HARINGEY COUNCIL

NOTICE OF MEETING

Standing Advisory Committee for Religious Education

MONDAY, 11TH SEPTEMBER, 2006 AT 19:15 HRS AT THE **ISLAMIC CULTURAL CENTRE, 289-395 WIGHTMAN ROAD, HARRINGAY, LONDON, N8 0NA.**

Please note venue

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, Cllr S. Rainger, Jennifer James, Livinius Emmanuel Onyearugbulem.

Co-opted Non-Voting Members:
Mr N Bacrac (British Humanist Association), Mr P Dighton (Jehovah's Witness).

AGENDA

1. **ELECTION OF CHAIR AND VICE-CHAIR FOR THE REMAINDER OF THE 2006/7 MUNICIPAL YEAR**

2. **APOLOGIES FOR ABSENCE**

3. **MEMBERSHIP UPDATE**

4. **MINUTES AND MATTERS ARISING (PAGES 1 - 6)**

    To approve the minutes of the meeting held on 21 June 2006.

5. **HOLOCAUST MEMORIAL DAY**

6. **ISLAM EXPO**

7. **REVIEWING THE AGREED SYLLABUS (PAGES 7 - 8)**

8. **REVISIT OF THE SACRE SELF-REVIEW TOOLKIT (PAGES 9 - 50)**

9. **UPDATED ASSESSMENT GUIDANCE (PAGES 51 - 82)**

10. **SACRE NEWSLETTER**

11. **INFORMATION EXCHANGE (PAGES 83 - 86)**

12. **ANY OTHER BUSINESS**

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1 September 2006

MINUTES OF HARINGEY STANDING ADVISORY COUNCIL FOR RELIGIOUS EDUCATION (SACRE) 21 June 2006

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
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Group B: Church of England:
*Mr E Griffith, Mrs J Jamieson, *Mr G Mariner, Revd Canon A Dangerfield, Revd Dr Jonathan Trigg.

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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 T Hall (Jehovah's Witness).

1. **APOLOGIES FOR ABSENCE**

   Apologies were received from Mr Alli, Mr N. Bradley and the Rev. Allway.

2. **URGENT BUSINESS**

   There were no items of urgent business.

3. **MINUTES OF THE MEETING HELD ON 23 MARCH 2006**

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

Matters Arising

Members were informed of the Islam Expo, which is taking place from 6 to 9 July 2006. Letters and information packs had been distributed. Further information was available on the internet on http://islamexpo.info/.

A letter had been sent to the Bishop of Portsmouth, as requested at the previous meeting.

4.   **HOLOCAUST MEMORIAL DAY 2007**

Claire Barnes from the Equality and Diversity Unit presented a report on the plans for Holocaust Memorial Day 2007. The Haringey event would be held in Bruce Castle.

The theme of the day would be "The Dignity of Difference". Events would investigate how certain groups of people were excluded and how professionals colluded in this.

In addition to looking at the Holocaust itself, there would also be examination of more recent persecution of people on the grounds of race, religion, sexuality and political belief.

Ms Barnes informed members that the Council was keen to get involved with other events being organised by other bodies and urged people to contact her at **Claire.barnes@haringey.gov.uk** or by telephone on 020 8489 2579.

The Chair indicated that she wished SACRE to be involved as in previous years in HMD.

Denise Chaplin, the Advisor to SACRE, enquired as to whether there were any materials that could be given to schools for their collective worship sessions. She also asked if members of SACRE had suggestions for prayers or poems that could be used.

Jennifer James suggested that there be liaison between Equalities and the Youth Service to develop HMD educational events and activities that would bring home to young people the lessons to be learned from that era.

RESOLVED:

1. That the Chair invited Ms Barnes to return to the next meeting of SACRE to update the Committee on developments to Haringey's plans for HMD.

2. That the Clerk would write to Committee members who were not present at the meeting to ask if they had any suggestions for prayers, poems and other pieces of writing that could be used in ceremonies to commemorate victims of the Holocaust and in school collective worship on the issue.

5. MEMBERSHIP UPDATE

The Committee welcomed Cllrs Jones and Santry as the new LEA reps following the local authority elections.

The attendance grid was presented for members' attention. Peter Adeniyi and Graham Marriner mentioned that they had been present at the September 2005 meeting and that this had been erroneously omitted from the attendance grid.

There had been difficulties in quoracy facing the Committee, since at least one member needed to attend from each of the four categories of membership.

There were also vacancies for NUT and NASUWT representatives.

6. CONSULTATION ON TERM DATES

The consultation on term dates was discussed. Concern was expressed as to SACRE being notified late and thus not having much time to feed into discussion on the issue.

Cllr Jones mentioned that, from her experience as a teacher, she felt that the best learning was done by younger children in the spring term. It would thus be helpful if that term was as long as the others.

Mr. Yarrow commented that he had observed that absence was higher in spring than in summer.

Representatives of the C of E and of other Christian denominations expressed their concerns about not having an Easter break. If the modified model for term dates was introduced, then Maundy Thursday would not necessarily be a day off. This could cause problems for schools if a significant number of Christian teachers wished to take leave on that day.

7. QCA UPDATE:

Denise Chaplin, the Advisor to SACRE, informed members about the QCA report which reflected the 125 reports from local SACREs that had been sent to them for the year 2004.

It was suggested that the self-review tool should be included in the agenda for the next meeting.

8. **NASACRE BRIEFING ON HMI SUBJECT INSPECTION AND FEEDBACK FROM NASACRE CONFERENCE**

Jenny Stonhold ,Chair, spoke about the DfES supporting a national strategy for religious Education. This will support the non-statutory national RE framework. A NASACRE representative (Denise Chaplin) is now on the RE council and they are working with the DfES on a development plan for the national strategy.

Denise Chaplin, the Advisor to SACRE, presented information to members about the HMI subject inspection for RE.

They were focussing on boys and RE since, as the figures indicated, boys were performing worse than girls in RE exams. The figures available were for GCSE and A-level results, there was not so much information about attainment at Key Stage 2 or Key Stage 3.

The HMI tended to inspect at least one London borough as part of their work in a subject inspection. Ms Chaplin informed members that she was aware that they had investigated Southwark.

Members were informed that Greenwich and Southwark had worked together on a new syllabus. It included an 8-level scale for attainment. It was suggested that Haringey might wish to look at co-operation with other boroughs when drawing up a syllabus.

There was discussion among members about whether to include a self-evaluation toolkit for schools for RE. Concern was expressed by schools reps about this, feeling it would add to workload.

There was discussion around continuous professional development for RE teachers. There was a possibility that higher education providers would offer 10 day courses for subject leaders as part of their professional development.

RESOLVED:

That copies of NASACRE newsletter be obtained for Haringey SACRE members.

9.   THE AGREED SYLLABUS – THE WAY FORWARD

Denise Chaplain informed members that she had had a meeting with Janet Karklins (Deputy Director School Standards). A budget had been allocated to SACRE of approximately £19,000 which could be used for the agreed syllabus review.

The Deputy Director had suggested that Haringey could look at syllabus reviews that had already been completed, starting with Key Stages 1 and 2.

It was suggested that the funds could be used to buy copies of the syllabi of other authorities and rights to edit them to address Haringey's needs and requirements. Hackney and Enfield were authorities that had worked on the agreed syllabus review already. Haringey could contact them.

It was requested by the SHA representative that, at the next meeting, figures be provided for the religious affiliation of children in Haringey schools. This would be helpful in working on the agreed syllabus, as it would be more clear what the backgrounds of the children the material was aimed at would be.

Concern was expressed that the religious affiliation figures would reflect data on religious affiliation provided by parents. This would cause problems with regard to children who had parents of different religions or parents who had not provided data or who did not have a religion.

RESOLVED:

1. That the syllabi from other authorities be acquired.

2. That figures on religious affiliation be provided at the next meeting.

10.   DATES OF NEXT MEETING

Members were concerned that the previously set date for the next meeting of 7 September 2006 clashed with the beginning of term. Also Denise Chaplin, the Advisor to SACRE, had another SACRE meeting so would not be able to attend.

RESOLVED:

That the clerk set a new date, after consultation with the Chair and Party Whips, for the next meeting of SACRE.

11.   **AOB**

The Committee resolved to thank Julie Harris for her work as outgoing clerk to the committee.

Signed

Jenny Stonhold
CHAIR OF SACRE

DATE

Table KS07 Religion

All people		Percentage of people stating religion as:								
	All people	Christian	Buddhist	Hindu	Jewish	Muslim	Sikh	Other religions	No religion	Religion not stated
LONDON	7,172,091	58.2	0.8	4.1	2.1	8.5	1.5	0.5	15.8	8.7
Haringey	216,507	50.1	1.1	2.1	2.6	11.3	0.3	0.5	20.0	12.1
Lambeth	266,169	58.8	0.9	1.3	0.5	5.4	0.2	0.5	21.7	10.9
Lewisham	248,922	61.3	1.1	1.7	0.3	4.6	0.2	0.5	20.4	10.1
Tower Hamlets	196,106	38.6	1.0	0.8	0.9	36.4	0.4	0.3	14.2	7.4
Waltham Forest	218,341	56.8	0.4	1.8	0.7	15.1	0.6	0.4	15.4	8.9

Haringey Religions 2001
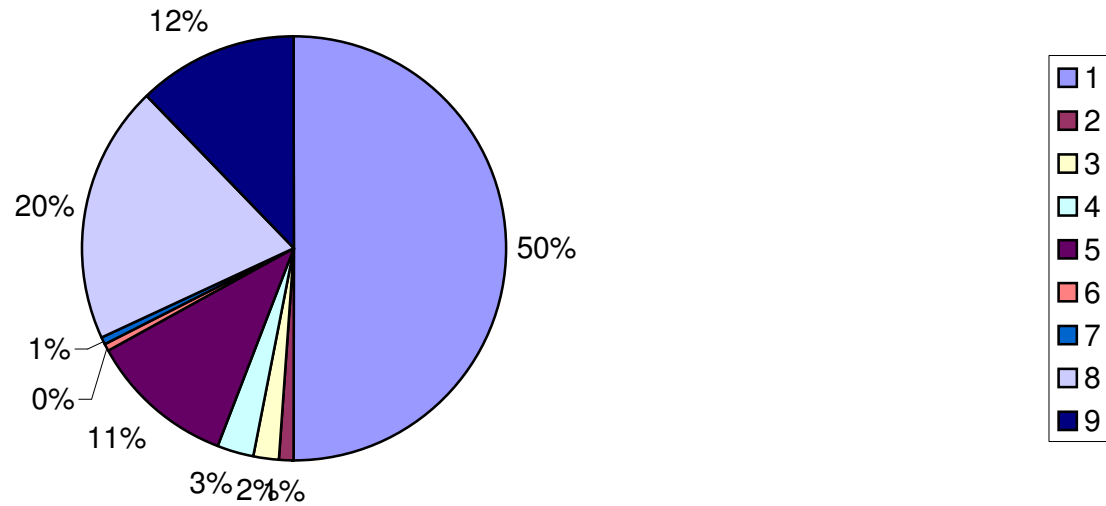
Agenda Item 7

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In the introduction to the SACRE self-evaluation framework, HMI / QCA made the following statement:

'Standing Advisory Councils for Religious Education (SACREs) have an important role in the development of effective learning in religious education and supporting good practice in collective worship. The work of SACREs has become increasingly challenging and diverse. In many ways SACREs reflect the work of governing bodies in schools, in so far as they act as critical friends to the local authority (LA) on matters of religious education and collective worship. They also mirror the work of governing bodies in that members are unpaid volunteers who give up their time to support religious education (RE) and collective worship locally.'

The guide to SACREs and self-evaluation produced by HMI and QCA was designed to help individual SACREs evaluate their role and, in particular, to consider their impact on pupils' learning. The guidance highlighted five key dimensions of a SACRE's work and provided exemplification of good practice. It encouraged all SACREs to consider their distinctive key strengths and areas for development. It was felt that using the self-evaluation guidance should enable a SACRE to have a clear picture of its strengths and areas which could be further developed. It encourages SACREs to consider their key priorities, their organisational patterns and structures, and their partnership with the LA and other key stakeholders.

The areas by which it is organised are:
1. Monitoring and improvement of the standards, quality of teaching and provision in RE
2. Partnership between the SACRE, the LA and other key stakeholders
3. Effectiveness of the locally agreed syllabus
4. Monitoring and improvement of the provision and quality of collective worship
5. Contribution of the SACRE to the promotion of social and racial harmony.

The responsibilities of Local Authorities

Recalling that *that members are unpaid volunteers who give up their time to support religious education (RE) and collective worship locally',* the responsibilities of the Local Authority are key in bringing this group together and enabling them to function effectively.

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

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

The responsibilities of SACREs
Once constituted a SACRE's role is to:
- Monitor standards in RE in its LA
- publish an annual report of its work and send this to QCA
- consider requests for determinations on collective worship when required
- advise the LA upon such matters as collective worship and the religious education to be given, in accordance with an agreed syllabus.

In order to achieve these requirements a SACRE needs to:
- monitor the provision for both RE and collective worship
- provide support and advice on RE and collective worship to schools.

A reorganisation of the materials of the SACRE self-evaluation tool demonstrates clearly the vital role that the Local Authority has to play in order to ensure that a SACRE can be effective and strong and highlights the responsibilities of the LA in this partnership.

1. Standards and quality of provision of religious education

The Self-evaluation tool asked the question:

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

In order to achieve an advanced level in relation to this area, the tool indicates that **SACREs** need to be able to be well informed about:

➢ Compliance and time allocation for RE
➢ Public examination entries in RE (it states that the SACRE should work collaboratively with the LA to promote examination courses as a means of fulfilling statutory requirements)
➢ Standards and achievement: including standards at the end of Key Stages 1, 2 and 3, GCSE, AS and A2 level.
➢ Quality of teaching

➢ Strengths and weaknesses of teaching & learning across the LA and have the opportunity to develop strategies to tackle weaknesses.
➢ Quality of leadership and management in RE in schools
➢ Recruitment and retention issues and level of specialist provision
➢ Issues related to resources for RE in schools. (stating that the SACRE should be enabled to be active in promoting the development of resources and setting benchmarks about appropriate levels of funding for the subject in schools.)

In relation to this area the document indicates the necessary **LA actions:**

➢ Provide detailed information about standards with careful analysis of data against national figures and trends including standards in primary schools and Key Stage 3.
➢ Provide a detailed analysis of examination entries in RE, including a breakdown by grouping (e.g. gender and ethnicity) and how this compares with national figures.
➢ Supported the development of clear strategies to tackle areas of weakness in relation to RE in schools.
➢ Work collaboratively with the SACRE to promote examination courses as a means of fulfilling statutory requirements.
➢ Provide information about findings in relation to quality of teaching and quality of leadership and management derived from LA intelligence and RE subject self-evaluations including some analysis of trends and strengths and weaknesses so that SACRE can devise strategies to share good practice and target improvement strategies on areas of weakness.
➢ Provide SACRE with detailed knowledge of patterns of recruitment, retention and specialist provision.

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

The tool states that the SACRE's partnership with the LA should enable it to carry out its responsibilities effectively. In order to achieve an advanced level in relation to this area the SACRE SEF indicates that SACREs need to be included and active in:

➢ Planning and setting agendas for SACRE meetings
➢ Ensuring that meetings are lively and purposeful with wide variety of contributions. In successful meetings teachers and representatives of faith communities regularly attend and participate fully, sharing their experience and insights.
➢ Organising meetings that are hosted in a variety of venues, including local places of worship and schools.
➢ Improvement/ development planning
➢ Attending national events relevant to its work; for example, NASACRE.
➢ Analysing information on standards in RE & Collective worship so that they can use this information effectively to give advice to the LA which leads to strategic action to improve standards and quality in schools.
➢ Developing a strong partnership with the LEA so that its members can play an active role in promoting ideas and initiatives.
➢ Engaging in dialogue with pupils and parents about RE.
➢ Fostering and engaging with local networks - Representatives of key support networks such as ASTs and higher education providers should be regularly involved with the SACRE and SACRE's activities build effectively on local networks.

In relation to this area the document indicates the necessary *LA actions:*
➢ Facilitate regular meetings of SACRE.
➢ Ensure routine administrative arrangements are in place and that agendas and papers are distributed appropriately.

➢ Ensure that all four committees are well represented. (The membership should strongly reflect the diversity of the wider religious and professional community.)
➢ Use their contacts to encourage teachers and representatives of faith communities to attend regularly and participate fully in meetings, sharing their experience and insights.
➢ Arrange meetings in a variety of venues, including local places of worship and schools.
➢ Ensure there is a clear link between the SACRE's development plan and the wider objectives of the LA.
➢ Ensure the SACRE is well supported by a subject specialist who provides effective advice and is well informed about the provision and quality of RE in the LA and about national developments.
➢ Ensure the SACRE is attended by a lead officer from the LA who can provide a strong link between the work of the SACRE and the wider LA.
➢ Ensure the SACRE has access to funds to enable it to make decisions about its priorities and ensure these can be properly developed.
➢ Provide detailed and well-analysed information about the quality and provision for RE and collective worship.
➢ Ensure there is a strong and co-ordinated programme of induction and training opportunities for SACRE members.

3.   The effectiveness of the locally agreed syllabus

The Self-evaluation tool asked the question:
How effectively does the SACRE, in partnership with the LEA, monitor the impact of the agreed syllabus in raising standards, use national guidance (e.g. the non-statutory national framework) and evaluate the effectiveness of the previous agreed syllabus?

In order to achieve an advanced level in relation to this area the SACRE SEF indicates that **SACREs** need to:

➢ Have a clear and systematic process for reviewing the agreed syllabus including full consultation with schools and other key stakeholders, particularly faith communities.

➢ Have a strong sense of ownership of the agreed syllabus review, with clear targets for what needs to be achieved.

➢ Uses and extends the non-statutory national Framework in a coherent way to reflect local circumstances in the construction of the revised agreed syllabus, understanding fully the importance of retaining the coherence and integrity of the Framework

➢ Ensure that high quality advice is sought to review and advise on the revisions as they develop.

➢ In partnership with the LA hold consultation meetings and briefings to ensure teachers are fully involved in, and have a sense of ownership of, the revision process.

➢ Organise a successful launch, involving the wider community and strong media coverage to give the agreed syllabus a high profile as an important development in the work of the LA and SACRE.

➢ Plan and sponsor effective training on implementing the agreed syllabus that leads to teachers being clear about standards and expectations in the agreed syllabus and the implications for teaching and learning.

➢ Devise fully costed precise plans for further guidance and support to the Agreed Syllabus after consulting extensively with schools on what these should be.

➢ Ensure that teachers are actively involved in the development of support materials ensuring the process provides a strong professional development opportunity.

➢ Organise clear arrangements to monitor the impact of the new agreed syllabus and to measure its effectiveness in raising standards.

In relation to this area the document indicates the necessary **LA actions:**

➢ Clearly allocate a budget that includes consultation meetings, external evaluation and printing/distribution costs.

➢ Have a strong sense of ownership of the agreed syllabus review, with clear targets for what needs to be achieved.

➢ Ensure that high quality advice is sought to review and advise on the revisions as they develop.

➢ In partnership with the SACRE hold consultation meetings and briefings to ensure teachers are fully involved in, and have a sense of ownership of, the revision process.
➢ Fund and support the organisation of a successful launch, involving the wider community and strong media coverage that gives the agreed syllabus a high profile as an important development in the work of the LA and SACRE.
➢ Ensure the delivery of effective training on implementing the agreed syllabus that leads to teachers being clear about standards and expectations in the agreed syllabus and the implications for teaching and learning.
➢ Support the SACRE in the development of fully costed precise plans for further guidance and support
➢ Ensure SACRE is able to consult extensively with schools on guidance and support and that teachers are actively involved in the development of support materials ensuring the process provides a strong professional development opportunity.
➢ Put in place clear arrangements to monitor the impact of the new agreed syllabus and to measure its effectiveness in raising standards.

4. Collective worship

The Self-evaluation tool asked the question:
How effectively does the SACRE fulfil its responsibilities for the provision and practice of collective worship?

In order to achieve an advanced level in relation to this area the SACRE SEF indicates that **SACREs** need to:

➢ Provide high quality advice and support on collective worship, sharing best practice, which leads to improvements in the quality of children's learning experiences.
➢ Regularly focus on collective worship in its meetings and update schools on new resources.
➢ Be actively involved in national developments in collective worship.
➢ Organise high quality, well-supported training to enhance provision.
➢ Monitor the provision of collective worship and tackle issues of non-compliance

➤ Have direct experience of collective worship in schools through first-hand observation. Members should discuss key issues with staff and pupils and provide further advice in the light of their findings.

In relation to this area the document indicates the necessary *LA actions:*

➤ Facilitate SACRE members meeting with schools
➤ Support the monitoring process of provision for collective worship across all schools so that SACRE is enabled to fulfil its role.
➤ Ensure professional support that enables SACRE members to produce the high quality advice they are expected to develop.

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

The Self-evaluation tool asked the question:
How effectively does the SACRE, in partnership with the LEA, contribute to the wider social and racial harmony agenda?

➤ In order to achieve an advanced level in relation to this area the SACRE SEF indicates that **SACREs** need to:
➤ Include strong representation from all major local religious communities, including different groups within the same religious tradition (for example, different Muslim communities).
➤ Be very aware of the nature of the religious, ethnic and cultural diversity in the local area and take active steps to inform itself about the distinctive needs and opportunities created by this diversity.
➤ Understand the intrinsic contribution which RE can make to social and racial harmony
➤ Link to local authority initiatives promoting social and racial harmony

In relation to this area the document indicates the necessary **_LA actions:_**

➤ Ensure SACRE membership includes strong representation from all major local religious communities, including different groups within the same religious tradition (for example, different Muslim communities).
➤ Understand the intrinsic contribution which RE can make to social and racial harmony
➤ Ensure SACRE is linked to local authority initiatives promoting social and racial harmony

Appendix – descriptions of an advanced SACRE from the SACRE SEF

Stage 3: advanced

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

Key targets might include:
- extending the range of initiatives taken to improve standards and quality in schools
- ensuring pupils' progress can lead to recognition of achievement through, for example, GCSE accreditation
- exploring ways of sharing good practice more widely with other SACREs and schools.
- improving the ways in which evidence is gathered about standards and the quality of provision in schools, particularly in the light of changes in the nature of Ofsted inspections
- developing the ways in which the SACRE can contribute to the promotion of social and racial harmony will be very well

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SACREs
and self-evaluation
A guide

Better education and care

Age group	Published	Reference no.
Secondary	May 2005	HMI 2467

Introduction

Standing Advisory Councils for Religious Education (SACREs) have an important role in the development of effective learning in religious education and supporting good practice in collective worship. The work of SACREs has become increasingly challenging and diverse. In many ways SACREs reflect the work of governing bodies in schools, in so far as they act as critical friends to the Council (Children's Service) on matters of religious education and collective worship. They also mirror the work of governing bodies in that members are unpaid volunteers who give up their time to support religious education (RE) and collective worship locally.

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

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

Rationale

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

The tool focuses on a range of aspects of the work of SACREs including:
1. the monitoring and improvement of the standards, quality of teaching and provision in RE
2. the partnership between the SACRE, the Children's Service and other key stakeholders
3. the effectiveness of the locally agreed syllabus
4. the monitoring and improvement of the provision and quality of collective worship

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

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

Stage 1: developing

SACREs at this stage of development may be fulfilling their statutory obligations but do so at a fairly basic level and are not able to take a lead in providing advice to the Children's Service or the initiative in promoting developments. They are often unclear about their roles and responsibilities and are not particularly well informed about the strengths, weaknesses or priorities for development in schools. They often have a formal relationship with the Children's Service but have little input in or awareness of the Children's Service priorities.

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

The objectives for SACREs at this stage of development are to focus on ways of providing more proactive leadership, so as to move beyond the basic fulfilment of their statutory obligations. Key targets might include:
- reviewing and extending the membership of the SACRE
- making SACRE meetings more purposeful
- identifying sources of specialist advice to support the SACRE's work
- producing an action plan to focus ways of developing the work of the SACRE
- creating stronger links with RE teachers in local schools.

Stage 2: established

SACREs at this stage will have a well-established relationship with their Children's Service and have a clear idea about their priorities for development. Good acquisition of resources enable it to carry out its functions effectively. Members will be reasonably well informed about the quality of provision in local schools and, as a result, are in a position to challenge and support the work of

the Children's Service. Meetings will be seen as purposeful and worthwhile occasions.

The issues facing SACREs at this stage may be:
- limited opportunities to take the initiative in promoting new ideas
- gaining better information about the quality of provision in schools
- the need to extend the links with wider Children's Service priorities and activities
- ways of extending their analysis of the impact and effectiveness of the locally agreed syllabus.

At this stage, maintaining momentum may be important and key targets might include:
- exploring ways of measuring the impact of their work more effectively
- extending the ways in which the SACRE can contribute to the Children's Service priorities
- investigating opportunities to promote and initiate activities to improve quality and provision
- exploring ways in which the SACRE can extend its contribution to the promotion of social and racial harmony.

Stage 3: advanced

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

Key targets might include:
- extending the range of initiatives taken to improve standards and quality in schools
- ensuring pupils' progress can lead to recognition of achievement through, for example, GCSE accreditation
- exploring ways of sharing good practice more widely with other SACREs and schools.
- improving the ways in which evidence is gathered about standards and the quality of provision in schools, particularly in the light of changes in the nature of Ofsted inspections
- developing the ways in which the SACRE can contribute to the promotion of social and racial harmony.

The responsibilities of SACREs

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

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

A SACRE must:
- publish an annual report of its work and send this to QCA
- consider requests for determinations on collective worship when required
- advise the Children's Service upon such matters as collective worship and the religious education to be given, in accordance with an agreed syllabus.

A SACRE is also likely to:
- monitor the provision for both RE and collective worship
- provide support and advice on RE and collective worship to schools.

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

1. Standards and quality of provision of religious education

How effectively does the SACRE, in partnership with the Children's Service, monitor and evaluate standards and the quality of provision for RE in schools? How effective are the strategies to improve standards and the quality of provision?

Key area	**Developing**	Established	Advanced	**Exemplar of good practice & Haringey evidence**
1a Compliance and time allocation for RE	Little knowledge of levels of compliance with the legal requirements for RE in schools. Little information about the time schools are allocating to RE.	Informed about levels of compliance and time allocations but limited opportunities to establish strategies for action where evidence of non-compliance or inadequate time allocation is reported.	Well informed about levels of compliance and time allocations and factors impacting on these. Clear understanding of effective ways schools can provide adequate time for RE. Established strategies to take action to support schools which are non-compliant and receive feedback on the impact of interventions.	Where a school self-evaluation shows it to be non-compliant or to provide inadequate curriculum time for RE, the SACRE requires the Children's Service to investigate and report back on the action being taken by the school to address the situation.
				There is currently no process for knowing or finding out compliance or time allocation. Added to Development Plan

Key area	Developing	**Established**	Advanced	**Exemplar of good practice & Haringey evidence**
1b Public examination entries in RE	Limited knowledge of the number of pupils in the Children's Service entered for GCSE, AS and A2 examinations.	Informed about the number of pupils in the Children's Service entered for GCSE, AS and A2 examinations and how this compares with national figures but few strategies to increase the number of entries.	Well informed about the number of pupils in the Children's Service entered for GCSE, AS and A2 examinations and how this compares with national figures. Clear strategies in place to increase the number of entries.	The SACRE receives a detailed analysis of examination entries in RE from the Children's Service, including a breakdown by grouping (e.g. gender and ethnicity) and how this compares with national figures. The SACRE works collaboratively with the Children's Service to promote examination courses as a means of fulfilling statutory requirements.
				SACRE receives some analysis of examination performance but needs more analysis and more detailed data showing value added,

Key area	Developing	Established	Advanced	Exemplar of good practice & Haringey evidence
1c Standards and achievement: including standards at the end of Key Stages 1, 2 and 3, GCSE, AS and A2 level	Limited knowledge about standards within schools and no clear SACRE or Children's Service strategies to address areas of concern or share good practice.	Informed about standards of RE in schools locally and by comparison with national figures, but limited analysis of the data and little opportunity to develop strategies to address weaknesses.	Detailed information about standards with careful analysis of data against national figures and trends. Information about standards extends to primary schools and Key Stage 3. Clear strategies in place to tackle areas of weakness. Developing independent mechanisms to gather data about performance.	The SACRE receives detailed analysis of examination performance and requires the Children's Service to explain how it will intervene in schools where there is clear evidence of under-performance. The SACRE requests schools to provide details of pupils' levels of performance at the end of each key stage.
				SACRE receives some analysis of examination performance (see above). Currently no opportunities to address areas of concern or share good practice. SACRE could introduce good practice presentations to meetings and support self evaluation by departments.

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Key area		Developing	Established	Advanced	Exemplar of good practice & Haringey evidence
1d Quality of teaching		Limited knowledge about the quality of RE teaching in schools.	Information provided about findings in relation to quality of teaching derived from Children's Service intelligence and RE subject self-evaluations, but limited analysis of strengths and weaknesses and little opportunity to develop strategies to tackle weaknesses.	Clear and detailed information about the quality of teaching, with some analysis of trends and strengths and weaknesses. Good strategies to share good practice and target improvement strategies on areas of weakness.	The SACRE receives regular presentations from teachers about good practice in teaching and learning in RE. The SACRE works with the Children's Service to provide guidance to schools about effective RE teaching in primary and secondary schools, including guidance on effective and rigorous subject self-evaluation.
					**The Self-evaluation tools approved by SACRE and available to schools via the LgFL need to be made more effective by wider reference to them in Children's Service documents and training. Need to introduce subject presentations to SACRE
Key area		**Developing**	**Established**	**Advanced**	**Exemplar of good practice & Haringey evidence**
1e Quality of leadership and management.		Limited knowledge about the quality of leadership and management of RE in schools.	Information provided about findings in relation to quality of leadership and management derived from Children's Service intelligence and RE subject self-evaluations, but limited analysis of strengths and weaknesses and little opportunity to develop strategies to tackle weaknesses.	Clear and detailed information about the quality of leadership and management, with some analysis of trends and strengths and weaknesses. Good strategies to share good practice and target improvement strategies on areas of weakness.	The SACRE works with the Children's Services to provide guidance to schools about effective leadership and management of RE in primary and secondary schools, including guidance on effective and rigorous subject self-evaluation.
					Current information from inspection reports – need to introduce new approaches to this information gathering.

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Key area	Developing	Established	Advanced	Exemplar of good practice & Haringey evidence
1f Recruitment and retention issues. Level of specialist provision	Little knowledge of data and issues related to the recruitment or retention of specialist RE teachers in schools.	Some investigation and analysis of subject recruitment and retention issues. The SACRE is aware of the level of non-specialist teaching of RE but has limited opportunity to take action to deal with its concerns.	Detailed knowledge of patterns of recruitment, retention and specialist provision. The SACRE is active in promoting strategies to improve recruitment and provide training to address the needs of non-specialist teachers of RE.	The SACRE recommends to the Children's Service that a comprehensive analysis is undertaken of the provision of specialist staffing for RE across the Children's Service. Together they build links with local teacher training providers to explore ways of improving recruitment of specialist staff.
				**Haringey SACRE could recommend to the Children's Service that a comprehensive analysis is undertaken of the provision of specialist staffing for RE across the Children's Service.

Key area	Developing	Established	Advanced	Exemplar of good practice & Haringey evidence
1g Resources	Little knowledge about issues related to the quality of resources for RE in schools	Some information about issues related to resources for RE in schools but limited opportunity to address areas of concern.	Detailed knowledge of issues related to resources for RE in schools. The SACRE is active in promoting the development of resources and setting benchmarks about appropriate levels of funding for the subject in schools.	The SACRE works in partnership with the Children's Service to develop a subject website which incorporates guidance about current high quality resource materials.
				SACRE works in partnership with the Children's Service to maintain a subject website which incorporates guidance about current high quality resource materials The SACRE newsletter does this too. Teachers have reported lack of funds and resources to SACRE. SACRE reviewed materials for schools and advised the Children's Service.

2. Management of the SACRE and partnership with the Children's Service and other key stakeholders

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

Key area	Developing	Established	Advanced	Exemplar of good practice & Haringey evidence
2a SACRE meetings	Meetings are held regularly. Routine administrative arrangements are in place. Agendas and papers are distributed appropriately. Attendance is satisfactory. Business is dealt with in a prompt and orderly way. There are limited opportunities for teachers and representatives of faith communities to be invited to share their work. Business tends to be focused solely on routine statutory requirements.	Attendance is good and all four committees are well represented. Agendas and papers are distributed well in advance ensuring all members have time to consider them carefully. Meetings are well managed with strong contributions from a wide range of members. Meetings move beyond routine matters to consider wider issues about the quality of RE and collective worship.	SACRE members contribute to development of the agenda. Meetings are lively and purposeful with wide variety of contributions. Teachers and representatives of faith communities regularly attend and participate fully in meetings, sharing their experience and insights. Meetings are held in a variety of venues, including local places of worship and schools.	The SACRE frequently holds meetings in local places of worship providing opportunities for members to develop their understanding of the religious communities in the local area. SACRE held one meeting in a local place of worship (providing an opportunity for members to develop their understanding of the religious communities in the local area) but attendance was poor. Dips in attendance can cause meetings to be inquorate.

Presentations from local community groups (Pray Haringey, Peace Alliance) give a broader context to SACRE's work.

Meetings held in schools would give opportunity for schools to give presentations. |

Key area	Developing	Established	Advanced	Exemplar of good practice & Haringey evidence
2b Membership and training	The membership fulfils the basic statutory obligations. The arrangements to fill vacancies are not always effective. There are limited induction and training opportunities for SACRE members.	The membership strongly reflects the diversity of the wider religious and professional community. There are some opportunities for SACRE members to participate in training activities.	Very good use is made of co-option to ensure membership of the SACRE is well informed and is highly representative of the diversity of the local community. There is a strong and co-ordinated programme of induction, and training opportunities for SACRE members.	The SACRE has a well-developed process of co-option of local teachers of RE to ensure it has a broad representation from all types of school in the Children's Service.
				Vacancies are usually filled speedily and there is a reliable core of committed members. Induction process has been devised and implemented.

Key area	Developing	Established	Advanced	Exemplar of good practice & Haringey evidence
2c Improvement/ development planning	The SACRE does not have an action plan to focus its future work and there is little overt linkage between the priorities of the Children's Service development / improvement plan and the work of the SACRE.	The SACRE has a basic action plan which is reviewed regularly and updated on an annual basis. This provides an effective focus for the SACRE's work. There is some attempt to link the plan to the wider Children's Service priorities.	The SACRE has a well-defined action plan with clear objectives and success criteria. Resource implications are clearly defined. There is a clear link between the plan and the wider objectives of the Children's Service. The SACRE is regularly represented at national events relevant to its work; for example, NASACRE.	The SACRE is provided with a summary of the current Children's Service priorities and identifies ways its action plan can incorporate relevant objectives related to these priorities
				SACRE's development plan incorporated areas from the first evaluation and is in line with refocusing the Children's Service EDP into the Single plan under Every Child Matters headings.

Key area	Developing	Established	Advanced	Exemplar of good practice & Haringey evidence
2d Professional and financial support	Representatives of the Children's Service attend meetings but there is limited subject specialist advice available. There are resources for basic SACRE functions but there is no specific budget for the SACRE and little opportunity for the SACRE to take initiatives requiring funding.	The SACRE has some access to subject specialist advice. The Children's Service is represented at meetings and can provide a means of communication with the wider Children's Service. The SACRE has a modest budget which enables it to fund some initiatives.	The SACRE is well supported by a subject specialist who provides effective advice and is well informed about the provision and quality of RE in the Children's Service and about national developments. The SACRE is also attended by a lead officer from the Children's Service who can provide a strong link between the work of the SACRE and the wider Children's Service. The SACRE has access to funds to enable it to make decisions about its priorities and ensure these can be properly resourced.	The SACRE in a Children's Service with no subject specialist adviser co-opts a local advanced skills teacher (AST) with expertise in RE and secures release time for her to undertake development work for the SACRE and schools. Haringey has engaged the services of an external RE professional for some years to ensure continuity in the support for SACRE and its work. Time is also purchased to work with schools with difficulties and some central Children's Service inclusion work. A senior Children's Service Officer also attends to ensure congruence between SACRE's work and that of the Children's Service.

Key area	Developing	Established	Advanced	Exemplar of good practice & Haringey evidence
2e Information and advice	The SACRE receives limited information about public examination data from the Children's Service. Limited information is provided about wider national and local developments. The SACRE tends to receive information from the Children's Service rather than ask questions of the Children's Service and challenge its work.	The SACRE is regularly provided with clear information relevant to the quality and provision for RE and collective worship in local schools. The SACRE receives the information in a way that enables it to challenge and question the Children's Service work.	The SACRE receives detailed and well-analysed information about the quality and provision for RE and collective worship. As a result SACRE uses this information effectively to give advice to the Children's Service which leads to strategic action to improve standards and quality in schools. The SACRE has a strong partnership with the Children's Service and plays an active role in promoting ideas and initiatives.	The SACRE, as a result of receiving detailed evidence about pupil performance, identifies significant underachievement by boys. It advises the Children's Service to undertake an exercise to identify good practice and provide guidance to schools that is effective in raising boys' achievement.
				Information about exam results led to development and adoption of self-review materials. Regular scrutiny of Ofsted reports provides information about standards.

Changes to Ofsted regime will lead to reduction in information available to SACRE – need to devise other information gathering process. |

Key area	Developing	Established	Advanced	Exemplar of good practice & Haringey evidence
2f Partnerships with other key stakeholders (for example pupils, parent, ASTs, specialist schools, ITT providers, local religious organisations and groups, Commission for Racial Equality)	The SACRE has little contact with or awareness of other local agencies, and rarely has contact with pupils or parents.	The SACRE is well informed about other key stakeholders supporting RE and has some contact with the groups involved.	The SACRE has opportunities to hear the views and experience of pupils and parents about RE. Representatives of key support networks such as ASTs and higher education providers are regularly involved with the SACRE. The SACRE's activities build effectively on local networks.	The SACRE invites RE trainees on the PGCE course at the local university to attend one meeting a year to provide an opportunity for the trainees to develop their understanding of the role of the SACRE and provide a forum to discuss issues of mutual interest.
				SACRE members have knowledge of and contact with the Peace Alliance. Has knowledge of some faith communities and places of worship that support RE. SACRE well represented on Holocaust memorial Day planning group. Could SACRE co-opt students? Has established links with other Council bodies.

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3.   The effectiveness of the locally agreed syllabus

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

Key area	Developing	Established	Advanced	Exemplar of good practice & Haringey evidence
3a Review of the agreed syllabus	Little opportunity to review the effectiveness of the previous agreed syllabus. Teachers' views are not known and there has been no external evaluation of strengths/weaknesses of the existing version. There is little budget for agreed syllabus development and no clear action plan to structure the review process.	The SACRE has a good idea of the strengths/weaknesses of the previous agreed syllabus. Teachers' views and some external evaluation are carefully taken into consideration and there is a clear action plan and sufficient budget for the agreed syllabus review.	The SACRE has a clear and systematic process for reviewing the agreed syllabus including full consultation with schools and other key stakeholders, particularly faith communities. The budget is clearly allocated including consultation meetings, external evaluation and printing/distribution costs. There is strong sense of ownership of the agreed syllabus review, with clear targets for what needs to be achieved.	The SACRE reviews all available evaluation data about the effectiveness of the existing agreed syllabus. It consults local teachers through meetings and a questionnaire to evaluate the strengths and weaknesses of the agreed syllabus. It invites participation of an external consultant to provide a more objective view of the quality of the existing syllabus. Haringey SACRE is aware that standards in RE have risen since the implementation of the Haringey Agreed Syllabus in 2002. Revised Assessment Advice was completed in 2005-6 in line with the QCA's revised 8-level scale. Monitoring of the Syllabus with a view to revision in 2006 - 2007 is currently taking place.

3b Using the National Framework for Religious Education	The SACRE has a limited view of the role and significance of the National Framework in relation to the agreed syllabus review process and does not use the Framework in a coherent way.	The SACRE is aware of the National Framework and uses it in their agreed syllabus review but does not extend the Framework to reflect local circumstances.	The SACRE fully uses the National Framework in the construction of the revised agreed syllabus, understanding fully the importance of retaining the coherence and integrity of the Framework. It uses and extends the Framework in a coherent way to reflect local circumstances.	The SACRE undertakes a careful cost-benefit analysis of the value of using the National Framework for Religious Education as a basis for its revision of the existing agreed syllabus. As a result, it establishes a clear view of the way its revision of the agreed syllabus will build on the National Framework.
3c Developing the revised agreed syllabus. **See Annex 1 for the characteristics of an effective agreed syllabus.**	The SACRE has no clear structure for developing a revised agreed syllabus. It does not undertake a thorough revision, tending to add material rather haphazardly to the existing syllabus, leading to lack of coherence in the final outcome. There is little or no consultation during the development of a new agreed syllabus.	The SACRE has clear objectives for the revision and involves a wide range of local expertise in its construction. The SACRE ensures that strong direction is provided to design an agreed syllabus which is coherent, clear and accessible. The SACRE, in partnership with the Children's Service, holds consultation meetings which are reasonably supported.	The SACRE ensures that high quality advice is sought to review and advise on the revisions as they develop. The SACRE, in partnership with the Children's Service, holds very well attended consultation meetings and briefings to ensure teachers are fully involved in, and have a sense of ownership of, the revision process.	The SACRE produces a regular newsletter circulated to all schools outlining the progress with the revision of the agreed syllabus.

3d Consultation / launch / implementation of the agreed syllabus	No special launch is planned and schools are not aware of the significance of the revisions for their teaching and learning in RE. There is little training provision for implementing the revised syllabus.	A launch event is organised and other forms of communication (for example the Children's Service website) are used to promote the launch. There are clear arrangements for training teachers on implementing the syllabus; this training is well supported and managed.	A successful launch, involving the wider community and strong media coverage, gives the agreed syllabus a high profile as an important development in the work of the Children's Service and SACRE. Effective training on implementing the agreed syllabus, which is supported by all schools, leads to teachers being clear about standards and expectations in the agreed syllabus and the implications for teaching and learning.	The SACRE provides clear guidance about ways in which schools might begin the process of reviewing their own provision for RE in the light of the revised syllabus. The launch event includes high quality presentations from a range of local religious communities and schools.
3e Additional guidance / monitoring and evaluating the agreed syllabus	A shortage of financial and human resources prevent the SACRE from providing any significant additional guidance on using the agreed syllabus. It has limited arrangements in place to monitor the impact of the agreed syllabus, particularly in raising standards.	The SACRE, through its costed development plan, has arrangements in place to develop additional guidance. The SACRE is able to monitor the impact of the agreed syllabus, particularly in raising standards.	The SACRE has fully costed precise plans for further guidance and support and has consulted extensively with schools on what these should be. Teachers are actively involved in the development of support materials ensuring the process provides a strong professional development opportunity. There are clear arrangements in place to monitor the impact of the new agreed syllabus and to measure its effectiveness in raising standards.	The SACRE builds a process of monitoring the effectiveness of the agreed syllabus into its development plan. It identifies a series of specific and phased activities which will be undertaken to provide evidence of the impact of the syllabus leading through to the next five-year revision.

4. Collective worship

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

Key area	Developing	Established	Advanced	Exemplar of good practice & Haringey evidence
4a Practice and provision for collective worship	The SACRE has not provided guidance to schools on collective worship and arrangements for determinations are not in place. Issues regarding collective worship have not featured as part of the SACRE's agenda and national developments are not known. There is no training provision for collective worship.	The SACRE has not provided guidance to schools on collective worship which focuses on good practice. Meetings of the SACRE regularly focus on provision and practice in collective worship, and schools consider they are well supported by their SACRE on matters related to collective worship. The SACRE is aware of national developments in collective worship. Training is provided for schools and is reasonably supported.	The SACRE provides high quality advice and support on collective worship, sharing best practice, which leads to improvements in the quality of children's learning experiences. The SACRE regularly focuses on collective worship in its meetings and updates schools on new resources. The SACRE is actively involved in national developments in collective worship. High quality, well-supported training enhances provision.	Through its website the SACRE regularly provides exemplar acts of worship for schools to use. These are frequently updated. Members of SACRE visit schools to observe and/or lead collective worship and share their findings. Feedback from schools indicates high-level usage of the exemplar acts of worship. SACRE monitors collective worship. It has a robust determinations procedure; one school has been granted a Determination. Advice on Collective worship resources are on the website along with a self-review tool for monitoring provision for the spiritual, moral, social and cultural development of pupils. Ideas for collective worship linked to Holocaust Memorial Day were approved. Training offered this year was not well attended.

Key area	Developing	Established	Advanced	Exemplar of good practice & Haringey evidence
4b Monitoring the provision of collective worship and tackling issues of non-compliance	The SACRE does not monitor provision of collective worship. Members are unaware of the issues facing schools and do not provide advice on how issues of non-compliance can be addressed.	The SACRE monitors provision of collective worship and is aware of non-compliance issues and the demands collective worship places on schools. As a result of monitoring, further advice is provided to schools but members of the SACRE have limited 'hands-on' experience of collective worship in schools.	The SACRE closely monitors provision for collective worship, and provides guidance and support for schools, particularly on non-compliance. Members of the SACRE have direct experience of collective worship in schools through first-hand observation. They discuss key issues with staff and pupils and provide further advice in the light of their findings.	The SACRE, in partnership with the Children's Service and the local secondary heads association, arranges for all its members to visit local secondary schools to observe acts of worship and discuss issues with staff and pupils. Following the visits a report is published, highlighting best practice and ways in which non-compliance might be tackled.
				SACRE had discussed what constitutes good practice in the past. Some SACRE members are very aware of issues of providing good collective worship in schools.

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

How effectively does the SACRE, in partnership with the Children's Service, contribute to the wider social and racial harmony agenda?

Key area	Developing	**Established**	Advanced	Exemplar of good practice **& Haringey evidence**
5a Representative nature of the SACRE	Membership of the SACRE meets statutory requirements but is not necessarily strongly representative of the religious diversity of the local community.	The SACRE and the Children's Service ensure representation broadly reflects the religious diversity of the local community.	The SACRE has strong representation from all major local religious communities, including different groups within the same religious tradition (for example, different Muslim communities).	The SACRE in a Children's Service with few non-Christian communities is pro-active in seeking out members who are representative of a wide diversity of other religious traditions.
				The LEA & Clerk actively pursue membership issues. Vacancies are filled as speedily as possible. Two Muslim representatives on SACRE ensure representation from different local groups.

Key area	Developing	Established	Advanced	Exemplar of good practice & Haringey evidence
5b Knowledge and understanding of the local religious, cultural and ethnic community	The SACRE has limited knowledge about the religious, cultural and ethnic diversity in the local area.	The SACRE is well aware of different groups representing the diversity within the local area.	The SACRE is very aware of the nature of the religious, ethnic and cultural diversity in the local area and takes active steps to inform itself about the distinctive needs and opportunities created by this diversity.	The SACRE is provided with a detailed analysis of the religious and cultural diversity within the LEA and issues related to the relative educational performance of pupils from different ethnic groups.
				SACRE members bring a wide range of local knowledge to the group. Census data was used to ensure appropriate representation. **SACRE is not however provided with a detailed analysis of the standards in RE of pupils from different religious and ethnic groups.
Key area	**Developing**	**Established**	**Advanced**	**Exemplar of good practice & Haringey evidence**
5c Understanding the intrinsic contribution which RE can make to social and racial harmony	The SACRE has a basic grasp of the contribution which RE can make to the social and racial harmony agenda but has limited opportunity to promote this further.	The SACRE has a clear commitment to the part RE can play in promoting the social and racial harmony agenda and seeks to promote this throughout its work.	The SACRE plays a key role in promoting activities to extend the contribution of RE to the development of social and racial harmony. It ensures that this is embedded explicitly in the agreed syllabus and related guidance.	The SACRE produces guidance for schools to support the contribution RE can make to social and racial harmony and the wider inclusion agenda.
				SACRE worked in partnership with local groups and the LEA to produce guidance to support religious believers in schools.

Key area	Developing	Established	Advanced	Exemplar of good practice & Haringey evidence
5d Links to Council initiatives promoting social and racial harmony	The SACRE has limited information about, or contact with, wider Council initiatives linked to the promotion of social and racial harmony.	The SACRE is aware of the wider Council initiatives promoting social and racial harmony and has the opportunity to discuss and contribute to this work.	The SACRE plays a key role in the work of the Council in this area and takes the initiative in promoting activities and links which relate to this work.	The SACRE in a predominantly mono-cultural area takes the initiative in the Council in developing links with a small Muslim community recently established in the area. As above – SACRE has links with and works in partnership with the Inclusion team in LEA

SACRE self-evaluation – Haringey October 2005

What is distinctive about your SACRE?

Haringey SACRE is very well supported by the LEA. It is representative of the local community and supports faith communities in making links with schools. There are several established members as well as some new ones. Members demonstrate respect for each other's views and beliefs in meetings. SACRE meetings are purposeful and usually quorate. SACRE is involved in a range of initiatives e.g. production of guidance materials, Holocaust memorial events, newsletter and website.

Key strengths	Key areas for development
Membership – well established members Productive meetings Wide representation from faith groups Links with and support from the LEA Newsletters & website Commitment to an effective, high quality syllabus Induction pack & process introduced	• Greater use of data • Wider teacher representation & links with schools • Good practice presentations • Further links with local interfaith initiatives • Establish ways to obtain information about compliance and standards through, e.g. subject self-evaluation • Monitor Agreed Syllabus & Plan review

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Annex 1

The characteristics of an agreed syllabus

An effective locally agreed syllabus is likely to promote quality religious education if it has the following characteristics:

- provides a clear structure which users find easy to follow and highlights the role of RE in the curriculum
- meets statutory requirements but also reflects breadth and balance in religious education, particularly in taking into account local characteristics and circumstances
- has clear statements about expected standards
- provides appropriate levels of challenge for pupils of differing ages and abilities, which are progressive and demanding but realistic
- reflects national developments, particularly the use of the non-statutory national framework
- gives clarity over assessment requirements
- ensures that learning in RE has both continuity and progression.

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

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

Developing SACREs: points for action

To develop the role of SACREs further, SACREs might consider the following action points:

- find out more about other SACREs in the local area to share ideas, resources and expertise
- develop the partnership, where appropriate, with local higher education institutions (HEI)
- encourage members of the SACRE to access national websites (for example, DfES, Ofsted, QCA) and RE organisations – NASACRE, the Religious Education Council for England and Wales (REC), the Association of Religious Education Adviser Inspectors and Consultants (AREIA) and the Professional Council for Religious Education (PCFRE) – to keep themselves informed of developments in RE and collective worship
- develop relationship with key personnel in the LEA who have responsibility for racial/social harmony issues
- use the LEA's education development plan and review where the SACRE might be able to make a contribution to meeting objectives
- use the self-evaluation guidance as a basis for drawing up development priorities for the work of the SACRE.

Assessment Guidance for Key Stages 1, 2 and 3

Preface

Assessment is an essential part of the teaching and learning process. A good assessment framework raises the expectations of teachers and makes teachers aware of the potentially high standards that their pupils can achieve. It helps teachers to sharpen the focus on what is being taught and why. It enables them to identify strengths and weaknesses in pupils' attainments and to plan the next steps in their learning. It provides the means to chart progress, and makes pupils and their parents clear about particular achievements and targets for improvement.

Assessment should therefore enable pupil and teacher to recognise and celebrate achievement and should motivate the learner.

Effective assessment requires:

➢ identification of a clear focus for a unit or lesson;

➢ clear planning of objectives;

➢ careful consideration of learning experiences;

➢ opportunities to demonstrate achievement;

➢ regular evaluation.

Agenda Item 9

Assessment Guidance for Key Stages 1, 2 and 3

The following types of assessment serve different purposes:

Formative Assessment
The process of making regular judgments about what has been achieved, so that pupils can be informed of their progress and encouraged to take the next step.

Diagnostic Assessment
The process of identifying what aspect of learning a pupil has mastered, so that teachers can plan for the future, deciding what aspects need attention.

Summative Assessment
Takes place at the end of a course or unit of work and sums up the achievement of a pupil to that point.

Evaluation
Involves judgments about the extent to which the learning experiences offered enable pupils to achieve the objectives. This will form the basis of regular planning reviews.

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The Purpose of the Guidance

This guidance aims to support teachers and managers of RE and assessment in having effective whole school systems for assessing pupils' progress and achievement in relation to the Agreed Syllabus for Religious Education. Its purpose is two-fold; it is intended to be an assessment system that is both manageable and useful for teachers, and one that raises pupils' achievement in RE.

Assessment in the local and national context

The Qualifications and Curriculum Authority (QCA) and Department for Education and Skills (DfES) jointly publish "Assessment and Reporting Arrangements" booklets for Key Stages 1, 2 and 3. These are updated annually and state that:

> "Schools are required to keep records on every child, including information on academic achievements, other skills and abilities and progress made in school. They must update these records at least once a year. There are no other requirements about how or in what form records should be kept and there are no other statutory requirements concerning record-keeping and the retention of evidence."

Therefore, schools need to ensure that, as minimum, annual reports to parents include a statement about the pupil's progress and achievement in religious education, and that a copy of the annual report is retained within the pupil's file.

The assessment methods described in this guidance enable teachers to write meaningful records that can inform discussions with parents and provide useful information for the pupil's next teacher and/or school. Any records retained will be the result of assessment through normal classroom activities which are purposeful for the pupils, rather than being a "bolt-on" to the taught curriculum.

The guidance also reflects the emphasis given to assessment in the OFSTED framework.

The overriding principles are that assessment informs teachers' planning and teaching in order to challenge and support all pupils, and that systems are in place to ensure that pupils reach the necessary standards of attainment.

Assessment Guidance for Key Stages 1, 2 and 3

In order to support teachers in judging attainment, the guidance utilises the latest national guidance on standards in RE from QCA, an 8-level scale of attainment in Religious Education, which is published as part of QCA's "Non-statutory National Framework for RE (2004) " document. This can be found starting at page 15 of this advice.

The scale is based on the two RE Attainment Targets of the Agreed Syllabus and describes the knowledge, skills and understanding that pupils are expected to have by the end of the key stage. The attainment targets consist of eight level descriptions of increasing difficulty, plus a description of exceptional performance above level 8. Each level description describes the type and range of performance that pupils working at that level should characteristically demonstrate.

In line with national expectations, the majority of pupils are expected to work at:

> in **Key Stage 1** Levels 1-3 and attain level 2 at the end of the Key stage;

> in **Key Stage 2** Levels 2-5 and attain level 4 at the end of the Key stage;

> in **Key Stage 3** Levels 3-7 and attain level 5/6 at the end of the Key stage.

By indicating expectations at particular levels and by charting broad progression in the subject, the level descriptions can also inform planning, teaching and assessment

In summary, the approach to assessment described here is principally designed to:

➢ maximise the progress and achievement of all pupils;

➢ improve the quality of teaching and learning;

➢ inform and improve reports to parents;

➢ be manageable and effective for teachers in the classroom.

Assessment Guidance for Key Stages 1, 2 and 3

Identifying opportunities for summative assessment

An RE Scheme of work organises the Agreed Syllabus units of work across the year groups of each key stage.

Children should be given credit for achievement whenever it is demonstrated, whether informally or through planned activities. Each unit of work based on the Agreed Syllabus will provide a range of information about children's attainment. Any classroom activity can be seen as an assessment opportunity, though not necessarily for all pupils at the same time.

Therefore teachers will be frequently employing a range of formative and diagnostic assessment strategies throughout the syllabus units to ensure that the next steps of learning are pitched appropriately for each pupil.

Teachers will need to consider how often in the school year it is intended to make Summative assessments linked to the 8-level scale. At a minimum this should be once annually, but could be organised termly or twice a yea to fit with the school's assessment practice.

Having made the decision about how often you wish to make these assessments, you will need to examine the units of work that have been developed for each year group in order to adjust the activities that provide suitable opportunities for assessment to the specific needs of pupils in the class. Your selection of where in each year to plan formal assessments will need to ensure coverage of both attainment targets and enable you to make a judgement annually about the levels of attainment at which pupils are operating.

Many schools will have adopted an Assessment for Learning (AFL) approach to assessment, and the approaches outlined in this document, for example formative and diagnostic assessments, are key elements of this approach. Teachers may also wish to include additional approaches to AFL, for example, asking pupils to 'traffic light' an end of unit assessment at the start of the unit in order to assess pupil progress, or teachers may exercise a 'no hands up' policy in the classroom to foster a less competitive atmosphere in which all pupils feel that their contributions are valued.

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Planning assessment opportunities

The important principle to bear in mind is that assessment should be an integral part of planning and teaching, and should reflect pupils' achievements as they engage in their usual high quality activities.

Teachers will probably find that most activities lend themselves readily to assessment of the relevant objectives, whilst others may need some modification in order to provide sufficient evidence to make a judgement or to challenge pupils to achieve higher levels of attainment.

Possible assessment strategies

Most teachers will have a repertoire of assessment strategies from which to select ones that are appropriate. These might include:

➢ Listening to pupils: in either formal or informal settings, teachers can listen to pupils' questions, responses or presentations, all of which provide information about their depth of understanding, attitudes and ability to relate learning from one context to another;

➢ Questioning children: asking pertinent questions to elicit pupils' conceptual understanding, teachers can gain insight in order to make sound judgements;

➢ Involving pupils in assessment of their own learning: pupils play the most important part in their own learning. At the start of a unit of work, pupils can be encouraged to reflect on prior learning and use this as a baseline for charting their progress and achievement through the unit of work. Towards the end of the unit of work, pupils can reflect on their achievement and judge their progress in relation to their starting point. By doing this before the end of the unit the teacher still has opportunity to address any misconceptions that a pupil may have;

➢ Involving pupils in peer assessment activities;

➢ Marking: if teachers have clear learning objectives that are shared with the pupils, then these form the focus for marking, whether it is written or pictorial work. The teacher's comments can praise success and indicate ways to improve.

Feedback to pupils, either oral or written, needs to be supportive and sensitive. It needs to affirm success and challenge a pupil to improve in a context of trust. If feedback is focused on clearly defined learning objectives, pupils are able to become involved in the learning process and take control of their own progress and achievement.

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Recordkeeping: gathering evidence over time

The most valuable forms of assessment will be those that provide useful information for pupils, teachers, head teachers or parents. Any evidence that is recorded needs to be both manageable to administer and inform the next steps in learning. With that in mind, the following systems of recordkeeping either are easily completed as part of pupils' on-going work or can consist of a brief summary by the teacher of observations made in relation to learning objectives.

Class Achievement Record Sheet

The following Class Achievement Record Sheet is particularly useful for teachers at the end of a unit of work.

It can be prepared in advance by filling in the names of all the pupils in the class and can then be photocopied so that the teacher has multiple copies available. One Sheet can then be completed for a given unit of work.

During on-going work within the unit, the teacher will set the activity which has been selected to enable a judgement to be made in relation to the level at which each pupil is working. This is recorded by ticking or making a brief comment in the appropriate column. Indeed, teachers in secondary schools may use their mark book in this way.

Share objectives with the children wherever possible and give them feedback on their attainment. Any variation in achievement across the Attainment Targets, either individual or class, should inform planning and target-setting.

The Class Achievement Record Sheet provides useful information not only for the class teacher, but also for the receiving teacher/s and subject manager; it also ensures that pupils' prior learning forms the basis of future work.

Class Assessment Record Sheet

Key stage Year & Class		RE Unit		
Assessment Task:				
Pupils	**AT ½ Level:**	**AT ½ Level:**	**AT ½ Level:**	**AT ½ Level:**

In this record sheet the 'theme' is the title of the unit currently being taught. The 'task' is the activity that the teacher has planned and the levels relate to differentiated expectations for the class, describing what:

a.   most pupils will achieve;
b.   some pupils who have made less progress will achieve;
c.   some pupils who have progressed further will have also achieved.
d.   exceptional achievement

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Making judgements

You will arrive at judgements by taking into account strengths and weaknesses in performance across a range of contexts and over a period of time, rather than focusing on a single piece of work.

A single piece of work will not cover all the expectations set out in a level description. It will probably provide partial evidence of attainment in one or two aspects of a level description. If you look at it alongside other pieces of work covering a range of contexts you will be able to make a judgement about which level best fits a pupil's overall performance.

Beginning and end of unit assessment

At the start (or before the start) of a new unit of work, it is invaluable for both teachers and pupils to be aware of what pupils already know and understand. In this way, pupils recognise when they are adding new learning to their existing knowledge and understanding; teachers are better informed of different pupils' starting points and can plan more effectively for every pupil. At the end of the unit both teacher and pupils are able to recognise and celebrate progress and achievement.

The following grids provide a simple format for pupils to record their knowledge and understanding both at the start and end of the unit of work.

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Before the unit this is what I know about….	At the end of the unit this is what I have learned……
Name:	Name:
Date:	Date:

These completed sheets provide an invaluable record of pupils' progress and achievement in that unit of work.

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Pupil self-assessment

The involvement of pupils through reflection and self-evaluation is an essential part not only of good assessment practice but also of reaching a deeper understanding of religious education.

The self-assessment frames (right) are designed to fulfil both these objectives, and are particularly useful in providing evidence for Attainment Target 2. Short response sheets like these can help pupils to record their reflections and responses to experiences.

At the end of the school year, the teacher can select from the range of evidence that exists, those pieces that provide the most useful evidence of achievement and progress for the next teacher. A class file may be set up for this purpose and could contain, for example:

> ➢ completed Class Achievement Record Sheets;
> ➢ representative samples of pupils' work illustrating the different levels of achievement;
> ➢ completed short response sheets
> ➢ indicative levels of attainment for each pupil.

We talked about………..

And at the end I thought…

We discussed……

My opinion is…..

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Developing consistency; moderating assessment outcomes with colleagues

In order to develop whole school consistency and raise standards in RE, teachers can share with each other pupils' work and achievements. This process of agreement trialling enables teachers to have shared expectations of pupils' progress and achievement, and be more informed about the next steps in pupils' learning. Examples of pupils' work at different levels can be kept in school to provide a portfolio of exemplification materials.

Using the assessment information for reporting

Reporting to parents

Schools are required to report annually to parents, including a brief comment on the child's progress in each subject and activity studied as part of the school curriculum, highlighting strengths and development needs. There should also be a comment on the child's general progress. The evidence collected from formative, diagnostic and summative aspects will provide the information needed for reporting.

In addition, some schools may consider reporting a level to parents at the end of Key Stage 2 and throughout Key Stage 3. This decision would be made in the context of the whole school policy on assessment and reporting.

Transferring information

a. Within a school

In order to ensure continuity and progression for pupils, teachers will need to transfer key pieces of information about pupils' achievements in relation to the school's assessment scheme. This also provides a picture of the cohort's achievements in relation to national expectations. As a minimum, it is suggested that the following be transferred to the next teacher:

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- copies of pupils' annual reports;
- the class file, including the assessment record sheets, examples of a range of pupils' work or other evidence, record of pupils' indicative levels of attainment.

b.   To the next school

Key Stage 1 to 2
If the whole cohort is transferring from the infant to the junior school, and curriculum and assessment planning has been shared between the two schools, then information can be transferred in the same way as (i) above. This will be in addition to information that must be transferred, namely each child's educational records and the Key Stage 1 statutory transfer form.

If a pupil is transferring to a new school, separately from the remainder of the cohort, then as a minimum, the school will need to transfer all educational records relating to the child, plus the relevant statutory transfer form. In addition, any samples of RE work and an indicative level of attainment in RE (if used) would be useful.

Key Stage 2 to 3
When a pupil is transferring to secondary school, it would be helpful if the school could transfer, alongside the Key Stage 2 statutory transfer form, an indicative level of attainment in RE based on assessment activities undertaken in the last year of Primary education. This information is in addition to all educational records relating to the child, which must also be transferred.

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> **Principles of Assessment**
>
> Assessment should:

➢ be an integral part of the learning process;

➢ be built into the planning of units of work;

➢ be based on clear learning objectives;

➢ be based on clear criteria which are shared with and understood by pupils wherever possible;

➢ arise out of the learning experiences the pupils have had during a particular unit of work;

➢ include open-ended tasks which allow pupils to respond at different levels;

➢ be differentiated as appropriate;

➢ allow children to show what they know, understand and can do;

➢ take account of different learning styles;

➢ be used to inform future planning;

➢ provide comparative data as a focus for school improvement.

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The attainment targets and level descriptions from the QCA national framework for RE

The attainment targets for religious education set out the knowledge, skills and understanding that pupils of different abilities and maturities are expected to have by the end of Key Stages 1, 2 and 3. As with the National Curriculum subjects, the attainment targets consist of eight level descriptions of increasing difficulty, plus a description for exceptional performance above level 8.

Each level description describes the types and range of performance that pupils working at that level should characteristically demonstrate. Apart from their summative use, these level descriptions can be used in assessment for learning.

The key indicators of attainment in religious education are contained in two attainment targets:

Attainment target 1: Learning about religion   **Attainment target 2: Learning from religion.**

Learning about religion includes enquiry into, and investigation of, the nature of religion. It focuses on beliefs, teachings and sources, practices and ways of life and forms of expression. It includes the skills of interpretation, analysis and explanation. Pupils learn to communicate their knowledge and understanding using specialist vocabulary. It includes identifying and developing an understanding of ultimate questions and ethical issues.

Learning from religion is concerned with developing pupils' reflection on, and response to, their own experiences and learning about religion. It develops pupils' skills of application, interpretation and evaluation of what they learn about religion, particularly questions of identity and belonging, meaning, purpose, truth, values and commitments, and communicating their responses.

The level descriptions provide the basis to make judgements about pupils' performance at the end of Key Stages 1, 2 and 3. In the foundation stage, children's attainment is assessed in relation to the early learning goals. At Key Stage 4, national qualifications are the main means of assessing attainment in religious education.

Range of levels within which the great majority of pupils are expected to work at the end of the key stages:

Key Stage 1 between levels 1–3	At age 7 the majority of pupils will be working at level 2
Key Stage 2 between levels 2–5	At age 11 the majority of pupils will be working at level 4
Key Stage 3 between levels 3–7	At age 14 the majority of pupils will be working at level 5/6

Assessment Guidance for Key Stages 1, 2 and 3

Assessing attainment at the end of a key stage

The two attainment targets, Learning about religion and Learning from religion are closely related and neither should be taught in isolation. Therefore, assessment needs to take place in relation to both attainment targets.

In deciding on a pupil's level of attainment at the end of a key stage, teachers should judge which description best fits the pupil's performance. When doing so, each description should be considered alongside descriptions for adjacent levels.

It is important to note that not all aspects of religious education can be assessed. For example, pupils may express personal views and ideas that, although integral to teaching and learning, would not be appropriate for formal assessment.

The level descriptions for Attainment target 1: **Learning about religion**, refer to how pupils develop their knowledge, skills and understanding with reference to:

> ➢ Beliefs, teachings and sources
> ➢ Practices and ways of life
> ➢ Forms of expression.

The level descriptions for Attainment target 2: **Learning from religion,** refer to how pupils, in the light of their learning about religion, express their responses and insights with regard to questions and issues about:

> ➢ Identity and belonging
> ➢ Meaning, purpose and truth
> ➢ Values and commitments.

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Level Descriptors

Level 1

Attainment target 1
Pupils use some religious words and phrases to recognise and name features of religious life and practice. They can recall religious stories and recognise symbols, and other verbal and visual forms of religious expression.

Attainment target 2
Pupils talk about their own experiences and feelings, what they find interesting or puzzling and what is of value and concern to themselves and to others.

Level 2

Attainment target 1
Pupils use religious words and phrases to identify some features of religion and its importance for some people. They begin to show awareness of similarities in religions. Pupils retell religious stories and suggest meanings for religious actions and symbols. They identify how religion is expressed in different ways.

Attainment target 2
Pupils ask, and respond sensitively to, questions about their own and others' experiences and feelings. They recognise that some questions cause people to wonder and are difficult to answer. In relation to matters of right and wrong, they recognise their own values and those of others.

Level 3

Attainment target 1
Pupils use a developing religious vocabulary to describe some key features of religions, recognising similarities and differences. They make links between beliefs and sources, including religious stories and sacred texts. They begin to identify the impact religion has on believers' lives. They describe some forms of religious expression.

Attainment target 2
Pupils identify what influences them, making links between aspects of their own and others' experiences. They ask important questions about religion and beliefs, making links between their own and others' responses. They make links between values and commitments, and their own attitudes and behaviour.

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Level 4

Attainment target 1

Pupils use a developing religious vocabulary to describe and show understanding of sources, practices, beliefs, ideas, feelings and experiences. They make links between them, and describe some similarities and differences both within and between religions. They describe the impact of religion on people's lives. They suggest meanings for a range of forms of religious expression.

Attainment target 2

Pupils raise, and suggest answers to, questions of identity, belonging, meaning, purpose, truth, values and commitments. They apply their ideas to their own and other people's lives. They describe what inspires and influences themselves and others.

Level 5

Attainment target 1

Pupils use an increasingly wide religious vocabulary to explain the impact of beliefs on individuals and communities. They describe why people belong to religions. They understand that similarities and differences illustrate distinctive beliefs within and between religions and suggest possible reasons for this. They explain how religious sources are used to provide answers to ultimate questions and ethical issues, recognising diversity in forms of religious, spiritual and moral expression, within and between religions.

Attainment target 2

Pupils ask, and suggest answers to, questions of identity, belonging, meaning, purpose and truth, values and commitments, relating them to their own and others' lives. They explain what inspires and influences them, expressing their own and others' views on the challenges of belonging to a religion.

Level 6

Attainment target 1

Pupils use religious and philosophical vocabulary to give informed accounts of religions and beliefs, explaining the reasons for diversity within and between them. They explain why the impact of religions and beliefs on individuals, communities and societies varies. They interpret sources and arguments, explaining the reasons that are used in different ways by different traditions to provide answers to ultimate questions and ethical issues. They interpret the significance of different forms of religious, spiritual and moral expression.

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Attainment target 2

Pupils use reasoning and examples to express insights into the relationship between beliefs, teachings and world issues. They express insights into their own and others' views on questions of identity and belonging, meaning, purpose and truth. They consider the challenges of belonging to a religion in the contemporary world, focusing on values and commitments.

Level 7

Attainment target 1

Pupils use a wide religious and philosophical vocabulary to show a coherent understanding of a range of religions and beliefs. They analyse issues, values and questions of meaning and truth. They account for the influence of history and culture on aspects of religious life and practice. They explain why the consequences of belonging to a faith are not the same for all people within the same religion or tradition. They use some of the principal methods by which religion, spirituality and ethics are studied, including the use of a variety of sources, evidence and forms of expression.

Attainment target 2

Pupils articulate personal and critical responses to questions of meaning, purpose and truth and ethical issues. They evaluate the significance of religious and other views for understanding questions of human relationships, belonging, identity, society, values and commitments, using appropriate evidence and examples.

Level 8

Attainment target 1

Pupils use a comprehensive religious and philosophical vocabulary to analyse a range of religions and beliefs. They contextualize interpretations of religion with reference to historical, cultural, social and philosophical ideas. They critically evaluate the impact of religions and beliefs on differing communities and societies. They analyse differing interpretations of religious, spiritual and moral sources, using some of the principal methods by which religion, spirituality and ethics are studied. They interpret and evaluate varied forms of religious, spiritual and moral expression.

Attainment target 2

Pupils coherently analyse a wide range of viewpoints on questions of identity, belonging, meaning, purpose, truth, values and commitments. They synthesise a range of evidence, arguments, reflections and examples, fully justifying their own views and ideas and providing a detailed evaluation of the perspectives of others.

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Exceptional performance

Attainment target 1

Pupils use a complex religious, moral and philosophical vocabulary to provide a consistent and detailed analysis of religions and beliefs. They evaluate in depth the importance of religious diversity in a pluralistic society. They clearly recognise the extent to which the impact of religion and beliefs on different communities and societies has changed over time. They provide a detailed analysis of how religious, spiritual and moral sources are interpreted in different ways, evaluating the principal methods by which religion and spirituality are studied. They synthesise effectively their accounts of the varied forms of religious, spiritual and moral expression.

Attainment target 2

Pupils analyse in depth a wide range of perspectives on questions of identity and belonging, meaning, purpose and truth, and values and commitments. They give independent, well-informed and highly reasoned insights into their own and others' perspectives on religious and spiritual issues, providing well-substantiated and balanced conclusions.

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'pupil-speak' or 'can-do' statements

These 'pupil-speak' or 'can-do' statements have been written by Deborah Weston (Chair PcFRE) and Dave Francis (AREIAC). They have NOT been officially approved by QCA and are NOT a substitute for the full version of the levels in your syllabus or in the non-statutory national framework.

Nevertheless, they may prove useful for:

- sharing objectives for learning and assessment with pupils;
- constructing pupils' peer and self-assessment activities;
- record keeping;
- constructing a statement bank for reporting to parents;
- planning future work in relation to individual and class programmes of study in different areas of study (e.g. beliefs, practices, forms of expression, identity, meaning and values)

	AT1 Learning about religion How pupils develop their knowledge, skills and understanding with reference to:			AT2 Learning from religion How pupils, in the light of their learning about religion, express their responses and insights with regard to questions and issues about:		
Level	beliefs, teachings and sources	practices and ways of life	forms of expression	identity and belonging	meaning, purpose and truth	values and commitments
	I can	**I can**	**I can**	**I can**	**I can**	**I can**
1	remember a Christian (Hindu, etc.) story and talk about it	use the right names for things that are special to Buddhists (Jews, etc)	recognise religious art, symbols and words and talk about them	talk about things that happen to me	talk about what I find interesting or puzzling	talk about what is important to me and to other people
	e.g. talk about the story of Diwali	e.g. say "That is a Church", or "She's praying" when my teacher shows me a picture	e.g. say "That is a Star of David" when my teacher shows me a picture	e.g. talk about how I felt when my baby brother was born	e.g. say "I like the bit when Krishna helped his friend"	e.g. talk about how I felt when I gave a present to my friend and how I think that made my friend feel

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2	tell a Christian (Sikh, etc.) story and say some things that people believe	talk about some of the things that that are the same for different religious people	say what some Christian (Muslim, etc) symbols stand for and say what some of the art (music, etc) is about	ask about what happens to others with respect for their feelings	talk about some things in stories that make people ask questions	talk about what is important to me and to others with respect for their feelings
	e.g. tell the story of the birth of Jesus say that Christians believe in God	e.g. say that Christians and Sikhs both have holy books	e.g. say that the cross reminds Christians that Jesus died on a cross; e.g. say that some people dance, sing, recite for God	e.g. say "Was Jonah hurt after being inside the big fish?"	e.g. say "It was mysterious when God spoke to Moses"	e.g. say "I agree with the rule about not stealing as stealing is not fair"
3	describe what a believer might learn from a religious story	describe some of the things that are the same and different for religious people	use religious words to describe some of the different ways in which people show their beliefs	compare some of the things that influence me with those that influence other people	ask important questions about life and compare my ideas with those of other people	link things that are important to me and other people with the way I think and behave
	e.g. make a connection between the story of the forming of the Khalsa and the need for Sikhs to be brave in times of trouble	e.g. note how Muslims and Sikhs both treat their holy books with respect by keeping them higher than other books e.g note that Muslims and Christians both pray but in different ways	e.g. label a picture of Shiva Nataraja to show links with Hindu beliefs about God	e.g. talk about how Jesus influenced his disciples and how friends influence them	e.g. ask why many people believe in life after death, give their view and compare with a particular religious view	e.g. talk about how listening to a story about generosity might make them behave when they hear about people who are suffering

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Level	beliefs, teachings and sources	practices and ways of life	forms of expression	identity and belonging	meaning, purpose and truth	values and commitments
	I can	**I can**	**I can**	**I can**	**I can**	**I can**
4	make links between the beliefs (teachings, sources, etc.) of different religious groups and show how they are connected to believers' lives	use the right religious words to describe and compare what practices and experiences may be involved in belonging to different religious groups	express religious beliefs (ideas, feelings, etc) in a range of styles and words used by believers and suggest what they mean	ask questions about who we are and where we belong, and suggest answers which refer to people who have inspired and influenced myself and others	ask questions about the meaning and purpose of life, and suggest a range of answers which might be given by me as well as members of different religious groups or individuals	ask questions about the moral decisions I and other people make, and suggest what might happen as a result of different decisions, including those made with reference to religious beliefs / values
	e.g. make links between Qur'anic and Biblical sources and Muslim and Jewish charities e.g. connect some sayings of Jesus with different Christian beliefs about animals	e.g. use some Pali or Sanskrit terms in describing two different Buddhist types of meditation e.g. compare the way that Hindus and Buddhists might meditate	e.g. draw and label the key features inside two churches, indicating their meaning for those who worship there	e.g. write an imaginary interview with a member of a minority religious community, referring to the beliefs which sustain them	e.g. write some questions about life after death and provide answers that refer to resurrection and reincarnation	e.g. write a report about the environment and suggest what might happen depending on different moral choices that could be made

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Level	beliefs, teachings and sources	practices and ways of life	forms of expression	identity and belonging	meaning, purpose and truth	values and commitments
	I can	**I can**	**I can**	**I can**	**I can**	**I can**
5	suggest reasons for the similar and different beliefs which people hold, and explain how religious sources are used to provide answers to important questions about life and morality	describe why people belong to religions and explain how similarities and differences within and between religions can make a difference to the lives of individuals and communities	use a wide religious vocabulary in suggesting reasons for the similarities and differences in forms of religious, spiritual and moral expression found within and between religions	give my own and others' views on questions about who we are and where we belong and on the challenges of belonging to a religion and explain what inspires and influences me	ask questions about the meaning and purpose of life and suggest answers which relate to the search for truth and my own and others' lives	ask questions about things that are important to me and to other people and suggest answers which relate to my own and others' lives
	e.g. compare different Jewish beliefs about the Messiah and say how different interpretations may come about, using biblical and other texts to illustrate their answers	e.g. write an account of Hajj which explains why many Shi'a Muslims will go on to visit the tomb of Ali because they believe that he was the rightful successor to the Prophet Muhammad	e.g. produce a survey of different forms of creative religious expression and suggestions for similarities and differences between them	e.g. write a 'question and answer' style report on what it may like to be a member of a religious community in Britain today and outline what impresses them about this religious identity and community	e.g. write a short story which raises questions about what is 'true' and which relates to their own personal search for meaning in life	e.g. write a report on a moral issue in the news, interviewing key people in the debate and including religious views and the potential impact of those views on their own and others' lives

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Assessment Guidance for Key Stages 1, 2 and 3

Level	beliefs, teachings and sources	practices and ways of life	forms of expression	identity and belonging	meaning, purpose and truth	values and commitments
	I can	**I can**	**I can**	**I can**	**I can**	**I can**
6	say what religions teach about some of the big questions of life, using different sources and arguments to explain the reasons for diversity within and between them	say what different practices and ways of life followers of religions have developed, explaining how beliefs have had different effects on individuals, communities and societies	use correct religious and philosophical vocabulary in explaining what the significance of different forms of religious, spiritual and moral expression might be for believers	consider the challenges of belonging to a religion today with reference to my own and other people's views on human nature and society, supporting those views with reasons and examples	use reasoning and examples to express insights into my own and others' views on questions about the meaning and purpose of life and the search for truth	use reasoning and examples to express insights into the relationship between beliefs, teachings and world issues, focusing on things that are important to me
	e.g. complete a poster demonstrating two contrasting religious views on astrology and making reference to religious texts and teachings which support the alternative teachings	e.g. prepare a guide for Anglican Christians on the celebration of Easter in the Orthodox Church, showing how resurrection belief is expressed in different ways	e.g. produce a booklet illustrating and explaining different sorts of symbolic expression involved in the life of a Buddhist monk or nun	e.g. write a news report on different Sikh attitudes to aspects of 'British' culture, explaining how Sikh views of human nature and society affect their views	e.g. produce a booklet of ideas about the 'Good Life' with reference to religious and non-religious points of view and their own conclusions	e.g. produce an e-media presentation on religious views of 'terrorism' with reference to religious and non-religious points of view and their own conclusions
7	present a coherent picture of religious beliefs, values and responses to questions of meaning and truth which takes account of personal research on different religious topics and a variety of sources and evidence	show how religious activity in today's world has been affected by the past and by traditions, and how belonging to a religion may mean different things to different people, even within the same religion	use a wide religious and philosophical vocabulary as well as different of forms of expression in presenting a clear picture of how people express their religious, spiritual and ethical beliefs in a variety of ways	give my personal view with reasons and examples on what value religious and other views might have for understanding myself and others	give my personal view with reasons and examples on what value religious and other views might have for understanding questions about the meaning and purpose of life	give my personal view with reasons and examples on what value religious and other views might have for understanding what is important to me and to other people

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	e.g. using books and the internet, investigate Sikh beliefs about the importance of the Guru and do a presentation which coherently illustrates a variety of views	e.g. produce two 'pen-pictures' of Muslims from different communities and explain how history and culture have influenced the way they put their faith into practice in different ways	e.g. produce an illustrated guide to representations of Jesus from different times and cultures, explaining the Christian beliefs and values presented through the different media	e.g. produce a summary of my own personal and social relationships alongside an analysis of Hindu and other insights into human nature and community	e.g. following research into samsara and nirvana, produce a dialogue I might have with a(nother) Buddhist about the future of humanity	e.g. following research into Jewish and Humanist views on 'faith' schools, produce a report with my recommendations on an application for a new Jewish foundation school

Assessment Guidance for Key Stages 1, 2 and 3

Level	beliefs, teachings and sources	practices and ways of life	forms of expression	identity and belonging	meaning, purpose and truth	values and commitments
	I can	I can	I can	I can	I can	I can
8	analyse the results of different sorts of research and place different interpretations of religious, spiritual and moral sources in their historical, cultural, social and philosophical contexts	weigh up different points of view and come to a conclusion on how religions and beliefs make a difference to communities and societies in different times and places	use a comprehensive religious and philosophical vocabulary in weighing up the meaning and importance of different forms of religious, spiritual and moral expression	weigh up in detail a wide range of viewpoints on questions about who we are and where we belong, and come to my own conclusions based on evidence, arguments, reflections and examples	weigh up in detail a wide range of viewpoints on questions about truth and the meaning and purpose of life, and come to my own conclusions based on evidence, arguments, reflections and examples	weigh up in detail a wide range of viewpoints on questions about values and commitments, and come to my own conclusions based on evidence, arguments, reflections and examples
	e.g. research the internet and interview individuals to produce a contextual comparison of interpretations of the resurrection of Jesus	e.g. conduct a questionnaire and produce findings on whether religion has had a mostly good or bad effect on different local communities	e.g. select some items of Buddhist artistic expression for an exhibition and produce a booklet of explanations of the symbolism and impact of the items for Buddhist belief and practice over time	e.g. write an article entitled, 'What is a Jew'? making use of Jewish and non-Jewish points of view and coming to a conclusion that takes account of religious, cultural and philosophical perspectives	e.g. write a speech for or against the motion that 'science will one day remove all need for religion', and coming to a conclusion that takes account of religious, philosophical and historical perspectives	e.g. write a dialogue between a Muslim and Hindu on how religious insights might save us from environmental disaster and write a conclusion that takes account of religious and social perspectives

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Assessment Guidance for Key Stages 1, 2 and 3

Level	beliefs, teachings and sources	practices and ways of life	forms of expression	identity and belonging	meaning, purpose and truth	values and commitments
	I can	**I can**	**I can**	**I can**	**I can**	**I can**
EP	provide a consistent and detailed analysis of religions and beliefs and of how religious, spiritual and moral sources are interpreted in different ways, with an evaluation of the different methods of study used to conduct the analysis	evaluate in depth the importance of religious diversity in a pluralistic society and demonstrate how religion and beliefs have had a changing impact on different communities over time	use a complex religious, moral and philosophical vocabulary in effectively synthesising my accounts of the varied forms of religious, spiritual and moral expression	analyse in depth a wide range of perspectives on questions about who we are and where we belong and provide independent, well informed and highly reasoned insights into my own and others' perspectives on religious and spiritual issues, with well-substantiated and balanced conclusions	analyse in depth a wide range of perspectives on questions about truth and the meaning and purpose of life, and provide independent, well informed and highly reasoned insights into my own and others' perspectives on religious and spiritual issues, with well-substantiated and balanced conclusions	analyse in depth a wide range of perspectives on questions about values and commitments and provide independent, well informed and highly reasoned insights into my own and others' perspectives on religious and spiritual issues, with well-substantiated and balanced conclusions
	e.g. write an article on 'mystical experience' which includes an evaluation of the research techniques used to gather information about it	e.g. write a report on a local religious community which analyses their place within wider society and evaluates the factors which have affected how relations with other local groups have changed over time	e.g. prepare a 'virtual' tour of a local place of worship which uses digital pictures of artefacts and architecture and includes consistent explanations of the symbolism employed in expressing religious, spiritual and moral beliefs ideas and feelings	e.g. research one 'Eastern' and one 'Western' religious view of human nature and write a report with conclusions on how far the two can be harmonised	e.g. research the history of human achievement and kindness within two religions / belief systems and write a message in defence of human beings to an alien species who think it would be better to wipe us off the face of the planet	e.g. conduct research on different attitudes to religious believers and write a report with conclusions on whether there should be a law against religious discrimination

Assessment Guidance for Key Stages 1, 2 and 3

Assessing Pupils with Learning Difficulties
With gratitude to Susan Hails, RE Adviser Bexley and Eileen Vamplew, Shenstone school, Bexley.

The P.Level guidance relates to all pupils aged between 5 and 16 who have a learning difficulty (moderate or severe) including pupils who may be working at age-related expectations in some subjects but are well below in others.
The Performance Descriptors outline early learning and attainment before level 1 of the National Curriculum, in 8 levels from P1 –P8.

These can be used in the same way as the QCA Level descriptors enabling a teacher to:
- Decide which description *best fits* a pupil's performance
- Develop relevant assessments
- Track linear progress towards level 1
- Record pupil's overall development and achievement at the end of a year or key stage

Performance description across subjects
The descriptions P1 –P3 are common across all subjects. They outline the types and range of general performance that some pupils with learning difficulties might demonstrate.

P1 (i) Pupils encounter activities and experiences. They may be passive or resistant. They may show simple reflex responses, *for example, startling at sudden noises or movements*. Any participation is fully prompted.
P1 (ii) Pupils show emerging awareness of activities and experiences. They may have periods when they appear alert and ready to focus their attention on certain people, events, objects or parts of objects, *for example, becoming still in response to silence*. They may give intermittent reactions, for *example, vocalising occasionally during group celebrations and acts of worship*.

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P2 (i) Pupils begin to respond consistently to familiar people, events and objects. They react to new activities and experiences, *for example, briefly looking around in unfamiliar natural and manmade environments*. They begin to show interest in people, events and objects, *for example, leaning towards the source of a light, sound or scent*. They accept and engage in coactive exploration, *for example, touching a range of religious artefacts and found objects in partnership with a member of staff*.

P2 (ii) Pupils begin to be proactive in their interactions. They communicate consistent preferences and affective responses, *for example, showing that they have enjoyed an experience or interaction*. They recognise familiar people, events and objects, *for example, becoming quiet and attentive during a certain piece of music*. They perform actions, often by trial and improvement, and they remember learned responses over short periods of time, *for example, repeating a simple action with an artefact*. They cooperate with shared exploration and supported participation, *for example, performing gestures during ritual exchanges with another person performing gestures*

P3 (i) Pupils begin to communicate intentionally. They seek attention through eye contact, gesture or action. They request events or activities, *for example, prompting a visitor to prolong an interaction*. They participate in shared activities with less support. They sustain concentration for short periods. They explore materials in increasingly complex ways, *for example, stroking or shaking artefacts or found objects*. They observe the results of their own actions with interest, *for example, when vocalising in a quiet place*. They remember learned responses over more extended periods, *for example, following a familiar ritual and responding appropriately*.

P3 (ii) Pupils use emerging conventional communication. They greet known people and may initiate interactions and activities, *for example, prompting an adult to sing or play a favourite song*. They can remember learned responses over increasing periods of time and may anticipate known events, f*or example, celebrating the achievements of their peers in assembly*. They may respond to options and choices with actions or gestures, *for example, choosing to participate in activities*. They actively explore objects and events for more extended periods, *for example, contemplating the flickering of a candle flame*. They apply potential solutions systematically to problems, *for example, passing an artefact to a peer in order to prompt participation in a group activity*.

Performance descriptions in religious education

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From level P4 to P8, many believe it is possible to describe pupils' performance in a way that indicates the emergence of skills, knowledge and understanding in RE. The descriptions provide an example of how this can be done.

P4   **Attainment Target 1**
Pupils use single elements of communication, *for example, words, gestures, signs or symbols*, to express their feelings. They show they understand 'yes' and 'no'. They join in with activities by initiating ritual actions or sounds

Attainment Target 2
They begin to respond to the feelings of others, *for example, matching their emotions and laughing when another pupil is laughing.*. They may demonstrate an appreciation of stillness and quietness.

P5   **Attainment Target 1**
Pupils respond appropriately to simple questions about familiar religious events or experiences and communicate simple meanings. They respond to a variety of new religious experiences, *for example, involving music, drama, colour, lights, food, or tactile objects*. They take part in activities involving two or three other learners.

Attainment Target 2
They may also engage in moments of individual reflection.

P6   **Attainment Target 1**
Pupils listen to, and begin to respond to, familiar religious stories, poems and music, and make their own contribution to celebrations and festivals. They carry out ritualised actions in familiar circumstances.

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Attainment Target 2

Pupils express and communicate their feelings in different ways. They respond to others in group situations and cooperate when working in small groups. They show concern and sympathy for others in distress, *for example, through gestures, facial expressions or by offering comfort*. They start to be aware of their own influence on events and other people.

P7   **Attainment Target 1**

Pupils listen to and follow religious stories. They communicate their ideas about religion, life events and experiences in simple phrases. They evaluate their own work and behaviour in simple ways, beginning to identify some actions as right or wrong on the basis of the consequences. They find out about aspects of religion through stories, music or drama, answer questions and communicate their responses.

Attainment Target 2

They may communicate their feelings about what is special to them, *for example, using role play*. They begin to understand that other people have needs and to respect these. They make purposeful relationships with others in group activity.

P8   **Attainment Target 1**

Pupils listen attentively to religious stories or to people talking about religion. They are increasingly able to communicate ideas, feelings or responses to experiences or to retell religious stories. They communicate simple facts about religion and important people in religions. They begin to realise the significance of religious artefacts, symbols and places.

Attainment Target 2

They begin to understand that religious and other stories carry moral and religious meaning.
They reflect on what makes them happy, sad, excited or lonely. They demonstrate a basic understanding of what is right and wrong in familiar situations. They are often sensitive to the needs and feelings of others and show respect for themselves and others. They treat living things and their environment with care and concern.

In response to the experiences and teaching offered in R.E. pupils can make progress by:
- Moving from a personal to a wider perspective
- Increasing their knowledge of religious beliefs, practices and experiences
- Developing understanding of the meaning of stories, symbols, events and pictures
- Developing and communicating their individual responses to a range of views

Dear Mr. Hampshire,

Thank you for your letter of the 14th of February 2006 about RE and Collective Worship in Schools, and your earlier letter of 22 December 2005.

I am sorry if my first responce was not clear. Trust schools will be subject to the same curriculum requirements as Foundation schools; therefore Religious Education in Trust schools without a religious character will be accroding to the local agreed syllabus.

I hope that my responce has now clarified the issue

Andrew Adonis

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Text of letter to AREIAC representative from Lord Adonis

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RE Headlines
Change in daily Collective Worship for 16+ proposed
[20.07.06]

An amendment giving students aged 16+ the right to absent themselves from collective worship in school has been accepted by the government.

It was proposed during the Education and Inspections Bill's Lords committee stage by the Liberal Democrat Baroness Walmsley who argued that 16-year-olds could pay tax and get married, yet could not refuse to worship.

Canon John Hall, chief education officer for the Church of England, recognised that sixth form students may value greater freedom and flexibility in this area. His view was that collective worship also had value not only in providing an opportunity to encounter God but in equipping all pupils and students "with the tools of reflection and silence we all need to help cope with life-changing moments". He also saw collective worship as an opportunity to help promote tolerance and understanding and where strong links between school and community can be fostered.

Lord Adonis, on behalf of the government, accepted "most of the amendment" and said that an appropriate amendment would be moved at report stage.

A more detailed report of this change is on the BBC News site at:
news.bbc.co.uk/1/hi/education/5194456.stm

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