



# Ealing SACRE

[www.egfl.org.uk/religion](http://www.egfl.org.uk/religion)



## Annual Report

September 2008 - August 2009

**SACRE ANNUAL REPORT**  
**SEPTEMBER 2008 - AUGUST 2009**

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## 1. Introduction



*Cllr Eileen Harris*

At the first meeting of the Standing Advisory Council for Religious Education (SACRE) this year, we were reminded of how much religious education has changed in the twenty years since Ealing SACRE was first convened. Promoting social cohesion is now a statutory duty for schools and one of the ways this can be accomplished is by the inclusion of non-religious viewpoints in RE lessons. As an illustration of how this can be accomplished, Patrick Cootes (head of RE at Villiers High School) gave a talk to members on teaching ethics to 15 year olds.

SACREs across the country continue to struggle to find ways to monitor provision, and at the January meeting it was agreed to invite representatives from a number of Ealing schools to address SACRE on the provision of RE and reflection in their particular schools. Representatives from four schools attended the June meeting and we look forward to continuing the programme next year.

Other presentations to SACRE members during the year included one by Ali Langston (Ealing Council's School Partnership Team) on "Community Cohesion"; at the same meeting Debbie Danon (Three Faiths Forum) spoke on "Belief, identity and citizenship", a programme of workshops being delivered by the Three Faiths Forum in several Ealing schools.

During the year, we were pleased to welcome several new members, including Mr Donald Burling (United Reform Church), Mr Ahmed Olad (Muslim and Community Cohesion and Engagement Co-ordinator), and Mrs Kath Richardson (Humanist).

2008/09 also saw Ealing SACRE consider revised guidance by the Department for Children, Schools and Families on the place of RE within the school curriculum, and the roles and responsibilities of those involved or interested RE. Members had a long and informed debate on the implications of the guidance for Ealing SACRE, including the size and membership and the advantages of not having a written constitution.

I would like to thank all the teachers and members of staff who have been instrumental in making 2008/09 a successful year for the provision of inclusive RE and Reflection in the borough, as well as the dedicated members of Ealing SACRE who continue to contribute to the quality of our meetings.

Councillor Eileen Harris  
Chairman of Ealing SACRE

## 2. Religious education

- 2.1 It was suggested at the January meeting that a few schools be invited to each SACRE meeting to discuss their provision of religious education and reflection. Before the meeting the schools would be asked to fill out a pro forma (see appendix 7) summarising their perception of their provision. These returns would be distributed with the agenda so that SACRE members could formulate questions to put to the schools' representatives.

Five schools were invited to attend the June meeting. Representatives from Allenby, Hamborough, and West London Academy Primary Schools and Elthorne Park High School attended and answered questions from members; a fifth school, Coston Primary, returned the completed pro-forma, however at the last minute their representative was unable to attend.

- 2.2 The 2008-09 examination results can be found in appendix 1.
- 2.3 Details of INSET provision for primary RE co-ordinators and secondary heads of department can be found in appendix 2.

## 3. Reflection

- 3.1 There were two applications received from schools for a renewal of their existing determination to opt out of the requirement for reflection to be wholly or mainly of a broadly Christian character. Allenby and Hambrough Primary Schools applied for and received renewals of their determination.

## 4. Community cohesion

- 4.1 At the start of the 2008-09 academic year Ealing secondary schools were given the opportunity to take part in an innovative, cross-curricular programme (*Belief, identity and citizenship: a programme for Ealing schools developed and delivered by Three Faiths Forum, [www.threefaithsforum.org.uk](http://www.threefaithsforum.org.uk)*) that would bring together learning in citizenship and religious education—in particular, units on identities and diversity, interfaith dialogue, equality issues and religious teaching on human relationships—while creating new approaches for the promotion of community cohesion. Funding for the project was made available by the Government Office for London through the PREVENT initiative, and Ealing Council decided to use part of their allocation to give schools an opportunity to benefit from the experience of Three Faiths Forum (TFF), a secular charity that has worked for more than ten years to encourage harmony, and confront prejudice.

Debbie Danon (TFF education officer) gave an update to SACRE members at the January meeting on the programmes they were running in six Ealing

schools, Brentside High, Elthorne Park HS, Acton High, Drayton Manor HS, Belvue School and King Fahad Academy. Participants were given an introductory session, in which they engaged with young presenters from different faith backgrounds. This was followed by a series of workshops geared towards developing communication skills and facility in dealing with conflict and controversy. The programmes culminated in a cross-borough celebration day in June.

The funding for this project has been renewed for a second year, and TFF have agreed to run workshops on dealing with controversy for RE and citizenship co-ordinators in the autumn term.

- 4.2 Ealing LA's partnership co-ordinator, Ali Langston, spoke to SACRE at the 15 January meeting about the community cohesion agenda. This is now a statutory obligation for schools; according to Ali's report it is an area where most Ealing schools excel.
- 4.3 At the 27 March 2009 Ealing LA conference *A sense of belonging: developing outstanding practice in community cohesion*, the SACRE consultant, Nora Leonard, presented a workshop on "Transcending the gap between religious and non-religious: how RE and reflection can promote community cohesion." The handout for the workshop can be found in appendix 8.

## **5. Links with other bodies**

- 5.1 SACRE continues its membership of the National Association of SACREs (NASACRE). Nora Leonard and Neil Richardson attended the NASACRE AGM in Birmingham in May, and Neil presented a report on this event at the June SACRE meeting. Nora and Mohinder Grewal attended the seminar of London SACREs in July, and Mohinder will report back from this meeting to the September SACRE meeting.

## **6. Other issues**

- 6.1 The "Days of Observance" calendar was again produced for the use of schools and LA officers. This poster-sized calendar contains listings for many religious festivals and other dates of note. An on-line version, including informative articles about all of the festivals mentioned, can be found on the Ealing Grid for Learning, [www.egfl.org.uk/religion](http://www.egfl.org.uk/religion).
- 6.2 At the September meeting, Patrick Cootes (Head of RE, Villiers High School) addressed the committee regarding his experience of teaching ethics to 15 year olds, and how a non-religious situation is often put to students to get them thinking. An example of this is the question of whether someone should 'grass' on their friends. Patrick pointed out that whereas there is an

expectation from authority figures that grassing is the right thing to do, young people have an innate sense of fairness and will often question the validity of reporting their friend. Starting with a discussion like this could open up the students to a more detailed examination of ethical philosophies.

## **7. SACRE arrangements**

- 7.1 Throughout the year, SACRE received professional support from Nora Leonard, SACRE consultant. Anne Sullivan, democratic service officer, and Laurie Lyle, committee team leader, provided administrative and clerking support.
- 7.2 The LA continues to pay for membership of NASACRE and for attendances at conferences.

## Appendix 1

### Examination results for the academic year 2008-09

GCSE Full Course Religious Studies 2009									
DfES no.	School name	Year 11 NOR	Cohort entered		%A*-C grades		%A*-G grades		Average points*
			No.	%	No.	%	No.	%	
4035	Acton High School	190	1	1%	1	100%	1	100%	368.9
5400	Brentside High School	197	27	14%	27	100%	27	100%	440.5
4603	Cardinal Wiseman Catholic High School	290	288	99%	252	88%	287	100%	503.5
4030	Dormers Wells High School	174	32	18%	15	47%	31	97%	354.1
5403	Drayton Manor High School	234	17	7%	16	94%	17	100%	463.1
4031	Featherstone High School	229	178	78%	147	83%	178	100%	467.1
5401	Greenford High School	235	16	7%	7	44%	16	100%	409.8
5402	The Ellen Wilkinson School for Girls	200	51	26%	50	98%	51	100%	465.3
4602	Twyford CE High School	191	186	97%	158	85%	186	100%	515.1
4020	Villiers High School	244	178	73%	132	74%	177	99%	489.0
<b>307</b>	<b>Ealing Total</b>	<b>2638</b>	<b>974</b>	<b>37%</b>	<b>805</b>	<b>83%</b>	<b>971</b>	<b>100%</b>	<b>436.8</b>

\* This is the overall average point score for the whole school, not just religious studies.

**GCSE Short Course Religious Studies 2009**

DfES no.	School name	Year 11 NOR	Cohort entered		%A*-C grades		%A*-G grades		Average points*
			No.	%	No.	%	No.	%	
5400	Brentside High School	197	162	82%	115	71%	132	81%	440.5
5403	Drayton Manor High School	234	211	90%	122	58%	188	89%	463.1
4036	Elthorne Park High School	178	171	96%	115	67%	138	81%	442.8
4031	Featherstone High School	229	61	27%	34	56%	61	100%	467.1
5401	Greenford High School	235	197	84%	146	74%	177	90%	409.8
7012	John Chilton School	13	6	46%	4	67%	6	100%	202.7
5404	Northolt High School	235	217	92%	101	47%	195	90%	343.1
4020	Villiers High School	244	41	17%	13	32%	41	100%	489.0
307	<b>Ealing Total</b>	<b>2638</b>	<b>1066</b>	<b>40%</b>	<b>650</b>	<b>61%</b>	<b>938</b>	<b>88%</b>	<b>436.8</b>

\* This is the overall average point score for the whole school, not just religious studies.

A-level and AS-level religious studies 2009										
Exam type	DfES no.	School name	Year 13 NOR	Entries		Total A to C		Total A to E		Average points
				No.	%	No.	%	No.	%	
GCE A level	4602	Twyford CofE High School	158	10	6%	5	50%	10	100%	799.2
	4603	Cardinal Wiseman RC High School	124	37	30%	31	84%	37	100%	803.5
	5401	Greenford High School	181	1	1%	0	0%	1	100%	655.4
	5402	The Ellen Wilkinson School for Girls	141	13	9%	10	77%	13	100%	705.7
	5403	Drayton Manor High School	150	4	3%	3	75%	4	100%	810.7
	<b>307</b>	<b>Ealing average</b>	<b>754</b>	<b>65</b>	<b>9%</b>	<b>49</b>	<b>75%</b>	<b>65</b>	<b>100%</b>	<b>734.3</b>
GCE AS level	4602	Twyford CofE High School	158	5	3%	3	60%	3	60%	799.2
	4603	Cardinal Wiseman RC High School	124	81	65%	41	51%	69	85%	803.5
	5400	Brentside High School	49	2	4%	1	50%	2	100%	707.1
	5402	The Ellen Wilkinson School for Girls	141	2	1%	0	0%	2	100%	705.7
	5403	Drayton Manor High School	150	1	1%	0	0%	1	100%	810.7
	<b>307</b>	<b>Ealing average</b>	<b>622</b>	<b>91</b>	<b>15%</b>	<b>45</b>	<b>49%</b>	<b>77</b>	<b>85%</b>	<b>734.3</b>

There were no pupils entered in for the entry level qualification in religious studies in 2009.

## Appendix 2 Details of INSET provision

During the year, termly meetings were held for co-ordinators of religious education in primary schools and heads of department in secondary schools.

All Ealing schools will have access to the London managed learning environment (MLE) by 2010. An RE Leaders section has been added to the Ealing MLE, where RE teachers and co-ordinators can access and share resources.



Religious education in Ealing

Welcome to the Ealing religious education room. We are hoping to develop this space as an exchange of ideas and resources. Following any of the links below will take you to pages where you can upload or download resources for each of the core and optional units of Ealing's Agreed Syllabus, "The marriage of heaven and earth." There is also a folder for images and if you click on [Links](#) in the left hand menu you will find a folder where you can post links to useful video resources.

<a href="#">Foundation stage</a>	<a href="#">Key stage one</a>	<a href="#">Key stage two</a>	<a href="#">SEN</a>
<a href="#">Key stage three</a>	<a href="#">Key stage four</a>	<a href="#">Post-16</a>	<a href="#">Images</a>

RE network meetings 2008-09

<b>Secondary network</b>
11 June 2009, 9-4, Ealing Town Hall (Somali achievement)

RE network meetings 2009-10

The secondary heads of department, many of whom already use their school MLE, were taken through the fundamentals of using this section to share resources at the network meeting on 23<sup>rd</sup> October 2008. They continued this work at the 11<sup>th</sup> March meeting, during which they uploaded resources for teaching various ks3 and ks4 units; at this meeting we also looked at ways to make RE and reflection more inclusive.

At the 7<sup>th</sup> November meeting of primary RE co-ordinators, Judy Johnson (primary lead practitioner) gave a session on using stories to stimulate thinking in RE. Following her presentation the co-ordinators broke up into smaller groups to brainstorm activities for a scheme of work for the foundation stage unit on stories from other religions.

Participants in the 26<sup>th</sup> February meeting of the primary network looked at the various ways that RE and reflection can promote community cohesion. These included ways to include non-religious points of view. The rest of the meeting was devoted to dealing with awkward questions, during which several participants shared their experience of responding to the subject of death.

At the 20<sup>th</sup> May meeting of the primary RE network, all the teachers whose school had not yet disseminated passwords for the MLE were given generic usernames and passwords that would allow them to access files being posted on the site. Many of the participants had brought along a variety of resources, which were uploaded into the relevant folders.

In place of the regular network meeting in the summer term, secondary heads of RE were invited to attend the Somali Achievement Conference at Ealing Town Hall which took place on 11 June. Ealing has the largest Somali community in London and there are nearly 4000 pupils of Somali background in local schools. Richard Barnes, deputy mayor with policy responsibility for cohesion, was among a range of guest speakers putting forward ideas to better engage Somali pupils. The conference also heard from local schools, parents and pupils, as they shared successful practices and identified barriers to achievement.

### Lead practitioners

	
<p>Judy Johnson, West Twyford Primary School</p>	<p>Hatice Osman, Ellen Wilkinson School for Girls and Axel Fouabi, Featherstone High School</p>

One primary and two secondary RE teachers participated in the lead practitioner programme in 2008-09. Judy Johnson, of West Twyford Primary School, continued in the role of lead practitioner from the previous year. In place of a learning enquiry, Judy wrote three schemes of work for units in the agreed syllabus: "Special food (ks1)", "Life after death (ks2)" and "Prayer and worship (ks2)". All three of these schemes have now been posted on the EGfL curriculum pages.

Hatice Osman (Ellen Wilkinson School for Girls) conducted a learning enquiry into how it would be possible to raise GCSE attainment in RE using a professional learning community. For his learning enquiry, Axel Fouabi looked at the efficacy of storytelling as a means of controlling misbehaviour and raising attainment in classes of low achieving pupils. Both Hatice and Axel presented their findings to colleagues at the lead practitioner meeting in July, and they will be sharing their results with the heads of RE at the autumn network meeting.

## Appendix 3

### SACRE membership – September 2008 to August 2009

#### LA Group:

Cllr Eileen Harris (Chairman of SACRE)  
Cllr Allot  
Cllr Bagha  
Cllr Ball  
Cllr Gupta  
Cllr Kang  
Cllr Kapoor Senior  
Cllr Potts  
Cllr Randall  
Cllr Walker

#### Church of England Group:

Rev P Andrews  
Mr Graham Marriner  
Rev L Moody  
Rev N Richardson (Vice-Chairman of SACRE and Chairman of group)  
Ms C Sawyer

#### Other Faiths Group:

Baha'i	-	Ms M Pourtabib Mrs J Sweeney (substitute)
Buddhist	-	Dr C Amarasinghe
Evangelical Alliance	-	Mrs V Upton
Hindu	-	Mr R Pathak Mr S Bhatia
Humanist	-	Kathleen Richardson (from June 2009)
Jewish	-	Dr M Izen
Islam - Sunni	-	Mr S Minhas
Islam	-	Mr Ahmed Olad (from June 2009)
Ramgarhia Sabha	-	Mrs B Lall Mrs P Pank
Roman Catholic	-	2 vacancies
Sikh Missionary Society	-	Mr M S Grewal (Chairman of group)
Sri Guru Ravi Dasia Sabha	-	Mr S K Dhanda
United Reform Church	-	Mrs Marion McNeil Mr Donald Burling (from June 2009)
Valmiki	-	1 vacancy

### **Teachers Association Group:**

NUT	-	Mr Patrick Cootes
NAS/UWT	-	Mr G Burchell Ms H Keogh Ms H O'Neill (Chairman of group) Amy Trumpeter
NAHT	-	Katherine Crawford (From Sept 09)
ATL	-	Gill Denham
SHA	-	1 vacancy
PAT	-	1 vacancy

### **Co-opted Members**

Foundation Schools	-	1 vacancy
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## Appendix 4

### Members attendance – September 2008 to August 2009

Key: # - Attended x – Absent S - Substitute

LA GROUP	REPRESENTING AND/OR ROLE	DATE OF MEETINGS		
		22 Sept 08	15 Jan 09	17 June 09
Cllr Eileen Harris	Chairman of SACRE & Local Authority Group		#	
Cllr Allot				#
Cllr Bagha			#	#
Cllr Gupta		#		#
Cllr Kang		#		#
Cllr Kapoor Senior		#	#	#
Cllr Potts		#		
Cllr Randall			#	
Cllr Ross		#	#	
Cllr Walker		#	#	
Cllr Diana Pagan		#	#	
Cllr Jon Ball		#	#	#
Cllr Rosa Popham				S
<b>CHURCH OF ENGLAND GROUP</b>				
Mr G Marriner		#	#	#
Rev P Andrews		#	#	
Rev L Moody			#	#
Rev N Richardson	Vice-chairman of SACRE and chairman of C of E group	#	#	#
Ms C Sawyer		#	#	
<b>OTHER FAITHS</b>				
Mrs M Pourtabib	Baha'i			
Mrs J Sweeney (Substitute)	Baha'i			
Dr C Amarasinghe	Buddhist	#		#
Mrs V Upton	Evangelical Alliance			#
Mr R Pathak	Hindu			#
Mr S Bhatia	Hindu			
Dr A R Constable	Humanist	#	#	
Ms Kathleen Richardson	Humanist			#
Dr M Izen	Jewish	#	#	#

LA GROUP	REPRESENTING AND/OR ROLE	DATE OF MEETINGS		
		22 Sept 08	15 Jan 09	17 June 09
Mr S Minhas	Islam - Sunni			#
Mr Ahmed Olad	Islam			#
Mrs B Lall	Ramgarhia Sabha		#	#
Mrs P Pank	Ramgarhia Sabha	#		#
Ms C Harrison	Roman Catholic			
Mr M S Grewel	Sikh Missionary Society and Chair of group	#	#	#
Mr S K Dhanda	Sri Guru Ravi Dass Sadha	#	#	
Mrs M McNeill	United Reform Church		#	#
Mr Donald Burling	United Reform Church			#
<b>TEACHERS' ASSOCIATIONS GROUPS</b>				
Mr Patrick Cootes	NUT	#	#	#
Mr G Burchell	NAS/UWT	#	#	
Ms H O'Neill	NAS/UWT (Chairman of Group)	#	#	#
Ms H Keogh	NAS/UWT	#		#
Gill Denham	ATL	#	#	
Amy Trumpeter	NAS/UWT		#	#

## Appendix 5

### Number of pupils of each religion by school, May 2009

School name	Christian											Buddhist	Hindu	Jewish	Muslim	Sikh	Other Religion	No Religion	Unclassified	All Pupils	
	Christian (unspecified)	Baptist	Church of England	Roman Catholic	Orthodox	Jehovah's Witness	Methodist	Seventh Day Adventist	United Reform Church	Other Christian	Christian Total										
Acton High School	422	4	30	129			4		1	3	593	6	31		394	19	25	71	3	1142	
Brentside High School	468	1	5	44	10	9	2	1		1	541	18	156	2	349	36	14	106	2	1224	
Cardinal Wiseman RC High School	26			1705							1731	2	41	1	22	27	10	4	7	1845	
Dormers Wells High School	142	2	12	53		6		5	1		221	9	101		414	102	14	46		907	
Drayton Manor High School	533	6	30	73	9	11	9	3		1	675	11	109	10	398	53	24	264	13	1557	
Elthorne Park High School	425										425	5	29	2	108	26	13	283		891	
Featherstone High School	112			8	1	1					122		178	1	576	391	52	19	5	1344	
Greenford High School	269	4	5	39		6	6		1		330	2	306		569	383	38	56		1684	
Northolt High School	417	4	6	80	8	3	10	5	1		534	20	149		246	23	15	372	4	1363	
The Ellen Wilkinson School for Girls	220		14	83		7	2			3	329	9	144	1	627	26	32	190	11	1369	
The West London Academy																				889	889
Twyford CE High School	1018		1								1019	8	53	6	120	20	30	40	39	1335	
Villiers High School																				1169	1169
<b>High Schools Total</b>	<b>4052</b>	<b>21</b>	<b>103</b>	<b>2214</b>	<b>28</b>	<b>43</b>	<b>33</b>	<b>14</b>	<b>4</b>	<b>8</b>	<b>6520</b>	<b>90</b>	<b>1297</b>	<b>23</b>	<b>3823</b>	<b>1106</b>	<b>267</b>	<b>1451</b>	<b>2142</b>	<b>16719</b>	
Allenby Primary School	46			4							50		37	1	123	43	3	6		263	
Beaconsfield Primary School	10			5		1					16		30		157	48			1	252	
Berrymede Infant School	46										46	2	9		167	3	21	25	2	275	
Berrymede Junior School	91		1	2							94		5		166	2	7	7	3	284	
Blair Peach Primary School	18			15		1					34		169		179	118	3	1	3	507	
Brentside Primary School	99		9	15							123	4	28		113	13	10	32	1	324	

School name	Christian										Buddhist	Hindu	Jewish	Muslim	Sikh	Other Religion	No Religion	Unclassified	All Pupils	
	Christian (unspecified)	Baptist	Church of England	Roman Catholic	Orthodox	Jehovah's Witness	Methodist	Seventh Day Adventist	United Reform Church	Other Christian										Christian Total
Christ Church CE Junior School	299		21								320		5		3		6	5		339
Clifton Primary School	5			1			1			1	8		36		178	113	3	6	4	348
Coston Primary School	167										167	3	44		174	15	3	28	10	444
Dairy Meadow Primary School	33	1	2	10	1	2					49	3	90		187	151	2	7		489
Derwentwater Primary School	130	4	15	68	3	9		4	2	2	237	9	13		318	9	9	121	7	723
Dormers Wells Infant School	41			16		2	1	1		1	62	1	52		183	51	6	14		369
Dormers Wells Junior School	28		6	8		3				3	48	2	44	1	209	55	24	18		401
Downe Manor Primary School	158										158	1	7	1	108	8	12	63	56	414
Drayton Green Primary School	34		7	25	3	1		1			71	1	6		98	6		28	5	215
Durdan's Park Primary School	28		2								30	1	141		139	155	19	8	1	494
East Acton Primary School	42		1	20	5						68	1	3		145	5	6	23	7	258
Edward Betham CE Primary School	300	1	47	18							366	3	40		28	10	2	8		457
Featherstone Primary School	27										27	4	89		323	226	3	2	4	678
Fielding Primary School	324		1	9			1				335	5	21	4	81	17	19	216	3	701
Gifford Primary School	121			56		1		1			179	1	39		248	26	32	81	11	617
Grange Primary School	231			8							239	4	16	3	122	5	5	156	20	570
Greenwood Primary School	181	1	2	10							194	3	93		80	10	11	58	6	455
Hambrough Primary School	31										31	1	184		147	136	1	2	1	503
Hathaway Primary School	116		5	12							133	2	13	2	187	19	14	27	8	405
Havelock Primary School	35			1							36		54		256	103	5	12		466
Hobbayne Primary School	171			35	2	3		2			213		20	2	110	12	4	107		468
Horsenden Primary School	126	5	7	67	10	1	2	1			219	15	210		264	17	8	44	1	778
John Perryn Primary School	167		1								168	2	8		207		2	18	7	412
Lady Margaret Primary School																			584	584

School name	Christian										Buddhist	Hindu	Jewish	Muslim	Sikh	Other Religion	No Religion	Unclassified	All Pupils	
	Christian (unspecified)	Baptist	Church of England	Roman Catholic	Orthodox	Jehovah's Witness	Methodist	Seventh Day Adventist	United Reform Church	Other Christian										Christian Total
Little Ealing Primary School	70		98	48							216	2	17	9	41	6	9	174	13	487
Mayfield Primary School	143		2	3							148		11		98	12		80	1	350
Montpelier Primary School	100		20	49	3	2	1	1			176	12	32	5	197	13	5	154	7	601
Mount Carmel RC Primary School				459							459				1			1	3	464
North Ealing Primary School	123		26	29	9	2	4		1		194	11	18	5	59	26	16	122	18	469
North Primary School	38										38	2	106	1	126	147		5	2	427
Oaklands Primary School	205			5			1				211		18	1	129	12	20	77	3	471
Oldfield Primary School	128										128	4	45	1	126	9	13	31	2	359
Our L Visitation RC Primary School	7		1	459							467									467
Perivale Primary School	67										67	6	156		215	12	7	5	1	469
Petts Hill Primary School	36			30		5		1			72	7	23		104	8	1	33	3	251
Ravenor Primary School	82		35	46	4	4	2	2			175	4	29		157	32	2	61	7	467
Selborne Primary School	197			3					2		202	3	30		150	12	4	22	2	425
Southfield Primary School	179										179	2	4	1	114	1	8	87	5	401
St. Anselm RC Primary School	36	3	5	164	2					6	216		12		5	5				238
St. Gregory RC Primary School	4			462							466						1			467
St. John Fisher RC Primary School	42			388							430	2	19		4	2	2		1	460
St. John's Primary School	94			9							103	2	12	1	175	13	12	21	3	342
St. Joseph RC Primary School	7			456							463					1		1	5	470
St. Mark's Primary School	117		17	21	1		1	1			158	2	10	1	58	6	6	103	4	348
St. Raphael RC Primary School	256			193							449		1		3			3		456
St. Saviour's CE Infant School	114	5	124	9	26		4	1		2	285		2		1	1	3	3	12	307
St. Vincent RC Primary School	72			331	4						407			1		1			4	413
Stanhope Primary School	141			3							144	1	74		187	49	5	38	4	502

School name	Christian										Buddhist	Hindu	Jewish	Muslim	Sikh	Other Religion	No Religion	Unclassified	All Pupils		
	Christian (unspecified)	Baptist	Church of England	Roman Catholic	Orthodox	Jehovah's Witness	Methodist	Seventh Day Adventist	United Reform Church	Other Christian										Christian Total	
Three Bridges Primary School	32		6	19			4				61		16	1	184	48	2	31	6	349	
Tudor Primary School	29										29		59		128	56		2	1	275	
Vicar's Green Primary School	74			2							76		60		84		3	3	7	233	
Viking Primary School	40			4							44		17		110	15	14	28		228	
West Acton Primary School	66			36			1			1	104	22	9	1	199	2	3	61	68	469	
WLA Primary School																				504	504
West Twyford Primary School	76			7	2	1	1				87		13	1	116	4	6	26		253	
Willow Tree Primary School	235			26			1				262	6	42		193	17	26	116	6	668	
Wolf Fields Primary School	10		1	2							13		32		183	92	25	13	34	392	
Wood End Infant School	32	1	32	47	1	1		1			115	5	76		114	4	2	43		359	
Wood End Junior School	49		31	72			2				154	6	54		82	1	7	29	4	337	
<b>Primary Schools Total</b>	<b>6006</b>	<b>21</b>	<b>525</b>	<b>3787</b>	<b>76</b>	<b>39</b>	<b>27</b>	<b>17</b>	<b>5</b>	<b>16</b>	<b>10519</b>	<b>167</b>	<b>2503</b>	<b>43</b>	<b>8043</b>	<b>1983</b>	<b>442</b>	<b>2496</b>	<b>1475</b>	<b>27671</b>	
Belvue School	35		4	5							44	1	9		31	9	3	16	1	114	
Castlebar School	29	1	1	2					1		34		9		42	5	6	8		104	
John Chilton School	26		4	10							40		9	1	23	12	2	5		92	
Mandeville School	19			8							27		8		29	2	2	4	3	75	
Springhallow School	23		1	8							32		8		15	2	3	12	1	73	
St Ann's School	8										8	1	2		29	6		4	30	80	
<b>Special Schools Total</b>	<b>140</b>	<b>1</b>	<b>10</b>	<b>33</b>					<b>1</b>		<b>185</b>	<b>2</b>	<b>45</b>	<b>1</b>	<b>169</b>	<b>36</b>	<b>16</b>	<b>49</b>	<b>35</b>	<b>538</b>	
<b>All Schools Total</b>	<b>10198</b>	<b>43</b>	<b>638</b>	<b>6034</b>	<b>104</b>	<b>82</b>	<b>60</b>	<b>31</b>	<b>10</b>	<b>24</b>	<b>17224</b>	<b>259</b>	<b>3845</b>	<b>67</b>	<b>12035</b>	<b>3125</b>	<b>725</b>	<b>3996</b>	<b>3652</b>	<b>44928</b>	

Comparison of school population with 2001 census results:

	Total	Christian	Buddhist	Hindu	Jewish	Muslim	Sikh	Other	None	Not stated
<b>Ealing schools, May 2009</b>	44928	39%	1%	9%	<0.15%	27%	7%	2%	9%	9%
<b>England and Wales 2001 census</b>	52,041,916	71.75%	0.28%	1.06%	0.50%	2.97%	0.63%	0.29%	14.81%	7.71%
<b>Ealing, 2001 Census</b>	300,948	50.74%	1%	7.77%	0.49%	10.31%	8.51%	0.42%	13.44%	7.31%

*Appendix 6*

**Breakdown of detailed data received, May 2009**

	Other Christian							Other								
	Other Christian total	Bethany Church Of God	Greek Orthodox	Pentecostal	Salvation Army	Mormon	Quaker	Other Religion total	Bahai	Humanist	Jain	Parsee/Zoroastrian	Pagan	Rastafarian	Ravidasian	Shinto
<b>High Schools Total</b>	28		6	2		1	1	323	1	1	1	1	1	4	1	
<b>Primary Schools Total</b>	3	1	1	5	3		2	434		3	2	5		8	2	1
<b>Special Schools Total</b>				1				17								
<b>All Schools</b>	31	1	7	8	3	1	3	774	1	4	3	6	1	12	3	1

**Appendix 7**  
**Monitoring pro-forma**

Name of School				
RE Co-ordinator/ HoD				
Strengths of RE provision in school				
Areas requiring development				
Is RE provision in the school compliant with the Ealing agreed syllabus?				
If not, how are you addressing this?				
Is the school compliant as regards provision of the statutory daily act of reflection?				
If not, how are you addressing this?				
	<b>O</b>	<b>G</b>	<b>S</b>	<b>I</b>
Learners' achievement and standards in their work, including cross-curricular links				
Learners' personal development and well-being in RE				
Quality of teaching and learning in RE				
Quality of the curriculum in religious education				
Quality of care, guidance and support in RE				
Effectiveness and efficiency of leadership and management				
Overall effectiveness				
Capacity to make further improvement				
Improvement since last evaluation				
O = outstanding    G = good    S = satisfactory    I = inadequate				
Is there any way Ealing SACRE could help?				

Since September 2007, schools have been under a duty to promote community cohesion, with a particular focus on achieving cohesion “across different cultures, ethnic, religious or non-religious and socio-economic groups.”<sup>1</sup> *Religious or non-religious*: it is worth noting that according to the last census (2001) the percentage of people in England and Wales with no religious affiliation (14.8%) and religion not-stated (7.71%) was greater than that of the Muslim (2.97%), Sikh (0.63%), Hindu (1.06%) and Jewish (0.50%) populations combined (5.16%).

Ealing is somewhat unusual among SACREs in that it has a strong contingent of atheist members who are nonetheless committed to quality religious education. Therefore just as with their early dedication to multi-faith RE, Ealing is in an excellent position to look at ways to make RE truly inclusive and reflective of the beliefs of all segments of society.

The following are notes from a workshop presented 27 March by the SACRE consultant during the local authority’s conference *A sense of belonging: developing outstanding practice in community cohesion*.

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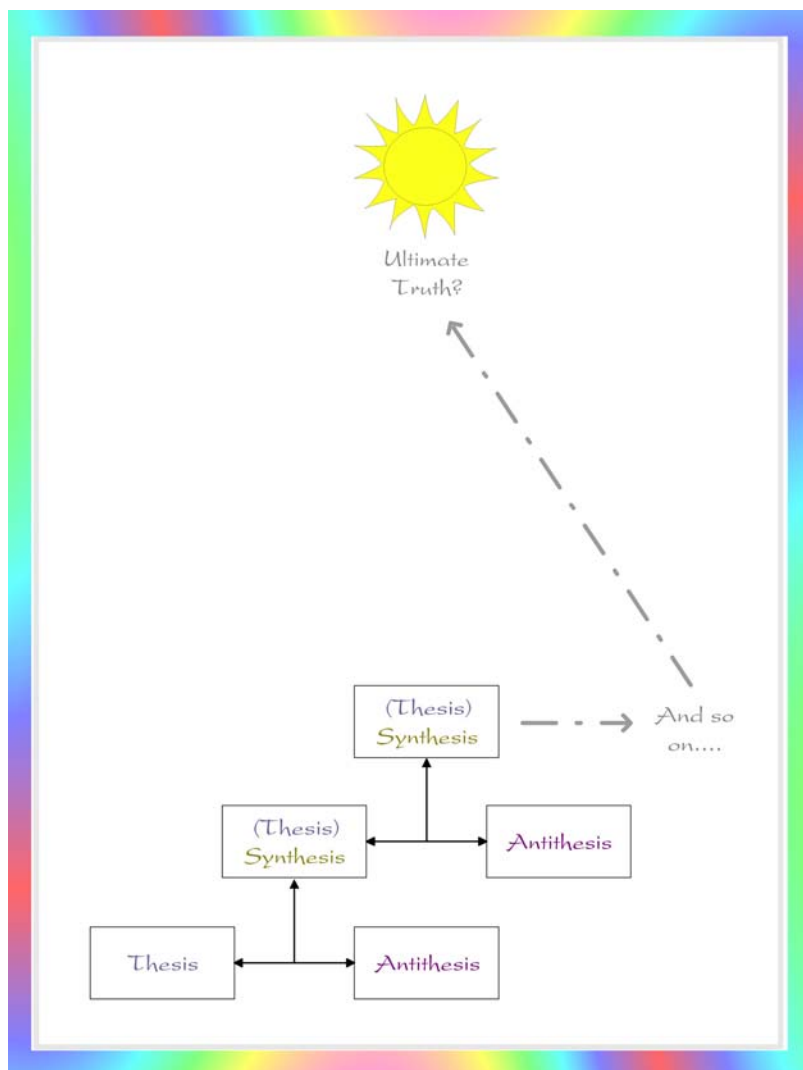
<sup>1</sup> *Guidance on the duty to promote community cohesion*, DCSF-00598-2007. Available online from TeacherNet: <http://publications.teachernet.gov.uk>

**Transcending the gap between religious and non-religious:  
how RE and reflection can promote community cohesion**

Thesis, antithesis and synthesis

The German philosopher Hegel has been credited with the dialectic described as 'thesis, antithesis and synthesis,' the bare bones of which is that an idea (thesis) provokes a counter idea (antithesis), and that the tension between these two can lead to a synthesis, an idea that transcends the two opposing points of view. Which then of course becomes a new thesis, which provokes another antithesis and so on, until some ultimate final Truth is reached.

Whether human beings will ever agree on one ultimate final Truth-with-a-capital-T seems doubtful. However it is possible to see something approaching Hegel's dialectic in the proliferation of new ideas that occurs when differing cultures come in contact.



One example might be the experience of the first Sikh guru, Guru Nanak. Born into a Hindu family, Nanak Dev lived in an area that was heavily populated by Muslims, and as a teenager he had explored Islam as an alternative to the faith to which he was born.

But he remained unsatisfied. One day, while bathing in the river, he disappeared. He was presumed dead, but three days later he walked into the village, saying that he had travelled to God's court where he was given a cup of nectar (*amrit*) and told: "This is the cup of the adoration of God's name..."

In some of the tradition accounts it is said that he was in the river all this time. To an outsider this kind of account verges on the fantastical, and even the report on SikhWiki states that during this period the Guru was in a trance. However if we look at the original story, i.e. that he spent two days immersed under water only to emerge on the third possessing the *amrit*, what reality might be reflected by this?

Think of the times when something happened to you that took you away from all that was outward; when some emotional turmoil—for instance, a great loss or a falling in love—withdrawed you from the world. And to go back to the story of Guru Nanak and the *amrit*, caught in the tension between two beliefs as he was, Hinduism and Islam, think how *sweet* it would be to experience a transcendent solution. For this is what he brought back to his village, a way of expressing faith that drew on both traditions yet was unique unto itself.

The inclusion by law of religious education in the curriculum of British state schools is a comparatively recent phenomenon. That said, since many of the earliest schools were owned and run by churches, religious education of a specifically denominational nature was common. As the state began to set up its own board schools<sup>3</sup> the issue of how to deal with the subject was complicated by the fact that churches were fearful that other denominations would use RE in schools to recruit potential members away from their own brands of Christianity. A solution to this problem was a clause in the 1870 Education Act that stated that ‘no religious catechism or religious formulary which is distinctive of any particular denomination’ was to be taught.

The first significantly different approach is found in the guidance produced in Cambridgeshire in the mid 1920s by an advisory committee whose brief was to draw up an agreed syllabus of religious instruction and observance that would be acceptable to all (Christian) religious bodies. The advisory committee (consisting of head teachers, members of the Anglican and Free Church and academics) that produced the syllabus was a precursor of the Agreed Syllabus Conferences we have today.

In 1944, a new Education Act specifically spelled out provisions regarding religious education. For instance, the school day should begin with an act of collective worship; all pupils should be given regular religious instruction which (except in aided or special agreement schools) would be according to an agreed syllabus; every local authority was required to make such a syllabus or use that of another authority; an Agreed Syllabus Conference consisting of four panels representing the Church of England, other Christian denominations, the local authority and teachers’ organisations was to set the syllabus; parents were given the right to withdraw their children from the act of worship and from religious instruction and teachers were also given this right of withdrawal. Finally, local authorities were given the power to set up a SACRE, although at this time they were not required to do so. The 1944 act does not specifically mention Christianity as the religion to be taught, however this was taken for granted.

For the next two decades, syllabuses were confessional in nature, with a largely historical content seemingly unrelated to pupils’ lives. But then came the sixties, a decade when increasing immigration was creating a pluralist society at the same time as there was declining interest in organized religion. In education the focus was also shifting, from an authoritative imparting of facts to a more child-centred approach.

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<sup>2</sup> The information in this section came from two papers: Gillard D., (1991) *Changing aims—changing content?* (<http://www.dg.dial.pipex.com/articles/educ09.shtml>) and Gillard D., (1992) *Rewriting Oxfordshire’s agreed syllabus post 1988* (<http://www.dg.dial.pipex.com/articles/educ13.shtml>)

<sup>3</sup> Schools under the control of locally elected school boards were made possible by the 1870 Education Act.

The period from 1960 to the mid-seventies saw the start of a phenomenological approach to religious education;<sup>4</sup> in addition, rather than encouraging the adoption of a single world view, it was the beginnings of the attempt to help pupils in their own quest for beliefs, values and meaning in life. However, although the aims and philosophy of syllabuses had changed, there was little change in the content, which remained entirely Christian.

From 1974 to 1988 the stated aims and intentions of religious education underwent radical change, during which teachers were no longer asked to turn their pupils into practising Christians. Instead they were encouraged to teach a variety of faiths, and some even went so far as to get their pupils to relate these faiths to their own beliefs.

The religious landscape of the British Isles in 1944 was such that it was not considered necessary to name Christianity as the religion to be studied. By 1988, the Education Reform Act had to stipulate that teaching was to reflect the mainly Christian nature of British religious traditions, whereas the 1996 Education Act held that an agreed syllabus must reflect the fact that the religious traditions in Great Britain were in the main Christian, while taking account of the teachings and practices of the other principal religions represented in Great Britain.

The position taken by QCA in 2004 is that Christianity should be studied throughout each key stage, and that the other principal religions represented in Great Britain—listed as Buddhism, Hinduism, Islam, Judaism and Sikhism—should also be studied. In addition:

“It is also essential that religious education enables pupils to share their own beliefs, viewpoints and ideas without embarrassment or ridicule. Many pupils come from religious backgrounds but others have no attachment to religious beliefs and practices. To ensure that all pupils’ voices are heard and the religious education curriculum is broad and balanced, it is recommended that there are opportunities for pupils to study other religious traditions such as the Bahá’í faith, Jainism and Zoroastrianism and secular philosophies such as humanism.”<sup>5</sup>

Thus, over the 65 years from 1944 to the present, the question of what is legitimate territory to cover has expanded from a single focus on Christianity to include non-religious philosophical points of view.

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<sup>4</sup> That is, one in which the object of study is the manifestations of religion, and the forms of religious life, as compared to the dissemination of dogma characteristic of religious instruction.

<sup>5</sup> *Religious education: the non-statutory national framework*, QCA 2004.

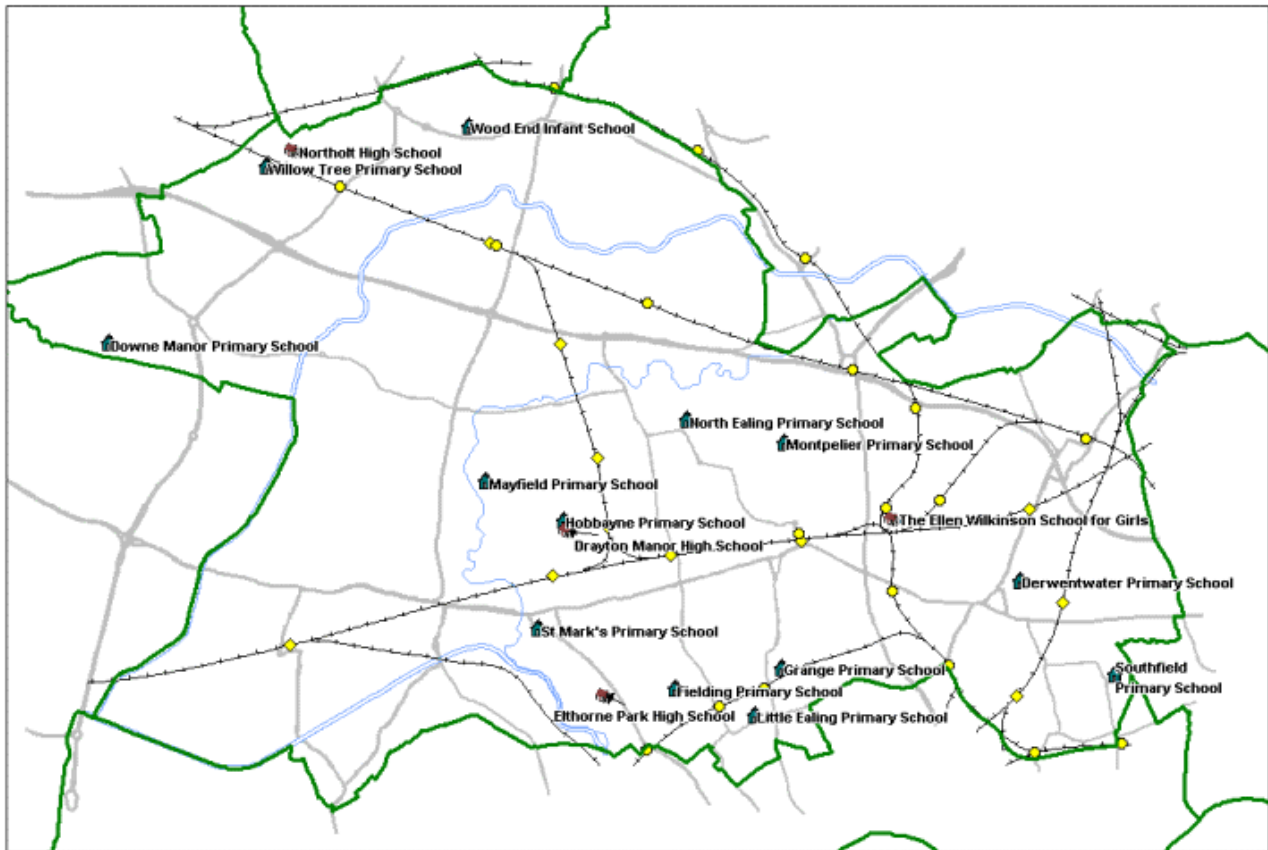
## Percentage of pupils from non-religious backgrounds in Ealing

Religious affiliation of pupils in Ealing schools, May 2008										
	Total	Christian	Buddhist	Hindu	Jewish	Muslim	Sikh	Other	None	Not stated
<b>Ealing schools May 2008</b>	44,328	36%	0.5%	9%	<0.2%	26%	8%	1.8%	9%	6.4%
<b>Ealing, 2001 Census</b>	300,948	50.74%	1%	7.77%	0.49%	10.31%	8.51%	0.42%	13.44%	7.31%
<b>England and Wales, 2001 census</b>	52,041,916	71.75%	0.28%	1.06%	0.50%	2.97%	0.63%	0.29%	14.81%	7.71%

As can be seen from the table above, the percentage of pupils coming from non-religious backgrounds is equal to that of Hindu and Sikh pupils, and greater than that of Jewish and Buddhist pupils, all of whose views are represented in the RE curriculum.

Ealing schools with 15% or more pupils from non-religious backgrounds	Christian	Other Religions					Other Religion	No Religion	Unclassified	Total Pupils
		Buddhist	Hindu	Jewish	Muslim	Sikh				
Drayton Manor High School	44%	1%	7%	1%	22%	4%	2%	19%	1%	1549
Elthorne Park High School	49%	0%	3%		13%	3%	2%	31%		894
Northolt High School	40%	1%	10%	0%	17%	2%	1%	30%		1358
The Ellen Wilkinson School for Girls	25%	1%	9%	0%	44%	2%	4%	15%	0%	1386
Derwentwater Primary School	33%	2%	2%		42%	2%	1%	18%	0%	691
Downe Manor Primary School	41%	0%	1%		26%	3%	3%	17%	9%	392
Fielding Primary School	48%	1%	3%	1%	13%	3%	3%	29%	1%	690
Grange Primary School	31%	1%	2%	0%	14%	1%	1%	20%	29%	512
Hobayne Primary School	43%		4%	0%	23%	3%	1%	25%	1%	467
Little Ealing Primary School	45%	0%	4%	2%	9%	2%	2%	36%	1%	499
Mayfield Primary School	45%	1%	3%		26%	3%	0%	22%		350
Montpelier Primary School	30%	3%	5%	0%	31%	2%	1%	26%	0%	601
North Ealing Primary School	43%	2%	4%	1%	13%	5%	2%	24%	3%	468
Southfield Primary School	47%	1%	1%		28%	0%	1%	22%		395
St. Mark's Primary School	46%	1%	3%		16%	2%	1%	31%	0%	332
Willow Tree Primary School	41%	1%	5%		29%	2%	3%	18%	0%	687
Wood End Infant School	36%	1%	18%	0%	27%	1%	1%	15%		365

Map showing location of schools with significant percentages of pupils from non-religious background



Ealing Schools Service, Research and Statistics Team

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## How RE and Reflection can promote community cohesion

- 1) Always keep in mind that modern religious education in state schools is a secular subject. In other words, it must be presented from a neutral standpoint.
- 2) Refer to 'reflection' rather than 'worship' when referring to the daily act.
- 3) Always use 'framing', i.e. "Christians believe that..." "Humanists believe that..."
- 4) One of the skills explicitly being targeted in the new SEAL (Social and Emotional Aspects of Learning) approach being implemented in our schools is the skill to "understand and value the differences between people, respecting the right of others to have beliefs and values different from our own." Children from non-religious backgrounds need to feel included in RE, therefore try to ensure that reference is made to non-religious ethical stances and philosophies whenever possible. The following are a few examples:

Unit	Possible ways to include non-religious points of view
FS: Stories from other faiths	Aesop's fables as non-religious moral tales
Ks1: Special days	Remembrance day: a day for all people to remember their honoured dead, regardless of religion or philosophy.
Ks1: Special places	A lesson on peace gardens; a classroom or school 'reflective corner'.
Ks1: the importance of water	A lesson on WaterAid, a non-governmental international charity seeking to ensure safe access to clean water for all.
Ks2: prayer and worship	Include a lesson on meditation and reflection, and rituals that give non-religious people a sense of peace.
Ks2: special people	A lesson on someone who has been inspired by their ideals, rather than a religious belief, to contribute to humankind, e.g. Bob Geldorf.
Ks2: special books	Provide opportunities to discuss books that are not normally considered 'religious' but which nonetheless have strong values and that the pupils find inspiring, e.g. the Harry Potter books.
Ks3: the environment in religion	Include a lesson on an environmental group, e.g. Greenpeace, that is inspired by ideals rather than religion.
Ks3: creation stories	A lesson on the Big Bang.
Ks3: living with faith: how does belief affect living?	A lesson that explores that fact the non-religious people can have faith (e.g. faith in themselves, faith in a positive outcome) and how these attitudes might affect their lives.

- 5) Copious use of the words "What do you think?"

HMI Alan Brine provides a checklist of questions to ask in order to evaluate the way RE is contributing to the promotion of community cohesion:

- Do pupils value the subject and do they recognise the contribution it makes to their understanding of different communities and ways of life?

- Do pupils have real opportunities to explore and gain first-hand experience of diversity of religion, belief and culture?
- Does RE provide a context to build relationships with the communities in the local area and particularly those groups who might be hard to reach?
- Does RE provide a voice for minority groups within the school, developing a culture of mutual respect and harmony?
- Does the school treat religions and non-religious beliefs seriously and model ways of building respect?
- Does the school know enough about the diversity of religions and non-religious beliefs within the local community and does it explore ways of making links with those communities?
- If the school is mono-cultural, how well is RE working to foster a broader awareness of cultural and religious diversity?
- Is the school providing enough opportunities for fieldwork and enrichment activities to extend the potential of RE to promote community cohesion?

*Ways to make the daily act of 'reflection' more inclusive<sup>6</sup>*

Many people, particularly those who belong to a recognised religion, believe that the human spirit is created by a god and can only be fully developed through a relationship with this god. At the same time a substantial number believe that the human spirit can be understood and developed without any reference to divinity. What unites these positions is the fact that they both arise from human experience, and that the 'spiritual' dimension can be expressed in ways that both religious and non-religious individuals can recognise. Such as:

<b>Mystery:</b>	experiences of awe, wonder and mystery about the natural world, human achievement and, for some, a divinity
<b>Values:</b>	attitudes and feelings about what is really important, what really matters
<b>Meaningfulness:</b>	the ability to make connections or to see potential patterns in life which give it meaning
<b>Changes in awareness:</b>	the feeling of being 'at one' with: God, nature, oneself and/or others
<b>Challenge:</b>	being challenged and moved by experiences such as love, beauty, goodness, joy, compassion, injustice, evil, suffering, death

By using the word 'reflection' rather than 'worship' we are striving to ensure the most inclusive experience possible. From September 2008 schools have been inspected as

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<sup>6</sup> Extracted from: *Reflection: some guidance for schools.*

regards how well they contribute to community cohesion, and they will benefit by being able to show that their programme of daily reflection ensures that no segment of the school community feels excluded from the very activity intended to foster school spirit and shared values.

Although it is unlikely that primary-aged children will understand the distinction between 'reflection' and 'worship', older children—not to mention members of staff—will, and ultimately the 'space apart' that we are trying to create on a daily basis should be equally open to those who wish to commune with their God, those seeking an inner dialogue (for example with a wiser part of their self), and those wanting to cultivate a meditative calm. Only then can these acts be truly 'collective'.

To reiterate, the purpose of these daily acts is to provide children with an experience of stillness and reflection which:

- is usually difficult for them to achieve in their busy day
- is integral to spiritual development
- helps them focus on their developing beliefs and values
- gives them space to consider the mystery which is at the heart of life
- supports their emotional development
- they can draw on at times of need

One way to protect the integrity of belief of each person in the school community is through the use of 'framing', i.e. when elements specific to a particular tradition—e.g. text, artwork, song, or saying—are included, the piece should be introduced with words which clearly identify the tradition from which it comes. For example:

- "Today we are going to listen to a story from the Gospel of Mark. While this has special meaning for Christians we can all listen and respond in the way which is right for each of us."
- "I would like to share with you a reading from the Gospel of Mark which has special meaning for me as a Christian. However I hope you can all find something in it which is helpful to you."

Similarly, rather than ending an assembly with the words "Now, let us pray..." the session might end with a moment of silence introduced as follows:

"Let us now end with a few moments silence, during which you can each reflect on the topic we've been discussing, meditate or pray according to your own beliefs."

## A school or classroom reflective area

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“When you reflect on something you think about it carefully.”

“Come into our quiet area to reflect and enjoy.”

(Quotes displayed in the Byron Street Nursery and Infant School reflective area.)



### Byron Street Nursery and Infant School Reflective Area

[www.refuel.org.uk](http://www.refuel.org.uk)

An example of a ‘reflective area’ in a primary school can be found on the Refuel website. The website explores the ideas behind a reflective area and the practicalities of setting one up, and includes a virtual reflective area where children speak of their experience.

(To access the website go to [www.refuel.org.uk](http://www.refuel.org.uk) → interactive resources for key stage 1 → case study of the reflective area at Bryon Street Nursery and Infant School.)