

All Members of the Reading Standing  
Advisory Council on Religious Education

Our Ref: n:\sacre\agendas\091110  
Your Ref:

Direct: ☎ 0118 939 0332/ x72332  
e-mail: richard.woodford@reading.gov.uk

2 November 2009

Your contact is: **Richard Woodford- Committee Services**

NOTICE OF MEETING - READING STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION -  
10 NOVEMBER 2009

A meeting of the Reading SACRE will be held on **Tuesday 10 November 2009 2.00 pm** in the **Conference Room at Highdown School, Surley Row, Emmer Green** (please see attached maps), Reading.

The Agenda for the meeting is set out below.

AGENDA

	<u>PAGE NO</u>
1. APOLOGIES FOR ABSENCE	
2. MINUTES OF THE MEETING HELD ON 2 JULY 2009	1
3. YOUTH SACRE	-
To discuss the possibility of setting up a Youth SACRE and the possibility of holding a conference in one of the Borough's secondary schools to start the process of establishing the Youth SACRE.	
4. SACRE CONSTITUTION	7
To discuss the SACRE Constitution.	
5. DRAFT ANNUAL SACRE REPORT 2008 - 2009	10
Review of the Draft Annual SACRE Report for 2008 - 2009.	

6. DATES AND TIMES OF FUTURE MEETINGS:

- THURSDAY 4 FEBRUARY 2010 AT 6.30 PM

READING STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION MINUTES -  
2 JULY 2009

**Present:**

Maureen Meatcher	RC Diocese of Portsmouth (Group A)
Mustafa Chaudhary	Islam (Group A)
Mary Harwood (Chair)	Church of England (Group B)
Beryl Smart	PAT (Group C)
Bernard Eggleton	NASUWT (Group C)
Councillor Ballsdon	Reading Borough Council (Group D)
Councillor Janjua	Reading Borough Council (Group D)
Councillor Khan	Reading Borough Council (Group D)

**Also in Attendance:**

Rabbi Zvi Solomons	Jewish Faith (Group A) - Nominee
David McKnight	Berkshire Humanists
Jo Fageant	RE Adviser
Alfie Hay	Reading Borough Council
Tim Milgate	Reading Borough Council

**Apologies:**

Gurmail Singh	Sikhism (Group A) - Nominee
Kelsang Loten	Buddhism (Group A)
June Hardcastle	Church of England (Group B) - Nominee
Vera Bodman	NUT (Group C)
Maria Soulsby	Headteacher, New Christ Church (Group C) - Nominee

**1. APPOINTMENT OF CHAIR**

Mary Harwood was elected as Chair of the SACRE for the Municipal Year 2009/2010.

**2. APPOINTMENT OF VICE-CHAIR**

Rabbi Zvi Solomons was elected as Vice-Chair of the SACRE for the Municipal Year 2009/2010.

**3. MINUTES**

The Minutes of the meeting held on 28 January 2009 were confirmed as a correct record and signed by the Chair, noting that Bernard Eggleton was not present at that meeting.

**4. SACRE OPEN DAY**

Alfie Hay verbally reported that a SACRE Open Day had taken place on Friday 6 March 2009 at the Shantideva Buddhist Centre in Bath Road. 8 people had attended the Open Day, some of which had taken time off work to attend. This had been an opportunity for SACRE members to meet with teachers, school personnel, school governors and other interested parties to talk about and learn more about a particular faith. The event had been successful and it was felt it

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2 JULY 2009**

should be repeated at different religious venues. The meeting decided to preliminarily book the following dates and venues:

19 November 2009 - Synagogue - Zvi Solomons would confirm whether the venue was available at this time. However, the Synagogue hosted a welcome day on the first Tuesday of each month, so it may be possible to combine this with the Open Day.

12 March 2010 - Mosque

25 June 2010 - Hindu Temple - Alfie Hay would investigate whether the venue was available on this date.

**AGREED:**

- (1) That the position be noted;
- (2) That Rabbi Zvi Solomons investigate the possible use of the Synagogue for a SACRE Open Day and inform SACRE accordingly;
- (3) That Alfie Hay investigates the use of the Hindu Temple for a SACRE Open Day on 25 June 2010.

**5. SACRE TASKS**

Mustafa Chaudhary verbally reported on the SACRE Sub-Group meeting that had taken place on 19 March 2009 and had produced a list of a number of tasks that SACRE could take forward, which are set out below in more detail. These had been taken from the best practice guidance '30 plus things a good SACRE can do'.

SACRE could ask the Local Authority for money. Some SACREs had connected their work with citizenship and community cohesion, which had been the essential first step to becoming active. The suggestion was that money could be requested to buy 'RE Today' for schools and training from Jo Fageant. SACRE could pay half the cost of providing 'RE Today' with the school's contribution going towards funding training courses. The Chair, Mary Harwood would speak to Alfie Hay about this in more detail. Jo Fageant would investigate the cost of relevant training programmes. It was reiterated that no dedicated budget currently existed for SACRE.

SACRE could inspect the inspectors by monitoring OFSTED inspection performances when Religious Education had not been mentioned in the inspectorate findings and challenge the inspection contractors if necessary. SACRE could also gather information by monitoring standards and examination results, the time spent teaching and discussing RE in schools, subject leadership and other aspects of provision. Northamptonshire County Council showed good practice in this regard by collecting Key Stage 1, 2 and 3 results, and assessments and teacher training. A shared training course run alongside other local authorities' schools could be a cost effective way of training teachers. Model Self Evaluation Forms were available online.

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2 JULY 2009**

SACRE could invite teachers and students could be invited to attend and speak at SACRE meetings to update on good practice from the classroom. An active learning day conference for post-16 students could be arranged, although a sixth form conference would need funding, although links could be made with the Youth Cabinet. The setting up of a youth SACRE could also be investigated, maybe as part of the Community Cohesion agenda. With the next meeting of the SACRE due to take place at Highdown School, sixth formers from several schools could be invited to attend. Alfie Hay would investigate further.

Feedback from the working group also suggested that an annual working party for teachers and faith representatives be arranged on a key topic. Mary Harwood would approach the Faith Forums with an invitation to promote SACRE and speak to the former Chair Maurice Stanton Saringer for ideas regarding publicity. The sub-group also suggested an annual course for teachers and the promotion of the SACRE through publicity, with appropriate feedback sought.

It was felt that this issue should be kept as an ongoing agenda item with regular updates.

**AGREED:**

- (1) That the position be noted;
- (2) That Jo Fageant investigate the cost of teacher training courses for RE related issues;
- (3) That Alfie Hay investigate the invitation of sixth formers from various schools to attend the next SCARE meeting;
- (4) That Mary Harwood investigate the ongoing funding and promotion of the SACRE and report back as appropriate.

**6. JOINT SACRES CONFERENCE - 25 JUNE 2009**

Alfie Hay verbally reported that he had attended the Joint SACRES Conference that had taken place at Easthampstead Park on 25 June 2009. This had proven very thought provoking. Jo Fageant would produce a report on the main issues of the Conference in due course.

**AGREED:** That the position be noted.

**7. NON-STATUTORY GUIDANCE ON RELIGIOUS EDUCATION**

Jo Fageant circulated a summary of the curriculum review currently being carried out jointly by the Qualifications and Curriculum Authority and the Department for Children, Schools and Families. She explained that there were four main parts to the review as follows:

- Non-statutory guidance on religious education;
- Primary curriculum;

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2 JULY 2009

- Personal, social, health and economic education;
- Level descriptions.

The first two parts of the review were most relevant to SACRE and Jo circulated a summary of the main points in regards to the non-statutory guidance as summarised below:

- There would be no change in the law concerning Religious Education (RE) or SACRE and the guidance was just a mix of updated interpretation and examples of good practice;
- The non-statutory framework for RE, the NSNFRE (Non-Statutory National Framework for Religious Education) was still seen as current guidance for RE in relation to the guidance document;
- The document was clear that RE must be part of the curriculum in all maintained schools but that it currently made no reference to how RE fitted into the revised primary curriculum;
- Reflecting other legislative developments and discussion papers, 'religion and belief' was now the usual terminology used in the document, which highlighted the suggestion with the NSNFRE that secular belief systems may be included within the RE curriculum;
- SACREs were seen as a means by which schools could have links with local bodies which could support RE;
- RE's contribution to spiritual, moral, social and cultural development of young people was set out clearly;
- The role of SACRE in relation to community cohesion in general and through RE was highlighted;
- There was clear guidance on the responsibility of all schools to provide high quality RE and SACRE's responsibility for monitoring RE was highlighted but no guidance had been given on how this may be effectively achieved;
- There was no more clarity than before concerning Humanist membership of SACREs;
- LAs should 'provide clear guidance about the process of learning which should underpin effective planning of pupils' learning in RE;
- There was clarification which indicated that it was acceptable, as long as the programme of learning from the syllabus was covered, for there to be little RE in some weeks, terms or even years of a key stage;
- It was suggested that bridging units between years six and seven may be useful;

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- Schools should ensure that parents were made aware of their right to withdraw their children from RE.

David McKnight, Berkshire Humanist, also circulated his response to the guidance, including a summary of the main findings of 'Humanism in Agreed Syllabuses for Religious Education' A report to the British Humanist Association by Dr Jacqueline Watson, University of East Anglia in November 2007.

The guidance could only be responded to online by 24 July 2009. It was felt that the SACRE could respond to schools to confirm the new guidance.

**AGREED:**

- (1) That the position be noted;
- (2) That SACRE contact schools to inform them of the new guidance.

**8. PRIMARY CURRICULUM**

Jo Fageant circulated a summary of the curriculum review currently being carried out jointly by the Qualifications and Curriculum Authority and the Department for Children, Schools and Families. She explained that there were four main parts to the review as follows:

- Non-statutory guidance on religious education;
- Primary curriculum;
- Personal, social, health and economic education;
- Level descriptions.

The main points in regards to the second main point of the guidance in terms of the Primary curriculum was summarised as follows:

- There was one significant issue arising from the draft document from the perspective of RE in that there was no mention of RE in line with advice from the Department of Children, Schools and Families' lawyers, and because RE was not part of the National Curriculum;
- There was a non-statutory programme of learning set out for RE.

The meeting felt that it might be a good idea to respond to the consultation as a group, although the Humanist representative may want to give his own response. Setting Continuing Professional Development (CPD) priorities for RE teachers could be explored. The development of a template letter or a three fold leaflet on RE could be done. The SACRE felt that they should write to Head Teachers to reiterate that parents had the right to withdraw their children from RE lessons. A working party would be set up during summer 2009 to explore these issues.

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2 JULY 2009**

Alfie Hay would also talk to the School Improvement Partners over the state of Religious Education in the primary curriculum and issue the guidance document to schools, and would tie this in with the beginning of the new school term in September 2009. SACRE members would be encouraged to respond to the consultation individually and the internet link would be circulated.

**AGREED:**

- (1) That the primary curriculum guidance on RE be noted;
- (2) That a SACRE working party be set up during the summer of 2009 to explore issues in the guidance;
- (3) That Alfie Hay talk to the School Improvement Partners over the state of Religious Education in the primary curriculum and issue the guidance document to schools, and tie this in with the beginning of the new school term in September 2009;
- (4) That the clerk be requested to circulate the link to the guidance to SACRE members.

**8. OTHER BUSINESS**

**Interfaith Forum DVD**

Maureen Meatcher, RC Diocese of Portsmouth (Group A), stated that she had an Interfaith Forum DVD which could be borrowed.

**Constitution of SACRE**

Zvi Solomons requested that the constitution be discussed at the next meeting.

**AGREED:**

- (1) That the position be noted;
- (2) That the constitution of SACRE be discussed at the next meeting.

**9. DATE AND TIME OF NEXT MEETING**

**AGREED:**

That the next meeting be held on Tuesday 10 November 2009 at Highdown School at a time to be confirmed.

(The meeting finished at 8.21pm)



**READING BOROUGH COUNCIL STANDING ADVISORY COUNCIL  
ON RELIGIOUS EDUCATION  
(SACRE)**

**CONSTITUTION**

The Standing Advisory Council on Religious Education (SACRE) is established in accordance with Section 11 of the Education Reform Act 1988.

**1. MEMBERSHIP STRUCTURE**

The members of the SACRE shall be appointed by the Authority so that they shall represent the following groups.

*Group A Christian Denominations and other religions*

Free Churches	1
Roman Catholic Church	1
Budhism	1
Hinduism	1
Islam	2
Judaism	1
Sikhism	1

*Group B The Church of England* 4

*Group C Associations representing teachers*

The Association of Teachers and Lecturers	1
The National Association of Headteachers	1
The National Association of Schoolmasters/Union of Women Teachers	1
The National Union of Teachers	1
The Secondary Headteachers Association	1

*Group D The Authority* 5

- Grant Maintained Schools (non-voting) 1
- Co-opted members (non-voting) 2

## **TERMS OF OFFICE**

- (i) Members of the SACRE shall serve from the date of their appointment until their successors are appointed by the Authority. They shall be eligible for re-appointment.
- (ii) Any member who fails to attend three consecutive ordinary meetings of the SACRE other than for a reason approved by the SACRE shall cease to be a member.
- (iii) The validity of the proceedings of the SACRE, or any of its representative groups, shall not be affected by a vacancy in the membership or on the ground that a member does not at the time represent the denomination, religion or association he or she was appointed to represent.

## **2 DUTIES AND POWERS**

- (i) The SACRE shall advise the Authority on such matters connected with religious worship in Borough schools and the religious education to be given in accordance with an agreed syllabus as the Authority may refer to it or as it may see fit.
- (ii) The SACRE shall, in particular, advise on methods of teaching, the choice of materials and the provision of training for teachers.
- (iii) The SACRE shall, on an application made by a headteacher of any Borough school after consultation with the governing body, consider whether it is appropriate for the requirement for Christian collective worship to apply in case of that school, or in the case of any class or description of pupils at that school. The SACRE shall arrive at its decision and communicate it to the headteacher in accordance with the provisions of Section 12 of The Education Reform Act 1988.
- (iv) The representative groups on the SACRE, other than that representing the Authority, may at any time require a review on any Agreed Syllabus for the time being adopted by the Authority.
- (v) The SACRE shall, each year, publish a report on its proceedings and those of its representative groups. The report shall specify any matters on which the SACRE has given advice to the Authority and the reasons for offering the advice.
- (vi) The SACRE shall take any action assigned to it by the Authority in relation to the consideration and disposal of any complaint concerning collective worship or religious education in compliance with Section 23 of The Education Reform Act 1988.

## **4. PROCEDURE**

- (i) The SACRE shall elect annually at its first meeting in the municipal year, a Chairman and a Vice-Chairman from among its members by voting in accordance with clause (ii).

- (ii) On any question to be decided by the SACRE, only the representative groups shall be entitled to vote, and each group shall have a single vote.
- (iii) The SACRE shall regulate its own proceedings and may establish committees for specified purposes. Such committees may include persons who are not themselves members of the SACRE. In any matter which falls to be decided by the member of any particular category, the members of that category may regulate their own proceedings.
- (iv) The SACRE shall determine the frequency of its own meetings so long as it meets no fewer than two occasions in any academic year.
- (v) The Clerk to the SACRE shall be the Chief Education Officer of the Authority or his representative.
- (vi) The Chief Education Officer or his representative(s) shall be entitled to attend all meetings of the SACRE and of any committees it may establish and to speak, but not to vote.
- (vii) The costs of operating the SACRE and any committees it may establish shall be met by the Authority.



**Reading**  
BOROUGH COUNCIL

**Annual SACRE Report  
2008 - 2009**

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# Chair's Foreword

## **1 Introduction**

### **1.1 Overview**

The work of the SACRE has continued to develop as a result of an increasingly experienced and committed membership together with the positive links many members have with other local organisations. An outline of the year's projects is set out in this report with further detail available in a collection of appendices.

### **1.2 Meetings**

Three meetings were held during the year covered by this report:

11 November 2008

29 January 2009

2 July 2009

Following established practice, all the meetings were held at the Civic Centre.

### **1.3 Developments in the SACRE**

- 1.3.1 Revd Maurice Stanton Saringer was an enthusiastic, experienced and highly committed Chair of the SACRE and together with Mustafa Chaudhary as Vice Chair he pressed for initiatives which would make a difference to RE and collective worship in Reading schools. Members were appreciative of his efforts and saddened when illhealth forced him to resign during the year about which this report is written. At the final meeting of the year, the first of the municipal year, Revd Mary Harwood was elected as the new Chair with Rabbi Zvi Solomons voted to be Vice Chair.
- 1.3.2 The council has received a nomination for a Sikh representative. Vacancies continue to exist, however, for representatives of the Free Churches, Islam, the Association of Teachers and Lecturers (ATL), and the Association of School and College Leaders (ASCL).
- 1.3.3 Richard Woodford and Alfie Hay continued to offer stability to the SACRE in their respective roles as Clerk and local authority officer with responsibility for the SACRE. Jo Fageant also continued to work with the SACRE as its professional adviser.
- 1.3.4 The SACRE discussed a number of initiatives members would be interested in taking forward and made varying degrees of progress with them during the year. One such initiative was for members, along with teachers, to visit places of worship. The first of such visits was made in March to the Shantideva Buddhist Centre and was a great success, being appreciated by all who attended. Members gained the agreement of headteachers in the Borough for some of them to visit schools to observe RE lessons and discuss teachers' responses to the locally agreed syllabus. It was also decided to explore the possibility of holding some SACRE meetings in schools rather than the Civic Centre. There was enthusiasm for the establishment of a youth SACRE with research into the idea and liaison with secondary school heads about it planned for the next academic year.
- 1.3.5 The SACRE received reports, articles and papers about RE in order to remain well informed about issues of local and national significance in the subject. In particular, members gave careful consideration to consultation documents made available from the Qualifications and Curriculum Authority (QCA, later QCDA – Qualifications and Curriculum Development Agency) ie the draft of a revised primary curriculum and the draft of new non-statutory guidance on RE. They noted the implications for local action should these documents be published in significantly unchanged form. In the light of members' understanding that the guidance on RE was due to be published in the autumn of 2009, it was decided to postpone until that time a proposed review of the constitution designed to explore the possibility of Humanists becoming full voting members of the SACRE.

## **2 Religious Education**

### **2.1 The locally agreed syllabus for religious education**

The syllabus, published and distributed in July 2006 for implementation from September 2006 is the syllabus being used in Reading schools. Members discussed ways in which they might canvas the views of teachers about the syllabus and monitor its use in schools. Headteachers in the Borough expressed a willingness for members to visit schools to observe and discuss RE and it is hoped that this initiative might be taken forward in the next academic year.

The Humanist co-opted member reminded the SACRE once again that members of the Berkshire Humanist Association were continuing to seek funding to enable them to finalise the proposed appendix to the syllabus on Humanism. Associated with this he shared with the final meeting of the year a report on Humanism in local authority RE syllabi prepared for the British Humanist Association by Dr Jacqueline Watson of the University of East Anglia. The RE subject leader from Geoffrey Field Junior School joined the meeting of the SACRE in January to talk about ways in which the school was developing a more cross curricular approach to planning. She asked advice and shared her ideas about how RE might be integrated in this initiative. Members expressed some concern that the place of RE might be weakened if all learning were to be planned in this way. This issue was revisited when members considered the QCDA consultation document on proposed revisions to the primary curriculum. The Local Authority Officer agreed to highlight the importance of RE in discussions with school improvement partners (SIPs)

### **2.2 Standards in religious education**

2.2.1 Although data about standards achieved by pupils in Key Stage 3 in Reading's schools is available, the SACRE has not found an effective strategy for responding to this and using it to monitor trends. However, a variety of ways in which other SACREs approach this challenge have been discussed. Members took the view that closer engagement with teachers would give them a better view about standards in RE.

2.2.2 Five of Reading's secondary schools entered students for GCSE examinations in religious studies, four for the full course and two for the short course, with one of these schools using both examinations. Three of these schools entered the majority of their cohort of eligible students for a GCSE examination in religious studies. In another school only one third of the students sat an examination in RS. It is unclear to the SACRE how the school for which no GCSE RS results are available meets the requirements of the locally agreed syllabus for religious education.

Three of the schools entering students for the full course GCSE examination achieved significantly above the national average percentage of A\*- B grades with far fewer students than the national average gaining grades below B. The remaining school opting for the full course GCSE examination had no students achieving the top grades and above the national average percentage of students achieving grades below a C. The school which only entered students for the short course examination achieved significantly above the national average percentage of A\*- C grades. The majority of students who sat the short course examination in the school using both examinations achieved grades between C and E. Details of entries and grades can be found in appendix C of this report.

2.2.3 Four schools entered students for AS (5 students) and A level (26 students) examinations in Religious Studies and all candidates achieved grades between A and E.

### **2.3 Methods of teaching religious education**

No specific advice on methods of teaching religious education has been provided by the SACRE this year. However, in recognising the value of visiting places of worship and



meeting people of faith, the SACRE, with the help of its Buddhist member, arranged an open day at the Shantideva Buddhist Centre in March for members and teachers. This was a successful session, appreciated by all involved and it was decided to go ahead and organise more such opportunities with other communities in the next academic year. Reading Buddhist Priory made it known that schools can also visit there.

## **2.4 Teaching Resources**

- 2.4.1 Schools and teachers in Reading have access, through annual subscriptions, to *Outreach*, the loans section of Reading Museum. This has a good collection of religious artefacts.
- 2.4.2 In association with the Anglican Diocese of Oxford, the Borough highlights for schools the value of the resources published termly by RE Today and offers a discount subscription rate. The Adviser to the SACRE also makes available an index of the contents of the last two primary series of books from RE Today.
- 2.4.3 Reading Buddhist Priory has made it known through the Buddhist representative on the SACRE that it has DVDs produced by Clear Vision Trust that are available for schools to borrow.
- 2.4.4 The SACRE expressed an interest in exploring the possibility of arranging a gathering at which teachers and members of faith communities might meet together to discuss key topics.
- 2.4.5 Members of the SACRE were also keen to explore the practicalities of organising a sixth form conference which might lead to the establishment of a youth SACRE within the Borough.

## **2.5 Continuing Professional Development Opportunities**

- 2.5.1 Although no courses focused on religious education have been provided specifically for Reading schools during this academic year, the professional adviser to the SACRE was asked to consider ways in which this might be addressed during the next academic year.

## **2.6 Complaints concerning RE**

No complaints concerning RE have been received by the SACRE.

### **3. Collective Worship**

#### **3.1 Monitoring**

During the year several members of the SACRE visited schools to observe acts of collective worship. The schools visited had volunteered to welcome members and the experience was valued by those who took part in the initiative. The SACRE decided to update and reissue, in the next academic year, its guidance to schools on collective worship.

#### **3.3 Determinations**

No schools within Reading have applied to the SACRE for a determination, which would allow them to organise their daily act of collective worship in a way which was other than 'wholly or mainly of a broadly Christian character.' Members of the SACRE concluded that this suggested schools were finding ways of being inclusive whilst staying within the requirements of legislation.

#### **3.4.1 Complaints concerning collective worship**

No complaints have been received by the SACRE concerning collective worship.

### **4 Links with other agencies**

4.1 SACRE is affiliated to the National Association of SACREs (NASACRE).

4.2 Reading SACRE and some of the Borough's schools continue their partnership with RE Inspired, a Christian organisation working to support RE in the area.

4.3 Several members of the SACRE attended a conference established for all the SACREs of the unitary authorities formerly part of Berkshire entitled, 'Identifying and Supporting Able, Gifted and Talented pupils in RE'. Dilwyn Hunt, RE Adviser in Dudley, provided a lively and stimulating presentation. Delegates responded positively to the evening and found it valuable to meet with members of neighbouring SACREs. A full conference report can be found in Appendix D.

4.4 The Adviser to the SACRE is a member of the Association of RE Advisers, Inspectors and Consultants and also works closely with the Anglican Diocese of Oxford. In the summer of 2008 she was elected to the executive of NASACRE. These links enable the SACRE to receive up to date information on a range of issues.

### **5 SACRE arrangements**

#### **5.1 Professional and administrative support**

The Reading SACRE is clerked by a member of Committee Services, Richard Woodford, and supported by an officer from the authority, Alfie Hay. In addition, the SACRE retains the services of a professional adviser to the SACRE, Jo Fageant.

#### **5.2 Finance**

*A budget of £2000 was allocated for the SACRE. The money finances consultancy support, courses and publications. Is this still true?*

## APPENDIX A

### READING BOROUGH COUNCIL STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION (SACRE) CONSTITUTION

The Standing Advisory Council on Religious Education (SACRE) is established in accordance with Section 11 of the Education Reform Act 1988.

#### 1. MEMBERSHIP STRUCTURE

The members of the SACRE shall be appointed by the Authority so that they shall represent the following groups.

##### **Group A:** Christian Denominations and other religions:

Free Churches	1
Roman Catholic Church	1
Budhism	1
Hinduism	1
Islam	2
Judaism	1
Sikhism	1

##### **Group B:** The Church of England 4

##### **Group C:** Associations representing teachers:

The Association of Teachers and Lecturers	1
The National Association of Headteachers	1
The National Association of Schoolmasters/Union of Women Teachers	1
The National Union of Teachers	1
The Association of School and College Leaders	1

##### **Group D:** The Authority 5

- Grant Maintained Schools (non-voting) 1
- Co-opted members (non-voting) 2

## TERMS OF OFFICE

- (i) Members of the SACRE shall serve from the date of their appointment until their successors are appointed by the Authority. They shall be eligible for re-appointment.
- (ii) Any member who fails to attend three consecutive ordinary meetings of the SACRE other than for a reason approved by the SACRE shall cease to be a member.
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## 2 DUTIES AND POWERS

- (i) The SACRE shall advise the Authority on such matters connected with religious worship in Borough schools and the religious education to be given in accordance with an agreed syllabus as the Authority may refer to it or as it may see fit.
- (ii) The SACRE shall, in particular, advise on methods of teaching, the choice of materials and the provision of training for teachers.
- (iii) The SACRE shall, on an application made by a headteacher of any Borough school after consultation with the governing body, consider whether it is appropriate for the requirement for Christian collective worship to apply in case of that school, or in the case of any class or description of pupils at that school. The SACRE shall arrive at its decision and communicate it to the headteacher in accordance with the provisions of Section 12 of The Education Reform Act 1988.
- (iv) The representative groups on the SACRE, other than that representing the Authority, may at any time require a review on any Agreed Syllabus for the time being adopted by the Authority.
- (v) The SACRE shall, each year, publish a report on its proceedings and those of its representative groups. The report shall specify any matters on which the SACRE has given advice to the Authority and the reasons for offering the advice.
- (vi) The SACRE shall take any action assigned to it by the Authority in relation to the consideration and disposal of any complaint concerning collective worship or religious education in compliance with Section 23 of The Education Reform Act 1988.

## 4. PROCEDURE

- (i) The SACRE shall elect annually at its first meeting in the municipal year, a Chairman and a Vice-Chairman from among its members by voting in accordance with clause (ii).
- (ii) On any question to be decided by the SACRE, only the representative groups shall be entitled to vote, and each group shall have a single vote.
- (iii) The SACRE shall regulate its own proceedings and may establish committees for specified purposes. Such committees may include persons who are not themselves members of the SACRE. In any matter which falls to be decided by the member of any particular category, the members of that category may regulate their own proceedings.
- (iv) The SACRE shall determine the frequency of its own meetings so long as it meets no fewer than two occasions in any academic year.

- (v) The Clerk to the SACRE shall be the Chief Education Officer of the Authority or his representative.
- (vi) The Chief Education Officer or his representative(s) shall be entitled to attend all meetings of the SACRE and of any committees it may establish and to speak, but not to vote.
- (vii) The costs of operating the SACRE and any committees it may establish shall be met by the Authority.

**APPENDIX B**

**READING BOROUGH COUNCIL  
STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION  
MEMBERSHIP AND ATTENDANCE 2008-2009**

<b>Representing</b>	<b>Member</b>	<b>Meetings attended</b>
<b>Group A Christian Denominations and other religions</b>		
Free Churches	<i>Vacancy</i>	
Roman Catholic	Maureen Meatcher	3/3
Buddhism	Kelsang Loten	1/3
Hindu Faith	Maya Malhotra	2/3
Islam	Mustafa Chaudhary	3/3
Islam	<i>Vacancy</i>	
Jewish Faith	Rabbi Zvi Solomons (nominated 26/08/08)	3/3
	Gurmail Singh (nominated 14/05/09)	0/1
<b>Group B The Church of England</b>		
	Margaret Elcock	1/3
	Mary Harwood	3/3
	June Hardcastle	2/3
	Maurice Stanton Saringer (until June 09)	2/2
<b>Group C Associations representing teachers</b>		
NUT	Vera Bodman	2/3
NAS/UWT	Bernard Eggleton	2/3
ATL	<i>Vacancy</i>	
PAT	Beryl Smart	2/3
NAHT	Maria Soulsby	2/3
ASCL	<i>Vacancy</i>	
<b>Group D The Authority</b>		
	Cllr Hartley	0/3
	Cllr Khan	3/3
	Cllr Ballsdon	3/3
	Cllr Janjua	3/3
	Cllr Swaine	2/3
<b>Co-opted members</b>		
Baha'i	Mrs Dori and Mr Jim Talbot	0/3
Humanist	Mr David McKnight	3/3
<b>Also attending</b>		
<b>Clerk</b>	Richard Woodford	2/2
<b>Clerk</b>	Tim Milgate	1/1
<b>Local Authority Officer</b>	Alfie Hay	3/3
<b>Professional Adviser</b>	Jo Fageant	3/3
<b>Visitor</b>	Naomi Tate	1/1

## Appendix C

### LA: Reading; Exam: GCSE Full Course

Subject	Centre	NOR	NOE	A*	A	B	C	D	E	F	G	Q	U	X	A*-C	A*-G	QCA Av Pts
Religious Studies	Highdown, Reading	180	73	12.33	36.99	27.4	17.81	5.48							94.52	100.00	47.97
Religious Studies	Kendrck Girls' (Grammer), Reading	95	30	33.33	53.33	10.00	3.33								100.00	100.00	53.00
Religious Studies	Reading School	124	113	16.81	43.36	27.43	7.96	1.77	2.65						95.58	100.00	49.45
Religious Studies	The Blessed Hugh Faringdon	139	124			13.71	20.97	25.81	21.77	8.87	4.84		4.03	0.00	34.68	95.97	32.29
			340	11.18	27.06	20.88	14.41	11.18	8.82	3.24	1.76		1.47	0.00	73.53	98.53	43.19

### LA: Reading; Exam: GCSE Short Course

Subject	Centre	NOR	NOE	A*	A	B	C	D	E	F	G	Q	U	X	A*-C	A*-G	QCA Av Pts
Religious Studies	Highdown, Reading	180	84			15.48	35.71	25.00	14.29	4.76	1.19		3.57	0.00	51.19	96.43	17.57
Religious Studies	Reading Girls	131	81	11.11	29.63	29.63	22.22	4.94	2.47					0.00	92.59	100.00	23.37
			165	5.45	14.55	22.42	29.09	15.15	8.48	2.42	0.61		1.82	0.00	71.52	98.18	20.42

## Appendix D

### Conference Report Joint SACREs Conference Easthampstead Park Thursday 25 June 2009

#### Identifying and Supporting Able, Gifted and Talented pupils in RE

Pam Proctor, Chair of the Windsor and Maidenhead SACRE, opened the meeting and introduced the speaker, Dilwyn Hunt.

Dilwyn started by explaining that there is an ambiguity in the use of the terms 'gifted and talented'. Delegates enjoyed his stories about ambiguity: one from Gervase Finn about a headteacher who enjoyed answering the school telephone saying, 'This is the head of John the Baptist' that being the name of the primary school; the other about a nun in her habit saying to a man on a train, 'I think you are the father of one of my children.' He made it clear that he believes all young people are gifted and talented. However, the terms 'gifted and talented' are used as technical terms with specific meanings:

- Gifted learners are those who have ability (or the potential) to excel academically in one or more subjects;
- Talented learners are those who have the ability (or potential) to excel in practical skills such as sport, leadership, artistic performance, or applied skill.
- G&T is a relative term and refers to the most able learners in each school regardless of the ability profile of the school. Dilwyn suggested that every school should work on the assumption that there are young people who are gifted in RE in every year group.
- The National Association for Able Children in Education (NACE) has traditionally used the term 'very able' to identify the young people it works with. These children are defined as the top 2% nationally.

Children who are high achievers only in RE are unusual because there is a strong correlation between language and RE. However, it is important for teachers to recognise that some could have poor English and/or handwriting skills. There is no automatic correlation between being gifted in RE and being highly motivated. Young people could have a spiky profile because work set is not challenging and they choose to spark up the lesson by being rebellious. Some might bring social and behaviour problems into class with them. Some refuse to engage because they realise that if they are identified as being good at RE they may be given extra work.

#### **How to identify these young people.**

Single numerical data (eg IQ, SATs results, CAT scores) will not sort it out completely. However it is worth asking questions about children who have good test scores but are not doing well in RE. Teachers can nominate. Nomination will be based on things like pupils' questions, aside comments, levels of engagement, open responses, written work, responses to questions etc. Teachers will need to be aware that some tasks do not invite G&T pupils to perform as well as they are able. Previous school nomination doesn't always get through to RE teachers. Transition for KS2-KS3 can fail these pupils. Dilwyn gave the example of year 6 pupils who had debated skilfully in a council chamber but were not even asked/allowed to speak for the first few weeks of RE in their secondary schools. Parental nomination can confuse piety with gift/talent.

Dilwyn stressed that being gifted in RE is not the same as being religiously gifted or religiously devout. He described several children and asked delegates to identify whether they were 'gifted in RE', 'religiously gifted', 'a devout child', or 'something else'. He said it was important to acknowledge that some gifted students could be hostile to religion.

Dilwyn then dealt with the tricky question of whether we can split the atom of RE ie might students be significantly better at either 'learning about religion' or 'learning from religion'?



He went on to suggest that teachers do not always ask questions or set tasks that extend pupils' thinking and understanding. They often accept cliché answers eg in answer to the question, 'why do Muslims perform Salat?' they accept, 'because it makes them feel closer to God'. This is not a wrong answer but teachers need to push for more. To extend pupils they might be asked to compare with another religion ie horizontal comparison as extension work. They might be asked to compare places where people pray, language used, positions of prayer etc. Sometimes teachers settle for the correct use of technical language as better achievement. Sometimes teachers drift from main topic eg ask an application question such as, 'Muslims pray 5 times a day, what do you do regularly that improves your life.?' They invite empathetic responses eg writing about a child's bar mitzvah saying the child is excited nervous etc without requiring something which reveals a deeper understanding.

### **So what instead?**

Teachers need to recognise that there is a background story to religious ritual and understanding this is what shows 'giftedness'. Dilwyn spoke about developing broader and deeper understandings eg of Muslim prayer:

- a psychological understanding recognises that prayer in Islam helps bring about humility and personal modesty;
- a social understanding recognises that through the same actions and words Muslims feel spiritually linked with Muslims everywhere;
- a moral understanding recognises as well as humility prayer brings about a gentleness of manner;
- a theological understanding recognises that prayer is seen as a gift from God which brings about regular inner cleansing;
- a philosophical understanding recognises that in Islam one's final destiny is in the hands of God.

He suggested it is this that teachers need to be pushing their most able pupils towards. In relation to 'learning from religion', fairly formulaic arguments are often accepted. Pupils are not always asked to consider the nuances in issues, the shades of grey etc. Teachers need to help children develop reasoning skills by modelling reasoning.

Teachers don't always make best use of seeing colleagues at work in order to learn from one another. A friendly sharing of ideas could make lessons better.

### **Dilwyn provided information about helpful websites:**

- Institutional Quality Standards for G&T Education (IQS):  
[http://yqt.dcsf.gov.uk/FileLinks/930\\_qs.doc](http://yqt.dcsf.gov.uk/FileLinks/930_qs.doc)
- Classroom Quality Stands in G&T Education (CQS):  
[http://yqt.dcsf.gov.uk/FileLinks/332\\_MainLink.doc](http://yqt.dcsf.gov.uk/FileLinks/332_MainLink.doc)
- 'Higher Standards, Better Schools for All' (DCSF) Chapter 4:  
<http://publications.dcsf.gov.uk/eOderingDownload/Cm%206677.pdf.pdf>
- '2020 Vision: Report of the Teaching and Learning in 2020 Review Group' (DCSF):  
<http://publications.teachernet.gov.uk/eOderingDownload/6856-DfED-Teaching%20and%20Learning.pdf>

He suggested a variety of strategies for appropriately personalising the learning of G&T pupils:

- extra small group tuition
- one to one tuition
- setting or grouping of gifted children
- using trained support staff
- placing young people with an older year group
- listening to the voice of the child – learning conversations
- using ICT resources to identify who might need support
- extra support and tuition beyond the school day
- involvement in out of school activities
- networking with neighbouring schools on joint projects
- pupils having their own personal online space
- pupils (and their parents) being able to access their work online

- engaging parents
- providing individual feedback to pupils (assessment for learning)
- providing diagnostic targeted support

Dilwyn then explained, with examples, strategies which push for the development of thinking skills. These activities often allow children to respond at a superficial level but enable others to fly with much more profound exploration.

These activities include

- identifying the odd one out of a selection of pictures, words etc
- asking 'what would be missed' questions eg If a Christian never prayed, what would they miss?
- asking 'what if' questions eg What if Jesus had never been crucified? What if the Jews had never celebrated the Sabbath?
- community of enquiry activities eg asking what question a particular picture raises in pupils' minds
- comparison of images eg two contrasting paintings of Jesus' crucifixion
- formal debate
- sorting and ordering answers to questions
- working through dilemmas eg should Harjeet, a Sikh youngster, join the Khalsa?
- hopping over superficial recall questions and going for explanations, analysis and evaluation
- modelling the marshalling of an argument

Delegates divided into pre-arranged groups for discussion and then returned for the close of the conference.

Dilwyn finished the evening by challenging us to think about how we could develop the idea of visitors in to schools to share specific areas of specialism - really specialist polished lessons with whole classes or small group – maybe just 20 minutes long. He asked us to think about trying to develop teams of people who could prepare such specialist such areas - small aspects of religion. He challenged members of the SACREs to think about what they could do or how could they support others to do this kind of work.

(Readers interested in the provision for gifted, able and talented pupils in RE may find Dilwyn's article at the following address helpful: <http://www.teachingexpertise.com/articles/religious-education-raising-the-bar-for-gifted-and-talented-2780>)

Pam Proctor closed the conference thanking Dilwyn for a very stimulating evening.