

**Standing Advisory Council on Religious Education**

Wednesday, 12 February 2014  
**2.00 pm**  
Kingston Centre, Fairway, Stafford ST16 3TW

John Tradewell  
Director of Democracy and Transformation  
4 February 2014

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**A G E N D A**

1. **Apologies**
2. **Declaration of Any other Business**
3. **Minutes of the Previous Meeting** (Pages 1 - 8)
4. **An Update on Key Issues** (Pages 9 - 10)  
Report of the Deputy Chief Executive and Director of People
5. **Agreed Syllabus Review** (Pages 11 - 14)  
Report of the Deputy Chief Executive and Director of People
- 5 a) **Initial Convening of the Agreed Syllabus Conference**
6. **Application for Westhill/NASACRE Award** (Pages 15 - 40)  
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7. **An Analysis of Examination Results 2013** (Pages 41 - 50)  
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8. **NASACRE Update** (Pages 51 - 52)



Report of the Deputy Chief Executive and Director of People

9. **Applications for Variation of Practice** (Pages 53 - 54)

Report of the Deputy Chief Executive and Director of People

10. **The SACRE Budget 2013-2014** (Pages 55 - 56)

Report of the Deputy Chief Executive and Director of People

11. **AOB**

### Membership

Barrie Scott	Muhammad Parekh
Mick Dwyer	Sam Phillips
Sonia Andjelkovic	Sue Blackmore
Ann Hewetson	Mary Gale
Diana Cutler	Colin Hopkins
Tajinder Singh	Rosemary Woodward
Paul Lewis	Peter Davies
Jane Essex	Terry Finn
Christine Chadwick	Tricia Budd
G Devadason	Liz Williams
Hifsa Haroon-Iqbal (Vice- Chairman)	Conor Wileman
Rev. Preb. M. Metcalf (Chairman)	David Williams
Dr Laow Panyasiri	Caroline Wood
Liz O'Brien	

## MINUTES

### Standing Advisory Council on Religious Education Meeting - 13 November 2013

Present: **Rev. Preb. M. Metcalf**

Mick Dwyer, Sonia Andjelkovic, Diana Cutler, Paul Lewis, Jane Essex, Hifsa Haroon-Iqbal (Vice-Chairman), Liz O'Brien, Muhammad Parekh, Rosemary Woodward, Peter Davies, Terry Finn, Liz Williams, Conor Wileman, David Williams and Caroline Wood

Apologies for absence: Barrie Scott, Ann Hewetson, Tajinder Singh, Dr Laow, Sam Phillips, Sue Blackmore, Colin Hopkins and Tricia Budd

Also in attendance - Emma Jardine and Helen Phillips

## PART ONE

### 1. Election of Chairman and Vice Chairman

Nominations had been received for Rev Preb Michael Metcalf and Hifsa Haroon Iqbal to be elected as Chairman and Vice-Chairman respectively. No further nominations were received and it was:

**RESOLVED** – That Rev Preb Michael Metcalf and Hifsa Haroon Iqbal be elected as Chairman and Vice-Chairman respectively for the ensuing year.

### 2. Minutes of the Meeting held on 10 July 2013

**RESOLVED** – That, with the addition of Sue Blackmore's apologies, the minutes of the SACRE meeting held on 10 July 2013 be confirmed and signed by the Chairman.

### 3. RE in Staffordshire: an overview for new SACRE members

SACRE received a presentation from Emma Jardine, Senior Teacher Consultant for Religious Education, on the importance of RE in the curriculum and what "good" RE looks like.

Members received a copy of the current Staffordshire Agreed Syllabus, with its overarching aim of developing "religiously educated" young people. Members were shown the web pages that support the agreed syllabus, giving details on, for example, topics for RE and suggested delivery. The web pages were still currently on the Staffordshire Learning Net but were in the process of being moved to the Entrust run site.

There was a need to address the academy and free school teaching of RE in any future syllabus.

Members discussed the right of withdrawal from RE lessons, seeking clarification on the reasons for this. Any such requests within Staffordshire were very infrequent. Historically some religious groups, such as Jehovah's Witnesses, had sought to withdraw their young people from RE lessons. Members felt that gaining an understanding of different religions and religious perspectives was positive, to be encouraged, and were concerned at withdrawal from RE lessons. However Members were clear about the legal position and the rights of parents to withdraw their children.

SACRE were pleased to note that RE teacher training places were being newly introduced at Keele University from next year, which was a positive start towards recognising the importance of teaching RE.

**RESOLVED** – That the presentation be noted.

#### **4. Update on Key Issues**

SACRE received an update on key issues that had developed or arisen since their last meeting. These included:

- a) the SACRE Awards, listing the award recipients and the success of the ceremony held on 10 July;
- b) the SACRE lecture led by RE consultant Gill Vaisey who gave an interactive evening on RE for Early Years that had been very well received; and
- c) the success of the SACRE funded network meetings.

**RESOLVED** – That the update on key issues be noted.

#### **5. Examination Results**

SACRE had been due to receive a statistical analysis of the Staffordshire RE examination results, however the results had only recently been made available and therefore more time was needed for their analyse.

Once the analysis had been completed it would be circulated to SACRE for information prior to being included on the next SACRE agenda.

**RESOLVED** – That an analysis of the examination results be circulated once available and that this be included on the next SACRE agenda for discussion.

#### **6. SACRE Annual Report Approval**

SACRE is required to produce an annual report of its work. The report is distributed to Staffordshire schools, teacher associations and local faith communities and is published on the Staffordshire Learning Net.

SACRE received a draft copy of the 2012-13 annual report for consideration and were asked to forward any comments/amendments to Emma Jardine by the end on November.

**RESOLVED** – That any comments on the draft Annual Report be forwarded to Emma Jardine by the end of November.

## **7. The Ofsted Long Report on RE**

In October 2013 Ofsted released its long report on RE entitled “Religious Education: realising the potential”. The report looked at religious education in schools, setting out eight key challenges around:

1. low standards
2. weaknesses in teaching
3. curriculum problems
4. a confused sense of purpose
5. limitations in leadership and management
6. weaknesses in examination provision at Key Stage (KS) 4
7. gaps in training, and
8. the impact of recent education policy changes on RE in schools.

The report also looked at how to learn from best practice, placing enquiry at the heart of learning, looking at leadership and management in both primary and secondary schools and effective RE in special schools.

The report had been well received and Members were pleased to note that this seemed to have raised the profile of RE.

**RESOLVED** – That the Ofsted Long Report on RE be noted.

## **8. Agreed Syllabus Review**

The Education Act 1993 required the Local Authority to institute a review of its locally agreed syllabus every five years. The Staffordshire Agreed Syllabus was last reviewed and issued to schools in 2009. A review was therefore due in 2014.

It is for the Local Authority to convene an agreed syllabus conference for the purposes of reviewing the syllabus, however SACRE can request a review by writing to the LA.

Members received a copy of Circular 1/94 which detailed the composition of the SACRE conference.

The new National Non Statutory Framework for RE had very recently been made available and any syllabus review would need to take account of the framework. SACRE were aware that this was a time of transition and change and therefore any review would be complex. Members noted that Solihull SACRE had agreed to postpone their syllabus review in order to have more time to consider the new framework.

It was proposed that SACRE consider writing to the Cabinet Member, Learning and Skills, asking him to set up an agreed syllabus conference to review the Staffordshire Agreed Syllabus. Having voted the Committees agreed that the Clerk should write to the Cabinet Member, making this request on their behalf.

**RESOLVED** – That the Clerk write to the Cabinet Member, Learning and Skills, requesting that he consider setting up an Agreed Syllabus Conference to review the Staffordshire Agreed Syllabus.

## **9. NASACRE Update**

The Chairman gave an update on recent NASACRE developments, including changes to the NASACRE website, with parts of the site now password protected and only available to view by those SACRE who had paid their NASACRE subscriptions. Staffordshire SACRE was one of the 142 SACREs that had paid their subscriptions and Members had previously been sent login and password details to enable them to access the information. The web site included details on the following issues:

- a) a briefing on the National Non Statutory Framework and strategic review of RE;
- b) advice following the tragic Woolwich incident;
- c) briefing papers for governors;
- d) details on a early day motion on RE and tolerance;
- e) a SACRE evaluation and reporting toolkit, which Staffordshire could use at a future meeting to evaluate their work; and
- f) planning for the next Annual General Meeting.

**RESOLVED** – That the update be noted.

## **10. Applications for Variation of Practice**

There were none at this meeting.

## **11. SACRE Budget 2013-2014**

Members received a breakdown of the SACRE budget for the financial year 2013-14 and noted the remaining funds.

At their meeting of 10 July 2013 Members had suggested supporting one school per year to apply for the RE Quality Mark (REQM). This would cost £450.00 and Members suggested that schools be invited to apply for this support.

SACRE agreed that this financial support should not be offered to Academy schools.

Mary Gale, who had been the head teacher of St Michael's CE VC First School, Stone, when they became the first Staffordshire school to receive a REQM, would be talking to schools through the networking sessions about the successful application. It was hoped that this would promote the award and encourage other Staffordshire schools to consider applying.

**RESOLVED** – That a) the report be received; and,  
b) schools be made aware of the SACRE offer of financial support for one non academy Staffordshire school to apply for the REQM.

## **12. AOB**

1. Liz O'Brien and Jane Essex agreed to produce an application for the NASACRE Westhill award. The project would be around a platform linking data and research for teaching RE to pupils with different ways of learning because of their special needs. The project would also include some sample practical resources and could also include mainstream provision for young people with autism, particularly in developing empathy through RE.
2. Hifsa Haroon-Iqbal informed SACRE of the Stafford and District Friends of Faith Interfaith event on Tuesday 19 November, 5.30pm, where the Sydney Morris award would be presented, and the Explore Islam Exhibition on 25-29 November. Please let Hifsa know if SACRE members would like to attend either of these events.
3. Diana Cutler highlighted a paper produced by the Coalition Government on respecting marriage in schools, a guide for teachers in England and Wales. This document would be circulated after the meeting for members information and comment.
4. Paul Lewis had been contacted by a friend who was a Religious Leader from a Druze community in Galilee looking for a school or community to develop a student exchange programme with and asked that schools and groups be made aware of this opportunity.

**Rev. Preb. M. Metcalf  
Chairman**

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Documents referred to in these minutes as Schedules are not appended, but will be attached to the signed copy of the Minutes of the meeting. Copies, or specific information contained in them, may be available on request.





Mr Ben Adams,  
Cabinet Member,  
Learning and Skills

DX 712320 Stafford 5

Fax No. (01785) 276178

Please ask for: Helen Phillips

Telephone: (01785) 276143

e-mail: [Helen.phillips@staffordshire.gov.uk](mailto:Helen.phillips@staffordshire.gov.uk)

**My Ref:**

**Date:** 18 November 2013

Dear Mr Adams,

As you will be aware the Education Act 1993 requires the Local Authority (LA) to institute a review of its locally agreed religious education syllabus every five years. The Staffordshire Agreed Syllabus was last reviewed and issued to schools in 2009, meaning that the next review falls in 2014.

The Standing Advisory Council on Religious Education (SACRE), at their meeting of 13 November 2013, agreed to raise the need for a review with you, seeking your approval to set up an Agreed Syllabus Conference (ASC) to undertake the review.

An ASC is a separate entity to the SACRE but has the same committee structure and can be made up of the SACRE members, although there is no provision for co-opted members.

The Staffordshire SACRE are aware of a number of current issues that will have an influence on the Review, including the recent publication of the National Non-Statutory Framework for RE.

On behalf of the SACRE I would be grateful if you would confirm whether you wish them to convene an ASC to undertake the required review.

Yours sincerely,



**Standing Advisory Council on Religious Education  
12<sup>th</sup> February 2014  
Report of the Deputy Chief Executive and Director of People  
An Update on Key Issues**

**1 Purpose of Report**

1.1 To present members of SACRE with a brief update on key issues that have developed or arisen since the last meeting of SACRE.

**2 Summary**

2.1 Members of SACRE will receive a brief report on a number of key issues. These are matters which have either been raised at previous SACRE meetings and which have moved forward, or matters on which it is appropriate to brief members of SACRE.

**3 Recommendation**

3.1 That members of SACRE receive the report and note the contents

**4 Background**

4.1 Since the autumn term meeting of the SACRE there have been developments in a number of areas which had previously been agenda items for SACRE or which have local or national importance for RE.

4.2 Members will be briefed on these key developments.

**5 Equal Opportunities**

5.1 This report has been prepared in accordance with the County Council's policies on equal opportunities.

**6 Financial implications**

6.1 Financial implications may be raised by individual items. These have been dealt with elsewhere, or will be raised at future meetings of SACRE.

**Contact Officer  
Telephone number:**

**Emma Jardine  
01785 277997**



# Agenda Item 5

## Standing Advisory Council on Religious Education 12<sup>th</sup> February 2014 Report of the Deputy Chief Executive and Director of People Agreed Syllabus Review 2014

### 1 Purpose of Report

1.1 To set in motion the process to review the Staffordshire Agreed Syllabus for Religious Education

### 2 Summary

2.1 The Education Act 1993 requires the Local Authority to institute a review of its locally agreed syllabus every five years after the completion of its last review.

2.2 The Staffordshire Agreed Syllabus was last reviewed and issued to school in 2009. A review therefore falls due in 2014.

2.3 It is for the Local Authority to convene an agreed syllabus conference for the purpose of reviewing a syllabus. However the SACRE can, in writing, request that the LA reconsider its agreed syllabus.

### 3 Recommendation

3.1 That members of SACRE convene an agreed syllabus conference to consider making a request to the LA that the agreed syllabus be reconsidered.

3.2 That the recommendations of the agreed syllabus conference be conveyed to the Entrust Consultant and LA for amendments if necessary.

### 4 Background

4.1 The last revision of the Staffordshire Agreed Syllabus was issued to schools in 2009.

4.2 Since the revision a number of major changes have taken place in education which have a direct impact on religious education:

- From September 2013 a new curriculum will be introduced to all schools (Key Stages 1-4), with a clear focus on slimming down the curriculum to allow for more cross curriculum dimensions and inter-disciplinary studies and the removal of levels of attainment. Religious education needs to take account of these changes in order to play a full and active role in the new curriculum.
- In 2012 the REC completed a review of the current National Non-Statutory Framework for Religious Education. This is the document that SACRE's must take account of and is referred to in all national documentation relating to RE, including examination syllabuses and the SACRE self-evaluation materials produced by Ofsted.

4.3 It was originally proposed that should any revisions be required the revised Staffordshire agreed syllabus should be in place for September 2014 in order to make best use of the momentum generated by the implementation of the changes in the curriculum. In reality, however, the review process is a 12 month process from start to finish.

4.4 SACRE has a number of options available to it. SACRE may choose to make radical changes to the syllabus. SACRE may choose to make small changes to the syllabus. SACRE may choose to make no changes to the syllabus. What follows is a proposal for potential radical change.

### 5 Equal Opportunities

5.1 This report has been prepared in accordance with the County Council's policies on equal opportunities.

## **6 Financial implications**

6.1 Expenses incurred will be met from the SACRE budget.

**Contact Officer**

**Emma Jardine**

**Telephone number:**

**01785 27799**

**From:** Adams, Ben (County Cllr)

**Sent:** 12 January 2014 13:15

**To:** Phillips, Helen (D,L&T)

**Cc:** Halliday, Anna (People)

**Subject:** SACRE Syllabus Review

Dear Helen, thank you for your recent correspondence requesting approval for SACRE to initiate a review of the locally agreed religious education syllabus for Staffordshire, conducted through an Agreed Syllabus Conference. I would like to initiate that review and confirm my approval for designating the current members of SACRE (excluding the one co-opted member) as the Agreed Syllabus Conference for this purpose.

I look forward to receiving further updates on your arrangements and the review findings in due course. I would like to take this opportunity to thank all of the SACRE members for their on-going support and commitment to providing sound and expert advice for this important aspect of the school syllabus.

Regards, Ben.

Ben Adams

Staffordshire County Councillor for Perrycrofts, Tamworth





**Agenda Item 6**

**Standing Advisory Council on Religious Education**  
**12<sup>th</sup> February 2014**  
**Report of the Deputy Chief Executive and Director of People**  
**Application for Westhill/NASACRE Award**

**1 Purpose of Report**

1.1 To present members of SACRE with an opportunity to discuss a NASACRE project

**2 Summary**

2.1 SACRE's are invited to apply for NASACRE awards annually.

**3 Recommendation**

3.1 That members of SACRE hear the update and note the contents

**4 Background**

4.1 In 2012 Staffordshire SACRE was awarded a £5000 NASACRE award to produce a DVD and resource pack for the National Memorial Arboretum.

4.2 Liz O'Brien and Jane Essex agreed to look at possible projects around parity in the provision of RE for all children, whatever their ability, and bring suggestions back to the SACRE meeting. Attached is a long paper outlining thoughts and ideas.

**5 Equal Opportunities**

5.1 This report has been prepared in accordance with the County Council's policies on equal opportunities.

**6 Financial implications**

6.1 Financial implications may be raised by individual items. These have been dealt with elsewhere, or will be raised at future meetings of SACRE.

**Contact Officer**  
**Telephone number:**

**Emma Jardine**  
**01785 277997**



A vision with a task is the hope of the world: Towards an equality of provision for children with Learning Difficulties and Disabilities

*'A vision without a task remains a dream  
A task without a vision is drudgery  
A vision with a task is the hope of the world'<sup>1</sup>*

This essay arises from a fundamental belief that spiritual development is a vital part of personal growth. Whether or not we follow a particular faith, we are enriched by the inner, hidden, 'other' dimension to life, sometimes referred to as the numinous sense, which needs nourishing, just as our minds and bodies need nourishing. Religious Education in the context of schools and Religious Education and Catechesis in the context of a Faith Community offer distinct opportunities as we travel the path of discovering what it is to be human. We are all on this path, irrespective of the form of embodiment we inhabit or perceived hierarchies of ability which dominate our culture and deem one way of knowing and being as more valuable than another.

This essay charts a journey undertaken as a heart felt response to the need for a just and equitable provision of Religious Education and Catechesis for children with Learning Disabilities. It gives particular focus to children on the severe end of the Autism Spectrum and children with severe learning disabilities and discusses issues both in the context of Religious Education in Special schools and Religious Education, Catechesis and Sacramental Access in the context of the Catholic community. Issues are explored in the context of a developing theology of disability and current developments in disability legislation.

This is a journey of hope to assist, guide and encourage conversation and the sharing of experiences with others treading the same path. Charting the journey reveals that the fruits of working towards parity in provision for children with Learning Disabilities are manifest in more engaging and meaningful RE for all. A recurring motif which gives shape to the journey emerges in the form of *challenges*, then *opportunities* born out of responding to the challenges and then *epiphanies*; the insights and manifestations which arise. This motif then provides a structure through which to share with you the journey so far.

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<sup>1</sup> Donald Reeves in Henri Nouwen's Road to Daybreak, Darton, Longman and Todd, 1989

## Inclusive RE for Special Schools

### *Challenge*

The journey began for me with the challenge of providing inclusive Religious Education within the specific context of a day and residential school for children with Autism Spectrum Disorders (ASD) and/or severe and complex learning disabilities. Many children were non-verbal, presented extremely challenging behaviour and needed much help with attention and co-operation and other pre-requisite skills to facilitate the beginning of the teaching/learning interaction. In Music sessions, I could tap into its powerful medium to relax, stimulate, secure a comfort zone, sustain joint attention and engagement, promote opportunities for communication and interaction and minimize the likelihood of challenging behaviour occurring. I was aware that with the natural affinity between Music and RE I could import much of this into RE sessions but was challenged to create other Religious Education experiences not solely reliant on Music but equally effective in creating an environment in which learning could take place so that the Locally Agreed SACRE<sup>2</sup> syllabus could be explored.

### *Opportunity*

To innovate and craft a meaningful approach to RE for these children meant identifying the distinctive individual and common sensory behaviours associated with ASD and using this information alongside the syllabus to assemble resources, experiences and activities to create a space where anxiety is reduced, motivation is enhanced and attention is engaged. For example:

*Millie's preoccupation is the pursuit of food items. She is therefore more likely to engage in RE experiences if tasting, sharing or symbolic use of food is included.*

*Shane derives comfort and stimulation from flapping a bit of plastic, he is only likely to relinquish this and engage if flappable or dangly items are included in his RE sessions*

*Claire enjoys items that provide strong visual stimulation. She has high anxiety and low-tolerance levels, but if fibre-optic or holographic*

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<sup>2</sup> Standing Advisory Council for RE

*materials are included she may remain calm enough to engage in RE experiences.*

So my *Connecting With RE*<sup>3</sup> approach was born out of a need to respect the 'worlds' experienced by the children, then move from participating and celebrating in their world to extending the amount of world they would be willing and able to explore though establishing a relationship of trust.

### *Epiphany*

Recognizing the 'culture of autism'<sup>4</sup> as a world view in itself and empathizing with different ways of experiencing the world led to a realisation that there is always something more to be learnt about what it is to be human from the unique perception of a different form of embodiment. I became aware that the children's needs had led me to a philosophy regarding the integrity of RE in the context of disability and more generally how RE should respond to the plurality of cultures or worlds which individual people inhabit. For if RE is about exploring and developing world views, offering activities and experiences through which children may develop their own world-view and their awareness and appreciation of the world-view of others, expressed for some in Religious belief or belonging to Faith Communities, it can surely only have integrity if consideration of the way the world is experienced is applied to the teaching/learning context itself. John Hull comments on this when he poses the question,

*'For how can a world create a curriculum for that other which it does not recognise as either being in a world in itself or as being included within its own world?'*

And he suggests that,

*'The teacher who can enter into several worlds will become a trans-world professional, and to that extent, a better teacher.'*<sup>5</sup>

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<sup>3</sup> Connecting With RE Liz O'Brien

<sup>4</sup> Gary B. Mesibov, TEACCH Project-Autism, 1994

<sup>5</sup> Teaching as a trans-world activity, John M. Hull in British Journal of Learning Support

## Inclusion in a Faith Community

### *Challenge*

In my capacity as music co-ordinator in the school, I was approached by one of our speech and language therapists who wanted to enlist my help on a special project. It had emerged that one of our students was nearing the age for Bar Mitzvah. For him and his family, the Jewish faith was a fundamental and integral part of their lives. Could we help? Would this young man, like his older brother, be able to stand up in the synagogue, intone the blessing on the Torah in Hebrew, and carefully and ceremoniously carry the Torah around the synagogue from the Ark to the reading desk? For a boy whose dyspraxia had a severe impact on his speech, motor control and developmental ability, was this a realistic, achievable possibility?

It seemed important to try. So, while I repeatedly listened to the melodic line of the blessing and broke it down into short sections which I played on the piano and sang over to him, the speech and language therapist ingeniously tapped into the visually appealing and motivating *Letterland*<sup>6</sup> characters, such as Bouncy Ben the Bunny and Annie Apple, to translate the Hebrew script into a recognizable sequence of attemptable speech sounds. When the great day arrived, nothing could have prepared us for the dignity and pride of this young man as he rose to the occasion, or for the overwhelming emotions called forth from deep within ourselves and shared with all who were there to witness this special moment. That day, in the eyes of his family and faith community, he had become a man. The boy with awkward gait stood tall as he transported the Torah radiantly and reverently. The growth in his self-esteem seemed to be visibly manifested, as if he had suddenly shot up by a good few inches! I was affected by how vital, enriching and joyous this experience was for him and his family and the Jewish community. Relating and communicating with him henceforth would forever be informed, enhanced and deepened by our sharing of this significant and wonderful event in his life.

*'We observe how the sacramental event gives people a history, a larger family, a feeling of belonging, and a future.'*<sup>7</sup>

### *Opportunity*

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<sup>6</sup> Letterland

<sup>7</sup> Archdiocese of Chicago, Access to the sacraments of initiation and reconciliation for developmentally disabled persons

There was no going back now. We had taken a step forward as a school and grown as a community. What was it about this event that had such a life-giving effect on all of us? What about all our other students and their families, and the value they placed on their faith and cultural histories? Did they too have hopes and desires for their sons and daughters, or was this yet another door they felt had been closed as a consequence of their child's disabilities? Might some of them have chosen Faith schools for their children, if things had been different? Could it be that, for some, the most important aspects of their children's lives were being neglected or omitted? As a residential and day school offering 24 hour provision for up to 52 weeks a year, we needed our curriculum to take account of the fact that, for some children we were responsible for providing their total life experience. If we did not consider the issues and implications of spiritual development and faith education for these children, who would?

Our school did not have a religious foundation, but as we progressed with our curriculum development it emerged as fundamental that we should:

- create an ethos and environment that nurtured and fostered spiritual growth;
- offer a wealth of experiences and opportunities designed to evoke and awaken a sense of the numinous and enhance the development of the 'inner life';
- make provision, as far as possible, to assist with the faith education and celebration of faith for children from different faith communities;
- assist with the preparation of children for significant events in relation to their becoming full members of their faith communities.

To invite parents to share their wishes with us, a sensitively worded questionnaire was sent out.

### *Epiphanies*

As the completed questionnaires began to arrive in school, it became apparent that we did indeed have parents with hopes and desires for the faith development of their children. In a powerful and moving piece of

writing, Emily Pearl Kingsley uses the analogy of making preparations to go on holiday to Italy and then being told by the air stewardess that she has landed in Holland, to share her experience of having a child with a disability.<sup>8</sup> It seemed that many of our parents had consigned these hopes and desires to being yet another door closed as a consequence of 'landing in Holland' until we offered to open it for them to their surprise and delight. I was moved to tears by their replies.

*'I didn't think it would be possible.'*

*'I didn't think it could ever happen for our son.'*

Determined to find a way forward, we set up an ecumenical group of children, staff, parishioners, family members and friends and endeavoured to offer meaningful experiences and opportunities that would nurture and celebrate the children's faith and prepare them for the sacraments. We became participants again in those powerfully enriching occasions, those unique and sacred moments when our severely disabled young people affirmed their interest and commitment to their own faith journeys through the sacraments of Baptism, the Eucharist and Confirmation. When we set out, we could not have anticipated how greatly inspired and blessed we would be by the unexpected, unpredicted manifestations of the children's innate spirituality. We who considered ourselves the providers and facilitators were now overwhelmingly humbled and beginning to question who was ministering to whom?

### *Inclusion in the Catholic Community*

#### *Challenge*

The next challenge was to find a way forward to ensure full belonging and participation for children in the Catholic faith community where my own belonging resided and to transfer the approaches for creating meaningful RE to the process of Catechesis and Sacramental preparation. I discovered a history of developing practice in this area, a small body of literature which offered guidance and reflection on the issues and an evolving theology of disability.<sup>9</sup> These had been generated in response to personal experiences of family members with disabilities, requests from parents, the development of disability legislation and the need within the

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<sup>8</sup> Welcome to Holland Emily Pearl Kingsley

<sup>9</sup> St. Joseph's Pastoral Centre for People with LD, Hendon had developed a range of useful resources



Church to articulate a theology of disability in relation to understanding and responding to the presence and phenomena of disability in the world in the light of Scripture and Church teaching. I was excited by the challenge of synthesizing effective methodologies from the professional field of Special education and Social Care with the pioneering work of symbolic catechesis<sup>10</sup> from within the Catholic community. Whilst the growth of writing in this area over the last decade, has been exciting and developments of good practice encouraging, still many tasks remain to realise a vision of full '*Belonging for All*'.<sup>11</sup> An example of this is a recent call from a distressed mother whose son with ASC had just been excluded from the parish First Communion Programme because 'he didn't get it.' When we had talked through her feelings of rejection, anger, sadness and bewilderment and I had reassured her that I would send some materials to make the programme more accessible and connect her with a special needs catechist in her area, I added that if God who created the universe and holds us in being each moment chooses by the power of His Spirit to give the essence of Himself to us through His son Jesus in the form of a wafer of bread, this is surely an awesome mystery! By what criteria does anybody decide who gets it? I was reminded of the observations of Mark Francis,

*'We who have been trained to value above all else the linear, logical and analytical in life often miss moments of grace that are readily apparent to our sisters and brothers with developmental disabilities... While they might have difficulty in articulating the abstract descriptions of faith, it is well within their capacity to enter into the communal symbolic language used in liturgy to express the depth of God's love for us.'*<sup>12</sup>

When these situations occur they usually arise out of the need for more disability awareness training for teachers, catechists, families and clergy who when faced with a different situation are unsure what to do.

### *Opportunity*

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<sup>10</sup> Symbolic Catechesis has its origins in the Method Vivre, pioneered in France by F Jean Mesney and Fr. Eucharist Paulhus, a Canadian, then further developed in Chicago through SPRED(Special Religious Education).

<sup>11</sup> Belonging For All, Audit and Research report on the inclusion and participation of people with disabilities in the life of the Church in the Archdiocese of Birmingham

<sup>12</sup> Mark.R.Francis, 'Celebrating the sacraments with those with developmental disabilities,' in Edward Foley, Developmental Disability and Sacramental Access, The Liturgical Press, 1994

In 1998, the Bishops' Conference of England and Wales published '*Valuing Difference*', which puts forward a vision for enabling people with disabilities to participate fully in the life and mission of the Church. Now 15 years on and in collaboration with Special Needs Advisor colleagues from other Dioceses, who come together as the Catholic Learning Disability Network (CLDN), I have had the opportunity to prepare a follow up booklet to assist in ensuring the vision of '*Valuing Difference*' is put into practice in a consistent and coherent way. The document focuses on participation in the Sacraments of Eucharist and Reconciliation for children, young people and adults with LDD (Learning Difficulties and Disabilities). The booklet gives guidance to Dioceses, schools, parishes and families as they seek to respond to the Gospel and Church teaching by creating more inclusive communities. It also takes account of the developing experience and expertise and of the changing circumstances and opportunities generated through disability legislation,<sup>13</sup> education initiatives and technological progress since '*Valuing Difference*' was published.

It sets out clearly the principles that the Sacraments are for all, that all who seek them should be offered appropriate catechesis and that where possible preparation and celebration should take place as part of the community with appropriate support. As with Religious Education, barriers to access are created when programmes are reliant on cognitive ability and the use of words and concepts. The booklet brings together the constituent generic features of models and approaches which have shown to be enabling, alongside recognition of the need to tailor programmes to accommodate individual needs and circumstances. It identifies the common essential or distinguishing features of effective approaches as:

- An emphasis on the 'relational';
- Development of the use of symbol and ritual;
- A multi-sensory approach and modification of the environment;
- Awareness of and sensitivity to non-verbal communication modes;
- An informed and selected use of both music and silence;
- Use of software to create visual resources with symbol supported text;
- Liaison with all involved in the person's life.

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<sup>13</sup> The Disability Discrimination Act (DDA 1995), The Special Educational Needs and Disability Act (SENDA 2001), The DDA 2005, The Disability Equality Duty (DED), Every Child Matters/Children's Plan/Removing Barriers to achievement, Equality Act 2010

These features are discussed in detail in the booklet and work has begun through the CLDN to produce user-friendly resources to enable teachers, catechists and parents to put it into practice.

### *Epiphany*

The similarities and commonalities experienced when bringing together the worlds of Special Education, Religious Education and Catechesis converge on the intrinsic worth and value of each individual human person and the importance of relatedness. Thus all the intense work to promote 'joint attention,' pre-verbal dialogue, turn-taking, awareness of self, other and environment which underpin a curriculum for children with ASC and SLD, using methodologies such as intensive interaction<sup>14</sup>, music therapy, gentle teaching and multi-sensory environments resonate fully with the theological underpinning of meaningful Catechesis.

*'God is family, is Trinity, is thus the source of all relationship, the reason for all we do.'*<sup>15</sup>

At the heart of all this is the need to recognize and celebrate each person's contributions, achievements and uniqueness, so that self-worth and self-esteem begin to grow and each person feels 'noticed, affirmed, included, valued and cherished'<sup>16</sup> in a way which is comfortable for them. Brian Kelly alludes to this centrality of relationship when he says,

*'I can bring Jesus to my friend who has a severe learning disability only by being Jesus with him. He will not know Jesus or the father unless I am Jesus.'*<sup>17</sup>

### *An Inclusive RE resource: Connecting With RE*

#### *Challenge*

I became increasingly concerned that in the contexts of both Religious Education in the Special school and Religious Education and Catechesis in Catholic and other Christian communities, as awareness of the need and value of inclusive RE was raised, practitioners urgently required training

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<sup>14</sup> Dave Hewitt and Melanie Nind, 'How to do Intensive Interaction' in Interactive Approaches to Teaching, edited by M.Collins and P.Lacey, David Fulton

<sup>15</sup> Joe Mc Clorry, SPRED Newsletter, volume 8, issue 8, 1997

<sup>16</sup> Mary Therese Harrington

<sup>17</sup> Brendan Kelly in Mental Handicap: Challenge to the Church

and resources to enable them to go forward. From monitoring the provision of RE in my own school, I knew that although teachers were confident in exploring some of the multi-sensory opportunities of feasts and festivals and visiting some of the more familiar stories from sacred texts at a sensory experience level, they were struggling to make a more comprehensive response to the SACRE syllabus in a way which would be accessible and meaningful. As I became involved in providing Continuing Professional Development for RE teachers in special schools across the country working with many different SACRE syllabuses<sup>18</sup>, the sense of frustration in trying to crack these open for children with ASD and SLD was a common and pressing issue. Programmes of study drawn up without due consideration of the differing needs and abilities of children with ASD and SLD can seem to have inherent barriers of access to inclusive RE such as:

- Reliance on cognitive, verbal and written approaches to learning
- Abstract nature of topics, themes, aims and concepts
- Insufficient opportunity for different channels, styles and modes of teaching and learning
- Lack of guidance for including children within the range and spectrum of LDD
- Lack of guidance on resources to engage children with ASD and SLD

### Opportunity

Through the courtesy of a Special Needs Fellowship awarded by the National Society,<sup>19</sup> I was given the opportunity to try and alleviate some of these frustrations by producing a book of tried and tested material for all who have responsibility for teaching, co-ordinating or advising on RE for children with such distinctive needs. '*Connecting With RE*' introduces a series of study units designed to incorporate the following features:

- Motivating, enjoyable activities and experiences, which address the suggested aims of the Local Agreed Syllabus.

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<sup>18</sup> Unlike other subjects RE is not covered in the National Curriculum but drawn up by the SACRE in each Local Authority. Suggested National Model Frameworks are now available to guide the development of the syllabus but there is no legal requirement to use them.

<sup>19</sup> The National Society for Promoting Religious Education, Church House, Great Smith Street, London SW1P 3AZ

- Opportunities compatible with current Curriculum Guidance<sup>20</sup>, Equals<sup>21</sup> and 'P' Scales.<sup>22</sup>
- Weekly lesson plans grouped into half-term units.
- A repertoire of activities including group work and shared experiences designed to give focus to differentiated learning outcomes.
- Opportunities to incorporate global and wider curricular aims.
- Thematic focus to enable delivery as part of a cross-curricular topic or alternatively as a discrete unit of study
- Sign language and Symbol supported text for key words.
- Opportunities for assessment and external accreditation for all ability levels.
- Suggestions of different ways to animate biblical texts
- Guidance on how to create an effective Mediated Learning Experience

'Connecting With RE' advocates an eclectic approach to working with children with ASC and SLD acknowledging that they are first and foremost individuals with different personalities, circumstances and backgrounds and arrange of needs and abilities, who may respond therefore to a range or combination of approaches and interventions at different stages in their development. It also discusses two particular approaches of TEACCH<sup>23</sup> and MLE<sup>24</sup> in the context of effective RE.

### *Mediated Learning Experience*

Through the opportunity of experiencing Professor Reuven Feuerstein's approach when supporting a child in the Jerusalem based programme, I discovered in the language of Mediated Learning Experience, a way to evaluate, articulate and fine tune some of my previously instinctive approaches to teaching and learning. MLE proposes a great potential for learning in children with severe disabilities dependent on the quality of the interactions they experience and the role of mediator/teacher in

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<sup>20</sup> QCA Qualifications and curriculum alliance

<sup>21</sup> Equals curriculum guidance for children with LD

<sup>22</sup> P scales 1-8 educational progression for children with LD working below Level1

<sup>23</sup> Treatment and Education of Autistic and related Communication Handicapped Children originated in North Carolina with a philosophical premise of the need for empathy with the condition or 'culture' of autism and uses structure and visual clarification to provide predictability and reassurance, thus bringing order out of chaos and enabling learning to happen.

<sup>24</sup> Mediated Learning Experience: Feuerstein's work is encapsulated in the term *structural cognitive modifiability*. He demonstrates that intelligence can be changed and improved. MLE examines social, interpersonal interactions and offers principles to enhance and modify learning. Feuerstein, 1998; Feuerstein and Mintzker, 1993, Feuerstein, Rand and Rynders, 1988

selecting, presenting and controlling stimuli in order to maximise learning. MLE flavours many aspects of the 'Connecting With RE' approach, being always mindful of the questions: 'What is it that is important to mediate here?' and 'How can I make this a more successful mediated learning experience?'

MLE interactions are identified by several characteristics or criteria, with the three essential characteristics being:

- Intentionality and Reciprocity
- Mediation Of Meaning
- Transcendence

When I am involved in CPD<sup>25</sup> in inclusive RE, I encourage teachers to apply the three essential characteristics to the planning, delivery and evaluation of their RE lessons to ensure motivating and enjoyable RE, which speaks into the children's daily lives. For example, as part of a topic on the seaside the children are introduced to the New Testament account of Jesus calming a storm.<sup>26</sup> The mediator/teacher pulls out all the stops in relation to knowledge of the children, approaches and methodologies and selection of resources and activities through which to animate the story and thus creates and transmits an experience of 'It's good to be here together doing this.' Thus, intentionality and reciprocity, essential for any learning to happen, is put in place. The mediator/teacher then distils the essence of the story or theme to transmit a message which has meaning in the children's lives. For example, through animating the experience of the disciples being afraid in the boat and using songs, objects and symbols, the mediator/teacher can lead the children to a shared recognition that sometimes being afraid can be part of our experience as human beings and that we may be afraid of the same or different things. Thus, the mediation of meaning is present. To move from this to the mediation of transcendence the mediator/teacher uses whatever knowledge and resources possible to help the children to explore, 'What can I learn from this which will help me as I live my life and grow as a person?' This may be through helping a child recall through the use of photographs, symbols or other sensory reminders, who they can trust and go to when they feel afraid and how they can develop coping strategies to reduce situations of anxiety. For instance a child with ASC who is hypersensitive to sound can be reminded to use his PECS<sup>27</sup> symbol to request his headphones if the noise level in the classroom is beginning to cause him distress.

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<sup>25</sup> Continuing Professional Development

<sup>26</sup> Matthew 8.23-27; Mark 4.35-41; Luke 8.22-25

<sup>27</sup> Picture Exchange System which enables children with communication difficulties to express needs and make choices

This MLE approach offers opportunities for the children to learn about and learn from RE, as teachers are encouraged to look before and beyond the syllabus to the ultimate questions such as 'Who am I? What am I doing here? How will I live my life?' but in ways that are meaningful and helpful to the children they teach in the reality of their daily lives. Teachers can become energized and enthusiastic about RE when they are shown how it can be the best curricular area through which to address the most vital areas of children's development which in special schools, are often identified through Individual Education Programmes as global needs or under the aims of an enabling or pre-requisite curriculum. I share with them how in my own school when we were developing the curriculum we threw all the subjects out and started with the question 'What do we want to help the children to achieve?' Then when we returned to considering which curricular areas were best pre-disposed to nurturing the hopes and dreams we had drawn up as a result of first considering their holistic development as human beings, guess what? Most of them fell under RE!

### *Epiphany*

Many revelations have unfolded, from writing '*Connecting With RE*' and the follow up experience of subsequent workshops and training days. The first was the realisation of the need for a format so that the material in the book could be presented in a way which had integrity for the differing needs and audiences. When transmitting meaningful RE to children whose ability to participate relies on intense mediation, careful thought must be given to the messages and the contexts. '*Connecting With RE*' responds to this by using an RE box and Faith box in each lesson to allow material to be used with integrity in the different contexts of RE and Catechesis. I was determined that the book should meet the needs of both audiences as they were equally desperate for material. Another insight is that although as SACRE syllabuses are being revised, more work is being done to promote inclusive RE, the lack of relevant practical material to assist RE teachers and catechists in planning meaningful and enjoyable experiences for children at the severe end of the spectrum is still an issue.

Perhaps one of the most unexpected and interesting revelations was that some teachers and catechists were happily liberated on training days from restrictions which cultural precedents seemed to have placed on them in relation to creative use of resources and approaches in RE. This appeared to stem from a sense of deference about the appropriateness

of using everyday items to mediate a 'holy' subject. On one occasion, I had to reassure some catechists who seeing an array of toys and household items instead of religious artefacts, thought they had accidentally arrived at a table top sale instead of a training session! In discovering how people can be imprisoned by notions of the sacred and profane, there was a greater need than I had anticipated, to encourage teachers and catechists to use any resources which would engage the children to bridge into an RE theme. Within the context of the Catholic community this can be grounded in a rich theology around the Sacramental Imagination.

*'Both liturgy and life are schools of the sacramental imagination. It is the specifically Catholic vision of human life that sees the divine human encounter being mediated symbolically-through people, objects, events. According to what has been called the Catholic principle of sacramentality, there is virtually nothing that cannot mediate the divine presence. For the Catholic imagination, the most ordinary in daily life can be sacramental of the extraordinary, the visible of the invisible, the tangible of the intangible. It is this Catholic imagination that needs reschooling.'*<sup>28</sup>

And Virginia Owens echoes this,  
'If we see the sacred penetrating all of reality because of the activity of God, then we can see all of our lives, all of the cosmos as filled with meaning, instead of seeing it all as just one damned thing after another. Why did we ever separate it into sacred and secular?'<sup>29</sup>

### Inclusive RE in the Catholic Educational Community

#### *Challenge*

Around the time 'Connecting With RE' was published, I took up the post of Special Needs Advisor with the RC Archdiocese of Birmingham in the Department of Religious Education and embraced the challenge of working for inclusive RE in my own Faith Community. Although there was a history of support in the Diocese for Catholic children with special needs<sup>30</sup>, the outreach was limited. The main findings of an audit and research report which I made one of my first tasks, indicated that

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<sup>28</sup> Formation in the Sacramental Imagination, Orm Rush

<sup>29</sup> Owens 1983

<sup>30</sup> SPRED New Life, derived from Chicago SPRED had been established in some parishes and a few special schools through the excellent work of the late Sr. Veronica Egglestone and other Sisters of the



*'the majority of Catholic children in special schools have no access to Catholic RE and catechesis.'*<sup>31</sup>

The report also predicted that with increasing numbers of children with special needs being included in parish schools, teachers would require assistance with differentiating materials and approaches to provide meaningful accessible RE for children working within the P levels. This is now a matter subject to legislative requirements under the Disability Equality Duty.

*'Valuing Difference'*<sup>32</sup> 1998, identified the contribution of 13 Catholic special schools in England and Wales, but it is the minority of Catholic children with learning disabilities whose needs are met in this way and a massive disparity in provision with some Dioceses having a few special schools and many Dioceses having none. Whilst Catholic children in special schools receive the RE provided though the Local SACRE syllabus, this does not take the same form and emphasis as the RE they would experience in a Catholic school, drawn from the Curriculum Directory.<sup>33</sup> Whilst within the Catholic educational community, distinctions are made between Religious Education and Catechesis,<sup>34</sup> shared responsibility for these complimentary enterprises is encouraged through good relationships between homes, schools and parishes. In the Archdiocese of Birmingham, preparation for the sacraments takes place mainly in the parish schools and there is no Catholic Special school, which means that for the great number of Catholic children in LA special schools<sup>35</sup>, unless other local arrangements are made, Catholic Children become separated and excluded from their Eucharistic communities and from the distinctive nature of RE experienced by their 'able' peers in Catholic schools.

### *Opportunity*

The recommendations of 'Belonging For All' proposed a strategic planning approach to move the Diocese to a position where all Catholic children

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Poor Child Jesus supported by volunteers and there was an active Handicapped Children's Fellowship and HCPT (Handicapped Children's Pilgrimage Trust)

<sup>31</sup> Unpublished report 'Belonging For All' Liz O'Brien 2003

<sup>32</sup> Valuing Difference 1998

<sup>33</sup> RE Curriculum Directory Revised 2012

<sup>34</sup> Circular Letter from the Congregation for Catholic Education, Rome, addressed to the President of Bishops' Conferences 2009 identifies the distinction, 'Religious Education is different from and complimentary to, catechesis, as it is school education that does not require the assent of faith, but conveys knowledge on the identity of Christianity and Christian life.' 'Catechesis aims at fostering personal adherence to Christ and the development of Christian life in its different aspects.'

<sup>35</sup> A recent audit identified 283 in Birmingham LA, the Archdiocese of Birmingham stretches from Stoke to Reading and encompasses a further 12 LA's

with disabilities whether in LA special schools or included in parish schools, could be guaranteed access to meaningful RE, Catechesis and Sacramental life. This was to be accomplished through partnerships between Catholic Primary and Secondary schools and their neighbouring special schools with training provided to enable effective outreach provision and resources to support teachers in delivering the Diocesan RE Strategy<sup>36</sup> to children in parish schools working within P Levels. Just before Archbishop Vincent Nicholls left to be installed as the new Archbishop of Westminster, I sought his help with this initiative and he wrote to the Director of Children's Services in the Birmingham LA to endorse this partnership. Archbishop Vincent's last pastoral letter to the Archdiocese of Birmingham was to seek support for this project.

*'A new effort is being made to try to ensure that Catholic children attending special schools receive regular religious education and preparation for the sacraments. We need to reach out to these children who are often forgotten or hidden. They need to be brought into our Eucharistic communities, together with their families.'*<sup>37</sup>

Opportunities to work towards inclusive RE at a national level have arisen through participation in the association of National Board of Religious Inspectors and Advisors.<sup>38</sup> Representing the Diocesan Special Needs advisors on the NBRIA executive and collaborating in working groups, has created an opportunity to further the commitment already established within the partnership of NBRIA of working towards inclusive Catholic RE. For example, joining the working group to produce revised Levels of Attainment in Catholic RE has resulted in a publication that gives due attention to assessment in RE for children working within the P scales. The publication provides guidance on how to use the P scales and checklists, customised for RE in Catholic schools which break down the P scale levels still further, identifying the very small incremental steps that LDD pupils make, often with prompts and support. Here is an example of a checklist at level 6 on the P scales. Checklists for all levels can be downloaded from the CESEW website.<sup>39</sup>

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<sup>36</sup> Birmingham uses its own resource, Learning and Growing as the People of God, written by Jonathan Veasey and associates of the RE department, based on the RE Curriculum Directory. Some Dioceses use National Project Publication 'Here I am' currently under revision.

<sup>37</sup> Pastoral Letter of the Archbishop of Birmingham, The Most Reverend Vincent Nichols on Disability given at Birmingham on the 28<sup>th</sup> February 2009 and appointed to be read in all Churches and Chapels of the Diocese on the Fourth Sunday of Lent, 21/22 March 2009

<sup>38</sup> NBRIA aims to promote sound religious education and formation at all levels through members who are based in the different dioceses of England and Wales.

<sup>39</sup> [www.cesew.org.uk](http://www.cesew.org.uk) website of the Catholic education Service for England and Wales

## Checklist

## P Scale Religious Education attainment

Pupil name	Started	Completed
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### Level P6

Pupils express and communicate their feelings in different ways. They respond to others in group situations and co-operate when working in small groups. Pupils listen to, and begin to respond to, familiar religious stories, poems and music, and make their own contributions to celebrations and festivals. They carry out ritualised actions in familiar circumstances. They show concern and sympathy for others in distress, for example, through gestures, facial expressions or by offering comfort. They start to be aware of their own influence on events and other people.

- 1 Watches with interest the involvement of others within a religious activity E PP GP VP AI M\*
- 2 Expresses own feelings by action/response within a religious activity
- 3 Communicates own feelings by word, sign, symbol etc. within a religious activity
- 4 Responds co-operatively with a partner in a religious activity
- 5 Responds co-operatively to others when working in a small group
- 6 Listens to familiar religious stories/poems/songs
- 7 Begins to recognize/respond appropriately to familiar religious activities eg., stories/poems/songs/play
- 8 Makes a personal contribution to a religious celebration/festival, eg., has a role in a play
- 9 Carries out a ritualised action in familiar circumstances, eg., lighting a candle/incense
- 10 Shows concern/sympathy for others who are in distress through word, symbol, sign or action, eg., comforting a friend who is upset
- 11 Begins to have an awareness of the influence they can have on an event, Eg., being part of a group play
- 12 Begins to have an awareness of the influence they can have upon other people

#### # Key to colour coding of targets and strands

- AT1i** beliefs, teachings & sources  
**AT1ii** celebration and ritual  
**AT1 iii** social and moral practices and way of life  
**AT2i** own and others' belief and values  
**AT2ii** questions of meaning and purpose  
**R & C** progression in reflection and contemplation  
**Generic** pre-requisite and on-going skill for all strands

#### \*key to level of assistance

- E** Experienced  
**PP** Physical prompt  
**GP** Gestural prompt  
**VP** Verbal Prompt  
**AI** Achieved independently  
**M** Mastered

In addition to the checklists the publication provides examples of progression linked to particular RE activities and cross-referenced to Curriculum strands. Here is an example of progression based on Advent.

### Context

Pupils are introduced to and encouraged to explore symbols related to Advent as they prepare for and participate in Advent liturgies. AT1(ii) Celebration and Ritual

### Evidence of progression

Range of pupil responses based on Advent

P1	Pupil explores items/symbols related to Advent theme fully prompted and shows simple reflex responses, eg., uses senses to investigate Advent wreath, experiences Advent song/music
P2	Pupil begins to engage in co-active multi-sensory exploration of items/artefacts, which have a symbolic place in liturgy, eg., explores Advent wreath co-actively & with interest. Tracks lit candle across the mid -line when wreath is moved in front of him/her.
P3	Pupil begins to follow familiar ritual and respond appropriately, eg., gives attention to counting and lighting of candles on wreath, responds to invitation to blow candles out, uses musical instrument appropriately to participate in candle/Advent song
P4	Pupil begins to recognize/use words, gestures, Makaton signs, symbols associated with key vocabulary used in liturgy and celebration and begins to be aware of others, eg., imitates words/signs/gestures for Advent/candle song, is aware of turn-taking with others for playing instruments and blowing out candles.
P5	Pupil begins to respond to simple questions connected with familiar liturgical events and engages in activity cooperating with up to two others, eg., uses word/ sign/ symbol when participating with others in Advent lotto game to answer questions such as ' Whose birthday are we getting ready for?'
P6	Pupil begins to make a personal contribution to celebration and liturgy and cooperates with partner or small group to participate, eg., selects prayer from an array of symbol cards and shares it with group through sign/words, undertakes role in Advent play with support
P7	Pupil evaluates own behaviour and work in simple terms as right/wrong, good/bad, eg., engages meaningfully with being good/doing wrong symbol lotto and sentence - makers, selects from array of sorry symbol cards during Advent liturgy.
P8	Pupil begins to recognize the significance of the Advent wreath as a symbol and uses correct signs/symbols/words to show understanding and communicate ideas related to Advent stories/themes, eg., retells advent stories using felt-board, props, symbols, communicates ideas related to 'getting ready' for other special events in own life

Several more examples of progression within RE activities across the different strands are included in the publication and are available from the website.<sup>40</sup> The checklists and exemplars have elicited positive feedback when piloted in some Catholic Special schools and some LA special schools.

Further opportunities for inclusive Catholic RE have arisen from agreement by the NBRIA executive to appoint a special needs

<sup>40</sup> With acknowledgement to John McManus, Kath Stead, Adrian Dempsey, Fr. Joseph Quigley and other NBRIA colleagues who helped ensure the inclusive nature of this publication.

representative to the National Project.<sup>41</sup> In response to a recent review of National Project publications a new resource is has been created for Catholic children not attending Catholic schools. Working with the writing group has helped ensure that the resource includes guidance, experiences and activities which can be made accessible to all children and in partnership with Widgit Symbol Software,<sup>42</sup> I have created a supplementary resource of symbol lotto games to support inclusive use of the material in the books. The work on this publication should set a precedent for an inclusive approach to all other resources from the National Project.

### *Epiphanies*

The more involved I have become in advocating for inclusive RE for Catholic children the more aware I am of the rich resource of disability theology in the Catholic tradition which underpins and provides a mandate for all we do. The Gospels tell us that Jesus spent much of His time amongst people with disabilities, removing the barriers and shifting the margins to restore them to the hearts of their communities. The Gospels show us how Jesus uses people with disabilities to reveal who He is and that prophetic role which the most severely disabled can have in leading others to the truth about themselves and about life continues to be remarked on today by those who become their friends.

*' Here is the man who more than anyone else connected me with my inner self, my community and my God. Here is the man I was asked to care for, but who took me into his life and his heart in such an incredibly deep way. Here is my counsellor, my teacher, my guide, who could never say a word to me but taught me more than any book, professor or spiritual director.'<sup>43</sup>*

Perhaps this was what was in the mind of St. Paul when he pointed out that

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<sup>41</sup> The National Project works in partnership with NBRIA and with the Bishops' Conference and its agencies to produce materials and resources which are rooted in developments in RE and Catechesis since Vatican II. It was established to support the partnership of home, parish and school in their different but intimately related role in the religious development of children and young people.

<sup>42</sup> Widgit Symbol Software's Communicate in Print Programme enables the making of resources in symbol supported text. Used in special schools and regarded by Diocesan special needs advisors as an essential tool for inclusive RE and Catechesis [www.widgit.com](http://www.widgit.com)

<sup>43</sup> Adam, God's Beloved, Henri Nouwen

*'those parts of the body that seem to be weaker are indispensable.'*<sup>44</sup> And it is precisely this that is revealed in the journey towards inclusive RE. The search for effective ways to bring meaningful RE to those with severe disabilities leads to a more enriching approach for all. The most significant document at present in relation to the future development of Catholic Religious Education and Catechesis in England and Wales is the interpretive essay, *'On the Way to Life'*,<sup>45</sup> which is a critical analysis of the significant features in contemporary culture that may have a bearing on the context of Catholic religious education and catechesis. The authors identify a *'crisis of transmission'* and suggests ways forward for the Catholic community. On behalf of the CLDN, I have submitted a detailed response, urging the community to draw on the methodologies and approaches we have been led to by those with severe learning disabilities as this resonates so clearly with the vision put forward in *'OTWTL'*.

*'For those of us whose work involves mediating the Good News of the Gospel to people, particularly with intellectual disabilities, out of necessity, we have developed alternative modes of transmission, which do not rely on the cognitive, literate or verbal. OTWTL 2.1 pg.59 recognizes that transmission 'requires an ecclesial life and faith that is affective and relational as well as cognitive and conceptual.' Developing methodologies to find a language for transmission has always been at the heart of our work and this challenge has led to many innovations in approaches and resources: An increased emphasis on the affective and relational; optimum use of multi-sensory modes; recognition of the contribution of music, movement and the other arts therapies; the emergence of a symbolic catechesis which has at its centre the nurturing of a sacramental imagination as it brings together the human experience, the created world, the Word of God, regularly in a small community of faith experience through a process of accompaniment.'*<sup>46</sup>

The word 'Catholic' comes from *Katha Holos* and means 'All are welcome,' so it is essential for Catholic communities to become pro-active in taking steps to ensure that their schools become more accessible and that outreach programmes are in place for those children in LA special schools. Where this is happening, RE and catechesis for all children has been

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<sup>44</sup> 1 Corinthians 12.22

<sup>45</sup> Commissioned by the Bishops' Conference Department for Education and Formation and written by Frs James Hanvey SJ and Tony Carroll SJ of the Heythrop Institute for Religion, Ethics and Public Life

<sup>46</sup> Pg 16 in *On the Way To Life: Disability Advisors Response*, Liz O'Brien on behalf of CLDN(unpublished document)

enriched. John Paul II who left a legacy and challenge by the witness of his own disability drew attention to this in his address in Southwark cathedral in 1982.

*'Let us keep the disabled at the centre of our lives. Let us treasure them and recognise with gratitude the debt we owe them. We begin by imagining that we are giving to them; we end by realising that they have enriched us.'*

### Spirituality and Learning Disability

#### *Challenge*

'On the way To Life' identifies an emergence in our culture of a 'new spirituality' and Adrian Smith in his book, 'The God Shift' sees humanity moving on in its journey towards a 'post-secular' age in which the unseen eternal aspects of people are being brought ever more into focus. The establishment of a Centre for Spirituality and Health at Staffordshire University and the sponsorship by the National Foundation for Learning Disabilities of research projects on meeting the religious and spiritual needs of people with learning disabilities is encouraging. Some of the children who first challenged me to provide meaningful, enjoyable RE, have become adults living in residential provision and so a new challenge arises around how to offer with integrity, opportunities to nurture their spiritual growth.

#### *Opportunity*

There is an opportunity here to listen to the wisdom coming from communities who have for a long time realised that fostering spiritual growth is essential in helping us become the people we are created to be and for the wider community to learn these truths. Introducing a new book on the spirituality of the L'Arche Communities, their founder Jean Vanier speaks of 'giving life to each other and helping each other to become more fully human' and in a profoundly moving chapter, *Faith by Candlelight*, the author explores through observation and interviews with the participants, what is happening in the regular candle ritual.

*'Regardless of whether one believes in God, essential identification of self and other as beloved makes compassionate love the single most important priority in relationships. L' Arche members know that before*

*religious background or mental ability they are beloved. This fact is ratified to the group through meaning ascribed to the candle, but also through the manner by which core members and assistants strive to treat one another.*<sup>47</sup>

There are also opportunities to contribute to and learn from new research. John Swinton's work which has provided people with learning disabilities with ' *A space to Listen*<sup>48</sup> resulted in a series of definitions of spirituality all centred on relationships,

*'Spirituality is a relational concept that concerns a person, experience or relationship and which provides people with a sense of value, hope, meaning, direction and belonging.'*

*' Spirituality can manifest itself in meaningful relationships with God or others, in a sense of awe and wonder, as a hidden personal value, as a sense of responsibility that extends beyond oneself and in a sense of compassion for the world.'*

In a current action research project, people with Learning disabilities have taken the role of research partners helping to explore and develop a practical resource to enable religious and secular communities to recognize and meet the spiritual needs of people with learning disabilities. The research has been based around focus groups in different contexts and settings and is now available as a training programme and resource from the recently launched Kairos Forum.

### *Epiphany*

Those participating in the project have been surprised by the depth of discovery in their learning about and relating with each other and by the depth of knowledge and awareness displayed by those with learning disabilities when given the appropriate tools to access and express the stories of their inner lives and selves. <sup>49</sup>

So it becomes increasingly more apparent that in the different contexts and settings, whether creating opportunities for inclusive Religious Education, Catechesis, Sacramental Preparation or spiritual development, at the heart of all of it is a call to relate, to find and use whatever

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<sup>47</sup> Pg 50 Living L'Arche Kevin S. Reimer 2009

<sup>48</sup> A space to Listen, John Swinton, University of Aberdeen

<sup>49</sup> Gangemi/Swinton University of Aberdeen research completion see website



motivates and animates the 'other' to mediate an invitation to them to explore their place in the world and so become the person they are meant to be.

*'Abstract, conceptual thought may not be possible, but there are other ways of knowing, such as symbolic or intuitive thought and response. Religion is neither fundamentally abstract nor purely conceptual. It is primarily relational, and, for that reason, the developmentally disabled person can be educated in faith.'*<sup>50</sup>

### *Challenge*

John Swinton challenges us to consider how we construct our understanding of what it is to be human and observes that

*'In a culture where such things as friendships, relationships, compassion, dependency were perceived as primary social goods, there would be no such thing as intellectual disability. It simply wouldn't exist, because it wouldn't matter.'*<sup>51</sup>

Let us learn from our friends with disabilities how to create more meaningful RE, Faith development and spiritual accompaniment and travel the journey towards just and equitable provision for all, until we arrive at that place where it doesn't matter. That is the vision.

Liz O'Brien Updated May 2013

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<sup>50</sup> Archdiocese of Chicago, Access to the sacraments of initiation and reconciliation for developmentally disabled persons, 1985

<sup>51</sup> John Swinton speech given at HCPT conference, Lourdes, 2008



Standing Advisory Council on Religious Education

12<sup>th</sup> February 2014

Report of the Deputy Chief Executive and Director of People  
An Analysis of Examination Results for Staffordshire Schools 2013

**1 Purpose of Report**

To present SACRE members with a statistical analysis of the standards achieved in GCSE (Full Course and Short Course), Advanced Level and Advanced Subsidiary GCE Religious Studies by pupils examined in the summer of 2013.

**2 Summary**

Members of SACRE will receive a graphical analysis of the standards achieved.

**3 Recommendation**

That members of SACRE receive the report.

That letters be sent on behalf of SACRE to identified schools offering congratulations or Support as appropriate.

**4 Background**

A statistical analysis of the standards achieved by Staffordshire schools in examinations held in summer 2013 is attached to this report.

Key issues identified in the analysis are as follows:

Overall

- a) In 2013 entries for GCSE Full Course have risen sharply and GCSE Short Course numbers have fallen. This reflects changes in the examination system. It is positive that entries overall have not declined and that examination and accreditation is still favoured at KS4. The Staffordshire Agreed Syllabus recommends that students at KS4 study an approved examination syllabus; these findings show that the vast majority of schools are compliant.
- b) Overall 84 students across 23 schools were entered for AS level and 176 students across 25 schools were entered for A Level at the end of KS5. There is a small drop in the number of entries at both AS and A Level.

Full Course GCSE

- a) The number of schools entering pupils for the Full Course has risen sharply this year. 41 of Staffordshire's 54 schools enter pupils for Full Course GCSE.
- b) The percentage of pupils attaining grades A\* to C has risen above the national average for 2013 for the second year running. The differential is +1.8 percentage points which amounts to a slightly positive residual.

Short Course GCSE

- a) 40 out of 54 Staffordshire secondary schools enter pupils for the Short Course. The number of entries has fallen substantially this year.
- b) The number of Staffordshire students gaining the higher grades A\* to C is broadly in line with national figures.

Advanced Subsidiary (AS) Level GCE

- a) The number of entries at AS level has fallen slightly this year.
- b) Recruitment of boys to the course remains an issue, with the ratio at approximately 3:1 in both years.
- c) The percentage of pupils gaining higher grades A-B is below the national figures.
- d) Attainment in AS level continues to be an issue.

### Advanced (A) Level GCE

- a) The number of pupils entered for A Level (A2) has fallen slightly. This is not unexpected and is a reflection of the fall in entries in 2012.
- b) Attracting boys to the course remains an issue with the ratio remaining at about 3:1.
- c) At the higher grades Staffordshire pupils attainment is broadly in line with the national average.

Teachers and pupils in Staffordshire schools are to be congratulated on their hard work and continued efforts to raise the standard of attainment in the County.

Effective ways to raise standards at all levels are under consideration.

## **5 Equal Opportunities**

This report has been prepared in line with the County Council's policy on Equal Opportunities.

## **6 Financial Implications**

There are no financial implications

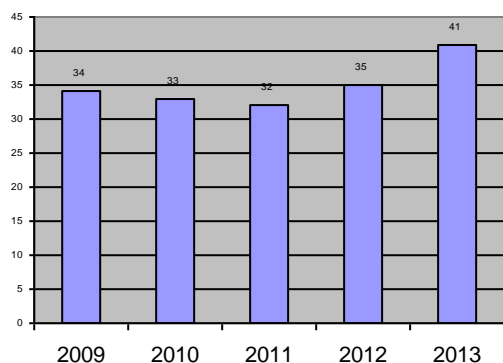
Contact Officer:	Emma Jardine
Telephone Number	01785 277997

## Full Course GCSE in Religious Studies Results Analysis 2013

National Average A\* to C 72.4%

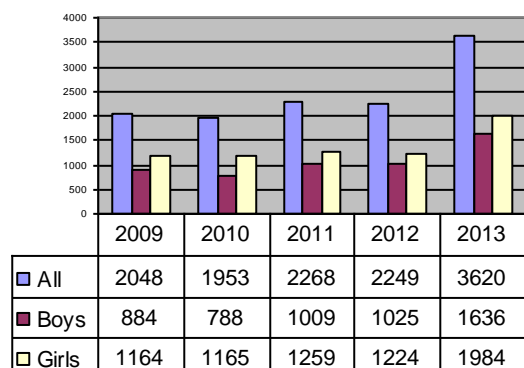
Staffordshire Average A\* to C 74.2%

Number of schools entering pupils for  
GCSE Full Course



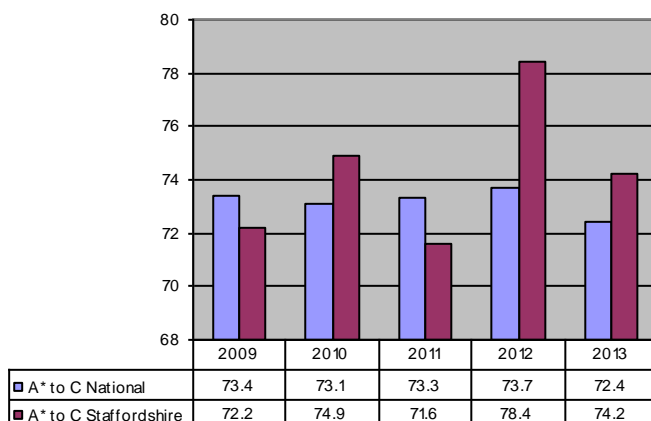
- The number of schools entering pupils for Full Course GCSE typically fluctuates slightly year on year. This year the number has risen sharply from 35 to 41.
- This reflects changes in the national examination system.

Number of students entered for Full  
Course GCSE



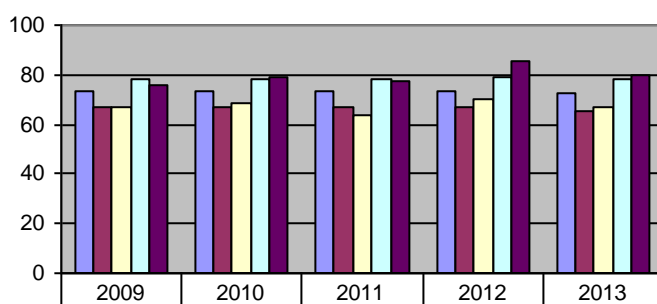
- The numbers of entries has significantly increased this year for both boys and girls.
- This increase reflects the national changes in the examination system.
- The increase in entries is a strong indication that in Staffordshire the feared impact on RE of changes nationally regarding the introduction of the E Baccaulaureate has been relatively small.
- The increase is also a positive indication that the KS4 recommendations in the agreed Syllabus are being followed.

Percentage of students gaining A\* to C grades in  
Full Course



- The percentage of pupils attaining grades A\* to C in Full Course nationally has remained consistent with an increase of 0.4 percentage points
- This year the Staffordshire schools have performed well above the national average.
- The differential between the national average and the Staffordshire average is +1.8 percentage points.

### Attainment by gender Full Course

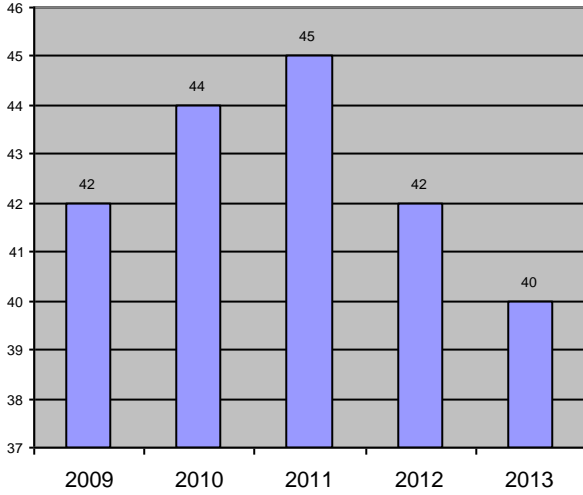


- In 2013 both Staffordshire boys and girls have performed above the average for boys and girls nationally.

	2009	2010	2011	2012	2013
A* to C National	73.4	73.1	73.3	73.7	72.4
A* to C Boys National	67.1	67.1	67.2	67.1	65.5
A* to C Boys Staffordshire	66.9	68.9	64.1	70.1	67
A* to C Girls National	78.5	78	78.5	79.4	78.3
A* to C Girls Staffordshire	76.2	78.9	77.5	85.3	80.2

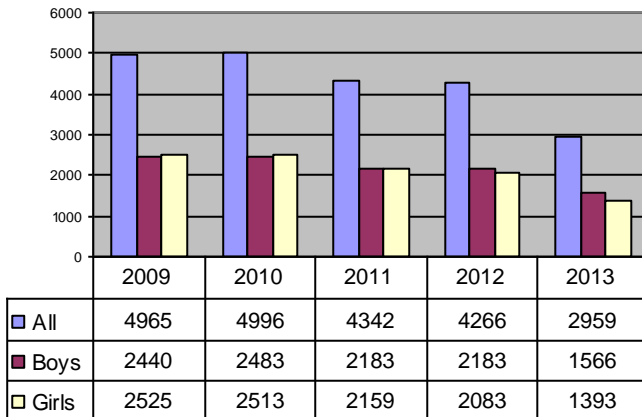
**Short Course GCSE in Religious Studies Results Analysis 2013**  
**National Average A\* to C 53.9%**  
**Staffordshire Average A\* to C 49.6%**

**Number of schools entering students for Short Course GCSE**



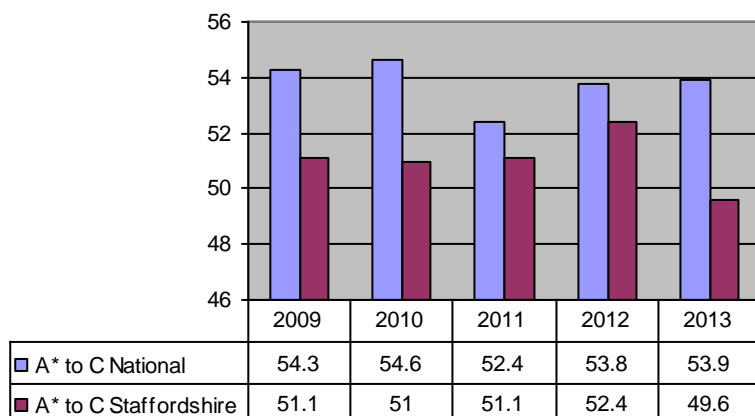
- The number of schools entering students for Short Course RS has fallen slightly this year.
- This coincides with the increase in schools entering pupils for full course GCSE.

**Number of students entered for Short Course GCSE**



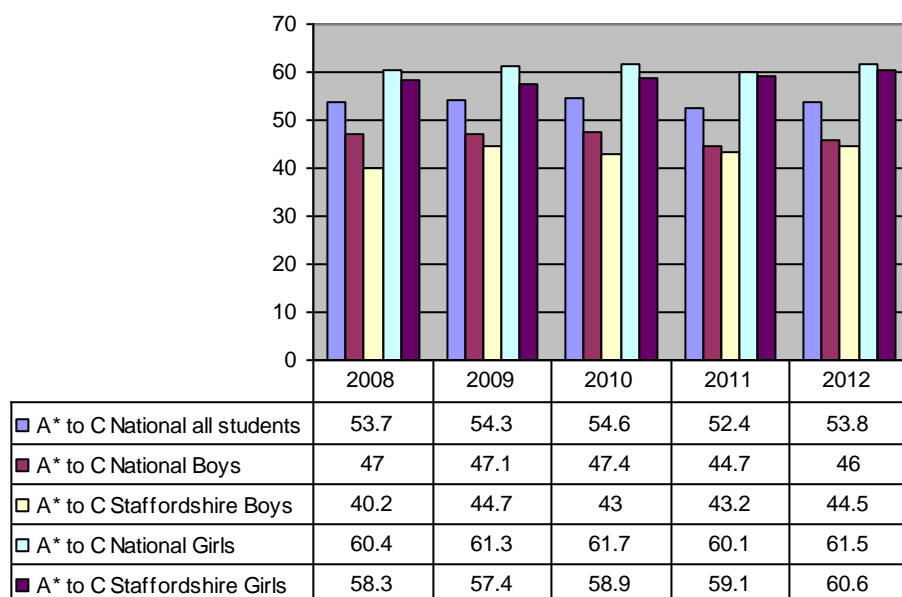
- The number of pupils entered for the Short Course GCSE RS has fallen in 2012, again this coincides with a sharp increase in full course entries.

**Percentage of students gaining A\* to C  
for Short Course GCSE**



- The national average for 2013 has remained broadly the same but Staffordshire's average has decreased.
- There could be several reasons lying behind this including time allocated for teaching the subject and also the possibility that where pupils are more able they are entered for the more demanding Full Course GCSE instead.

**Attainment by gender for Short Course GCSE**



- The percentage of girls achieving grades A\* to C is higher than the national average for all pupils but below that for girls in 2012.
- The percentage of Staffordshire boys attaining the higher grades is lower than the national average for all pupils and below the national average for boys.



# Advanced Subsidiary (AS) GCE in Religious Studies Results Analysis 2013

National Average A to B

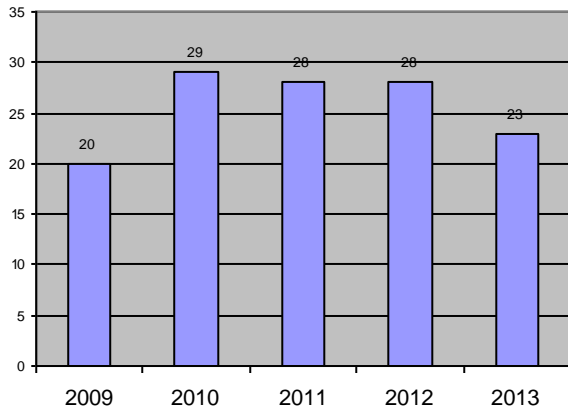
43.5%

Staffordshire Average A to B

28.6%

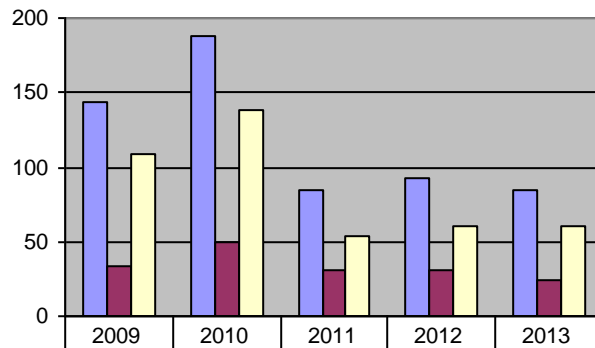
## Year 12

No of schools entering students for AS in Year 12



- The number of schools entering students for AS in Year 12 has fallen slightly this year.

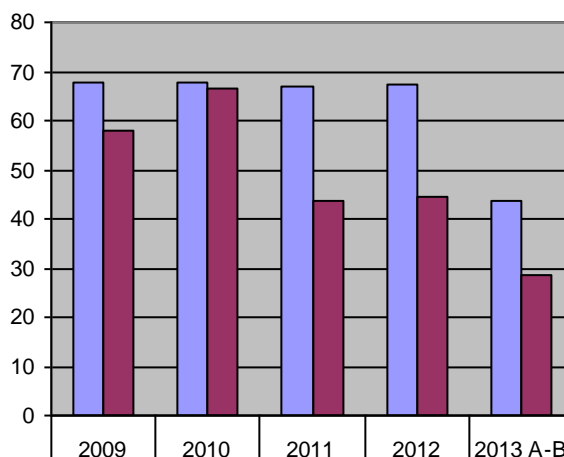
Number of students entered for Advanced Level AS in Year 12



- The numbers of students entered for AS has fallen slightly.
- Staffordshire continues to be in line with entries nationally.

	2009	2010	2011	2012	2013
■ Candidates All	143	188	85	92	84
■ Candidates Boys	34	50	31	31	24
■ Candidates Girls	109	138	54	61	60

Percentage of students gaining A to C in Year 12



- This graph shows results in Staffordshire for grades A-C at AS RS. The measure has changed, however to A-B which is reflected in the figures for 2013.
- Results in Staffordshire at the higher grades A-B continue to fall below the national average.

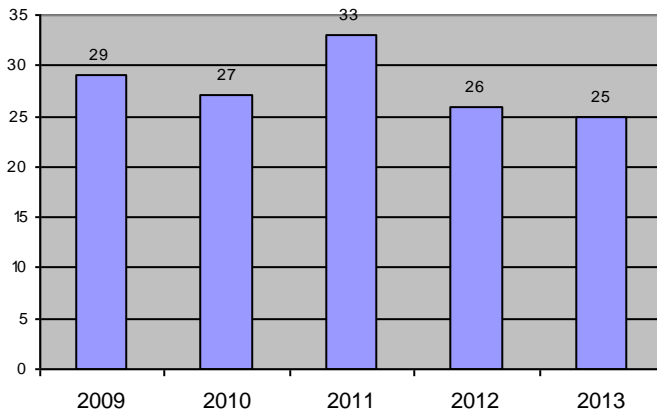
	2009	2010	2011	2012	2013 A-B
■ National A to C	67.9	67.6	67	67.2	43.5
■ Staffs A to C	58.1	66.5	43.5	44.8	28.6

## Advanced (A) Level GCE in Religious Studies Results Analysis 2013

National Average A\* to B 51.7 %

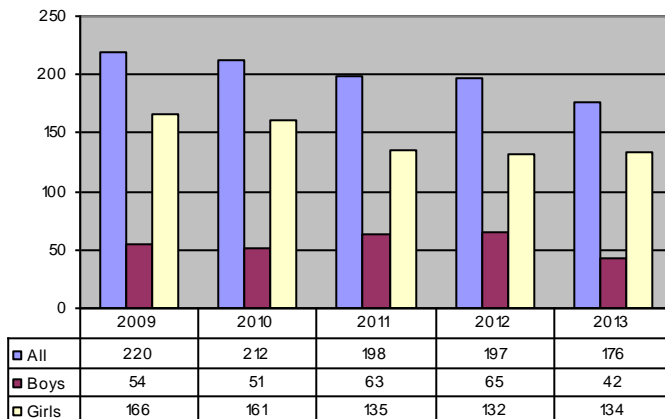
Staffordshire Average A to B 48.3 %

Number of schools entering pupils for  
Advanced Level A2



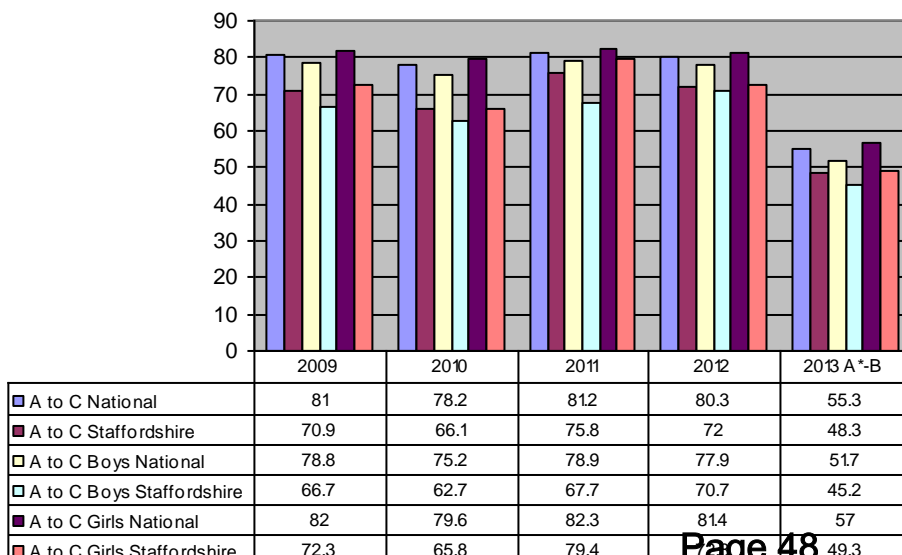
- The number of schools entering students for Advanced Level (A2) RS fluctuates slightly from year to year.
- 25 schools entered students in 2013.

Number of students entered for  
Advanced Level (A2)



- The number of Staffordshire pupils entered for Advanced Level (A2) has remained fairly consistent for the past two years but has fallen slightly this year.
- The ratio of girls to boys is approximately 3:1

Percentage of students gaining A to C grades at Advanced Level  
(A2)



- This graph shows results in Staffordshire for grades A\*-C at AS RS. The measure has changed, however to A-B which is reflected in the figures for 2013.
- Results in Staffordshire at the higher grades A-B continue to fall below the national average for both boys and girls.

## Staffordshire schools well above the national average

### GCSE Full Course

School	Entries	Well above national average A* to C (72.4%)
Alleyne's High School, Stone	192	82.3
Cannock Chase High School	17	100
Edgecliff High School, Kinver	46	93.5
John Taylor High School	80	92.5
King Edward VI High School – A Language College	51	100
King Edward VI School, Lichfield	22	90.9
Moorside High School, Werrington	139	84.9
Nether Stowe School, Lichfield	13	92.3
Ounsdale High School, Wombourne	171	76.6
Sir Thomas Boughey High School, Audley	10	80
Staffordshire university Academy	37	97.3
The de Ferrers Academy	282	80.5
The Friary School, Lichfield	93	78.5
Thomas Alleyne's High School, Uttoxeter	253	90.5
Walton High School, Stafford	13	100
Westwood College, Leek	72	86.1
Wolstanton High School, Newcastle	24	87.5

## Staffordshire schools well below the national average

### GCSE Full Course

School	Entries	Well below national average A* to C (72.4%)
Blyth Bridge High School and Sixth Form	153	42.5
Maryhill High school Media Arts college	16	43.8
Paulet High School, Burton on Trent	121	52.1

## Staffordshire schools well above the national average

### GCSE Short Course

School	Entries	Well above national average A* to C (53.9%)
Cannock Chase High a Specialist Science School	33	72.7
Cheslyn Hay Sport & Community High School	200	62
Madeley High School	128	65.6
Nether Stowe School, Lichfield	122	70.5
Stafford Sports College	12	75
Walton High School, Stafford	192	69.3
Wolstanton High School, Newcastle	184	67.9

## Staffordshire schools well below the national average

### GCSE Short Course

School	Entries	Well below national average A* to C (53.9%)
Abbot Beyne School, Burton on Trent	37	2.7
Alleyne's High School	35	8.6
Chesterton Community Sports College	94	19.1
Leek High – Specialist Technology School	83	19.3
Paulet High School, Burton on Trent	9	11.1
The Friary School, Lichfield	120	25

## Staffordshire schools well above the national average

### AS level

School	Entries	Well above national Average A to B (43.5%)
John Taylor High School	19	47.4
Moorside High School, Werrington	1	100
The Friary School, Lichfield	4	75
Thomas Alleyne's High School, Uttoxeter	3	66.7

## Staffordshire schools well above the national average

### A level

School	Entries	Well above national Average A to B (55.3%)
Chase Terrace Technology College	4	75
Cheslyn Hay Sport & Community High School	6	66.7
Codsall Community High School	8	62.5
John Taylor High School	20	65
Landau Forte Academy, Amington	22	68.2
Landau Forte Academy, QEMS	1	100
Norton Canes High School	1	100
Westwood College, Leek	5	100

**Agenda Item 8**

**Standing Advisory Council on Religious Education**  
**12<sup>th</sup> February 2014**  
**Report of the Deputy Chief Executive and Director of People**  
**An Update NASACRE**

**1 Purpose of Report**

1.1 To present members of SACRE with a brief update on key issues that have developed or arisen since the last meeting of SACRE.

**2 Summary**

2.1 Members of SACRE will receive a brief report on a number of key issues. These are matters on which it is appropriate to brief members of SACRE.

**3 Recommendation**

3.1 That members of SACRE receive the report and note the contents

**4 Background**

4.1 NASACRE is the national body of SACRE's. National meetings are held to which members of SACRE are invited and encouraged to attend. Issues are discussed which have local or national importance for RE.

4.2 Members will be briefed on any key developments.

**5 Equal Opportunities**

5.1 This report has been prepared in accordance with the County Council's policies on equal opportunities.

**6 Financial implications**

6.1 Financial implications may be raised by individual items. These have been dealt with elsewhere, or will be raised at future meetings of SACRE.

**Contact Officer**  
**Telephone number:**

**Emma Jardine**  
**01785 277997**



**Standing Advisory Council on Religious Education  
12<sup>th</sup> February 2014  
Report of the Deputy Chief Executive and Director of People  
Applications for variation of practice**

## **1 Purpose of Report**

- 1.1 To consider any applications for variation of practice to religious education and or collective worship.

## **2 Summary**

- 2.1 Upon receipt of a written application from a Headteacher of a county school SACRE should determine whether it is appropriate to disapply the requirement for broadly Christian collective worship and/or make amendments to the way the Agreed Syllabus is followed in the case of that school.

## **3 Recommendation**

- 3.1 That members of SACRE are updated on any new developments in this area.

## **4 Background**

- 4.1 No applications have been received at this time.

## **5 Equal Opportunities**

- 5.1 This report has been prepared in accordance with the County Council's policies on equal opportunities.

## **6 Financial implications**

- 6.1 There are no immediate financial implications

**Contact Officer**

**Emma Jardine**

**Telephone number:**

**01785 277997**





**Standing Advisory Council on Religious Education**  
**12<sup>th</sup> February 2014**  
**Report of the Deputy Chief Executive and Director of People**  
**SACRE Budget 2013 - 2014**

## **1 Purpose of Report**

1.1 To advise members of SACRE of the current budget position

## **2 Summary**

2.1 A breakdown of the SACRE budget for the financial year 2013 - 2014 to date will be presented at the meeting.

## **3 Recommendation**

3.1 That members of SACRE receive the report

## **4 Background**

4.1 A budget has been made available to support the work of SACRE during the financial year 2013 – 2014 as approved by the Corporate Director (Children and Lifelong Learning).

4.2 Financial discussions at this meeting will revolve around funding the agreed syllabus review and subsequent new syllabus.

4.3 SACRE currently have a carryover of £1200 to be spent by the 18<sup>th</sup> March. It is proposed that this money be carried forward and that £4000 be set aside out of the new SACRE budget after April to support the agreed syllabus review process.

4.4 This will mean that the work of SACRE in the next financial year will prioritise the agreed syllabus review.

4.5 SACRE will need to put a proposal together to Entrust to part fund the review. RE today have quoted £10,000 in order to complete a 12 month review process from design to creation. Entrust would be able to recoup their contribution through future sales and conference launches/road shows etc.

## **5 Equal Opportunities**

5.1 This report has been prepared in accordance with the County Council's policies on equal opportunities.

## **6 Financial implications**

6.1 Financial implications are indicated in the budget account.

**Contact Officer**  
**Telephone number:**

**Emma Jardine**  
**01785 27799**

