

# AGENDA

## for the Meeting of the Standing Advisory Council for Religious Education (SACRE)

To: Councillor John Stone (Chair)  
(none) (Vice-Chairman)

Councillors Revd. P. Barlow, Mrs. J. Brown, Sister M. Gallagher, Dr. D. Goodman, Mrs A. Mundy, Mrs. R. Privett, Mr. J. Rendall, Mr M. Rollnick and Revd. I. Terry.

	Pages
1. <b>APOLOGIES FOR ABSENCE</b> To receive apologies for absence.	
2. <b>NAMED SUBSTITUTES (if any)</b> To receive details any details of Members nominated to attend the meeting in place of a Member of the Committee.	
3. <b>MINUTES</b> To approve and sign the Minutes of the meeting held on 18th March 2003.	1 - 6
4. <b>RESPONSE TO WRITTEN PUBLIC QUESTIONS (if any)</b> To answer any pre-received written questions from members of the public.	
5. <b>REPRESENTATION OF OTHER FAITHS ON SACRE</b> To consider whether the current membership of SACRE, and in particular Committee A, adequately reflects the proportionate strength of denominations in the County.	7 - 14
6. <b>RECENT OFSTED INSPECTIONS</b> To consider the outcomes of the Ofsted inspections of Herefordshire schools undertaken since the start of the academic year in Sept 2002, with particular reference to the quality of Religious Education (RE). Report to Follow.	
<b>REPORT ISSUED FOR ITEM 6 RECENT OFSTED INSPECTIONS</b>	
Report for item 6 – Recent Ofsted Inspection of Schools – issued prior the meeting	
7. <b>DIOCESE OF HEREFORD: SECTION 23 INSPECTION OF SCHOOLS</b> To receive a report by the Diocese of Hereford on Section 23 inspections of schools.	

**8. ACTS2 - ANNUAL REPORT AND UPDATE**

To present an annual report and update on the work of ACTS 2. (A Christian Team in Schools).

**9. SACRE ANNUAL CONFERENCE - UPDATE**

To receive an update report on planning for the SACRE Annual Conference 2003.

**10. KS3 PROJECT UPDATE**

To update SACRE on the KS3 project and consider sample pages of the KS3 project work for recommendation to the LEA.

**11. TERMLY RE TEACHERS MEETING**

To receive an update report on the termly teachers meeting for subject leaders (co-ordinators & Heads of Departments).(SACRE Development Plan target 1.1)

**12. FUTURE ISSUES FOR SACRE**

To consider issues for future SACRE meetings.

**13. NEXT MEETING**

To note that the next meeting of SACRE is scheduled for 2.00 p.m. on Tuesday, 2nd December 2003 at Brockington, 35 Hafod Road, Hereford.





**MINUTES of the meeting of the Standing Advisory Council on Religious Education (SACRE) held at the Council Chamber, Brockington, 35 Hafod Road, Hereford on Tuesday 18th March, 2003 at 2.00 p.m.**

**Present:** Councillor J. Stone (Chairman)

Cllr A.J. Allen, The Rev P. Barlow, Mrs. J. M. Brown, Sister M. Gallagher, Dr. M. Goodman, Mrs A. Mundy, Mrs. R. Privett, Mr J. Rendall.

**33. APOLOGIES FOR ABSENCE**

Apologies were received from Ms. K. Mayglothling, Mr M. Rollnick, Revd. I. Terry, Councillor Mrs. J. H. Thomas.

**34. NAMED SUBSTITUTES**

There were no named substitutes.

**35. MINUTES**

In relation to minute No 23 – Evaluating Religious Education – the Head of Inspection, Advice & School Performance Service (IASPS) suggested that, due to administrative issues with using the inspection team to undertake interviews, Mr M Carter, a former education inspector, be approached to undertake the work. He also reported that the questionnaire, referred to in minute No 29 – Review of Revised Agreed Syllabus, would be despatched soon.

Mr Rendall reminded members that the GSUS LIVE trailer, referred to in minute No 24, was currently at The Bishop of Hereford Bluecoat School and was well worth a visit.

**RESOLVED:** That subject to the above amendment or comments the Minutes of the meeting held on 6th December, 2002 be approved as a correct record and signed by the Chairman.

**36. RESPONSE TO WRITTEN QUESTIONS**

No written questions from members of the public had been received.

**37. PRESENTATION – “GROWING UP AND LIVING AS A SIKH**

Navinder (Navi) Gill, a Marches Consortium trainee teacher gave a talk on growing up and living as a Sikh.

Navinder spoke about Sikh family life in and around the Birmingham area and gave an insight into the difficulties her parents had encountered when they arrived in the Country. She spoke about her difficulties at school and the problems she had faced in doing homework when her mother hadn't spoken English. Navinder spoke openly about the expectations placed upon her by her family and talked about the caste system in relation to marriage.

She commented that while not being made to attend Sikh Temple as a child, she had learned the teachings from her father and family. Since teaching RE herself, she had had to step back and question her knowledge of Sikhism. She outlined the Sikh philosophy of being hard working, independent; inquisitive and proud people. Sikhs were considered to be diplomats and respected other religions.

In response to a question regarding her key to success she commented that through pressure from her family to perform, she had seen education as the key to self-betterment. She had, through her own determination, attained a Science Degree. She commented that people seemed to have difficulty in separating religion from culture and that this only heightened racial issues.

SACRE appreciated the value of inviting people talk about their faiths which helped SACRE to appreciate the wide spectrum of faiths.

The Chairman thanked Navinder for her fascinating and frank talk and wished her the best of luck with her training at Heywood High School, Hereford and her future career.

**RESOLVED: That the talk on 'Growing up and living as a Sikh' be noted.**

### **38. DIOCESE OF HEREFORD: SECTION 23 INSPECTION OF SCHOOLS**

Mr Rendall reported upon the Diocese of Hereford: Section 23 Inspection of schools and circulated at the meeting copies of a report on the inspection of Voluntary Aided and Voluntary Controlled Schools. He highlighted the latest inspections at Holmer VC, Leintwardine VA and Little Dewchurch VC schools and commented that the whole report affirmed the excellent RE teaching and valuable contributions made to school life in the County.

**RESOLVED: That the report be noted**

### **39. SACRE ANNUAL CONFERENCE - UPDATE**

The Consultant for RE reported on the planning for the SACRE Annual Conference 2003.

She reported that the planning was proceeding well and commented upon a number of minor amendments to the programme. She further reported that a speaker for the Christian workshop was still required. She requested member's views on a suggestion that SACRE members be assigned to act as host to workshop speakers.

**RESOLVED: That**

- (a) **the report be noted and SACRE Members be assigned to act as host to workshop speakers and;**
- (b) **Mr Rendall discuss with the RE Consultant a possible speaker for the Christian workshop.**

### **40. THE ANNE FRANK COMMUNITY EXHIBITION 2003 – UPDATE**

**The Chairman agreed to take agenda item 8 – The Anne Frank Community Exhibition 2003 – Update – as the first item of the meeting.**

SACRE received an update report on the Anne Frank Exhibition at the Hereford Cathedral, October 2003.

Annie Morphy, Consultant to the Hereford Anne Frank Exhibition explained that it was a touring National Exhibition about the life of Anne Frank intended to combat prejudice and racism by inspiring compassion, tolerance and justice. She explained how the exhibition would be organised within the Cathedral and the financial support for the event. She highlighted that the exhibition would appeal to a wide adult audience and to children aged 10 and above. Work with schools was an important part of the focus of the exhibition and she showed examples of material for classroom use.

SACRE noted that associated events would be organised at the Courtyard Theatre and City museum and that other 'fringe events' would also be run.

**RESOLVED: That the update report on the Anne Frank Exhibition be noted.**

#### **41. TERMLY TEACHERS MEETING**

The Consultant for RE reported that the next termly teachers meeting for RE subject leaders would be held on Monday 24th March, at the Education Centre, Blackfriars Street, Hereford. The focus of the meeting would be RE and SEN and would be an open forum to share experience and ask questions led by Janet Brown (Blackmarston School) and Melanie Mellor (Ashfield Park School Ross on Wye) (members of the RE SEN working party)

**RESOLVED: That the report be noted.**

#### **42. NASACRE ANNUAL GENERAL MEETING**

SACRE were invited to consider a) nominating a delegate to attend the NASACRE AGM in Birmingham on Wednesday, 7th May and b) nominating a candidate to serve on the NASACRE Executive Committee.

SACRE noted that Mr Tristram Jenkins had served, until his retirement, on the NASACRE Executive Committee and that such an appointment required a great deal of commitment due to the number venue of meetings.

**RESOLVED: That**

(b) **Subject to no other nomination Bridget Knight, General Inspector, IASPS, be nominated to attend the 2003 NASACRE AGM and;**

(b) **no nomination be made to the NASACRE Executive Committee.**

#### **43. COLLECTIVE WORSHIP IN HEREFORDSHIRE SCHOOLS**

SACRE received an update report on the development of Collective Worship Guidance for schools.

Mr Rendall reported that limited finance had been made available from the LEA and the first two tasks, detailed in the discussion paper issued at the meeting, had been completed. Work would now commence on the third task namely to gather together

a working group to draft up the guidance. It was expected that draft guidance would be presented to SACRE by December 2003.

The Head of IASPS reported that budgets for 2003/2004 would be tight. However, he hoped that resources could be found within the SACRE/education budgets to support this work.

**RESOLVED: That the report be noted.**

#### **44. VALUES EDUCATION**

SACRE received a presentation by Bridget Knight, General Inspector, on Values Education.

Ms. Knight reported that the purpose of Values Education was to:

- help the school and the community think about and reflect upon positive universal values and the practical implications of expressing them in relation to themselves, others, the community and the world and;
- to inspire individuals to choose their own personal social moral and spiritual values and be aware of ways of developing and deepening them as citizens of the world.

She added that the school was a microcosm of the world. What was created in schools today could provide a glimpse of how our world could be tomorrow.

She outlined the background to Values Education which, at its root, were three basic assumptions:

- universal values teach respect and dignity for each and every person;
- each child cares about values and has the capacity to create and learn positively when provided with opportunities;
- students thrive in a values-based atmosphere in a positive, safe environment of mutual respect and care – where students were regarded as capable of learning to make socially conscious choices.

As a former Headteacher in Oxfordshire she outlined the Headteacher's perspective to this approach to education and gave examples of how it translated into school life.

One of the primary ways it was taught was through the modelling of expected pupil behaviour. Equally important was that these values were modelled by the school staff in a way that would reach parents and the wider community.

SACRE noted that two schools in the County were already embracing this teaching model. It was reported that plans were being made for a seminar to be run for teachers on this subject.

The Head of IASPS commented that while this could involve major changes in a school's attitude, it proved that this sort of change could be achieved.

It was suggested that this subject could be linked to citizenship at next year's SACRE Conference and that a further report be made to a future meeting.



**RESOLVED: That the report be noted and a further report be made to a future meeting.**

#### **45. RELIGIONS IN HEREFORDSHIRE**

SACRE received an information report on the outcome of the 2001 Census in relation to religions in Herefordshire as at 2001 and were invited to consider the membership of SACRE.

The Committee Administrator (Scrutiny) reported that over the years, SACRE had occasionally enquired as to the range of religions present in the County. Following release by the Office for National Statistics of the 2001 Census information, appendix 1 to the report indicated the statistics obtained. The report also advised in relation to the composition of Committee A in relation to 'Other Faith' representation on SACRE.

SACRE noted the statistics and agreed that, due to the importance of the issue and to allow sufficient time for full debate, the issue of the membership of 'Committee A – Other Faith representation' be deferred to the next meeting.

**RESOLVED: That the report on Religions in Herefordshire be noted and the issue of 'Other Faith' representation on SACRE be the first substantive item on the next agenda.**

#### **46. NEXT MEETING**

SACRE discussed the date of the next meeting and noted that the Consultant for RE was unavailable on the suggested date of 2nd July.

**RESOLVED: That the next meeting be held on Tuesday, 1st July, 2003 at Brockington, Hafod Road, Hereford.**

The meeting ended at 4.18 p.m.

**CHAIRMAN**



**5 REPRESENTATION OF OTHER FAITHS ON SACRE****Report By: Committee Administrator (Scrutiny)****Purpose**

1. To consider whether the current membership of SACRE, and in particular Committee A, adequately reflects the proportionate strength of denominations in the County.

**Background**

2. At its meeting on 18th March, 2003, SACRE decided due to the importance of the issue and to allow sufficient time for full debate "that the report on Religions in Herefordshire be noted and the issue of 'Other Faith' representation on SACRE be the first substantive item on the next agenda."
3. The report, with appendices, presented to the meeting on 18th March, 2003, entitled "Religions in Herefordshire" (appendix A) is attached for your convenience and should form the basis of further discussion at this meeting.

**RECOMMENDATION**

**THAT SACRE consider whether to recommend to the LEA any change to the membership of Committee A**

**BACKGROUND PAPERS**

- None identified.



## 13 RELIGIONS IN HEREFORDSHIRE

Report By: Committee Administrator (Scrutiny)

### Purpose

1. To present an information report on the outcome of the 2001 Census in relation to Religions in Herefordshire as at 2001 and to consider the membership of SACRE.

### Census Statistics

2. Over the years, SACRE have occasionally enquired as to the range of religions present the County. Following release by the Office for National Statistics of the 2001 Census information, I attach at Appendix 1 the statistics I have obtained which indicate the Religions in the County of Herefordshire.
3. These statistics show that the largest proportion of people who completed the census form put Christian (79%). 'Religion Not Stated' accounts for 7.7% with 'Other' accounting for 0.7%. The next recognised religion is Buddhism with 347 persons (0.2%).

### SACRE Membership

4. At its meeting in March 2002, SACRE felt "it was important to receive presentations from other religious groups not represented on the SACRE in order to understand the wider view. Such non-Christian groups would include Buddhists and Hindus. Members agreed to decide at a later date on a possible revision to the membership of the Council".
5. In the light of the information presented relating to Religions in Herefordshire, SACRE may wish to consider the composition of Committee A. Currently Committee A is comprised of 1 representative of the Roman Catholic faith, 1 representative of the Free Church and 1 representative for Other Faiths. This was established when in April, 1998 the Herefordshire Councils Education Committee approved the SACRE constitution (Appendix 2)
6. Should SACRE consider increasing the membership of Committee A, then regard would have to be taken of the SACRE constitution and Circular DFE 1/94 (par.103) which defines Committee A as 'Christian denominations and other religions and religious denominations, the number of whose representatives shall, so far as consistent with the efficient discharge of the committee's functions, reflect broadly the proportionate strength of that denomination or religion in the area.
7. Paragraph 110 of the Circular states that 'it is the LEA who appoints the members of the five Committees or groups described in paragraph 103. However, I am sure that the LEA would give serious consideration to any change SACRE wished to make to its membership.

8. The LEA would however have to take into consideration:
  - a. Paragraph 111 - that the numbers of representatives of each denomination and religion reflect broadly the proportionate strength of that denomination or religion in the local area, and;
  - b. paragraph 112 - an LEA may wish to take into account any records of the religious affiliation of members of the local community.
9. Members will however remember that on any question to be decided the representative groups (Committees A, B, C and D) each have a single vote.
10. An alternative to appointing a full member could be to appoint a Co-opted non-voting member. It should also be noted that a Co-opted member cannot be a member of an Agreed Syllabus Conference, which is a separate body specifically constituted to consider revisions to the Agreed Syllabus.

## **RECOMMENDATION**

- THAT (a) the report be noted and the religious composition of Herefordshire be taken into account for future planning and;**
- (b) SACRE consider whether to recommend to the LEA any change to the membership of Committee A.**

## **BACKGROUND PAPERS**

- DfE Circular 1/94

**Religions in Herefordshire 2001**  
**Source: Census 2001, Office for National Statistics**

**All people** **People stating religion as:**

	All people	Christian	Buddhist	Hindu	Jewish	Muslim	Sikh	Other religions	No religion	Religion not stated
<b>Herefordshire</b>	174,871	138,165	347	105	130	174	63	447	21,950	13,490
<i>Proportions</i>		79.0%	0.2%	0.1%	0.1%	0.1%	0.0%	0.3%	12.6%	7.7%

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Further information on the subject of this report is available from Paul James,  
 Committee Administrator (Scrutiny) on (01432) 260460.

**THE HEREFORDSHIRE COUNCIL STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION CONSTITUTION****Introduction**

1. Section 390 of the Education Act 1996 requires The Herefordshire LEA to establish a permanent body, called a Standing Advisory Council on Religious Education (SACRE), **to advise them on matters concerned with the provision of Religious Education and Collective Worship**. This constitution sets out the main functions of the SACRE membership, the voting arrangements and the rules for the conduct of business.
2. SACRE's main function is to advise the LEA upon matters connected with religious worship in County Schools and with the religious education to be given in accordance with an agreed syllabus as the LEA may refer to the SACRE or as the LEA may see fit.
3. SACRE can also require the LEA to review its current agreed syllabus, and must consider applications made by a headteacher that the requirement for collective worship in County 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.
4. The broad role of SACRE, therefore, is to support the effective provision of Religious Education and collective worship in schools.

**Membership**

5. Under Section 390(4) of the Education Act 1996, the SACRE must include persons appointed by the LEA to represent respectively -
  - A. such Christian denominations and other religions and denominations of such religions as, in the opinion of the LEA, will appropriately reflect the principal religious traditions in the area (not including persons to represent the Church of England);
  - B. the Church of England;
  - C. such associations representing teachers as, in the opinion of the LEA, ought, having regard to the circumstances of the area, to be represented;
  - D. the LEA.
6. The SACRE may also include co-opted members.
7. In accordance with the requirements of Section 390(4), the membership of the SACRE for Herefordshire comprises -
 

Group (A)	One Roman Catholic representative (nominated by the Roman Catholic hierarchy) One free Church representative (nominated by Churches together in Herefordshire) One representative of other faiths
Group (B)	Three Church of England representatives (nominated in consultation with the Diocesan Education Authority)



**SACRE**

Group (C) Three Teachers' representatives, with one drawn from each of the primary, secondary and special education sectors (nominated through recommendation of recognised Teacher Associations) and one Co-opted Member

Group (D) Three Herefordshire Council members as Local Education Authority representatives

8. The number of members appointed to any representative group to represent each denomination or religion required to be represented shall, so far as is consistent with the efficient discharge of the group's function, reflect broadly the proportionate strength of that denomination or religion in the County.
9. The members of SACRE, who have not been co-opted themselves, may co-opt a person, and a person so co-opted shall hold office on such terms as may be determined by the members co-opting them. When considering using their powers of co-option, the members of SACRE should bear in mind the range of Christian denominations and world faiths in the County.
10. Any member of SACRE may at any time resign his/her office.
11. Any member of SACRE unable to attend a meeting may appoint a named substitute to attend in his/her place.

**Voting Arrangements**

12. On any question to be decided by SACRE, only the representative groups on SACRE shall be entitled to vote, and each such group shall have a single vote.

**Conduct of Business**

13. Subject to the requirement of the voting arrangements above, SACRE and, in relation to any question falling to be decided by members of SACRE of any particular category, the members of that category may regulate their own proceedings.
14. The validity of proceedings of SACRE or of the members of SACRE of any particular category shall not be affected:-
  - (a) by a vacancy in the office of any member of SACRE required by sub-section 4 of Section 390; or
  - (b) on the ground that a member of SACRE appointed to represent any religion, denomination or association does not at the time of the proceedings represent the denomination or associations in question.
15. The representative groups on SACRE, other than that consisting of persons appointed to represent the LEA, may at any time require a review of any agreed syllabus for the time being adopted by The Herefordshire Council.
16. Meetings of SACRE may be convened at the request of the Chairman or any one of the Groups.
17. No business shall be transacted at the meeting unless all representative groups are represented at that meeting.

**Chairman and Vice-Chairman**

18. The Chairman of SACRE is appointed by The Herefordshire Council. In the absence of the Chairman from a meeting, a Chairman pro tem shall be appointed from amongst the LEA representatives there present.

**Secretary**

19. The Director of Support Services of The Herefordshire Council shall be the Secretary of SACRE.

**Rights of Press and Public to attend meetings**

20. 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 Council, 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. At the beginning of each meeting, for up to half an hour, members of the public will have an opportunity to receive answers to any pre-received written questions they have submitted to the Secretary.

## 6 RECENT OFSTED INSPECTIONS OF SCHOOLS

Report By: Head of Inspection, Advice and School  
Performance Service

### Wards Affected

Countywide

### Purpose

1. To consider the outcomes of the Ofsted inspections of Herefordshire schools undertaken since the start of the academic year in September 2002, with particular reference to the quality of religious education.

### Report

2. Ofsted has inspected a significant number of schools since the start of the academic year. This Report is an attempt to give a brief summary of the outcomes of those reports but it is important that any member of SACRE who wishes to read in detail about a particular school should look at the report in full. These are available either from the school or off the Ofsted inspection website or via the Herefordshire Education website - the written summaries in this report contain text taken directly from the individual school reports.
3. **Ashperton Primary School** was described by Ofsted as a good school where standards in Year 6 are above the national average.
4. In religious education satisfactory standards have been sustained since the last inspection in 1997 because the subject continues to benefit from sound leadership and management and consistently sound teaching. Teachers have kept abreast of changes in the locally agreed syllabus and there are good features to the teaching at both key stages. For example in Year 2 all pupils know that the story of Moses is to be found in the Bible and the Torah, but the higher attaining pupils write at greater length and make reference to texts written in Hebrew, the Jewish language. In Year 6 all pupils write about how religious texts are organised, they have all studied the Ten Commandments, thought about why the rules are necessary and steadily improved their ability to summarise, describe and justify what they know and think. It is the quality and depth of the writing that separates the pupils of lower and higher attainment. Resources for learning in RE have been steadily improved since 1997 and are now adequate and of good quality and well organised. Visits to the local church and other schools stimulate pupil's interests in the subject.
5. **Brookfield School (an EBD Special School)** was described by Ofsted as not effective and the overall provision for religious education as unsatisfactory. The school was placed in special measures. However, it has just been removed from special measures after the second monitoring visit by two HMI, who were pleased with the good progress made by the school. In these circumstances, it seems appropriate not to dwell on the weak elements of the report in September but to look forward with pleasure to the report soon to be published that takes the school out of

special measures. It is worth recording that Brookfield has come out of special measures in two terms which is as fast as any school in the country.

6. **Clehonger C of E Primary School** was described by Ofsted as a rapidly improving school with a number of strengths, which provides a satisfactory standard of education for all of its pupils. The leadership of the recently appointed headteacher was described as very good and Ofsted commended the amount she had achieved in the short time since her appointment.
7. In religious education pupils' attainment by the end of Year 2 and Year 6 is broadly in line with the expectations of the locally agreed syllabus. At the end of Year 2 most pupils can recall some of the stories Jesus told such as that of the 'Prodigal Son' and the 'Good Samaritan' and they know the story of the 'Creation'. In their study of Judaism, pupils' realise that Jews have different customs and that their beliefs affect the way they live. By the end of Year 6 pupils' have a good knowledge and understanding of the Christian Faith and can retell several of the stories Jesus told and, when prompted, recognise these, such as the 'Good Samaritan', as parables. They understand how belief in Christian Faith affects people's lifestyles. They recognise the significance of the Bible to Christians and the significance of the Koran to Muslims. The quality of teaching is good in Years 1 and 2 and satisfactory in Years 3 to 6. The inspection team identified the need for greater challenge for the more able pupils in the subject and the need for assessment to become more detailed in order to track pupils progress and inform teachers' planning.
8. **Clifford Primary School** was described by Ofsted as an effective school where the quality of teaching is good in reading, mathematics and music. Overall the school is led and managed well.
9. Religious education at the school has maintained the satisfactory standards reported in the previous inspection. All pupils, including those with special educational needs, attain the levels expected in the locally agreed syllabus by the end of Year 2 and Year 6 and their achievements are satisfactory. By the end of Year 2 most pupils' understand how different special occasions are celebrated in the Christian and other main World Faiths. Pupils learn about religion through listening to stories from the Bible and other sources both Christian and non-Christian. By the end of Year 6 pupils have a satisfactory knowledge about the main Faith study and are beginning to use some key vocabulary with understanding. The quality of teaching is satisfactory in the subject but leadership and management is currently unsatisfactory because the co-ordinator for the subject has not yet had the opportunity to monitor teaching and learning and has not therefore been able to influence standards. Assessment procedures are inadequate and do not support the gradual progression of pupils' skills. In an isolated rural community links with other faiths are difficult to establish and as a result pupils have only a basic awareness of varied Faith groups. Resources to support this aspect of learning are limited.
10. **Holme Lacy Primary School** was described by Ofsted as a happy caring and effective school where pupils make good progress. The leadership and management of the Headteacher were described as very good. The Ofsted inspection of the school did not comment in detail on every subject and so there was no specific assessment of standards in RE. However the inspectors praised the attitudes of pupils, their behaviour, the relationships amongst the pupils and between pupils and all the adults in the school. In addition, the quality of teaching was good throughout the school and teachers were praised for having high expectations of what their pupils could achieve.

11. **Holmer C of E Primary School was** described by Ofsted as giving a satisfactory education to its pupils and having some good and very good features.
12. In religious education by the ages of 7 and 11 pupils reached the levels of attainment expected by the locally agreed syllabus. Pupils are provided with a sound range of opportunities and the quality of teaching is satisfactory. Pupils make steady progress and this reflects the findings of the previous inspection. The subject makes a very good contribution to pupils' personal and spiritual development. Pupils throughout the school develop a good knowledge of Christianity and a sound knowledge of other World Faiths. As a result there are very good relationships within the classroom and satisfactory teaching that is pitched at the right level for pupils of this age. Pupils have good attitudes during lessons, they work hard and are happy to talk about their work. They discuss the different religions they have studied and display interest without prejudice. However, they are not always aware that other World religions are to be found within multi-cultural Britain. The school has a satisfactory range of resources which it supplements through a local loan service and makes very good use of its links with its local Church to support pupils' learning.
13. **Kington Primary School was** described by Ofsted as being a school that provides an appropriate and improving education for its pupils. The Headteacher provides very good leadership and management and is well supported by staff and governors.
14. In religious education throughout the school pupils achieve standards that are broadly in line with the locally agreed syllabus. Since the last inspection there has been an improvement in the scheme of work that supports the planning and implementation of the locally agreed syllabus, which systematically helps the teachers develop pupil's knowledge and understanding from year to year. Progress made by more able pupils in the subject has improved. Sharing of views brainstorming and hot seating sessions all contribute to the development of pupils' speaking and listening skills. RE also contributes to pupils' understanding of our multi-cultural society, for example in the support given to an African Charity and Food Aid. However, in discussion with some pupils at the beginning of Year 6 only Hinduism was referred to in terms of knowledge of other World religions and some Year 6 pupils think that the only Hindus in this country are tourists. The quality of teaching is generally satisfactory. In Key Stage 1, very good resources are used in terms of teacher's special things to enhance lessons, maintain pupils' interests and their concentration. In weaker lessons, opportunities were sometimes missed to set the scene in a reverential sense or use methods that enthuse or motivate pupils in understanding. Resources for RE have improved.
15. **Ledbury Primary School** was described by Ofsted as a very effective school that provides good value for money. The leadership and management by the Headteacher and the senior staff are very good. Improvements made at the school since the last inspection in November 1997 are again judged to be very good.
16. Standards in religious education are in-line with those expected at end of Year 2 and Year 6 of the agreed syllabus. Pupils in Years 1 and 2 make average progress but many in Years 4 to 6 make very good progress in lessons. This is sometimes because of the good and sometimes excellent teaching they receive. Pupils with special educational needs do well because teachers ensure that they received good help in their work. Pupils' knowledge of the major World Faiths is satisfactory throughout the school but their understanding of how religion influences people is not as good as it might be. This is because teachers do not always provide opportunities

for pupils to use their knowledge of religion to reflect on their own lives. By the end of Year 2 most pupils can explain why the Bible is special for Christians and retell the Old Testament story of Jonah and the Whale. They can explain the significance of the Menorah and the Jewish Sabbath. By the end of Year 6 most pupils outline the key beliefs and teachings of the religions they have studied and identify significant similarities and differences across the major World Faiths using specific vocabulary. The Co-ordinator leads and manages the subject well.

17. **Leominster Junior School** was described by Ofsted as a school that makes sure that pupils develop good attitudes to school, behave well and work hard in their studies. The Headteacher leads the school well. Pupils' moral and social education is described as very good.
18. In religious education standards are average by the age of 11. Assemblies are an effective part of teaching but are less successful in developing spiritual awareness. There are few opportunities for pupils to compare religious beliefs of different people. The teaching is good overall, with some very good teaching observed and relationships are a strength and support pupils progress in the subject well. The subject leader has held staff meetings in order to implement the new syllabus and is keen to develop a knowledge of the subject in the school through observing lessons and working with other staff.
19. **Longtown Primary School** was described by Ofsted as a very effective school that provides a very good standard of education for its pupils and has many significant strengths. The school has improved very well since the last inspection due to the very good leadership and management by the Headteacher and other staff with effective support from the Governors.
20. By the end of Year 2 and Year 6 pupils standards in religious education are in-line with the expectations of the locally agreed guidelines. Pupils in Year 2 know some of the symbols of Christianity and that special events are celebrated in the Church. They are able to sequence the events of the Jewish Shabbat and understand that there are special books and customs for Jewish people. Pupils in Year 6 have a clear understanding about the importance of Churches and the part they play in the Christian people's lives. They know Muslims attend at Mosque, understand that the Koran is a special book and that there are the Five Pillars of Wisdom. Pupils' learn about people who have made important contributions to their country and fought for their beliefs. They use the internet well to obtain more information for example on Mahatma Gandhi, Hinduism, Sikhism or the story of Diwali and use this information effectively in their writing. There is a balanced approach to the teaching and learning in religious education. Pupils' learn from the teachings of religion as well as any facts and information about religion. However, insufficient emphasis is placed on developing pupils understanding of the diversity of cultures in the Britain.
21. **Lord Scudamore Primary School** was described by Ofsted as a good school with some very good features where overall standards by the age of 11 are above average. The school is well led and managed and provides good value for money.
22. However, in religious education standards achieved by pupils in Year 2 and Year 6 do not meet the expectations of the local authority's agreed syllabus for religious education. This is principally because the school does not allocate sufficient time to the subject but also it often combines religious education with personal, social and health education without any specific link being made with the view points of religious faiths. As a result the progress made by pupils at all levels of ability is unsatisfactory.

There has been a drop in standards since the last inspection when pupils were judged to be meeting the expectations of the locally agreed syllabus. In Year 2 pupils know some stories from the Old Testament, such as the Creation or the story of Joseph, which is also linked well to their work in Design and Technology where they designed a multi-coloured coat. They know about the celebration of Harvest Festival and something of the significance of Shabbat in a Jewish family. However, their knowledge of other stories from Jewish and Christians traditions are limited and they do not yet understand that there are questions in life that are difficult to answer as expected in the agreed syllabus. Pupils in Year 6 know stories from the Old Testament such as those about Noah and Jonah but they do not have a clear understanding of the significance of these to a follower of the Jewish or Christian Faiths, for instance in the message of compassion in the story of Jonah. They have an understanding about the broad outline of the life of Jesus but do not all know when and where he lived. They can record some details about Sikh religious practices but their knowledge of Hinduism is more sketchy although they know some features of the festival of Diwali having made Diwali lamps themselves in Year 4. They do not identify Judaism as a separate religious tradition and do not have a secure understanding of what following a religious faith means. The overall quality of teaching is satisfactory but its impact is weakened by the school's failure to give the subject the minimum time recommended by the agreed syllabus. The Co-ordinator has a good understanding of the subject but her opportunities to monitor teaching and learning in the classroom have been limited as the subject has not been a priority in the school's development plan.

23. **Luston Primary School** was described by Ofsted as an effective and caring school but has areas for improvement. Quality of teaching and learning is good and the provision for pupils' moral and social development is very good. The school was subject to a short inspection and religious education was not looked at as a specific subject.
24. **Mordiford Primary School** was described by Ofsted as a very effective school, where the Headteacher provides outstanding leadership, resulting in very good direction for the work of the school. The children achieve well and reach high standards in the national curriculum tests by the time they leave. Since the last inspection standards have improved in other subjects. Very good teaching is supporting children's learning very well and driving up standards. There is very good support for children's personal development, which results in them having very good attitudes to the school and to their work, and they behave very well.
25. In religious education the inspectors identified a number of strengths in the subject.
  - The very good relationships which encourage openness during discussions.
  - The ways in which teachers challenge and inspire children resulting in very good effort and work of a high standard.
  - The very good contribution to the children's spiritual, moral, social and cultural development.
  - The good knowledge the children have of World Faiths and their understanding of how the beliefs and practices of a religious group influence the way that people live.
  - The very good presentation of written work, the children's reflective and personal responses, they listen to and understand the views of the others.

26. The inspectors identified one area for development which was the need to extend resources so that the school has artefacts of its own to support the teaching of each religion.
27. **Much Birch C of E Primary School** was described by Ofsted as a good school with many strengths. The school has made good progress since the time it was last inspected in 1997 because of improved leadership and management. As a short inspection religious education was not inspected as a separate subject. Nevertheless the comments on standards in the core subjects, of the consistently good quality of teaching, very good attitudes to learning by the pupils, very good behaviour, are all indicative of a successful school. Much Birch also provides a very good range and quality of learning opportunities outside the formal curriculum. The inspectors noted that there was a good range of local speakers and speakers from further afield to promote pupils' awareness of the wider World and cultural activities such as music and visiting artists promoting an awareness of the pupils' own cultural heritage as well as developing an understanding of other cultures and faiths.
28. **Shobdon Primary School** was described by Ofsted as a good school with some very good features. The Headteacher was praised for his very good leadership and the unstinting support and commitment of the staff combine well to provide an environment which is conducive to good learning and in which the pupils feel safe, secure and happy. Improvements made since the last inspection in February 1998 has been good. As this was short inspection RE was not inspected as a separate subject. However the inspectors noted that the quality of teaching across the school is good and that the provision for pupils' personal, including spiritual, moral, social and cultural development is very good. Pupils are taught important core values and have a respect for all people.
29. **St Francis Xaviers R C School** was described by Ofsted as an improving school where the Headteacher and staff have created a caring environment in which pupils feel secure and fully supported. The attention given to inclusion is good and the quality of teaching is good. As Roman Catholic school RE is not inspected under Section 10 Inspections but subject to a separate inspection process.
30. **St Thomas Cantilupe C of E Primary School** was described as a very effective school which is giving all pupils a good education. Pupils achieve very well and have very good attitudes to their learning. The overall quality of teaching is very good and the Headteacher provides very good leadership and management. As a voluntary aided school RE is not inspected under the Section 10 School inspection process but the school will be subject to a later Section 23 inspection for RE and collective worship.
31. **St Mary's C of E Primary School, Credenhill** was described by Ofsted as a school that provides a sound education for its pupils and has some good features. Pupils behave well and have good attitudes to school because of the good provision for their personal development. There has been satisfactory improvement since the previous inspection in 1997.
32. In religious education the pupils' work reaches the expectations set out in the curriculum that is agreed locally. There has been a satisfactory improvement since the last inspection and pupil's spirituality and understanding of other religions are better promoted. By the end of Year 2 pupils know that different religions have special books and that religions provide rules for people to follow. The pupils show a good ability to relate what they have learned to their own lives and to think about



what is important to them. Teaching is satisfactory with some good lessons seen during the inspection. There are some good opportunities for pupils to explore their ideas and consider difficult questions such as who is God. Teaching in Year 6 encourage pupils to think about why Muslims do not represent people or animals in religious art. There are some opportunities for pupils to find out more for themselves but the past work indicates that in most lessons the teachers direct the pupils learning. The subject manager provides sound leadership and is knowledgeable and sets a good example through his own teaching. The new curriculum has not, however, been checked to ensure that all teachers interpretations of the scheme of work are delivering what should be taught, and there are some examples of aspects of work being repeated. There are few opportunities for pupils to learn at first-hand about other Faiths from visitors or visits to different places of worship.

33. **Stoke Prior Primary School** was described by Ofsted as an effective school with some very good features. Teaching is good, pupils' attitudes to learning are very good and pupils make good progress in the lessons observed and achieve well over time. The trend is one of improving standards. Leadership and management are good and the school has made good progress since its last inspection in February 1997.
34. Standards in religious education are above the levels expected by the locally agreed syllabus and pupils make good progress. The high standards throughout the school have been maintained. The curriculum is both interesting and relevant to the needs of its pupils. Sensitive teaching enables pupils to share deep emotional experiences with their teacher. For example, one pupil wrote about going to his Nan's funeral. The teacher's comments regarding this experience show great respect for her pupils' thoughts and feelings. In Year 6 pupils analysed sacred text to discover special genres used and have found examples of stories, advice prayers and letters. They also tried writing in the style of Ten Commandments to make the rules for cooking. For example one very practical cookery commandment read "Thou Shalt Not Burn the Dinner". In one very good lesson observed, pupils showed not only a good understanding of the Bible and Torah but also demonstrated a mature understanding that things of real importance are those involving love and commitment. The curriculum is based on the Herefordshire Agreed Syllabus and has been adjusted appropriately to meet the particular needs of the school. The scheme of work provides clear guidance for teachers about what to teach, the resources to use and also the way in which religious education could be linked to and reinforced by other subjects of the curriculum. The school has sufficient resources to teach the curriculum which is enhanced appropriately by visits to local churches and by Ministers from local churches coming into school. Children are also taken to Coventry to look at the Cathedral and a Hindu Temple to enhance learning further.
35. **Stretton Sugwas Primary School** was described by Ofsted as a very effective school where pupils needs are carefully considered. Pupils make good progress as they move through the school. The teaching is very good and the school is very well led and managed by the Headteacher, Staff and Govenors. The school gives very good value for money and the provision made for spiritual moral, social and cultural development of pupils is very good. In this short inspection religious education was not inspected as a separate subject.
36. **Haywood High School** was described by Ofsted as providing a satisfactory and improving quality of education for pupils of all backgrounds and levels of attainment. Standards have improved and are rising faster than the national rate of improvement. The very good leadership of the Headteacher and good management of senior staff

have led to considerable improvements and more than half of the teaching observed was good or better. The curriculum has improved and is good.

37. In religious education the overall quality of provision is now good. The strengths include the provision that has improved since the previous inspection and the good teaching, which helps pupils to make good progress in most lessons. The areas for improvement includes standards, which are below average, compared with those expected in the agreed syllabus and the quality of marking which has been inconsistent in Years 7 – 9. Standards in religious education by Year 9 are below average compared with the standards set out in the agreed syllabus. However, students are achieving well considering the gaps in knowledge on entry to the school and the lack of specialist teaching when these pupils were in Year 7. Good achievement by Year 9 is partly due to the positive attitudes of the majority of students in Year 7 – 9. Pupils in two Year 7 lessons were seen making good gains in their knowledge of Sikhism and using this to discuss the moral issues of the key teaching of Guru Nanak. Pupils in Year 9 have a good knowledge and understanding of the Buddhist religion and its practices. Pupils of special educational needs make good progress in a Year 9 lesson about Buddhist beliefs as a result of enthusiastic teaching, good support from teaching assistants and the appropriateness and interest of the work and practical activities set. Standards by Year 11 are below average compared with the standards set out in the agreed syllabus. In 2002, three of the five pupils entered for the GCSE full course gained grades A\* to C. The end of Year 11 the whole year group has the opportunity to sit the examination for GCSE short course in religious education. Almost all Year 11 students were entered in 2001 and 2002. The results in 2001 showed that close to one-third of students gained A\* - C. In 2002 results improved so that close to half the students gained A\* - C grades. Overall girls attained higher grades than boys. Although the results from both years are below the national average, the school is rightly pleased with this upward trend. In the work seen standards in the short course in Years 10 and 11 are at least as high as those attained in the GCSE examinations in 2002. They indicate good achievement for pupils of all ethnic backgrounds and levels prior attainment. The overall quality of teaching and learning is good: strengths lie in teachers very good use of their knowledge of the subject and good skills in classroom management. Teachers plan lessons well so that they are effective in developing pupils' knowledge and understanding. They provide good opportunities for pupils to make personal responses as seen in a Year 8 lesson on the life of Ghandi. Carefully adapted learning materials in all lessons enable students for special educational needs to make good progress. The achievements of these pupils is good. The topics introduced in lessons challenge pupils to think and to reflect on important religious and moral issues as seen in a Year 9 class of higher attainer's in a lesson on Buddhist worship. RE is making a good contribution to pupils' spiritual, moral and cultural development. The curriculum provides many opportunities for pupils to make personal responses to the topics they study as seen in the Year 7 lesson on Sikhism. Teachers make good use of visitors from local Faith communities to enrich students experience in religious education. Effective leadership and teacher's strong sense of commitment to their pupils, and to the development of the subject, are helping to raise standards. The department is introducing levels of attainment in Year 7 – 9 using the guidelines of the locally agreed syllabus. Teaching rooms and displays of students work provide a stimulating environment for learning.
38. **Whitecross High School** was described by Ofsted as an improving school which provides an overall satisfactory education for its students. The excellent leadership of the Headteacher affectively supported by the Senior Managers and Governors has brought much improvement. The teaching is good and the teachers highly

committed. The provision for student's social development is excellent. It is enhanced by a very good citizenship education programme and a very good range of extra curricular activities.

39. In religious education the overall quality of provision is good. The strengths include good teaching and a very good student management. The curriculum is good and the subject makes a very good contribution to students SMSC development, subject leadership is very good. The areas for improvement are standards in Years 10 and 11. Standards at the end of Year 9 are in-line with the expectations in relation to the Herefordshire LEA Agreed Syllabus. At the end of Year 11, however, results in the GCSE short course are below average. Attainment at the end of Year 9 is consistent with expected levels and there were some good examples of students developing their knowledge and understanding of religious education principles and concepts. In a Year 7 lesson, through a well directed question and answer session, student's made good gains in knowledge and understanding of the significance of the special places and how this could be applied to Buddhist places of worship. In a Year 8 lesson, students were provided with an insight into the Hindu story of Rama and Sita. Through the good use of video the students made important links with concepts of good and evil in today's world. In a Year 9 lesson students showed a good understanding of the concepts of life and death. The teacher's variety of approaches enabled students to form their own views whilst respecting the views of the others. The use of peer research material enabled students to make good progress. Students with special educational needs make good progress. Use of key words, technical language and good oral discussion work were useful aids to improve speaking and listening. Overall learning is good. The work seen during the inspection attainment at the end of Year 11 is below expectations. In Year 10 student achievement is satisfactory although attainment is below national expectations. Students show a clear understanding of moral issues within a religious context. As a result of a very good lesson using ICT, students' were able to research the Muslim view of marriage and family life. The teachers' expertise and enthusiasm helps students to develop the use of computers for research and presentation of work. In Year 11 attainment is also below the GCSE short course expectations but indications are that good teaching is having a positive effect on attainment and standards should rise before the examination. In a well-structured Year 11 revision lesson for example, students demonstrated a sound knowledge and understanding of different beliefs about God. They expressed their own views and feelings about the characteristics of God as they apply to the problem of suffering. Subject leadership and management are very good. The subject leader approaches the task with great enthusiasm and indeed commitment to the students. Since the time of the previous inspection, standards and the quality of teaching, curriculum planning and student management have all improved. There has been a good improvement in the contribution of religious education now makes the spiritual, moral, social and cultural development of the students.
40. Two more schools are being inspected in the second half of the summer term, Hunderton Juniors and Madley Primary School. Their reports will be included in the report to SACRE in the autumn term.

### **RECOMMENDATION**

**THAT the report be noted and further reports be tabled at future SACRE meetings.**

### **BACKGROUND PAPERS**

- NONE

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For further information on the subject of this report is available from  
Ted St George, Head of Inspection, Advice and School Performance Service  
Telephone (01432) 260813



**10 KS3 PROJECT UPDATE****Report By: Kate Mayglothing****Purpose**

1. To update SACRE on the KS3 project and consider sample pages of the KS3 project work for recommendation to the LEA.

**Background**

2. The work of the Key Stage 3 (KS3) Working Group was last reported to SACRE at the 15th July 2002 meeting when the report was noted.

**Report**

3. The following pages are a sample of the KS3 project to be presented to secondary schools this summer. The sample includes lesson plans and materials relevant to that lesson. In addition there are examples of two of the assessments included in the project.
4. All secondary schools will receive a copy of the project with a video of believer's testimonies and cassette of relevant music to accompany lesson activities.
5. I will be visiting most of the secondary school RE departments to introduce the project. In addition the RE Swapshop termly meeting will be an opportunity to advertise the project.

**RECOMMENDATION**

**THAT SACRE note the work of the KS3 Working Group and recommend the project to the Local Education Authority.**

# Mission Impossible?

A KS3 project for Year 7 pupils

A unit of work for Year 7 pupils designed to evaluate  
skills and level of ability within the first year of  
secondary school

from Herefordshire  
S.A.C.R.E.

# **Contents**

## Aims

Why a unit of work at the start of KS3?

The KS3 project and the Agreed Syllabus

## Assessments

## Homework

Before you teach – points to note

## Appendices

QCA levels of attainment

Skills used in KS3 Project

List of speakers

## **Aims**

- Establish an ethos of openness, discipline, respect, high quality of work and high expectations in RE.
- Enable pupils to have a challenging, stimulating and positive experience of RE in KS3
- To challenge the issue of the 'drop-off' in progress of pupils in Year 7.
- To provide base-line data about pupils levels of attainment in Year 7 enabling more effective target setting and analysis of pupil attainment across KS3

## **Why a unit of work at the start of KS3?**

This project was created and developed by a group of teachers within Herefordshire. The motivation behind it was the difficulty in assessing Year 7 pupils based on CAT scores and other data fed into Secondary Schools by Primaries. It was felt that it would be very useful to have a project/unit of work for Year 7 pupils to complete in their first term for several reasons:

- It would provide levels of attainment for Year 7 pupils, based on RE levels of attainment rather than generic criteria from other subjects. This data, if teachers chose to do so, could inform RE teachers of pupils' ability and previously gained knowledge and skills. The 'patchy' nature of Year 7 knowledge is an issue in secondary schools
- It would provide stimulating and challenging activities for pupils in their first few weeks at secondary school therefore dispelling the negative preconceptions of RE that some pupils have.
- The stimulating and challenging activities may promote ideas for further development of schemes of work in RE departments thus raising the standard of RE even further.
- This unit of work may go some way in reversing the trend of Year 7 pupils experiencing a dip in motivation and work in their first year at secondary school.
- The development of a further unit of work at the end of the Key Stage would enable RE teachers to monitor the progress made by pupils over the whole Key Stage enabling better analysis of 'value added' To emphasise use of skills in enabling pupils to produce high quality work in RE. .
- Relevant skills are listed for each lesson and are reflected in the learning outcomes and the attainment targets AT1 Learning about and AT2 learning from.



## The KS3 project and the Agreed Syllabus

The KS3 project addresses several of the units in the Programme of study. These are highlighted in the table below

<b>1. Beliefs</b>	<b>2. Practices</b>	<b>3. Lifestyles</b>
a) Big Questions	<b>a) Expressions of belief</b>	a) Journey of Life
b) Holy Books	<b>b) Where, how and why people worship?</b>	<b>b) Beliefs into practice</b>
c) Key religious figures	c) Festivals and fasts	<b>c) What matters most?</b>

Pupils will come to secondary school with different perceptions of what RE, different experiences of RE teaching and differing amounts of knowledge. If the primary feeder schools have followed the Herefordshire Agreed syllabus pupils should have studied:

**R/KS1:** 9 study units; Christianity and Islam

**KS2:** 12 study units; Christianity and 3 religions with at least one from Judaism/Islam and one from Hinduism/Buddhism/Sikhism

### Assessments

This unit of work is designed to include pieces of work to be assessed in line with the QCA levels of attainment. On the reverse side of the assessments levels are interpreted in 'pupil speak' so pupils can see what they should demonstrate in their work to achieve each level. There is an opportunity for teachers to give positive and critical feedback and for pupils to complete self assessment.

There are 4 pieces of work that could be assessed:

1. Similarities and differences in codes for living for Christianity, Islam and Sikhism
2. How can rules be interpreted differently?
3. Mission Impossible: Is the Mission doomed?
4. Do I need a code for living?

Only together can these pieces of work begin to present a picture of a pupils level of attainment. In addition teachers will get a 'feel' for the level that best fits each pupil. After this unit of work teachers should feel confident in knowing the level of each pupil.

## Example of Lesson plan and resources for lesson 2.

Unit Title: Mission Impossible	Year 7
Lesson Title: What are rules for living?	Lesson 2
Key Question: What is a code for living and who lives by one?	Key Skills: Investigate, Reflect, Empathise, Apply, Express
Learning Outcomes: 1. To investigate the codes for living for the studied religions 2. To reflect on and empathise with the different believers and apply this knowledge to demonstrate how a code for living would influence behaviour.	Key words: Worship Indecent Hospitable Founder
AT1: investigate and apply knowledge of codes for living for studied religions.	Featured religions: Christianity, Islam and Sikhism
AT2: reflect on, empathise with and express how a code for living may influence behaviour.	Resources: Laminated 'Codes for living', photographs and information on famous people from newspaper articles, A3 grid-sheet 'Do you live by a code? Role-play cards.
Activities: Whole group role-play, paired role-play, completion of grid sheet, argument sheet and investigation sheet Homework: Investigation sheet  <b>Most able:</b> Additional homework. To read related text Lord of the Flies and Animal Farm. Near end of Unit of work pupils to give presentation and relate this to their Mission. How does it inform them about the likelihood of this Mission succeeding?	Points to note: <ul style="list-style-type: none"> <li>• If no time for more able pupils to do Argument sheet, it could be an alternative or additional homework.</li> <li>• Differentiated sheets for less able could be used as an activity before the role-play to enable greater understanding when completing the grid sheet or as an activity in next lesson to enable pupils to complete their 'market stall' successfully.</li> </ul>

### Task

Pupils are reminded of: Recap on last lesson, The Mission and how this lesson relates to the Mission. Pupils share any newspaper cuttings and magazine articles or pictures of famous people who follow a faith.

*Inform pupils that an area in the room will be set aside for all the newspaper cuttings and articles they can collect on famous people who follow a faith and whenever a new one is brought in it can be added. Searching will be a continuing activity throughout the whole of this unit.*

Explain Aims and Activities of this lesson.

### Task

Pupils receive 'codes for living' from 3 major world faiths and the A3 grid sheet: **Do you live by a Code?** Teacher chooses 8-10 pupils to come up and select 8-10 famous individuals who live by these codes from the pack and put their pictures on the board.

### Task

Role-play. 2 other pupils are chosen to select one of the individuals on the board and they role-play the famous individual and an interviewer while the rest of the class act as the audience. (Role-play cards can be used as an example of how to begin the programme)

- The grid sheet 'Do you live by a code' can be used for the audience to ask appropriate and relevant questions and
- The Codes for living should be used to enable pupils doing the role-play to make appropriate responses for each particular faith.
- During the role-play allow pupils to evaluate and assess the responses by asking pupils: Is that an appropriate or good response from a religious believer?

### Task

Pupils from the audience can:

- volunteer questions and all of the audience fill in the answers when the role-played individual gives answers or,
- **Alternatively**, only SEN pupils might fill in sheets as more able pupils will be able to recall appropriate answers or
- no pupil writes down the answers on their sheets until they do the grid sheet in smaller groups. Their grid sheets are filled in for the famous interviewees they choose.

### Task

Pupils split up into groups of 2/3 and role-play an interview with a Christian, Muslim and Sikh. For each one they can use one of the role models from the board and record what an appropriate response might be. Complete the grid sheet. Again, the Codes for living should be used to enable pupils to make appropriate responses for each particular faith.

**Differentiation:** either put a tick/cross in the box or  
write the rule that might apply in that situation.

### Task

Complete an argument sheet: Can you still live by a code even if you break some of the rules? Pupils work in twos and evaluate and argue different points of view applying the knowledge gained from their own experience and the codes for living.

**Differentiation:** this could be used as an extension activity for the most able or a whole class activity.

**Homework:** Find out the following information about the three religions Christianity, Islam, and Sikhism. Use the Homework sheet to collate this information.

**Differentiation:** Pupils may be asked to find information for 2 of the questions listed or complete the whole sheet depending on ability

**Most able:** Additional homework. To read related text Lord of the Flies and Animal Farm. Near end of Unit of work pupils to give presentation and relate this to their Mission. How does it inform them about the likelihood of this Mission succeeding?

*Resources for Lesson 2: Role-play cards*

Interviewer

Welcome to the programme. This evening our special guest is \_\_\_\_\_.

S/he is known for \_\_\_\_\_

Tell us \_\_\_\_\_ how long have you followed your faith?

- What is it that you believe?
- And what is it about your faith that helps you?
- How does your belief affect you in your everyday life?

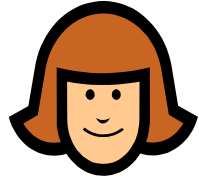
Well that is very interesting, perhaps we could now have some questions from our studio audience.

Guest on show

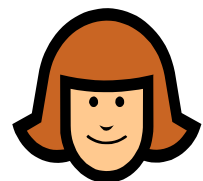
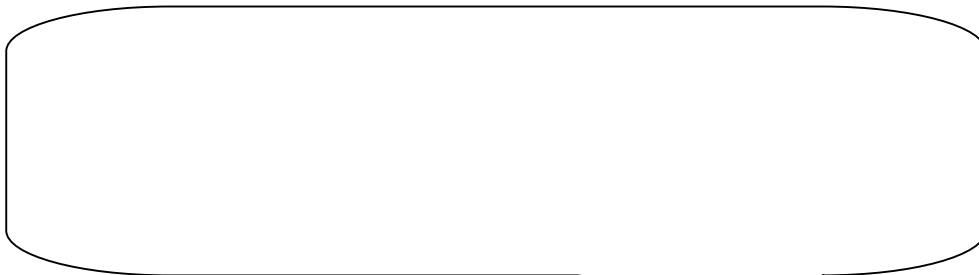
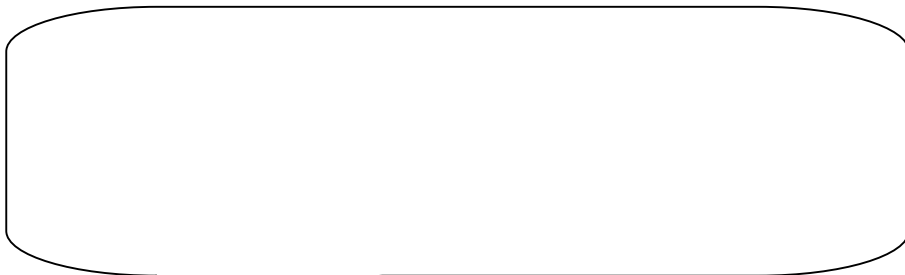
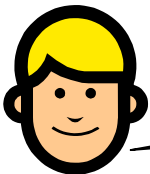
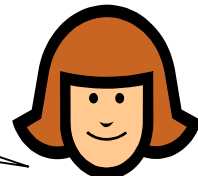
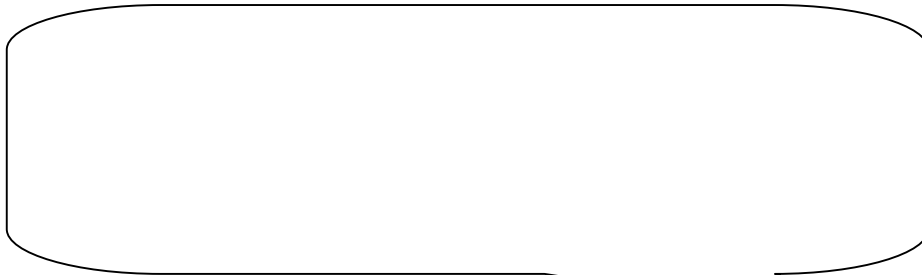
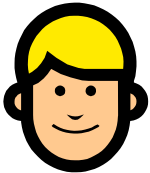
- I have followed my faith since \_\_\_\_\_  
And I felt convinced I was doing the right thing since \_\_\_\_\_
- I believe in a God and I believe God is \_\_\_\_\_
- My faith helps me because it gives me some simple ideas to guide me e.g. I believe it is important to respect other people therefore I am often reminded to respect people whether they are black, white, male or female, young or old and so on.
- Everyday my faith has an impact on me e.g. I pray to God to help me \_\_\_\_\_.  
I try to be truthful and honest. I try to live my life as God would like me to e.g. \_\_\_\_\_

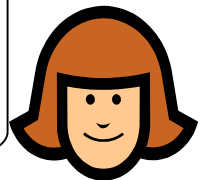
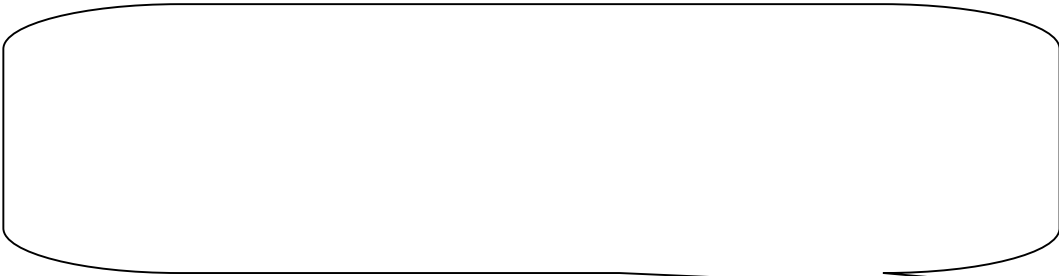
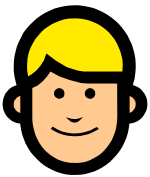
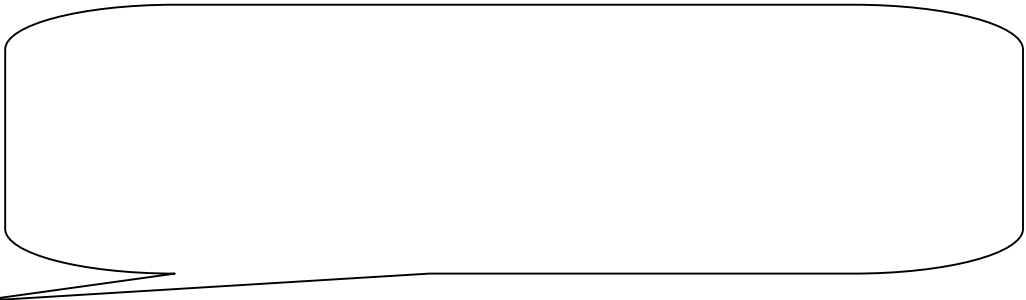
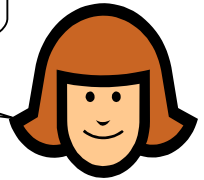
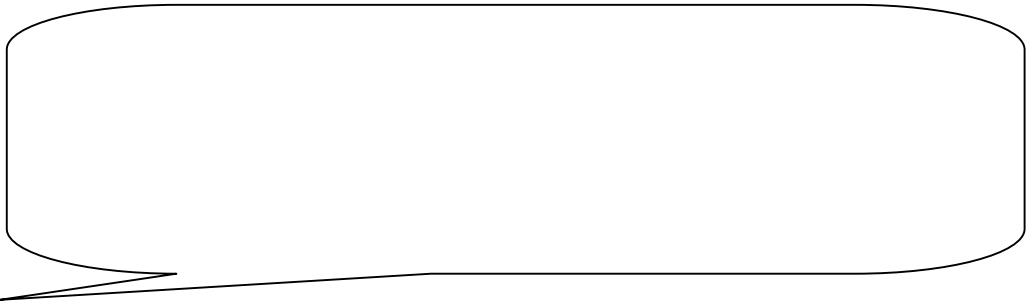
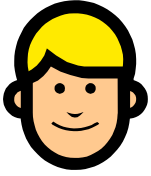
**Arguments and opinions on whether you can live by a code even when you break some of the rules.**

You cannot call yourself religious and follow a code for living if you break any of the rules!



Of course you can because.....





## Sikhism - a code for living

- There is only one God
- Worship and pray to the one God, and to no-one else
- Remember God, work hard and help others
- God is pleased with honest work and true living
- Before God, there is no rich, no poor, no black and no white
- It is your actions that make you good or bad
- Men and women are equal before God
- Love everyone, and pray for the good of all
- Be kind to people, animals and birds
- Do not fear
- Do not frighten
- Always speak the truth: God and truth are two in one
- Be simple in your food, dress and habits
- God is the end which no-one knows, the more you say the more it grows.

Differentiated.

## Sikhism - a code for living

**Task:** Fill in the missing words to produce a Sikh code for living.

- There is only one \_\_\_\_\_
- Worship and \_\_\_\_\_ to the one God, and to no-one else
- Remember God, work \_\_\_\_\_ and help others
- God is pleased with \_\_\_\_\_ work and true living
- Before God, there is no rich, no poor, no black and no white, all are \_\_\_\_\_
- It is your actions that make you good or \_\_\_\_\_
- \_\_\_\_\_ and women are equal before God
- \_\_\_\_\_ everyone, and pray for the good of all
- Be kind to people, \_\_\_\_\_ and birds
- Do not \_\_\_\_\_
- Do not \_\_\_\_\_
- Always speak the truth: God and \_\_\_\_\_ are two in one
- Be \_\_\_\_\_ in your food, dress and habits
- God is the end which no-one knows, the more you say the more it \_\_\_\_\_.

grows	fear	animals	men	equal	honest
God	pray	frighten	work	simple	
truth	love	bad			



## Do you live by a code?

Questions	Religion followed: _____ (Christianity? Or Islam? Or Sikhism?)	Religion followed: _____ (Christianity? Or Islam? Or Sikhism?)	Religion followed: _____ (Christianity? Or Islam? Or Sikhism?)
1. When was the last time you went to a place of worship?			
2. Have you ever killed a living creature?			
3. When did you last argue with your parents?			
4. If you had £1,000 what would you spend it on?			
5. Have you ever been jealous of someone?			
6. What lie have you told recently?			
7. Is there some food you are not allowed to eat?			
8. Do you wear specific clothes or headwear?			
9. Have you ever stolen someone else's girl/boyfriend?			
10. Have you ever been drunk?			
11. Have you ever made fun of someone with a disability?			
12. Have you ever broken the law?			
13. Have you ever been cruel to an animal?			
14. Do you think families are important?			
15. If you had a wish, what would it be?			

## **Mission Impossible?**

What do I need to know about the religious believers that are going on the Mission?

Your mission, should you choose to accept it, is to leave Earth on a perilous mission to boldly go and establish a new colony in deepest space. As part of the selection process you have to find out the following information about each of the three religions that will be represented on the Mission.

**Use this sheet to collate your information.**

	Christianity	Islam	Sikhism.
What can you discover about the God in this religion?			
What can you discover about the founder of this religion?			
What is the name of the Holy book/scripture?			
What is the main building for worship?			

Is there a particular dress code?					
Is there a special day of the week for worship?					
Are there any special foods?					
What is, and what happens at, one of the main festivals celebrated?					
What do believers believe happens when you die?					
How would you know someone was a member of this faith community?					

## 'How can rules be interpreted differently?'

1. Choose one of the rules you have discussed or think of a different rule that affects you.
2. Draw a cartoon/sketch with a caption or annotation to illustrate how that particular rule could be interpreted in different ways, either by the same individual or by different groups within our society or within different denominations.

Choose from the following or **use one of your own** ideas:

- a. Do not be cruel to animals
- b. Give some of your wealth to charity
- c. Always tell the truth

To improve this piece of work further I should:

Level

Name:

Date:

### Assessment

#### 'How can rules be interpreted differently?'

Levels of attainment descriptors for pupils.

*To show you are working at level 3 you should show in your work:*

- **Draw an example** of a Christian, Muslim or Sikh following one of the rules of their code. Then draw an example of a Christian, Muslim or Sikh following the rule in a different way e.g. how they worship God.
- Use speech bubbles to show what the rule is and what is happening in your drawing.

*To show you are working at level 4 you should show in your work:*

- Through drawing examples, **describe** how Christians, Muslims or Sikhs would follow the same rule in different ways e.g. do not be cruel to animals. One believer might think this means not to beat or kick a dog another might think this means being a vegetarian.
- Use speech bubbles or captions to show what the rule is and what is happening in your drawing.

*To show you are working at level 5 you should show in your work:*

- Through drawing examples **describe**, how Christians, Muslims and Sikhs might interpret the same rule in a different way e.g. Always tell the truth. When might a believer think it is acceptable to lie? Give an example or is it never acceptable to lie?
- Use speech bubbles or annotation to show what your drawings tell us.

*To show you are working at level 6 you should show in your work:*

- How for example, different Christian denominations might use bread and wine, different Muslims interpret the rule of modesty in their dress etc.
- Clearly annotate your work to **explain** the different interpretations with **examples**.

In your assessment you did well on:

Action:

## Summary of lessons

### Lesson 1

#### **Who tells the truth?**

Truth Game and sorting exercise.

Homework: Find articles

### Lesson 2

#### **What are rules for living?**

Role-play and grid sheet. Argument sheet

Homework: Investigation sheet (Questions for speaker if coming)

### Lesson 2A

#### **Who lives by a code and what does it mean for them?**

Visiting speaker

### Lesson 3

#### **What does it say in these codes for living?**

Video. Market stall

Homework: Ask people for their 5 principles

### Lesson 4

#### **Are Christians, Muslims and Sikhs living by the same code?**

The Market stall, (information on sheet 'What does it say in a code for living?')

**Assessment:** Similarities/Differences in codes of living in studied faiths.

Homework: Collage of rules/principles.

### Lesson 5

#### **Do I live by any principles?**

Discussion of rules/principles. "Which rules do you think reflect these principles?"

**Assessment:** How can rules be interpreted differently?

Homework: Reflective exercise on personal skills and qualities.

### Lesson 6

#### **Do I have a code for living?**

Devise personal code for living. Discussion of principles. Moral dilemma exercise

Homework: How do we solve conflicts in our home?

### Lesson 6

#### **What do I believe?**

Creating common code, Discussion and brainstorming

**Assessment:** 'Is this Mission doomed?' activity.

**Assessment:** Do I need a code for living?

### Lesson 7

#### **Will I make it?**

Selection task activity