Jamieson	Church of England										0
Mr G Marriner	Church of England				*				*		2
Rev Canon A Dangerfeld	Church of England										0
Rev Dr Jonathan Trigg (from Sept 05) prev vacant	Church of England										0

	FAITH/REPRESENT ING	14.7.04 Inquorate	9.9.04	16.12.04 Inquorate	31.1.05	12.4.05	30.6.05 Inquorate	29.9.05	15.12.05	23.3.06	TOTAL
GROUP C											
Vacancy – 2 years	NASUWT										0
Vacancy – 2 years	NUT										0
Ms N Parmar	NUT			*		*					2
Ms J Stonhold	NUT	*		*							2
Mr N Bradley	HTA		*	*		*		*	*	*	6
Ms A Bivigou (from June 2005) – prev vacant	NUT									*	1
Mr A Yarrow (from Sep 2004) – prev vacant	SHA		*	*	*			*	*		5
GROUP D											
Jennifer James – Education Department LBH Previously Sue Shaw	LEA	*	*	*	*	*	*	*	*	*	*
Cllr Aitken - LBH (Jan 2005 – March 2006) - Cllr Fabian until Sept 04, represented by Cllr Engert Dec 04	LEA		*		*				*		3
Cllr Haley (until March 2006)	LEA	*			*	*				*	4
Cllr Santry – joined June 2006											
Cllr Jones –joined											

June 2006											
E Onyearugbulem	LEA										0
CO-OPTED											
Mr N Bacrac	Humanist		*	*	*	*			*		5
Mr P Dighton	Jehovahs Witness					*		*			2

SACRE VACANCIES (back to 2004)**Previous Memberships/history**

GROUP	FAITH/REPRESENTING	HISTORY
A	Salvation Army FCFC	Previously Mr B Haylock resigned in Feb 06. No recorded attendance
A	Diocese of Westminster RC	Previously Mrs Berkery-Smith – deceased Jan 06. Attended: Dec 04, Jan 05, June 05
A	Quaker	Prev Ms R Dinneage – resigned June 05. Attended: April 05, Jan 05, June 05
A	Greek Orthodox	Barnabus Mishi joined June 05 Previously Ms O Thoma. Attended: Sep 04
A	North London Buddhist Centre	Karuna Gita joined Dec 05 Previously Margot Messenger. No recorded attendance
A	Board of British Jews	Sarah Joy Leviten joined Jan 06 Previously Rabbi Baaden, then Rabbi Lister. Attended: RB –Sept 04, Jan 05 RL – April 05, Sept 05
A	United Reformed Church	Ms J Stonhold since June 05 (elected Chair in September 05) prev Miss A Campbell – no recorded attendance
D	LEA	Cllr R Aitken joined Jan 05 Previously Cllr Fabian Attended: Sept 04, represented by Cllr Engert Dec 04

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HARINGEY SACRE

Haringey Council, River Park House, 225 High Road, London N22 4HQ

Chair: Jenny Stonhold
Clerk: Julie Harris
020 8489 2957

26 May 2006

Dear SACRE members,

Firstly I would like to apologise for the rather late submission of this letter and its attachments but I only received it on 23 May and its original deadline for consultation was 25 May.

However, Denise Chaplin negotiated for an **extension to 1 June**, which was agreed. In the meantime I have emailed all SACRE and Diocesan members (who have supplied email addresses) to ask if they could please consider any issues relating their faiths or any comment/input they would like to make in their capacity as SACRE Members. As the deadline has now been extended I am writing to all SACRE members, but I appreciate it is still fairly tight.

The Chair has responded in her capacity as a Christian Faith representative and expressed some concern that Christian Teachers would not be able to participate in Easter activities which often spread over longer than the bank holidays. She favours Easter being in a holiday period.

Once again I apologise for this rather late request and would be very grateful if you are able to make any comments. Finally, please note that the next meeting of SACRE will take place on 21 June 2006 at 7pm at the Civic Centre.

Best wishes

Yours sincerely

Julie Harris
Clerk to SACRE

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OPTION A - (LGA Proposal)

NB for discussion only - not confirmed term dates

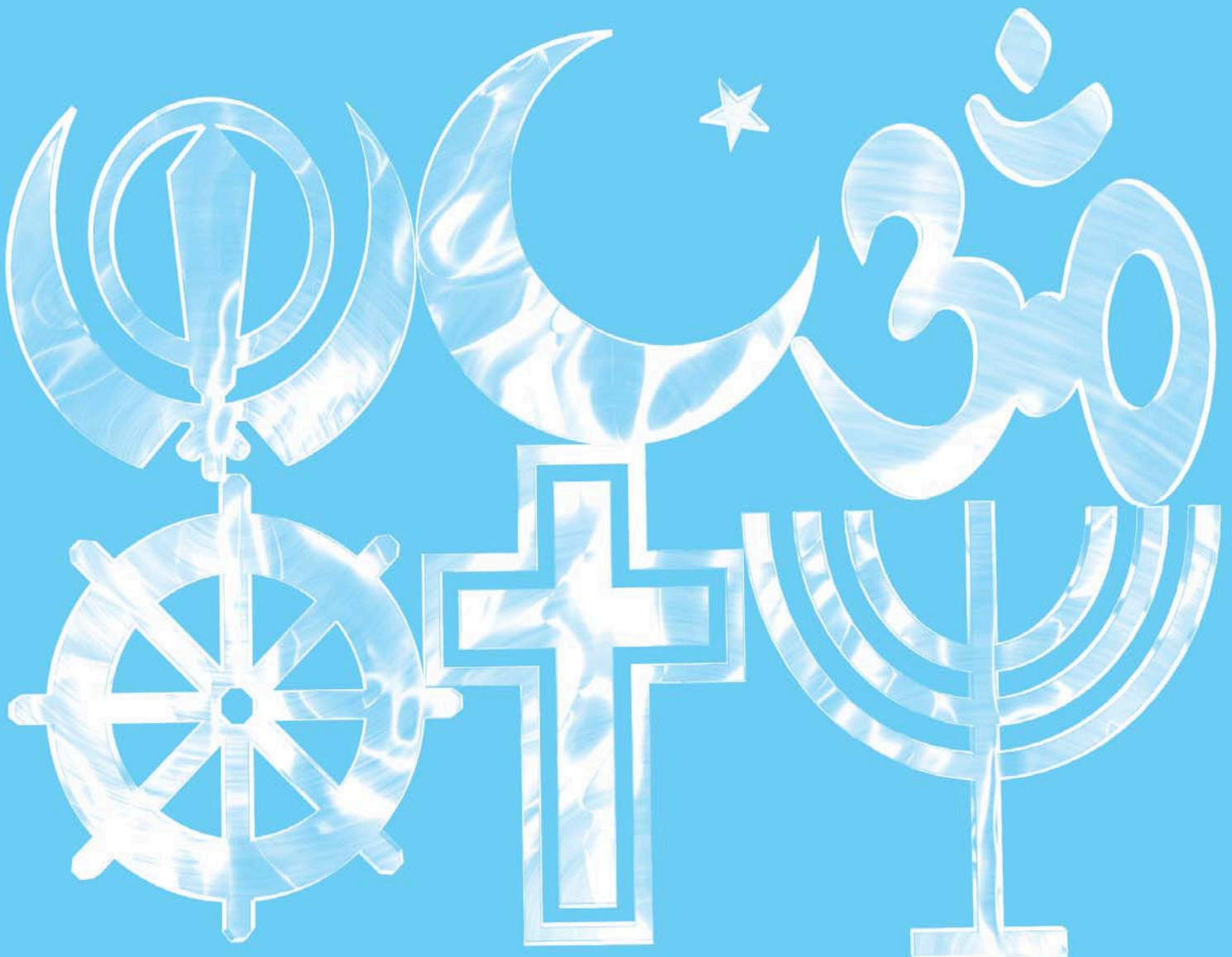
2007-08	Mon	Tues	Wed	Thurs	Fri	Sat	Sun	
Aug/Sept	27	28	29	30	31	1	2	
	3	4	5	6	7	8	9	
	10	11	12	13	14	15	16	
	17	18	19	20	21	22	23	
	24	25	26	27	28	29	30	
Oct	1	2	3	4	5	6	7	
	8	9	10	11	12	13	14	
	15	16	17	18	19	20	21	35
	22	23	24	25	26	27	28	
Oct/Nov	29	30	31	1	2	3	4	
	5	6	7	8	9	10	11	
	12	13	14	15	16	17	18	
	19	20	21	22	23	24	25	
Nov/Dec	26	27	28	29	30	1	2	
	3	4	5	6	7	8	9	
	10	11	12	13	14	15	16	
	17	18	19	20	21	22	23	36
	24	25	26	27	28	29	30	
Jan	31	1	2	3	4	5	6	
	7	8	9	10	11	12	13	
	14	15	16	17	18	19	20	
	21	22	23	24	25	26	27	
Jan/Feb	28	29	30	31	1	2	3	
	4	5	6	7	8	9	10	
	11	12	13	14	15	16	17	32
	18	19	20	21	22	23	24	
Feb/Mar	25	26	27	28	29	1	2	
	3	4	5	6	7	8	9	
	10	11	12	13	14	15	16	
	17	18	19	20	21	22	23	
	24	25	26	27	28	29	30	
April	31	1	2	3	4	5	6	28
	7	8	9	10	11	12	13	
	14	15	16	17	18	19	20	
	21	22	23	24	25	26	27	
April/May	28	29	30	1	2	3	4	
	5	6	7	8	9	10	11	
	12	13	14	15	16	17	18	
	19	20	21	22	23	24	25	24
May/June	26	27	28	29	30	31	1	
	2	3	4	5	6	7	8	
	9	10	11	12	13	14	15	
	16	17	18	19	20	21	22	
	23	24	25	26	27	28	29	
July	30	1	2	3	4	5	6	
	7	8	9	10	11	12	13	
	14	15	16	17	18	19	20	35
	21	22	23	24	25	26	27	
July/Aug	28	29	30	31	1	2	3	
	4	5	6	7	8	9	10	
	11	12	13	14	15	16	17	
	18	19	20	21	22	23	24	
	25	26	27	28	29	30	31	
Sep-08	1	2	3	4	5	6	7	190 plus 6 'local flexibility days'

- Key
- Red is School Holidays
 - Bold blue - Recommended pupil days
 - Green - Bank Holidays
 - Orange background - local flexibility

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Religious education and collective worship

An analysis of 2004 SACRE reports



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Qualifications and Curriculum Authority
83 Piccadilly
London
W1J 8QA
www.qca.org.uk

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Foreword

Standing advisory councils for religious education (SACREs) continue to be legally responsible for advising local education authorities (LEAs) on religious education (RE) and collective worship. Every English LEA¹ has a SACRE composed of representatives of the LEA, faith communities and teachers. SACREs are required to report annually on the advice they have given. This analysis of SACRE annual reports therefore continues to be an important publication for QCA.

For the past thirteen years, QCA and its predecessor bodies have provided SACREs with a national picture of their work. This not only offers individual SACREs the opportunity to compare their own activities with those of other SACREs, but it provides a summary of the development and review of agreed syllabuses across the country.

This year, as in previous years, many SACREs are involved in the review of their agreed syllabus, but unlike previous years, they do so this year in the light of the new non-statutory National Framework for Religious Education. QCA believes that the new Framework should be fundamental in shaping the next generation of agreed syllabuses, and hopes that Agreed Syllabus Conferences are incorporating it in their reviewed syllabuses. Monitoring how far this is the case will become part of QCA's responsibility to keep the curriculum under review.

Once again, this analysis of SACREs' annual reports indicates the wide range of activities undertaken by SACREs to support RE and collective worship. QCA hopes that it will encourage SACREs to turn their attention more fully to the implementation and support of agreed syllabuses once they are securely based on the Framework. SACREs have great potential to ensure that the quality of RE locally reflects that set out in the National Framework.

¹Except the City of London

Main findings

General

- There were 125 reports available for analysis this year. This is ten more than 2003 but continues to fall short of its potential of 152.

RE

- Provision and standards are mainly continuing on an upward trend. Primary schools have again been marked out for particular praise.
- The significant factors which contribute to good or better RE are: effective subject leadership, including monitoring and support; detailed planning, followed through in teaching and learning and support from senior managers, ensuring adequate time allocation.
- SACREs are drawing on national developments. Whilst the development of the non-statutory National Framework for RE has been regarded as controversial by some, it is clearly being used to inform agreed syllabus review.
- The national key stage 3 strategy is making a strong contribution to RE.
- An increasing number of SACREs are producing detailed schemes of work along with an eight-level performance scale. Teachers are finding these invaluable.
- Statutory RE at key stage 4 is, in the main, being provided by GCSE courses.
- GCSE entries have risen again to record levels. SACREs find it hard to monitor post-16 RE and note that many schools are not meeting legal requirements
- A growing number of reports provided details of AS/A level results. These suggest a slight increase in schools offering courses and an improvement in results. Once again RE was the fastest rising subject at A level.
- There continues to be far more girls than boys entering public examinations in RE and achieving higher grades.
- SACREs are largely dependent on Ofsted inspection reports to monitor RE. There is real concern that the new framework for inspections will not provide the source of data that SACREs have hitherto depended on for their monitoring of agreed syllabuses.
- There is an increasing use of new technologies in school: both in teaching, such as with interactive whiteboards and virtual tours; and as a means of making contact with teachers, such as e-newsletters.
- In-service training is on the decline. In some cases schools have other priorities. In others, there is no one to take the lead on planning and/or delivery in an LEA. Support groups continue to make a real contribution to teachers' development.

Collective worship

- Compliance with legal requirements for the daily act of collective worship remains high in primary schools but is still a significant problem for secondary schools. SACREs report a sense of impotence, as there appears to be either no way of ensuring compliance or of changing the law.
- Wherever collective worship occurs there is recognition that they are generally high quality experiences, contributing to pupils' spiritual, moral, social and cultural development.
- Monitoring Ofsted reports for collective worship is difficult, as there is rarely enough information for SACREs to make judgements.
- There is little demand for training or advice for collective worship. A small number of LEAs have produced new or updated guidance for schools.
- The number of LEAs that have determinations² in place remains low. Determinations are generally concentrated in specific LEAs.

SACRE arrangements

- Representation and attendance remain a cause for concern in a minority of SACREs. There are some reports of inquorate meetings.
- There is a wide variety of ways of budgeting for the work of SACREs. Some SACREs are able to do little more than actually meet; others have large budgets and the freedom to manage them.
- Many SACREs have a SACRE Development Plan. For some, this is linked to the Education Development Plan and is costed with specific objectives.
- There was a unanimous welcome for HMI inspections of SACREs. All who experienced them used the detailed review to set priorities for their work.
- The joint guidance from QCA and OfSTED on self-evaluation has been well received by SACREs
- Concern has been expressed about the trend to reduce LEA RE advisers and the growing dependency of some LEAs on either independent consultants or advisers who have other responsibilities.

² A determination is an agreement by a SACRE that a school may provide collective worship for some or all of its pupils other than that 'of a wholly or mainly Christian character'

Issues of concern to SACREs

- The introduction of a non-statutory framework for RE was the single biggest issue discussed by SACREs. Some have delayed a review of their agreed syllabus until final publication.
- Teacher recruitment and retention is again a matter of concern for some SACREs, particularly at key stage 3.
- The quality and reliability of Ofsted reports continues to be a cause for concern for SACREs.
- SACREs have again been involved with a vast range of activities over the year.

1 Introduction

1.1 Structure and format

This is the 14th analysis of annual SACRE reports undertaken since the 1988 Education Reform Act. Reports from 125 SACREs were received in time for inclusion in the analysis. This is ten more than 2003. Although this is an improvement it still falls short of the anticipated 152.

The failure of 27 SACREs to meet the statutory requirement of sending QCA an annual report does not invalidate this analysis; however, as only 44 per cent of the SACRE reports make use of the 1997 QCA advisory framework for writing such reports, some aspects of work are missing, and make a standardised annual analysis difficult. The small minority of reports which neither use the framework nor clearly describe their year's work may not be represented in this analysis.

A number of reports express appreciation of the annual analysis of SACRE reports. For some it serves to contextualise their work within the larger national scene; others use it as a tool for reviewing their own work. For many it constitutes at least one agenda item during the year.

The majority of reports analysed relate to the academic year 2003/4, a few to the calendar year 2004, and still fewer report on current matters right up to 2005. For those that meet to compile their SACRE report in the autumn term each year, it is clear that in many cases the report includes events of that term. This tends to result in some overlap and repetition in reporting from one year to the next.

Eighty-five per cent of reports carried a letter, foreword, executive summary or other form of introductory words from their respective chairperson or director of education. Such letters and forewords often give an overview of the year's work and record thanks to particular members who deserve recognition. Some give pen profiles or photos of new members. It is always with sadness that SACREs record the death of committed and long-serving members.

Different SACREs have a range of purposes in mind when compiling their reports. Many reports are exciting documents, written in the form of a newsletter and/or showcasing pupils' work. These are clearly destined for a wider readership than local councillors, QCA and other official bodies.

1.2 Responding to recent events

Some SACREs have responded to continuing public debates about diversity and multiculturalism, particularly regarding Muslim communities and the teaching of Islam. Several have analysed their schools' population for ethnic and religious diversity. They have issued information packs on different religions and advice on withdrawal from RE in the light of sensitive issues. Fresh approaches have been made to faith communities to join SACRE, either on Committee A or as co-options. The following extract sums up many discussions:

Today there are important and increasingly negative challenges to our multi-faith society. It is a great strength of this council that its members from different religious faiths, and none, go beyond tolerance by collectively accepting difference. Through this strength we have seen continuing positive results of supporting stimulating initiatives that invoke challenge and stimulus for our multicultural society

2 Religious education

2.1 Locally agreed syllabuses

It would appear that almost every SACRE that reported has been actively involved with the debate on the non-statutory National Framework for Religious Education. A range of opinions is in evidence (see Section 5.2 below), but for all those SACREs whose agreed syllabus has been due for review it has had a central role to play. The non-statutory National Framework for RE is now published, but for the period this report covers, there was only a draft version in circulation.

The legislation is clear: locally agreed syllabuses must be reviewed every five years. This makes the preparation for and writing of agreed syllabuses central to the cycle of work. Those SACREs who were due to review their agreed syllabus in 2003/4 were left unsure about how to proceed. Guidance from QCA³ led 17 SACREs to delay the review. Most, however, continued their preparation by monitoring the strengths and weaknesses of the LEA's current agreed syllabus both in helping teachers to deliver the RE curriculum and in its ability to raise standards. Some SACREs continued with the process regardless, and a high number of SACREs launched a new agreed syllabus.

From the 125 reports analysed this year, the following activity may be identified:

- 28 SACREs report the approval, adoption or launch of a new syllabus;
- 16 record that an agreed syllabus conference has been convened;
- 11 indicate that the agreed syllabus is under review.

The context for these figures needs to be taken into account. First, they do not provide a complete picture, as the figures are taken only from those SACREs who issued a report and commented on the status of their agreed syllabus. It is not uncommon for the agreed syllabus to get no mention at all. Second, as can be seen from Appendix 1, some of those who report a review in progress are reporting a continuation of work started in 2002/3 or even prior to that date. Third, some reports are unclear about the difference between approval, adoption and launch, which may indeed be happening after September 2004.

It is very rare for an agreed syllabus review to involve a complete rewriting of the agreed syllabus. It is much more usual for a 'new' agreed syllabus to mean the addition or deletion of certain aspects of the old. New syllabuses almost invariably now include an eight-level scale of assessment and schemes of work. Some agreed syllabus conferences make such aspects statutory. Others include them in the range of supplementary materials. One SACRE undertook its review by first formulating seven principles upon which the new agreed syllabus would be developed.

³ 2004 Religious Education. The national non-statutory framework for religious education

- Be built upon collaboration and consultation.
- Be evolutionary not revolutionary; supportive not disruptive.
- Take account of the findings of the 2002 review of the agreed syllabus.
- Draw strongly on recent national developments in RE, particularly the non-statutory National Framework for RE 2004.
- Promote improved teaching and learning in RE.
- Assist schools to provide greater coherence across and within phases and key stages.
- Provide support for teachers.

Twenty-six SACREs have provided statutory or non-statutory sections to their agreed syllabus whether or not they were due for review. Most are very aware of national trends or developments and these may be the impetus for the additions. The following is an example of such work:

The Transition Research and Development Project, funded by both Brunel University and SACRE, has progressed since the planning stages, in 2003. A number of primary and high school teachers, completed a year 6 and year 7 Transition Unit of work for RE during October 2003. There are now 3 skills-based units of work which bridge years 6 and 7 and a transfer record document. Teachers added to this work in 2003/4 by devising a series of year 7 baseline assessment tasks which demand an active learning, thinking skills, questioning and problem-solving approach. Both the transition units and the baseline assessment, distributed to schools on a CD, refer to and complement the agreed syllabus and should contribute to the raising of standards in RE. The next stage is to evaluate the effectiveness of these materials...

Monitoring the syllabus

The majority of SACREs who reported on monitoring the agreed syllabus commented on the increasing difficulty of conducting this task. It is seen as important to have an awareness of the impact of the agreed syllabus on teaching and learning and the raising of standards, especially midway through the five-year cycle. The main obstacle in the way of successful monitoring is the lack of a specialist RE adviser or consultant, who can feed back from face-to-face meetings with teachers, or undertake reviews. Most SACREs rely on evidence from Ofsted inspection reports (see below) or data and key stage 3 results where they are reported.

The following list includes some of the other means used to review practice, which in turn helps set the agenda of RE development within an LEA, often leading to supplementary materials being formulated:

- survey of all schools prior to an agreed syllabus review
- monitoring questionnaires sent to all or a sample of schools regularly
- approaching other LEAs within a group of unitary authorities to look for joint working on specific aspects
- survey on one aspect; ie time allocations
- pilots of the emerging agreed syllabus undertaken in a sample of schools
- teachers' support groups used to gauge opinions
- agreed syllabus review as part of a link advisor's monitoring visit
- review of school self-evaluation audits
- commissioning consultants to visit a sample of schools in the LEA
- use of the RE or SACREs own website to gather opinions
- teachers invited to SACRE meetings to give their own views

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- monitoring visits specifically to look at the agreed syllabus undertaken between Ofsted inspections
 - an audit tool for use by all schools in LEA

2.2 Standards in RE

Only 10 per cent of reports make specific reference to having an eight-level performance scale, or to their intention to introduce this when the agreed syllabus is reviewed. However, this seems to be because a scale has become a normal part of RE for most LEAs. It is not always clear whether such scales are statutory or non-statutory. Two SACREs have reported that they require all schools to report the levels to them at the end of key stages 1 to 3, five SACREs make reporting at the end of key stage 3 a requirement. This indicates that levels have statutory force in those LEAs.

Several SACREs reported that the use of the eight-level scale has raised standards, especially in secondary schools. They have also made standards more consistent. Yet since assessment is a key concern to emerge from Ofsted inspection reports (see below) SACREs frequently include the issue of standards on agendas, produce materials to help teachers raise them, hold in-service training.

The following illustrates the range of some of the work identified in reports:

- formulating their own eight-level scale
- issuing practical advice on assessment in RE
- formulating 'P' levels for use in special schools
- creating pupil-friendly level descriptors for secondary schools
- collection and dissemination of samples of work to exemplify the levels
- using support groups as moderating groups
- using the Advanced Skills Teacher (AST) to support teachers with assessment
- setting up a working party under the leadership of an AST to link planning using objectives to levels
- recommendation of QCA's eight-level scale to their schools
- highlighting task-setting as a means of raising standards
- work undertaken to link the eight-level scale with the programmes of study in the agreed syllabus.

Key stage 3 standards continue to be affected by teacher recruitment. This was mentioned in 18 reports and has been an agenda item for several SACREs.

Ofsted inspection reports

SACRE has a duty to monitor RE and then advise the LEA and its schools if there are issues of concern. Ofsted inspection reports comment on standards, although, with this means of monitoring not available in the future, SACREs are also discussing other methods of fulfilling their responsibilities. Reading and analysing Ofsted inspection reports is overwhelmingly the main method of monitoring RE. Eighty-two per cent of reports state that they undertake this kind of review. Several SACREs comment on such reports school by school; some reproduce the graphs provided by Ofsted, enabling a comparative analysis; some copy extracts from inspection reports to exemplify issues and others give a detailed commentary, including strengths and areas for development.

This being the most important yearly piece of work undertaken by many SACREs, their analysis is used in a variety of ways to make improvements in schools. Several reports state that there is a direct link to the SACRE Development Plan (SDP). Many use the analysis to frame the in-service training programme. There is usually discussion on the most effective way to follow up the issues which arise as a result of inspections.

Thirty-four SACRE reports commented on the paucity of information, inconsistent reporting, use of incorrect information and judgements being made on insubstantial evidence. Some SACREs had written to Ofsted pointing out their concerns. Answers were often frustrating. One report contained the following:

- Some SACREs were concerned that inspectors did not seem to take their local agreed syllabus properly into account...
- SACRE was concerned that in the case of one community primary school the report for RE contained a number of contradictory statements.
- SACRE was concerned that while the Ofsted reports for 2 Community secondary schools indicated that the time allocation was below that needed to meet the requirements in the locally agreed syllabus in years 10 and 11, provision in one school was deemed 'good' and the other 'satisfactory' at this level.

SACREs are keen to discharge their monitoring duty and have done so in a variety of ways.

- A sub-committee analyses Ofsted reports and then takes findings to the full meeting.
- Ofsted inspection reports are a termly agenda item, enabling rapid response to issues.
- The chair of SACRE writes to schools where the inspection has been good.
- The chair of SACRE writes to schools where the inspection has been unsatisfactory, pointing them to support and/or guidance.
- The chair of SACRE passes details on to the LEA for them to take action where the inspection has been unsatisfactory.
- Teachers are invited to SACRE meetings to give the context to their inspection.

Whatever the shortcomings for individual SACREs of monitoring schools in this way, 102 SACREs analysed their Ofsted reports and noted down key indicators of good and less good practice. This gives a countrywide picture of RE. The following is a composite list taken from reports showing strengths. They are not age-specific.

- fully implemented agreed syllabus
- teachers with sound subject knowledge
- careful preparation of lessons
- sensitive issues handled well
- imaginative and creative teaching
- assessment managed well by subject leader and teachers
- good links with citizenship, PSHE and other areas of the curriculum
- targeted questioning
- adequate time allocation
- challenge for the more able
- strong links with literacy
- inclusion of pupils with special needs
- informative marking
- improved time allocation since last inspection
- sound links to personal experiences

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- brisk pace of lessons
 - RE making a good contribution to SMSC
 - teaching assistants taking a constructive part in lessons
 - good balance between reading/writing/research/discussion
 - assessment guiding planning
 - strong and active subject leadership, where there is a clear vision for RE
 - effective use of resources
 - well-established monitoring of curriculum and teaching
 - clear objectives shared with pupils
 - use of ICT
 - visits and visitors used to enhance the curriculum
 - good balance of AT1 and AT2
 - well-supported and valued by SMT in school.

It is clear that where the reverse is in evidence there is cause for concern. The following aspects were repeated in several reports and are providing the basis for advice and INSET:

- failure to comply with statutory requirements
- consistency across the school in assessing pupils' progress
- provision of RE diverted to PSHE/citizenship
- inadequate time allocation
- insufficient provision at key stage 4 and the sixth form
- development of assessment strategies
- non-specialist staff, particularly at key stage 3, slows the pace of progress
- limited use of ICT
- ineffective task-setting
- poorly-developed AT2
- inadequate support from senior managers
- ineffective subject leadership
- underdeveloped links with local faith communities
- working in a school which has complex weaknesses.

Twelve SACREs mentioned that with only a few schools inspected in any one year, an overall analysis was of limited value and conclusions about the quality of RE could not be drawn safely.

The current issue for SACREs is the change to the inspection framework expected in September 2005. With little or no information anticipated on the subjects it will be important for SACREs to find other ways to monitor RE and provide quality advice to LEAs. Fifteen SACREs reported they are actively working on this

Primary schools

Not all reports separate primary, secondary and special schools out for comment. Where they do so, reports are rarely analytical and mainly descriptive. It is, however primary schools that attract the most praise. They are generally meeting the legal requirements fully. Schemes of work are being used and pupils are meeting expected standards of agreed syllabuses. Specific areas for improvement are often strengthening the role of the subject leader, particularly in relation to monitoring the curriculum along with teaching and learning within the school and developing the role of assessment. A few schools have made other areas of the curriculum a priority to the exclusion of RE.

One report gave a helpful summary of the management of RE in the following passage. The highlights are their own.

Subject management for RE is judged as good in eight out of the thirteen schools and satisfactory in five. The strengths of the good schools lie in 'knowledgeable individuals' who show 'enthusiastic leadership' have implemented the new syllabus 'effectively' into their schools and are able to 'offer good support for other teachers'. They also ensure 'effective planning which builds effectively on pupils' earlier experiences as they move through school' and they are 'good at evaluating the quality of provision' and 'monitoring work outcomes'. One subject manager 'makes the best use of her expertise' because 'she monitors the work of classes she does not teach, by checking the quality of teaching and sampling pupils' work, so she has a clear view of standards throughout the school'.

In almost every case, when a school is deemed to have serious weaknesses or be in special measures, RE provision is unsatisfactory too.

Secondary schools

Most of the LEAs that monitored standards through analysing the Ofsted reports are not big enough to be able to draw conclusions from the small sample. Several reports commented that there were less than three secondary schools with Ofsted reports in their LEA in 2003/4. Some SACREs have access to Section 23 reports and make comments, but as these schools do not have to use the agreed syllabus their findings are less representative.

Areas of concern to emerge from secondary inspections are similar to previous years:

- provision at key stage 4 and in the sixth form
- time allocation at all key stages, but particularly when RE is competing with PSHE/citizenship for curriculum time
- assessment and record keeping
- use of non-specialist teachers at key stage 3 and its impact on standards
- insufficient monitoring of teaching and learning by the subject leader.

Special schools

There were 28 reports which made separate comments about the inspection of RE in special schools. Reports were keen to highlight the successes. The areas for development listed were: assessment recording and reporting, key stage 4 provision and not meeting the statutory requirements. The following is a summary of the key points to emerge:

- schemes of work are in place
- an inclusive curriculum
- the programmes of study from the agreed syllabus have been appropriately modified
- time allocation is satisfactory or better
- SMSC is promoted well through RE
- effective use of teaching assistants
- skilful teaching
- good resources, well used
- local communities, well used
- active learning through role-play
- high standard of display
- entry-level exam success

- sensitive handling of issues
- well led and managed
- clear improvements since the last inspection.

RE was well linked to pupils' personal development. Provision for SMSC was at least satisfactory in all four schools and very good in two. One school had been particularly successful in raising awareness of cultural diversity.

Several LEAs have active network meetings for special school teachers and/or subject leaders

GCSE/GCE

Sixty-seven per cent of reporting SACREs presented specific data for GCSE results in fulfilling their monitoring duties. Some reports make clear that with the difficulties they find in analysing Ofsted reports exam data is the clearest way to build up a picture of standards in RE. There are still, however, a substantial number of schools that are not entering the whole cohort for any RE exam at key stage 4. This makes the picture far from complete. Most data is taken from the exams sat in summer 2004 and is therefore in advance of the period covered by the rest of this report, but it is unclear how many are using older statistics. The following show the variety of ways the data is presented:

- raw scores with no analysis
- statistical information relating local scores to national averages and statistical neighbours
- acute detail pinpointing outcomes by gender and/or ethnicity
- school-by-school
- graphs to show outcomes set against baseline or other subjects
- comparisons with English or mathematics where a whole cohort has sat the exam
- written analysis summarising the discussions within the SACRE meetings.

Eighty-four SACREs presented data on the GCSE full course. Of these the following general statistics were advanced within the reports:

- 23 stated there was a gender imbalance. It was however clear from a reading of the raw scores that this is still an issue for most SACREs.
- 13 had a decrease in entries.
- Seven felt their results as a whole were skewed by the church schools who entered the whole cohort.
- 29 had increased their entries.
- 33 reported a rise in grades.
- Nine reported a fall in grades.

Eighty-four SACREs presented data on the short course GCSE. Of these the following general statistics were advanced within the reports:

- 21 were concerned about the gender imbalance. It was however clear from a reading of the raw scores that this is still an issue for most SACREs.
- 40 had an increased entry.
- Eight had a decrease in entries.
- 15 reported encouraging trends year-on-year.
- 15 noted that standards had fallen.

Eleven SACRE reports commented about the entry level success, which included all pupils entered in one special school.

The following general points regarding GCSEs emerged from the reports:

- Statistics written as numbers or percentages can tell different stories of success from one year to the next, making comparisons difficult.
- Different ways of presenting the data makes drawing conclusions difficult.
- SACREs express concern where not all schools offer RE or RS at key stage 4.
- The challenge facing teachers in some schools is how to maintain simultaneously high levels of performance in both the short and full GCSE courses.
- There are still instances of RE or RS being taught as top-up courses and not being offered on the timetable. The strain of workload placed on teachers in these circumstances and the issues of parity between subjects remain real.
- Barriers to success in some schools and some LEAs require further consideration.

One SACRE had analysed the results in great detail and then sent specific questions regarding discrepancies between the examination groups to QCA. Answers were not reported.

As more SACREs require schools to report levels at the end of key stage 3, baseline measures from which to predict and analyse key stage 4 results will eventually emerge. It is not clear if this trend is continuing; though those few SACREs which are experimenting with this at key stage 3, have found it difficult to get all the schools in the LEA to respond. For those SACREs where this is working well the monitoring of standards will become even more effective.

AS/A level

Forty-five percent of the reports received provided information about AS and A level entries and results. The reporting of the data is less detailed than for GCSE, including many reports which combine AS and A level data. However, the following general statistics were expressed:

- Nine report a fall in numbers entering AS/A levels.
- 17 had a rise in numbers entering AS/A levels.
- 15 comment specifically that it is mainly girls who enter, especially for A level. It was however clear from a reading of the raw scores that this is still an issue for most SACREs.
- 19 specifically report a rise in standards at A level.

SACREs' responsibilities extend only to schools and AS/A levels are taken in a variety of contexts. The picture is incomplete.

2.3 Methods of teaching, choice of teaching materials, teacher training

A clear message to emerge from SACRE reports is that the work generated by the Council has to be carried out by somebody. It is the link with teachers that drives development forward. In most cases this is undertaken by the RE adviser, or other

advisory colleague, with RE as a specific responsibility working from within the LEA. In a growing number of cases this is a consultant appointed by the SACRE or LEA. The effectiveness of the work is usually dependent on the commitment of this individual, both in hours allocated to RE and support given by the LEA. Many SACREs are now reporting that they have no such person and where this is the case there may be only a limited amount of development work going on in that LEA. Reports express a frustration with this (section 6). Having a website is an important means of sharing information and ideas with teachers, particularly where there is only limited advisory support. Seventeen reports mention theirs, including five SACREs who maintain their own website for teachers to access. There is one report of an online conferencing facility which successfully helps teachers to support each other.

In any case, those SACREs which have or are undergoing syllabus review are usually the most proactive in offering guidance on teaching, teaching materials and in-service training.

Teaching methods

A large number of SACREs report on all three areas as a composite.

Advice and support have been offered to schools on a range of teaching methods. Agreed syllabuses are often more specific about how an element of RE should be handled by teachers and where this is not the case other guidance has been prepared. Key areas to emerge from the reports are as follows:

- schemes of work to support the agreed syllabus
- additional study units written for the scheme of work
- philosophy for children as the heart of RE teaching
- how to move D grade students at GCSE to grade C
- using advanced skills teachers (ASTs) to deliver sample lessons
- using ASTs to work with teachers on planning to meet specified objectives
- encouraging the use of self-review audit tools
- guiding Christian church workers to ensure teaching methods are consistent with agreed syllabuses
- online good practice notice boards
- disseminating Ofsted guidance
- promoting best practice within all communication to schools.

In addition, SACREs have offered advice through a range of publications engaging teachers with RE methodology. These are listed in Appendix 3.

Teaching materials

Many SACREs comment on the importance of developing their own resources or distributing information about resources available. Websites have again emerged as a means of sharing such information and links to other helpful websites are a strong feature of the support offered. SACREs mentioned developing online virtual tours of local places of worship (seven), online learning packages (three) and other online information (14). All these are designed to be accessed by pupils.

It is encouraging to read that RE resource centres or collections remain an important part of the LEA support structure. Twenty-five reports mentioned them, which is, however, a reduction on the 36 mentioned in 2003. A few of the smaller unitary

authorities are pleased to share resources centres. Some comment that schools' own resources are now much improved, making an expensive centre less viable. Regardless of this, 17 reports comment that they have the means to showcase new resources to teachers either through newsletters, at support group meetings or at special events held for the purpose. One SACRE reviews materials for their faith accuracy and then issues guidance on whether or how they can be used in school. Many reports comment on the benefits of diocesan centres and praise the support they give to all schools.

Those SACREs that have annual meetings or conferences and those advisers, who organise subject leaders' conferences, tend to provide displays of the most recent resources. Often the publishers or artefact companies are invited to mount displays of current items.

Eighteen SACREs comment that the LEA distributes regular newsletters. In many cases these are now produced online. In two cases, SACRE produces its own newsletter. These have become the means of involving teachers in sharing ideas and reviewing resources.

A notable feature of the majority of SACREs is the strong relationships that exist with members of faith communities. Several introductions and forewords specifically mention the amount of time devoted to nurturing such relationships, and wish to promote these kinds of relationships in schools. A variety of methods are used. These include: SACREs that have written or updated directories of places of religious importance (11); and SACREs that encourage visits by offering funding to schools (three). Policies on visits and visitors are offered to schools as a model.

The Holocaust Memorial Day in January has become an annual part of the calendar for many SACREs. Twenty-one reports listed their involvement and for many this has given the opportunity to devise new materials to be used in schools.

Teacher training

There is an uneven picture of RE in-service training (INSET) emerging across the country. Again, the biggest variable is the involvement of an RE adviser or consultant in the LEA. Seventy different categories of INSET have been offered to teachers. Five LEAs offered no INSET, six LEAs had to cancel all courses due to a lack of leaders or lack of participants and nine noted a decline in take-up. The picture is clearly mixed, but several key points emerged in the reports.

- Training on a new agreed syllabus is mostly well-funded and attended.
- Funding for teachers to attend INSET and provide for supply cover is difficult for schools.
- Generally, RE is not a priority subject for schools.
- The adviser offers subject leader surgeries at specific times.
- Ten SACREs report INSET run by diocesan boards, which are well attended and sometimes free of charge.
- In small LEAs consortium arrangements exist crossing LEA boundaries, making INSET more attractive.
- NQT courses often include a session or more on RE.
- ASTs are providing INSET, face-to-face advice and/or leadership of support groups.
- Sixty SACREs report healthy support groups meeting regularly in all sectors, including special schools.
- National bodies are offering training, especially where there is no RE adviser or consultant in post.

- Joint training is taking place with local universities.
- Advisers are reporting that, especially with primary RE, improvements are more effective if a school's whole staff experiences the INSET.

The picture is similar to 2002/3. Where teachers are finding difficulties accessing INSET it tends to be because of funding, or RE is not a priority for the school and/or LEA. The increase in support groups available again in 2003/4 may point to an otherwise unfulfilled need among teachers for help and advice.

SACREs continue to mount annual conferences or lectures. These are the highlight of the year for many SACREs and are the opportunity for all parties to meet each other and reflect on current issues. Where these are addressed by high profile national figures the status of RE is increased. There is much comment in the reports about the benefits of SACRE members having regular contact with teachers and schools.

The following is a sample of the range of INSET offered to teachers. Many advisers also invite non-teachers, such as faith community workers, and SACRE members to attend.

- implementation of a new agreed syllabus
- the impact of teaching on learning
- being an effective subject leader
- subject leader conferences
- sessions on specific faiths
- RE in special schools
- thinking skills and RE
- citizenship and RE
- literacy and RE, especially at key stage 3
- RE in the early years
- planning for high order questioning
- assessment
- ICT
- RE for teachers with other specialisms
- visiting places of religious importance
- engaging the disengaged
- using visual images
- 'Excellence and Enjoyment' in primary RE
- working with gifted and talented pupils
- inclusion
- using stillness and reflection
- philosophy for children
- using interactive whiteboards
- meeting the needs of children with differing learning styles
- starters and plenaries
- making RE exciting
- returning to the teaching profession
- using and managing controversial issues
- bridging years 6 and 7.

2.4 Complaints

Eighty-three SACREs reported that there were no formal complaints in 2003/4. Two SACREs noted formal complaints. One concerned the teaching of yoga, which was considered by the complainant not to be an educational activity. The reply was given noting that yoga is widely accepted as a form of exercise and was not being carried out in school as a religious activity. The second LEA had two complaints which have been investigated and not upheld. One LEA had an informal complaint regarding implementing revisions to the agreed syllabus. As these were in schools piloting materials the matter was transitory.

2.5 Other matters

Although they were not mentioned so much as in previous years, national touring exhibitions; such as *The Jewish Way of Life*, the *Anne Frank* and the *Islamic Belief and Practice* exhibitions were again supported by SACREs in 2003/4. These give pupils the opportunity of enriching their understanding of aspects of religious belief and practice. With faith communities involved in their organisation, the links made are invaluable. In addition, the following key areas of work have been undertaken by individual SACREs.

- An annual outdoor performance attracted 8,500 pupils in June 2004.
- A partnership has been formed between a local university and the RE adviser on a project to link schools to their communities which is led by the citizenship adviser.
- The LEA's community cohesion strategy has given RE a central and very important role.
- Faith City – the simulation of faiths for pupils to visit.

Publications produced and reported by SACREs have been listed in Appendix 3. This indicates how much work is being done in any one year to support RE teaching and learning.

3 Collective worship

There continues to be a significant number of reports which give little or no information about collective worship. For some, this will reflect a year when no discussion on collective worship has taken place in any SACRE meeting. For others, this is because it is a low priority or they have struggled to monitor the situation and therefore have nothing they can report. For those that have reported their information is, in the main, gathered from Ofsted reports.

3.1 Advice on collective worship

Fifteen SACREs have published guidance on collective worship (see Appendix 3) Several are in the process of reviewing guidance and some are doing so in conjunction with other advice and support which has been offered to schools as follows:

- advice offered via regular newsletters
- lists of speakers circulated to schools
- self-review tool used with schools
- advice given on withdrawals
- ASTs presenting model assemblies
- collective worship materials given via websites
- guidance on handling a crisis through collective worship
- post-Ofsted advice given.

The most common method of giving advice continues to be face-to-face, in response to individual requests.

3.2 Monitoring

Monitoring collective worship has again been a frustration for a significant number of SACREs. A small minority have attempted to discharge this duty in the following ways:

- questioning teachers during RE support group meetings
- school visits
- requesting link-advisers to gather information for them
- visits to schools with monitoring questionnaires
- SACRE members accepting invitations to attend collective worship in schools.

The most commonly used method for gathering information remains reading Ofsted inspection reports. Seventy SACREs did this in 2003/4. This has not proved an easy matter. The following remarks sum up typical views of SACREs regarding this source of information:

- They do not always stipulate if a school is complying with the legal requirements.
- Judgements are often restricted to comments about assemblies not collective worship.
- Many comments are descriptive not evaluative.
- There is no mention of the quality of collective worship.

- Non-compliance appears as an issue in successive inspections.
- Failure to comply with the law is not necessarily a key issue for action.
- Some inspectors are not familiar with the legal requirements.
- Some inspectors are muddled between RE and collective worship in Ofsted reports.

There is a general consensus that this method of monitoring provides SACREs with insufficient evidence to fulfil its duties satisfactorily.

Of those reports which mentioned it, 42 LEAs have secondary schools which do not meet the legal requirements. It is a source of great worry to SACREs, which feel powerless to do anything. There is a common concern that having unworkable statutory requirements puts them and the schools in an impossible position. Several views are summed up in the following extracts.

It is a fact that many schools have no desire to break the law but are, despite their best efforts, not meeting its requirements. This may be because of the physical difficulty and time needed to get hundreds of children together in a suitable room, although the law allows for collective worship to take place in smaller groups. It may be because of a lack of staff willing to take part.

Many SACREs are aware that the majority of secondary schools are not providing collective worship of a broadly Christian character on a daily basis, but see no obvious solution to this... The principle of supplementing this provision with class assemblies is not easily transferred from primary to secondary.

Also

A majority of SACRE members agree that there is a place for the daily act of collective worship in schools, but maintain that it is the quality of the experience rather than the daily occurrence that is important.

Eight SACREs support a review of the current legal requirements and have invited the Secretary of State to revisit the issue and either make recommendations about ensuring compliance or propose changes to the law.

Where judgements on the quality of collective worship are presented there is a great deal with which to be content. The following gives a composite picture of the strengths across the country. Many SACREs write letters of congratulation to schools where collective worship has been praised.

- thoughtful planning in line with the multi-faith nature of the school
- opportunity to reflect on events locally, nationally and internationally
- contributes to developments in SMSC
- offers insights into the life and values of themselves and others
- raises awareness of wide diversity in society
- supports the ethos of the school
- well coordinated
- involves pupils and recognises and supports good relationships between adults and pupils
- enriched by visiting speakers from faiths and other walks of life
- good links with all areas of the curriculum
- sensitive use of different religious beliefs
- supports and enhances RE
- times of celebration validate pupils own lives.

Other than non-compliance, the two main areas which give cause for concern are missed opportunities for reflection and a lack of planning. Generally, special schools have been praised for the quality of acts of collective worship.

3.3 Training

2003/4 again showed a paucity of provision for in-service training (INSET) for collective worship. SACREs reported that there was no INSET offered and three that any offered was cancelled through lack of support. Only eight SACREs reported that INSET was run. One SACRE has surveyed need and discovered that there is a high demand for materials but a low demand for INSET. Attendees are mainly from primary schools or not from schools at all. Four SACREs reported leading INSET on SMSC. The main issues included in INSET have been as follows:

- the legal requirements and how to meet them
- promoting and evaluating SMSC
- training and advice for those individuals and groups offering 'determined' worship
- planning and delivering collective worship for clergy and other visitors
- crisis management through collective worship.

3.4 Determinations

A total of 85 SACREs reported that they had received no applications for determinations during the past year. The total number of applications from individual schools was 72, with the following results:

- 0 new
- 64 renewals granted
- seven pending
- one not granted
- one determination expired but not sought again
- In addition, 10 schools applied too late and their determinations have been temporarily extended.

It is unclear from these figures how many determinations are currently in operation throughout the country, but it appears that most of the determinations fall in only a few LEAs. One SACRE reported schools in a high area for determinations seeking help with providing 'inclusive collective worship', in an attempt to minimise the need to apply for a determination.

3.5 Complaints

SACREs indicated that no formal complaints about collective worship had been received

during the period covered by their reports.

One SACRE reported that a formal complaint had been received closely allied to a complaint regarding RE.

3.6 Other matters

Spiritual, moral, social and cultural development

Spiritual, moral, social and cultural development (SMSC) is a matter for the Ofsted inspections and as such often monitored by SACREs along with RE and collective worship. Even taking into consideration the references which state that SMSC are frequently muddled by Ofsted, it remains clear that these four aspects are not always of equal strength in a school or indeed an LEA. Moral and social development is often better than spiritual and cultural. SACREs discuss how to influence developments in SMSC, especially bearing in mind that they are whole-school issues, which is a particular difficulty for secondary schools. They conclude that with low take-up of INSET, the main way to impact on schools is through guidance documents, the internet and discussion with other more generalist advisers. Spiritual development is strong within RE and, where it exists, collective worship. Some SACREs are keen to advise on effective spiritual development across the rest of the curriculum. One SACRE has provided an audit tool, which is designed to identify gaps and fill them.

4 Links with other agencies

4.1 National links

SACREs are clearly grateful for the links they maintain with the range of national agencies. Many SACREs, particularly those from smaller or unitary authorities find the support they can get invaluable. The following represent the range of national bodies to which most SACREs are affiliated or with whom many work closely:

- National Association of SACREs (NASACRE)
- Qualifications and Curriculum Authority (QCA)
- RE Today Services and the Professional Council for RE (PCfRE)
- Association of RE Advisers, Inspectors and Consultants (AREIAC)
- RE Council of England and Wales (REC)
- European Forum for Teachers of RE (EFTRE)
- Her Majesty's Inspectors (HMI)
- Interfaith network.

Eighty-six reports mention membership of the NASACRE, with 54 reporting they sent representatives to the annual meeting. This has become one of the most important national meetings attended each year. It is clear from looking at agendas that reporting back on the meetings is taken very seriously and the matters raised nationally will often frame the work of individual SACREs for much of the next year. Similarly, the QCA SACRE conference is given the same treatment. Sixty SACREs reported that representatives had attended the 2003/4 meetings. As the main area of business at both was the consultation prior to the introduction of non-statutory National Framework for RE the reports gave quite detailed accounts and analysis of views.

The value to SACREs of networking on a national level should not be underestimated and the opportunity to listen to and debate with national figures on the key initiatives of the moment is greatly appreciated. For those who do not have the chance to attend the meetings, the papers circulated by NASACRE and QCA are given equal weight at meetings. It is also clear that visits from QCA and Ofsted personnel are viewed positively and sought actively.

AREIAC offers professional support for the RE adviser and is mentioned in 31 reports. They benefit from attendance at national and regional meetings and the occasional papers published. SACREs clearly discuss these and get another perspective on current issues.

There is a growing trend within LEAs not to appoint RE advisers (see Section 6). In these cases SACREs are making closer links with certain national agencies to receive professional support. RE Today Services was mentioned in seven reports.

Although these are the main bodies which are mentioned in large numbers of reports, there are many other smaller national bodies with which SACREs have links. In some cases they are contributing to research at universities or supporting teachers in gaining awards from bodies such as the Farmington Trust. In addition they seek grants from awarding bodies such as, St Peter's Saltley Trust, St Gabriel's Trust and the Hockerill Educational Foundation.

4.2 Local links

Locally, there is a positive mix of networks with which SACREs are involved. These range from local religious community groups to universities and neighbouring LEAs. RE advisers are sometimes shared and in-service training can be provided on a regional basis. SACRE reports show that there are many healthy links with diocesan boards and centres. Much work has been done to ensure the messages are similar and teachers benefit from such strong advice.

SACREs have worked hard on relationships with the local faith communities and these are a source of great strength and pride. Community leaders and representatives are generally involved at every level and the effects on schools, with access to places of worship and visitors are positive. SACRE members understand the cost to some communities of opening themselves up to tours by schools; especially where they might provide the only non-Christian place of worship in the region; but all can see the benefits too. Some SACREs support such visits by offering grants and training.

Many SACREs take the opportunity to hold meetings at different places within their communities and share in cultural and religious events and celebrations with them.

5 Other issues

5.1 Governor training

There was far less governor training reported in 2003/4 than previous years. Training is usually linked to a new agreed syllabus or other guidance published by SACRE. Most reports did not mention the area at all, but of those that did, 14 stated that no training was offered. Two reports mentioned that a termly SACRE newsletter is sent to chairs of governors, one that SACRE sends briefing notes to be included in their governors' newsletter and one that SACRE gets an input into governors' briefings.

5.2 Other SACRE concerns

A national framework for RE

By the time this report is issued, the National Framework for RE will have been published. The foregoing represents discussions and views during SACRE meetings prior to this and was the biggest single issue discussed by SACREs during 2003/4. The opinions expressed ranged from the actively positive to the acutely negative. The following summarises the most commonly reported points:

- clear commendation for the work and how useful the framework will be when reviewing their own agreed syllabus
- some concern usually in relation to losing local responsibility to a national model
- a fear of the role of SACREs diminishing
- anxiety that schools will misunderstand that the framework is only guidance to SACREs and not a requirement for schools
- concern that some inspectors will be muddled about its legality
- benefit of a national framework for RE raising the profile of the subject
- relief that their agreed syllabus is already in line with national thinking.

Several SACREs delayed the review of their agreed syllabus while they waited for the framework to be published.

Teacher recruitment

Shortages of specialist RE teachers are not expressed as a major concern in 2003/4, although it is still a problem, particularly for secondary departments. Eighteen SACREs stated that non-specialist RE teachers can slow the pace of progress at key stage 3.

Key stage 3 strategy

Continuation of the key stage 3 strategy has been widely welcomed by SACREs. With funding available for key elements of the curriculum, there has been a positive effect on RE. Within the strategy, training has been focused on such aspects as starters and plenaries, thinking skills and assessment for learning. ASTs have taken a lead role in much of the development, modelling good practice, writing guidance materials and leading INSET.

SACRE initiatives

The following items have been discussed at meetings and in some cases action taken.

While this is not a complete list, the variety shown here exemplifies the distinctive nature of localities throughout the country and the concerns that teachers have:

- social inclusion
- supporting requests for specialist school status – humanities and RE
- concern about SACREs' monitoring role with Ofsted's new proposals for inspections
- concern about RE in a new academy and the role of SACRE
- withdrawals from RE in the light of unease from some parents regarding Islam
- contribution of SACRE to an LEA's race equality guidance
- concern that anti-Islamic websites are accessible to pupils
- funding issues for SACRE
- a SACRE initiative, connecting communities
- how to respond to schools that continue to flout legal requirements even after several inspections
- citizenship and RE
- combating racism
- mounting a young people's conference
- SACRE website
- impact of the six-term year on the delivery of RE
- code of conduct for faith members working with pupils
- opening of new faith schools
- SACRE award for excellence in RE.

6 SACRE arrangements

6.1 Professional and administrative support

Meetings

Seventy-three SACREs have one meeting per term. Most have additional working parties, some of which are standing committees set up to analyse Ofsted reports, pre-meeting planning or as RE reference groups. Twenty-six SACREs have chosen to hold four or more meetings per year. The reports clearly show that there is a correlation between attendance and quantity of meetings. The more SACRE meetings there are per year the less good attendance is. Some reports are not clear whether meetings are for normal SACRE business or reconstituted as agreed syllabus conferences. Two SACREs hold two meetings per term: one as a business meeting and the other for development, which has considerably more teachers contributing. Working parties are also formed on an ad hoc basis where necessary.

SACREs could not run efficiently without the support and assistance they receive from administrative and clerical staff; this is universally recognised and appreciated. Some reports show confusion between the clerk to the SACRE and the clerical support or minute taker.

Although LEAs have made rooms available for SACREs to hold their meetings a growing number of SACREs see the benefits of holding meetings in schools or faith community buildings. These meetings usually begin with a tour and a talk by the head teacher or faith representative. It leads to increased understanding by all concerned. Only 19 reports indicated they always held meetings in LEA premises.

Many introductions to reports comment on the range of people they have invited to attend their meetings. Teachers are commonly asked to make presentations and bring forward ideas and comments for the SACRE to debate. Some SACREs have been attended by pupils who always impress with their enthusiasm and the quality of responses.

Timings of meetings are to suit members, but the most preferred time is during the school day, when teachers can be released from lessons and participate effectively. Some SACREs have lunch and/or committee meetings prior to full meetings; some start meetings with a time of quiet reflection and others have a short presentation by members from a personal perspective before the business gets under way.

Over the year SACREs have not only produced guidance for schools and advised the LEA on matters within its remit, in many cases they have also reviewed their own working practices and updated them where necessary. Many of those SACREs that have experienced difficulties in attendance have taken time to review their own constitution and one SACRE set up a working party to look at membership, procedures and meetings. One SACRE had its own weekend conference which enabled teambuilding to take place.

Representation and attendance

Representation and attendance remain a cause of concern for several SACREs. Discussions about membership have resulted in various practical solutions:

- a revolving chair to keep the burden to a minimum for all members

- membership solved by co-options
- questionnaire circulated to gather information about barriers to membership
- varying timings to try to suit different people
- keeping the meeting date to the same weeks in each term.

SACREs reported their attendance figures. At least 13 SACREs had meetings which were inquorate, limiting the effectiveness of their work. One SACRE had 82 per cent attendance during 2003/4, but figures were as low as 27 per cent. The majority of SACREs have attendance in the region of 60 per cent. Attendance is not a particular problem for any one committee, but recruitment is an issue for committee A.

In some smaller unitary authorities SACREs meet jointly, making meetings more effective. With some members representing more than one SACRE the workload is reduced for those individuals.

Professional support for RE

Forty-five reports identified that they had a specific LEA RE adviser available to clerk the meetings and/or do follow-up work in schools as required. The figures do not show how many of these work full time for RE and how many have other duties within the advisory service. There is a growing trend not to appoint an LEA RE adviser and SACREs have made creative use of budgets to appoint consultants. Forty-one reports mentioned that they had part time consultant support from a range of providers:

- retired or redundant LEA RE advisers
- RE adviser from a neighbouring LEA, especially in unitary authorities
- former heads of department
- professional services set up to offer RE INSET and advice
- diocesan personnel.

Thirteen reports specifically mentioned that they had no professional allocated to support the work of SACRE or RE development in their schools. Forty SACREs benefit from an LEA officer in attendance at meetings. Fourteen SACREs have been pleased to work closely with advanced skills teachers, although this figure is probably considerably higher.

Ofsted inspections of LEAs

Ten reports made reference to their LEA being inspected by Ofsted in 2003/4. In the main the experience is limited, both in its impact on the SACRE and in what SACREs can learn about themselves. Four SACREs stated that the report for their LEA made positive comments about their SACRE. One SACRE was pleased to be invited to speak with inspectors about criticisms it had made regarding inaccuracies in Ofsted reports of schools. One SACRE supported Ofsted's view that there was poor communication between schools and the LEA.

HMI inspections of SACREs

Eleven SACREs reported that they had been inspected by HMI. These inspections have been unanimously welcomed. They have provided the opportunity for self-review; significantly raised the profile of RE and SACRE throughout LEAs; given SACREs a new lease of life; highlighted the activities undertaken over a year and allowed action plans to be written in which development is important. Most either quoted extensively from the final report, or indeed printed it in full as an appendix coupled with the action plan written in the light of key issues.

One of the many highlights of this year came when the SACRE was part of the Ofsted inspection of SACREs – a highlight not only because we had very good feedback but also because it focused our attention on ways in which we could make further progress.

The following gives a composite picture of the strengths of SACREs as identified in the HMI reports:

- effective chairing
- carries out its statutory duties
- gives good guidance with its agreed syllabus
- effective at securing the involvement of its teachers
- well-developed procedures for monitoring standards and provision
- benefits from members with a high level of commitment and enthusiasm
- has a good relationship with the LEA
- guidance provided supports the agreed syllabus well
- comprehensive support for collective worship
- SACRE in conjunction with the LEA is making an important contribution to inter-faith and inter-cultural understanding
- good level of professional support provided by the LEA
- the educational development plan supports the work of the SACRE development plan
- links well to the wider social inclusion agenda.

The following gives a composite picture of the areas for concern as identified in the HMI reports. Where necessary, SACREs must:

- develop guidance for the LEA
- extend the monitoring of standards
- improve guidance to schools, especially for collective worship
- link their SACRE development plan to the education development plan
- analyse exam data to provide a clear picture of RE in the LEA
- become proactive not merely responsive
- contribute to the LEA's social cohesion agenda
- clarify roles for the chair and other key positions
- ensure the agreed syllabus conference considers the non-statutory national framework for RE
- advise the LEA on teaching methods, training and resources
- follow up problems with schools as they occur.

Several SACREs, in the light of HMI inspections, expressed the desire to have a self-evaluation framework which could be used as a tool for improvement.

SACRE development plans

SACRE development plans (SDP) are being used by many as the key means of organising priorities and, in some cases, funding requirements. In 2003/4 SDPs are given less status than in 2002/3. Only three SACREs stated that the SDP was an agenda item at each meeting, 21 reported that there was an ongoing review each year, four noted progress with issues, eight have linked the SDP with the education development plan (EDP) and 14 included a fully written-up and annotated SDP as an appendix.

6.2 Finance

SACREs commented on their financial arrangements. There is clearly a wide variety of ways of budgeting for the work of SACRE. Some LEAs earmark very little money, but offer 'days' for management of the council and support work. Some SACREs have to bid for projects, which, if successful, are then funded. Others are allocated a budget and then given freedom to spend as they wish. Some are required to reallocate funds to faith communities and oversee how this is spent. Five SACREs reported that they had no delegated budget. The figures ranged from the lowest at £50 (it is not stated what this is for) to the highest at £26,900 (with an additional £20,132 for one year only). The following categorises the allocations.

■ £50 to £2,500	10 SACREs
■ £2,501 to £5,000	seven SACREs
■ £5,001 to £10,000	13 SACREs
■ £10,001 to £15,000	six SACREs
■ £15,001+	five SACREs

In several cases, caveats were made about how money could be spent. It is usual, that if an agreed syllabus is to be developed or launched, funds must be set aside for all costs, including printing and any celebration. In most cases there is money available for meeting costs, including supply cover for teachers and travel expenses for all members. Several SACREs have indicated a reduction in funding. And for some, funding of any magnitude is only available if it appears as a priority in the EDP. Some SACREs are able to generate some income of their own by selling publications, but this is reduced with the advent of the internet.

What emerges from the reports is that there are three main ways of funding SACREs: direct funding, the allocation of advisory time and a combination of both.

7 Conclusions

This analysis of SACRE reports offers an insight into the vast range of activities undertaken by SACREs throughout the country. The list of 18 different items bears witness to the hard work of all involved. It would be a mistake to assume that the agenda is the same in every locality. Issues can be quite specific to one or more LEA and may not make any impact in another part of the country. For example, a few SACREs have been struggling with withdrawals, while trying to understand the issues for parents in a politically-charged environment. This is quite different from those that have been working on getting greater representation from faith groups and tackling inquorate meetings. It is clear that whatever the issues, meetings provide a clear forum for respectful debate.

SACRE members show commitment to raising standards in RE and support for quality experiences in collective worship. The shifting of emphasis away from collective worship is coupled with a frustration which emerges from the reports about their impotence in this area. The vast majority of SACREs that were inspected by HMI were delighted by the process and regarded it as an important measure of how effective they are. There is a great appetite for SACRE self-review.

Monitoring is a key element of the work of all SACREs and it is undertaken very seriously. There is high level of concern about how conclusions can be drawn if the data received from Ofsted is not consistent and/or reliable. There is also a considerable worry about how this work will be done in the future as the inspection framework changes.

A high number of SACREs were in the process of reviewing their agreed syllabuses in 2003/4 and this work was done in the light of non-statutory guidance being widely debated, but not then published.

A great strength of SACREs is the emphasis on working with many elements of local communities. All parties are committed to pupils' educational development and in some cases SACRE is a beacon of good practice in LEAs. The benefits of sustaining relationships between schools, other education professionals, faith communities and local politicians are immense. Another strength is provided by links made with national bodies which in turn support individual SACREs. For many, national conferences and meetings help members to keep abreast of issues.

Most SACREs are again reporting improvements in both provision and standards in RE. This is in the face of difficulties over funding, limited access to INSET, greater priorities given to other initiatives and diminishing professional advice available from an RE adviser or consultant.

Appendix 1

SACRE reports submitted in 2004 and the dates of adoption of the LEAs' agreed syllabuses

LEA	Date of agreed syllabus adoption	2004 SACRE report
Barking & Dagenham	1995, under review, ASC convened	Not received
Barnet	1999, ASC Convened	Received
Barnsley	1999, ASC convened	Received
Bath & NE Somerset	Somerset syllabus adopted 1999, under review	Received
Bedfordshire	2001	Received
Bexley	1999	Received
Birmingham	2002	Received
Blackburn & Darwen	Lancashire 2001 syllabus adopted	Received
Blackpool	Lancashire 2001 syllabus adopted	Received
Bolton	1997, statutory supplement 2002	Received
Bournemouth	Using review with Poole	Received
Bracknell Forest	2000	Received
Bradford	2001	Received
Brent	2002	Received
Brighton & Hove	1999, ASC convened delayed waiting for national framework	Received
Bristol	1999, ASC Convened	Received
Bromley	2002	Received
Buckinghamshire	1995, under review, ASC convened	Received
Bury	Revised 2002	Received
Calderdale	2003	Received
Cambridgeshire	2003	Received
Camden	2003	Received
Cheshire	2001	Received
Cornwall	1999, ASC Convened	Received
Coventry	2002	Received
Croydon	2001	Received
Cumbria	1998, under review	Received
Darlington	Launched 2003	Received
Derby	Launched 2003	Received
Derbyshire	2001/2002	Not received
Devon	2001(with Plymouth and Torbay)	Received
Doncaster	2001	Received

LEA	Date of agreed syllabus adoption	2004 SACRE report
Dorset	1998, under review	Received
Dudley	2001	Received
Durham	2001	Received
Ealing	1999, ASC Convened	Received
East Riding	1999, ASC convened with other LEAs in Humberside	Received
East Sussex	1999	Received
Enfield	1997, ASC convened	Not received
Essex	2002	Received
Gateshead	1998, delay waiting for the national framework 2004	Received
Gloucestershire	2000	Received
Greenwich	1996, under review, ASC convened with Lewisham	Received
Guernsey	1996	Received
Hackney	2000, ASC convened	Received
Halton	2001	Received
Hammersmith & Fulham	2003	Received
Hampshire	2004 with Portsmouth and Southampton under review	Received
Haringey	2002	Received
Harrow	2000	Received
Hartlepool	1999, delay waiting for national framework	Received
Havering	2000	Not received
Herefordshire	2001	Received
Hertfordshire	2000	Received
Hillingdon	2000	Received
Hounslow	2001	Received
Isle of Wight	2001	Not received
Isles of Scilly	Using Cornwall syllabus	Not received
Islington	2002	Received
Jersey	1996	Received
Kensington & Chelsea	No information	Received
Kent	2000	Received
Kingston upon Hull	2000, ASC convened with other Humberside LEAs	Received
Kingston upon Thames	2001	Received
Kirklees	2000	Received
Knowsley	Adopted Wirral syllabus 1999	Received
Lambeth	2000	Not received

LEA	Date of agreed syllabus adoption	2004 SACRE report
Lancashire	2001	Received
Leeds	2001	Received
Leicester	Launched 2004	Received
Leicestershire	Launched 2004. Received Lewisham key stage 4 in 1996, key stages 1–3 2000. ASC convened	Received
Lincolnshire	2000	Received
Liverpool	2002	Received
Luton	2001	Received
Manchester	Launched 2003	Received
Medway	2000	Received
Merton	2001	Not received
Middlesbrough	1998 under review	Received
Milton Keynes	Launched 2003	Received
Newcastle upon Tyne	1997, under review, ASC convened, waiting for framework	Received
Newham	2003	Received
Norfolk	1997, ASC convened, waiting for framework	Received
North East Lincolnshire	ASC convened with other Humberside LEAs	Received
North Lincolnshire	1999	Received
North Somerset	Launched 2004	Received
North Tyneside	1998, ASC convened waiting for framework	Received
North Yorkshire	Launched 2004	Received
Northamptonshire	1999, ASC convened 2002	Received
Northumberland	Launched 2004	Received
Nottingham	Using Nottinghamshire syllabus	Received
Nottinghamshire	New syllabus 2003	Received
Oldham	2003	Received
Oxfordshire	1999	Received
Peterborough	2002	Received
Plymouth	2001 with Devon and Torbay	Received
Poole	1998, under review	Received
Portsmouth	2004 with Hampshire & Southampton	Received
Reading	2000	Received
Redbridge	2001	Received
Redcar & Cleveland	1999, reviewed 2003/4	Received
Richmond on Thames	2000	Received

LEA	Date of agreed syllabus adoption	2004 SACRE report
Rochdale	2002	Received
Rotherham	1999, review underway	Received
Rutland	2004 with Northamptonshire	Received
Salford	1998	Received
Sandwell	1998	Not received
Sefton	2002	Received
Service Children's Education	2003	Received
Sheffield	Reviewed 2004	Received
Shropshire	Launched 2004 with Telford & Wrekin	Received
Slough	2000	Received
Solihull	2000, under review	Received
Somerset	Launched 2004	Received
South Gloucestershire	Launched 2004	Received
South Tyneside	1997	Received
Southampton	2004 with Hampshire and Portsmouth	Received
Southend-on-Sea	Adopted Essex syllabus 2004	Received
Southwark	2001, review completed will seek to adopt Greenwich	Received
St Helens	Adopted Leeds syllabus 1999	Received
Staffordshire	Launched 2004	Received
Stockport	Launched 2004	Received
Stockton on Tees	Launched 2004	Received
Stoke on Trent	2003	Received
Suffolk	1995	Not received
Sunderland	Launched 2004	Not received
Surrey	2002	Received
Sutton	2001	Received
Swindon	2000, review pending	Received
Tameside	1999, ASC convened	Received
Telford & Wrekin	Launched 2004 with Shropshire	Received
Thurrock	Launched 2003	Received
Torbay	2001 with Devon & Plymouth	Received
Tower Hamlets	1997	Not received
Trafford	1993	Received
Wakefield	2003	Received
Walsall	1999	Not received

LEA	Date of agreed syllabus adoption	2004 SACRE report
Waltham Forest	1998, ASC convened	Received
Wandsworth	2001	Received
Warrington	Under review 2003	Received
Warwickshire	2002	Received
West Berkshire	2000	Received
West Sussex	2003	Received
Westminster	1998	Received
Wigan	1999	Received
Wiltshire	1999	Received
Windsor & Maidenhead	2000	Received
Wirral	1999, delayed due to framework	Received
Wokingham	2000	Received
Wolverhampton	1997, ASC convened	Received
Worcestershire	1995	Not received
York (City of)	Adopted East Riding with City of York supplement 2002	Received

Appendix 2

Religious studies examinations results 2004

National provisional AS GCE results. Percentages of religious studies results by grade and gender.

The figures in brackets are equivalent to provisional figures for 2003

Type	Gender	Number sat	A	B	C	D	E	U
AS level	Male	5,911 (4,978)	20.9 (19.0)	23.1 (20.4)	21.4 (22.0)	14.9 (16.8)	10.5 (11.3)	9.2 (10.5)
	Female	14,170 (12,304)	23.7 (21.7)	24.9 (23.7)	21.4 (23.2)	15.2 (15.1)	8.7 (9.2)	6.1 (7.1)
	Total	20,081 (17,282)	22.9 (20.9)	24.3 (22.8)	21.4 (22.8)	15.2 (15.6)	9.2 (9.8)	7.0 (8.1)

Type	Gender	Number sat	A	B	C	D	E	U
A Level	Male	4,137 (3,589)	24.6 (24.3)	28.9 (26.9)	24.5 (24.9)	13.8 (14.4)	5.9 (7.0)	2.3 (2.5)
	Female	10,281 (9,082)	25.1 (22.5)	31.0 (29.6)	23.9 (25.4)	13.6 (15.0)	5.0 (5.5)	1.4 (2.0)
	Total	14,418 (12,671)	24.9 (23.0)	30.5 (28.8)	24.1 (25.3)	13.6 (14.8)	5.2 (6.0)	1.7 (2.1)

Type	Gender	Number sat	A*	A	B	C	D	E	F	G	U
GCSE short course	Male	120,804 (109,256)	3.7 (3.8)	8.8 (7.6)	14.6 (13.6)	18.6 (18.6)	15.5 (16.5)	13.9 (14.9)	11.3 (11.3)	8.0 (7.8)	5.6 (5.9)
	Female	126,101 (114,629)	7.5 (7.9)	13.8 (12.3)	18.7 (18.2)	19.9 (20.3)	13.9 (14.9)	10.9 (11.5)	8.0 (7.6)	4.8 (4.7)	2.5 (2.6)
	Total	246,905 (223,885)	5.6 (5.9)	11.4 (10.1)	16.7 (15.9)	19.2 (19.4)	14.7 (15.7)	12.4 (13.2)	9.6 (9.4)	6.4 (6.2)	4.0 (4.2)

Type	Gender	Number sat	A*	A	B	C	D	E	F	G	U
GCSE full course	Male	59,717 (56,001)	6.3 (6.3)	14.4 (13.2)	18.5 (17.9)	18.9 (19.0)	14.7 (14.5)	10.8 (10.8)	7.8 (7.9)	4.8 (5.3)	3.8 (5.1)
	Female	81,320 (76,303)	11.6 (11.2)	20.5 (18.7)	21.6 (20.7)	17.7 (18.7)	12.0 (12.2)	7.7 (8.3)	4.8 (5.1)	2.4 (2.8)	1.7 (2.3)
	Total	141,037 (132,304)	9.4 (9.1)	17.9 (16.4)	20.3 (19.5)	18.2 (18.8)	13.1 (13.2)	9.0 (9.3)	6.1 (6.3)	3.5 (3.9)	2.5 (3.5)

Type	Gender	Number sat	Entry 3	Entry 2	Entry 1	Ungraded
Entry Level Certificate	Male	4,901 (4,900)	35.9 (31.1)	37.6 (37.8)	21.3 (23.0)	5.2 (8.1)
	Female	3,756 (3,686)	46.9 (44.1)	34.1 (33.1)	16.0 (17.5)	3.0 (5.3)
	Total	8,657 (8,586)	40.7 (36.7)	36.0 (35.8)	19.0 (20.6)	4.3 (6.9)

Type	Gender	Number sat	D	M	U
Advanced Extension Awards	Male	38 (43)	15.8 (20.9)	7.9 (27.9)	76.3 (51.2)
	Female	80 (82)	15.0 (9.8)	12.5 (21.9)	72.5 (68.3)
	Total	118 (125)	15.3 (13.6)	11.0 (24.0)	73.7 (62.4)

Appendix 3

Publications produced by SACREs 2003/4

Religious education

SACRE	Publications
Bolton	Support materials for levelling pupils' work
Cheshire	CD Rom – Starters and plenaries
Derbyshire	Promoting respect for Islamic culture
Devon	Teaching about Islam in the primary school Post-16 religious education
Greenwich	Complying with the legal requirements for RE Self-review audit tool for community schools
Haringey	Self-review booklet for RE departments
Hillingdon	Parental guide – RE, collective worship and SACRE
Kingston Upon Thames	Leaflet for places for worship
Lancashire	Advice on assessment tasks leading to levels
Leicester with Leicestershire	Study visits to places of worship
Peterborough	Information leaflet for parents of year 9 students
Somerset	Preparing for RE inspection
Staffordshire	Appendix to primary support material – differentiated objectives Support materials for key stage 3 – assessment Inspecting RE in Staffordshire schools 2004–2005
Sutton	Relationship between RE and citizenship
Wandsworth	Religious education and spiritual development

Collective worship

SACRE	Publications
Barnet	Guidance on collective worship
Camden	Updated advice on determinations
East Sussex	Guidance for visiting speakers when taking part in collective worship
Essex	Guidance on collective worship
Gloucestershire	Guidance on collective worship
Halton Borough	Guidance on collective worship
Hammersmith and Fulham	Guidance on collective worship
Hartlepool	Guidance on collective worship
Herefordshire	A guide for inspirational worship – work in progress
Islington	Guide to seeking a determination
Lancashire	Advice on withdrawals for RE and collective
Leeds	SACRE statement on collective worship
Medway	Guidance on collective worship
Stoke on Trent	Collective worship – policy and guidance
Swindon	Guidance on collective worship

Other

SACRE	Publications
Bexley	Publicity leaflet for SACRE
Bradford	Guidance on Ramadan
Hillingdon	Supporting bereaved children For one reason only – Ramadan guidelines
Lewisham	Revised guidance on fasting during Ramadan
Somerset	Code of conduct for representations of religious communities working with children and young people

About this publication

Who's it for?	Members of Standing Advisory Councils on Religious Education (SACREs), local authorities, advisers and inspectors of RE, others interested in the work of SACREs
What's it about?	The work of SACREs in England in 2003/4
What's it for?	To give a picture of recent developments in RE and collective worship in England
What next?	SACREs and others will use this information to continue to raise standards of achievement in RE and the quality of collective worship. A further analysis of SACRE reports will be published next year



Qualifications and
Curriculum Authority
83 Piccadilly
London W1J 8QA

Telephone 020 7509 5555
Enquiries line 020 7509 5556
Minicom 020 7509 6546
Fax 020 7509 6666
Email info@qca.org.uk
www.qca.org.uk

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Message from Mark Chater, newly appointed QCA Curriculum adviser for RE

First of all, could I introduce myself as the new QCA Curriculum Adviser for RE and say how much I am looking forward to working with SACREs to support the continued and developing good teaching of RE in primary and secondary schools.

A major focus as I start this new post is to take an interest in how SACREs are succeeding in impacting on good practice, and to discover what concerns SACREs might have about their work. Communication between us will remain an important way of sharing good practice and concerns. The non-statutory National Framework for RE will continue to be a key document in supporting good practice.

One practical way in which this communication takes place is the SACRE annual report to the QCA. As you know, these reports are required by regulation (Circular 1/94) and are carefully read by me, and by the RE team, before being analysed in our annual summary of SACRE reports. The previous two annual summaries are on the QCA RE web pages, and they give an important snapshot of the main strengths and concerns about SACRE work nationally.

The annual report should, therefore, be seen as a key improvement tool by all SACREs. Annual reports for 2005 are not all yet submitted, and as timing is tight, could I ask you to check, as a matter of priority, if your SACRE has submitted one to the QCA, and if not, to do so urgently? This will greatly help in our completion of this year's cycle of reporting.

Several colleagues have asked about the scheme of work that will illustrate the National Framework. The first ten units of this scheme are in the final completion stage, and will be uploaded on the QCA RE pages in late July. It is important to state that, as both the Framework itself, so with the scheme, are non-statutory, there will not be a consultation period for the units. Comments from the profession and the faith communities are, as always, welcome, but as the units are offered for SACREs and schools to consider without obligation, a formal consultation process is not needed in this case.

I look forward to working with you in the future and to receiving your annual report at the earliest opportunity, if you have not already sent it.

Yours sincerely

Dr Mark Chater
QCA Curriculum Adviser for RE

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NASACRE BRIEFING PAPER

HMI SUBJECT INSPECTIONS

As well as conducting full school inspections, Ofsted carries out subject and thematic inspections.

HMI and, where needed, Additional Inspectors (AIs) inspect each subject in 30 primary and 20 secondary schools every year. These inspections are followed up with a letter to the head teacher copied to the LA. Letters to the LA following RE inspections recommend that they be copied to SACRE.

Each year the subject inspection has a focus. In the last two years we have focused on the achievement of boys in RE and more recently the effective use of discussion to promote learning.

- The outcomes of the inspection of boys' achievement in brief, were that:
- Boys generally enjoy RE as a subject but do not achieve as well as girls.
 - Boys underachieve, particularly where teaching is didactic, resources are unvaried and tasks invariably involve writing for the sake of recording. They particularly dislike copying, note-taking and filling in worksheets.
 - Boys achieve well where teaching methods are varied, resources include a strong emphasis on the visual and where tasks involve discussion and creativity.
 - Girls have similar dislikes and preferences but are more ready to tolerate unpopular teaching and learning methods.

The outcomes of the inspection of the effective use of discussion are currently being analysed.

Later this year Ofsted will publish a series of long subject reports, including one on RE with the working title 'RE for the 21st Century'. This report will consider priorities for the development of the subject in the light of evidence from Ofsted and other sources over the past decade. In preparation for this paper we will be focusing our inspection this term on the impact of the Non-statutory National Framework on agreed syllabuses and indirectly on schools. To this end we will be inspecting RE in a few schools in:

- Lancashire
- North East Lincolnshire
- Bournemouth
- Dorset
- Southwark
- Cornwall

HMI will be contacting chairs of national RE associations, including NASACRE, to discuss what in their view has had the most positive and negative impact on RE in recent years and what could best be done to take the subject forward. We look forward to hearing your views on this.

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