



Ealing SACRE

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Annual Report
September 2013 - August 2014

SACRE ANNUAL REPORT

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1. Introduction

I became Chair of Ealing SACRE just in time to preside over the meeting of the Agreed Syllabus Conference (8th July 2014) during which we voted to accept the new syllabus and to formally recommend it for use in Ealing schools.

One of the advantages of growing up and living in a diverse community like Ealing is that I can fully appreciate the inclusive approach taken in the new syllabus. Religious education classes in British state schools provide a neutral environment in which children can explore both their own beliefs and those of their fellow classmates. In addition, the activities suggested in the schemes of work also encourage the development of critical thinking, something that we all need in this modern age when we are daily bombarded with input from a wide variety of sources.

The work of local SACREs continues to be relevant, and I look forward to being involved in this work in the coming years.

Councillor Anthony Kelly
Chair of Ealing SACRE



Cllr Anthony Kelly

2. Religious education

- 2.1 A new syllabus (“Sowing the seeds of the future: an exploration of human beliefs and values”) was agreed by a specially convened Agreed Syllabus Conference (comprised of all SACRE members) on 8 July 2014. This syllabus was recommended to the local authority and approved by Cabinet on 22 July 2014, for implementation in Ealing schools from the beginning of the 2014-15 academic year.
- 2.2 Twenty-seven schools that were sent forms during 2013-14 completed a monitoring return. A summary of the information collected can be found in appendix 1.
- 2.3 A new monitoring form was presented and agreed at the July meeting. This form aligns with the inspection criteria released by Ofsted in December 2013. Schools asked to complete a monitoring form will receive Ofsted’s subject-specific guidance for inspectors for determining the grades for each assessment in the hope that this will ensure some degree of continuity between returns completed by different schools.
- 2.4 The 2013-2014 examination results, along with a comparison to the previous year’s results, can be found in appendix 2.

3. Reflection

- 3.1 SACRE received two applications from schools requesting a renewal of an existing determination during the academic year 2013-14. Renewals were granted to both of the schools:
 - Acton High School
 - Dairy Meadow Primary School
- 3.2 Members considered a new version of the “Reflection: Guidance for schools” document at the January SACRE meeting. Following the incorporation of changes and suggestions from members, the revised guidance was disseminated to schools and governors.

4. Inclusion

- 4.1 The SACRE consultant was invited to lead a roundtable discussion at the British Humanist Association’s conference for RE teachers on 16th July 2014, which gave her a chance to highlight the resources available to Ealing schools for including non-religious viewpoints in the RE curriculum. A paper she presented (“An artificial divide”) can be found in appendix 8.

5. Links with other bodies

5.1 SACRE continues its membership of the National Association of SACREs (NASACRE). The SACRE consultant attending the 2014 NASACRE AGM held in London on 22nd May. The keynote speaker for this meeting was Stephen Lloyd, MP, who spoke about the work of the All Party Parliamentary Group for religious education.

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 observances mentioned, can be found on the Ealing Grid for Learning, www.egfl.org.uk/religion.

6.2 Over the course of the year SACRE welcomed several new members:

- Kris Bolt, Head of RE at Featherstone High School.
- Oliver Murphy replaced Philip Veasy as the representative from West London Secularists and Humanists.
- Following the municipal elections in May, SACRE welcomed a new chair (Cllr Anthony Kelly) and seven new members to the local authority group (Cllrs Hynes, Mahmood, Millican, Mullins, Nagpal, Raza and Sharma).

7. SACRE arrangements

7.1 Throughout the year, SACRE received professional support from Nora Leonard, SACRE consultant. Laurie Lyle, committee team member and Cameron MacLean, democratic service officer, provided administrative and clerking support.

7.2 The LA continues to pay for membership of NASACRE and for limited attendance at conferences.

Appendix 1
Summary of monitoring results

Schools participating	High Schools	Primary Schools	
	Acton Drayton Manor Elthorne Park Greenford	Alec Reed Allenby Berrymede Infant Berrymede Junior Grange Hambrough Havelock Lady Margaret Little Ealing Mayfield Oaklands Oldfield	Oldfield Petts Hill Ravenor St John's St Mark's Selborne Three Bridges Viking Wes Acton West Twyford Wood End Academy
	Special Schools	Springhallow	
Strengths of RE provision			
Acton HS	<ul style="list-style-type: none"> ▪ Inclusive nature of lessons. ▪ Students like the subject. ▪ High full-course GCSE grades. ▪ SACRE compliant scheme of work with resources and powerpoints in place for all teachers. 		
Drayton Manor HS	<ul style="list-style-type: none"> ▪ Ks3 progress, with majority of students reaching their targets by end of Y9. ▪ Ks4 – consistently excellent full course results: ~half of each cohort now gain a full course qualification with the remainder doing a short course. ▪ High KS5 uptake for AS/A2 Religious studies (Philosophy and Ethics) 		
Elthorne Park HS	<ul style="list-style-type: none"> ▪ Curriculum at KS3. ▪ All students complete a full course GCSE in RS (a select number complete a short course). 		
Greenford HS	<ul style="list-style-type: none"> ▪ Outstanding GCSE results – 92% A-A*/ 100% A-C (2012-13). ▪ Engaging curriculum at KS3 and 4. ▪ Plans for all students to sit a full-course GCSE in RE. 		
Springhallow	<ul style="list-style-type: none"> ▪ “Spiritual, moral, social and cultural development is outstanding.” ▪ “Pupils are encouraged to reflect on their actions and their effect on others.” ▪ “Educational visits related to different cultures...reinforce their interest in the world and promote social and cultural understanding as well.” (Ofsted inspection March 2013) 		
Alec Reed Academy Primary	<ul style="list-style-type: none"> ▪ Long-term plan ensures there is effective coverage of topics across the year group. ▪ Links with SMSC. 		
Allenby PS	<ul style="list-style-type: none"> ▪ We are a level 1 Rights Respecting School (UNICEF), which ties in RE/PSHE and SMSC. 		
Berrymede Infants	<ul style="list-style-type: none"> ▪ Well-resourced. ▪ Celebrations/festivals are taught and celebrated across the school. ▪ Learners’ achievement and standards in RE. ▪ Higher level of commitment from teaching staff for implementing the Ealing agreed syllabus. 		

Berrymede Junior	<ul style="list-style-type: none"> ▪ All teachers following agreed syllabus. ▪ RE co-ordinator is monitoring planning, books, assessments.
Grange PS	(No strengths listed)
Hambrough PS	<ul style="list-style-type: none"> ▪ Long term plan based on Ealing agreed syllabus. ▪ Detailed medium term/block plans based on school long term plan. ▪ Visitors.
Havelock PS	<ul style="list-style-type: none"> ▪ Follow Ealing schemes of work. ▪ Planning meets needs of all pupils. ▪ Celebration of all major faiths through well-attended assemblies and community events.
Lady Margaret PS	<ul style="list-style-type: none"> ▪ Lesson plans have been provided for each year group. There are 7-8 lessons to follow for each half term. ▪ A good provision of RE.
Little Ealing PS	<ul style="list-style-type: none"> ▪ Resources (artefacts).
Mayfield PS	<ul style="list-style-type: none"> ▪ SMSC provision. ▪ Religious visits (years 3&4).
Oaklands PS	<ul style="list-style-type: none"> ▪ Use the Ealing agreed syllabus and continue to build good links with local places of worship. This year classes have visited a church, a cathedral, a mosque and the temple at Neasden. ▪ The school's harvest collection was distributed to local faith communities.
Oldfield PS	<ul style="list-style-type: none"> ▪ The Ealing agreed syllabus is adhered to so children receive a broad and balanced RE curriculum. ▪ RE is an area of learning celebrated at the school, where it is used to encourage understanding and communication.
Petts Hill PS	<ul style="list-style-type: none"> ▪ Recent training for teachers on teaching of RE ensures that teachers are more aware of the subject and that there is a whole school approach. ▪ Teaching of RE enables the school to be inclusive of all faiths and allows the children to share their experiences. ▪ Use of ICT in teaching RE for virtual tours of places of worship and videos of life celebrations of special events and acts of worship. ▪ RE is well resourced with a selection of artefacts so that children can see and handle (when appropriate) items such as a Menorah. ▪ "There is an absence of discrimination. The large variety of ethnic backgrounds in the school is celebrated and SMSC development is strong. This was very well reflected in an outstanding assembly where Pupils' singing of <i>Everyone is special, everyone has gifts, so we're all going to learn together</i> was inspirational." (Quote from recent Ofsted report)
Ravenor PS	<ul style="list-style-type: none"> ▪ Multi-faith and non-religious inclusion. ▪ Active pupil involvement in researching/visiting a range of places of worship. ▪ Understanding and respecting each other.
St John's PS	<ul style="list-style-type: none"> ▪ Children's diverse faiths. ▪ Reflections embedded in assemblies. ▪ New co-ordinator who is auditing provision.

St Mark's PS	<ul style="list-style-type: none"> All faiths are covered. The curriculum is varied and the school uses assemblies to discuss days of observance for world religions.
Selborne PS	<ul style="list-style-type: none"> Coverage of all major religions. Use of resources for all religions so that children are having hands on experience with artefacts. A whole school approach to covering the Ealing agreed syllabus with structured half-termly topics, so all topics are covered throughout.
Three Bridges PS	<ul style="list-style-type: none"> Visits to all major faith places of worship during six years of school. RE often taught by the same teacher across year groups.
Viking PS	<ul style="list-style-type: none"> All year groups teach the core units as well as those chosen to fit with their creative curriculum.
West Acton PS	<ul style="list-style-type: none"> Range of topics covered and activities taught. Assessment.
West Twyford PS	<ul style="list-style-type: none"> Cross curricular links. Artefacts.
Wood End Academy	<ul style="list-style-type: none"> RE curriculum is broad and balanced with a good programme of enrichment activities. Teaching extends pupils' interest in the subject.
Areas requiring development	
Acton HS	<ul style="list-style-type: none"> Most lessons taught by non-specialists. Minimal lesson time: one period every fortnight in year 7, two in years 8-11. As a result many students are below target levels in comparison with other subjects with more lesson time and the same target levels. This looks bad to parents, is not always reflective of the potential of the student and is an issue that needs to be addressed.
Drayton Manor HS	<ul style="list-style-type: none"> Provision of 'compulsory' RE in key stage 5. (Currently takes the form of short modules delivered via Citizenship lessons, complemented by in-school conference activities and visiting speakers.) Adaptation of ks3 assessment foci to align with whole school policy and requirements of the agreed syllabus.
Elthorne Park HS	<ul style="list-style-type: none"> Differentiated assessments to be developed.
Greenford HS	<ul style="list-style-type: none"> A-level religious studies to begin Sept 2014 (currently Philosophy).
Springhallow	<ul style="list-style-type: none"> Increase the confidence of teachers in teaching RE.
Alec Reed Academy Primary	<ul style="list-style-type: none"> Support required for our RE co-ordinator in accessing best practice on teaching RE.
Allenby PS	<ul style="list-style-type: none"> Class reflection. Spiritual development.
Berrymede Infants	<ul style="list-style-type: none"> Monitoring of curriculum coverage, teaching and learning. Monitoring of the quality of teaching.

Berrymede Junior	<ul style="list-style-type: none"> ▪ Assessment. ▪ Incorporating Philosophy for Children into RE. ▪ Ensuring planning across the school is consistent.
Grange PS	<ul style="list-style-type: none"> ▪ No consistent long term plans. ▪ Not enough time spent. ▪ Poor quality lessons.
Hambrough PS	<ul style="list-style-type: none"> ▪ Child friendly resources (books, websites). ▪ Books to match the relevant topics. ▪ Websites that work. ▪ Repetition of certain topics – need to ensure the focus of revisit is clearly identified.
Havelock PS	<ul style="list-style-type: none"> ▪ Audit resources and update.
Lady Margaret PS	<ul style="list-style-type: none"> ▪ Getting it taught regularly and thoroughly. ▪ Getting teachers to follow the lesson plans provided and not just teaching specific festivals.
Little Ealing PS	<ul style="list-style-type: none"> ▪ Dedicate more time on the timetable to RE. ▪ Develop creativity in work activities. ▪ Develop cross-curricular links.
Mayfield PS	<ul style="list-style-type: none"> ▪ Move from video to DVD resources. ▪ Some difficulty arranging mutually convenient visit times to religious buildings. ▪ Speakers did not always relate well to the needs of children.
Oaklands PS	<ul style="list-style-type: none"> ▪ The use of religious artefacts is underdeveloped across the school. (Next year there is a renewed focus on this and a budget has been identified to support resourcing the curriculum.)
Oldfield PS	<ul style="list-style-type: none"> ▪ Subject knowledge for less prevalent religions in the school, e.g. Judaism.
Petts Hill	<ul style="list-style-type: none"> ▪ The use of assessment in RE.
Ravenor PS	<ul style="list-style-type: none"> ▪ Benediction to be delivered in a range of languages. ▪ Quality of visitors from faith communities.
St John's PS	<ul style="list-style-type: none"> ▪ Assessment. ▪ Awe and wonder throughout the curriculum.
St Mark's PS	<ul style="list-style-type: none"> ▪ Interesting artefacts for children to experience first-hand. ▪ Visits to synagogues and other places of worship.
Selborne PS	<ul style="list-style-type: none"> ▪ School trips to religious buildings. ▪ Need to observe more RE lessons across the school.
Three Bridges PS	<ul style="list-style-type: none"> ▪ Greater range of artefacts and resources.
Tudor	<ul style="list-style-type: none"> ▪ To look at the progression, so children aren't learning the same things repeatedly. ▪ Strengthening and linking one area to another as children move through the school.
Viking PS	(None listed.)
West Acton PS	<ul style="list-style-type: none"> ▪ Trips and visits to local places of worship. ▪ Visits to school from local religious leaders.
West Twyford PS	<ul style="list-style-type: none"> ▪ Some topics need reorganising. ▪ Better resources in terms of activities/schemes.
Wood End Academy	<ul style="list-style-type: none"> ▪ To have links with local faith communities to support teaching.

Is RE provision in the school compliant with the Ealing agreed syllabus?		25 yes 2 no
If not, how are you addressing this?	<i>Grange PS:</i> rearranging long-term plans to ensure coverage. <i>Springhallow:</i> Updating curriculum plan.	
Is the school compliant as regards provision of the statutory daily act of reflection?		25 yes 2 no
If not, how are you addressing this?	<i>St John's:</i> Plans to develop a whole school reflection. <i>Three Bridges:</i> Ensuring class teachers provide this when no assembly.	
Examples of how the school promotes SMSC		
Acton HS	<ul style="list-style-type: none"> ▪ Assembly rota: each week has a theme from sacrifice, to hard work, to community. ▪ Tutor time being re-vamped to include more reflection time and SMSC-based planned activities. 	
Drayton Manor HS	<ul style="list-style-type: none"> ▪ In addition to its general ethos, the school runs a number of high profile events, including an annual Dance Festival and World Food Day. ▪ An integrated and inclusive assembly/collective worship programme. ▪ Cross-curricular work between RE & citizenship, including the use of 3FF (Three Faiths Forum). 	
Elthorne Park HS	<ul style="list-style-type: none"> ▪ Prayer/reflection time in assembly. ▪ Theme of the week in tutor time. 	
Greenford HS	<ul style="list-style-type: none"> ▪ Enrichment activities across year groups (trips and in-school drop days and clubs). ▪ Regular assemblies with acts of worship. 	
Springhallow	<ul style="list-style-type: none"> ▪ Charity based focus days: thinking of others, Jeans for Genes, Sports Relief, Red Nose Day. ▪ International exchange: Springhallow and a German school in Soltan. Promoting understanding of language, culture, customs and modern communication. 	
Alec Reed Academy Primary	<ul style="list-style-type: none"> ▪ Each day the children start the day with a question linked to a weekly topic which they are required to think about. ▪ Assemblies. 	
Allenby PS	<ul style="list-style-type: none"> ▪ Level 1 Rights Respecting School (tied to SCP and appraisals). ▪ All headteacher assemblies have SMSC elements. 	
Berrymede Infants	<ul style="list-style-type: none"> ▪ Links to PSHE through class discussion/circle time. ▪ Healthy schools programme. ▪ Discussions during RE lessons promoting respect for people of different backgrounds. 	
Berrymede Junior	<ul style="list-style-type: none"> ▪ We are a Rights Respecting school and have recently rewritten our behaviour policy to ensure it reflects how we wish to incorporate 'restorative justice'. ▪ International Day every year as well as assemblies on different religious festivals to ensure children are exposed to different cultures. 	
Grange PS	<ul style="list-style-type: none"> ▪ High quality school and class assemblies. 	
Hambrough PS	<ul style="list-style-type: none"> ▪ Through SEAL assemblies, PSHE curriculum, faith assembly celebrations, circle times, citizenship week celebrations. 	

Havelock PS	<ul style="list-style-type: none"> ▪ Assemblies led by head, deputy and teachers. ▪ Through PSHCE (personal, social, health and citizenship education) lessons and displays across the school. ▪ Behaviour/restorative approach.
Lady Margaret PS	<ul style="list-style-type: none"> ▪ Year group assemblies that cover all the faiths. ▪ Occasional days are observed annually.
Little Ealing PS	<ul style="list-style-type: none"> ▪ Whole school events.
Mayfield PS	<ul style="list-style-type: none"> ▪ Religious assemblies and visits to places of worship. ▪ Time-tabled circle time, PSHE. ▪ Team challenge week. ▪ Behaviour code/Mayfield Promises.
Oaklands PS	<ul style="list-style-type: none"> ▪ School council, the Green Team, prefects, Playground Buddies, the 'mini-mentors' programme, e-safety team. (Next year the school is joining the 'Enabling Enterprise' project.
Oldfield PS	<ul style="list-style-type: none"> ▪ Daily class assemblies: plan a time for reflection on a short topic or subject. ▪ Wide use of the outdoors and nature to reflect on the seasons, insects, birds and natural life.
Petts Hill	<ul style="list-style-type: none"> ▪ Through the use of SEAL materials children explore social and moral issues and are given the opportunity to apply what they have learnt. ▪ The schools 'creative curriculum,' where appropriate, is inclusive of RE and also covers a range of cultural issues and provides many opportunities for SMSC. ("Elements of the curriculum are outstanding, especially the creative curriculum with learning through themes. Pupils enjoy working this way, which supports good progress." From recent Ofsted report.)
Ravenor PS	<ul style="list-style-type: none"> ▪ Assemblies, RE and PSHE curriculum reflect and celebrate how humans respond to the challenges and interact with the world.
St John's PS	<ul style="list-style-type: none"> ▪ Strong ethos of respecting others, reflected in assemblies, school rules and school logo. ▪ School songs reflect inclusive ethos and awe and wonder.
St Mark's PS	<ul style="list-style-type: none"> ▪ Regular international events. ▪ Curriculum focussed on promoting SMSC. ▪ Cross-curricular links which cover/address how people overcome adversity.
Selborne PS	<ul style="list-style-type: none"> ▪ Black history week activities and assemblies linked to all lessons.
Three Bridges PS	<ul style="list-style-type: none"> ▪ Numerous fundraising events for charities. ▪ A strong PSHE programme running through the school.
Viking PS	<ul style="list-style-type: none"> ▪ Celebration of all major religious festivals across the year, with whole school participation in assemblies. ▪ Regular fundraising for various charities.
West Acton PS	<ul style="list-style-type: none"> ▪ Whole school and key stage assemblies celebrating a variety of religious festivals. ▪ Delivery of a thorough PSHE curriculum including SEAL materials.
West Twyford PS	<ul style="list-style-type: none"> ▪ Through assemblies, using Espresso and other resources for reflection. ▪ Through "Friends for Life" and "Wall of Kindness".
Wood End Academy	<ul style="list-style-type: none"> ▪ Teaching PSHE and citizenship. ▪ School council/multi-cultural days.

	O	G	S	I
Learners' achievement and standards in RE	3	19	4	
Learners' personal development and well-being in RE	6	16	4	
Quality of teaching and learning in RE	3	19	4	
Quality of the RE curriculum, including cross-curricular links	4	15	7	
Quality of care, guidance and support in RE	4	18	4	
Effectiveness and efficiency of leadership and management*	3	18	4	
Overall effectiveness	4	18	4	
Improvement since last evaluation**	2	14	3	

* Left blank in one report.

** Blank, n/a or 'don't know' in seven reports.

Note: One school completed the new version of the monitoring form

	O	G	S	I
Overall effectiveness of RE provided in the school		1		
Learners' achievement in RE		1		
Quality of teaching in RE		1		
Quality of the RE curriculum, including cross-curricular links		1		
Quality of leadership in, and management of, RE		1		

Appendix 2

Examination results for the academic year 2013-14

GCSE Full Course Religious Studies 2014								
School Name	Year 11 NOR	Cohort entered		A*-C grades		A*-G grades		Average Points †
		#	%	#	%	#	%	
Acton High School	237	26	11%	17	65%	26	100%	41.2
Alec Reed Academy	160	91	57%	79	87%	91	100%	45.9
Brentside High School	225	18	8%	18	100%	18	100%	49.0
Cardinal Wiseman Catholic High School	295	292	99%	201	69%	290	99%	41.4
Dormers Wells High School	178	14	8%	7	50%	14	100%	34.4
Drayton Manor Academy	235	120	51%	112	93%	120	100%	48.2
Elthorne Park High School	181	142	78%	128	90%	142	100%	48.1
Featherstone High School	237	237	100%	139	59%	226	95%	38.8
Greenford High School	240	27	11%	24	89%	27	100%	46.0
Northolt High School	231	70	30%	48	69%	67	96%	40.9
The Ellen Wilkinson School for Girls	214	168	79%	163	97%	168	100%	48.9
Twyford CE High School	186	183	98%	172	94%	182	99%	50.3
Villiers High School	261	196	75%	138	70%	196	100%	41.5
Ealing total / average (2014)	2880	1584	55%	1246	79%	1567	99%	44.3
Ealing total / average (2013)	2692	1585	59%	1246	79%	1568	99%	43.4

† Each grade is accorded a certain number of points, which for the GCSE full course is: A* = 58, A = 52, B = 46, C = 40, D = 34, E = 28, F = 22 and G = 16. These points are aggregated to provide a total points score for the school, which is then divided by the number of candidates to produce an average points score per pupil in the school.

2013-2014 Comparison - GCSE Full Course Religious Studies

School Name	Year 11 NOR 2013	Year 11 NOR 2014	Cohort entered		A*-C grades		A*-G grades		Average Points 2013 [†]	Average Points 2014 [†]
			2013	2014	2013	2014	2013	2014		
Acton High School	247	237	15%	11%	94%	65%	100%	100%	50.3	41.15385
Alec Reed Academy	189	160	90%	57%	43%	87%	92%	100%	32.3	45.93407
Brentside High School	N/A	225	N/A	8%	N/A	100%	N/A	100%	N/A	49
Cardinal Wiseman Catholic High School	302	295	97%	99%	80%	69%	100%	99%	43.5	41.38621
Dormers Wells High School	193	178	2%	8%	100%	50%	100%	100%	48.0	34.42857
Drayton Manor Academy	235	235	47%	51%	89%	93%	100%	100%	46.8	48.2
Elthorne Park High School	177	181	86%	78%	76%	90%	99%	100%	42.0	48.07042
Featherstone High School	237	237	93%	100%	73%	59%	100%	95%	41.2	38.83186
Greenford High School	243	240	11%	11%	100%	89%	100%	100%	52.9	46
Northolt High School	236	231	27%	30%	89%	69%	98%	96%	45.6	40.89552
The Ellen Wilkinson School for Girls	207	214	72%	79%	97%	97%	100%	100%	47.5	48.85714
Twyford CE High School	187	186	98%	98%	90%	94%	100%	99%	47.2	50.25275
Villiers High School	239	261	74%	75%	77%	70%	100%	100%	44.8	41.53061
Ealing total / average	2692	2880	59%	55%	79%	79%	99%	99%	43.4	44.3

Key
Increase since 2013
Decrease since 2013
No change since, or no data for, 2013

Notes

† Each grade is accorded a certain number of points, which for the GCSE full course is: A* = 58, A = 52, B = 46, C = 40, D = 34, E = 28, F = 22 and G = 16. These points are aggregated to provide a total points score for the school, which is then divided by the number of candidates to produce an average points score per pupil in the school.

*No short course data was provided in the DfE provisional data October 2014.

Summary

The number of pupils in Year 11 in Ealing rose 9% from 2013 to 2014. The short course GCSE was phased out; in addition the number of GCSE full course religious studies entries in 2014 fell by 4 percentage points from the total in 2013.

The percentage of students achieving A*-C grades in 2014 remained the same (79%) as 2013, and the percentage of students achieving A*-G grades remained the same at 99%.

There was a minute drop in the average point score from 43.4 in 2013 to 43.3 in 2014.

Featherstone, Cardinal Wiseman and Twyford continue to be the schools that enter most of their pupils for the GCSE full course in Religious Studies. In 2013 Dormers Wells and Greenford had 100% of entries achieving A*-C, but both dropped in 2014 (to 50% and 89% respectively), with Brentside being the only school with 100% of entries achieving A*-C in 2014, closely followed by Ellen Wilkinson with 97% achieving A*-C.

A-level and AS-level religious studies 2014

Exam Type	School Name	Year 13 NOR	Entries		Total A* to C		Total A* to E		Average Points †
			#	%	#	%	#	%	
GCE A Level	Acton High School	55	10	18%	5	50%	10	100%	195
	Brentside High School	75	9	12%	7	78%	9	100%	223.3
	Cardinal Wiseman Catholic High School	153	35	23%	31	89%	34	97%	222
	Dormers Wells High School	57	3	5%	3	100%	3	100%	250
	Drayton Manor Academy	164	21	13%	15	71%	21	100%	221.4
	Elthorne Park High School	43	5	12%	4	80%	5	100%	216
	The Ellen Wilkinson School for Girls	134	13	10%	8	62%	13	100%	235.4
	Twyford CE High School	244	23	9%	22	96%	23	100%	257
	Villiers High School	55	5	9%	4	80%	5	100%	234
	Ealing average (2014)	1418	125	9%	99	79%	123	98%	226.8
Ealing average (2013)	1144	92	8%	81	88%	91	99%	231.5	
GCE AS Level	Acton High School	55	4	7%	2	50%	3	75%	78.75
	Brentside High School	75	1	1%	0	0%	1	100%	90
	Cardinal Wiseman Catholic High School	153	15	10%	5	33%	13	87%	84
	Dormers Wells High School	57	1	2%	1	100%	1	100%	135
	Drayton Manor Academy	164	5	3%	4	80%	5	100%	120
	The Ellen Wilkinson School for Girls	134	2	1%	2	100%	2	100%	112.5
	Twyford CE High School	244	11	5%	10	91%	11	100%	118.636
	Ealing average (2014)	1418	40	3%	24	60%	36	90%	98.25
	Ealing average (2013)	957	33	3%	13	39%	27	82%	81.8

2013-2014 Comparison - A-level and AS-level religious studies

Exam Type	School Name	Year 13 NOR 2014	Entries		Total A* to C		Total A* to E		Average Points 2013 †	Average Points 2014 †
			2013	2014	2013	2014	2013	2014		
GCE A Level	Acton High School	55	N/A	18%	N/A	50%	N/A	100%	N/A	195.0
	Brentside High School	75	0%	12%	100%	78%	100%	100%	240.0	223.3
	CW Catholic High School	153	13%	23%	85%	89%	100%	97%	229.2	222.0
	Dormers Wells High School	57	N/A	5%	N/A	100%	N/A	100%	N/A	250.0
	Drayton Manor Academy	164	6%	13%	93%	71%	100%	100%	235.7	221.4
	Elthorne Park High School	43	N/A	12%	N/A	80%	N/A	100%	N/A	216.0
	EW School for Girls	134	6%	10%	83%	62%	100%	100%	220.0	235.4
	Twyford CE High School	244	14%	9%	92%	96%	96%	100%	237.7	257.0
	Villiers High School	55	N/A	9%	N/A	80%	N/A	100%	N/A	234.0
	Ealing average (2014)	1418	8%	9%	88%	79%	99%	98%	231.5	226.8
GCE AS Level	Acton High School	55	N/A	7%	N/A	50%	N/A	75%	N/A	78.8
	Brentside High School	75	1%	1%	N/A	0%	100%	100%	82.5	90.0
	CW Catholic High School	153	6%	10%	28%	33%	78%	87%	71.7	84.0
	Dormers Wells High School	57	N/A	2%	N/A	100%	N/A	100%	N/A	135.0
	Drayton Manor Academy	164	5%	3%	73%	80%	82%	100%	98.2	120.0
	EW Wilkinson School for Girls	134	1%	1%	N/A	100%	100%	100%	82.5	112.5
	Twyford CE High School	244	N/A	5%	N/A	91%	N/A	100%	N/A	118.6
	Ealing average (2014)	1418	3%	3%	39%	60%	82%	90%	81.8	98.3

Key

Increase since 2013

Decrease since 2013

No change since, or no data for, 2013

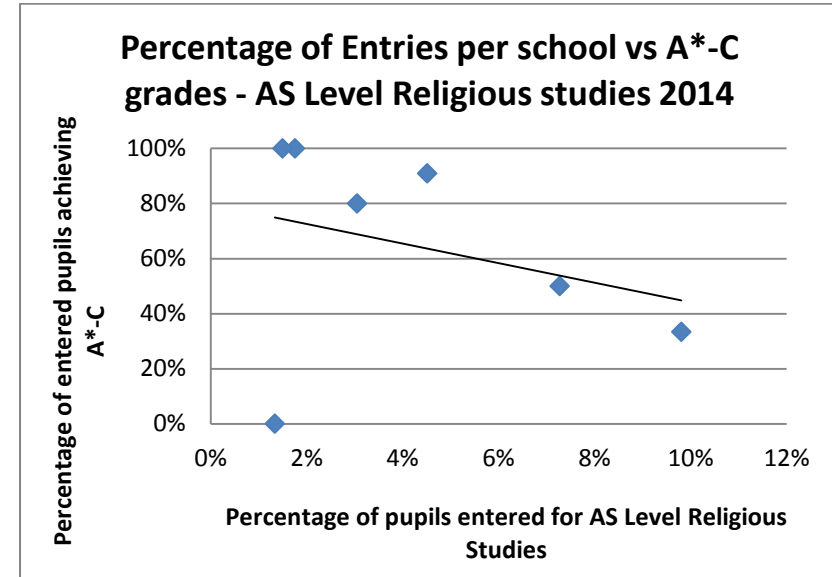
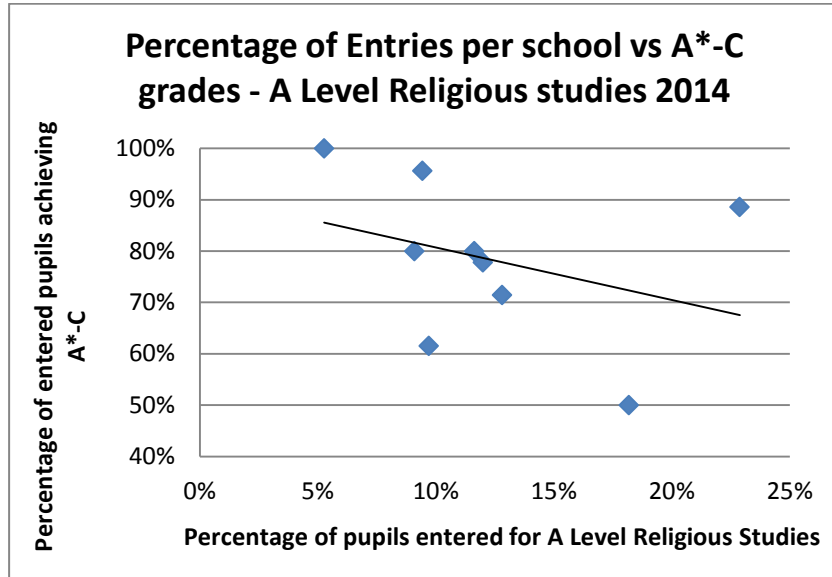
† Each grade is accorded a certain number of points, which for GCE A-level is: A* = 300, A = 270, B = 240, C = 210, D = 180 and E = 150, and for GCE AS-level is: A = 135, B = 120, C = 105, D = 90 and E = 75. These points are aggregated to provide a total points score for the school, which is then divided by the number of candidates to produce an average points score per pupil in the school.

Summary

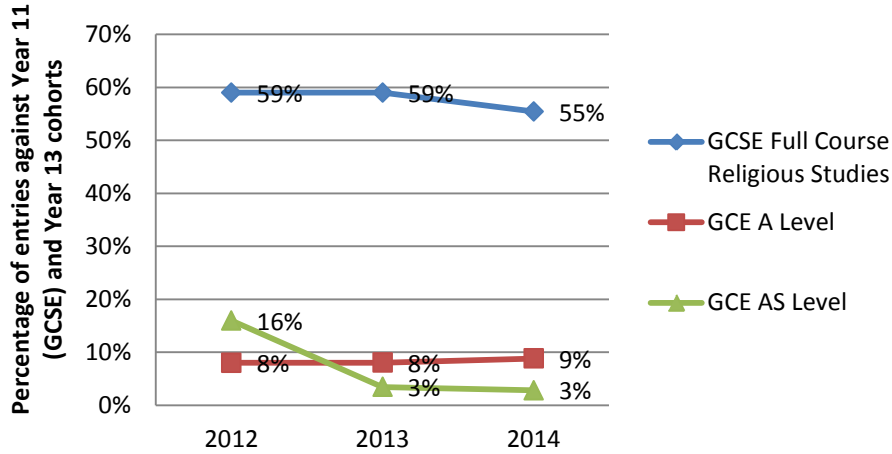
Overall the percentage of A Level students entered for Religious Studies rose one percentage point from 2013 to 2014, whereas the percentage of AS Religious Studies entries remained the same at 3%. A*-C passes at A Level fell by 9 percentage points, and A*-E passes fell by one percentage point. The average point score dropped from 231.5 in 2013 to 226.8 in 2014. A*-C passes at AS level rose by 21 percentage points and A*-E passes rose by 8%. The average point score also rose from 81.8 in 2013 to 98.3 in 2014.

Cardinal Wiseman entered both the highest percentages of pupils to the A Level and AS Level in Religious Studies. 100% of students entered at both A Level and AS Level at Dormers Wells achieved A*-C grades. Ellen Wilkinson also has 100% of AS Level entries achieve A*-C grades.

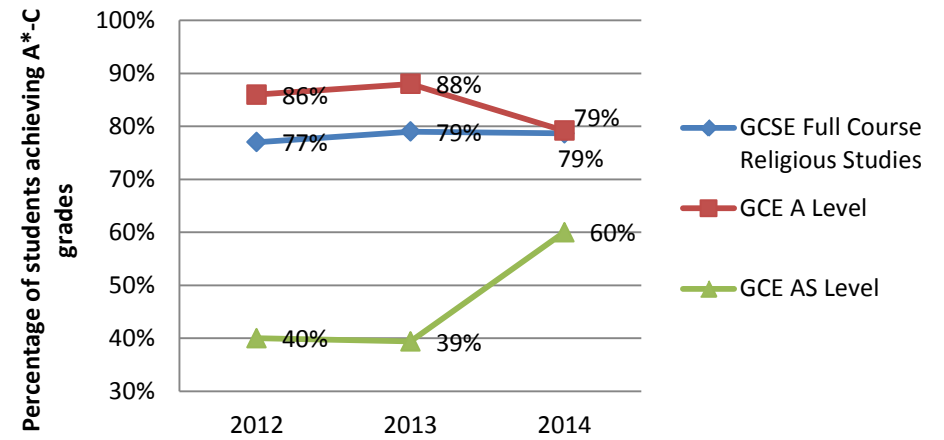
There is a slight trend which shows that the higher the number of students entered at a school, the lower the percentage that achieve A*-C, though it is likely not pronounced enough to be statistically significant. (NB: this trend is not present at GCSE level.)



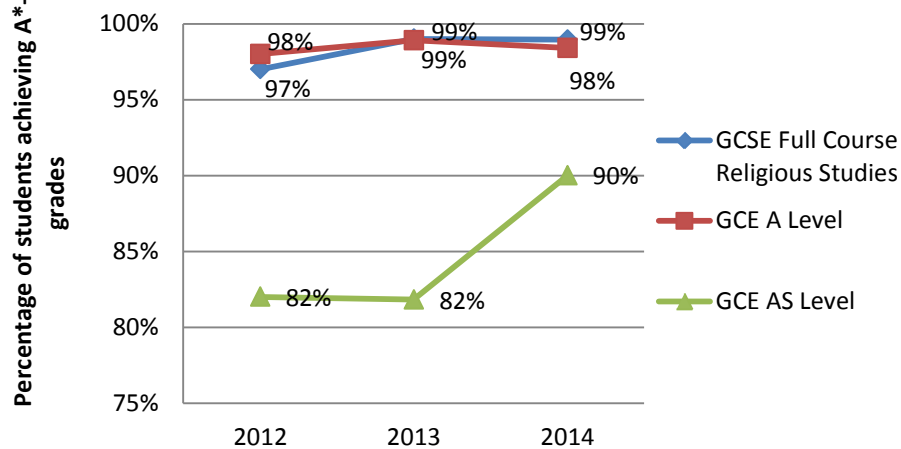
Percentage of entries to Religious Studies courses 2012-2014



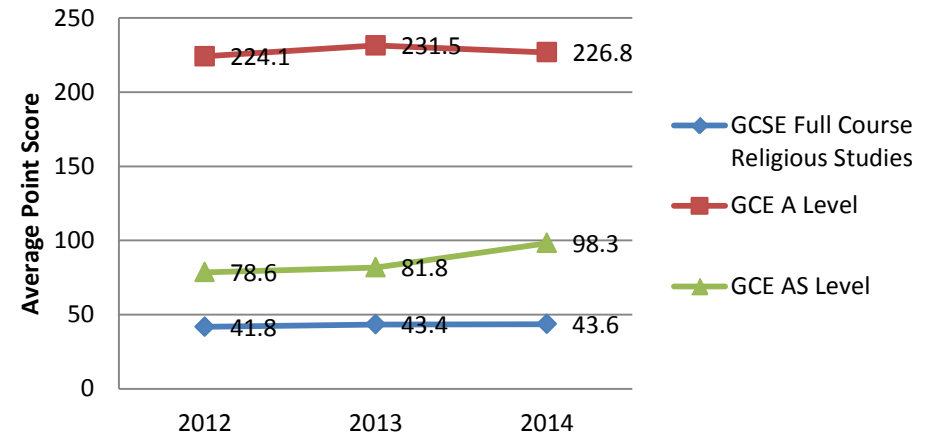
Percentage of A*-C grades achieved in Religious Studies 2012-2014



Percentage of A*-G grades achieved in Religious Studies 2012-2014



Average Point Score in Religious Studies 2012-2014



Borough average religious studies 2012-2014												
Exam Type	Cohort entered			A*-C grades			A*-G grades			Average Points		
	2012	2013	2014	2012	2013	2014	2012	2013	2014	2012	2013	2014
GCSE Full Course Religious Studies	59%	59%	55%	77%	79%	79%	97%	99%	99%	41.8	43.4	43.6
GCE A Level	8%	8%	9%	86%	88%	79%	98%	99%	98%	224.1	231.5	226.8
GCE AS Level	16%	3%	3%	40%	39%	60%	82%	82%	90%	78.6	81.8	98.3

LA Group:

Cllr Ara Iskanderian (Chair of SACRE and LA group) (until May 14)
Cllr Anthony Kelly (Chair of SACRE and LA group) (from May 14)
Cllr Tej Ram Bagha (until May 14)
Cllr Jon Ball (ex officio) (until May 14)
Cllr Benjamin Dennehy (until May 14)
Cllr John Gallagher (until May 14)
Cllr Eileen Harris (until May 14)
Cllr Swarn Singh Kang
Cllr Anita Kapoor (until May 14)
Cllr Mohammed Kauser (until May 14)
Cllr Wendy Langan (until May 14)
Cllr Ian Potts (until May 14)
Cllr Edward Rennie (until May 14)
Cllr Steve Hynes (from May 14)
Cllr Tariq Mahmood (from May 14)
Cllr David Millican (from May 14)
Cllr Theresa Mullins (from May 14)
Cllr Kamaljit Nagpal (from May 14)
Cllr Aysha Raza (from May 14)
Cllr Charan Sharma (from May 14)

Church of England Group:

Dr Peter Hounsell
Mr Graham Marriner
Ms Christine Sawyer
Rev Grenville Thomas

Other Faiths Group:

African Caribbean Church	-	Rev L Crossfield
Baha'i	-	Ms Nadine Sayer Ms Ursula Patel (substitute)
Buddhist	-	Dr C Amarasinghe
Free Church Federal Council	-	Mrs M McNeil
Hindu	-	Mr R Pathak
Humanist	-	Ms K Richardson (Chair of group)
West London Humanist & Secularist		Mr P Veasey (to May 14)
West London Humanist & Secularist		Mr Oliver Murphy (from May 14)
Jewish	-	Dr M Izen
Islam - Sunni	-	Mr S Minhas Mr N Sheikh

Liberal Jewish	-	Ms R Knightley Rabbi Janette Burden
Ramgarhia Sabha	-	Mrs B Lall Mrs P Pank
Roman Catholic	-	Ms K Burke
Sikh Missionary Society	-	Vacancy
Sri Guru Ravi Dasia Sabha	-	Mr S K Dhanda
United Reform Church	-	Mr Donald Burling
Valmiki	-	1 vacancy
 Teachers Association Group:		
NASUWT	-	Mr Glen Burchell Ms Helen O'Neill (Chairman of Group)
NAHT	-	Katherine Crawford Liz Day
ATL	-	Gill Denham Ben Lee (to January 14)
PAT	-	Rani McKay Kris Bolt (from January 14)
 Co-opted Members		
Foundation Schools	-	1 vacancy

Appendix 4

Members attendance – September 2013 to August 2014

Key: ✓ - Attended ✗ - Absent S - Substitute		DATE OF MEETINGS		
GROUP	REPRESENTING	18 Sept 13	14 Jan 14	8 July 14
LA Group				
Cllr Ara Iskanderian	Chairman of SACRE & LA Group (to May 14)	✓	✗	-
Cllr Anthony Kelly	Chairman of SACRE & LA Group (from May 14)	-	-	✓
Cllr Bagha	(to May 14)	✗	✗	-
Cllr Ball	(to May 14)	-	✓	-
Cllr Dennehy	(to May 14)	-	-	-
Cllr Kang		✗	✓	✓
Cllr Gallagher	(to May 14)	✗	✓	-
Cllr Kauser	(to May 14)	✗	✗	-
Cllr Langan	(to May 14)	✗	✗	-
Cllr Eileen Harris	(to May 14)	✓	✓	-
Cllr Anita Kapoor	(to May 14)	✓	✓	-
Cllr Potts	(to May 14)	✗	✗	-
Cllr Rennie	(to May 14)	✓	✓	
Cllr Steven Hynes	(from May 14)	-	-	✗
Cllr Kamaljit Nagpal	(from May 14)	-	-	✓
Cllr Aysha Raza	(from May 14)	-	-	✓
Cllr David Millican	(from May 14)	-	-	✓
Cllr Tariq Mahmood	(from May 14)	-	-	✓
Cllr Theresa Mullins	(from May 14)	-	-	✓
Cllr Charan Sharma	(from May 14)	-	-	✓
CHURCH OF ENGLAND GROUP				
Dr Hounsell		✓	✗	✓
Mr G Marriner		✓	✗	✗
Ms C Sawyer		✗	✓	✓
Rev G Thomas		✓	✗	✗
OTHER FAITHS				
Rev L Crossfield	African Caribbean Church	✗	✗	✗
Ms Nadine Sayer	Baha'i	✓	✗	✗
Ms Ursula Patel	Baha'I (substitute)		✓	✗

Key: ✓ - Attended ✗ - Absent S - Substitute		DATE OF MEETINGS		
GROUP	REPRESENTING	18 Sept 13	14 Jan 14	8 July 14
OTHER FAITHS GROUP (CON'T)				
Dr C Amarasinghe	Buddhist	✓	✗	✗
Mrs Marion McNeill	Free Church Federal Council	✓	✓	✓
Mr R Pathak	Hindu	✓	✗	✗
Mr S Bhatia	Hindu		✗	✗
Ms Kathleen Richardson	Humanist (and chair of group)	✓	✓	✗
Mr Philip Veasy	Humanist (to May 14)	✗	✗	-
Mr Oliver Murphy	Humanist (from May 14)	-	-	✓
Mr S Minhas	Islam – Sunni	-	-	-
Mr Naif Shaikh	Discover Islam	✗	✓	✗
Dr M Izen	Jewish	✗	✓	✗
Rabbi Janette Burden		✗	✗	✗
Mrs B Lall	Ramgarhia Sabha	✗	✗	✓
Mrs P Pank	Ramgarhia Sabha	✗	✗	✗
Kim Burke	Roman Catholic	✓	✗	✓
Mr S K Dhanda	Sri Guru Ravi Dass Sadha	✗	✓	✓
Mr Donald Burling	United Reform Church	✓	✓	✓
TEACHERS' ASSOCIATIONS GROUPS				
Ms H O'Neill	NAS/UWT (Chairman of Group)	✗	✓	✗
Mr G Burchell	NAS/UWT	✓	✓	✗
Rani McKay		✓	✗	✓
Gill Denham	ATL	✗	✗	✗
Ms K Crawford	NAHT	✗	✗	✗
Liz Day		✓	✓	✓
Ben Lee (to Jan 14)		✓	-	-
Kris Bolt (from Jan 14)		-	-	✓

Appendix 5

Number of pupils of each religion by school, May 2014

School	Christian (unspecified)	Baptist	Church of England	Catholic	Orthodox	Jehovah's Witness	Methodist	Seventh Day Adventist	Other Christian*	Christian total	Buddhist	Hindu	Jewish	Muslim	Sikh	Other religion*	No religion	Unclassified	Total
Acton High School	324	4	44	169	4		4		1	550	9	43		532	12	39	95	3	1283
Brentside High School	370	1		75	9	10	1		1	467	13	163	1	493	56	15	143	5	1356
Cardinal Wiseman Catholic HS	60			1738						1798	1	16		14	6	6	9	12	1862
Dormers Wells High School	143	1	17	73	9	4	2	4	2	255	5	171		605	157	8	45	2	1248
Drayton Manor Academy	350	6	49	116	22	12	12	4	2	573	12	71		542	45	13	230	97	1583
Elthorne Park High School	405									405	8	29	3	173	14	16	357	20	1025
Featherstone High School	98			9		2				109		166	1	806	383	10	10	16	1501
Greenford High School	281	6	13	75		5	11			391	7	284		677	332	11	63	2	1767
Northolt High School	218	6	5	125	12	6	5		1	378	12	91		220	15	14	210	34	974
The Ellen Wilkinson School for Girls	140		21	93	2	7	2			265	8	132	1	759	17	10	107	113	1412
Twyford CE High School	1091									1091	12	36	7	173	9	10	110	1	1449
Villiers High School	123									123	2	230		507	214	6	9	49	1140
William Perkins CE High School	74									74		31		42	2		10	24	183
High School Total	3677	24	149	2473	58	46	37	8	7	6479	89	1463	13	5543	1262	158	1398	378	16783

School	Christian (unspecified)	Baptist	Church of England	Catholic	Orthodox	Jehovah's Witness	Methodist	Seventh Day Adventist	Other Christian*	Christian total	Buddhist	Hindu	Jewish	Muslim	Sikh	Other religion*	No religion	Unclassified	Total
Allenby Primary School	40									40	2	28		142	31	2	17		262
Beaconsfield Primary School	11			16		1				28		48		133	62		1		272
Berrymede Infant School	54									54	1	3		223	1	3	27	5	317
Berrymede Junior School	83									83		5		245	3	6	17	1	360
Blair Peach Primary School	17			6	1	1				25		175		224	89		2		515
Brentside Primary School	129									129	4	38		165	13	9	55		413
Christ the Saviour CE PS	603	3	28	21	11		1	2		669	3	12		25	4	6	4	18	741
Clifton Primary School	13									13		42		200	128	5	5		393
Coston Primary School	190									190	5	51		176	21	4	24	5	476
Dairy Meadow Primary School	50		1	7					1	59	1	87		193	135	5	10	1	491
Derwentwater Primary School	129	1	6	68	5	6				215	7	16		397	7	3	106		751
Dormers Wells Infant School	44			26	2	1			1	74	1	66		209	78		15		443
Dormers Wells Junior School	56		3	9						68	2	58		190	52	3	14	2	389
Downe Manor Primary School	122									122	3	18		170	16	17	20	96	462
Drayton Green Primary School	60	1		54	9	3		1		128	3	10		141	4	1	59		346
Durdan's Park Primary School	16									16	2	137		166	156	29	5	3	514
East Acton Primary School	29			30	5				1	65		5		186	2	1	24	22	305
Edward Betham CE PS	226	15	86	86			2			415	4	23		15	8	2	7		474
Featherstone Primary School	40									40	4	92		300	277		1		714
Fielding Primary School	374									374	19	29	7	121	10	12	296	4	872
Gifford Primary School	147	1		94	3	2		1		248	5	45		393	43	8	88	6	836
Grange Primary School	258									258	10	31	5	202	6	23	247	4	786
Greenwood Primary School	201									201	10	99		116	7	29	58	8	528
Hambrough Primary School	48									48	1	196		139	133		2		519
Hathaway Primary School	127									127		13	1	209	14	6	30	1	401

School	Christian (unspecified)	Baptist	Church of England	Catholic	Orthodox	Jehovah's Witness	Methodist	Seventh Day Adventist	Other Christian*	Christian total	Buddhist	Hindu	Jewish	Muslim	Sikh	Other religion*	No religion	Unclassified	Total
Havelock Primary School	40									40		56		214	105	6	3	1	425
Hobayne Primary School	159			82	14	4				259		22	2	167	14	7	142	2	615
Horsenden Primary School	109	1	1	124	14	1		2		252	18	225		272	13	10	30	26	846
John Perryn Primary School	148									148	2	6	1	224	4	30	32	2	449
Khalsa Primary School	1								1	2		8			334	4		2	350
Lady Margaret Primary School	63									63	5	172		253	164	2	5	1	665
Little Ealing Primary School	80		133	54		3				270	6	23	4	62	8	13	220	36	642
Mayfield Primary School	135									135	1	21		105	12	2	72	4	352
Montpelier Primary School	88		6	66	17	1				178	7	40	5	251	11	5	182		679
Mount Carmel Catholic PS	6		1	461						468						1			469
North Ealing Primary School	144	2	15	51	15	1	1	1	1	231	11	32	4	137	15	8	171	51	660
North Primary School	26									26	2	136		130	116	4	3	3	420
Oaklands Primary School	186									186	2	13		162	7	30	117	8	525
Oldfield Primary School	170									170	3	43	1	166	11	9	38		441
OLOV Catholic PS	6			461						467								1	468
Perivale Primary School	36			23						59	12	147		222	12	4	10		466
Petts Hill Primary School	39	1		34		2		1		77	4	28		95	8	8	31		251
Ravenor Primary School	98	1	25	58	6	4	1	3		196	6	59		206	32	1	76	11	587
Selborne Primary School	242									242	3	28		221	6	12	25		537
Southfield Primary School	199									199		4	1	169		17	102	31	523
St. Anselm's Catholic PS	7			232	3				3	245		9		1	1				256
St. Gregory's Catholic PS	5			584						589							1		590
St. John Fisher Catholic PS	1			467						468		1			1				470
St. John's Primary School	144									144	7	16		225	10	9	44		455
St. Joseph's Catholic PS	3			526						529						1			530

School	Christian (unspecified)	Baptist	Church of England	Catholic	Orthodox	Jehovah's Witness	Methodist	Seventh Day Adventist	Other Christian*	Christian total	Buddhist	Hindu	Jewish	Muslim	Sikh	Other religion*	No religion	Unclassified	Total
St. Mark's Primary School	85	1	37	62	4	1	2	2	2	196	5	7	2	64	14	4	131		423
St. Raphael's Catholic PS	20			529						549				3		2		2	556
St. Vincent's Catholic PS	11			473	2					486	1			3			1	9	500
Stanhope Primary School	228									228	7	94		217	42	4	22		614
The Holy Family Catholic PS	16		2	94	7					119	3			13		4	15	1	155
Three Bridges Primary School	55		11	20		1	1			88		36		218	66	2	25	8	443
Tudor Primary School	30			5			1			36		64	1	227	96	4			428
Vicar's Green County PS	97									97	7	89	1	110	3		4	4	315
Viking Primary School	41			9			1			51	3	22		119	9	14	36		254
West Acton Primary School	83			30		3	1			117	15	10	1	271	3	9	121	1	548
West Twyford Primary School	64	1		50	2	2		1		120	1	13		138	2	1	33		308
Willow Tree Primary School	222									222	16	57		228	21	54	149	10	757
Wolf Fields Primary School	28									28	1	63		172	111	16	23	10	424
Wood End Academy (Junior)	106		7	23	5			1		142	3	77		140	2	4	42		410
Wood End Infant School	77		11	79	11			2		180	5	96	1	111	5	5	42	1	446
Primary School Total	6365	28	373	5014	136	37	11	17	10	11991	243	3044	37	9996	2558	480	3082	401	31832

School	Christian (unspecified)	Baptist	Church of England	Catholic	Orthodox	Jehovah's Witness	Methodist	Seventh Day Adventist	Other Christian	Christian total	Buddhist	Hindu	Jewish	Muslim	Sikh	Other religion*	No religion	Unclassified	Total
Belvue School	47			1						48	2	12		46	6	3	17	6	140
Castlebar School	27									27	2	14	1	48	11	4	14		121
John Chilton School	14		6	11						31		9	1	27	8	1	8	1	86
Mandeville School	16			17						33	1	12		43	9	2	7	3	110
Springhallow School	21			13		1				35		7		16	5	1	11	3	78
St Ann's School	20			5	2					27	1	8	1	42	3	2	4		88
Special School Total	145		6	47	2	1				201	6	62	3	222	42	13	61	13	623
Ealing Primary Centre	5									5				5			5	1	16
Study Centre	26		2	23			2			53				20	3	1	26		103
PRU Total	31		2	23			2			58				25	3	1	31	1	119
Greenfields Children's Centre	24									24		14		46	35	1	5	2	127
Grove House Children's Centre	5									5		49		29	32	6		3	124
Maples Children's Centre	18		5	13						36			1	30	1	1	26	5	100
South Acton Children's Centre	19									19		1		56		16	3	23	118
Nursery Total	66		5	13						84		64	1	161	68	24	34	33	469
All Schools Total	10284	52	535	7570	196	84	50	25	17	18813	338	4633	54	15947	3933	676	4606	826	49826

* See appendix 6 for detail

Comparison of school population with 2011 census results										
	Total	Christian	Buddhist	Hindu	Jewish	Muslim	Sikh	Other	None	Not stated
Ealing schools, May 2014	49826	38%	0.68%	9.3%	0.11%	32%	7.9%	1.4%	9.2%	1.6%
Ealing schools, May 2013	50167	37%	0.69%	9.24%	0.13%	30.9%	7.7%	1.46%	7.3%	4.92%
England and Wales 2011 census	56,075,912	59.3%	0.4%	1.5%	0.5%	4.8%	0.8%	0.4%	25.1%	7.2%
Ealing, 2011 Census	338,449	43.7%	1.2%	8.5%	0.3%	15.7%	7.9%	0.6%	15%	6.9%

Appendix 6

Breakdown of detailed data received, May 2014

	Other Christian	Bethany Church of God	Mormon	Pentecostal	Quaker	Salvation Army	United Reform Church	TOTAL OTHER CHRISTIAN	Bahai	Humanist	Jain	Pagan	Parsee/ Zoroastrian	Rastafarian	Ravidasian	Shinto	TOTAL OTHER
High Schools Total			3	1			2	6		4	3	3		3		1	179
Primary Schools Total	1	1	2	7	1		2	14	1	3	10	1	2	5	2		435
Special Schools Total																	8
Nursery Schools Total																	0
All Schools	1	1	5	8	1		4	20	1	7	13	4	2	8	2	1	6311

An artificial divide:

separating a spectrum of responses to common human experiences into black and white categories, i.e. 'religious' or 'non-religious.'

In their 2007 agreed syllabus for religious education, Birmingham SACRE put forth a series of 'dispositions.'¹ In the Birmingham syllabus the examples given following each disposition are couched in exclusively religious terms. However humanists and other non-religious people also value—and strive to manifest—these qualities, and to exclude them from the religious education discussion is to create a false dichotomy.

The irony of course is that separating the following examples into these two categories to make a point perpetuates this divide; in reality most people would find resonances *across* the spectrum of possibilities. (Note: most of the religious examples are derived from or taken directly from the Birmingham website; in those cases where the definition of the disposition varies significantly, the Birmingham wording appears in parentheses.)

Being imaginative and open to exploration (Being imaginative and explorative)

Requires lateral thinking and the openness to see things differently, together with the capacity to see the promise and potential of our surroundings.

<i>Religious</i>	Can mean giving due regard to, or seeking out, what is perceived as sacred and to explore, for example, what it may mean to be made in the image of God or to investigate the idea of a promised land.
<i>Non-religious</i>	Cultivating the creative imagination, and exploring ways of giving it expression, as well as being curious and learning to ask good questions. Develops into the capacity to imagine practical solutions to problems affecting both those near to us and, more generally, all of humanity.

Appreciating beauty

Requires a deep sensitivity to the world, an awareness of the nature of human responses, and the capacity to make qualitative distinctions in one's actions.

<i>Religious</i>	Can indicate awareness that there is a qualitative dimension that is believed to be not wholly subjective, and the respect and reverence that are evoked by this awareness.
<i>Non-religious</i>	Recognition of an aesthetic dimension in the world can be manifested and honoured through individual works of creativity.

Expressing joy

Requires an awareness of human affective responses, in particular, that of happiness, and mastering certain expressive capacities, for example, in music, language and/or body language to share these affections with others.

¹ "A disposition is a prevailing quality of character marked by an inclination, or will, to act in a particular way or by a tendency to a certain kind on action." As stated on their website their intention is that, through the delivery of the RE syllabus in schools, these dispositions would be inculcated in students in an attempt to develop character. <http://www.faithmakesadifference.co.uk/dispositions>

<i>Religious</i>	Using music, dance or song as a response to, and acknowledgement of, the divine in which believers find their fulfilment.
<i>Non-religious</i>	Learning to share your emotional responses so that joy might be conveyed and spread.
Being thankful	
Requires awareness that we are not wholly self-sufficient and in control of our own wellbeing. Requires a willingness and expressive capacity to acknowledge that relationship of dependence and the good that can flow from it.	
<i>Religious</i>	Can refer to an awareness of being dependent on God and the belief that, in the light of this perceived relationship, all will be well no matter how things unfold, and being thankful for this.
<i>Non-religious</i>	Experiencing gratitude for the good in your life and expressing thanks through actions such as charitable giving.
Caring for others, animals and the environment	
Requires an awareness of the needs of others, a feeling that these needs matter, and the will to do something about them.	
<i>Religious</i>	One religious response is the belief that this is not a matter of self-interest but rather a divine duty laid upon human beings.
<i>Non-religious</i>	Manifests in a general sense of global stewardship and the desire to both do no harm and to actively aid other living beings and to protect the environment.
Sharing and being generous	
Arises out of awareness that others may be dependent on us and the sense of wholeness that may come from our relationships, as well as the will to please others.	
<i>Religious</i>	Experienced religiously in the belief in the unity of creation in which the needs and joy of others are the needs and joy of the self. The motivation to give is reinforced by the belief that God gives liberally to humans.
<i>Non-religious</i>	Rooted in the ideal of the golden rule—i.e. to do unto others what you would have done to you. This is also developed through experience, i.e. the knowledge that both sharing and being generous can give one great joy.
Being regardful of suffering	
Arises out of the capacity for pity, as well as out of being mindful to the situation and condition of others and the will to help or to maintain one's solidarity with them.	
<i>Religious</i>	The sense of the unity of all things means that the pain and suffering endured by another person will be felt by the self. One response to this is the charitable giving that is part of all religious communities.
<i>Non-religious</i>	Manifests in developing the capacity for empathy at the same time as learning how to seek practical solutions in the face of overwhelming tragedy; also manifests in charitable giving.
Being merciful and forgiving	
Presupposes the recognition that the unity and solidarity that exists between people and things can be readily broken through, for example, aesthetic and moral offence. It also presupposes an acknowledgement of these offences and a desire for the re-establishment of unity, together with the will to bring it about despite the cost it may entail.	

<i>Religious</i>	One religious expression is the belief in the possibility of a spiritual offence that goes beyond aesthetic and moral offence. The desire for re-union is often accompanied by an awareness of the powerlessness to bring it about and the belief that restitution of the social and universal solidarity rests on an initiating divine mercy and a responsive human mercy and forgiveness.
<i>Non-religious</i>	Builds on the experience of liberation from bad feeling that can come following the act of forgiving a hurt. Also involves learning to discriminate, i.e. when to set limits on forgiveness, a stance which involves being merciful to oneself.
Being fair and just	
Depends on recognition of the ethical nature of equity and of consistent reasoning, together with the will to restore and to maintain the state of equity.	
<i>Religious</i>	Manifests in the belief that equity is the beginning and end of a harmonious creation, and that human beings are therefore bound to maintain and restore this original equity.
<i>Non-religious</i>	Begins with adherence to the golden rule (i.e. to treat others with the fairness that you wish to receive) and extends outward to form the basis of the ideal that human societies should be just societies, and that all individuals deserve equal access to justice.
Living by rules	
Presupposes that the world behaves in law-like ways and that the society on which we depend requires rules in order to function. The aspiration to be law-abiding depends on the will to live an ordered life and whereas certain laws—e.g. the laws of physics—are beyond human control, it is understood that the rules of society are collectively agreed and that the rules of personal behaviour can often be self-imposed.	
<i>Religious</i>	Can manifest in the understanding that the rules that matter in the religious life are those that emerge through the exploration of one's spiritual nature and one's relationship to the divine.
<i>Non-religious</i>	The humanist ideal of committing to the development of the best possible society means both learning to live by rules and also understanding the need to review and, at times, reform and/or change the law.
Being accountable and living with integrity	
The capacity and willingness to be answerable for one's actions, formally and informally, to others and to oneself. Integrity presupposes that one would always act in such a responsible way even if one could—or would—not be held publicly to account.	
<i>Religious</i>	From the perspective of belief in an omniscient God everything is transparent and no motives are hidden, therefore one is always answerable to God whether or not society is aware of one's transgressions.
<i>Non-religious</i>	The act of being responsible and answerable for one's actions in itself contributes to a sense of integrity.
Being temperate, exercising self-discipline and cultivating serene contentment	
An aspiration that requires a good deal of self-knowledge and the ability to ensure that our affective responses to the world and the actions of others are proportionate and subject to reason.	

<i>Religious</i>	The serenity that comes with the acceptance of the belief in the will of God, or from the belief that a lot of our suffering comes from intemperate attachments and desires.
<i>Non-religious</i>	An understanding that although we cannot control what others think and do, we can control how these things affect us. That our feelings are our own responsibility and that we can, and should, learn to contain them, as compared to acting them out or suppressing/denying them.
Being mindful and listening to others (Being modest and listening to others)	
Presupposes self-knowledge and an understanding of others, together with a capacity to evaluate what each can contribute to society.	
<i>Religious</i>	By developing the skill of attentiveness, it is possible to relate to the divine as well as to enter into a proper relationship with others.
<i>Non-religious</i>	Having a healthy respect for one's own abilities as well as being able to balance critical thinking with sensitivity and respect.
Cultivating inclusion, identity and belonging	
Based on recognition that human beings are never isolated selves but exist—and can thrive—only in relation to others, i.e. in community. This ranges from the intimate relation of two people to the relationships that constitute families, groups, civic communities, nations and world. Deliberate exclusion of another prevents the other—and, indeed, the self—from developing relationships through which both parties can thrive.	
<i>Religious</i>	A belief that God is the God of all promotes a vision of the interrelationship and interdependence of all people and all things.
<i>Non-religious</i>	The ideals of respecting ones fellow humans and championing equality and justice leads naturally to the aspiration to cultivate inclusion and to fight prejudice and exclusion.
Creating unity and harmony	
Recognises that different people/creatures have different interests, needs and capacities, and as such they can also frustrate one another and cause aesthetic, moral and spiritual offence. Requires the desire and skill to restore relationships.	
<i>Religious</i>	Religiously, the restoration is achieved through reflection, and through processes of repentance, forgiveness and redemption.
<i>Non-religious</i>	Requires the development of the understanding that disagreement does not have to engender dislike, as well as learning that it is never possible to please everyone, but that unity can exist in the presence of difference.
Participating and being willing to both lead and/or follow when appropriate (Participating and being willing to lead)	
Presupposes self-knowledge and an appreciation of what one can, and must, contribute to collective life, together with a willingness to be proactive in this.	
<i>Religious</i>	The belief that one is answerable to God implies a responsibility for the wellbeing of all of God's creation, which at times requires taking the lead and at other times submitting willingly to the lead of others.
<i>Non-religious</i>	Requires the understanding that responsibility must be shared, as well as learning through experience when it is important to assume command, and when it is important to follow another's lead.

Remembering roots	
Recognises how the past can shape the present and the future. It notes what the possibilities of human life have been, and hence what defines human life in the present and for the future, e.g. duties, obligations and opportunities. It is also the ability to learn from past mistakes.	
<i>Religious</i>	From the perspective of a belief in life after death, all humans become contemporaries and belong together in a single community.
<i>Non-religious</i>	Recognises our debt to those who have come before us, as well as the responsibility to build on previous knowledge and achievements for the betterment of all.
Being loyal and steadfast	
Presupposes an understanding of the needs of others and a willingness to offer them support in the face of opposition and destructive powers.	
<i>Religious</i>	Religiously, a belief in the goodness of God implies a resistance to the forces that subvert the unity of community and the world.
<i>Non-religious</i>	Involves developing the ability to draw on inner resources of strength and perseverance in times of trial, and to share this resolve with others.
Being hopeful and visionary	
Being open to inspiration and to the possibility that things can change for the better.	
<i>Religious</i>	Religiously, hope is based on the belief that God is both beneficent and merciful, and in the belief in the power of divine grace to transform.
<i>Non-religious</i>	Involves experiencing the power of the creative imagination to present solutions; also learning that being hopeful opens us to possibilities that we might miss in more narrow or anxious states of mind.
Being courageous and confident	
Requires a clear understanding of situations, and an ability to distinguish courageous courses of action from foolhardy acts.	
<i>Religious</i>	Religiously, it can manifest in the desire to align with what is perceived to be the divine will, regardless of the outcome.
<i>Non-religious</i>	Involves learning that taking risks in spite of one's fears can lead to an expansion of possibilities, rather than a constriction.
Being curious and valuing knowledge	
Arises out of a fundamental human aspiration, in which knowledge is valued for its own sake.	
<i>Religious</i>	Religiously, to love and understand creation is to love and understand the Creator. These are ends in themselves.
<i>Non-religious</i>	Manifests in curiosity and the will to pursue knowledge for its own sake and/or for the betterment of humankind.

Being open, honest and truthful	
Presupposes an understanding of others as ends in themselves and, therefore, not to be manipulated or used without their consent.	
<i>Religious</i>	The understanding that one can relate to God only on the basis of being utterly truthful and transparent. Just as deception hides the truth from others, so deception blocks any genuine communication with the divine.
<i>Non-religious</i>	Learning to stand by—and express—one’s beliefs and ideas in spite of fear of censure.
Being reflective and self-critical	
Presupposes a consciousness of the confusions of motives and the attractions and comforts of many fictions. It requires a will to eschew such comforts as false consolations and a determination to be clear about what is the case and to evaluate rightly.	
<i>Religious</i>	The willingness to use prayer and reflection as opportunities for genuine self-examination.
<i>Non-religious</i>	Being prepared to think as an individual, as well as reflecting on our ideas and being open to change those that no longer seem to resonate with our experience.
Participating in rituals and rites of passage (No Birmingham equivalent)	
Presupposes the understanding that certain symbolic actions serve to give spiritual and aesthetic satisfaction, enrich individual experience, mark events and unite groups.	
<i>Religious</i>	The experience that ritual can help one turn from the mundane world towards an encounter with the spiritual.
<i>Non-religious</i>	Understanding the therapeutic and restorative effects of certain rituals, as well as an appreciation for symbolic actions that mark important life events, both individual and communal.
Being silent and attentive to, and cultivating a sense for, that which transcends normal, every-day experience. (...a sense for the sacred and transcendence)	
An aspiration based on the understanding that through language and concepts human beings impose their own structures on reality.	
<i>Religious</i>	Religiously, silence is a traditional method of allowing the transcendent and sacred to present itself.
<i>Non-religious</i>	The development of a well-rounded personality involves finding a good balance between an individual’s need for extroverted activity and periods of introspection. Learning to sit in quiet meditation allows us to experience our deeper concerns without the conscious intervention or impatience of the ego.