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Standing Advisory Council on Religious Education

To:	All members of the Standing Advisory Council on Religious Education
Date:	Thursday, 8 July 2010
Time:	10.00 am
Venue	Civic Centre, Glebe Street, Stoke-on-Trent
Agenda Contact Officer:	Nathan Dawkins (Democratic Services Officer) Tel: (01782) 233540 E-mail: nathan.dawkins@stoke.gov.uk

Chair	To be appointed
Vice-Chair	To be appointed
Committee A	Reverend R Fisher and Mr P Lewis
Committee B	Mrs J Furlong and Reverend W Slater
Committee C	No Members
Committee D	Councillor John Burgess, Councillor Kieran Clarke, Councillor Rita Dale, Councillor Jeremy Dillon, Councillor Joy Garner, Councillor Ruth Rosenau and Councillor Mark Wright

THE AGENDA FOR THIS MEETING IS ATTACHED

MEMBERS ARE REMINDED TO PLEASE BRING ALONG THEIR COPY OF THE RELIGIOUS EDUCATION IN ENGLISH SCHOOLS: NON-STATUTORY GUIDANCE 2010 TO THE MEETING

The meeting rooms are wheelchair accessible and induction loops are fitted in most rooms.

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THE MJ 2010 Achievement Awards FINALIST

Prepared by Member Services

Standing Advisory Council on Religious Education

agenda

Thursday, 8 July 2010 at 10.00 am

1.	**APOLOGIES FOR ABSENCE**	
2.	**MINUTES OF LAST MEETING (21/04/2010)**	(Pages 1 - 6)
3.	**DECLARATIONS OF INTEREST (IF ANY)**	
4.	**NASACRE AGM (12/5/2010)** (Verbal – Mr. P. Such – attended on behalf of SACRE)	
5.	**FUNCTIONAL SKILLS SUPPORT PROGRAMME: DEVELOPING FUNCTIONAL SKILLS IN RELIGIOUS EDUCATION**	(Pages 7 - 32)
6.	**GUIDANCE ON RAMADAN IN SCHOOLS**	(Pages 33 - 46)
7.	**SACRE CONSTITUTION**	(Pages 47 - 56)
8.	**MEMBERSHIP OF SACRE** (Verbal)	
9.	**CELEBRATING RE - MARCH 2011** (Verbal)	
10.	**DATES OF FUTURE MEETINGS**	

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Agenda Item 2

STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION

Minutes of a meeting of the Standing Advisory Council on Religious Education held at the Civic Centre, Glebe Street, Stoke-on-Trent on Wednesday, 21 April 2010

Representing Committee A

Reverend R Fisher and Mr P Lewis (representing Mr S Morris)

Representing Committee B

Mrs J Furlong

Representing Committee C

None present

Representing Committee D

Councillor Kieran Clarke (Chair), Councillor Rita Dale, Councillor Ian Mitchell and Councillor Phillip Sandland

Co-optees

Mr P Such (Vice-Chair)

Officers/Other Organisations in Attendance

Mrs Rosemary Rivett (R E Today), Mrs Kathy England (Senior Adviser - Head of Ethnic Minority Achievement) and Mr Nathan Dawkins (Democratic Services Officer)

18 APOLOGIES

Apologies were received from Mr S Morris (sent representative) and from Reverend Slater, Councillor Iqbal and Councillor Ryan.

19 MINUTES OF PREVIOUS MEETING (22/10/09)

Ramadan in Stoke-on-Trent

Kathy England circulated the document 'Ramadan in Stoke-on-Trent', which she had produced in response to a request by SACRE (22/10/09 – Item 13 refers), drawing on material produced by the Muslim Council of Britain.

Committee Members discussed the document and stressed the importance of:-

- consulting local mosques during the development of the guidance;
- advising schools to consult the parents of Muslim children about provision for their pupils during Ramadan;

- indicating the sources of guidance presented;
- revising the suggested list of web based resources (and removing the advice to web search "Ramadan");
- making relevant references to health and safety and supervision of pupils; and
- adding a link to a calendar for festivals of all main religious traditions.

Committee Members agreed that there was a lack of understanding over many religions, not least Christianity. It was agreed there was potential for SACRE to produce guidance for schools on aspects of religious practice for any of the religions represented in Stoke, should the need for such guidance be identified.

2010 Centenary Celebrations

Committee Members enquired if there had been any progress regarding the involvement of SACRE in the celebrations.

Officers agreed to follow up this matter with the centenary planning team.

Resolved (i) – That the minutes of the last meeting of the Committee, held on 22 October 2009, be approved as a true and correct record of the proceedings.

Resolved (ii) – That the guidance 'Ramadan in Stoke-on-Trent' be approved pending further consultation with parents and stakeholders.

Resolved (iii) – That the Chair of the Stafford and District Forum of Faith (Hifsa Haroon-Iqbal) be invited to the next meeting of SACRE to discuss the issue of observing Ramadan in schools.

Resolved (iv) – That officers be requested to follow up the involvement of SACRE in the 2010 Centenary Celebrations with the centenary planning team.

20 DECLARATIONS OF INTEREST (IF ANY)

There were no declarations of interest.

21 RE IN ENGLISH SCHOOLS: NON-STATUTORY GUIDANCE 2010 - IMPLICATIONS FOR STOKE SACRE AND STOKE SCHOOLS

Rosemary Rivett introduced the Religious education in English schools: Non-statutory guidance 2010 (a paper by the Department for Children, Schools and Families), explaining that this would be the Committee's main source of reference for the coming years.

She commented that there were no surprises in the paper, and that it was a great improvement on the previous guidance in terms of its clarity and reference to the current system of education. She drew the Committee's attention to the clear message about RE to be given to (potential) academies within the City.

She suggested that all schools within the City should be made aware of the guidance, which would be made available on the City Council website.

Councillor Mitchell suggested that, in addition to being made available electronically, every school in the City should be sent a hard copy for reference.

Committee Members discussed the importance of the guidance, expressing concerns that by being labelled 'non-statutory' it might lead to teachers underestimating its importance.

Committee Members agreed that it was the responsibility of SACRE to promote the guidance amongst schools and stress its significance as guidance not only to support the locally agreed syllabus, but also as the basis for Ofsted inspection of curriculum provision in the City's schools

Following on from the DCSF guidance, Rosemary Rivett reported that she had begun to develop a local Constitution for SACRE in Stoke-on-Trent. In order to progress this, she asked SACRE Members for their views on the role of the Chair and of the inclusion of other groups on to Committee A.

Resolved (i) – That the Committee note the Religious education in English schools: Non-statutory guidance 2010.

Resolved (ii) – That one hard copy of the Religious education in English schools: Non-statutory guidance 2010 be sent to each school in the City.

Resolved (iii) – That a letter be sent to school to accompany the guidance in resolution (ii), to be written jointly by the Chair of SACRE and the Director of Children and Young People's Services stressing the importance of the guidance in supporting the locally agreed syllabus.

Resolved (iv) – That a draft local Constitution for SACRE be brought to the next meeting of the Committee, taking into account Committee Members' views.

22 MEMBERSHIP OF SACRE

Rosemary Rivett updated the Committee on the membership of SACRE, and the current vacancies:-

- Committee A: Christian Denominations and Other Religious - vacancies

- Committee B: Church of England – one vacancy
- Committee C: Teacher Associations – vacancies

Committee Members expressed disappointment over the level of vacancies, while sympathising with the problem of time commitments.

Rosemary Rivett reported that Stoke-on-Trent SACRE has taken part in a NASACRE (National Association of SACREs) project one year ago aimed at boosting membership of the various composite Committees. However, this had failed to yield results.

Resolved – That the Secretary to SACRE write a letter on behalf of the Committee to the Director of Children and Young People's Services requesting the City Council to fund supply cover for teachers who serve on SACRE.

23 NEW PRIMARY CURRICULUM - UPDATE

Rosemary Rivett reported that, since the original date of this meeting (18 March 2010), the Primary Curriculum element had been dropped from the Children, Schools and Families Bill as the Bill had been pushed through parliament before it was dissolved before the general election.

All plans were consequently now on hold pending the result of the election, although this would not have any implications on Stoke-on-Trent's existing agreed syllabus, which would continue to stand unaffected.

24 WARWICK UNIVERSITY: MATERIALS USED TO TEACH ABOUT WORLD RELIGIONS IN SCHOOLS IN ENGLAND

Rosemary Rivett submitted a summary of the DCSF report commissioned through Warwick University - Materials used to Teach about World Religions in Schools in England.

The summary listed the six recommendations for schools and teachers, which were expanded upon and discussed by the Committee.

The key recommendations centred around the provision of CPD programmes in religious education, which were considered vital in order to equip teachers with the proper skills to teach about world religions.

25 SACRE CONTRACT WITH RE TODAY SERVICES (YEAR 2 OF 3)

Rosemary Rivett reported that the contact with RE today was in its second year (of three).

26 ANY OTHER BUSINESS

School Visits to Places of Worship

Joan Furlong reported that she had a contact in Wolverhampton who organised school visits to places of worship, taking in several places in one day. She suggested that Stoke-on-Trent schools might want to use this provider.

Celebrating Religious Education

Rosemary Rivett reported that March 2011 would be a month-long "Celebrating Religious Education" event. Flyers would be circulated to schools shortly.

NASACRE AGM

Phillip Such reported that he would be attending the event in London on 21 May 2010.

Sale of Stoke-on-Trent Agreed Syllabus to Other Local Authorities

Rosemary Rivett reported that Stoke-on-Trent's Agreed Syllabus was seen as a model of good practice, and that she had been approached by other local authorities with a view to purchasing it.

Committee Members agreed to the sale, provided the fees generated would be put towards recouping the cost of its development.

Sale of Religious Texts by the Library Service

Paul Lewis reported that an old edition of the Encyclopaedia Judaica had been sold by the Library Service to a member of the public following a 'promise'. He questioned why this had been done, and why such an important (and expensive) text had not first been offered to the wider community, or to the community where it held special significance.

Committee Members agreed with the concerns, requesting that the matter be looked into.

Resolved – That the Chair of SACRE/Cabinet Member for Resources liaise with the Head of Community Services concerning the sale of religious texts by the Library Service.

COUNCILLOR KIERAN CLARKE (CHAIR)

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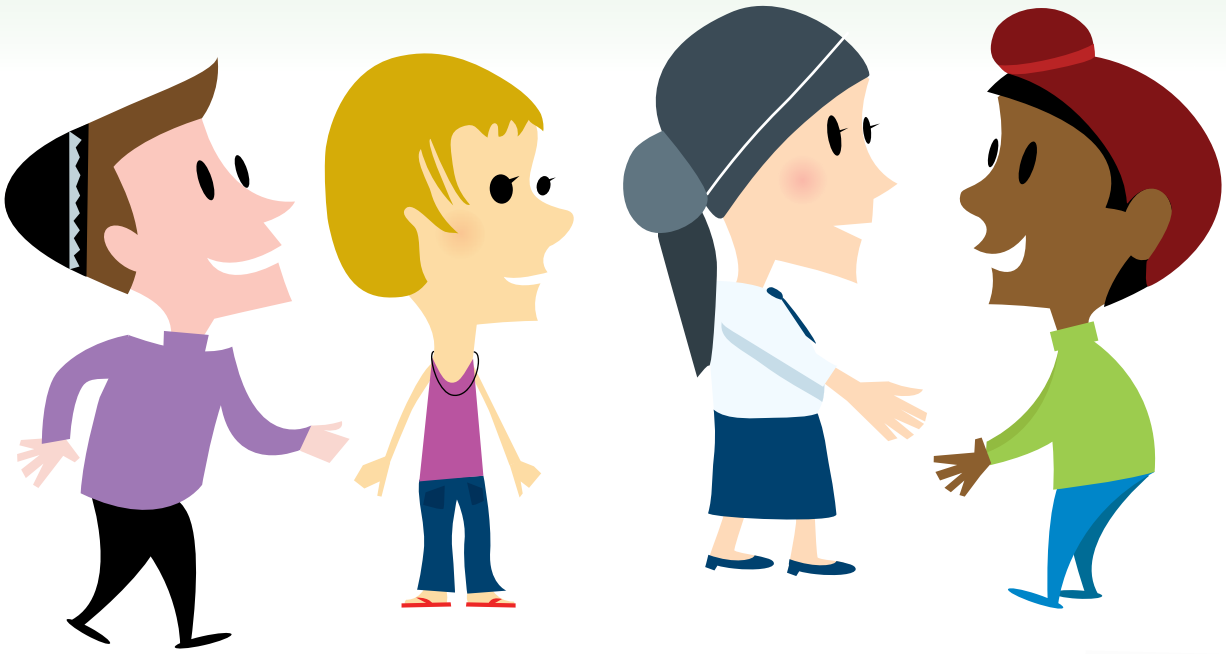
The National Strategies
Secondary

Functional Skills Support Programme

Developing functional skills in religious education



department for children, schools and families

BIS Department for Business Innovation & Skills

LSIS Learning and Skills Improvement Service

Functional Skills Support Programme

Developing functional skills in religious education

First published in 2010
Ref: 00070-2010BKT-EN

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The websites referred to in these materials existed at the time of going to print.

Please check all website references carefully to see if they have changed and substitute other references where appropriate.

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Key to references

This booklet contains three contexts that highlight opportunities for pupils to develop and apply functional skills (FS), and personal, learning and thinking skills (PLTS). Coloured boxes indicate which specific skills are being developed. Within the boxes the following references have been used:

Reference	Explanation
FS.Eng.L1/SLC	Functional English level 1 – Speaking, listening and communication
FS.Eng.L1/R	Functional English level 1 – Reading
FS.Eng.L1/W	Functional English level 1 – Writing
FS.Ma. L1/	Functional mathematics level 1 followed by reference to one of the three interrelated process skills: representing, analysing and interpreting
FS.ICT.L1/UsingICT	Functional ICT level 1 – Using ICT
FS.ICT.L1/F&S	Functional ICT level 1 – Finding and selecting information
FS.ICT.L1/DP&CI	Functional ICT level 1 – Developing, presenting and communicating information
PLTS	Personal learning and thinking skills followed by reference to one of the six groups of skills

Developing functional skills in religious education

What are functional skills?

'RE has an important role in preparing pupils for adult life, employment and lifelong learning. It enables pupils to develop respect for and sensitivity to others, in particular those whose faiths and beliefs are different from their own. It promotes discernment and enables pupils to combat prejudice.'

The importance of religious education, non-statutory National Framework, 2007[1]

Functional skills underpin and complement many of the key processes in religious education. They are the core elements of English, mathematics and ICT that enable pupils independently to:

- apply and adapt their knowledge and understanding to a range of contexts
- solve problems in familiar and unfamiliar situations
- gather, interpret and communicate information effectively and confidently.

Each of the three skills has a set of performance statements based on three key areas:

Functional English	Functional mathematics	Functional ICT
• Speaking, listening and communication • Reading • Writing	• Representing – selecting the mathematics and information required to model a situation • Analysing – processing and using mathematics • Interpreting and communicating the results of the analysis	• Using ICT • Finding and selecting information • Developing, presenting and communicating information

The skills are embedded through the programmes of study in the new secondary curriculum at both Key Stage 3 and Key Stage 4 and form an essential part of GCSE and new Diploma courses. Alongside the new Framework for personal, learning and thinking skills, functional skills are fundamental to learning across the curriculum and are key to success for pupils, both now and in their future.

For further information about the functional skills visit: www.ofqual.gov.uk/2578.aspx and www.qcda.gov.uk/6062.aspx

'There is a great opportunity for learners in RE to apply their functional skills in real contexts. Developing these skills enhances learning, extends opportunities for application of these important skills and raises learner attainment in RE.'

Subject leader

1 Religious education: The non-statutory National Framework. © Qualifications and Curriculum Authority. Used with kind permission.

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The curriculum opportunities in the programmes of study for all subjects, combined with many of the key processes, have been designed to ensure that pupils have **planned** opportunities to transfer the functional skills they are developing to as many varied and relevant situations as possible.

For more information relating to the role of functional skills in Foundation Learning, GCSEs, Diplomas and apprenticeships visit: www.dcsf.gov.uk/14-19/

What does this mean for learners?

Pupils who are able to apply functional skills effectively will make better progress in religious education and in the rest of their studies. They will not only engage in the content of what is being taught but will become more actively involved in the learning process. They will understand the purpose of the English, mathematics and ICT skills they are transferring and securing and will take greater responsibility for furthering their own progress.

What does this mean for me as a religious education teacher?

The diagram on page 8 captures the learning process that you will need to support in order to ensure that pupils secure their functional skills. This process is not linear but cyclical and should respond to the needs of the learners and inform their future learning.

Effective teaching will enhance the development of skills. Pupils need planned opportunities to 'have a go' – to select from and experiment with the skills they have learnt elsewhere in the curriculum, applying them with an increasing degree of independence to new and varied contexts. These should have both relevance to the learner and a real purpose in relation to the subject.

Through peer- and self-assessment and teacher feedback, pupils then need to reflect on the progress they are making and to identify particular aspects of their skills development that need further reinforcement.

What functional skills can be developed and applied to religious education?

Religious contexts and moral and ethical questions provide a rich opportunity for pupils to draw from and apply a range of functional skills. The increased emphasis on religious and ethical enquiry means that religious education teachers will naturally be providing more open-ended, problem-solving tasks that require pupils to take greater ownership of their learning to:

- devise and refine their own hypotheses
- plan and carry out investigations
- select and deploy evidence to reach and justify their conclusions.

Pupils develop competence and confidence in using functional skills in an interrelated way. Their functionality develops over time as they learn to select and apply the skills needed to tackle particular tasks. Subject teachers can support this process by ensuring that pupils have access to the full range of skills. The following tables contain a few examples of ways in which functional skills can be deployed in religious education.

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Functional English

Learning through discussion from text and through writing is integral to functional English and to the activities that you will ask your pupils to complete as part of your RE syllabus. However, pupils will also need to deploy functional English skills such as those captured in the table below.

Functional English	Example of how applied in religious education
Make relevant and extended contributions to discussions, allowing for and responding to others' input *(Speaking, listening and communication)*	Exploring views on the planet and environmental damage
Detect point of view, implicit meaning and/or bias *(Reading)*	When looking at various sources and data relating to scientific and religious views on the origins of the universe
Use language, format and structure suitable for purpose and audience *(Writing)*	When preparing a leaflet on religious festivals

Functional mathematics

Mathematical skills of **representing, analysing and interpreting** can be developed in a wide range of religious education activities.

Functional mathematics	Example of how applied in religious education
Identify and obtain necessary information *(Representing)*	When investigating the Fibonacci series
Use quantitative measures *(Analysing)*	Such as census data, or attendance at religious services, when comparing changes in society and patterns of belief
Use logical reasoning and analysis *(Interpreting and communicating)*	To inform discussions on diversity
Present justifications for findings	Using appropriate mathematical diagrams (charts, tables, graphs) when considering Christianity as a global faith

Functional ICT

Religious education provides a rich vein of opportunity for pupils to use, apply and secure ICT skills in new contexts. For example:

Functional ICT	Example of how applied in religious education
Select appropriate hardware, software and other digital assets to create or process the information needed *(Using ICT)*	When investigating issues to do with racial inequality
Make use of multiple sources of information *(Finding and selecting information)*	Using census data, statistical data, newspaper articles and religious teachings to prepare a leaflet about human rights
Enter, develop, format and present information for a specific purpose *(Developing, presenting and communicating information)*	Using text, images and graphs as part of an interactive display to answer 'Is Christianity growing?'

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How can I secure the development of functional skills within my lessons?

As a religious education teacher you can support a cohesive and planned approach to the skills development of your pupils by:

- familiarising yourself with the functional skills criteria (see reference on page 3)
- talking to your colleagues, for example those in the English, mathematics and ICT departments, about how and when certain functional skills are being taught
- making clear from the beginning of a teaching sequence both the subject learning objectives that will need to be achieved and the functional skills that will be developed and applied
- referring at regular intervals in lessons to the objectives and to the functional skills that are being used, in order to encourage pupils to assess their progress and to inform where they need to focus next
- designing problem-based activities, both within religious education and where possible in conjunction with other subject areas, that provide pupils with the opportunity to make choices about which functional skills they will use, individually and in combination, to seek solutions to challenges that are real, relevant and purposeful
- encouraging pupils to reflect on their learning, using probing questions that ask them to identify how they have used their functional skills and how they can transfer and apply these skills to other contexts within and beyond religious education and the school.

What's in this booklet?

Three teaching sequences

The booklet contains three worked examples of teaching sequences that support how an organisation might embed and develop functional skills within religious education as follows:

1. **Key Stage 3 teaching sequence:** A global faith (Christianity)
2. **Key Stage 3 teaching sequence:** Religion and the environment
3. **Key Stage 4 teaching sequence:** Religion, identity, diversity and belonging

Each teaching sequence exemplifies three key principles:

- Problem-solving needs to be at the core of planning for functional skills.
- Real, purposeful and relevant contexts are essential for engagement and applied learning.
- Supporting pupils to progress and use functional skills independently is the ultimate goal.

Functional skills focus

The teaching sequences support the development of a range of functional skills, for example speaking and listening as well as reading and writing. In mathematics pupils will usually deploy the skills of representing, analysing and interpreting in an integrated way to solve problems. Similarly, the functional skills of using ICT systems, finding and selecting information, developing, presenting and communicating information will also be used together.

However, within each sequence particular functional English, mathematics and ICT skills have been highlighted within the learning focus to show how they can be explicitly developed and applied. Religious education teachers would need to consider how, over a period of time, teaching sequences support the development and application of a broad skills set.

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Functional skills progression

In line with the English, mathematics and ICT programmes of study, functional skills have been mapped at level 1 to the Key Stage 3 examples and at level 2 to the Key Stage 4 example. However, it is important to note that these are target levels to be achieved **at the end of** each of these key stages and that some learners will be working towards securing their functional skills at lower levels, and some at higher. The teaching sequences can be tailored to the needs of your learners as appropriate.

A learner's **level of performance** in functional skills and the **level of demand** of a task depend on the interplay of four factors which are critical to success:

- the **complexity** of tasks and problems and the contexts in which they are embedded
- the **technical demand** of the content that might be applied in these contexts
- a learner's level of **familiarity** with the type of task or problem and context
- the level of **independence** required of the learner.

The need for **problem-solving** underpins all of them. The four factors are a key to reflection on **progress** in functional skills. For more detail see the diagram on page 8 and visit the Functional skills qualifications criteria on the Ofqual website

Personal, learning and thinking skills

Functional skills and personal, learning and thinking skills work together to build independent, confident and successful learners. Therefore, references to opportunities to develop specific personal learning and thinking skills have also been provided.

For more information relating to personal learning and thinking skills visit:
http://curriculum.qcda.gov.uk/key-stages-3-and-4/skills/plts/

How can I use this booklet?

You can use the examples that follow, plus the additional information contained within this booklet, to:

- provide ideas that will inform your own planning (see planning tool on page 19)
- open a dialogue with teachers in your school who have the primary responsibility for delivering functional skills to find out more
- begin a discussion with other colleagues within your department about how to enhance functional skills development within religious education lessons
- raise challenges and opportunities concerning working within and between subjects in your organisation.

For the key to the functional skills references that have been used in each context please see the grid on page 2.

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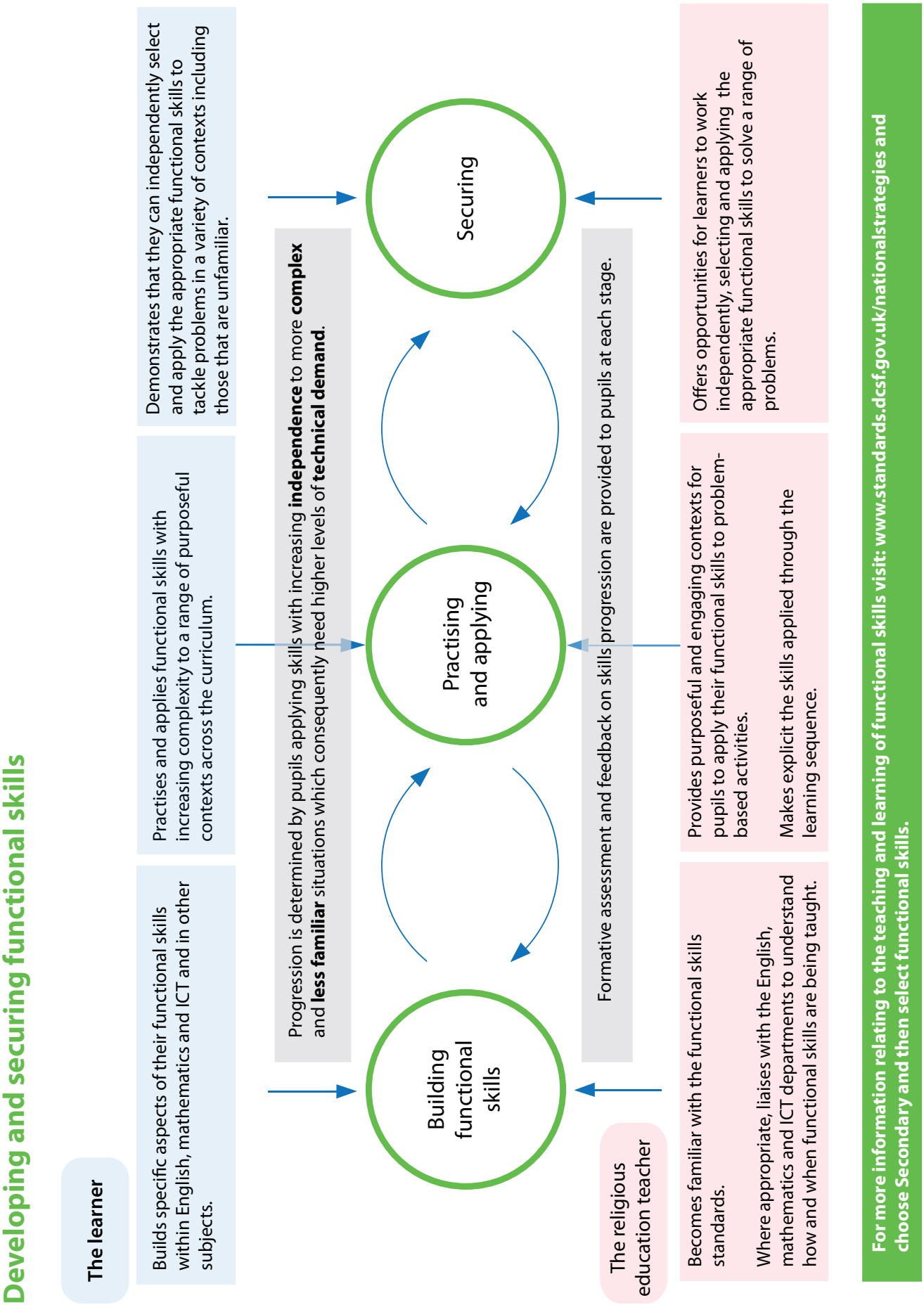

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Context 1: Key Stage 3 – A global faith (Christianity)

Aims and overview

This module will enable pupils to develop selected functional skills in an appropriate manner to study themes and concepts as part of religious education. Transferable functional skills will be used to analyse, make sense of, and respond to information exploring the key concepts of expressing meaning and values and commitments. This module could be taught in Year 7 or 8 and builds on religious education skills that the pupils have already encountered, including an understanding of Christianity.

The big question

Is Christianity growing?

Learning focus – religious education

Pupils should be able to:

- understand Christianity as a global faith and its growth in some areas of the world
- reflect on their own views on the place of Christianity in the world today
- consider stereotypes of Christianity and the cause of these.

Learning focus – functional skills target: level 1

This teaching sequence supports the development of a range of functional skills. However, particular functional English, mathematics and ICT skills have been highlighted and annotated below to model for illustrative purposes how they can be explicitly developed and applied.

English	Mathematics	ICT
Speaking, listening and communication, reading and writing	Representing, analysing and interpreting	Using ICT, finding and selecting information, developing, presenting and communicating information
Writing: Write a range of texts to communicate information, ideas and opinions, using formats and styles suitable for their purpose and audience.	*Representing*: Select mathematics in an organised way to find solutions.	*Developing, presenting and communicating information:* Use appropriate software to meet the requirements of a straightforward data-handling task.

Stage and focus	Learning outcomes
Stage 1 – The context Introduce the 'big question' – Is Christianity growing? What are the pupils' views of this question? Consider the term 'globalisation' (how does this happen?) and things that are globalised (e.g. big companies, products). Discuss what a Christian looks like.	Pupils are aware of key terms and their meaning and use religious vocabulary accurately.

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Stage and focus	Learning outcomes
Stage 2 – Research and exploration *Is Christianity growing?* Explain that this question can be explored by looking at statistics of believers across the world and exploring Christianity as a world faith. Pupils consider what questions they would need to find out answers to. For example: • How many Christians are there in different countries around the world? • How has Christianity changed from being a mainly European faith to a global faith? • What factors might affect the number of Christians living in a country? They should also consider what skills they will need to draw on in order to answer these questions. Introduce the use of statistics to help answer the question by giving pupils one set of data (e.g. from Census 2001). What does this tell us? Does it give all the information we need? What other information do we require? How can this information be gathered? In particular, consider: • what **numerical/mathematical data** would be useful to explore the growth of Christianity and where might this data be found • what **written data or sources** it would be useful to explore for information on growth or decline of Christianity (e.g. census records, newspaper articles, etc.) • what **written or other sources of information** would be useful in order to consider whether Christianity is growing and what factors have affected this growth (e.g. passages from holy books, interviews with members of faith communities, historical records, accounts of people's lives across the world, etc.). Build and develop these skills through individual and group tasks. Pupils should organise their enquiries, and conduct appropriate research that: • shows the different factors that have been important in the growth or decline of Christianity • demonstrates how statistical data can be presented in organised forms, such as tables and graphs (e.g. line graphs, pie charts, etc.) to show both current patterns and changes over time • uses these sources and data to explore why there are different views about the growth or decline of Christianity • considers the variety of Christian work and practice. Pupils share their findings with the rest of the class or other groups, drawing on the sources/data measures they have identified.	Pupils contribute appropriate and considered comments in discussion to draw out the different evidence they will require. Pupils demonstrate how they have identified and obtained the information necessary to tackle the problem. Pupils recognise that ICT can provide rapid generation of different graphical displays and use search techniques to locate and select relevant information. Pupils make sensible selections of data helpful in addressing the key question and recognise the value of comparative data to explore growth patterns.

PLTS
Reflective learners

FS.Ma.L1/ Representing
Choosing to select, extract and interpret information from data.

PLTS
Effective participators

Self-managers

FS.ICT.L1/DP&CI
Use of appropriate software to:

- process numerical data
- display numerical data in a graphical format.

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Stage and focus	Learning outcomes
Stage 3 – Deploying ideas and information Pupils consider why people attend church on a Sunday and what might put people off attending (consider this country and other countries). They should also speculate on ways attendance could be improved and rank ideas according to their perceived effectiveness. Considering the information discovered and discussed above, pupils discuss in pairs and then snowball their findings as to why people might think that Christianity is growing.	Pupils adopt suitable language in their discussions and suggest answers to questions relating to belonging and commitment. They allow for and respond to the input of others.
Pupils explore examples of church magazines, newsletters and web-based articles, considering the target audience, appropriate style and layout used. They decide on the most appropriate approach and format for their own materials, given their audience. Pupils then prepare individually an article for a church magazine, suggesting ways the local church could engage with the local culture and encourage people to explore Christianity.	Pupils write an article that is coherently structured and that uses typical features and conventions in terms of format and language. They demonstrate how they have used communications software effectively to combine information.
Stage 4 – Consolidating and reflecting (moving towards functional skills level 2) Pupils prepare an interactive display that could be used in public areas to challenge the question 'Is Christianity growing?' This could draw on ideas relating to the growth of Christianity in other areas of the world and the diversity of practice of Christianity. This is a particular opportunity for independent application of pupils' own functional skills, and for increased technical demand, as they select and deploy information to suit their purpose. Conclude by reflecting on the functional skills pupils have deployed and also the learning that has emerged out of the religious education work conducted.	Pupils combine and present information in ways that are fit for purpose and audience. They use religious vocabulary to explain why people belong to religions, demonstrating an understanding of differences within Christian practice.

PLTS
Creative thinkers

FS.Eng.L1/ W
Write clearly and coherently, including an appropriate level of detail.

FS.ICT.L1/DP&CI
Enter, develop and refine information to meet the requirements of straightforward tasks.

Combine information within a publication for a familiar audience and purpose.

FS.Eng.L1/W
Present information in a logical sequence.

FS.Eng.L1/W
Use language, format and structure suitable for purpose and audience.

PLTS
Reflective learners

Extending

- Visitors could be invited into the lessons to share their experience of Christianity; ideally these visitors should represent Christians from different countries.
- Pupils could conduct case studies of how different groups of Christians have successfully integrated and expressed faith and culture together (e.g. the Amish of North America or African Christians).

Useful resources

- **www.adherents.com/index.php** This site provides data and information relating to world religions.
- **www.natre.org.uk** Click on 'Children talking' to find children's views on a range of issues.
- **http://pof.reonline.org.uk** Explore 'email a believer'.
- **www.reonline.org.uk** This site provides a range of resources for both teachers and students.

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Context 2: Key Stage 3 – Religion and the environment

Aims and overview

This module will enable pupils to develop selected functional skills in an appropriate manner to study themes and concepts as part of religious education. Transferable functional skills will be used to analyse, make sense of, and respond to information exploring the key concepts of beliefs, teachings and sources, and values and commitments. This module could be taught in Year 9 and builds on religious education skills that the learners have already encountered.

The big question

Can we save the planet?

Learning focus – religious education

Pupils should be able to:

- show an understanding of different views relating to the origins of the universe
- demonstrate an appreciation of how views about the design of the universe impact on people's environmental ideals
- explain the different attitudes to environmental damage and the reasons underpinning these attitudes
- evaluate the sources used in order to reach reasoned conclusions.

Learning focus – functional skills target: level 1

This teaching sequence supports the development of a range of functional skills. However, particular functional English, mathematics and ICT skills have been highlighted and annotated below to model for illustrative purposes how they can be explicitly developed and applied.

English	**Mathematics**	**ICT**
Speaking, listening and communication, reading and writing	Representing, analysing and interpreting	Using ICT, finding and selecting information, developing, presenting and communicating information
Speaking, listening and communication: Take full part in formal and informal discussions and exchanges that include unfamiliar subjects.	*Representing:* Identify and obtain necessary information to tackle the problem.	*Finding and selecting information:* Select information from a variety of ICT sources for a straightforward task.

Stage and focus	**Learning outcomes**
Stage 1 – The context Introduce the 'big question' – Can we save the planet? Ask pupils how they see the world. Discuss the following with pupils. • What is their world view? Consider this in relation to a range of questions. • What types of truth are there (e.g. historical, metaphorical, scientific, religious, etc.)? • How could different types of truth influence their view of the world?	Through informal discussion, pupils gain a sense of different perspectives on the same picture, and acknowledge this through responding to what others say.

FS.Eng.L1/SLC
Make relevant and extended contributions, allowing for and responding to others' input.

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Stage and focus	Learning outcomes
Stage 2 – Research and exploration *Can we save the planet?* Explain that this question can be explored by looking at scientific and religious views, including those on the beginnings of the universe, environmental damage and the use of language. Give the pupils some information on Leonardo of Pisa, including his identification of the Fibonacci series based on number patterns which can be seen, for example, in a theoretical model of rabbit breeding. Is this design? Does this suggest intelligent design of the universe? Why? Pupils could undertake further research into the Fibonacci series, considering the pattern of cell division, and the pattern of petals, leaves, branches and spirals in nature. Explore how and if these patterns give rise to or support ideas of intelligent design. Pupils could also investigate: • the views of different scientists on the origins and design of the universe • the views of different world religions and non-religious world views on the origins and design of the universe • current information about and responses to environmental damage. The sources of information could take a variety of forms (e.g. video clips, posters/ advertisements, articles, newspaper reports). From these pupils could gather and note down information and ideas to answer the 'big question'. Ask pupils to discuss what further information they think will be needed to investigate the question 'Can we save the planet?' In particular, consider: • what **numerical/mathematical data** would be useful to explore climate change and the origins and design of the universe? (e.g. scientific studies of evolution and climate change, information from environmental pressure groups, etc.) and where this data might be found • what **written data or sources** it would be useful to explore for information on climate change (e.g. scientific records, newspaper articles, etc.) • what **written or other sources of information** would be useful in order to consider different views on the origins of the universe (e.g. passages from holy books, interviews with members of faith communities, interviews with scientists and theologians, etc.). Encourage pupils to use key discussion skills such as reiterating, summing up, leading the discussion, and questioning (each other) to make their dialogue as effective as possible. Pupils should then have the opportunity to conduct further research. Build and develop these skills through individual and group tasks. Pupils should organise their enquiries, and identify and analyse the following: • the different types of sources and texts (metaphorical, literal, allegorical) they have used and how they can be interpreted, as well as the purpose of the text and/or bias of the writer/publication • why there are different views about climate change and environmental impact • the use of language, including proof, evidence, disproof and probability. Pupils investigate the question, why do religions care? They consider different perspectives on the environment and write a blog to represent these views. Pupils produce an annotated flow diagram representing different responses to the 'big question'. This could be supported by mathematical data, passages from holy books and other evidence.	Pupils demonstrate that they can read, understand and make concise notes from a range of texts. Pupils use search techniques to locate and select relevant information. Pupils evaluate the reliability of sources, articulating their points of view clearly and appropriately. Pupils use data and other sources to make links between beliefs and practices in religions. They apply ideas to their own and other people's lives. Pupils present their findings in a logical and appropriate sequence.

FS.Ma.L1/ Representing
Choose to investigate patterns in numerical series.

FS.ICT.L1/F&S
Search engines, queries

FS.ICT.L1/F&S
Recognise and take account of currency, relevance, bias and copyright when selecting and using information.

FS.Eng.L1/SLC
Make different kinds of contributions to discussions.

PLTS
Independent enquirers

FS.Eng.L1/SLC
Make different kinds of contributions to discussions.

PLTS
Effective participators
Self-managers

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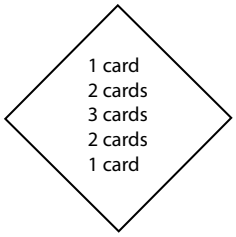
Stage and focus	Learning outcomes
Stage 3 – Deploying ideas and information There are different views about the origins and design of the universe and environmental damage. Use a thinking-skills strategy, such as a diamond nine activity, to ask pupils to consider in pairs, or small groups, fact or opinion in relation to the question 'Where does the universe come from?' The diamond nine shape is used to encourage pupils to rank cards from most to least important, with one card forming the top (most important) and one the bottom (least important). The middle row is made up of three cards and the rows either side of two cards. These reflect areas which are fairly important or not very important respectively. **FS.Eng.L1/SLC** Present information/ points of view clearly and in appropriate language. At each point, pupils will need to justify and agree their choices.  Pupils should then be asked to write a report demonstrating a more detailed exposition of one point of view on the origins of the universe, the design of the universe or environmental damage. All reports should include insights from religious perspectives and should draw on the sources/data measures explored. The reports should be shared with other class members to inform further work.	Pupils produce a clear and logically sequenced report that is correctly formatted and that contains an appropriate level of detail. Pupils use religious sources and other appropriate information to embrace different perspectives and to suggest viable answers to the origins of the universe.
Stage 4 – Consolidating and reflecting (moving towards functional skills level 2) **FS.Eng.L1/SLC** Prepare for and contribute to the formal discussion of ideas and opinions. Pupils prepare for a debate on the question 'Can we save the planet?', taking different perspectives from within the range studied. They should consider what arguments could be used to persuade the audience, and what arguments might be used against the evidence presented. This is a particular opportunity for independent application of pupils' own functional skills, and for increased technical demand, as they are asked to select and deploy information to suit their purpose. **PLTS** Reflective learners Conclude by reflecting on the functional skills pupils have deployed and also the learning that has emerged out of the religious education work conducted.	Pupils present information and ideas clearly and persuasively, giving reasoned arguments based on sources. Pupils suggest answers to questions of meaning, truth and commitment, and express their own and others' views.
Extending • Pupils could invite representatives of an environmental campaign group, representatives of various religious viewpoints and some scientists to hold a question and answer session in school. • Encourage pupils to find out about environmental/conservation work that is taking place in the area. The results of this could be written up as information for the school. • Pupils could investigate other arguments about the origins of the universe and intelligent design.	

Useful resources

- **http://library.thinkquest.org/** Search for 'the Fibonacci series in nature' to access a range of articles.
- **www.murderousmaths.co.uk/** Click on 'Features', then 'Fibonacci and nature' to see living examples of the Fibonacci sequence.
- **www.cs.surrey.ac.uk** Search for 'Fibonacci numbers and nature' to access a range of articles.

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Context 3: Key Stage 4 – Religion, identity, diversity and belonging

Aims and overview

This module will enable pupils to develop selected functional skills in an appropriate manner to study themes and concepts as part of religious education. Transferable functional skills will be used to analyse, make sense of, and respond to information exploring the key concepts of identity, diversity and belonging, and practices and ways of life. This module could be taught in Year 10 or 11 and reflects the type of material required by examination boards.

The big question

How can difference be used for human common good, now and in the future?

Learning focus – religious education

Pupils should be able to:

- demonstrate a knowledge and understanding of sacred texts and contemporary religious leaders in relation to diversity and belonging
- show an understanding of the diversity of viewpoints which may exist within religions and secular world views
- show a knowledge of the legal position in relation to diversity
- demonstrate the understanding of the relationship between religious beliefs and teachings and action in the lives of believers
- express personal responses and informed insights on fundamental questions and issues about identity, belonging, practices and ways of life.

Learning focus – functional skills target: level 2

This teaching sequence supports the development of a range of functional skills. However, particular functional English, mathematics and ICT skills have been highlighted and annotated below to model for illustrative purposes how they can be explicitly developed and applied.

English	Mathematics	ICT
Speaking, listening and communication, reading and writing.	Representing, analysing and interpreting.	Using ICT, finding and selecting information, developing, presenting and communicating information.
Reading: Select, read, understand and compare texts and use them to gather information, ideas, arguments and opinions.	*Interpreting*: Draw conclusions and provide mathematical justifications.	*Developing, presenting and communicating information*: In ways that are fit for purpose and audience.

Stage and focus	Learning outcomes
Stage 1 – The context Introduce the 'big question' – How can difference be used for human common good, now and in the future? – and consider how people are different from one another. Explore key terms for the topic (including prejudice based on class, race, gender, sexual orientation, religion, nationality, lifestyle, disability, looks, age). Ask pupils how different groups of people are treated in society today. Consider why they are treated in these ways.	Pupils clarify their understanding through discussion and make notes on key vocabulary and initial responses.

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Stage and focus	Learning outcomes
Stage 2 – Research and exploration *How can difference be used for human common good, now and in the future?* Explain that this question can be explored by looking at religious views and behaviours seen in society. From here ideas can be discussed on how diversity can be seen and used in a positive way. Pupils carry out three separate pieces of research, selecting one from each of the three lists given below, and use the results of their findings to inform stage 3 of this activity. Pupils should be encouraged to suggest areas of research, in addition to those listed. **1. Areas of law and society** • Race Relations Act • Disability Discrimination Act • Gender and Sex Discrimination Act • Age Discrimination Act • Human Rights Legislation • Commission for Racial Equality (now called Commission for equality and human rights) Pupils present their findings to each other in a way that they select as being fit for purpose (e.g. they could develop a short presentation, a concept map or a bulleted handout containing key information). **2. Religious views** Pupils explore a range of religious views relating to diversity and identity. Remind them to consider the diversity of views within the faiths chosen, as well as between faiths. It is suggested that you choose Christianity and at least one of the principal world religions. Themes could include: • the role of men and women • racial harmony • views of other faiths/religions/belief systems. Pupils write a textbook spread for each of the issues or faiths researched. **3. Use of statistics** Divide the class into different groups, with one/some supporting the big question and one/some believing that difference cannot support common good. Consider the use of statistics to support these viewpoints. What statistics might be helpful in considering this question? As a starting point, pupils could use data from the 2001 census and the numbers of race-related incidents recorded nationally. Learners could consider the following questions: • Does this data give enough information? • What further data or other information sources would be needed to formulate your arguments? • How would the data be used to support the viewpoint you are representing?	Pupils combine information and share their findings in an appropriately formatted presentation. The content of the presentation demonstrates their understanding of key features, such as legislation. Pupils contribute appropriate and considered comments, having interpreted sources and justified ideas. Pupils demonstrate that they can communicate information, ideas and opinions effectively, using appropriate religious vocabulary to explain the reasons for teachings and beliefs. Pupils interpret mathematical information to draw conclusions and provide mathematical justifications to support the views being presented. Pupils use ICT search techniques to locate and select relevant information.

PLTS
Independent enquirers

FS.Eng.L2/R
Select and use different types of text to obtain and utilise information.

FS.Eng.L2/R
Read and summarise succinctly information/ideas from different sources.

FS.ICT.L1/DP&CI
Organise and integrate information of different types to achieve a purpose, using accepted layouts and conventions as appropriate.

FS.Eng.L2/R
Detect point of view, implicit meaning and/or bias.

FS.Eng.L2/R
Read and summarise succinctly information/ideas from different sources.

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Stage and focus	Learning outcomes
• How reliable is the data? (Consider who compiled the data, and for what purpose it was designed.) Pupils should then have the opportunity independently to locate and consider other sources of statistical data and use them in support of their viewpoint. When the groups have analysed and considered their findings, each group should agree on and write up a sequence in which pupils move from analysis to a conclusion about what the sources tell them in support of the question. To consolidate learning, pupils should use the information to write a series of short, possibly timed, responses to the information. The teacher could model for learners how to use clear, coherent sentences in which supporting conjunctions (so, but, etc.) and connectives (however, nevertheless, moreover, etc.) are used. Evaluative questions could be based on statements such as: 'All religious people should fight against racism,' 'All religions treat women as second class citizens,' 'Only one religion can be true,' 'It is wrong to convert people to your religion.' Ask students, 'Do you agree?' Pupils share their answers with a peer and evaluate both the content of the response and the clarity with which it is expressed and articulated. They then consider key targets for improvement.	Pupils write timed responses containing clear lines of argument supported by appropriate evidence. The content is coherently structured and accurately written, with pupils deploying conjunctions and connectives to express their ideas.
Stage 3 – Deploying ideas and information Pupils work in small groups to plan, write and present a five-minute podcast in the style of a live radio broadcast that focuses on answering the question 'How can difference be used for human common good, now and in the future?' Suitable introductory and background music could be used to create ambience. Sources from the previous stages can be used but pupils will need to consider how these can be presented in an engaging and appropriate way to a diverse audience. Learners will need to plan their documentary first, considering how information will be given sensitively and accurately, how they will sequence their presentation, and how they will engage and interest their listeners, whilst ensuring key concepts and knowledge are conveyed. Pupils present their initial findings at an initial production meeting, before rehearsing and finally creating their podcast. The podcast is then evaluated by other groups in the class.	Pupils present a logical plan which sets out key milestones about what is to be achieved, by when, and which demonstrates how listeners will be engaged. Pupils demonstrate a coherent understanding of a range of religions and beliefs and analyse values and questions of truth. They evaluate the significance of views relating to identity and society.

FS.Ma.L2/ Interpreting
Deciding how to use statistical methods to investigate situations.

FS.Eng.L2/R
Analyse texts in relation to audience needs and consider suitable responses.

FS.ICT.L1/DP&CI
Organise and integrate information of different types to achieve a purpose, using accepted layouts and conventions as appropriate.

PLTS
Self-managers

FS.ICT.L1/DP&CI
Evaluate the selection, use and effectiveness of ICT tools and facilities used to present information.

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Stage and focus	Learning outcomes
Stage 4 – Consolidating and reflecting This stage of the activity would be enhanced if the teacher could organise an MP, governor or other appropriate person to visit the lesson. Pupils imagine that they are an Advisory Committee trying to persuade an MP/governor how difference can be used for the common good. They present their own views, with justifications, and use their understanding to question others and present counter-arguments in order to encourage the MP/governor to take a particular view on the issue. What view does the MP/governor have by the end of the meeting? Has the MP's/governor's opinion been changed? Learners could try to analyse what information/strategy brought about the change. Pupils reflect on others' work through the use of response/evaluation sheets, which they complete during presentations. Sheets could be designed to assess three elements: 1. Content in relation to religious and non-religious world views 2. Clarity of the arguments presented and the ideas used to address the question in a convincing manner 3. Speaking/oral presentation skills, clarity of language, suitability for audience.	Pupils reflect on what they have heard and, by critically evaluating the work presented by others, come to an informed personal view of their response to the big question. As part of this process, pupils will listen to a range of complex information and give a relevant cogent response in appropriate language.
Extending • Pupils could visit an area with a diverse community and conduct some fieldwork. • Pupils could visit a museum such as the Holocaust exhibition at the Imperial War Museum or invite a Kindertransportee to come and talk to the class. • Pupils could write a website page to support their radio programme.	

PLTS
Effective participators

PLTS
Reflective learners

Useful resources

- **www.britkid.org/** Click on 'Serious issues', then 'Racist attacks and harassment' to find information on racist bullying.
- **www.statistics.gov.uk/** To find a range of census data, click on 'Office for National Statistics' and search for 'Census 2001'. Then Click on 'Census', then 'Get data', and finally '2001 Census access results'. From here you can:
  - click on 'Census 2001' to learn about the census
  - click on 'UK snapshot', then 'Focus on…' and look under 'Ethnicity and identity' for information on 'Victims of crime' and other reports.

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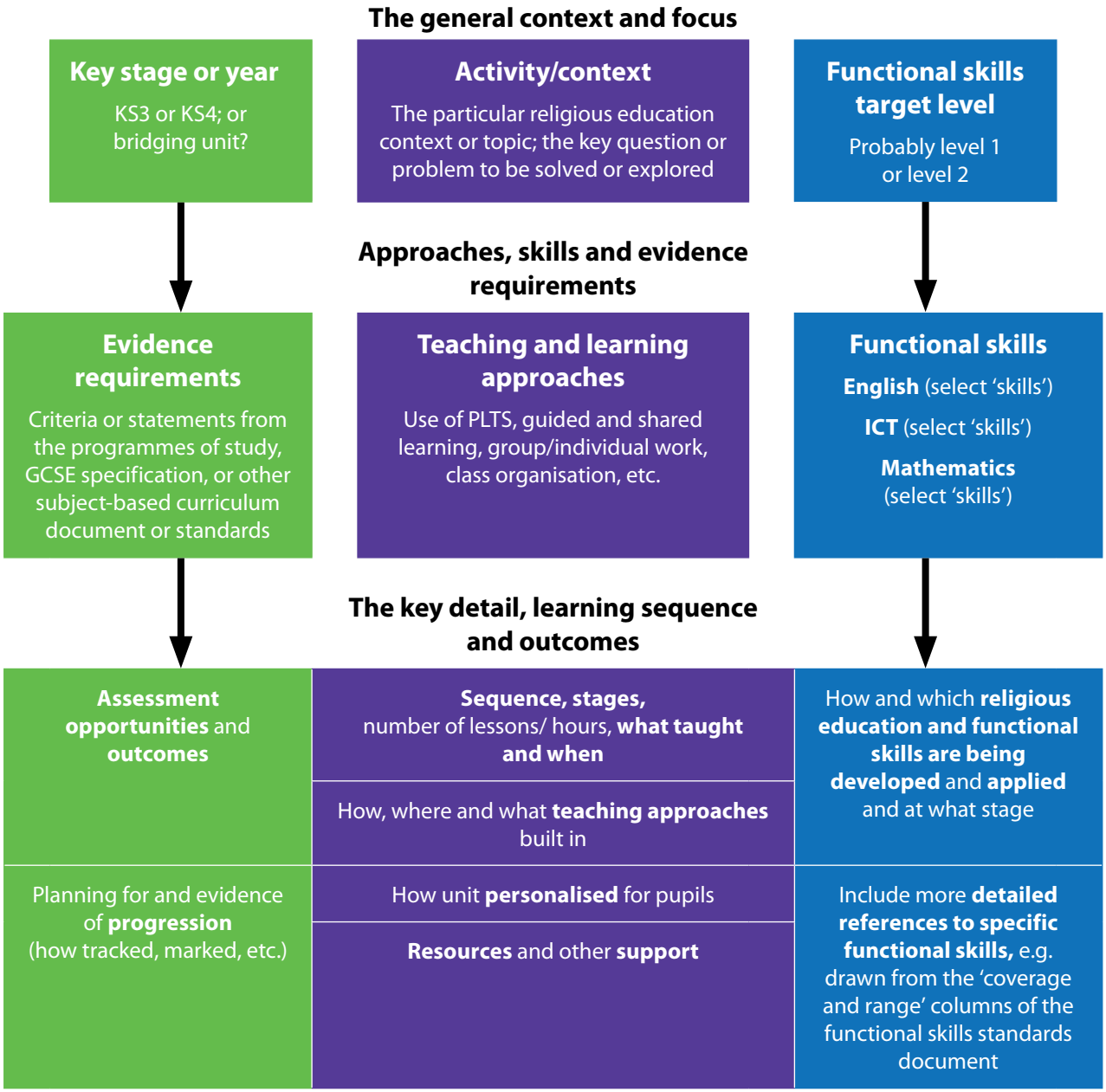
Functional skills in religious education: A planning process

The planning diagram below provides a structure for planning a religious education activity or topic that integrates functional skills. Note that it starts from the religious education activity or topic and that the functional skills are an integral part in the successful completion of the activity. It is a mistake to distort a religious education activity simply to ensure that it includes functional skills; however, the inclusion of functional skills may well allow for a greater degree of independent learning and skills application. A cross-curricular model would look different insofar as the focus would be on more than one subject area.



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Resources

Literacy and learning in religious education DfES 0668-2004G

The purpose of this booklet is to help religious education teachers support the development of:

- learning through talk
- learning from text
- learning through writing.

Leading in learning: Exemplification in religious education DfES 0061-2005 G

The purpose of the booklet is to demonstrate how religious education teachers can contribute to the development of pupils' learning and thinking skills. It provides examples of the 10 teaching strategies contained in the Leading in learning teachers' handbooks for Key Stage 3 Ref: DfES 0035-2005G and Key Stage 4 Ref: 2111-2006DWO-EN, which are the main source of guidance for Leading in learning.

ICT across the curriculum: ICT in religious education DfES 0190-2004G

The **ICT across the curriculum** (ICTAC) pack is a set of materials designed to promote the use of ICT across all subjects in schools. The ICT in religious education guide is designed to raise awareness of how ICT can be applied and developed in religious education, analyse the opportunities that exist in religious education for developing and applying ICT and consider how ICT can enhance the teaching and learning of religious education. Section 4, in particular, provides examples of religious education lessons in which ICT is being used and applied.

Pedagogy and practice: Teaching and learning in secondary schools DfES 0423-2004G

The **Pedagogy and practice** materials consist of a suite of 20 study guides supported by a series of video sequences on DVD. All the guides are helpful in the development of functional skills and independence, but those with particular relevance include: Teaching models; Group work; Guided learning; Active engagement techniques; Developing reading; Developing writing; Using ICT to enhance learning; Developing effective learners.

All of the materials listed are available for download from the National Strategies web area, along with the 10 other subject booklets in this series and a suite of e-learning modules.

Visit: www.standards.dcsf.gov.uk/nationalstrategies

A dedicated website for the Functional Skills Support Programme (FSSP) provides a first point of contact for all functional skills support. It includes the Learning and Skills Improvement Service (LSIS) training modules for functional skills for the post-16 sector and a series of booklets to support teaching functional skills in diplomas. The FSSP website can be accessed at: www.fssupport.org

For case studies and further guidance about planning for functional skills, visit: http://curriculum.qcda.gov.uk/key-stages-3-and-4/skills and select functional skills.

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Ramadan – The Month of Fasting

The importance of fasting

Fasting during the month of Ramadan is the fourth 'pillar' of Islam, an act of worship of great spiritual, moral and social significance for Muslims. It is obligatory for all males and females to fast once they attain the age of puberty (for some children this can be as young as age nine) The physical dimension of fasting involves completely abstaining from all forms of nourishment, foods, liquids (including water) and smoking from dawn to sunset for the whole month. Younger children may fast for all or part of the month but this is entirely optional. The spiritual and moral dimension of fasting is considered to be of far greater importance than the physical dimension. In general, Muslims are encouraged not to use Ramadan as an opportunity to avoid aspects of normal life but rather to cope with normal life under a different set of guidelines and conditions. However, schools need to be aware of some important considerations in relation to fasting pupils. Fasting pupils will normally get up before dawn to have their breakfast, which does interrupt their sleeping pattern.

During Ramadan, Muslims should focus on additional worship and God-consciousness, in order to improve themselves in all aspects of their lives and dealings with others, including their character, respect for others, kindness, forgiveness and avoidance of bad language and poor behaviour. In addition, having empathy with the poor, donating generously for charitable causes, the sharing of food and inviting others to one's home to open the fast are important features of Ramadan. Muslims also focus on reading more of the Qur'an and performing additional prayers in the mosque every evening.

Schools can develop the spiritual, moral social and cultural aspects of their children and school life by recognising and building upon the essence and spirit of Ramadan. Whilst the discipline and challenge of fasting is to continue with the normality of everyday life, staff should exercise a degree of understanding, by encouraging pupils to avoid excessive exertion in physical education to prevent dehydration. By the same token they may praise pupils who are clearly making a special effort regarding their altitudes and behaviour.

Teachers can take this opportunity to be more inclusive and teach pupils about Ramadan in religious education and to invite guests from the Muslim community to take collective worship or assemblies. Some schools offer their staff awareness training about factors affecting their pupils during Ramadan.

The Islamic calendar is based on a lunar cycle, therefore, the month of Ramadan begins 10 or 11 days earlier each year on the Gregorian calendar; hence it takes Ramadan about 33 years to move through the seasons from January to December.

The Muslim Council of Great Britain
www.mcb.org.uk

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Primary school pupils

Although fasting for the entire month does not become obligatory until the age of puberty, it is common practice for Muslim children to begin to fast before this age, in order to become progressively accustomed to the obligation. Most children aged 10 and 11 years (years 5 & 6) are likely to fast all 30 days. Children are enthusiastic and get a great sense of achievement joining their families in taking part in the spirit of Ramadan and often begin at a younger age.

The younger the child, the more difficult it tends to be for children to fast without their physical stamina and concentration levels being affected. This can be problematic for very young children and we would advise that schools liaise with parents to encourage very young children to fast half days or to avoid fasting during school days as this can have a significant effect on their concentration levels and degree of alertness while at school. It is important to be aware that young children are more likely to fast when Ramadan falls in the winter months, when the days are shorter and the climate is cooler.

Whether a pupil decides to fast or not is a matter to be decided between the parent and the child. Breaking the fast before the correct time maybe regarded as being worse than not fasting at all by some pupils and parents. Schools should not encourage children to break their fast early unless it is for health and safety reasons. The overriding consideration should be that the children do not feel disadvantaged in school activities because of their religious observance.

Prayers during Ramadan

The same daily prayers are offered in school time as at other times of the year, but in Ramadan it is usual for more students to offer their prayers in school. Schools should recognise this by putting in place acceptable arrangements for prayer, including reasonable extra space ready for the first day of fasting, these arrangements should be shared with pupils, parents and staff so that everyone is clear of the facilities offered.

Celebrating Ramadan

Muslims approach Ramadan with enthusiasm and it is customary for Muslims to congratulate one another on its arrival. The school can value and build on this spirit by having themes based on Ramadan at collective worship or assemblies, and by organising communal ‘Ifta’ (breaking the fast) when pupils, parents, community members and teachers –both Muslims and non-Muslims – can all join in the ending of the fast and eating together. Some schools enter into the charitable spirit of Ramadan by raising funds for the poor and the needy in the world.

Physical Education

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The majority of pupils who are fasting are able to take part in most physical activities during Ramadan without putting themselves at risk or in danger. Fasting may make some children feel tired or drowsy, or even develop headaches due to dehydration. This may necessitate some Muslim pupils having to reduce their physical exercise. Schools may wish to consider and plan less strenuous activities in physical education lessons during Ramadan.

Examinations during Ramadan

It is inevitable that certain statutory and internal school examinations may fall during Ramadan. Schools should give appropriate consideration when scheduling internal examinations, since the combination of preparing for exams and fasting may prove challenging for some pupils.

Parents' evenings and after school functions

During Ramadan, the evenings can be a very busy period for Muslim families, particularly if the breaking of the fast (Iftar) falls in the early evening. Furthermore, some adults will spend their time observing additional religious activities, like the special evening prayers (Taraweeh) at the mosque. This may make it difficult for parents to attend meetings or other functions in the evening during the month of Ramadan. The scheduling of parent evenings before or after the month of Ramadan would be appreciated by parents and is likely to ensure better attendance.

Exemption from fasting

There are certain circumstances and conditions in which Muslims are exempt from fasting. These include menstruating women, those for whom fasting is likely to have a seriously detrimental effect on health and physical well-being and those who cannot survive without taking medication or nourishment, for example diabetics. Those travelling on long and difficult journeys may not fast if it is likely to cause serious hardship. Any missed fasting days have to be made up at a later date or in some circumstances compensated for, by feeding the poor.

Medication

No oral medication can be taken by a person who is fasting. Anyone needing regular medication during fasting hours is normally exempt from fasting in any case. Medication can be taken once the fast has ended. Medical injections can be taken by a person who is fasting, although not those injections that influence body nutrition. Guidance should be sought from local Muslim organisations on specific issues if necessary. During emergencies, where a child's wellbeing is at risk, medicine should be administered. Routine vaccinations should be scheduled for other times of the year.

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Detentions and after school activities

When Ramadan falls during the winter months, after-school detention or activities for a pupil who is fasting could mean that the pupil is not able to reach home in time to break their fast. Whilst accepting full responsibility for breaching school rules, schools should be aware that pupils are able carry out their religious duty of breaking the fast on time. A drink or anything to eat is sufficient and many schools do make this provision available when required. Some parents may request that their children break the fast at home with their family.

Swimming during Ramadan

In general, participation in swimming is an acceptable activity whilst fasting. However, for many pupils this activity may prove to be an issue, as the potential for swallowing water is very high. Some pupils or parents consider the risk too great and may wish to avoid swimming whilst fasting. Others may take the view that as swallowing water is unintentional it does not break the fast.

Schools with a significant number of Muslim pupils should try to avoid scheduling swimming lessons during Ramadan to remove unnecessary barriers to full participation.

Sex and relationship education

Whilst fasting, Muslims are not permitted to engage in any sexual relations and are expected to take measures to avoid sexual thoughts and discourse. Schools are therefore advised to avoid scheduling the teaching of sex and relationship education, including aspects that are part of the science curriculum, during Ramadan.

Special Ramadan evening prayers (Taraweeh)

During Ramadan many pupils may observe special additional prayers called Taraweeh. These usually take place at the mosque every evening and last approximately an hour. These prayers are optional and may be observed individually or with one's family at home.

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RAMADAN – THE MONTH OF FASTING
Features of good practice

- School has a written policy for the requirements and implications of Ramadan for their Muslim pupils.

- School offers it's staff Ramadan awareness training about factors affecting pupils during Ramadan.

- School recognises and celebrates the spirit and values of Ramadan through collective worship or assembly themes and communal Iftar (collective breaking of the fast).

- School is aware of the likely increase in the number of pupils offering prayer during the month of Ramadan and facilities are provided accordingly, for example a larger area for daily prayers.

- Adequate arrangements are in place to supervise fasting children, during the lunch hour. These arrangements are well publicised amongst pupils and parents.

- School takes account of Ramadan when planning internal examinations and tries to avoid scheduling them during the month of Ramadan.

- School avoids scheduling sex and relationship education and swimming during Ramadan.

- School teachers are considerate and mindful that fasting children avoid engaging in over-demanding exercises during physical education lessons that may result in dehydration.

- If possible, school avoids holding parents' meeting and other school social events in the evening during the month of Ramadan.

- School gives the option for those Muslim pupils who are entitled to free school meals to take packed lunches home, should they wish to do so.

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Islamic Festivals

Like all other religions, Islam has a number of special celebrations. The two main annual celebrations are Eid ul-Fitr (festival of charity) and Eid ul-Adha (festival of sacrifice)

Festival of Charity (Eid ul-Fitr)

Eid ul-Fitr celebrates the successful completion of the month of Ramadan and every Muslim is required to give to charity on this occasion. The day starts with a light meal followed by special congregational prayers often attended by the whole family. Muslims usually spend the rest of the day visiting relatives or friends, and eating special food. It is customary to wear one's finest or new clothes and also to exchange gifts and money.

Festival of Sacrifice (Eid ul-Adha)

Eid ul-Adha celebrates the completion of the Hajj (the annual pilgrimage to Makkah) In many countries after the public prayers, those who can afford to, sacrifice a lamb or a goat to signify the Prophet Ibrahim's (Abraham's) obedience to God, shown by his readiness to sacrifice his son Ismail (Ishmael). Eid ul Adha is celebrated by Muslims all over the world, not only those performing the Hajj. Many Muslims arrange for their sacrifice to be made overseas so that the meat of the sacrificed animal reaches those they consider to be in most need of it. The day of Eid ul-Adha itself is similar in nature to the day of Eid ul-Fitr.

Celebrating Islamic festivals

Schools can recognise and celebrate the Eid festivals by highlighting the importance of the message of Eid through collective worship and assemblies. Schools may want to share sweets amongst all children to mark this event. In addition, schools may make the normal school meals a special Eid meal for all the children and invite some parents and special guests. Holding balls and discos to celebrate Islamic festivals would be considered inappropriate by Muslim parents.

As Eid days are based on the lunar calendar, there can be some uncertainty in determining the exact dates of the two Eids in advance. This makes planning for Eid holidays difficult. Schools are advised to liaise with their local mosque or other Muslim organisations for more information. Schools should allow at least one day off for each of the Eid celebrations as obligatory religious observance. Eid holidays should be marked as authorised absences.* In addition, schools with a high proportion of Muslim pupils can alter school holidays to have time off at Eid without prejudice to their pupils and the schools' attendance record.

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Other celebrations

There are a number of other important occasions in the Islamic calendar which schools can recognise through assembly themes. They include the Islamic New Year

(Hijjah), Night of Power (Lailatul Qadr), Birthday of the Prophet Muhammad (peace be upon him) and the day of Ashurah**

Social events and celebrations

When organising either celebrations or social events, it is important for schools to consider the appropriateness of certain events, such as school balls/discos, fashion shows that might inadvertently exclude pupils and parents from the Islamic faith background. Alcohol is prohibited within Islam, and its presence at a function may make it uncomfortable for some pupils and their parents to attend.

* For further information, see Section 444 of the 1996 Education Act

** Children who belong to the Shi'a Muslim community may take this day off as a religious holiday

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ISLAMIC FESTIVALS
Features of good practice

- The school includes possible dates for the two Eid festivals in their yearly calendar.

- The school grants Eid holidays as authorised absences for the observance Of the special Eid prayers and celebrations for the two Eid festivals.

- The school recognises and celebrates the two Eids and other Islamic festivals in collective worship or assembly themes.

- The school celebrates Eid by sharing sweets amongst their children to mark the event. In addition, the school may make the normal school meal a special Eid meal for their pupils.

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Physical Education

Physical education is a very important part of school life and full participation is to be encouraged, in order to develop a healthier lifestyle. Physical education is a compulsory part of the national curriculum at all key stages and covers six areas of activity: athletics, dance, games, gymnastics, outdoor and adventurous activities, and swimming. At Key Stage 1 and 2 pupils must experience all six areas of activity. At Key Stage 3, pupils pursue at least four areas of activity, whilst Key Stage 4 pupils are required to pursue at least two.

There are some basic Islamic requirements for modesty which need to be considered in order to remove any unnecessary barriers for Muslim pupils to participate fully in physical education and swimming in particular.

Dress for physical education

The most suitable sportswear for boys and girls that respects the requirements of Islamic modesty is a tracksuit. In addition, for girls, the headscarf can be tied in a safe and secure manner, or a special sports hijabs can be used.

Changing (primary schools)

In the vast majority of primary schools, when changing for PE, both boys and girls have no choice but to change in mixed group environments for sports activities. Muslim children are likely to exhibit resistance to this sort of compromising and immodest exposure, but are often pressurised to conform to institutional norms which do not take account of their own or their parents' beliefs and values.

Schools need to take account of, and be more responsive and sensitive to, the moral values of the children and communities they serve. In primary schools where there are no separate changing facilities, schools can use portable partitions to allow girls and boys to change in single gender groups within the classrooms. Teachers also need to be sensitive to gender separation in this context.

As a permanent solution, schools could consider providing separate changing facilities that include individual changing cubicles, particularly in schools that have significant or large Muslim pupil populations.

Changing (Secondary schools)

In secondary schools, changing facilities are always gender specific but almost always communal. Communal changing compromises the Islamic modesty requirements and having to change down to their undergarments in the presence of their peers and teachers can be a source of embarrassment or even be undignifying for many pupils. Pupils who may have problems with weight or physique can be subjected to

unnecessary embarrassment in situations where there is no choice but to change communally.

Secondary schools can provide a choice for their pupils to change in greater privacy, for example, by including individual changing cubicles within changing facilities.

Mixed gender sports activities

Some sports involve physical contact with other team players, for example basketball and football. Most Muslim parents would find it objectionable for boys and girls to play such sports in mixed-gender groups. Schools can respond positively to this concern by making sure that contact sports are always in single gender groups.

Showering after physical education

Some schools may have policies for children to shower at school after sports activities. These arrangements sometimes take the form of naked communal showering, which involves profound indignity. The practice of allowing Muslim children to shower in bathing costumes or shorts does not solve the problem if other pupils are naked in the same communal shower area. Islam forbids nakedness in front of others or being among others who are naked.

Muslim children should not be expected to participate in communal showering. Sensitivity and understanding by school and staff in these matters will be much appreciated by both Muslim pupils and their parents. One practical solution in a school environment would be the installation of individual shower cubicles. In the absence of separate cubicles for changing and showering, Muslim children should be allowed to delay showering until they reach home.

Swimming

Swimming is a requirement of the national curriculum at Key Stage 2 and becomes optional at Key Stage 3. It is a beneficial and enjoyable activity that develops a valuable skill for life.

Many schools, both primary and secondary, hold mixed swimming lessons but the changing arrangements, although single gender, are often communal. Some schools have taken the initiative of offering single-sex swimming lessons and ensure that their pupils change in individual cubicles. However, they do not always ensure that the accompanying teacher and pool attendants are of the same gender as the children. Adjoining changing and showering areas of the pool are sometimes used by members of the public at the same time as the children. This raises serious concern in that some members of the public may sometimes become totally naked in the presence of these children.

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The practice of boys and girls swimming in mixed-group sessions or being exposed to complete nakedness of others, when changing, is unacceptable for reasons of modesty and decency to Muslim parents, as well as to many non-Muslim parents. Given the choice between mixed or single-sex swimming, Muslim parents would always opt for a wholly single-sex environment for swimming.

The Swimming Charter published by the DfES in December 2003 under the heading 'Ethnic Minority Groups' states:

The Swimming Advisory Group's report highlighted the fact that many children from ethnic communities were failing to reach the minimum Key Stage 2 target. This is particularly true for children of Islamic faith background whose parents may object on grounds of modesty and decency, Muslim girls in particular may exhibit reluctance to swimming in mixed classes with boys. Making alternative arrangements such as all male and all female classes can often solve these issues. Schools, local authorities .... and pool managers should work together to remove unnecessary barriers to learning. They should consider block booking separate classes for girls and boys (either from a number of schools or with different age groups from the same school), using same sex teachers for classes, if appropriate, and adopt flexible clothing codes.

Schools should make every effort to provide a single-sex environment for swimming and allow Muslim children to wear swimwear that complies with the requirements of modesty and decency according to the teachings of Islam. Some schools have been able to meet these requirements in providing an appropriate single-gender environment and also allowing girls to wear full leotards and leggings in the pool. Provided these guidelines are adhered to, there should be no reason why Muslim children should be withdrawn from swimming lessons.

If schools are unable to make arrangements for a single-sex environment for swimming, then Muslim pupils should have the option to be excused from swimming on religious grounds. Parents should be encouraged to take advantage of single-sex arrangements that some swimming pools offer outside school hours, where their children can go and learn to swim.

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Ramadan & Eid ul-Fitr

Whole school activity day

Involve parents & grandparents to organise the following activities

- **Mendhi or mehndi patterns**

Google mendhi and there are free patterns, recipes for making a paste, and ideas to create a display. Boxes of powder or paste can be purchased from a Pakistani clothes shop.

At my school we would use matchsticks or lolly sticks and paint a few swirls on hands back of hand or palm. With the boys we would write Stoke City (actually it was Man. Utd but I'm trying to encourage local support)

- **Food**

Demonstrate making samosa/ pakora/ lassi/ barfi. Have a "Generation Game" competition. Ask someone from the community to do a demonstration.

Google Pakistani recipes for ideas, pictures and videos in English and Urdu.

Tasting –children taste 3 different dishes placed on sugar paper and are allowed to put a tick next to one dish only. Collect the info from different groups/classes makes various graphs.

Dates-many children have never seen or tasted dates. Explain that they are traditionally eaten to break the fast each day.

- **Eid cards**

Fairly expensive to buy (compared with Christmas cards) can be obtained from Pakistani shops in Stoke but in bulk from suppliers in Manchester/Birmingham.

Google Eid cards for free ecards. Google Make Eid cards/Eid cards for children for templates.

- **Prayer mats**

Google prayer mats for designs. Cut out and put in order of preference. Colour designs.

Create own design using different mediums felt pens, crayons, paint, coloured paper etc.

Do remember that in Islam people and animals are not depicted. Also any writing from the Qu'ran that is on eg; Eid cards must be revered in the same way the Qu'ran is revered.

- **Calligraphy** Write Eid Mubark in different fonts, or in Urdu.
- **Geography** Use ICT to find out which countries have high populations of Muslims and make a display using flags. Find out the name for the celebration eg; in Malaysia it's Hari Raya Puasa (Google eg; Eid in Malaysia)
- **ITC** Search the web for interesting stories, eg: I found one about an astronaut planning the first Eid party in space.

- **Art** Make patterns sticking rice coloured with food colouring. Sticking material on cut-out dolls to depict shalwar kameez. Models of a mosque using cereal boxes.
- **Science** The phases of the moon.
- **Singing** Traditionally Muslims would sing acapella-without accompaniment. Choral singing using a well known tune eg; Jingle Bells and making up a song Happy Eid, Happy Eid, We're so glad it's here…..
- **Poetry** Recitation. Poems about Allah and Mohammad -peace be upon him (p.b.u.h) are skills that children are taught at the mosque.

Other ideas schools have tried

Eid assembly invite the imam or someone from the community who speaks English well. They will need support to know what is required.
Fashion show this was particularly memorable when the last entrant was the male deputy head dressed in the bridegroom's head covering.
Eid Parties for **all** staff and pupils. Ask the pupils to plan the party programme. An idea is the segregate the sexes.
Own clothes day-an opportunity for the Muslim children to display their new Eid clothes. Staff could use this occasion to wear shalwar kameez.

Websites

Apart from the ones suggested by google,
www.tes.co.uk has power points, assembly outlines and activities for Ramadan and Eid ul-Fitr

Resources

RE Today Services: Books
'Opening up Islam'
'Questions: Muslims

Resources for Teachers of Religious Education 2010:-
e-mail: sales@retoday.org.uk
http://shop.retoday.org.uk

City of Stoke-on-Trent Standing Advisory Council on Religious Education (SACRE)

Constitution and Terms of Reference

Introduction

1) In accordance with the Education Act 1996, Religious Education and Collective Worship and Religious Education in English Schools: Non-statutory guidance 2010, and Circular 1/94 (Collective Worship) the Local Authority (LA), has a duty to set up a Standing Advisory Council on Religious Education (SACRE).

2) It is required by law that Religious Education is taught in schools to children up to the age of 18 but it is not part of the National Curriculum. Instead RE is a local responsibility. SACRE oversees RE and Collective Worship on behalf of the LA.

3) SACRE will operate within the law in force as defined by parliament and interpreted by the courts, and with due regard to any guidance issued by the Department for Education (DfE). If there is any conflict of interest between this constitution and terms of reference and the law SACRE will comply with the law.

Functions and Responsibilities

4) The broad role of SACRE is **to support the effective provision of RE and Collective Worship in schools**. The City of Stoke-on-Trent Local Authority will work with the SACRE to monitor and review the existing provision for RE and Collective Worship.

5) The functions of SACRE are detailed in section 391 Education Act 1996 (as amended). Other responsibilities are outlined in: Religious Education in English Schools: non-statutory guidance 2010; SACRE and Self Evaluation: A guide Ofsted 2005; Circular 1/94 (Collective Worship). These responsibilities are:

    a) **to advise** the Authority on such matters connected with Religious Education and Collective Worship in City of Stoke-on-Trent Community schools, Foundation schools without a religious character and Voluntary Controlled schools.
    b) **to monitor** the provision and quality of RE taught according to its Agreed Syllabus together with the overall effectiveness of the syllabus.

c) **to provide** advice and support on the effective teaching of the Agreed Syllabus

d) **to provide** advice to the LA and its schools on methods of teaching, the choice of teaching material and the provision of teacher training

e) **to require** the LA to set up a statutory conference to review the Agreed Syllabus if, in the opinion of the SACRE, this becomes necessary. This must be reviewed and updated every five years but a majority of representative groups on the SACRE, other than that consisting of persons chosen to represent the Authority (Group D), may at any time require a review of the Agreed Syllabus which is currently being used by the Authority.

f) **to consider**, in partnership with the LA, whether any changes need to be made to the Agreed Syllabus or in the support offered to schools in the implementation of the Agreed Syllabus, to improve the quality of RE and the learning of pupils

g) **to offer** schools and the LA advice concerning how an existing syllabus can be interpreted so as to fit in with wider changes in education.

h) **to receive, determine and review** applications from headteachers that the requirement for **Collective Worship** in community schools to be wholly or mainly of a broadly Christian character shall not apply to the collective worship provided for some or all of the pupils at that particular school.

i) **to publish** an annual report on its work and on actions taken by its representative groups, specifying any matters on which it has advised the LA, broadly describing the nature of that advice, and setting reasons for offering advice on matters which were not referred to it by the LA. This report will be presented to the LA and schools and is to be delivered to QCDA by the date specified (currently this is 31st December). This report should also be made available to the public. The report will provide at least the information as specified by QCDA.

j) **to develop** SACRE's own role, supported by the LA and working with inter-religious bodies, to enhance the important contribution that the study of religion

and belief can make to community cohesion and the combating of religious prejudice and discrimination.

k) **to offer** advice to the City of Stoke-on-Trent LA on any matters related to SACREs.

Membership of SACRE

6) The City of Stoke-on-Trent SACRE will be represented by members who can fully support the effective provision for RE and Collective Worship in schools. All members shall be delegates who are interested in education in general and religious education in particular. All members of SACRE must either live, work, or worship in the City of Stoke-on-Trent.

Group A: Religions and religious denominations in the area (other than Church of England)

This group is made up of representatives of Christian denominations other than the Church of England and other religious traditions represented in the City of Stoke-on-Trent.

The number of representatives for each religious tradition or denomination will reflect the numbers of people in Stoke thought to identify with that religious tradition. Census information will be used to ascertain this information. Membership will therefore be reviewed when information from the 2011 is available.

The following formula will be applied:

a) One representative for under one thousand (1 for fewer than 1,000)

b) Two for a thousand to ten thousand (2 for 1,000 to 10,000)

c) Three for ten to thirty thousand (3 for 10,000 to 30,000)

d) Thereafter a representative for each band of ten thousand entered (1 for each extra 10,000)

Each of these representatives should be nominated by an appropriate faith organisation. All members of this group will be appointed by the Local Authority, which will have taken reasonable steps to assure itself that the nominee is representative of the relevant faith group and that they fully support the effective provision for RE and

Collective Worship in schools. The nominating body will be the point of reference should the LA have any questions pertaining to their nominee(s) either before or subsequent to their appointment.

Group B: Church of England

This group is made up of 3 members of the Church of England, representing the Diocese of Lichfield. It can include both clergy and lay people. Each nominee will be proposed by the Diocesan Board of Education and appointed by the LA. The nominating body will be the point of reference should the LA have any questions pertaining to their nominee(s) either before or subsequent to their appointment.

Group C: Teacher representatives

The City of Stoke on Trent Local Authority shall appoint members of this group to represent a spread of teacher specialisations as listed below, and these should reflect as broad a spread of teacher associations as possible. Any teacher association that is not represented by the teacher category criteria will have the right to nominate an additional representative. The nominating body will be the point of reference should the LA have any questions pertaining to their nominee(s) either before or subsequent to their appointment.

1 Primary Headteacher

1 Secondary Headteacher

2 Primary Teachers

1 Secondary RE Teacher

1 Special school Teacher

1 local RE Group Representative

Group D: The Local Authority

This group shall comprise a group of up to seven elected members as nominated by the political parties represented on the council. Also present shall be a Local Authority Senior Officer and the Officer responsible for Community Cohesion. The Local Authority is charged with filling any vacancies.

The nominating body will be the point of reference should the LA have any questions pertaining to their nominee(s) either before or subsequent to their appointment. The Head of Service will be the point of reference should SACRE have any questions pertaining to the Local Authority Senior Officer and the Officer responsible for Community Cohesion.

SACRE officers

a) Local Authority senior officer (as detailed above)
b) Clerk to SACRE (non-voting)
c) RE Consultant (non-voting)

Co-opted members

Any other co-opted members agreed by SACRE members.

7) The power to appoint members is vested in the LA in consultation with the appropriate bodies whose representatives comprise the SACRE.

8) Any member of SACRE unable to attend a meeting may appoint a named substitute to attend in his/her place.

Vacancies

9) In the event of a vacancy on SACRE the Clerk shall
   a) advise the relevant representative group of the vacancy
   b) refer any nomination from said group of a replacement member to the LA
   c) add the nominee's name to the membership of the SACRE upon receipt of the agreement of the LA

10) In the absence of nominees from a representative group, the LA may nominate and appoint any person that it considers to be representative of that group and it deems appropriate to fill that vacancy.

Term of Office

11) Appointments to SACRE shall generally be for a term of two years from the date that the new member should have attended their first meeting. Groups can re-nominate members after the end of the two years for consideration by the LA. Members may not

serve for more than two consecutive periods of two years (i.e. four consecutive years in total).

12) The SACRE shall review the membership annually at the Summer [?] term meeting.

End of Membership

13) A member shall be removed from SACRE if

a) they reach the end of their term of office and have not been re-nominated
b) they write to the SACRE or the Clerk and tender their resignation
c) they were appointed by virtue of holding a particular office and they no longer hold that office
d) they do not attend three consecutive meetings
e) their representative group states, in writing, that the member should no longer act as one of its representatives on the SACRE, where the member was nominated by the representative group

Co-opted members

14) SACRE shall have the right to co-opt additional members. Co-opted members may take part in any of the discussions but do not belong to any of the groups and do not have voting rights.

15) Members of SACRE or a representative group should consider the following when co-options are decided. Candidates should:

a) have some experience as religious educators
b) have a balanced view of the aims of religious education and collective worship
c) where possible be representative of specific education phases, to provide a balanced spread across various phases

16) SACRE will decide co-options following nominations from members of SACRE or representative groups.

Co-opted members shall hold office on such terms as may be determined at the time of co-option by the representative members and shall hold office at the pleasure of, and may be removed at any time by, the representative members.

Voting

17) Each of the four committees on SACRE shall have one vote. Groups are to determine their own internal voting arrangements. Decisions within a group about how that vote is cast do not require unanimity. Each group is to regulate its own proceedings including provision for resolving deadlock. [Need to specify the procedure?]

18) A proposal shall not be deemed to be carried unless it has been approved by at least three of the four committees, unless otherwise required by law or guidance. If there is a tied vote then the issue would fail, and no action would be taken.

19) The validity of the proceedings of SACRE or of the members of SACRE of any particular category shall not be affected by a vacancy in the office of any member of SACRE, or on the ground that a member appointed to represent any religion, religious denomination or association does not at the time of the proceedings represent the religion, religious denomination or association in question.

Quorum

20) A quorum shall consist of one member from at least three of the constituent groups with a total presence of no less than one third of the appointed members

Chairs and Vice Chair

21) The chair and vice chair will be appointed by the membership of SACRE at the AGM in the summer term or any meeting during the year when the position is vacant. Normally the chair and vice chair will remain in their positions for two years[?].

22) The chair and vice chair, where possible, will represent different committees of the SACRE and if possible have different religious backgrounds.

23) SACRE will put in place procedures to consider succession planning for the posts of chair and vice chair.

24) Where a vote is required, voting will be by a simple majority with each committee being assigned one vote.

25) The Chair will be responsible for

a) the management of meetings
b) representing the SACRE to other bodies
c) such other duties as the SACRE considers appropriate

26) The Vice Chair will be responsible for

a) deputising for the chair as required;
b) representing the SACRE to other bodies in the absence of the chair or in agreement with the Chair
c) such other duties as the SACRE considers appropriate

The Clerk

27) The LA shall appoint, fund and supervise a Clerk to

a) attend the full meetings of SACRE, any agenda setting meeting and Agreed Syllabus Conference meetings
b) take appropriate minutes and notes at meetings
c) maintain and update the records of SACRE and its meetings
d) perform any other necessary administrative duties
e) provide a copy of the minutes and papers of meeting to the members of SACRE and LA

The Local Authority officer

28) SACRE shall be served by a senior Local Authority Officer. The LA officer will:

a) attend each SACRE and ASC meeting
b) represent the views of the LA at these meetings
c) provide necessary information and support to the RE Consultant regarding RE and Collective Worship in the City's schools
d) ensure that the LA provide sufficient funds for SACRE to perform its functions

The RE Consultant

29) The RE adviser will:

a) attend each meeting of the SACRE and support the SACRE to fulfil its function with regard to RE and Collective Worship

b) work with the Chair, Clerk and LA Officer to prepare the SACRE agenda and any reports, papers or advice required
c) report regularly to SACRE on work completed on behalf of SACRE
d) provide expertise and advice in the areas of RE and Collective Worship

Frequency of Meetings

30) There will normally be three SACRE meetings per academic year, one per term. Meetings will be convened by the LA.

31) Special meetings may be called by the Chair and LA acting jointly.

32) Details of the business to be considered by the meeting, which will be included in the agenda, must be received by the Clerk not later than 15 school days before the meeting.

33) The Clerk will, no later than 5 working days before the meeting, circulate the agenda and supporting papers to the members.

Convening an Agreed Syllabus Conference

34) The City of Stoke-on-Trent LA is required to convene an Agreed Syllabus Conference (ASC) to review the Agreed Syllabus every five years. An ASC may be requested to be convened by SACRE more frequently.

35) This conference will ideally have the same composition as SACRE. There is no provision for co-opted members, however some individuals may be invited to all meetings of the conference and its committees in order to give their advice.

General

36) The SACRE may if it wishes establish working parties to take forward specific projects comprising representatives of each of the groups and the RE Consultant. These working parties will report back to SACRE regularly, according to a schedule agreed at the outset of the project.

37) In accordance with the statutory requirements of the Education Act 1996 and associated regulations, the press and public will be entitled to attend meetings of the SACRE, but may be excluded from the meeting during the consideration of items containing information capable of being treated as exempt information if meetings of SACRE were

meetings of a Local Authority. The press and public are not entitled to attend meetings of an Agreed Syllabus Conference.

38) The Constitution will be reviewed at each Summer term meeting of SACRE and suggestions for amendment voted on as described in Clauses 17 – 20. Minor amendments may be brought to any meeting, with the agreement of members, and such minor amendments voted on as described in Clauses 17 – 20.