



Qualifications and
Curriculum Authority

Religious education and collective worship

An analysis of 2006 SACRE reports

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Introduction

This is the 16th analysis of annual reports of the Standard Advisory Councils on Religious Education (SACRE) carried out by the Qualifications and Curriculum Authority (QCA). It is a summary of the work that SACREs have undertaken during the academic year 2005/6.

SACREs frequently comment on how helpful the annual analysis of SACRE reports is. According to many, it forms the basis of at least one agenda item during the year, and ideas and inspiration for future action spring from it.

Reports from 96 SACREs were received in time for inclusion in the analysis. This is 25 fewer than in 2005, and continues to fall short of the total of 171 SACREs. There are many reasons for this, and the QCA intends to continue its partnership with SACREs and with the National Association of SACREs (NASACRE) to find more modern, flexible ways in which SACREs can report their activity and be in dialogue with QCA and with each other. While the number of reports not submitted is a concern, it is still true that valid conclusions can be drawn, based on SACREs' explanations of their work.

This analysis has been written using a new format based on the headings and themes of the SACRE self-evaluation form. Up until this year, SACRE annual reports were based on the format suggested by the QCA in 1997. As the work of SACREs has developed, the 1997 format is becoming less relevant. Some SACREs agreed to pilot an experimental format based on the headings of the self-evaluation. This pilot will be analysed and the format amended before all SACREs are asked to use it.

Just as religious education (RE) continues to be a subject of great importance to the overall development of pupils, so SACREs continue, at their best, to perform a vital function in support of good practice. It is clear, however, that a substantial proportion of SACREs need further support in performing their functions. Individual SACRE members deserve the thanks and support of the educational community. It is hoped that, for all, this analysis will give a perspective to their current work within the larger national scene, and initiate future developments.

Main findings

Standards and quality of provision in RE

- Entries and standards have continued to rise in GCSE and A level Religious Studies.
- SACREs report progress in monitoring RE, but several are frustrated in finding a workable mechanism.
- Where RE is strong, there is good support from senior managers with adequate time and resources allocated.

Management of SACREs and partnerships with local authorities and other key stakeholders

- Self-evaluation is well under way and this has led to prioritising work in the form of development plans linked to budget heads.
- There are some difficulties in meeting attendance, and SACREs are receiving and acting on advice to overcome this.
- RE advice comes from a variety of sources, but most report that both SACRE and schools have opportunities to be supported by a knowledgeable professional.

Effectiveness of the local agreed syllabus

- The non-statutory national framework (2004) is embedded in the work of agreed syllabus conferences, but the ways in which the framework is used vary in their extent and effectiveness.
- An agreed syllabus launch is often an occasion for positive publicity, extra funding and training.
- More could be done to monitor the impact of agreed syllabuses on standards and cohesion.

Collective worship

- Almost a third of reports submitted make little or no reference to collective worship. For those that do, non-compliance remains a serious concern, especially in secondary schools.
- Where judgements can be made, collective worship contributes well to spiritual development.

- Several SACREs updated or developed new guidance, which they see as the most effective way to improve practice.
- Most local authorities report no applications for determinations (requests by a school to change the character of its collective worship). Applications for determinations remain concentrated in schools whose intake is predominantly from a minority faith community.

Diversity and community cohesion

- SACREs are in the main representative of local communities, and provide a place for respectful debate. SACREs are noting that they can have a real influence on racial harmony and social cohesion within and beyond schools. Many report the effective way in which people from diverse backgrounds work together.
- As members of other inter-faith groups, SACRE members can liaise with a range of stakeholders and contribute to building common understandings.
- In some local authorities, SACREs have become the standard for the way other committees and councils can be run. Their support for inter-faith and inter-cultural events, in the form of time and money, is dynamic and effective.
- Some have issued advice to deal with cases of selective withdrawal from RE.

1. Standards and quality of provision of RE

1a. Compliance and time allocation

School managers are the key to ensuring compliance and adequate time allocation. Headteachers show their commitment to RE by supporting good practice, protecting time for RE within the curriculum and ensuring the distinctiveness of RE when it collaborates with other subjects. GCSE short or full courses continue to be a good solution to time allocation issues at key stage 4. Special schools are increasingly engaged with RE and there are several comments about positive links with PSHE. In some schools, timetablers are tempted to reduce the time allocation below minimum requirements. Pressure on RE is usually due to competing demands, especially preparation for SATs. The largest single compliance issue is RE for 16- to 19-year-olds. Few Ofsted reports written under the current arrangements note non-compliance as an issue. SACREs do not report that they have been able to intervene. Some SACREs have reminded schools that flexibility arrangements for key stage 4 do not apply to RE.

1b. Public examination entries in RE (see Appendix 1)

Most SACREs analyse public examination statistics and discuss the trends at one meeting per year. Sixty per cent of reports give a full commentary on exam data, not only stating the position in comparison with previous years in relation to gender and other factors, but also offering possible reasons for the current figures. Two significant factors are shared by several SACREs.

Where non-specialist teachers are used either at key stage 3 and/or key stage four, pupils' experiences of RE can be less satisfactory. The consequence can be fewer students opting for religious studies at GCSE or AS/A level.

Where voluntary aided schools' results are included without an explanatory note, data on RS entries can look significantly better than reality.

Several reports show that SACREs send congratulations to schools on successes and a few SACREs offer an annual prize for high attainment in RE.

It appears that humanities specialist schools tend to enter a higher proportion of pupils for GCSE RS than the national average, sometimes entering whole cohorts, and that standards are lower than the average.

1c. Standards and achievement

In the era of school self-evaluation, many SACREs have set up working parties to explore a range of possible models of monitoring standards, several have started to develop other strategies and a few are piloting models. The ideas shared at the November 2006 conferences, 'Strong SACREs, Good RE', are spreading. The size of the local authority is a significant factor in whether any of these ideas will be workable. The following shows a range of possibilities under discussion by SACREs:

- building formal links with school advisers, who will in turn inform SACRE when there is something of note
- agreeing with the local authority that all schools must report end of key stage results, or return a self-evaluation form, which can be collated by SACRE into a report on standards
- asking for a self-evaluation form to be completed, and/or an advisory or an advanced skills teacher (AST) visit, to gather information immediately after an Ofsted inspection
- setting up a rolling programme of official monitoring visits to encourage professional dialogue, and generating a report for the school on strengths and areas to develop
- encouraging all schools to complete a self-evaluation form with the help of trained SACRE members
- using regular meetings of networking groups to feedback information
- building self-evaluation into the new agreed syllabus.

Sixty-six per cent of reports do note some concern and have not been able to replace the Ofsted analysis. Those SACREs who have started to ask for schools to return self-evaluation forms or other questionnaires have commented on the low level of returns. Four reports comment that they have given up on their monitoring role, because any pressure on schools by them would be unacceptable. Eight SACREs report that they analyse attainment by requiring schools to submit their end of key stage results in RE. These are mostly KS3 results.

1d. Quality of teaching

Some SACREs have read Ofsted reports for a general statement about the quality of teaching and then drawn inferences about RE. Newsletters are used by 22 per cent of SACREs to disseminate information and to share good practice.

In some primary schools, the deployment of teaching assistants (TAs) to teach RE, sometimes without supervision or support, has raised concerns and highlighted the need for careful monitoring.

1e. Quality of leadership and management

Where RE is successful there tends to be a committed, enthusiastic and knowledgeable subject leader. There is a strong correlation between good leadership and high standards. In many primary schools the subject leader changes frequently, offering limited stability. The headteacher is crucial in facilitating a high standard of provision. In secondary schools, much seems to depend on the extent to which RE is delivered by specialists. Subject leaders can sometimes be over-stretched in giving support to non-specialists. In those local authorities where self-evaluation forms have been developed and returned, there is a bank of resources and advice that can be disseminated to others.

1f. Teacher recruitment and retention, and level of specialist provision

Various ways to address specialist teacher shortages have been tried. One local authority ensures that the AST works primarily with non-specialist RE teachers. Two SACREs intend to conduct a study into the effect of specialist teacher shortages on standards. Another SACRE is considering how to retain good practitioners once recruited.

In about 25 per cent of SACREs, there are generally good links with local initial teacher training (ITT) providers. Several raised concerns about the generally small amount of RE content in primary ITT. One SACRE invites all local trainees to its continuing professional development (CPD), while another extends an invitation for all SACRE meetings.

One SACRE reports that it will review the impact of TAs teaching RE in primary schools.

1g. Resources

Several SACREs formed the impression that schools were better equipped than in the past, although none were able to report on levels of budgeting for RE in schools. Most either have access to artefacts and ICT in school or via local authority loans collections. Twenty-five per cent of SACREs report a well-supported loans service, but it appears that there has been a reduction in local authority resources collections. Several comment on mergers or closures of

facilities. Many courses, network meetings and newsletters showcase new resources. Several SACREs have collated or updated faith community contact directories, offering support with finding suitable places for pupils to visit or details of individuals who agree to visit schools on behalf of their faith.

1h. Formal complaints concerning RE

Four SACREs reported that they had received formal complaints about RE:

- In two cases, parents complained about the inclusion of Islam in the KS2 curriculum. Both were contacted by their local authority. One was reconciled; one remained firm and removed the child from RE lessons with any Islamic content. The complaints were not upheld.
- One complaint was received in relation to time allocation at KS4. The local authority and SACRE did not uphold the complaint.
- Agreed syllabus content was questioned in a complaint. The matter was resolved after direct contact with a SACRE member.

2. Management of SACREs and partnerships with local authorities and other key stakeholders

2a. SACRE meetings

Of those reports that commented, 61 per cent of SACREs have three meetings per year; fourteen per cent have four; one has as many as nine; and another has one. These are in addition to agreed syllabus conference meetings. Seven per cent of meetings have been identified as non-quorate, but attendance is generally variable. Of the reports that give their attendance figures, 60 per cent have annual attendance rates between 34 per cent and 55 per cent. In the main, attendance difficulties exist for two groups: Committee A (Christian denominations and other religious communities) and Committee D (the local authority). SACREs meet in a variety of venues, including schools and places of religious importance, but most are held in local authority buildings, such as county hall.

2b. Membership and training

The majority of SACREs do not report having problems with membership. Nineteen per cent have unfilled vacancies. Most report that their membership is representative of the locality, and some are discussing extending it to Baha'is, humanists and TAs. Co-options are widely used to ensure greater representation.

Many SACREs are developing training for new members and 13 per cent now provide a welcome pack. Two reports show how new members are automatically linked to more experienced members and one explains how they meet with the chair and visit the multi-faith centre for familiarisation. Some SACREs arrange for new members to visit schools.

More SACREs are taking their own training seriously and providing sessions before meetings and/or whole day training. A few have an open invitation to attend any teachers' or governors' CPD. An annual lecture or conference is organised by 15 per cent of SACREs and this is another opportunity for members to refresh their own knowledge.

2c. Improvement/development planning

Fifty-six per cent of SACREs have a development plan and 51 per cent report that they have undertaken a self-evaluation. In only 14 cases has the self-evaluation informed the development plan. In some cases development planning has been completed by a sub-committee before being ratified by the full membership. Thirty-seven per cent of reports have reproduced their development plans showing how they link to the local authority plan and budget requirements.

2d. Professional and financial support

Twenty-one per cent report that they are allocated a budget of over £5,000 to fulfil the priorities in their development plan. Thirty-six per cent are given a budget of £5,000 or below. Seven per cent of SACREs report an ad hoc arrangement for financing. All SACREs report that they are very well served by the clerk or minute-taker, who books rooms and does other administrative jobs and is the central point of contact.

2e. Information and advice

SACREs appear to be supported by the local authority in many different ways. Thirty per cent comment that there is a senior local authority officer in attendance at meetings and in these cases there is a two-way dialogue; advice and information passes down to the SACRE and back to the local authority. Most SACREs have invited local authority officers to meetings for specific purposes throughout the reporting year. They have given advice on a range of issues as necessary, from the legal implications of an action to wider curriculum developments.

Cuts in local authority advisory support have been reported again this year, but generally the range of professional advice available is quite stable. A majority of SACREs still enjoy the support of a full time RE adviser. For the rest there is a combination of the following:

- part-time RE adviser
- non-local authority RE consultant
- shared diocesan adviser
- RE adviser shared with another local authority
- humanities or senior adviser with responsibility for RE
- ASTs.

Some reports identify the number of days contracted for RE and/or SACRE work. SACREs report consultants' allocation ranging from 10 to 52 days per year. Several SACREs continue to publish advice and guidance on a range of issues (see Appendix 2).

2f. Partnerships with other key stakeholders

Fifty-four per cent of reports note that there are network groups meeting regularly. These groups have become the sounding board for advisers to make suggestions and for teachers to share their strengths and weaknesses. CPD is often based on needs identified in these sessions. The main themes for CPD are:

- teaching and learning
- thinking skills
- learning about and from specific religions
- assessment
- visiting places of religious importance
- the new agreed syllabus
- self-evaluation
- RE and ICT
- foundation stage RE
- Every Child Matters
- transition from key stage 3 to key stage 4.

Sometimes CPD will target the RE needs of specific groups such as special school staff, subject leaders, newly qualified teachers (NQTs), non-specialists or TAs.

As last year, SACREs report that they have had difficulty recruiting for CPD. Twenty-one per cent stated this was a serious problem, with courses cancelled or curtailed. National strategies take precedence over subject specific courses. Generally the primary and secondary strategies which focus on teaching and learning have been good for RE too. Some local authorities join forces with neighbouring authorities to ensure adequate numbers.

3. The effectiveness of the local agreed syllabus

3a. Review of the agreed syllabus

Local authorities must review their agreed syllabus every five years. Analysis of the 96 reports has revealed the following activity:

- Twenty-five SACREs report the approval or adoption of a new syllabus.
- Eighteen celebrated with a substantial launch.
- Seventeen record that an agreed syllabus conference has been convened or is ongoing.
- Three indicate that the agreed syllabus is under review.

3b. Using the national framework

The non-statutory national framework is embedded in the work of agreed syllabus review. In general, new agreed syllabuses have been informed and influenced by it. Most SACREs start from the premise that schools would prefer minimal change. Changes grow out of consultation about the strengths and weaknesses of the current syllabus and a cross-referencing exercise with the framework. Sometimes agreed syllabus conferences adapt features of the framework to retain existing aspects of their old syllabus. This type of process does not always make for the most coherent planning. More consistent use of the framework is needed.

The Every Child Matters agenda has also had an impact on agreed syllabus review.

3c. Developing the revised agreed syllabus

When the syllabus itself is ready, teachers' working groups develop guidance and teaching materials. Very little syllabus work between reviews is reported. Most SACREs use the syllabus to focus on content, rather than pedagogical approach.

3d. Consultation/launch/implementation of the agreed syllabus

Of those that commented, consultation is an essential part of the process of review. Some consult at several stages and would not formally agree a syllabus that appeared to have little backing from teachers.

Launches vary, but those local authorities that support the review process with funds plan a large-scale launch for teachers and members of faith communities. This is used as a publicity

exercise and offers teachers the opportunity to understand any changes. Many local authorities fund teachers' training and showcase new resources to support the implementation.

The time between agreement, launch and implementation varies. Some local authorities give a long lead-in to allow for changes to planning and resources before requiring the syllabus to be taught.

3e. Additional guidance/monitoring and evaluation of the agreed syllabus

Most SACREs issue guidance alongside the new syllabus. Many form teachers' groups to draw up new schemes of work or other guidance after the new agreed syllabus has been launched. Currently, three areas are popular: schemes of work for all key stages; key stage 2 to key stage 3 transition units; and details on exemplification of standards based on the eight-level scale.

Monitoring and evaluation of the syllabus tends to rely on impressions gained during CPD and ad hoc meetings with teachers. Rarely is the agreed syllabus monitored for impact on standards or cohesion until the next formal review begins. Only six SACREs have regular consultation with schools about effectiveness, based on a mid-term review.

4. Collective worship

4a. Practice and provision for collective worship

Fifteen SACREs report that they have issued new guidance or advice on collective worship. Many reports state that they are willing to give advice or training, but none is sought. Several SACREs circulate lists of speakers and worship themes. Two SACREs are considering providing a register of expert practitioners to be available to visit schools when requested. There is a sense that practice will only be influenced with low-key help. SACREs observe that schools sometimes need to be reminded of the difference between assembly and collective worship.

4b. Monitoring the provision of collective worship and tackling issues of non-compliance

Reports reflect the ambivalence of SACREs in this area. Some state that their hands are tied when it comes to ensuring compliance, and 31 per cent of reports either make little mention of it or none at all. The belief is that non-compliance in secondary schools remains high. SACREs still have access to data because of the section of Ofsted reports that deals with spiritual, moral, social and cultural development (SMSCD) includes references. Thirteen per cent have undertaken a monitoring exercise through Ofsted reports and find it to be limited as there is not enough information to make judgements about strengths and weaknesses. In special schools Ofsted is generally happy about the way in which collective worship contributes to SMSCD. Thirty-three per cent report their concerns about the limited ways to monitor. Several SACREs have an active programme of members visiting schools to experience collective worship and for them this forms part of the monitoring process.

Two SACREs call for a national initiative on collective worship and have contacted the secretary of state to ask for a change to the law. Several others comment that they would like to see a change in the statutory requirements for collective worship.

Of those that commented, reports showed one SACRE reviewed its determinations procedure. Six schools made successful new applications for determinations and 22 renewed their determinations. A total of 158 determinations are now in existence across the country.

Two official complaints concerning collective worship were noted. In neither case was the issue revealed. Both were investigated by the local authority and were not upheld.

5. Contribution of SACREs to wider diversity agendas

5a. Representative nature of SACREs

The membership of Committee A in SACREs comes from the breadth of religious groupings found within the local authority. The representativeness is variable.

In a small number of cases, reviewing the constitution strengthens representation.

Just four SACREs state that they are concerned about not being representative.

Several SACREs are weakened by unfilled vacancies or poor attendance.

Co-options are often the means by which a SACRE can better reflect the diversity of its community. This is used increasingly for humanist representation.

Those local authorities that have a proactive RE adviser or consultant, who is able to promote SACRE within faith communities, tend to have more success in achieving a representative SACRE.

5b. Knowledge and understanding of the local religious, cultural and ethnic minority

Twenty-nine per cent of reports comment that members of SACREs are also members of other faith forums. This is probably under-reported, as working within and between religious communities has always been a strength of SACREs. The following shows the range of links that exist:

- local community cohesion groups
- multi-cultural centres
- short-term collaboration to design conferences or cultural trails for 16–19 students
- police links
- grants given by SACRE for local faith groups to work with schools
- strong links with neighbouring local authorities, especially when faith communities straddle boundaries
- sharing of information on tackling racial and religious bullying and/or stereotyping

- holding SACRE meetings in a variety of settings, both religious and cultural
- circulating a film produced by a school exploring being different in a locality.

5c. Understanding the intrinsic contribution that RE can make to social, racial and religious harmony and to community

The reports show that SACREs commit strongly to developing respect for all and sensitivity through RE. The following major national exhibitions and events have been promoted in local authorities across the country:

- Islam Awareness Week
- Islam Expo
- Muslim Books for Schools
- Black History Month
- Holocaust Memorial Day
- Anne Frank Exhibition
- Jewish Way of Life Exhibition.

A small number of SACREs have been concerned about selective withdrawal of pupils from RE lessons and particularly those involving aspects of Islam. SACREs deprecate this practice, which impacts negatively on racial and religious harmony. They usually respond by circulating guidance to headteachers, or by advising on a case-by-case basis.

5d. Links to local authority initiatives promoting diversity

In some cases SACREs are leading on and in other cases responding to local authority initiatives in promoting diversity. For example one SACRE offered to analyse exam data in relation to ethnicity. Another has been seeking to get their local authority Children's Plan to include the words 'protect children from religious hate and persecution'.

Where the local authority has led, examples include collaborations between race equality and CPD providers, and links between contrasting schools. There are many such initiatives under way.

Several SACREs organise an annual event for pupils to promote awareness of religious diversity. These are growing in their success and enable pupils to access people from local

religious communities while undertaking workshops. They are well attended and highly valued by all concerned. It is anticipated that such events will grow in the aftermath of the Ajebo report on diversity and citizenship.

6. Conclusions and recommendations for SACREs

SACREs are clearly busy. Often they are effective and inclusive communities where RE and collective worship is supported, debate is encouraged and creative, innovative work is sponsored. A consequence is that, in some local authorities, they are the central way in which diversity and cohesion are promoted. And they are becoming a model for other local authority work.

Emerging from the reports is the understandable range of positive and negative issues. The biggest challenge for SACREs is undoubtedly the task of adapting to school self-evaluation while also monitoring and promoting high standards in RE. Most SACREs are actively searching for a solution which is feasible. All are aware that for teachers to take part in self-evaluation, the mechanism must be manageable. Where SACREs have effective monitoring, it is usually based on good relationships with key decision makers in the local authority and schools.

On the positive front, agreed syllabuses have been launched to local acclaim and the output of guidance documents continues. Agreed syllabus conferences have used the non-statutory national framework at the review stage and this is proving a helpful tool in ensuring quality and consistency. While not all SACREs have the advantage of a full time local authority adviser, most have at least the minimum support from an RE professional. Local authorities are changing the way in which they work with subjects in schools, and SACREs can be more effective and innovative with the right support. As SACRE self-evaluation becomes the norm and costed development plans grow from it, SACREs can become more effective.

Without a doubt 2005/6 was another busy year for most SACREs. Many are promoting RE, collective worship and community cohesion very energetically and positively, though some still struggle to be effective. All SACREs continue to occupy an important place within local authorities for the benefit of pupils in schools and the wider community.

SACREs may wish to make use of this report by:

- making the Ajebo report 'Diversity and Citizenship: curriculum review' (www.teachernet.gov.uk) and community cohesion an agenda item in 2007/8, to help schools and RE departments identify ways in which they can contribute to diversity and cohesion
- contacting neighbouring and regional SACREs to share good practice on monitoring and uses of self-evaluation

- referring to the summary of conference findings from November 2006, *Strong SACREs – good RE* (www.qca.org.uk), to select and implement further aspects of good practice
- when reviewing and re-writing the agreed syllabus, taking note of forthcoming QCA guidance on use of the framework (www.qca.org.uk).

Appendix 1: Religious studies examination results 2006

The figures in brackets are the equivalent figures for 2005.

Full course GCSE grade (cumulative %)

Gender	Number sat	A*	A	B	C	D	E	F	G	U
Male	69,184 (63,454)	8.0 (7.1)	24.0 (22.6)	43.9 (42.3)	63.8 (61.7)	77.9 (75.6)	87.4 (85.7)	93.5 (92.8)	97.3 (97.0)	100.0 (100.0)
Female	90,497 (84,062)	13.6 (13.1)	35.4 (34.3)	57.8 (55.9)	75.8 (73.9)	86.5 (85.2)	93.0 (92.1)	96.7 (96.3)	98.7 (98.6)	100.0 (100.0)
Total	159,681 (147,516)	11.2 (10.5)	30.5 (29.3)	51.8 (50.1)	70.6 (68.6)	82.8 (81.1)	90.6 (89.4)	95.3 (94.8)	98.1 (97.9)	100.0 (100.0)

Short course GCSE (cumulative %)

Gender	Number sat	A*	A	B	C	D	E	F	G	U
Male	133,415 (123,786)	3.5 (3.9)	12.8 (12.9)	27.8 (27.3)	46.8 (46.2)	63.2 (62.6)	77.4 (76.8)	87.5 (87.5)	94.6 (95.0)	100.0 (100.0)
Female	137,836 (129,637)	7.3 (7.9)	21.7 (21.9)	41.0 (40.6)	61.2 (60.9)	75.5 (75.6)	86.3 (86.4)	93.3 (93.6)	97.6 (97.8)	100.0 (100.0)
Total	271,251 (253,423)	5.5 (5.9)	17.3 (17.5)	34.5 (34.1)	54.1 (53.7)	69.4 (69.2)	81.9 (81.7)	90.4 (90.6)	96.1 (96.4)	100.0 (100.0)

A level grades (cumulative %)

Gender	Number sat	A	B	C	D	E	U
Male	5,619 (5,053)	24.4 (24.3)	53.1 (53.8)	77.6 (77.6)	91.5 (91.5)	97.8 (97.8)	100.0 (100.0)

Female	12,586 (11,806)	27.4 (25.7)	57.2 (56.7)	81.4 (80.6)	93.8 (93.7)	98.7 (98.7)	100.0 (100.0)
Total	18,205 (16,859)	26.5 (25.3)	55.9 (55.8)	80.2 (79.7)	93.1 (93.0)	98.4 (98.4)	100.0 (100.0)

AS level grades (cumulative %)

Gender	Number sat	A	B	C	D	E	U
Male	7,079 (6,407)	20.6 (20.8)	44.3 (43.0)	65.9 (64.5)	81.6 (79.9)	92.0 (90.1)	100.0 (100.0)
Female	15,574 (14,714)	25.5 (24.6)	50.8 (49.3)	72.1 (70.3)	86.1 (84.7)	94.0 (93.6)	100.0 (100.0)
Total	22,653 (21,121)	24.0 (23.4)	48.8 (47.4)	70.2 (68.6)	84.7 (83.2)	93.4 (92.6)	100.0 (100.0)

Advanced Extension Awards (cumulative %)

Gender	Number sat	D	M	U
Male	84 (64)	19.0 (17.2)	46.4 (40.6)	100.0 (100.0)
Female	157 (107)	22.3 (19.6)	56.1 (54.2)	100.0 (100.0)
Total	241 (171)	21.2 (18.7)	52.7 (49.1)	100.0 (100.0)

Entry level certificate grade (cumulative %)

Gender	Number sat	Entry 3	Entry 2	Entry 1	Ungraded
Male	5,587 (5,045)	38.6 (36.6)	74.3 (73.8)	94.8 (94.5)	100.0 (100.0)

Female	3769 (3,655)	50.0 (47.8)	80.4 (81.1)	96.3 (96.4)	100.0 (100.0)
Total	9,356 (8,700)	43.2 (41.3)	76.7 (76.9)	95.4 (95.3)	100.0 (100.0)

Appendix 2: Publications produced by SACREs 2005/6

RE

Local authority	Publications and guidance
Bradford	<i>Developing an RE policy</i>
Bradford	Guidance to address refusal of some parents when visiting places of worship
Bradford	Updates on issues, including Ramadan and Eid
Cornwall	Guidance on partial withdrawal from RE in relation to the teaching of Islam at KS3
Derbyshire	<i>What shall we tell the children?</i> Advice on parts of RE which include issues of complexity, controversy and fundamentalism
Dudley	<i>RE and visiting speakers</i>
North Somerset	Further dimensions: Making connections between RE and PSHE/Citizenship at key stages 3 and 4
Staffordshire	Guidance on workforce remodelling, PPA time and RE
Torbay	Exemplification of standards
Waltham Forest	Information leaflet for all new teachers that forms part of the headteachers' induction pack
Wirral	<i>The contribution of RE to Every Child Matters</i>
Wokingham	<i>Guidance for parents: Religious education in Wokingham</i>

Collective worship

Local authority	Publications and guidance
Bolton	<i>Guidance on Collective Worship for Community Schools</i>
Bradford	<i>Model policy for collective worship</i>
Brent	<i>Collective worship in Brent schools</i>
Doncaster	<i>Diary of notable dates for collective worship</i>

Essex	Guidance for collective worship (updated)
Herefordshire	<i>Finding treasure: Guidance for collective worship</i> (draft)
Lancashire	<i>Mirrors and doors: Guidance on collective worship</i>
Manchester	<i>Collective worship in schools: Guidance for governors</i>
Newcastle Upon Tyne	<i>Guidance on collective worship</i>
North Yorkshire	<i>Guidance on collective worship</i>
Redbridge	<i>Gatherings</i> (termly mailing to aid practice)
Southwark	Revised advice placed on website Revised advice: determinations procedure
Wirral	Model policy for collective worship

Other

Local authority	Publications and guidance
Bedfordshire	Directory of visits and visitors
Essex	Responding appropriately to pupils' religious obligations
Gloucestershire	<i>Faith directory</i>
Lewisham	Revised guidance: Meeting the needs of pupils fasting during Ramadan Catering for the needs of religious believers in schools
Thameside	Directory of visitors from faith communities
Walsall	SMSC checklist/tool for audit purposes
Wigan	SMSC policy