

Public Document Pack
SOUTHEND-ON-SEA CITY COUNCIL

Standing Advisory Council on Religious Education

Date: Monday, 20th June, 2022

Time: 2.00 pm

Place: Tickfield Centre - Evolution Room

Contact: Robert Harris

Email: committeesection@southend.gov.uk

A G E N D A

- 1 Apologies for Absence**
- 2 Declarations of Interest**
- 3 SACRE Membership and Vacancies**
Verbal report (no papers)
- 4 NASACRE Conference Feedback**
Verbal report from Chair, RE Advisor and Clerk to SACRE (no papers)
- 5 RE Advisor SACRE Report (Pages 1 - 4)**
Report attached
- 6 Draft SACRE Annual Report June 2022 (Pages 5 - 122)**
Report and papers attached
- 7 Report Card for RE (Pages 123 - 128)**
Paper attached
- 8 Date and time of next meeting**

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Report from Frances Neil for Southend on Sea, SACRE 1/10/2021

Locally Agreed Syllabus (LAS).

The feedback continues to be favourable. The teachers I consulted at Teachers' Network Meetings during 2020 and 2021 reported that they continue to enjoy planning and teaching from the LAS, and it is benefitting pupils and supporting the teachers they lead, as a direct result. Progress through the Locally Agreed Syllabus (LAS) continued at a slower pace than usual during lockdown as might be understood. I was very pleased at the professionalism shown by teachers as they adapted lessons to teach RE online/remotely. I was pleased to be able to share many of NATRE's and other free online resources with teachers.

During 2022, however, the LA will need to consider its next steps as the current LAS is due to be reviewed, replaced, or updated by end of 2023. There are changes in focus within RE now that are explained within the report by the Commission on RE "**Religion and Worldviews: the way forward. A national plan for RE**" (CoRE) a copy of which can be found at:
<https://www.commissiononre.org.uk/final-report-religion-and-worldviews-the-way-forward-a-national-plan-for-re/>

This page has a brief introductory and explanatory video narrated by Professor Francesca Stavropoulou, Exeter University, as follows:

"Over the last 50 Britain's religious and cultural landscape has changed at an unprecedented pace. Today we live in a diverse and plural country and a globalised world. To succeed in life, we need to understand people from multiple backgrounds and outlooks. Religious education in schools has always aimed to help young people to make sense of those worldviews and to reflect on their own. It equips them with the knowledge they need to interact with others who have different perspectives both in the workplace and in everyday life but like our society, RE has to evolve. Broadening the traditional RE remit to embrace religion and worldviews will make the subject more relevant to our society and to every pupil. A national entitlement will ensure that every school in England shares the same vision for RE whilst having the freedom to develop their own approaches that reflect its pupils' experiences and its own character and context. Understanding different worldviews in society is more important than ever and by making religion and worldviews a core component of learning this will remain a valuable and important part of all pupil's education." (CoRE, 2021)

I am currently investigating how SACRE can advise the LA as to embracing this change in emphasis in its next LAS. **If SACRE is agreeable** I would advise that I (continue to) research how this can be achieved and report back at the next meeting/s. I have found sources and information from other LAs who are in the same position and national advisors with whom I can work to report back.

Teachers' Network Meetings

Throughout lockdown I continued to lead the Teachers' Network Meetings from September 2019 and then using Zoom as lockdown came into being. One Zoom meeting was held each term from January 2020 right through to the present, with one planned for next Wednesday 13th October 2021. The agendas for the meetings ranged from a review of the Locally Agreed Syllabus for Religious Education (LAS) as reported above, to sharing resources and ideas and Ofsted updates. Ofsted announced that it was carrying out a review of RE in schools with the proposed restart of School Inspections in September 2021 view to publishing a report into the teaching of RE in 2022. We discussed how teachers could prepare for an in-depth inspection, referred to as "*a deep dive*" into RE in their schools within an Inspection. Attendance

at the Zooms has been good, mainly from primary teachers, all of whom teach RE and most both teach and lead RE in their schools.

Additional Zooms have been held with individual / pairs of teachers if they have been unable to attend a group Zoom. This helped teachers and I to keep in touch and I also replied swiftly to emails to be responsive to their requests for support. For some teachers, this Teachers' Network provides their ONLY available CPD (especially in primary) through which they can access support and receive up to date information to share information with School Leadership Teams, governors and colleagues.

Example of a Zoom Agenda / Invite to Teachers:

AGENDA ITEMS for Teachers' Network meeting

These items are subject to change. Do get in touch to specify your areas of interest ahead of the meeting.

1. Ofsted Deep Dives:
 - a. perhaps this is time to prepare for your next inspection?

2. FREE: Unit of Work (Primary - attached to email)

Why do some people think that life is a journey? (Suitable for Ages 7–11).

This investigation enables pupils to learn in depth from different religious and spiritual ways of life relating to milestones on the journey of life. Through exploring baptism, Bar and Bat Mitzvah or Hindu Samskaras and pupils explore how and why people chose to mark significant moments in life.

3. FREE: Unit of Work (Secondary – attached to email)

Should happiness be the purpose of life? (Suitable for Ages 11-14).

This investigation enables pupils to learn in depth from Christianity, Buddhism and non-religious worldviews about the significance of happiness. Through a study of the idea of happiness in the bible, the concept of dukkha and comparing the religious idea of 'the good life' to a non-religious view of 'the good life'.

4. Any other business:

How is syllabus working out for online learning? Any help I can give/ feedback for Southend LEA? RE Today /SACRE?
5. Next meeting date: Wednesday 9th June 2021 **Meeting dates are subject to change and will be updated on the Courses Booking Page. Groups times are generally 4pm - 5.30pm*

I will be continuing to use Zoom for meetings for the foreseeable future as the traffic and time constraints of travel across the crowded Borough roads, at just the time schools come out in the afternoon, do cause

teachers stresses in an already stressful job and eats into the time we have to work together. We must also be aware of climate concerns and do our bit to reduce emissions within our busy Borough, with perhaps, a summer term face-to-face meeting, if teachers so choose.

I circulated many resources to teachers throughout the lockdown such as access to online museum visits and online speakers, supplied links to teaching resources that could be employed online to help give teachers and their pupils / students a varied diet of lessons and subjects with which to engage. These were well received and an example of such a resource entitled “Natre: Home Learning-Ramadan” is circulated with this report.

Our schools are reporting successes in RE, and I have permission to quote the following from Edwards Hall Primary School’s RE Lead, Lyn Campbell, following a visit from the Religions Education Quality Mark Assessors in June 2021.

“Dear Frances

Just to let you know I had the REQM Virtual Assessment today and it went really well.

She [the assessor] is recommending that we are at Silver standard with elements of Gold!

Thank you for your support over the years as that has been a major contributing factor to this subject now being so successful in our school.”

Another school is embarking upon the assessment process. I have also liaised with an Independent Church of England School within the Borough and, with agreement and support from the LA’s Schools support team led by Amanda Champ, introduced them to the Borough’s LAS. The school then purchased the LAS as it was highly recommended to them by the Diocese of Chelmsford.

During lockdown, when the subject matter was relevant, I attended the online meetings of the Faith and Belief Network working with Kelly Marks, as the LA’s RE Advisor. The Network led an online “Faith and Belief Festival”. I was able to encourage teachers to engage and encourage their pupils to take part in this successful pilot event.

Continuing Professional Development:

Through links with National Advisors, I have been successful in securing the offer of a second cohort of teachers in Southend schools to attend the training course “Excellent RE” provided by RE Today and NATRE. The three and half training days will be spread out over a 10-month period, and we will conduct most of the training online.

Over the weekend of January 25/26th 2021, over Zoom, I attended “Strictly RE” National Conference hosted by the National Association of Teachers of Religions Education (NATRE). This is a great event and an opportunity to update and enhance my own CPD and professional knowledge, and to engage with Inspectors, prominent writers, decision makers, fellow advisors and policy makers in RE so to advise SACRE and the LA well.

I will also attend the forthcoming “Strictly RE” event in 2022 which is again online and to which I’m looking forward immensely.

Frances Neil, RE Adviser 1/10/2021

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Information for Draft Annual report for SACRE 2020 to 2021 and 2021 – 2022

1) Overview of SACRE

There were no meetings of SACRE between early 2020 and October 2021 due to the Covid-19 pandemic. SACRE meetings resumed at the beginning of the 2021 to 2022 academic year with the first meeting held on 11th October 2021 at The Tickfield Centre but this was not quorate.

6

SACRE Membership Issues

These have been addressed between the Clerk and the RE Adviser as requested by SACRE in October 2021. Civic elections have also taken place in May 2022 and Councillors will have been appointed for the SACRE.

SACRE Self Evaluation Tool (SET)

I have appended a draft SEF in the format recommended by the National Association OF Standing Advisory Councils on Religious Education (NASACRE, July 2021) to this report. This is provided as a discussion document for SACRE Members to enable SACRE to evaluate its needs and priorities as it moves forward into the forthcoming 2022 to 2023 academic year.

Appended to this report is also the main document from NASACRE's AGM

"Still Standing – A report on future directions for SACREs: A report on the joint REC/NASACRE LAN Pilot project 2020-21

(Clinton, C. (November 2021) Religious Education Council of England and Wales; National Association of Standing Advisory Councils on religious Education)

Pages 1-16 of this document will be of particular interest to members of this SACRE.

2) Statutory Responsibilities: Religious Education

Monitoring of Schools

I have conducted a school survey for Religious Education (RE) and Collective Worship (CoWo) over the last two terms across all schools (academies, maintained, independent and special settings of all phases) within the areas of our new Southend City. 31 schools responded out of 55 contacted. Information shared by schools is included within the text of this report with a more detailed report being currently compiled now the extended deadline for submission of data has been reached.

I also conducted analysis of all Southend City school websites so have information from those schools who have not responded via the survey. The results are being integrated into the report generated from the survey alongside data from those schools who did respond.

The Locally Agreed Syllabus for Religious Education (LAS) and a Survey of School

This is being widely used across the city Schools by academies and maintained schools of all phases. It is also being employed within two independent schools, one an independent primary Church of England School and one a secondary, within the city.

The Church of England Voluntary Aided School in the centre of the city have also purchased the LAS as it was highly recommended to them by the Diocese of Chelmsford.

Only 9 out of the 31 responding do not follow the LAS. Of these 4 are secondary schools, one is an independent school and four are Catholic Primary schools and these all follow the Catholic Syllabus "Come and See" as recommended by the Brentwood Diocese.

Feedback on the LAS continues to be very positive with comments shared within the survey as follows:

“Staff have had training on this delivered by our RE lead. The enquiry approach is liked by staff and children and has been successfully implemented”

“The syllabus a well rounded [sic] approach to RE, covering a variety of religions and beliefs. It is key to look carefully at each year group in the school to check the learning in being built upon and not purely overlapping and teaching the same lesson/religious stories.

“I feel confident following the guidance of a syllabus to ensure we are covering everything that we need to. I like the 'learning about' and 'learning from' elements. When the syllabus was introduced we met as a MAT to discuss changes/how we would use in our schools.”

There are some excellent views on the wish to widen the scope of the Southend LAS to embrace RE and Worldviews in a future LAS. This is to be welcomed as this is highly recommended by current RE thinking and policy.

Teacher Training and Professional Development

My work as RE Adviser did not stop during the pandemic as schools. I circulated many resources to teachers throughout the lockdown such as access to online museum visits and online speakers, supplied links to teaching resources that could be employed online to help give teachers and their pupils / students a varied diet of lessons and subjects with which to engage. These were well received and as teachers were still teaching, initially online and then following a phased return of pupils to schools.

RE and Lead RE Teachers’ Networks

One Teachers’ Network meeting takes place each school term usually in October, January, and June. Currently, these are mainly for primary schools.

The network meetings have been held throughout the 2020 to 2021 and the 2021 to 2022 academic years with successful attendance which were held over Zoom and I have continued these over Zoom, since. Teachers have expressed the wish for this format to continue for the following reasons:

- the traffic is heavy in our crowded city roads and streets (especially immediately post-school hours) which makes travelling difficult
- Parking is always problematical
- Leaving school promptly to arrive at a venue on time is itself often problematical

It meant that properly publicised the Zoom meetings were as well, if not better attended, than traditional face-to-face meetings. Teachers are very happy to continue with “online training” into 2022 to 2023 as:

- they can join from wherever suits them and their circumstances
- attend with a colleague/s
 - sharing their training and encouraging discussion in schools
- saves them time and the expense of travelling
 - this lowers costs for schools and individual teachers
- supports efforts to lower emissions and traffic in our crowded City streets

A variety of subjects have been addressed including:

- RE and worldviews
- What is meant by and how to prepare your own responses and leadership and that of your school to lead and manage an OFSTED “Deep Dive” into RE during an Inspection
- Working with National Advisors of RE from the National Association of Teachers of Religious Education (NATRE).

- Opportunity for fully funded training for teachers/Schools to attend NATRE’s research based “Excellent RE” Course from which feedback has been excellent.
 - Information about the course is appended to this document “RE Today project for Excellent RE / Religion and worldviews in the Primary School”

Examination Results Years 2019 to 2020 and 2020-2021

There are no formal examination results for GCSE, AS or A level examinations from schools to include in this report as explained in the following Department of Education (DFE) statement (some links have expired):

“Due to the impact of the COVID-19 pandemic, most exams and assessments did not take place in the 2019 to 2020, or 2020 to 2021 academic years. The government also announced that it would not publish school or college level results data on compare school and college performance [compare school and college performance](#) (also commonly referred to as school and college performance tables) in autumn 2020 or

autumn 2021, and that this data would not be used to hold schools and colleges to account. We have also made clear that results data from 2020, and the 2020 to 2021 academic year will not be used in school and college level performance measures in future years. We have set out further information on school and college accountability for the [2020 to 2021 academic year](#).

Department of Education (19th July 2021) Policy Paper: School and college accountability: academic year 2021 to 2022 available from [School and college accountability: 2021 to 2022 academic year - GOV.UK \(www.gov.uk\)](#) (accessed 13 June 2022)

Examinations for the Current Academic Year 2021- 2022

The DFE has informed school that examinations will have resumed and the examination results for the current academic year, 2021 to 2022, will be available once they are published by the DFE in the autumn 2022, however, following DFE advice in their Policy Paper cited above any conclusions and comparisons will need to be treated extremely carefully between these results and those of previous years or between schools or groups of students due to the understandable variability of the effect of the pandemic and its impact upon such results.

Successes in achieving the Religious Education Quality Mark (REQM)

Edwards Hall Primary has achieved a “Silver standard” within REQM Virtual Assessment recently with the assessor recommending the silver standard with elements of Gold Standard was achieved.

I have also liaised with an Independent Church of England School, St Michael’s, within the City who have now embarked upon the REQM assessment process compiling their evidence and reporting to the assessors.

Complaints regarding RE:

SACRE has received no complaints with regards to Religious Education in 2020 to 2021 nor in 2021 to 2022

3) Withdrawal from Religious Education and Collective Worship (CoWo)

At the time of the survey approximately 20 pupils are withdrawn from RE across the city with the numbers in individual schools being very small.

Similarly in Collective Worship the numbers of withdrawal are small at 12 across the city. In addition to this number one larger secondary school reported that their number varies to up to 15 pupils across the year depending upon a range of variables (such as time of the year or content).

Within the RE and CoWo information within the survey of schools and websites schools provide an insight into provision for pupils. A variety of provision is made for pupils/students such as joining a class studying another subject, area, topic, or continuing self-study for older students or providing a room to work, encouraging the

pupils/ students to study their own religion if this is appropriate to the child's circumstances or encouraging a project or self-study on an area of interested chosen by the child/student.

Determinations regarding Collective Worship

SACRE have received no applications for determinations in the years 2020 to 2021 and 2021 to 2022.

Complaints regarding Collective Worship

SACRE has received no complaints regarding Collective Worship in 2020 to 2021 nor in 2021 to 2022 (as of the date of this report).

4) SACRE's links with other bodies.

SACRE is a member of The National Association of Standing Advisory Councils for Religious Education (NASACRE) and members can now log into the site and access important documents and information to aid their work and understanding in matters relating to the or work as a members of SACRE.

I have successfully renewed a dialogue with the Brentwood Diocese and the RE Adviser who (jointly) advises Essex County Council and the Chelmsford Diocesan Director of Education.

5) SACRE Involvement locally

During lockdown, when the subject matter was relevant, I attended the online meetings of the Faith and Belief Network working as the Local Authority's RE Advisor, although not on behalf of SACRE, this was a vehicle through which I could continue to support schools. I have reported back to SACRE as meetings recommenced. The Network led an online "Faith and Belief Festival". I was able to encourage teachers to engage and support their pupils to take part in this successful pilot event through their online learning in RE lessons.

6) SACRE's own arrangements to fulfil its Statutory Responsibilities

SACRE is provided with:

- a Clerk, Mr Robert Harris, Principal Democratic Services Officer
- an independent Adviser, Mrs Frances Neil.

The Chair of this SACRE, Mr Kevin Ryan, Mrs Neil and Mr Harris attended the NASACRE AGM and Training Day including additional courses as offered throughout June.

The Local Authority provide a venue, documentation, and a budget to enable SACRE Meetings to take place.

Appendices:

- a) SACRE's NASACRE Draft Self Evaluation Tool
- b) RE Today project for Excellent RE / Religion and worldviews in the Primary School
- c) NASACRE report on SACRE's "Still Standing"

SOUTHEND-ON-SEA LOCAL AUTHORITY

STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION (S.A.C.R.E.)

ANNUAL REPORT 2018 – 2019

Picture to be inserted

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BOROUGH OF SOUTHEND ON SEA

Standing Advisory Council on Religious Education (SACRE) Annual Report 2018/19

1: INTRODUCTION FROM THE CHAIR OF SACRE: KEVIN RYAN

As the Chairman of SACRE I am delighted to introduce the Annual Report for 2018 -2019.

This year members of SACRE have again been pleased to receive results of the GCSE, AS and Advanced Level Religious Studies examinations and have noted that these results are significantly above the national average in certain areas. There are a number of high performing Religious Education Departments within Southend-on-Sea, where achievement has been outstanding reflecting the high quality of teaching, however, members have raised concerns about schools not meeting statutory requirements to provide Religious Education for all students.

Work is underway on the Second revised Southend-on-Sea Locally Agreed Syllabus, which is focused on the context and the needs of the area covered by our Authority and was introduced to schools in January will be ready for the start of the Academic Year 2018-2019. This is a welcome and exciting prospect and the SACRE looks forward to working with schools and community groups to launch the syllabus.

Part of the role of the SACRE is to advise the LA upon the religious education to be given its schools in accordance with the locally agreed syllabus. In particular, it can offer support and guidance on methods of teaching, the selection of resources and materials and the provision of training for teachers of Religious Education. We are also required to advise the Authority upon matters connected with collective worship within its schools.

It is therefore important that we are able to reflect upon and celebrate the diverse religious make-up of the citizens within the Borough in our own membership.

The SACRE is concerned that representatives of all faith communities and those who hold non-religious world views participate in our decision-making through ensuring that their appointed representatives are proactively engaged in our work.

We look forward therefore to expanding and developing this representation during the next Year.

Kevin Ryan

Chair of Southend-on-Sea SACRE

2. ADVICE GIVEN BY SACRE

We are pleased to confirm the Council's decision to adopt **REToday's** Syllabus for Religious Education to support high quality teaching of Religious Education for pupils and students within maintained schools and academies in the Local Authority's area as recommended by Southend's Standing Advisory Council on Religious Education (SACRE).

A new Locally Agreed Syllabus for Religious Education for Southend on Sea Local Authority was launched in January 2019. The launch event, including initial training for schools, was well-attended and equally well-received. Many of the Lead RE Teachers who had taken part in the meetings to consider a new syllabus were present.

The new syllabus was made available for schools in a hard copy folder and via pdf downloads from Southend's Schools' Learning Network portal. The termly Subject Network Group for RE led by the RE Adviser, Frances Neil, hosted ongoing support and training opportunities and Teachers' Network meetings for RE Lead Teachers and primary, special and secondary schools to share views, ask questions and report back to SACRE.

3. RELIGIOUS EDUCATION (RE)

3.1 STANDARDS IN RELIGIOUS EDUCATION

The SACRE continues to fulfil its responsibility to monitor standards and quality in RE (Religious Education) Collective Worship and spiritual development.

Examination results at GCSE, A/S and A level are monitored and reported to SACRE as part of the LA's overall monitoring and evaluation of standards. An analysis is included in this report.

The nature of Southend's selective admissions at 11 years of age and the Catholicity of two secondary academies within the Borough also has an impact upon achievement and curriculum provision for RE. It is necessary to acknowledge this in any statement or analysis of a schools' figures.

3.2 Analysis of GCSE, AS and ‘A’ level entries for 2019

There are again some extremely impressive achievements among students at Southend’s schools in their 2019 RS at GCSE, both maintained and academy, at AS and A-Level examinations which must, once again, reflect the continued high quality of teaching within Southend’s schools.

Entry policies for full GCSE Religious Studies (RS) will differ from school to school, depending on the arrangements for RS within the Key Stage 4 curriculum and the provision of RS within the school’s AS and ‘A’ Level examination option choices.

The comments on achievement that follow will clearly be affected by the overall patterns of entry which vary considerably between schools. The selective nature of four of the secondary academies within the LA skews their and the LA’s figures somewhat and therefore comparisons between schools must be considered with this in mind. The arrangement for 6th form entry and subjects offered also mean students often transfer from school to school for 6th Form programmes of study so tracking of cohorts from GCSE to GCE AS / A level examinations, is not possible and linear comparison between school’s achievements from GCSE to AS and A Level cannot be made.

Just three schools entered close to 100% of students for the Full Course GCSE in 2019 but the declining history of these entry figures are shown in Table 1 below:

Table 1. Percentages of entries into GCSE 2016 – 2019

Academic year	No of school with 100% entries
2019	3
2018	4
2017	6
2016	4

Against the decline in schools entering whole or close to whole cohorts it remains pleasing to see the following data:

- St Thomas More High School 146/146
- St Bernard’s High School entered 142/144 students
- Westcliff High School for Girls entered all 178 students

In other schools in the Borough entries ranged from 20 (from a cohort of 271) to 68 (of a cohort of 150). Disappointingly there were no entries into GCSE RS Full Course from a large number of the LA’s secondary schools, and some for the second year in succession even after good results in 2017.

This situation would bear investigation into reasons for this decline and the questions as to what factors may be driving this, such as the availability of teaching staff, the changes to the course itself or other factors. SCARE must also ensure the students not being entered into examinations for RS are receiving their entitlement to Religious Education within the curriculum, as per the statutory requirement.

If external factors are involved SACRE should offer support.

3.21 Achievement at GCSE Religious Studies GCSE Full Course

The considered views of experienced teachers of GCSE RS that this examination continues to be more difficult than under pre-2018 GCSE courses of study and this may have influenced the number of entries made in some schools.

Sadly the steep decline in the number of schools entering students into the GCSE RS Full Course in 2018, with 10 schools entered (down from 11 schools with entries in 2017) has continued with just seven schools in 2019. This is less than in 2016 (in which only 9 schools out of the 14 in the Borough entered students).

- Southend High School Girls achieved a pass rate of 100% at grades 9-6 with an impressive average points score of 7.9.
- For students of Westcliff High School for Girls results were significantly above the national scores of 7.8% at grade 9 (at 45.7%) where an impressive 100% achieved grades 9-5.
- Impressively, 83.8% of Westcliff High School for Boys Academy students achieved grades 9-7 with a 100% pass rate and an average points score of 7.7pts, well above the national points' score of 5.5pts.
- Also impressive were the results achieved by of students of Southend High School for Boys. 76.9% of students achieved a grade 9-7 with 100% achieving grades 9-4. Their average points were 7.5pts well above the national point score of 5.5pts.
- Students entered from the non-selective Shoeburyness High School achieved another impressive set of results with 100% of students gaining a pass between 9-1. The 7.6 average points per student achieved, was above the national of 5.1. 80% of students achieved 9-5 grades which was above national score of 60.2%. Similarly, 85% of students achieved grades 9-4, again this was above the national scores of 71.4%.
- Impressive data showed 71% of students entered at St Thomas More High School achieved grades 9—5 (well above the national scores of 59.7%) while 81.4% of students achieved grades 9-4 which was also above national scores of 71.8%. Students' average point score was 5.4pts above the national score at 5.1pts.
- It is worthy of mention that St Bernard's High School entered the whole cohort of students on role and all pupils passed. It is creditable that 76.2% achieved grades 9-4 with a points score of 5.1 pts which is just above the national point score of 6pts.

Governing Bodies will generally want to satisfy themselves that:

- The statutory requirements for schools to provide Religious Education for **all** students are being met at Key Stage 3 and 4 and not only for those studying RS external examinations which, of course will not necessarily be followed by all students.

- That school websites state the school’s arrangements for teaching RE, whether or not the school / academy follows the local agreed syllabus or states which other such syllabus it follows:
 - In their curriculum information on school websites, in general, secondary schools include only a minimal mention, if any, of RE provision for KS 3 students and for KS 4 and 5 students (which includes those in 6th forms) not following any RS examination syllabi
 - If secondary schools do mention RS it is generally as part of their examination syllabi only and not referred to as being provided within the general curriculum

While good teaching is being received by a small percentage of Southend’s schools entering this examination perhaps more students could be encouraged to choose RS as an option to take advantage of this good teaching and reverse the decline in entry levels across the Borough.

Some learners, understandably, will not be entered for examinations in Religious Studies for a variety of reasons, however, SACRE and school governing bodies should satisfy themselves that all learners’ entitlement to receive Religious Education is being met at Key Stages 3 – 5.

3.23 Achievement at GCE AS and Advanced Level in Religious Studies

GCE AS Level Religious Studies examinations:

AS Level RS entries:

Academic year	Number of schools submitting entries	Number of entries
2019	2	65
2018	7	102
2017	8	83
2016	9	n/k

- Unlike years prior to 2018, AS level results *no longer* count towards an A-level grade although a direct cause and effect link cannot be assumed without valid research.
- This changing status of AS-levels appear to have been accompanied with a decline in Southend schools entering students into this exam.
- Students can continue to take a separate AS-level qualification at the end of Year 12 before either dropping the subject or going on to take the full A-level in Year 13 but this decline in entries in Southend schools is disappointing.
- The two cohorts entered were 61 and four students, respectively.
- Achievement in AS-level in the two schools was very good, with students in Southend High School for Boys and non-selective Shoeburyness High School achieving passes at an impressive 100% of A-E grades. AS levels have retained the A-E grading system which is now replaced in GCSE and A levels by 9-1 grading (with 9 the highest).
- With national percentages of passes at 87.8% the 100% achieved by Southend students is significantly above that achieved by ‘all schools’ nationally and is to be celebrated by both schools and their students.

GCE ‘A’ Level Religious Studies examinations:

There continues to be a very positive picture for A Level across the Borough in 2018-2019 with schools and students achieving an impressive set of results which reflects the high quality of teaching. Eight schools entered students for A Level RS.

Table 3: Number of entries into RE A level examinations

Academic year	Number of schools entering students	Number of students entered
2019	9	125
2018	8	115
2017	9	146
2016		149

The decline in entries in 2017-2018 was reversed in 2018-2019. The number of entries from individual schools ranged from 6 to 35 students.

Students in eight of the nine schools achieved 100% passes in A*-E grades which is above the national figure of 98%.

Also

- Westcliff High School for Boys Academy achieved a very impressive 64.3% of A*-A grades while the national percentage was 22.2%
- Westcliff High School for Girls achieving similarly impressive results, at 35% grade A*-A
- Southend High school for Boys achieved 40% grade A*-A

Also achieving above national figures:

- Southend High School for Girls achieving 25% grade A*-A

It is worth noting that:

- 16.7% students entered from non-selective school Cecil Jones Academy achieved A*-A grades.
- 11.1% of students from non-selective Belfairs Academy achieved A*-B passes
 - a creditable set of results achieved by students from Shoeburyness High School, from eight entries and 100% of students achieving A*-D grades
 - 40% students at St Bernard's High School achieved A*-B grades.
 - Students at St Thomas More High School 21.1% of students achieving grade A*-A grades and 63.2% achieving A*-B grades

Governors should consider the following points:

- Where number of students entered for GCE A level was smaller than their total cohort (excepting where students themselves have withdrawn) that provision is made for meeting the statutory requirements to teach RE to **all students**:
 - This question applies in **all** the schools where the GCE external examination cohorts are less than the full cohort of students in that particular year
 - That provision for Religious Education should be stated on the websites of secondary schools and academies within the LA to inform prospective/parents and students.

3.3 COMPLAINTS CONCERNING RE

TO BE COMPLETED WITH ADVICE FROM LA/RE TODAY WHO ARE NOT AVAILABLE CURRENTLY.

3.4 WITHDRAWAL FROM RE

There are no figures provided from schools in respect of withdrawal from Religious Education Southend's schools. The opportunity was taken to collect such data, informally, when Lead RE teachers assembled for CPD recently. This leads SACRE to believe that across the whole Borough this figure was very low. Most teachers reported no withdrawals in their schools; three teachers reported single families or single pupils who were withdrawn. It is not believed these families were related, nor that they belonged to the same faith, belief or worshipping group.

It is considered that SACRE may need to ascertain, on a more formal basis in the coming year, how many pupils/students are withdrawn or, for students over 16 years of age, withdraw themselves from RE. SACRE considered it necessary to repeat the 2015 survey of provision for Religious Education and Collective Worship within the Borough, both of academies and maintained schools, to ascertain the current situation but this work has yet to be completed.

4.0 AGREED SYLLABUS for RELIGIOUS EDUCATION

The Local Authority's Agreed Syllabus, in place since September 2013, was replaced in January 2019.

Locally Agreed Syllabus for Religious Education, 2018-2023

Southend on Sea Local Authority: Statement by Helen Boyd

I am pleased to present this our new Locally Agreed Syllabus for Religious Education for Southend on Sea. This syllabus builds upon the strengths of its immediate predecessor. It has been reviewed and recommended by local teachers and is welcomed by members of Southend's Standing Advisory Council for Religious Education (SACRE). This syllabus will enable teachers to introduce their pupils and students to the richness and diversity of faiths and worldviews not only as represented within the Borough of Southend but within the United Kingdom and across the wider world.

Good RE is essential in supporting young people as they come to understand this community in which they live and the wider world in which our community exists. It is the vehicle through which young people can encounter and discuss difficult ideas, question established wisdom and moral ambiguities and discover their world in collaboration with their peers, teachers, writers and thinkers, within a space that is safe and that welcomes such exploration.

When reviewing the previous syllabus teachers made it clear that it had supported their teaching, especially in primary classrooms, but more guidance and direction for what to teach and how to teach it, would be welcomed. Many RE Lead Teachers have spent valuable time supporting their school colleagues in these areas by writing units of work for them, interpreting the content of the previous syllabus. They sought more support and good resources for this important element of their work within schools.

The key elements of this syllabus are that it provides more practical classroom materials and ideas for teachers and coherent progression across the ages and key stages. Within the new syllabus are detailed units of work with associated resources, clear and focussed learning outcomes and related assessment

opportunities; this is a complete syllabus, with practical suggestions to meet the learning outcomes and develop the values, set out below, from early years to secondary school Key Stage 3 and supporting teachers within schools of all phases of education.

The values underpinning this syllabus are that pupils will gain knowledge and understanding of key religious concepts and their expression, as well as non-religious ethical worldviews. Pupils will also have the chance to express their developing ideas about the nature of the religions, beliefs, or worldviews they are introduced to or they encounter. Space is made for evaluation and reflection as pupils engage with the ideas they have learned. Through the RE curriculum, forged by this new syllabus, pupils will gain an increasingly sophisticated understanding of the basis and impact of the world's major religions, beliefs and worldviews.

This syllabus offers practical help and guidance within a coherent structure to enable Southend's teachers to celebrate, explore, develop and foster understanding of religion and belief in their pupils and students, as these young people grow and embrace the 21st Century within this richly and culturally diverse and historic Borough, which is uniquely placed at the confluence of the North Sea and the mouth of the River Thames.

I thank the teachers in the LAs schools who teach our young people so well and especially those who contributed to the review and evaluation of the previous RE Syllabus and who shared their views of this, its replacement, thus assisting SACRE to make this its chosen RE Syllabus for the next five years.

I would also like to thank the members of SACRE and their Chair, Kevin Ryan, for their work, the LA RE Adviser, Frances Neil for supporting SACRE and local teachers, and Kate Christopher for her support in this process.

Contents of the Syllabus

SACRE Members, Councillors and head teachers attended the launch to meet with and discuss with Lead Teachers and the presenters from RE Today to contents and application of the new syllabus which includes support for:

- whole school curriculum planning
 - key stage and termly planning
 - classroom planning and activities
 - Assessment and reporting foci
- while offering in depth planning for:
 - Christianity at all Key stages from Early Years/ Foundation Stage
 - Major religions are present within the United Kingdom, these being (in no particular order):
 - Islam
 - Judaism
 - Hinduism
 - Sikhism
 - Buddhism
 - Non-religious world views such as humanism

The Agreed Syllabus for religious education is the legal and statutory basis for religious education in Southend-on-Sea's non-aided schools. At a meeting of the Agreed Syllabus Conference on 5th July 2018, the formal means by which SACRE determine their decision, the SACRE unanimously agreed to adopt as the Locally Agreed Syllabus that published by **REToday** which was also recommended to them by teachers of the Borough.

Southend Borough Council have endorsed the decision of SACRE, and adopted the RE Today Syllabus as the new Agreed Syllabus for Southend from 2018-2023 to support high quality teaching of Religious Education for all pupils and students in non-aided maintained schools in the Borough of Southend (all other schools in Southend are required to follow a locally agreed syllabus (LAS) and, as is the current situation many choose to follow the Southend LAS. Faith Schools follow the syllabus from their own Diocese. The Church of England Diocese of Chelmsford has agreed that St Marys C of E Primary will follow Southend's LAS for its study of 'other faiths'.

4.1 TEACHER TRAINING AND SUPPORT FOR RELIGIOUS EDUCATION AND SOCIAL, MORAL, SPIRITUAL AND CULTURAL EDUCATION

During the academic year 2018-2019, the number of teachers who attended the Primary and Secondary Network Meetings grew once again. The meetings were led by RE Adviser, Frances Neil, and a consistent group of secondary school teachers attended or maintained contact with the RE Adviser throughout the year.

The dates for the 2018-2019 Network Meetings were published on the South Essex Teaching Schools Alliance (SETSAs) website (www.setsa.info) entitled "School to School Support" and *most* of the Subject Network Meetings are held on the same day at Westcliff High School for Girls at 4pm to 5.45pm in the afternoon so teachers can schedule their attendance avoiding school based Staff Inset meetings. Lead RE teachers and other teachers of RE are interested in the group's work and contribute and receive information from the adviser and the other members of the group.

This important professional network enhances the in-school training and provision for those with lead-teacher responsibilities and has been successful over the last three to four academic years. Due to scheduling difficulties and the busy diaries of teachers and schools it was decided to continue hold the Primary and Secondary Networks together on the published day, however, this has not been entirely successful and other approaches such as online meetings are to be investigated.

This also facilitated good discussion concerning the adoption of a new RE Syllabus. Membership of the Teachers' networks has resulted in a core-group of teachers who either attend each term's meeting or share attendance with a member of their departmental team or who keep contact with Frances Neil, the RE Adviser, for ongoing support, guidance and resources and more often to share their own work with colleagues.

SACRE funded the attendance of the adviser to SACRE to attend the National Association of Teachers of Religious Education (NATRE) "Strictly RE" Conference in London in January, 2019. This was an opportunity for networking and to undertake excellent Continuing Professional Development on a variety of subjects concerning RE, RS and the legalities surrounding the place of RE in schools' curriculum. Other teachers from Southend also attended often self-funding. It is heartening to experience the dedication and professionalism of teachers in our within the LA.

Continuing Professional Development through Teacher Networks

Specialist advice and support is available for schools through training sessions held during the Primary and Secondary termly network meetings. These are affiliated to NATREs "*Local RE Groups Network*". Frances Neil, has led primary RE Networks, often supported by a co-opted member of SACRE. The following were shared with RE Lead Teachers:

- Interim statement on the Consultation on Religious Education (*CoRE*)
- NATRE Local Group Power Point presentations, Newsletters, and resources
- Details of the RE “Webchat” Program (a question and answer/ ideas sharing broadcast in which any teacher can participate)
- Information of local and national importance (such as circulating the RE Survey, information about the RE Curriculum, and Ofsted updates)
- Details of discussion points (such as examination reforms and legalities surrounding withdrawal from RE, classroom and curriculum provision)
- Resources that are available such as sharing details of visiting speakers / places of interest and worship to visit
- An opportunity to share ideas, resources and teaching points

5. COLLECTIVE WORSHIP

5.1 MONITORING

SACRE has highlighted the need to monitor provision and quality of collective worship in schools within the LA. Frances Neil has attended worship in primary schools within the LA and found standards to be high, pupils attentive and interested and the content well prepared, well presented and supportive of the LA’s aims for respect, promoting community values and celebrating a richness of diversity and difference that is present within the wider community of Southend on Sea.

5.2 TRAINING

There has been no training for schools on collective worship during the year although relevant documentation was shared.

Training for SACRE was undertaken to inform them of the legal processes for agreeing a Locally Agreed Syllabus so members felt they could contribute to discussions and were informed in order to make decisions.

5.3 DETERMINATIONS

There were no applications for determinations to alter the character of collective worship for all or some pupils in a particular school during 2018-2019.

5.4 COMPLAINTS CONCERNING COLLECTIVE WORSHIP

No complaints were made about collective worship under the local statutory complaints procedure during 2018-2019.

6 LINKS WITH OTHER AGENCIES

6.1 NATIONAL

Southend SACRE membership of the National Association of SACREs (NASACRE) has not been renewed. Frances Neil is a member of National Association of Teachers of Religious Education (NATRE).

Mrs K Christopher attended an RE network to provide high quality CPD to support teachers in their work as the deployment of RE Today’s Syllabus approached. SACRE has also been supported by The South Essex Teaching School Alliance (SETSA) who have provided accommodation and refreshments for the termly RE Network meetings under their “School to School Support” section.

6.2 LOCAL

During the year SACRE meetings have been held at the Civic Centre. SACRE continued to link with the LA's 'Healthy Schools Partnership' through attending the 'Difference and Diversity Group' meetings and the Southend Interfaith Working Group (SWIG) both of which Frances Neil attended on SACRE's behalf.

The membership of this group involves schools and young people and other local groups such as Southend Youth Council, Essex Police, the Fire Services and Southend United's Community Foundation which leads on "Show Racism the Red Card". The LA's 'Healthy Schools' Lead, Chair of the Difference and Diversity Group, has attended SACRE as an observer and continues an interest in SACRE's work.

7 OTHER ISSUES

7.1 BUDGET

The Local Authority has delegated a reasonable sum of money to SACRE to enable the group to function independently and effectively. The funds are allocated carefully to support SACRE to meet and continue its work effectively. Expenditure included clerking, contracting an Adviser for RE, national association affiliation fees and incidental expenses, for example, venue costs.

As previously discussed during the 2018-2019 academic year SACRE funded the following:

- Places for the adviser to SACRE, to attend the excellent National Conference, held by NATRE, in January 2019.
- Other CPD opportunities through supporting the work of the RE Adviser with the RE Networks, described above, which are aimed at supporting student and pupil achievement in the schools within the LA.
- Clerking through the Borough Democratic Services and hosting SACRE meetings at the Civic Centre

7.2 ATTENDANCE AND MEMBERSHIP of SACRE

It is pleasing to report that some historical membership issues have been successfully resolved during the year and members' attendance at SACRE meetings was again consistent and supportive during the 2018-2019 year.

SACRE was pleased to welcome new members at the beginning of the year but more work is needed to continue to sustain this level of involvement.

APPENDICES

APPENDIX A

CONSTITUTION, TERMS OF REFERENCE AND

APPENDIX B

MEMBERSHIP OF SOUTHEND SACRE FOR 2018 -2019



SACRE self-assessment tool

SACRE - Southend on Sea 2021 to 2022

The SACRE Self Evaluation Toolkit

Introduction

This tool has been created to help SACREs in their essential role to advise the Local Authority (LA) in meeting the entitlement of pupils across the LA to engage in high quality Religious Education (RE) and Collective Worship (CW) and to support the LA to reflect on its practice. In an educational context where standards and accountability are at the top of the agenda, a SACRE's work has become increasingly challenging and diverse, but also more rewarding and stimulating. Good SACREs will therefore tackle their responsibilities as opportunities, with enthusiasm, whilst recognising the need for realistic and ongoing appraisal and self-review.

In many ways, SACREs reflect the work of governing bodies in schools, in so far as they act as critical friends to the LA on matters of RE and CW. Like school governors, members are unpaid volunteers who give up their time to support RE and CW locally.

This toolkit is an amended version of the 2015 document. It takes account of changes in inspection arrangements and in the role of LAs, and of the development of maintained schools independent of their LA. It is designed to help individual SACREs evaluate their effectiveness, including considering their impact on pupils' educational experience and learning. It also helps SACREs review their organisational patterns and structures, and their partnership with the LA and other key stakeholders.

The toolkit highlights five key dimensions of SACRE's work and provides exemplification of good practice. A SACRE that uses this self-evaluation guidance should gain a clear picture of its strengths, identify areas for further development, and establish key priorities for action.

∞ The DCSF publication "Religious education in English schools: Non-statutory guidance" (2010) ("the Guidance") remains the most recent official statement in this field: <https://www.gov.uk/government/publications/religious-education-guidance-in-english-schools-non-statutory-guidance-2010>. The Guidance sets out the responsibilities of SACREs and LAs as well as those of other stakeholders in RE. Key summaries from the Guidance are included in the Annex to this document.

Rationale

The SACRE self-evaluation toolkit focuses on the following five aspects of the work of SACREs:

1. Management of the SACRE and building the partnership between the SACRE, the LA and other key stakeholders
2. Promoting improvement in the standards, the quality of teaching, and provision in RE
3. Evaluating the effectiveness of the locally agreed syllabus
4. Promoting improvement in the provision and quality of collective worship
5. Contributing to cohesion across the community and the promotion of social and racial harmony.

Each aspect forms a section within the toolkit and each section is divided into focus questions to help SACREs explore their provision. Descriptors for 'Requires improvement/struggling', 'Developing', 'Established' and 'Advanced' practice will enable SACREs to evaluate their standing within each focus question.

In the final column, SACREs may wish to identify any issues and action points within that focus, as appropriate. Key priorities can then be identified at the end of each section to inform the development of an action plan.

The intention is that, over time, exemplars of good practice from different SACREs will be made available on an open website, together with annual reports, as a way of adding further support to SACREs and LAs. Clearly the capacity of any SACRE to make the most of this will be dependent on the extent of the support it receives from, and the quality of its relationship with the LA.

SACREs are invited to use the format of this evaluation in conjunction with their annual report.

Section 1: Management of the SACRE and partnership with the LA and other key stakeholders

How far does the SACRE's partnership with the LA enable it to carry out its responsibilities effectively?

(Taken from 2010 DfE Checklist for an effective partnership between an LA and its SACRE/ASC)

- Does the LA and the SACRE/ASC carry out their statutory duties?
- Is SACRE/ASC properly resourced and well supported by subject specialist advice and training?
- Do members of the SACRE/ASC have a shared vision and understanding of their aims and purpose, seeking to sustain their positive work in the light of changing needs and priorities?
- Are SACRE/ASC meetings purposeful and focused on the major priorities of improving the quality of RE (and CW) in schools?
- Is the SACRE/ASC well informed about the quality of RE in schools and about wider LA and national priorities and developments affecting the subject?
- Has the LA adopted a high-quality agreed syllabus that provides a good grounding for planning, teaching and learning in RE and enables the schools to deliver RE as part of a coherent curriculum?
- Is there an effective process of reviewing, revising, implementing, monitoring and evaluating the locally agreed syllabus?
- How far does the SACRE's partnership with the LA enable it to help teachers and schools raise standards in RE and the quality of RE teaching?
- How far does the SACRE contribute effectively to the community cohesion agenda by supporting inclusion in schools and improving engagement within the community?

LAs must adequately fund SACREs to enable them to carry out their statutory duties and to support high quality RE and collective worship in schools.¹ We consider 2% of the CSSB to be a reasonable spend to enable this. LAs must set aside sufficient money to ensure the Agreed Syllabus review can be effective every five years.

We reiterate that as a minimum expectation, LAs must provide the following:

- a clerk
- a professional officer who has expertise in RE curriculum design
- a publicly accessible place to meet
- the reasonable expenses of members
- publishing the agreed syllabus and other SACRE materials (including agendas and minutes), most usually on the LA website
- NASACRE subscription and AGM attendance.

1. The Minister for School Standards, Nick Gibb MP, included this statement in response to a parliamentary question from Stephen Timms MP: "If the Department is informed that an individual SACRE or ASC is experiencing difficulties in fulfilling its statutory duties, the Department will contact the local authority to remind them of their duty to support their activities satisfactorily."

2021HC Deb, 28 March 2018, cW <https://questions-statements.parliament.uk/written-questions/detail/2018-03-28/134697>

¹ *ibid.*, page 11

The relationship between a Local Authority and its SACRE is essentially one of partnership and collaboration, with mutual obligations and statutory responsibilities. So that a SACRE can advise and act effectively for the LA in the field of Religious Education and Collective Worship, the LA must ensure not only that there is a local SACRE, but also that it is able to fulfil its functions. The extent to which a SACRE is supported by funding and personnel, will determine how well individuals and committees can work together. Where a SACRE is valued by the LA, it is more likely that members of the SACRE will be able to contribute both to SACRE's work and to the LA's wider strategic objectives.

By bringing together many local stakeholders (faith/belief communities, teachers, local politicians and co-optees such as universities and parents) into a statutory body, SACREs can act positively for LAs as a sounding board on their core business of RE and CW, and also on wider strategic educational objectives such as raising standards, narrowing the gap and promoting community cohesion, as well as community matters related to interfaith collaboration and wellbeing. Core and value-added functions work best when the SACRE is appropriately supported, resourced and managed, and when channels of communication with the LA are good.

25 The potential for SACREs to contribute more widely is dependent on SACRE members feeling that the meetings are outward looking, focused on pupil needs, purposeful and enjoyable. This can be achieved, for example, by meeting in different locations (schools, places of worship, cultural centres and council meeting rooms) and by ensuring that all members feel they are equal partners whose views and experiences are sought, listened to and valued.

Alongside this, SACRE has the power to develop structural relationships with academies, etc. by exploring ways in which an academy "presence" can be incorporated into SACRE, e.g., by co-options (non-voting), through additional places in Group C (teacher organisations), or by creating a non-voting notional "Group E" (as had been envisaged in the Grant Maintained era). Similar considerations apply to the ASC. Although the legal framework would currently not allow voting rights to any distinct academy representation, SACREs and ASCs would surely not wish to proceed with decisions which were clearly not acceptable to the academy sector represented in their wider membership.

Key Area: 1a – Funding: Professional and financial support		
How well supported and resourced is SACRE, by the LA exercising its statutory responsibilities?		
Requires improvement/struggling A SACRE in this position would:	have no financial or management support to help SACRE to meet and operate. Members are unable to communicate with each other. There is no professional support.	<input type="checkbox"/>
Developing A SACRE with developing practice would:	have financial and management support to allow it to exist. Representatives of the LA receive papers and/or attend meetings but there is limited subject specialist advice available. There are resources for basic SACRE functions (such as a place to meet and a minute taker) but there is no specific budget for the SACRE and little opportunity for the SACRE to take initiatives requiring funding.	<input type="checkbox"/>
Established A SACRE with established practice would:	access to some subject specialist advice and is informed of local and national initiatives. The LA is represented at meetings and can provide a means of communication with the wider LA. The SACRE has a modest budget which enables it to fund some initiatives. Meetings are clerked and the clerk maintains communication with the Chair and other members between meetings as needed.	X <i>With elements of Advanced</i>
Advanced A SACRE with advanced practice would:	be well supported by a subject specialist who provides effective advice and is well informed about the provision and quality of RE in the LA and about national developments. Representatives of the LA attend meetings and the SACRE is also attended by a lead officer from the LA who can provide a strong link between the work of the SACRE and the wider LA. SACRE's plans are linked to other local work and projects. SACRE has a strategic, costed development plan. The SACRE has access to funds to enable it to make decisions about its priorities and ensure these can be properly resourced.	x
Where are we and where do we find evidence to support this?	<p>SACRE sits between elements of Established and Advanced</p> <p>There is a budget allocated to SACRE and Clerking services and a meeting room and an Independent Consultant / Adviser are provided.</p> <p>SACRE need to establish where the LA sits in relation to the national picture for funding, so the following statement can be applied:</p> <p><i>“The SACRE has access to funds to enable it to make decisions about its priorities and ensure these can be properly resourced.”</i></p> <p>Although the amount of funding should be established by members. Then the SACRE can assess and understand the effectiveness of its work and link to other work within the LA's plans.</p>	

	<p>The SACRE can then assess where their funding sits in relation to the NASACRE values of 2% of CSS</p> <p>Meeting invitations within the LA's guidelines and associated papers are circulated one week in advance of the meeting. Pre-pandemic, the Clerk, the Chair, and the LA's specialist RE Adviser (contracted by the LA) maintain contact.</p> <p>Membership of SACRE is being re-built 'post-pandemic', a Chair is in place and Councillors will be appointed by end of May 2022, an additional meeting, so four instead of three, will be held during the 21-22 academic year to drive SACRE's agenda forward and catch up on SACRE's work.</p> <p>SACRE's plans are linked to other local work and projects: The LA's Adviser has worked with the Faith and Belief network and contributed to bringing together the work of that forum and schools/teachers. There are other opportunities here which need exploration by SACRE.</p> <p>SACRE has a strategic, costed development plan: This document will be presented to SACRE in December 2021 and edited for the subsequent meeting in 2022.</p> <p>The LA's Adviser will continue liaising and engaging in discussion with the LA Lead Officer so SACRE's decisions are well-informed and there is cohesion between the SACRE's and the LA's priorities.</p>
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Key Area: 1b – SACRE meetings <i>How purposeful, inclusive, representative, and effective are SACRE meetings?</i>		
Requires improvement/struggling A SACRE in this position would:	not hold regular meetings, if they meet at all. Any meeting held is purely to demonstrate that the LA has allowed SACRE to meet.	<input type="checkbox"/>
Developing A SACRE with developing practice would:	hold meetings regularly with: <ul style="list-style-type: none"> • routine administrative arrangements • appropriate distribution of agendas and papers Business is dealt with in a prompt and orderly way. There is limited opportunity for SACRE members to contribute to the work apart from attending meetings. Business tends to be focused solely on routine statutory requirements.	X
Established A SACRE with established practice would:	have good attendance where all four committees are well represented, and meetings are quorate. Agendas and papers are distributed well in advance ensuring all members have time to consider them carefully, consulting when relevant their representing/sponsoring bodies. There are some opportunities for teachers and representatives of faith and worldview communities to be invited to share their work.	<input type="checkbox"/>

	<p>Meetings are well managed with strong contributions from a wide range of members. Meetings move beyond routine matters to consider wider issues about the quality of RE and CW.</p>	
<p>Advanced A SACRE with advanced practice would:</p>	<p>have SACRE members contributing to the development of the agenda and strategic development plan. Meetings will be lively and purposeful with a wide variety of contributions focused on the major priorities for improvement in schools. Teachers and representatives of faith and worldview communities regularly attend and participate fully in meetings, sharing their experience and insights. Meetings are held in a variety of venues, including council venues, local places of worship and schools. Procedures have been put in place so that meaningful contact can be made with and between members outside of SACRE meetings.</p>	□
<p style="text-align: center;">Where are we and where do we find evidence to support this?</p>	<p>Post-pandemic the SACRE is “Developing.”</p> <ul style="list-style-type: none"> ▪ However, with work returning to normal a return to “Established” is expected by the end of the Summer Term SACRE meeting in 2022 ▪ Membership of SACRE is currently the challenge <ul style="list-style-type: none"> ▪ the Borough’s elected councillors attended pre-pandemic and there are procedures for ensuring the hitherto good representation continues. ▪ SACRE’s relationship with most of the faith and worldview representatives needs to be re-established as their representatives will, understandably, have changed during in the 18-month cessation of the SACRE’s business due to the pandemic. ▪ Primary: The importance of RE Teachers’ Networks is evident here. <ul style="list-style-type: none"> ▪ Members of the networks can be invited to attend SACRE. ▪ In this case it would be best if the meeting to which teachers are invited takes place at a time conducive to their attendance (i.e. outside of usual school hours or cover costs prevent schools engaging). ▪ Primary Teachers’ Network meetings were held in 2019, in both 2020 and in 2021 they were held by Zoom. ▪ Secondary Teachers’ Network need restarting. ▪ For Secondary Schools, external examination results have not been available for 2020 nor 2021 due to the cessation of DFE gathering this information so none is passed to the LA. ▪ SACRE could discuss whether it wishes to gather this information from individual schools <ul style="list-style-type: none"> ▪ to seek advice as to their next steps to support improving and sustaining upward data trends. 	

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Key Area: 1c – Membership and training <i>To what extent is the membership of SACRE able to fulfil SACRE's purpose?</i>		
Requires improvement/struggling A SACRE in this position would:	have no membership list. SACREs constitution is not fit for purpose and needs revision. The Local Authority struggles to fill all places on SACRE, SACRE members have no regular training provided.	<input type="checkbox"/>
Developing A SACRE with developing practice would:	have a membership that fulfils the basic statutory obligations. Arrangements to fill vacancies are not always pursued effectively. There are limited induction and training opportunities for SACRE members.	X
Established A SACRE with established practice would:	have an active membership that strongly reflects the diversity of the wider religious/worldview and professional community. There is regular induction training and processes for new members. There are good opportunities for SACRE members to participate in training activities.	<input type="checkbox"/>
Advanced A SACRE with advanced practice would:	make good use of co-option to ensure membership of the SACRE is well informed and is highly representative of the diversity of the local community. There is a strong and co-ordinated programme of induction, and training opportunities for SACRE members. There are robust systems in place for succession planning for members and SACRE roles.	<input type="checkbox"/>
Where are we and where do we find evidence to support this?	<p>The SACRE considered and agreed to co-option of members from those who have expressed an interest to attend.</p> <p>LA's RE/SACRE Adviser has acted upon SACRE's December 2021 instructions to contact and encourage the allocation of representative/s (as appropriate) to Southend SACRE as follows:</p> <ul style="list-style-type: none"> ▪ both local Dioceses Brentwood (RC) and Chelmsford (CoE) contacted ▪ the Adviser for Essex County Council and Chelmsford Diocese (contacted and met) <ul style="list-style-type: none"> ▪ <i>Ruth Everett now in attendance</i> ▪ the local branch of Teachers and Headteachers Unions (NEU/NAHT) <i>Andrew Palmer is NAHT Rep</i> ▪ representatives of faith and worldview groups (CofE, Hindu, Sikh, achieved) ▪ Awaiting representation from Brentwood Diocese (PA to Diocesan Director of Education). ▪ Clerk has been securing membership of other representative groups and city Councillors 	

Key Area: 1d – Improvement/development planning
How effective are the priorities and actions identified by SACRE in improving the experience of pupils in schools?

Requires improvement/struggling A SACRE in this position would:	have no development plan to focus future work. There is no knowledge of areas where the priorities of the LA's development / improvement plan potentially could link to the work of the SACRE.	<input type="checkbox"/>
Developing A SACRE with developing practice would:	have little overt linkage between the priorities of the LA's development / improvement plan and the work of the SACRE. SACRE has limited awareness of national projects or initiatives related to the work of SACRE and so is unable to plan any work or request funding to initiate new work.	X
Established A SACRE with established practice would:	have a costed development plan which is reviewed regularly and updated on an annual basis. This provides an effective focus for the SACRE's work. There is some attempt to link the plan to the wider LA priorities. SACRE has awareness of national projects or initiatives related to the work of SACRE and so is able to plan work or request funding to update and review their development plan. The SACRE is regularly represented at national events relevant to its work; for example, NASACRE.	<input type="checkbox"/>
Advanced A SACRE with advanced practice would:	have a well-defined development plan with clear objectives and success criteria. Resource implications are clearly defined and funding negotiated with the LA or outside funding streams. There is a clear link between the plan and the wider objectives of the LA and also to national innovations.	<input type="checkbox"/>
Where are we and where do we find evidence to support this?	<p>The Adviser compose and conduct an action plan with SACRE which will be informed by and agreed and adopted by SACRE will complete this SEF and use it and a survey to develop the Action Plan in communication with LA's Education Lead).</p> <p>Information gathered, together with information from the LA will be reported to SACRE.</p> <p>Both primary and secondary Teachers' Network meetings are a good source of information.</p> <p>Data regarding Ofsted reports will be collected from CES/ Diocesan / schools' websites.</p> <p>Ofsted Reports will be read and information collected although many now only have a comment about the leadership and management of PSHE / SMSC, within which RE is an element.</p>	

Key Area: 1e - Information and advice		
<i>How well informed is SACRE to be able to advise the LA appropriately?</i>		
Requires improvement/struggling A SACRE in this position would:	not be supported to gather information (exam results, data, links to schools) or to link with national initiatives including membership of NASACRE.	<input type="checkbox"/>
Developing A SACRE with developing practice would:	receive limited information about public examination data from the LA. Limited information is provided about wider national and local developments. The SACRE tends to receive information from the LA when the LA wishes to give it rather than ask questions of the LA or receive answers to its request. There is little opportunity to be a critical friend.	X

Established A SACRE with established practice would:	be regularly provided with clear information relevant to the quality and provision for RE and CW in local schools and given a context within which any school is working. The SACRE receives the information in a way that enables it to act as a critical friend and question the LA's work.	<input type="checkbox"/>
Advanced A SACRE with advanced practice would:	receive detailed and well-analysed information about the quality and provision for RE and CW. As a result, SACRE uses this information effectively to give advice to the LA which leads to strategic action and/or partnership work to improve standards. This can include advice related to the review of the AS. The SACRE has a strong partnership with the LA and plays an active role in promoting ideas and initiatives.	<input type="checkbox"/>
Where are we and where do we find evidence to support this?	<p>Also has strong elements of 'Established' in that detailed information has, hitherto, been regularly and routinely shared, however, currently, due to the pandemic and cessation of usual examination practice in secondary schools reporting results that this caused, the SACRE has understandably received limited information about public examination data from DFE via LA. Opportunities for SACRE to be 'a critical friend' need to be developed alongside the growth and rebuilding of the membership and encouragement of their understanding of the role. The RE/SACRE Adviser provides detailed reports to SACRE, an Annual Report and information about wider national and local developments. Renewal of the NASACRE subscription now SACRE is re-convening will add to that which is readily available for it from this important source.</p> <p>So to inform and advise schools, teachers, the LA and SACRE, the Adviser receives and researches publications, information via online forums and maintains memberships of and regular contact with important groups, people and forums to be able to attend CPD and National Conferences to remain upskilled and in touch with developments and literature.</p> <p>To this end training for SACRE members is being sought by the Adviser.</p> <p>The locally Agreed Syllabus (AS) is in place within its current 5-year time span (ends 2023) and arrangements to review this are being investigated by SACRE and the LA Adviser especially given the latest Commission on RE (CoRE) Report which has recommended that 'RE and Worldview's should inform an LA's reviewed AS top recognise and represent the diversity of the cultural, worldviews, faith and belief landscape of its locality and of England.</p>	

Key Area: 1f - Partnerships with key stakeholders		
<i>What partnerships does the SACRE have with key local and national stakeholders, and what quality are these?</i>		
Requires improvement/struggling A SACRE in this position would:	be unaware of local or national agencies. SACRE has no links with sponsoring bodies in their location.	<input type="checkbox"/>
Developing A SACRE with developing practice would:	have little contact with or awareness of other local agencies (e.g. interfaith groups, dioceses), and rarely hears from pupils/students.	X

Established A SACRE with established practice would:	be well informed about other key stakeholders supporting RE and have some meaningful contact with the groups involved. SACRE members are supported at a national level by their sponsoring body. SACRE members attend the annual NASACRE conference and other training opportunities. Hear from pupils/students as part of their work around high-quality RE and CW.	<input type="checkbox"/>
Advanced A SACRE with advanced practice would:	build its activities effectively on local networks. Links with other bodies, such as local interfaith groups, are positive and able to support raising standards and developing community cohesion. The SACRE has opportunities to hear the views and experience of pupils about RE. Representatives of key support networks and higher education providers are regularly involved with the SACRE.	<input type="checkbox"/>
Where are we and where do we find evidence to support this?	<p>These links need to be rebuilt following the pandemic and cessation of meetings. Opportunities to work more closely with teachers, pupils/student and schools also need to be provided by SACRE through:</p> <ul style="list-style-type: none"> invitations to meetings attending Teachers' meetings which are held over Zoom feeding back to SACRE. <p>In the past SACRE members have attended the launch for schools of the current AS and other events such as training events for pupils together with their teachers, however, current Covid prevention-measures are restricting these opportunities.</p> <p>SACRE members links to other groups that they may attend such as the Faith and Belief network need to be explored and encouraged within SACRE's 2021 to 2022 meeting cycle.</p>	

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Key Area: 1g – Relations with the Academies sector <i>How effectively is SACRE encouraging academies etc to see themselves also as stakeholders in their local area, specifically by devising ways in which an academies presence is incorporated into SACRE itself?</i>		
Requires improvement/struggling A SACRE in this position would:	have no opportunity to network with local academies.	X
Developing A SACRE with developing practice would:	have nothing formal in place. Little encouragement, if any, is extended to academies to relate to the SACRE's proceedings, and there are no channels through which academies can contribute.	<input type="checkbox"/>
Established A SACRE with established practice would:	have made attempts to include academies on SACRE, but these have been hampered by e.g. lack of confidence or vision on the part of SACRE, or by confusion over what is legally valid and possible, or what is possible between academies in an area.	<input type="checkbox"/>
Advanced SACRE with advanced practice would:	have established the place of academies on SACRE. SACRE has considered systematically the legal and structural options, and established a permanent and sustainable academy presence on SACRE. A high proportion of academies in the area regard themselves as stakeholders and partner with SACRE.	<input type="checkbox"/>

<p>Where are we and where do we find evidence to support this?</p>	<p>Referring to the Schools Workforce survey 2021 we are in the position to know the responses regarding their provision for RE Teaching from all the Secondary schools in the Borough as all these are academies and. Further investigation is needed regarding:</p> <ul style="list-style-type: none"> • primary schools, both maintained and academies, • provision regarding CW: <ul style="list-style-type: none"> ➤ throughout the whole of the Borough, primary and secondary, maintained and academies. <p>There is a history of non-engagement to overcome, concerning information gathering and sharing in some secondary academies which will need to be carefully managed to overcome.</p>
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Successes/ What are we good at?

Barriers to success **Non responsiveness from one or two academies. Schools Workforce data to be scrutinised by SACRE**

33 **Areas for development/ Action points:**

- **For the SACRE - Adviser role discussed RE Adviser and gathering information from academies.**
 - **Adviser to contact for information as to Workforce survey**

- **For the LA: Support from SACRE re Adviser’s role working with Academies especially those from whom no information is offered through the Schools’ Workforce Survey**

Date of review (1)

Date of review (2)

Date of review (3)

Section 2. Standards and quality of provision of Religious Education

***How effectively does the SACRE, in partnership with the LA, evaluate standards and the quality of provision for RE in schools?
How effective are the strategies to improve standards and the quality of provision?***

In principle, every pupil is entitled to RE of the highest quality. At its best, RE will be one of the most popular, relevant, stimulating and truly educative elements in the curriculum. This potential gives SACREs both a benchmark for aspiration and a spur for action.

A core duty of a SACRE is to gain an overview of the quality of the RE provision in local authority maintained schools and to develop effective strategies to promote the highest standards. SACREs may also request information from academies, academy chains and free schools where they educate pupils from the LA which appointed SACRE. In the light of the current inspection culture of partnership and self-evaluation, SACREs will need to adopt an astute and sensitive approach to achieve this overview.

Information to assist SACRE in carrying out its role is likely to come from a range of sources, which may include:

- public examination results
- reports from School Improvement Partners
- analysing questionnaires
- sharing of information from subject self-evaluation forms as appropriate, and in agreement with schools
- feedback from professional development activities
- presentations to SACRE from local teachers

The Guidance offers analysis and advice to support SACREs in reviewing their own effectiveness, their patterns of partnership, and their strategies in relation to enhancing the quality of RE provision in local authority maintained schools. In addition, in the light of the development of academies and other non-LA maintained schools, SACREs also need to take note of and respond appropriately to this new diversified scenario. (In the ensuing pages, the phrase “academies etc” is used as shorthand to refer to all non-LA maintained schools within a particular LA area.

Key Area: 2a - RE provision across the LA. <i>How effectively does the SACRE gain information about RE provision in schools and put in place strategies to support the delivery of pupil entitlement?</i>		
Requires improvement/struggling A SACRE in this position would:	have no routes by which SACRE can gain information about RE provision in schools.	<input type="checkbox"/>
Developing A SACRE with developing practice would:	have little knowledge of which schools are fulfilling pupil entitlement in RE because local processes are insufficient to gather such information (e.g. a website trawl)	<input type="checkbox"/>
Established A SACRE with established practice would:	have some knowledge of which schools are providing adequate time for effective learning in RE and have a scheme of work that enables them to deliver the AS. SACRE's process for acquiring this information is adequate but lacks coherence. Have limited opportunities to implement strategies in support of pupil entitlement. Ofsted reports are read and any comments on RE noted and brought to SACRE.	<input type="checkbox"/>
Advanced A SACRE with advanced practice would:	build upon a strong relationship with the LA, whereby the LA shares its information and from this SACRE gains an overview of RE provision within the LA. It works effectively with the LA to support and promote pupil entitlement. Examples of different models for fulfilling pupil entitlement within local schools will be shared with all schools so that schools can have a menu from which to adapt an approach that delivers pupil entitlement whilst meeting the specific needs and priorities of their schools.	<input type="checkbox"/>
Where are we and where do we find evidence to support this?	Historically this data is available from the LA and an Annual Report to SACRE has been written by F. Neil and received by SACRE. No such data has been available for academic years 2019 - 2020 and 2020 - 2021 due to Covid and the cessation of external examinations. This also means another difficulty in tracking the provision and position of RE in secondary schools i.e., how many students were entered for GCSE / for A level RE, and the points / passes secured in each school.	

Key Area: 2b - Standards of achievement and public examination entries <i>How does SACRE use information about standards and examinations to target support and training for schools?</i>		
Requires improvement/struggling A SACRE in this position would:	not be given any data to work from and has no professional support to investigate this at a local and national level.	<input type="checkbox"/>
Developing A SACRE with developing practice would:	have limited knowledge of standards in primary and secondary schools including examination entries. The SACRE has no clear strategy to address this and the local authority does not adequately invest in professional support for this. Analysis would be limited as would strategies to address issues.	<input type="checkbox"/>

Established A SACRE with established practice would:	have some process in place to find out how well learners are doing in KS 1-3, (e.g. by meeting teachers, pupils and through the LA). SACRE will be provided with adequate information about examination entries and standards in examinations in secondary schools and how these relate to national figures.	√
Advanced A SACRE with advanced practice would:	have robust processes with the LA whereby SACRE can gain accurate information about standards in schools and examination entries in all secondary schools, with useful analysis that enables it to address issues effectively in partnership with the LA.	□
Where are we and where do we find evidence to support this?	<p>RE Teachers Network provides some information from Primary schools.</p> <p>A survey was circulated to all schools in 2016 and a reviewed version is being developed by the Adviser for presentation to SACRE for adoption for circulation in 2022 to gather this through:</p> <ul style="list-style-type: none"> ● more rigorous and thorough methods from Teacher assessments ● will include seeking information from secondary schools <ul style="list-style-type: none"> ○ for all year groups from year 7 onwards ○ including the provision for students beyond year 9 who are NOT studying RE in examination groups 	

Key Area: 2c - Quality of learning and teaching.

How well does SACRE use knowledge of quality of learning and teaching to target support appropriately?

Requires improvement/struggling A SACRE in this position would:	not have any knowledge of quality of learning and teaching to target support from the LA and professional support/adviser.	□
Developing A SACRE with developing practice would:	have little knowledge of the quality of learning and teaching in the LA schools and therefore is unable to provide appropriate challenge and support to the schools. The SACRE has no means to offer or recommend support to schools as there is little or no professional support in the LA working with the SACRE.	□
Established A SACRE with established practice would:	have some information regarding the quality of learning and teaching from a range of sources including contact with teachers and pupils. Limited analysis of this information is undertaken; however, this means that SACRE's attempts to improve learning and teaching have limited effect. Be able to circulate information about national courses and support mechanisms to schools	√
Advanced A SACRE with advanced practice would:	have a robust relationship with schools and the LA to gather meaningful information about the quality of learning and teaching in RE. This information is analysed to identify trends, areas of strength and areas for development and SACRE draws on expertise in effective schools to support all schools in the LA. Advise the LA on the support that is needed and have access to professional support, linked to schools in need.	√

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Where are we and where do we find evidence to support this?	SACRE is between Establish and Advanced. The arrival of covid and cessation of public examinations has caused a void for year 2019 to 2020 but result for academic year 2020 to 2021 are, according to the Gov.uk site, now available as of October 2021. I have requested these for review and a report for SACRE.
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Key Area: 2d Quality of interaction and communication with leadership and management of RE in schools		
<i>To what extent does SACRE have and pass on information that supports high quality RE in schools</i>		
Requires improvement/struggling A SACRE in this position would:	not engage in communication with schools.	<input type="checkbox"/>
Developing A SACRE with developing practice would:	have little communication with schools. It occasionally contacts schools with resources for RE and attends Headteachers meetings.	√
Established A SACRE with established practice would:	have RE key messages communicated regularly into schools. Sends regular updates and information to schools, headteachers and governors. SACRE discussions are used to enhance leadership and management of RE in schools.	<input type="checkbox"/>
Advanced A SACRE with advanced practice would:	have a constructive relationship with senior leaders and subject managers in schools to develop the subject.	<input type="checkbox"/>
Where are we and where do we find evidence to support this?	SACRE receives information from the Adviser who	

Key Area: 2e - Relations with academies and other non-LA maintained schools.		
<i>To what extent has a SACRE developed a proactive strategy in relation to academies and other non-LA maintained schools in its area?</i>		
Requires improvement/struggling A SACRE in this position would:	not have the mechanisms and not have the knowledge of making contact.	<input type="checkbox"/>
Developing A SACRE with developing practice would:	have haphazard information about the RE situation in local academies etc, and little or no established relationships and liaison with them. No serious attempt has been made to develop an overall strategy.	√
Established A SACRE with established practice would:	have made some effort to establish liaison with each academy etc and to keep updated SACRE's information about their RE situation and share their advice to these schools. By and large, academies co-operate with SACRE at this level. SACRE keeps under review the ongoing situation.	<input type="checkbox"/>

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Advanced A SACRE with advanced practice would:	have a proactive policy of liaison with all academies, etc. and of sustaining a wider professional RE network within the area. While the independence of academies, etc. is genuinely respected by SACRE, many academies value this network and look to SACRE for ongoing advice and leadership in RE.	<input type="checkbox"/>
Where are we and where do we find evidence to support this?	<p>The situation in the LA differs between primary and secondary schools:</p> <ul style="list-style-type: none"> • RE Lead Teachers' and Teachers attend the Network from both maintained schools, and academies. • The adviser is aware that little support has been sought by or offered to Special schools (all of which are academies). • There has been a decline of secondary teachers attending the Teachers Network recently <p>The adviser</p> <ul style="list-style-type: none"> ○ does not distinguish between academies at primary level nor secondary level within the Borough when support has been requested or when support or attendance at the Teachers' Network has been sought ○ has recently reviewed the list of schools who have moved to academy status owing to there having been changes to the status of several primary schools who have now moved to academisation 	

Successes/ What are we good at?

Barriers to success

Areas for development/ Action points:

- **For the SACRE**
- **For the LA** **The adviser will seek to address the question of support for secondary schools with the LA**

Date of review (1)

Date of review (2)

Date of review (3)

Section 3: The effectiveness of the locally agreed syllabus

How effectively does the SACRE, in partnership with the LA, monitor the impact and evaluate the effectiveness of the agreed syllabus in raising standards? How effectively does the Agreed Syllabus Conference in partnership with SACRE make decisions about the use of national guidance and exemplar material in a review of the agreed syllabus?

The locally agreed syllabus (AS) is the bedrock on which schools will build robust sequences of effective learning experiences in RE. A good, recent AS will support both the delivery of high quality RE in schools and RE's contribution to the schools' wider curriculum aims and impact.

The major factors to be considered in creating or revising an AS include statutory requirements, non-statutory guidance and exemplar material, developments in the school curriculum generally, and local circumstances. Key advice on producing an AS is given in the Guidance. SACREs and ASCs are recommended to take note of this advice in their work on the AS.

3 LAs are required to review their AS at least every five years. This cycle of reviewing, revising, re-launching and re-implementing the AS gives SACREs and ASCs opportunities for ongoing development and improvement of their effectiveness in providing schools with an AS that is truly "fit for purpose".

While the ASC holds the legal responsibility for revising the AS, in practice much of the preparatory and supplementary work will be carried by the SACRE within its routine business. Moreover, in most LAs the membership of SACRE and ASC overlap substantially or are identical. This can contribute to greater inclusivity and coherence, but good practice will ensure that it is always clear at any time which body is in place at a meeting, and that it is the ASC which is in session when decisions about the AS are considered.

Academies, etc. are, in principle, free to choose their own RE syllabus. In practice, however, many may well continue to use their local AS. There are some sound reasons for SACRE and the LA to encourage this where possible, and to enable academies, etc. to have some involvement in the process of revising the AS or of devising a new AS. Relationships between SACREs and academies will necessarily be entirely voluntary and not covered by legislation or guidance. SACREs should therefore approach such relationships in a spirit of mutual respect and collegiality. These issues have not been incorporated into the matrix below, but see Section 4.

Key Area: 3a – The review process		
<i>How does the SACRE review the success of the existing agreed syllabus?</i>		
Requires improvement/struggling A SACRE in this position would:	not have any way of contacting schools to carry out a review of the existing syllabus. It will not be supported by the LA or professional support.	<input type="checkbox"/>
Developing A SACRE with developing practice would:	have limited arrangements in place to monitor the impact of the AS, particularly in raising standards, providing little or no opportunity to review the effectiveness of the AS. Not know the views of teachers and have had no systematic evaluation of the strengths/weaknesses of the syllabus. Unclear how to proceed with the five-yearly syllabus review and there is little or no budget allocation from the LA. Have little knowledge of wider recent RE national guidance, research and developments.	<input type="checkbox"/>
Established A SACRE with established practice would:	have reviewed the opinions of schools and RE teachers in several ways and have a good idea of the strengths/areas of weakness of the current AS. Have devised a costed action plan in partnership with the LA, and been allocated a sufficient budget for the AS review and relaunch.	X
Advanced A SACRE with advanced practice would:	have a clear and systematic process for monitoring the effectiveness of the AS built into its development plan. Reviewing the AS includes full consultation with schools and other key stakeholders, including faith communities and academics. Issues that have arisen have been discussed and addressed in planning for a review. An ASC budget has been planned and allocated in partnership with the LA to include consultation meetings, administrative support and design/distribution costs. There is a strong sense of shared ownership of the prospective AS review, with clear targets for what needs to be achieved.	<input type="checkbox"/>
Where are we and where do we find evidence to support this?	<p>Established</p> <p>RE Teachers' Network meetings are the main opportunities to collect views of those who lead /teach RE and use the Agreed Syllabus which is well-liked and used /applauded widely by primary teachers.</p> <p>The information for a review will need to be gathered in a systematic way that allows this to feed into a constructive debate through which adjustments can be made and shared to adopt the CoRE recommendations (May 2021) which strongly recommend the change to Religious Education and Worldviews .</p> <p>To move to "Advanced":</p> <p>An RE Survey has provided some information but further information will be needed and gathering and analysing this should be a priority in 2022 to begin the process of reviewing the current LAS.</p> <p>An ASC will feature in the new Action Plan with a budget for the process.</p>	

Key Area: 3b – The quality of the local Agreed Syllabus <i>How well does the locally Agreed Syllabus promote effective learning & teaching in RE? Is it “fit for purpose”?</i>		
Requires improvement/struggling A SACRE in this position would:	not have knowledge of other agreed syllabi nationally. Not have access to professional support with a national knowledge of high-quality teaching and learning in RE.	<input type="checkbox"/>
Developing A SACRE with developing practice would:	ensure that the AS sets out what is to be learnt at each Key Stage. Progression in RE is stated, but this does not link directly to the learning and there is no clear expectation of quality learning in the AS.	<input type="checkbox"/>
Established A SACRE with established practice would:	ensure that the AS provides a clear framework for and expectations of learning in RE. Make clear the value of RE in school, both in terms of learning and of wider issues. Ensure that the AS development has involved teachers and meets their needs.	<input type="checkbox"/>
Advanced A SACRE with advanced practice would:	ensure that the AS provides a thoroughly professional and inspirational framework for effective learning in RE which is proactively supported and promoted by the LA. Have set out clear expectations of the role of the LA and school leadership in ensuring adequate resources and provision in schools. References latest RE research that is relevant to help pupils make good progress in RE.	<input type="checkbox"/>
Where are we and where do we find evidence to support this?	<ul style="list-style-type: none"> • The current LAS is a high-quality document having been written by REToday, a well-respected RE specialist charity who have employed published authors, advisers and consultants to write it. • It must be used by Primary maintained schools. • It is widely used by primary academies (who must tell SACRE what they are using in its place) • The current LAS is also respected by the Chelmsford Diocese and recommended to their Local C/E Primary who use it. • Feedback from primary teachers / schools is that the current LAS is a very good syllabus. • The provision by the LA including the purchase of the more “in-depth” additional units and the PDF availability is welcomed y teachers. • The current LAS has a lifespan until 2023. • SACRE will need to ascertain the syllabi used by secondary academies for Year 7-9 and for RE for non-examination groups beyond (in yr 10 onwards) 	

Key Area: 3c – Launching and implementing the Agreed Syllabus
How well does SACRE promote the AS and provide training to prepare teachers to use it effectively?

Requires improvement/struggling A SACRE in this position would:	not have a launch for the new syllabus. Not have any in-service training for teachers/schools for implementing the new AS. Not have the mechanisms to advertise, promote and share the syllabus with local schools.	<input type="checkbox"/>
Developing A SACRE with developing practice would:	provide for no special launch or other publicity, so that schools are unaware of the significance of the syllabus revisions for learning and teaching in RE. Have little training provision for implementing the revised syllabus. Be prevented from providing any significant additional guidance or extended training on using the AS by a shortage of financial and human resources.	<input type="checkbox"/>
Established A SACRE with established practice would:	use other forms of communication (for example the LA website) to promote the launch. Have clear arrangements for training teachers on implementing the syllabus provided by the LA; this training is well supported and managed. Provides additional guidance or extended training on using the AS over its life.	<input type="checkbox"/>
Advanced A SACRE with advanced practice would:	Involve the wider community and use strong media coverage, to give the AS a high profile as an important development in the work of the LA and local community. The launch event includes high quality presentations from a range of local religious and worldviews groups, schools and professional LA officers/councillors. Provides effective training on implementing the AS, which is supported by all schools, leads to teachers being clear about standards and expectations in the AS and the implications for teaching and learning. Provides clear guidance about ways in which schools might begin the process of reviewing their own provision for RE in the light of the revised syllabus.	<input checked="" type="checkbox"/>
Where are we and where do we find evidence to support this?	Advanced: all these aspects were provided, except that: “The launch event includes high quality presentations from a range of local religious and worldviews groups ² which cannot be said, however, this will be ensured in the next LAS for which SACRE will begin to plan as it must be or plans for it to be should be in lace by 2024.	

Key Area: 3d – Membership and training of the Agreed Syllabus Conference (ASC) <i>To what extent is the membership of ASC able to fulfil its purpose?</i>		
Requires improvement/struggling A SACRE in this position would:	not have the structures in place to convene an ASC. Not have any admin and advisory support for its work.	<input type="checkbox"/>
Developing A SACRE with developing practice would:	have a membership that fulfils basic statutory requirements. Limited induction and training opportunities; members are unclear of their roles, or how an AS can be structured. Particular faith or belief groups or teachers from different phases do not attend. Provide clerking, admin and advisory support for only a very limited amount of time or range of work. Routine admin arrangements are in place. Agendas and papers are distributed.	<input type="checkbox"/>
Established	have a membership that strongly reflects the diversity of the wider religious/worldview and professional community. Some opportunities for members’ training and the purpose and action plan for the work of the	<input type="checkbox"/>

A SACRE with established practice would:	ASC are clear. Have all four committees well represented at meetings. Agendas and papers are distributed well in advance so all members have time to consider them carefully. Meetings are well managed with strong contributions from a wide range of members.	
Advanced A SACRE with advanced practice would:	have a membership that is well informed and highly representative of the diversity of the local community. Where particular faith or belief expertise is missing locally there are arrangements to work with consultants to ensure this voice is added into the process. There is a strong, co-ordinated programme of induction and training opportunities for members. Have lively and purposeful meetings with a wide variety of contributions. Members of all 4 groups regularly attend and participate fully in meetings, sharing their experience, expertise and insights. Provide effective admin to support the process	<input type="checkbox"/>
Where are we and where do we find evidence to support this?	This area is one of SACRE's most significant challenges as membership of SACRE continues to be a major concern in 2021. SACRE is underrepresented in significant faith groups.	

Key Area: 3e - Developing the revised agreed syllabus <i>How robust are the processes for producing a strong educational Agreed Syllabus?</i>		
Requires improvement/struggling A SACRE in this position would:	not have an agreed plan linked to finance for developing their AS. Have met the five-year review deadline of revising and publishing a new AS.	<input type="checkbox"/>
Developing A SACRE with developing practice would:	have no clear structure for developing a new AS. It does not undertake a thorough revision, tending to add material rather haphazardly to the existing syllabus, leading to lack of coherence in the final outcome. There is little or no consultation during the development of a new AS with teachers, SACRE members and the local religious/worldview communities.	<input type="checkbox"/>
Established A SACRE with established practice would:	have clear objectives for the revision and involve a wide range of local expertise in its construction. The LA and the ASC in partnership ensure that strong direction is provided to design an AS which is coherent, clear and accessible. Working parties and consultations are reasonably managed and supported.	√
Advanced A SACRE with advanced practice would:	ensure that high quality advice is sought to review and advise on the revisions as they develop. The ASC in partnership with the LA holds well attended consultation meetings and briefings to ensure teachers are fully involved in, and have a sense of ownership of, the revision process. The AS has a clear framework for progression and challenging learning	√
Where are we and where do we find evidence to support this?	Between Established and heading towards Advanced .	

Key Area: 3f - Making best use of National Guidance

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<i>How does the Agreed Syllabus Conference make choices relating to the use of national documentation? (See footnote*)</i>		
Requires improvement/struggling A SACRE in this position would:	not be aware of national documentation in relation to the AS review process and are therefore unable to use this guidance appropriately.	<input type="checkbox"/>
Developing A SACRE with developing practice would:	have a limited awareness and understanding of national documentation in relation to the AS review process and are unable to use national guidance in a coherent way. Have members not fully understanding the broader curriculum and how this is organised and have no opportunity for training to give them the skills to understand how RE might best play a part in the holistic education of the child.	<input type="checkbox"/>
Established A SACRE with established practice would:	be aware of national documentation and some of its implications for the AS review process, but does not ensure its use reflects local circumstances. Have ASC members who take note of the broader curriculum picture but do not link the AS to it systematically or appreciate how teachers will be able to make use of it to link to the wider curriculum in schools.	<input type="checkbox"/>
Advanced A SACRE with advanced practice would:	take full account of national documentation in the construction of the revised AS, while ensuring their work reflects local circumstances. The syllabus is devised so that RE fits appropriately with other curriculum areas at all key stages and guidance about how to make the best links is given to schools.	<input type="checkbox"/>
Where are we and where do we find evidence to support this?	FN the RE Adviser to make SACRE aware of National Guidance, including but not restricted to those sources named below and has an awareness of the need to keep pace with new initiatives and documentation from: Ofsted, CoRE, REToday, NATRE, DFE National Association of Standing Advisory Councils for Religious Education (NASACRE) Association of RE Inspectors, Advisers and Consultants (ARIAC)	
*Documentation includes: the Non-Statutory National Framework in RE; the Programmes of Learning in RE (Primary) and Programmes of Study in RE (Secondary), the new Primary and Secondary Curriculums, and "Religious Education in English schools: "non-statutory guidance 2010"; CoRE; Big Ideas in RE publication 1 & 2; Ofsted RE literature review		

Successes/ What are we good at?

Barriers to success

Areas for development/ Action points:

- For the SACRE Attendance by SACRE member at NASACRE AGM (as recommended by
- For the LA

Date of review (1)

Date of review (2)

Date of review (3)

LAs must adequately fund SACREs to enable them to carry out their statutory duties and to support high quality RE and collective worship in schools.² We consider 2% of the CSSB to be a reasonable spend to enable this. LAs must set aside sufficient money to ensure the Agreed Syllabus review can be effective every five years. We reiterate that as a minimum expectation, LAs must provide the following:

- a clerk
- a professional officer who has expertise in RE curriculum design
- a publicly accessible place to meet
- the reasonable expenses of members
- publishing the agreed syllabus and other SACRE materials (including agendas and minutes), most usually on the LA website
- NASACRE subscription and AGM attendance.
- Academies should publish:
 - the content of the curriculum your school follows in each academic year for every subject, including for mandatory subjects such as Religious Education even if it's taught as part of another subject or subjects or is called something else
 - your approach to

² *ib id.*, page 11

the curriculum • how parents or other members of the public can find out more about the curriculum your school is following
<https://www.gov.uk/guidance/what-academies-free-schools-and-colleges-should-publish-online#curriculum>

Section 4. Collective Worship

How effectively does the SACRE fulfil its responsibilities for the provision and practice of Collective Worship?

Maintained schools are required to provide a daily act of Collective Worship for every pupil. In community schools not having a religious foundation, the acts of CW should be “wholly or mainly of a broadly Christian character”, without being distinctive of any particular denomination. Part of a SACRE’s role is to support the effective provision of CW in community schools and to advise the LA on issues related to provision and quality. It must also consider applications from headteachers in community schools that the requirement for CW to be wholly or mainly of a broadly Christian character be disapplied for some or all of the pupils in that school. SACRE ‘determines’ the appropriateness of that application and grants a ‘determination’ to those schools where the application is judged to be in the best interests of the pupils. All pupils in schools with determinations continue to have an entitlement to daily CW.

CW can be a rich and rewarding element of the curriculum as a whole and SACREs can enhance its quality by offering appropriate guidance and support.

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Key Area:4a – Supporting pupil entitlement		
<i>What strategies are in place to enable the SACRE to support the delivery of pupil entitlement in the LA’s schools?</i>		
Requires improvement/struggling A SACRE in this position would:	not have any knowledge regarding the provision of CW nor have any mechanism in place to gain such knowledge.	<input type="checkbox"/>
Developing A SACRE with developing practice would:	be unaware of the issues facing schools in providing CW as part of the pupil entitlement. Provide little advice or support towards fulfilling pupil entitlement to CW.	√
Established A SACRE with established practice would:	understand local issues of delivering pupil entitlement and of the challenges schools face in providing CW. Provide some advice in support of delivering pupil entitlement. Seek to ensure that schools had access to, and advice on, appropriate resources for the delivery of CW.	<input type="checkbox"/>
Advanced A SACRE with advanced practice would:	have a balanced and realistic overview of provision and its challenges across the LA. Provide or arrange for systematic support and guidance for schools experiencing difficulty in delivering pupil entitlement. Obtain feedback from schools to evaluate the impact of advice and support. Periodically review its strategies for supporting pupil entitlement.	<input type="checkbox"/>

Where are we and where do we find evidence to support this?	<p>SACRE have the results of the last survey the adviser conducted in 2016 but, apart from the adviser speaking with teachers at the RE Networks, little other information.</p> <p>Suggested that the 2022 schools' survey developed by the adviser asked relevant /appropriate questions and the findings are currently being compiled for SACRE / LA to consider.</p>
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Key Area: 4b – Enhancing the quality of provision of collective worship		
<i>How does SACRE seek to influence the quality of collective worship in the LA's schools?</i>		
Requires improvement/struggling A SACRE in this position would:	not be able to influence the quality of CW due to lack of support either from the LA or CW/RE professional. Have no knowledge of what good quality CW in schools looks like.	<input type="checkbox"/>
Developing A SACRE with developing practice would:	not be adequately supported by the LA / RE professional to promote quality provision of CW. Have agenda items about CW dominated by the issue of how SACRE obtains data. Have little understanding of the nature and potential of CW and of what effective provision in each school might be.	<input type="checkbox"/>
Established A SACRE with established practice would:	have occasional agenda items on CW, with some insight into how it is being delivered in the LA's schools. Understand what effective provision is, but SACRE members have little 'hands-on' experience of CW. Promote in-service support for teachers with responsibility for CW. Advise on enhancing quality of provision.	<input type="checkbox"/>
Advanced A SACRE with advanced practice would:	have a good overview of quality of provision across the LA, with information from the LA and from presentations by schools. Have first-hand experience of CW in schools. Disseminate good practice in consultation with schools and teachers. Sponsor an ongoing programme of in-service development, and assist schools in evaluating and enhancing the quality of their provision.	<input type="checkbox"/>
Where are we and where do we find evidence to support this?	Refer to question 4a above and proposed solution to finding answers	

Key Area: 4c – Responding to requests for determinations		
<i>How robust are SACRE's procedures for responding to requests from schools for a determination?</i>		
Requires improvement/struggling A SACRE in this position would:	not have any understanding of what a determination is. Have no documentation for schools to use to make application for a determination.	√
Developing A SACRE with developing practice would:	have had little or no experience of any requests for a determination, and have given at most only minimal attention as to how it might respond to such a request, due to a lack of support provided to SACRE by the LA via a professional officer. Found unprepared and at risk of making an unsound decision or giving erroneous advice by a request for a determination.	√

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Established A SACRE with established practice would:	be aware that schools have the option of requesting a determination, and that SACRE has a major role in this process. Have provided some training to its members regarding determinations, either directly through working on earlier requests, or through specific elements in developmental sessions. Responds in an adequate but piecemeal fashion, when requested for a determination, without a systematic overview of this area of work.	<input type="checkbox"/>
Advanced A SACRE with advanced practice would:	be fully equipped for responding to requests for determinations, with a good understanding of SACRE's responsibilities. Have a well-established and effective framework for responding to requests, with which members are familiar and comfortable. Meet a request with a judicious and well-informed appraisal of the request by SACRE, leading to a sound decision communicated clearly to the school in a context of ongoing advisory support. Periodically review all existing determinations together with keeping the guidance from the RE professional.	<input type="checkbox"/>
Where are we and where do we find evidence to support this?	Between improving and developing. RE Adviser suggests a training module from the NATRE training offer for SACRE to be accessed for members. This may be for them to watch independently or as a part of a SACRE Meeting.	

Successes/ What are we good at?

48 **Barriers to success** **A lack of knowledge or experience of determinations/ policy and legal requirements**

Areas for development/ Action points:

- **For the SACRE** -
 - **To be aware of CW's status in schools**
 - **to receive training to be fit to make determinations should requests to do so arise**

- **For the LA** **Support adviser with circulation of projected survey to all schools In Borough including academies/Primary/Infant/secondary with response expected (or school instruction to do so)**

Date of review (1)

Date of review (2)

Date of review (3)

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Section 5: Contribution of SACRE to promoting cohesion across the community

How effectively does SACRE, in partnership with the Local Authority and the faith communities, contribute to the promoting of cohesion across the community?

“By community cohesion, we mean working towards a society in which there is a common vision and sense of belonging by all communities; a society in which the diversity of people’s backgrounds and circumstances is appreciated and valued; a society in which similar life opportunities are available to all; and a society in which strong and positive relationships exist and continue to be developed in the workplace, in schools and in the wider community”³.

Schools play a major role in helping to shape the future of our society, and the duty laid on each school to promote community cohesion is a significant part of that role. One of the most obvious and effective contributors to the community cohesion agenda is Religious Education. SACREs should take every opportunity to promote the contribution of RE to the community cohesion programmes in local schools. Where properly supported by the LA, SACREs themselves can act as powerful vehicles for promoting community cohesion in schools, in education more widely, and in the local community. SACREs should exemplify good practice in their internal relations and in the ways in which they go about their business. Advice on the contribution of SACREs and RE to community cohesion is given in the Guidance.

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Key Area: 5a – SACRE’s membership		
<i>How representative is SACRE’s membership of the local community?</i>		
Requires improvement/struggling A SACRE in this position would:	rarely meet and its membership will include many vacancies. The LA needs to review its membership and constitution in partnership with the SACRE and fulfil its obligations to convene an appropriately diverse SACRE	<input type="checkbox"/>
Developing A SACRE with developing practice would:	have a membership that is not necessarily strongly representative of the religious diversity of the local community. Membership needs to be reviewed.	√
Established	have membership that broadly reflects the religious diversity of the local community. This is regularly reviewed by the SACRE in partnership with the LA particularly where there is a high mobility of communities.	<input type="checkbox"/>

³ Alan Johnson, Secretary of State for Education and Skills, speaking in Parliament on 2 November 2006. Based on the Government and the Local Government Association’s definition first published in Guidance on Community Cohesion, LGA, 2002 and resulting from the Cattle Report in 2001.

A SACRE with established practice would:		
Advanced A SACRE with advanced practice would:	have strong representation from all major local religious communities including different groups within the same religious tradition (e.g. different Muslim or Christian communities). Endeavours to include representation from small local faith communities and/or have links with national bodies that can broker advice from those communities elsewhere in the UK.	<input type="checkbox"/>
Where are we and where do we find evidence to support this?	<p>Clerk is addressing the membership of SCARE as in minutes of Monday 11th October 2021 with the support of the RE Adviser.</p> <p>For clarification re Membership Adviser has contacted</p> <ul style="list-style-type: none"> • NAHT / NEU (teachers' unions) • Church of England Diocese Chelmsford for C o E representation • Roman Catholic Diocese of Brentwood for RC representation • Hindu representation • Sikh representation 	

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Key Area: 5b SACRE's understanding of the local area		
<i>How much do SACRE members know and understand the local community in its religious, cultural, and ethnic dimensions?</i>		
Requires improvement/struggling A SACRE in this position would:	meet rarely and this aspect of membership would not be an agenda item when they meet.	<input type="checkbox"/>
Developing A SACRE with developing practice would:	have limited knowledge about the religious, cultural, and ethnic diversity in the local area.	<input type="checkbox"/>
Established A SACRE with established practice would:	be provided with a detailed analysis of the religious and cultural diversity within the LA and therefore be well aware of different groups representing the diversity within the local area. Know about and have a relationship with local interfaith groups and the work that they do in the locality.	√
Advanced A SACRE with advanced practice would:	have detailed knowledge of the nature of the religious, ethnic and cultural diversity in the local area. Take active steps to inform itself further about the distinctive needs and opportunities created by this diversity. SACRE would have good liaison and seek to develop initiatives with local interfaith groups. Be aware of the impact of this local context on schools and on the provision for RE and CW in those schools.	<input type="checkbox"/>

<p>Where are we and where do we find evidence to support this?</p>	<p>SACRE clerk to bring to next meeting in December 2021</p> <ul style="list-style-type: none"> • information relating to the figures in the 2 most recent census • SACRE to review membership quotas accordingly taking note of changes reflected in the data
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Key Area: 5c – SACRE’s engagement with the community cohesion agenda.
How much does SACRE understand the contribution which RE/CW can make to a schools’ provision for community cohesion?

<p>Requires improvement/struggling A SACRE in this position would:</p>	<p>have little or no grasp of what community cohesion means and little understanding of the contribution which RE can make to the community cohesion agenda. Have no opportunity to promote RE’s contribution to cohesion.</p>	<input type="checkbox"/>
<p>Developing A SACRE with developing practice would:</p>	<p>have a basic grasp of what community cohesion means and therefore a limited understanding of the contribution which RE can make to the community cohesion agenda. Have little opportunity to promote RE’s contribution to cohesion.</p>	<input type="checkbox"/>
<p>Established A SACRE with established practice would:</p>	<p>understand what community cohesion means and the duty on schools to promote this. Understand and have a clear commitment to the part RE can play in promoting community cohesion and seek to promote this throughout its work.</p>	<input type="checkbox"/>
<p>Advanced A SACRE with advanced practice would:</p>	<p>understand what community cohesion means and be clear about the duty on schools and the LA to promote this. SACRE members appreciate their key role in promoting RE’s contribution to the community cohesion offer of its schools. SACRE would ensure this is explicit in the local AS and related guidance.</p>	<input type="checkbox"/>
<p>Where are we and where do we find evidence to support this?</p>	<p>This to be ascertained at the next series of 2021 to 2022 meetings with new membership of SACRE (post 2022 civic elections)</p>	

Key Area: 5d – SACRE’s role within wider LA initiatives on community cohesion
How well is SACRE linked to or consulted about LA initiatives promoting community cohesion?

<p>Requires improvement/struggling A SACRE in this position would:</p>	<p>be given no information about, or contact with, wider LA initiatives linked to the promotion of community cohesion.</p>	<input type="checkbox"/>
<p>Developing A SACRE with developing practice would:</p>	<p>be given little information about, or contact with, wider LA initiatives linked to the promotion of community cohesion.</p>	<input type="checkbox"/>

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Established A SACRE with established practice would:	be aware of some LA initiatives promoting community cohesion and have opportunity to discuss and contribute to this work.	√
Advanced A SACRE with advanced practice would:	be a key partner and stakeholder in the work of the local authority in this area. Aware of local interfaith groups and in regular communication with them to ensure opportunities to support high quality RE/CW in schools.	□
Where are we and where do we find evidence to support this?	<p>This to be ascertained in summer 2022 with new membership of SACRE meeting</p> <p>There is a thriving Faith and Belief Network whose members may support (or be members of) SACRE in this aspect of its work.</p>	

Successes/ What are we good at? TBAssessed

Barriers to success

Areas for development/ Action points:

53

- **For the SACRE**
- **For the LA**

Date of review (1)

Date of review (2)

Date of review (3)

ANNEX

The responsibilities of a Local Authority

The detailed rights and responsibilities of local authorities can be seen in full in *RE in English Schools: Non-statutory guidance 2010*.

This can be found at <http://www.teachernet.gov.uk/teachingandlearning/subjects/re/guidance/>

In brief, local authorities are legally required to:

- establish a SACRE and appoint representatives to each of the four committees
- establish an occasional body called an agreed syllabus conference (ASC)
- institute a review of its locally agreed syllabus every five years
- appoint members of the committees represented on the ASC
- ensure that membership of Group/Committee A on the SACRE and ASC is broadly representative of the local area
- take all reasonable steps to ensure that SACRE and ASC membership is representative

The responsibilities of a SACRE

The detailed rights and responsibilities of SACREs can be seen in full in *RE in English Schools: Non-statutory guidance 2010*.

This can be found at <http://www.teachernet.gov.uk/teachingandlearning/subjects/re/guidance/>

In brief, SACREs are legally required to:

- advise the local authority on RE and collective worship
- publish an annual report on their work
- send the annual report to QCDA (or its successor body)
- meet in public, unless confidential information is to be disclosed
- make their minutes available to the local authority and make provision for public access to their agenda and reports

The Guidance also indicates that SACREs should, as a matter of good practice:

- Monitor the provision for both RE and Collective Worship
- Provide advice and support on RE and Collective Worship to schools
- In partnership with the local authority, keep the locally agreed syllabus and provision in schools under review
- Offer advice to the local authority

In addition, SACREs may:

- Require their local authority to review the locally agreed syllabus
- Decide to advise their local authority
- Co-opt members who are not members of any of the four groups.

The Guidance also makes it clear that SACREs can and should make a strong contribution to the promotion of community cohesion in schools and in the local community through their promotion of good quality RE and through their operation as a SACRE.

RE Today project for Excellent RE/ Religion and worldviews in the Primary school

Working with Templeton world Charity Foundation and the Big Questions in classroom project

What is the 'Excellent RE' project?

It is a **unique** opportunity to **take RE forward** in your schools. Thanks to generous funding, we can offer a small number of schools **free**, sustained, high quality, practical and inspirational CPD that will enable them to access some of the latest thinking in the world of RE, implement some of the findings of the **Ofsted research review into RE**, and a supportive community to develop real improvement in their school.

Why should your school take part?

The new Ofsted Research review talks about a high quality RE curriculum having **carefully chosen and sequenced substantive knowledge**. In addition, it highlights pupils becoming **scholarly** in the way that substantive content and concepts are approached. It refers to this as becoming aware of 'ways of knowing' - the different tools that might be used to explore questions.

This programme will enable schools to:

- **Audit their existing provision** and identify gaps and areas for improvement
- **Learn about latest thinking** about 'ways of knowing' and **trial materials** in their schools
- Develop an **improvement plan** to build a high quality RE curriculum based on their learning.

What is the offer?

Your school will access **FREE CPD** (worth £525) and be part of a national research project led by RE Today.

Schools taking part will get:

- 3.5 days of CPD over the next 10 months
- Free resources at every session
- Heavily subsidised NATRE membership
- A small supportive group of like-minded schools, led by an expert Adviser

What will you need to do?

- The training is **FREE**, however participating schools need to show a commitment to this project over a period of 10 months.
- Allow a participant to attend **all 4 of the virtual meetings** - with a possibility that the final meeting will be face to face. This is essential to allow schools to work on improvement plans and access training and resources.
- Support participants to **complete the flexible, but compulsory, school-based tasks**

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STILL STANDING

A report on future directions for SACREs



A report on the joint REC/NASACRE LAN Pilot project 2020-21

Claire Clinton

November 2021



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EXECUTIVE SUMMARY

This report is an analysis of a joint REC/NASACRE project which ran from May 2020 to June 2021. The 'LAN Project' aimed to test out the recommendations of the Commission on RE regarding SACREs. For the project, funded by Culham St Gabriel's Trust, four SACREs engaged in action-research into the Commission on Religious Education's report recommendations on the future viability of SACREs.

In September 2018 the Commission on RE gave a call to government and RE bodies for wide ranging reforms to the present law around RE in English schools. In section 7, their report details what is positive and important in the work of SACREs which the Commissioners would want retained in a modified form, as local area networks. The Commission report goes on in its recommendations in section 8, to suggest a number of possible changes to improve the make-up of SACREs and their work within local communities and schools. Over a one-year period, May 2020-July 2021, this local area network project has sought to investigate the proposals in recommendation 8, specifically 8b and 8e of the CoRE report, through analysis of case studies produced by four SACREs.

- The case study in Barking and Dagenham showed how a small amount of funding to a SACRE/LAN can be highly effective and impactful for teachers of RE, providing opportunities for support to all schools and connect schools with faith/belief/other support groups.
- The Bath and NE Somerset action research project demonstrated that the National Entitlement is useful for structuring a renewed Agreed Syllabus. A SACRE Agreed Syllabus review tool was created as part of this research project.
- The work in Hampshire suggested that the democratic involvement of the LA was essential in an effective and fully representative SACRE
- Richmond SACRE found that SACREs could and should review their membership within the current legal framework to ensure that it is representative. A diverse range of voices with specific roles making up a SACRE/LAN is essential if an LA is to be able to discharge its legal responsibilities. A SACRE membership tool was created as part of this research project.

The fact is that schools have changed enormously over the last 70 years, and so has religious and non-religious practice and its place in our society. Having analysed the action-research, this project has discovered that, with proper funding, section 8 recommendations from the CoRE report could be useful in ensuring that there is effective support for RE/Religion and Worldviews in schools.

However, this report concludes that without a significant change in funding to SACREs the ambitious and positive recommendations from CoRE will fail and systemic change will not be possible. A SACRE cannot be expected to carry a wider remit without new funding streams being secured for their work. The RE community must come together to ensure current SACREs find their place in this new educational system.

This report therefore makes the following recommendations:

RECOMMENDATIONS

The UK Government should consider:

1. it is 33 years since the last Education Reform Act was passed in parliament. The time is right for the legislation around RE and SACREs to be reviewed and reformed, providing clarity to SACREs and schools about the nature of high quality 21st century RE in schools.
2. the National Entitlement, contained within CoRE, should be developed with all key RE partners to create clear guidance that all schools must fulfil in terms of the RE they teach. Exemplar schemes of work for RE at all key stages which a SACRE could use to inform its own practice around producing a local agreed syllabus would be welcome.

3. SACREs need to continue to have statutory powers to carry out their work and the necessary funding to meet these requirements.
4. reforming current SACRE groups to reflect the make-up of 21st century society and ensure the diverse voices around religion and worldviews are captured and used in a SACRE's work and decision making. As part of this government might consider whether a separate group for the Church of England group should continue to be a separate group, but rather these important members should join a newly constituted religion and worldviews panel.
5. asking a SACRE to assist in the local development and delivery of faith aspects of the governments approach to community integration and cohesion.
6. the implications of its academisation programme. There are at present SACREs operating with only 1 state school within their area – all others being academies. Creating, reviewing and publishing a local agreed syllabus is not a viable nor good use of public money in these circumstances. Government needs to ensure SACREs do not get left out of education reforms and changes. SACREs themselves have identified reduced contact with schools as the greatest issue they face at present – The Government should consider how they can resolve this issue.
7. celebrating the work of a SACRE in determining and creating education locally – involving at their best many parts of local communities and working for the best for all pupils in their area.

SACREs should consider:

1. reviewing their membership to ensure that it is representative of their local community, and the religions and worldviews included in their Agreed Syllabus. Having a diverse range of voices with specific roles making up a SACRE is essential if an LA is to be able to discharge its legal responsibilities. Current SACREs can start the process of reform around membership now – there is nothing in the present legislation that would hinder then.
2. continue to build local partnerships with their LA to ensure necessary funding.
3. within the present legislation their ability to widen their membership. The CoRE report helpfully suggests current SACREs think about adding, if they have not already, into their membership; education departments at museums and universities, local ITT providers, local RE CPD providers, training school hubs, parents, governors, pupil voice, academies and free schools to name a few possibilities. Widening representation and local buy in to strengthen the work of high quality RE in schools.
4. making use of the toolkit (see Appendix 4) for auditing a current agreed syllabus (AS) provision in relation to a National Statement of Entitlement for an education in Religion and Worldviews. At this point also to consider how non-religious traditions feature in the AS and best practice in terms of presenting different religions/worldviews.
5. the next agreed syllabus should take account of the changing landscape of religion and belief in Britain by, for example:
 - paying more attention to non-religious traditions in both the syllabus structure and the exemplar units of learning;
 - providing more clarity on which aspects of Humanism, for example, would be included;
 - taking care to avoid 'colonial' attitudes and language in the programme and address an updated understanding of the broader aims of education, and
 - providing for teaching about key terms in the study of religion and particular worldviews, including 'spirituality' and 'secularism', as a contribution to 'worldview literacy'.

NASACRE should consider:

1. providing further support and opportunities for current SACREs to meet across local LAs and regions to support high quality RE in their areas.
2. provide national training which equips current SACRE members to carry out their duties well. Learning from best practice being shared and celebrated.
3. bringing chairs and vice chairs together nationally to ensure they have the relevant knowledge and skills to be able to lead current SACREs forward in ensuring they are relevant dynamic groups useful to schools and their local communities.

STILL STANDING

A report on future directions for SACREs

1. Introduction: Background to the project

In September 2018 the Commission on RE (CoRE) final report was published by the Religious Education Council (REC) (Religious Education Council, 2019) which gave a call to government and RE bodies for wide ranging reforms to the present law around RE in English schools. In section 7, the report details what is positive and important in the work of SACREs which the Commissioners would want retained in a modified form, as local area networks. The Commission report goes on in its recommendations in section 8, to suggest a number of possible changes to improve the make-up of SACREs and their work within local communities and schools. Over a one-year period, May 2020-July 2021, this local area network project has sought to investigate the proposals in recommendation 8, specifically 8b and 8e of the CoRE report, through analysis of case studies produced by four SACREs.

2. Who is sponsoring the project?

The project has been sponsored through a grant that the REC was successful in gaining from Culham St Gabriel's (CStG). The project itself has been a collaborative one between CStG, REC and the National Association of Standing Advisory Councils on RE (NASACRE).

3. Who are participants in the research project and what is expected of each category of participant in the project?

The Principal Researchers: Claire Clinton (RE Matters) and Dr Lorraine Foreman-Peck (Honorary research fellow Oxford University) were responsible for co-ordinating the project with the different SACREs drawn from around the country, being a contactable source of support throughout to Local Researchers and Case Study Leads, analysing action research results from case studies and writing this final report on the project.

The Case Study Leads and Local Researchers: Were responsible for working with their SACREs to decide the recommendation they want to try and implement, feeding back to the Principal Researchers on how they are meeting their targets and goals throughout the project. They were responsible for allocating different roles to the membership within their own SACREs in order to be able to run their part of the project.

Stakeholders: The Principal Researchers had regular contact with CStG, REC and NASACRE on a termly basis throughout the project, allowing for reframing of the project especially in the early stages, as well as receiving guidance and support throughout.

Other participants, active or passive, whose rights and interests are directly or indirectly affected by the research have been considered throughout the project (ref. to Ethical Statement in appendix 1).

4. What could be the benefits of taking part?

The project gave SACREs the opportunity to try out a recommendation from the CoRE report across the course of a year in an area of their choosing. Taking part in this project gave the opportunity for SACREs to work in new ways, in potentially closer, more purposeful ways, with the aim of providing a long-term legacy for each SACRE. The project also contributed to professional knowledge of the communities they serve and gave each SACRE the opportunity to develop new skills and research techniques.

Key research questions for SACREs were:

- Q: What features of SACRE are working well and they would want to keep? (Section 7 in CoRE)
- Q: What features of SACRE are they unhappy about or feel could be improved? Is there anything causing a problem/s in their work as a SACRE?

5. Wider context:

This project has operated in a wider context that is important to document here, as this has also had an impact on how the project has been approached as well as how the SACREs that chose to take part have worked.

In 2015 and 2018 Prof Linda Woodhead and Charles Clarke wrote two publications setting out the arguments for a new settlement for RE.

“We began this pamphlet by suggesting that, seven decades after 1944, the time is overdue for a new settlement in the relationship between religion and schools. The old settlement no longer works as well as it needs to for the benefit of schools, religion and wider society. The simple fact is that schools have changed enormously over the last 70 years, and so has religious and non-religious practice and its place in our society. (Prof Linda Woodhead and Charles Clarke, 2015)”

‘A New settlement for RE: Revised’ in 2018 has the following recommendations which are interesting to note as later in that same year the CoRE report was published. In summary they are:

- **Recommendation 1:** The current arrangements for the local determination of RE, including the Agreed Syllabus Conferences, should be reformed.
- **Recommendation 2:** The name of this part of the statutory curriculum (for RE) should be changed to ‘Religion, Beliefs and Values’ (RBV).
- **Recommendation 3:** The nationally-agreed ‘Religion, Belief and Values’ syllabus should be required in all state-funded schools with the option for schools with a religious character to complement the requirement with further provision as required by their religious designation.
- **Recommendation 4:** OFSTED should ensure that all schools properly fulfil their duty to teach the nationally agreed RBV curriculum.
- **Recommendation 8:** In the new framework which we recommend the local Standing Advisory Councils on Religious Education (SACREs) would be asked to assist in the local delivery and implementation of the new RE (or RBV) curriculum, and to be consulted about the development of that curriculum. Local Agreed Syllabus Conferences should be abolished.
- **Recommendation 9:** SACREs should be reconstituted and properly resourced in order to assist in developing, and then delivering, the faith aspects of the government’s approach to community integration and cohesion, as well as strengthening links between the teaching of religion and belief in schools and higher and further education institutions (Prof Linda Woodhead and Charles Clarke, 2018).

Many of these recommendations, are echoed within the CoRE report. In the last three years since these reports were published, we have seen much dialogue and debate around proposals for change. More recently Prof Trevor Cooling, whilst he was chair of the REC, stated that the CoRE report should be seen as the start of an important conversation into the future of high-quality RE. He asks teachers to think of the CoRE report to an opal.

“I have been lucky enough to see for myself an opal mine. When an opal first comes out of the ground it looks pretty unimpressive...then it is worked on and refined by craft persons and the finished product is stunning. My view is that the Commission’s report is like an opal that has just come out of the ground. It needs RE teachers and others to work on it and turn it into the stunning finished product (RE On-line and Trevor Cooling, 2021).”

The CoRE report was published in September 2018. This projects remit relates to section 7&8 in the report.

CoRE Report Section 7 states there are important strengths of the present SACRE system that should be maintained are:

- Access to lived experience/community groups; school/faith engagement (97)
- RE Centres (where existing) (97)
- Exam analysis (98)
- CPD (98a)
- Hubs/teacher networks (98b)
- Keeping RE on the agenda of providers (98c)
- Competitions/awards/events (98d)
- Advice on faith/school matters (98e)

- School support (safeguarding/prevent, withdrawal...) (98f)
- Locally supporting RE (99)
- Collective worship and determinations (100)

It then goes on to highlight some issues with the present system:

- Capacity – funding and support (101)
- Recruiting and retaining members. “unwieldy committee structure means some SACREs unable to meet” due to absence. (102)
- Academies /schools have reduced contact with SACREs/ see SACRE as irrelevance. (103)
- Reducing capacity (104)
- Unrepresented stakeholders (105)
- “battleground for representation” (105)

If these issues can be addressed then there should be the following intended gains:

- Access to professional advice and capacity (101)
- Better access to local support (103)
- Sufficient funding (through CSSB) (104)
- Reduce bureaucracy (106)
- Effectively support all schools (106)
- All schools have equal access (110)

The report then goes onto section 8 to make some recommendations to ensure these gains are won:

- a. Name change from SACRE to LANRW (Local Area Network for Religion and worldviews)
- b. provide information about support to all schools
- c. connect schools with faith/belief/other support groups
- d. produce an annual report that goes to the DfE
- e. membership (teachers 0-HE, school leaders/governors, ITE/CPD providers, school providers, faith/belief/other support groups)
- f. additional duties
- g. funding – LANRWs are properly funded in order to operate

There was a mixed reaction to the CoRE report when it was published, but in the main, the RE community agreed that there were helpful suggestions within the report for seeking to improve the present situation. As this project focuses on SACREs it is worth presenting NASACRE’s initial response to the CoRE report, particularly since it is the national body that represents SACREs in the spirit of the CoRE being an ‘Opal that together craft-persons polish together’ (Trevor Cooling 2021).

“We are disappointed with Recommendation 8, to rename and reconstitute SACREs to become Local Advisory Networks. Having spent two years gathering evidence and consulting, the Commission offers little evidence why a change is needed and despite meeting with NASACRE and many SACREs it did not ask for opinions on a change of name or status. This is a shame. There are already local networks which support dialogue between religions – local inter faith organisations. These are very different entities to SACREs, and there is scope for confusion. A network (like a local inter faith body) simply shares and discusses, but a Council has much greater gravitas, giving direction and having cultural status and value. This essence is lost in the new name, perhaps unintentionally. That a SACRE is ‘standing’ is important as it signifies permanence and a place in the democratic structure, which makes it accountable. This too would be lost, with a more transient sounding advice network. There appears to have been little thought given to how an LA constitutes these networks (108), or how they would be accountable for their work. If currently LAs are struggling to do this it is not clear how a larger body would improve things. We are not intrinsically opposed to some reform of the make-up of groups that make up SACREs or the committees of an ASC, but the make-up proposed appears to severely weaken the contribution of the significant religious bodies in the locality, professional and elected local representation, thereby weakening local democracy (NASACRE, 2019).”

In 2019 the book, ‘Reforming RE (Chater, 2020)’ was published and within that, Dave Francis critiques the CoRE report in relation to Section 7 & 8. He writes about how a shift from RE to ‘Religion and Worldviews’ is a helpful development.

“Studying diversity means knowing the variety of ways in which worldviews are communicated, interpreted, understood and acted upon in different contexts. This has very exciting possibilities for bringing the subject to life for children and young people in ways that will engage them with the importance and power of religion and big questions in people’s lives,”

He makes clear that in all the discussions around LANRWs (Local Area Networks for Religion and Worldviews), adequate funding is a pre-requisite, since without it, development and change are impossible.

“Essential to the success of both this and the following issues, of course, is that the final part of the Commission’s proposal is fulfilled, namely that:

‘Statutory funding must be provided for all Local Advisory Networks for Religion and Worldviews, calculated by size of local authority and of a sufficient level to enable the group to carry out its activities effectively. This should be ring-fenced within the Central Schools Services block of funding (CSSB) provided to local authorities’¹.

Without this provision, LANs will, like too many of their SACRE forebears, lack the capacity and expertise required to have the desired impact on learning.”

In 2020 NASACRE issued a Freedom of Information (FOI) to all LAs in England to find out their SACRE/RE/collective worship funding. In May 2021 NASACRE released its report detailing its findings (C Clinton, P Smalley, D Weston, 2021).

The report “found that only 12 SACREs out of 135 who reported their spending on SACRE and RE in 2019 spent the 2% recommended of Central Schools Services Budget (CSSB) funding (C Clinton, P Smalley, D Weston, 2021).”

The report shows that LAs support for SACREs is something of a ‘Postcode Lottery’. The majority of SACREs in England do not receive a sufficient share of the CSSB to enable them to carry out their duties well. 25 Authorities claim to use no funding on SACRE business in contravention of statutory responsibilities. This lack of support in many areas leads to SACREs being unable to carry out their statutory duties - 7 LAs stated that their Agreed Syllabus was over 6 years old. One syllabus was last reviewed in 2010, despite a statutory duty to review the syllabus every 5 years.

“More than half of LAs disclosed that they do not use any funds to support RE in schools. This inevitably means that in some areas pupils in school are not getting the very best RE, as the SACRE is unable to support them as they would want to. The report calls on SACREs, LAs, and the DfE to take action to ensure that SACREs are adequately funded by LAs and can carry out their duties and help ensure that pupils in schools receive high-quality RE and Collective Worship (C Clinton, P Smalley, D Weston, 2021).”

Within this wider education context, the CoRE report comments that “There is an increasing disparity of provision and support for RE in schools of a religious character and schools without a religious character. Over a third of schools and over 40% of academies without a religious character offered no RE in Year 11 in 2016, compared to 11% of schools with a religious character. Across Key Stage 4, 27% of schools and 35% of academies without a religious character offered no RE, compared to 7% of schools with a religious character (Religious Education Council, 2019).”

The National Association of Teachers of RE (NATRE) reported in 2020:

1. A third of all state funded secondary schools continue to report that they make zero hours of provision in year 11. Since the implementation of the revised Education Inspection Framework (2019), this narrowing of the curriculum has been identified in some secondary Ofsted inspections but not in all cases where RE is absent or limited.
2. Just under a half of Academies without a religious character (49.2%) report providing zero hours for Religious Education in year 11.
3. The number of schools that report offering no provision in year 11 has increased in schools required to follow a locally Agreed Syllabus too. In 2018, the number of schools reporting offering zero hours in year 11 was 33.8% and this has increased in 2019 to 38.5%.

4. It should be noted that the average percentage of curriculum time in year 11 is inflated by those schools where GCSE RS is offered. Pupils studying this course, typically spend approximately 10% of curriculum time (120-140 guided learning hours) on a GCSE as recommended by Ofqual. The increase in the number of all schools offering less than 3% of curriculum time in year 11 (around 45 minutes on average) is therefore a serious concern. This figure has risen from 43.2% of schools to 65.3% of schools; an increase of more than 50% in just one year (NATRE, 2020).

It is interesting to note that in Wales, although there have been some significant changes in legislation affecting RE, (including the removal of the parental right of withdrawal and the requirement to now provide RE for pupils from the age of 3 years), the role of SACREs remains the same. The name of SACREs however will change to SACs - Standing Advisory Councils - to accommodate the change of the name of the subject from Religious Education to Religion, Values and Ethics. RVE forms part of the Humanities Area of Learning and Experience in the new Curriculum for Wales (Government, 2021). Whilst subjects are grouped into areas, it is intended that each subject area be taught in breadth and depth. RVE is one of the four mandatory subjects within the curriculum.

Within Wales, further statutory guidance on RVE is also being provided. This will be added to the overarching Curriculum for Wales guidance. As such, Agreed Syllabus Conferences must 'have regard' to this when producing a locally Agreed Syllabus. The guidance on RVE has been subject to a consultation process which ended on 16th July 2021 and therefore the final guidance is still awaited.

Methodology

NASACRE wrote to all SACREs on several occasions in 2019 and invited them to be part of the project. In addition, the REC advertised the opportunity via its newsletter. By January 2020, 14 SACREs had made contact with Claire Clinton, the project lead, and she had had a conversation about what commitment they would need to make to be part of the project. Eight SACREs from across the country were provisionally interested. Between June-September 2020 four SACREs dropped out due to not having enough time, professional support or capacity within their system/structure to be able to be an active part of the project.

The report of each of the 4 LAN projects can be found in Appendix 3-6. In summary they each sought to look at one recommendation from the CoRE report around LANS:

Case Studies:

Barking and Dagenham

This case study shows how a small amount of funding to a SACRE/LAN can be highly effective and impactful for teachers of RE, providing opportunities for support to all schools and connect schools with faith/belief/other support groups.

The LA and SACRE were keen to be part of the LAN project because there was already a focus on rejuvenating SACRE and the support it provided to schools within the LA. This project provided a way to research ways of how SACRE could be both a useful resource and a mechanism for promoting/supporting high quality RE within the LA. Barking and Dagenham SACRE secured a NASACRE/Westhill grant of £2000 which was put towards CoRE Section 8b and 8c. The SACRE organised six hours of professional development over a six-week period giving more than 60 teachers in the authority access to over 25 different leaders and representatives of a variety of religions and worldviews. The focus was to enable the teachers to understand diversity within each religion. A baseline assessment was taken before the training to assess both teacher confidence in understanding diversity within religions/worldviews and the to ask questions of religious and worldview leaders/representatives. This assessment was repeated after the sessions to measure the impact of the training on both teacher knowledge and their confidence in asking the right questions to further their own understanding.

Before the three CPD sessions 28% of teachers said they felt confident/extremely confident around teaching diversity in RE. After the training this figure was 82% - **An increase of almost 300%**. The biggest change was in

teachers' confidence around Buddhism with 7% of teacher feeling confident about teaching Buddhism before the training and 63% feeling confident after it. 30% of teachers felt confident or extremely confident to ask questions to religious and worldview leaders/representatives, which changed to 69% after the training – **An increase of over 200%**.

The project aimed to give SACRE members the opportunity of direct contact with teachers and schools. 64% of SACRE members attended and led some of the training at the CPD events. Providing events where a SACRE members and teachers were brought together, enabling SACRE members to utilise their expertise was an effective strategy. Not only did it provide elements that teachers had identified as training needs, it built links between SACRE members and teachers in Barking and Dagenham schools.

Full details of the project write up can be found in appendix 3 on page 26.

Bath and North East Somerset

This case study shows how a SACRE/LAN looked at the CoRE National Entitlement (NE) statement and thought about what they needed to be aware of when reviewing an Agreed Syllabus to ensure it was in-line with CoRE.

The existing RE consultant worked with a group of local teachers and SACRE members to create an auditing tool. The NE Statement which appeared in the CoRE Final Report, presented 'a set of organising principles which form the basis for developing programmes of study'. The Commission recommend that the NE apply 'to all pupils in all publicly funded schools, and that independent schools are encouraged to adopt it as a mark of good practice'. For the Commission, the NE set out 'the parameters of the subject and the key underlying concepts that pupils must be taught in order to understand religious and non-religious worldviews' (p.32) (Religious Education Council, 2019).

The auditing tool created (found on pages 20f) was examined with a view to considering implications of the NE for:

1. Syllabus structure
2. Pedagogy and
3. Schemes of Learning.

Alongside this, Bath and NE Somerset examined a possible model for delivering the NE was considered, namely that provided by the Big Ideas for RE publications (Barbara Wintersgill, Denise Cush and Dave Francis, 2019).

Conclusions from the audit were that the next Agreed Syllabus should take account of the changing landscape of religion and belief in Britain by, for example:

- paying more attention to non-religious traditions in both the syllabus structure and the exemplar units of learning
- providing more clarity on which aspects of Humanism, for example, would be included
- taking care to avoid 'colonial' attitudes and language in the programme and address an updated understanding of the broader aims of education
- providing for teaching about key terms in the study of religion and particular worldviews, including 'spirituality' and 'secularism', as a contribution to 'worldview literacy'.

The Big Ideas for RE publications were also proved to be helpful in focussing children's learning, aiding progression, supporting relevance and encouraging transferable skills such as critical thinking, analysis and evaluation, both in primary and secondary settings. This would include consideration of sources of authority, for example, in thinking about who represents an 'authentic voice' within a tradition.

Full details of the project write up can be found in appendix 4 on page 33

This case study reflects upon how SACRE works within the present legal framework and asks the question if changes to this as proposed in the CoRE report would enhance what a SACRE/LAN can do.

Hampshire SACRE has reflected upon its present practice and provision within an LA and have considered what could be lost or gained if there was a change from a SACRE to a LAN, where there are no statutory requirements on a Local Authority (LA) to support RE in its local schools. Hampshire considers that not only that the present legal requirements are critical, but that a SACRE/LAN having strong working relationship with an LA is very important. Part of the present legal requirements ensure that the public democratic voice is placed within a SACRE and Hampshire SACRE sees this as a crucial component of the present set up. These strong links within an LA ensures that the work around RE and Collective worship links into a wider area of current council initiatives. Hampshire has always had its chair and vice-chair as councillors to ensure that SACRE has a status within the LA. It is Hampshire's experience that this continues to ensure SACRE is fit for purpose and useful to schools.

The CoRE report suggests that a LAN should have a wider membership, and this is something that Hampshire SACRE welcomes but believes can be actioned already under the present legal framework. Working with museums, Cathedrals and universities around initiatives that they provide for schools/teachers would be a very good addition to a SACRE's practice. It is the belief of Hampshire SACRE that their success rests on the commitment from the Local Authority as required in statute. Were this to be lost, as in the current proposals for LANs, it is not clear that the LAN would have the administrative or professional support required. Therefore, Hampshire SACRE is uncertain what the LAN vision adds and the conclusion of this research study is that the existing legal framework is fit for purpose.

Full details of the project write up can be found in appendix 5 on page 53.

Richmond Upon Thames

This case study focused on Section 8e from the CoRE report looking at membership of a LAN being expanded and how to organise this.

Richmond SACRE wanted to review its own present practice and consider whether they could expand their membership in line with the suggestions given in CoRE report. The CoRE report mentions that SACRE membership has not kept pace with the educational system since their creation in 1980s. Richmond SACRE comments in its research project that the way in which the 1988 legislation guides membership has been muddled over time in current practice. Richmond has tried to go back to the original principles and assessed that these are strong principles. Those invited onto a SACRE/LAN needs to be appointed with due care to ensure that they are representatives of the communities they are there for, whether a teaching organisation or a religion and worldview group.

In their research project Richmond SACRE went back to the legislation around how a SACRE is formed and thought about whether this gave them any new learning in terms of how their SACRE recruits members of SACRE. They discovered that SACREs at present can interpret these laws creatively to put into place all the LAN recommendations found in 8d. They believe this is worthwhile to do. They mention in their project that whether a SACRE continues to be called at SACRE or has a name change to a LAN the same issues around getting volunteers onto a committee, such as a SACRE/LAN will apply. Richmond SACRE found that the current SACRE legislation does not exclude any LAN recommendations and so they conclude SACREs should review their membership and ensure that it is representative of their local community and the religion and worldviews included in their Agreed Syllabus. Having a diverse range of voices with specific roles making up a SACRE/LAN is seen by Richmond SACRE as essential if an LA is to be able to discharge its legal responsibilities.

The SACRE membership tool (page 49f) created as part of this research project seeks to ensure that voices within a SACRE/LAN represent a wide range of religion and worldviews and other voices within a LA. It is hoped this will be useful to all SACREs at present.

Full details of the project write up can be found in appendix 6 on page 567.

What has the participatory action research told us?

Barking and Dagenham's project reveals the need for funding in order for a SACRE/LAN to engage with and support RE teachers locally with effective professional development. Bath and NE Somerset case study shows that the National Entitlement can provide a template through which every SACRE can review its present Agreed Syllabus to ensure it is in-line with the present best practice in RE/Religion and Worldviews. Hampshire researched the area of how important it is for a SACRE/LAN to work with public democratic voices within its structures – something that the CoRE report did not include in its report, to ensure its work links up with other local initiatives and is always open to public scrutiny. A SACRE/LAN should always be accountable if it is to work at the highest levels of impact and effectiveness. Richmond's case study highlights the importance of a SACRE/LAN having clear protocols to work within around its membership. If a SACRE/LAN membership is to be widened, which is welcomed secured funding is an important factor.

West Somerset, Halton, Manchester and Warrington SACREs were all interested in taking part in the project but withdrew from the action research due to lack of capacity or funding. This is the most telling finding and fits with the NASACRE funding report of May 21 national picture and show the importance of CoRE recommendation 8g – a SACRE/LAN needs secured funding in order to operate. The LAN pilot project has discovered for those SACREs who took part were able to implement recommendations around a LAN without any legislative changes for 8 b, c and e.

Reflections

During the project Claire Clinton has met with many SACREs individually (virtually at their SACRE meetings), via conferences and has led workshops on the future of SACREs from which these reflections are drawn. From this she has found that the majority people involved in SACREs would like to see reform in the groups that make up a SACRE/LAN. The Church of England Education Office supports the CoRE recommendation on LANs. It agrees that the current SACRE system needs reform to better support schools and pupils and this view is held by many across the diocesan network. They would, however, want to continue to engage at a local and diocesan level and so support exploration of what is seen as the innovative concept of a Local Authority Network. SACREs have spoken repeatedly about reforms to SACRE membership, these conversations were always so that no group who want to be part of this work should be excluded – something many would like to see placed in legislation. SACREs on the whole like the additional ideas for expanding SACRE membership – including governors, parents, academies/free schools and ITE/ITT/CPD providers joining a SACRE. The only reasons for this not happening currently, appears to relate to funding, a lack of awareness of how the current legislation can be interpreted and potentially that some of these groups themselves might not want to be part of a SACRE.

Securing a SACRE/LAN high quality support via professional support is important. The NASACRE funding report, May 21 revealed:

*“We asked LAs how much they allocated to **professional support** including advisers and consultants. 100 LAs answered this question. 27 reported that they allocated £0 of funding to professional support. The average spend on professional support by the 73 authorities that responded to say they allocate funding was £7,095.03. The responses ranged from £59,418 to £145 (C Clinton, P Smalley, D Weston, 2021).”*

There is therefore work here to be done in ensuring that there is funding for this support, but also the Religion and worldview community must invest in new leaders to be able to offer this support locally.

“There are exciting prospects here for the adventurous LAN. Each could produce a rigorous and far-reaching programme of guidance and training for teachers, making effective use of local and national resources. In my view this can only really happen if LANs employ expert professional

advisers or consultants, to ensure that such programmes are well coordinated and led (Chater, 2020).” Dave Francis

Richmond SACRE’s research project shows that in terms of inclusion of CoRE’s recommendations around membership, these can be carried out straight away if a SACRE wishes to and there are examples of SACREs who already have these other groups operating effectively within their membership. This report notes where this is happening the SACRE has good professional support in place.

The call for a name change had less clear results – the majority of SACRE members were unsure about this. The case for a name change is linked for members of SACRE around a LAN not having any statutory roll within the CoRE report. There is a fear that something could be lost from the present status of a SACRE by becoming a voluntary group that operates more as an interfaith group, which already exists in many areas and would have no funding to fulfil its statutory duties. Many like ‘RE’ being taken away from the name of a SACRE, they would become a Standing advisory Council (SAC), allowing an equal emphasis on RE/Religion and worldviews, Collective Worship and community cohesion.

LANs having a wider remit beyond RE and CW was seen positively by the majority of SACREs, with the caveat that proper funding needs to be in place for any additional roles to be added to a LAN’s remit. Funding is also seen as the issue around 8 b, c, d and f of CoRE’s recommendations for SACREs being able to carry these recommendations out.

The National Entitlement for RE suggested in CoRE was overwhelmingly seen as something SACREs were positive about as an idea to work towards, with the understanding that the CoRE entitlement statement could be improved in places.

Finally, when asked what is the greatest issue with SACRE (providing SACREs with the list of section 7 of CoRE’s report issues), SACREs themselves identified reduced contact with schools as the greatest issue they face at present along with secondly, recruiting and retaining members. SACREs would like to work to see these issues resolved, but again mention the lack of funding as a limiting factor to work on these issues.

Final words

This report has shown that without a significant change in funding to SACREs/LANs the ambitious and positive recommendations from CoRE will fail and systemic change will not be possible. Many SACREs who were interested in potentially trying out a LAN recommendation from the CoRE report found they did not have the professional support, time or capacity to work on this project. It is a significant finding that the four SACREs who have carried out action research into LANs could draw on secured funding to work on this project. SACREs are, “in the main made up of volunteers, supported by LA officers. Despite inadequate funding and appropriate support structures in some local areas, many SACREs have continued to meet, provide a syllabus and training to schools, and to provide advice on the interface between education and religion and worldviews.” Linda Rudge, NASACRE chair May 2021. This research project has found that SACRE/LANs cannot be expected to carry out a wider brief without a new funding stream being secured.

At present, the government appears to be in favour of local determination and therefore SACREs deliver, in theory, something that government is positive about – adapting national programmes/initiatives so that they work locally. However, as this report is being written the government has announced it wants to expand further its academisation programme with schools. Without political reform around SACREs at this point they could be left obsolete in a new world of education. The RE community must come together to ensure a SACRE/LAN finds its place in this new educational system. SACREs are operating in difficult situations, often the will of those who make up their members desperately want to work well with schools but without adequate funding and professional support are hampered to be the support they would like to be to schools and their local community. Reform around a SACRE/LANs constitution is an imperative along with it being properly resourced. It is not fair that, as NASACRE reports, in its funding report at present funding is a postcode lottery.

This project has discovered that, with proper funding, section 8 recommendations from the CoRE report about a LAN, potentially ensure support for RE/Religion and Worldviews can become more effective. In order to produce the opal that Trevor Cooling speaks about, the RE community must continue to work together to find the best finished product from the CoRE report.

C Clinton July 2021

Appendices

1. LAN guidance and resources (page 17)
2. Initial SACRE questionnaire (page 23)
3. B&D action research (page 26)
4. Bath and NE Somerset action research (page 33)
5. Pen portrait from Hampshire (page 53)
6. Richmond action research (page 56)

Appendix 1 LAN Guidance and Resources

Introduction

The following explanations and guidance are intended to help you organise your research related to the CoRE recommendations. The approach that is suggested is Participatory Action Research (PAR).

1. What is Participatory Action Research (PAR)?

- PAR is a version of action research that emphasises its participatory features. The basic idea is that all workplace problems or problematic social situations are best researched by people whose problems they are. Action research as a research approach is attributed to Lewin (1947) who devised it as a way of tackling intractable social situations such as racism and homelessness. The approach was adopted by educators, third world organisations, social workers, health care workers and many other professions which try to deal with social problems. The PAR approach stresses a democratic approach to problem definition and problem solution. This makes good sense in that clients are in the best position to define their situation and to help solve their problems as they see them. The key idea is that research should be *with* people not *on* people.

2. How does PAR differ from other approaches to research?

- Standard social scientific research approaches generally start with a problem set by academic researchers or organisations that employ researchers to find information about situations or the impact of an intervention or policy. The researcher is not part of the problem that is being researched. In some cases PAR can be thought of as a *hybrid* between standard social scientific research and action research. Standard social scientific research methods can provide information and highlight areas that need attention or development. However information, while important, does not always provide understanding or indicate solutions to problems. Action research is a way of testing out possible solutions to practice problems. In our present project you are invited to investigate a problem your SACRE has identified which comes under one of the headings in the CoRE Review recommendation 8d to e.

3. Who should be in the research team?

- In a PAR research team the members will each play a different role and have different responsibilities. While there should be a Lead Researcher, different jobs should be allocated to members of the team as appropriate to their skills and wishes. For example, one person might keep the minutes of meetings and decisions, another do a literature search, another collect data, another carry out interviews etc. You need to work out an even balance of contributions.
- In large SACREs the research team will be a sub set of all the members and will have to find ways of keeping the rest of the SACRE membership informed and able to comment, perhaps by having a standard item on regular committee meetings. Roles and responsibility can be configured in different ways. These and their associated responsibilities must be explicit.
- In the present project there are two Principal researchers who have overall responsibility for the direction of the project. Claire Clinton will be responsible for project management and liaison with the sponsors. Lorraine Foreman-Peck will act in the role of research consultant. Each SACRE will have a Lead Researcher and research jobs will be divided amongst other members of the team as meets their skills and interests. Client groups (e.g. schools, community groups etc.) might be configured as having an advisory role.
- The Lead Researcher should be given the right to ask team members who are not able to fulfil their obligations to step down, and should appoint another member if someone is unable to continue. The project must adhere to the ethical guidelines outlined in appendix i. The Lead Researcher role is important for the continuity and coherence of the project. As the project extends for over a year it may be advantageous to appoint a Deputy Lead Researcher if possible.

4. What are the data collection stages of a PAR project?

- The table below sets out in schematic form what data must be collected and recorded at each stage. Implementation of the plan must be documented and data collected, otherwise the case study cannot be written with any credibility. Data should be stored safely and anonymised. It should not be released without permission to any unauthorised person. (see appendix i on ethical guidelines)
- No data collection method is prescribed by action research, but remember the project cannot succeed if data is not collected. The steps at which data collection is necessary are presented in bold in the chart below.

• Process	• Tasks	• Data collection activities
• Specifying the problem	• Discussion and reflection with SACRE members on your present situation, with client groups, other stakeholders e.g. parents, pupils? what is good about your present situation, what needs improvement?	• Some suggestions for data collection: Focus group reports, survey data, interview data, observation field notes.
• Planning an intervention or change	• Discussion and reflection. Reading any published evaluations of similar projects, theoretical literature if necessary	• Notes and a rationale for what you propose. Success criteria agreed (numerical and /or qualitative)
• Implementing the intervention	• Collecting the data which provides the evidence for whether the intervention has been successful or not	• Make a data collection table showing what data your evaluation is based on
• Evaluating	• Describing and analysing what you did. Reflecting on the outcomes. Learning lessons for future action, devising principles for action if possible.	• Produce a report arguing your case with recommendations.
• Revising the problem if necessary	•	•

5. How does a research team find a research focus and a research question?

- We have suggested that you discuss with your research team and clients what aspects of your SACRE are working well and what you would like to change or improve. However not all problems are easily researchable or feasible given the resources available to you. Furthermore each research proposal has to be evaluated in terms of its relevance (to your situation and CoRE recommendation 8d and e and the possibility of its making a more general contribution to RE and /or the functioning other SACREs. A proposal therefore

must be presented for comment to the Principal Researchers and the sponsors before any intervention is carried out. The table below sets out a suggested pro forma for the research proposal. I have taken an example from recommendation 8e viii as exemplification. It is purely a work of fiction!

The Research Proposal Format

<ul style="list-style-type: none"> Title of research project 	<ul style="list-style-type: none"> Developing partnerships with museums: an action research case study
<ul style="list-style-type: none"> Project researchers 	<ul style="list-style-type: none"> Name of Lead and other researchers in the SACRE team and their roles, names of other participants (these will be anonymised in any publication)
<ul style="list-style-type: none"> Brief background of your SACRE 	<ul style="list-style-type: none"> Geographical area covered, very brief history, number of members, funded? major activities
<ul style="list-style-type: none"> Your research focus 	<ul style="list-style-type: none"> Developing a partnership with a national university museum and the MATs in secondary schools in X area
<ul style="list-style-type: none"> Rationale for the focus/ relevance and importance to the CoRE recommendations 	<ul style="list-style-type: none"> The area has a major national museum on its door step which is a resource that is not used by secondary school RE teachers in this area. A partnership would enrich the teaching of RE and contribute to schools' requirement to meet their obligation for pupils' cultural development and contribute to the government's integrated communities policy. The case study will contribute to our understanding of how to build partnerships between RE teachers, MATs and museums.
<ul style="list-style-type: none"> Problematic aspects of the present situation 	<ul style="list-style-type: none"> No record of partnership. Many of the schools do not have a specialist teacher of RE. The Museum has no history of working with this subject area. They do not currently have an outreach program. Little understanding by SACRE members of this museum's mission or pedagogy. MATs do not prioritise RE. The RE curriculum is changing to a National Entitlement and includes new elements such as World Views
<ul style="list-style-type: none"> The research question 	<ul style="list-style-type: none"> How can our SACRE enable a partnership between a local national museum and MATs through a jointly devised outreach session?
<ul style="list-style-type: none"> Research approach 	<ul style="list-style-type: none"> PAR including SACRE members, RE teachers and museum education department, school leaders, other stakeholders
<ul style="list-style-type: none"> Research methods –qualitative: focus group, feedback from workshop, evaluating a pilot jointly devised outreach programme 	<ul style="list-style-type: none"> Activities will be planned which will provide the opportunity to collect data at each stage of the action research process. Step 1 focus group with members of SACRE, museum educators, RE teachers or school leaders. Step 2 background reading and discussion. Planning a workshop day with all participants –

	collecting data from workshop day. Step 3 proposing an intervention- such as a joint planning sub cttee to devise an outreach programme. Step 4 evaluating the process, what lessons did we learn?
<ul style="list-style-type: none"> Ethical considerations 	<ul style="list-style-type: none"> We will follow the recommendations of the British Educational Research Association (2018) see appendix i. we will apprise the PAR research group of its guidelines
<ul style="list-style-type: none"> Indicative time line of activities, data collection. Deadline for reporting to Claire Clinton. Deadlines for draft and final report. 	<ul style="list-style-type: none"> Activities etc. itemised from May 2020-July 2021

6. How do you write up an action research case study?

- The general advice for writing up an action research case study is to write according to the chronological order of events, i.e the story of your research. The four major steps have been outlined in paragraph 4. You should imagine your audience to be people just like you: committed to improving the provision of RE by your SACRE. Please use non-sexist language and anonymise participants' names and other details that may identify your SACRE and schools. Any references to the literature should use the Harvard referencing system. The length of the case study is up to you but we suggest you do not exceed 5000 words. Your case study may be edited and condensed in the final publication.

The following headings are provided as a guide to writing up.

- Suggested headings for writing up the case study
- Title:** (this should indicate the topic e.g. Developing partnerships with museums: lessons from a participatory action research study)
- Introduction** (brief history and social context of your SACRE, the present situation, what needed improvement/investigation in the light of your context, policy changes)
- Rationale for your project** (why did you want to do it, why is it important, relevant necessary?)
- Literature** (what documents, literature, government reports, previous evaluations, theories affected your thinking and planning, if any?)
- The research question** (it should follow on logically from the discussion above, it should take the form of a 'How to' question, e.g. how do we form a partnership between a museum and a school)
- Ethical considerations** (please see the appendix i Ethical Guidelines for Researchers- this section should discuss whether there were any particular ethical problems you faced in this project and how you dealt with them)
- Planning the Intervention** (what did you need to find out, what did you plan, what did you hope to achieve, what did you think would be a good outcome, did you have a way of measuring success? Did you have some qualitative criteria?)
- The intervention** (what did you do? What data did you collect? Were there any problems?- a neat way of presenting what you did at each stage of the action research is to provide a data collection table). The chart below gives an imaginary example of data collection addressing the first step of the action research cycle.
- Data collection table: fictional example

<ul style="list-style-type: none"> Date & place 	<ul style="list-style-type: none"> researcher 	<ul style="list-style-type: none"> data 	<ul style="list-style-type: none"> notes 	<ul style="list-style-type: none"> Decisions /observations /comments
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<ul style="list-style-type: none"> • 2.4.2020 • Museum x 	<ul style="list-style-type: none"> • JS 	<ul style="list-style-type: none"> • Interview with Museum head of learning 	<ul style="list-style-type: none"> • Notes made and shared with research team 	<ul style="list-style-type: none"> •
<ul style="list-style-type: none"> • 10.4.20 • 	<ul style="list-style-type: none"> • LF, JS, EF 	<ul style="list-style-type: none"> • Reading of govt. policies, previous evaluations etc 	<ul style="list-style-type: none"> • shared with team 	<ul style="list-style-type: none"> •
<ul style="list-style-type: none"> • 12.4.2020 • School x 	<ul style="list-style-type: none"> • PJ 	<ul style="list-style-type: none"> • Interview with CEO of the X MAT 	<ul style="list-style-type: none"> • Notes shared with research team 	<ul style="list-style-type: none"> •
<ul style="list-style-type: none"> • 20.4.2020 	<ul style="list-style-type: none"> • LF 	<ul style="list-style-type: none"> • Structured focus group meeting with SACRE members and RE teachers 	<ul style="list-style-type: none"> • Recorded, transcribed by LM. Report shared with research team 	<ul style="list-style-type: none"> •

- **How the data was analysed** (a brief account of how the data collected about the implementation was interpreted according to the success criteria or objectives)
- **The outcomes** (what was the outcome? Positive and negative findings are equally valuable to your community of practitioners.
- **Reflection and discussion of the outcomes** (Because action research is about taking action, practice and innovation your readers will be most interested in the principles for action that you established, your recommendations, and lessons learnt, even if you did not meet your objectives or success criteria. It is your insights about how to bring about change that count.
- They wish to learn from your experience. Could your case study provide any guidance for others?)
- **Dissenting voices** (as PAR is a democratic form of research any participants whose views differ from the majority should be recorded)
- **Dissemination activities** (This section need not go into the write up but it is important to consider. The sponsors of the project will produce a publication summarising your case study which will be made available on their web site. Your SACRE will not be explicitly named but will be listed as having taking part in the acknowledgements section. It is recommended that in addition to this publication you should think about whether those that have been affected by the research, or have given up time for interviews, or questionnaires etc. should receive a thank you letter with a short summary of the main findings of the research. It is important to acknowledge people who have helped you in some way).
- Foot notes (if any)
- **References** (please use the Harvard system of referencing: In the text if you use a quotation please in brackets place the author's name and date of publication). In your list of resources at the end of your action research please list alphabetically the list of texts used, their author/s, date of publication, Title of publication, places of publication and publisher's name.

7. Reading about action research and PAR

- Foreman-Peck and C. Winch (2010) Using Educational Research to inform Practice. (this introductory book has chapters on action research ch. 7, standards in action research ch. 8 and the ethics of practitioner research ch. 9)
- Danley, Karen Sue et al. A Handbook for Participatory Action Researchers 1999, Boston University of Massachusetts Medical School (*explains PAR in the context of psychiatry and is available on the web*)
- Kemmis, S and Mc Taggart. R(eds) 1988 The Action Research Reader 3rd edit. Deakin University Geelong. (*a well-known introductory text*)
- Stringer, E (2007) Action Research 3rd edit. Sage, Thousand Oaks

8. Reading about research methods

- Bell, J. (1987) 2nd edition Doing your research project. A Guide for First time Researchers in Education and Social Science. Buckingham, Open University Press (*this book has been through many editions – I prefer the second edition-it has many ideas for collecting data*)
- Robson, C. (1993) Real World Research: A Resource for Social Scientists and Practitioner –Researchers. Oxford, Blackwell. (*there is a second edition, but I prefer this one*)

Written by Dr Lorraine Foreman-Peck & Claire Clinton

Appendix 2 SACRE initial questions form

This questionnaire form was produced to help researchers in each SARCE identify their SACREs concerns and from that begin with create the area of focus for each SACRE within the project.

Area	
1. SACRE professional expertise/support (8f)	Do you have a RE consultant, advisor to support the work of your SACRE?
	What is working well?
•	What is causing any issues?
•	What would you like to change?
2. SACRE recruitment's (8d)	Are all your panels on SACRE filled as you would like? Is SACRE ever not quorate?
	What is working well?
	What is causing any issues?
	How could this be changed?
3. SACRE's make up (8d)	Do the present 4 panels work well? Do they have any limits? Do you feel they need updating from 1988 when they were set?
	What is working well?
	What is causing any issues?
	How could this be changed?
	Would your SACRE like to add to your membership? If so, who and why?
4. SACREs contact with schools (8e)	How do you make contact with schools? Can this be done quickly? Do schools know who SACRE is and what you do? Do you hear from schools? Do they ask for support in any way?
	What is working well?
	What is causing any issues?
	How could this be changed? Ideas?

5. SACRE providing CPD (8e)	Do you have an annual conference? Regular local support meetings? Primary or secondary meetings? Do you run courses that support teacher CPD in RE?
	What do you provide for schools already?
	What is working well?
	What is causing any issues?
	How could this be changed?
	What would you like to provide?
	In what ways would you modify your core provision of developing study units related to the proposed national entitlement?
6. SACREs providing schools with links to local faith and belief communities (8e)	Do you provide a database or website that links places of worship and schools? Do you provide any training to local faith leaders about how to support schools? Do SACRE members help to give advice around issues to do with faith in schools?
	What do you provide for schools already?
	What would you like to provide?
	Is there anything that could prevent your SACRE from providing this type of support?
7. SACREs providing learning outside the classroom support (8e)	Do you provide support to schools around how to make use of local places of worship and museums?
	What do you provide for schools already?
	What would you like to provide?
	Is there anything that could prevent your SACRE from providing this type of support?
8. SACREs providing extra resources for schools (8e)	Do you already provide SOWs, Lesson plans, films for schools around =high quality RE?
	What do you provide for schools already?
	What would you like to provide?
	Is there anything that could prevent your SACRE from providing this type of support?

9. SACREs facilitates school to school collaboration (8e)	Do you bring schools together? If so how? How do you get teachers onto SACRE? Do you have any RE SLEs (Subject leaders in education)
	What do you provide for schools already?
	What would you like to provide?
	Is there anything that could prevent your SACRE from providing this type of support?
10. SACREs facilitates schools celebrating successful RE (8e)	Do you run any competitions locally around RE for schools?
	What do you provide for schools already?
	What would you like to provide?
	What prevents your SACRE from providing this type of support?
11. SACREs promotes good community relations (8e)	Is your SACRE involved in local interfaith work? Does it have a role within the LA around community cohesion?
	What do you provide for the local community already?
	What would you like to provide?
	Is there anything that could prevent your SACRE from providing this type of support?

Appendix 3 B&D write up of LAN research project

This project has developed from The CoRE report section 8 and the need for a new Continuing Professional Development (CPD) framework:

Aim of Project:

- To provide 2/3 CPD occasions where local teachers can meet local faith leaders and learn about different religions in the spring term 2021. These days will build teachers subject knowledge around religions and world views and allow them to be clearer on similarities and differences.

Why do we need this project?

- It will improve religious literacy, helping teachers to talk knowledgeably about religion/world views and diversity with pupils;
- It will help to build community – between teachers as well as between community members when meeting with local religious/worldview leaders.

This initiative is the first stage of an action research within the nation LAN project. We will be using the data from the CPD sessions to investigate what is going well, what causes issues, how things could be changed.

Process	Tasks	Data collection activities
<ul style="list-style-type: none"> • Specifying the problem 	<ul style="list-style-type: none"> • B&D has suffered from a lack of any specific RE CPD for a number of years. • SACRE discussed Sept 19 this need and decided to apply for a NASACRE and Westhill Trust grant to allow this work to be carried out. • This project seeks to look at the impact of a 'LAN' providing CPD for teachers around subject knowledge around religions and world views. 	<ul style="list-style-type: none"> • Survey data from teacher in 2020 • Before teachers attend CPD collect data on interest, knowledge and confidence around religions and worldviews. Then compare to evaluations after CPD to measure impact after 3 training occasions.
<ul style="list-style-type: none"> • Planning an intervention or change 	<ul style="list-style-type: none"> • In order to do this we decided as a SACRE to create a SACRE working group: established June 2020 (Chair, vice-chair, LA rep and RE Advisor). Meet regularly to progress the project. This group reports back to SACRE at each meeting over the course of the year. • At the sub group: We decided to go and do some reading on creating this event to see what we could learn from research about holding/organising this type of CPD. Thinking about our reading – what we have learnt from 3 articles we read: 	<ul style="list-style-type: none"> a) Adult SACRE members will be invited to attend the teacher CPD days – <i>64% of SACRE members attended</i> b) Break down barriers constructed through ignorance and fear of the unknown, and

- Kathryn Wright PHD thesis 'Theology of embrace': In order to learn from religion and worldviews you need to create a safe place where adults feel able to listen with an open heart, and for those who share to do so with an open heart. If you can create this then your time potentially will be very powerful in terms of teacher learning and understanding about someone else's life – their motivations and outlook/worldview. Real life encounters offer the teacher a great source of knowledge and understanding of other ways of living – as well as epistemological wisdom – gaining insight.
- Emma Salter: religious representation in secular RE (article in BJRE): Just telling children about faith isn't enough. Having children being able to meet someone from that faith allows them to build/make their own perspective. Personal connections are important in pupils building their own views/opinions. Personal testimonies that people have are important to show how teaching are put into practice. But doing that it allows pupils to link their own ideas and questions to a factual base. Don't be concerned if someone gives a biased personal; the research piece talk about the fact that the teacher should be there to highlight the factual learning so pupils can see what is different. Recommended practice to include a faith practitioner when teaching RE
- Charles Taylor: The politics of recognition (book): So complex and complicated not sure there is anything in it for us – was our first reaction to reading parts of it! But we think it is about seeing that everyone has worth, universal dignity. Our true self/identity is formed through continual dialogue with others and our experiences. We can't find a sense that one culture is superior to another culture, unless we have the same fusion of horizons about things before we can make value judgements. The fusion of horizons comes from Gadamer's work and further reading on this might help with the theoretical aspect of the research - it's about finding common understandings when people have very different background traditions and understandings.

We can see as we think about setting up these CPD events we need to ensure:

- Telling us teachers need to meet people who are living with the faith to see how it is used in every-day life to then help children to develop their knowledge and thinking around religion
- Teachers to develop their authentic self they need to dialogue with others from different cultures and religions – different voices.

challenge the resulting stereotypes which emerge in popular culture around religion.

Desired outcomes:

1. Teachers understanding their responsibility to know the correct information to give to pupils – teaching standards (substantive subject knowledge)
 2. Teachers aware of what they don't know
 3. Teachers know where to go to find correct information
 4. Teacher confidence to ask questions to religious/worldview leaders
 5. Knowing the point of contact for a religion in a local area (link to SACRE)
 6. Sharing what they know with others in their school or local school community, information embedded with school systems
- - CPD assessment at the end of our intervention shows the above bullet points 1-6 have been more than met
 -

84	<ul style="list-style-type: none"> • Dialogue, places where you can safely ask questions and not upset people are essential if you want deep learning and insights to be gains by teachers at CPD. Also that wisdom only develops where there is openness to hear – need to flag this up gently with teachers in how we set up events • All of this informs who we set up our CPD opportunities as well as how we introduce people, and set parameters for respect, asking questions • We should still go ahead – Action point for Claire to re-advertise to RE leaders and BDSIP out to schools • Hold 2/3 training events for teachers in B&D. • 23rd Feb – Event 1 (1:30-4:30pm) Islam & Christianity • 2nd March 2021 – Event 2 (1:30-4:30pm) Hinduism & Sikhism & Jainism • 30th March – Event 3 (1:30-4:30pm) Judaism & Buddhism • Create baseline assessment for teacher’s expertise. Denominations, how different people interpret scriptures; have they visited places of worship; confidence on teaching this religion/world view; answers questions from pupils on this religion. https://docs.google.com/forms/d/1XA0GpG_RDzCMfRuljaPg5ga2HhHJK_R2LHFM6bibpbs/edit 	
Implementing the intervention	<ul style="list-style-type: none"> • Produce a baseline assessment for teachers to complete before coming to the 3 CPD events - done • Advertise CPD to schools and teachers – done via Prof RE advisors school database; BDSIP advertised to schools and HTs; SACRE HT rep also advertised it out to head teachers; faith forum newsletter to pass onto any teachers they know – all achieved • RE advisor then recruited religion/worldview leaders and representatives to lead sessions at the CPD events. 	<ul style="list-style-type: none"> • Data from our google form showed: Results are very positive: • <p>Before the 3 CPD session 28% of teachers said they felt confident/extremely confident around teaching RE. After the training this figure was 82%.A rise of 54%.</p> <p>We can see dramatic change in teacher confidence around understanding different religions and worldviews from the training input – with every input after training there is a much larger percentage of ‘yes’. The biggest change is in teachers</p>

		<p>confidence around Buddhism with 7% of teacher feeling confidence about teaching Buddhism before the training and 63% feeling confident after it.</p> <p>29.7% of teachers felt confident or extremely confident to ask questions to religious leaders. After the training we found teachers, confidence rose to 69%. A rise of almost 40%.</p> <p>Overall, we have found that teachers have gained a great deal from attending these sessions. We used £2000 to put on this provision and therefore believe this shows excellent value for money as targeted CPD for teachers, as well as building up community cohesion.</p>
<p>Evaluating 85</p>	<p>Outcomes:</p> <ol style="list-style-type: none"> 1. Give adult SACRE members will be invited to attend the teacher CPD days <p>14 members were present at different session, 4 there for all 3 session (out of a possible 22 members) 64% involved.</p> <p>9 members of SACRE presented – they weren’t just present, but more active</p> <ol style="list-style-type: none"> 2. Teachers understanding their responsibility to know the correct information to give to pupils – teaching standards (subject knowledge) <ul style="list-style-type: none"> • From the initial questionnaire it was evident that teachers had gaps in their learning and had come on this CPD to full those – so they were understanding their responsibilities in this area. Evident from evaluations that every teacher had gained in terms of subject knowledge. • 10 recording of faith leaders now up on YouTube for all schools to access: https://www.youtube.com/watch?v=oM8F76W5sVc&list=PLBm9k0V6w4-UI3QbXMRa-2rQ_3pViRb-b 	

3. Teachers aware of what they don't know

- The initial questionnaire and the final the evaluations showed for some teachers:
- Where they felt confident about their subject knowledge the CPD sessions opened up an awareness of what else there was for them to add to their subject knowledge
- Teachers who were aware from the start of subject gaps in their knowledge, and evaluations show their progress in closing gaps. Know where to go next or what they needed to do further reading on.
- The sessions catered for everyone – that was a strength of it. Because of the small numbers in breakout rooms and the opportunity to question the presenter was a strength.
- The sessions were devised so that there was time for questions and dialogue
- People were able to ask whatever questions they had – an opportunity to take teacher's subject knowledge a lot deeper.

4. Teachers know where to go to find correct information

- Contact details for all 25 presenters were shared with teachers – so teachers had met all of those contacts – they would have felt much more able to carry on a dialogue with or to approach to ask a question.
- It gave teachers a sense of what different faith leaders and representatives would work better at primary (KS1 or KS2) or in a secondary setting.
- For the first time B&D has launched a database of POW and faith contacts – this event gave teachers face to face (although virtually) contact with people on the database.
- Highlighted for teachers what they need to develop in terms of their own expertise in leading RE in their schools and having good subject knowledge.
- Having the 3 sessions spaced out really helped to absorb the information learnt.

5. Teacher confidence to ask questions to religious leaders

- Evidence in evaluation (54% and 40%)
- 'Theology of embrace'
- On order to learn from religion and worldviews you need to create a safe place where adults feel able to listen with an open heart, and for those who share to do so with an open heart

87	<ul style="list-style-type: none"> • The politics of recognition (book) • We think it is about seeing that everyone has worth, universal dignity. Our true self/identity is formed through continual dialogue with others and our experiences. We can't find a sense that one culture is superior to another culture, unless we have the same fusion of horizons about things before we can make value judgements <p>6. Knowing the point of contact for a religion in a local area (link to SACRE)</p> <ul style="list-style-type: none"> • Generosity of all the different religious leaders who wanted to enable teachers to be in a better place to help teachers to be able to lead better RE in schools. Joint responsibility to improve the education opportunity for our children around religion and worldviews was impressive. • Bullet points 1-5 have been met • Have to acknowledge that to be able to do events like these you need a lot of knowledge and a lot of contacts. It has been successful because it comes on the back of work that our professional RE advisor has done for many years in East London. • Succession planning – how do we ensure the links are secured. <p>7. Sharing what they know with others in their school or local school community, information embedded with school systems</p> <ul style="list-style-type: none"> • Area to follow up. What have they done back in school as a result of the training? How could the training be better next time? What do you need next? • CPD assessment shows the above bullet points 1-6 have been more than met • SACRE have now written a funding application for further funding from the LA to be able to build upon the work we started with teachers this year. This is also a successful outcome from the project. 	
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Final words

- CoRE report suggest that LANs should in recommendation e) provide CPD for schools. We have researched what a small amount of funding (in this case £2000) can provide a LAN with the opportunity of leading for local teachers successfully.
- We believe if SACREs were to change to a LAN then having a relationship with schools is an important element of what they offer, and providing CPD an essential part of that relationship. This provides SACRE members with opportunities to share their expertise and substantive knowledge with teachers in their community. As

well as LAN members to learn from teachers the questions they need answering in order to represent different religions and worldviews successfully in their classrooms. Most importantly it provides a place for on-going dialogue and questioning.

- But we were able to do what we did as a SACRE fine. The NASACRE/Westhill awards gave us the chance to make an intervention. For the LA to see what as positive and to be proud of gaining the award. This has now led to the LA releasing more funding to SACREs work going forward and means we will have a budget annually to decide how best to use for the benefit of teachers in B&D schools. So whatever SACREs are called this is an essential part of their work, and having NASACRE/Westhill awards allows 5 SACREs annually to have this journey potentially within their locality.

SACRE working group members

- Avril Carnally – B&D LA rep on SACRE; Randip Sahota – B&D teacher and SACRE chair; Councillor Dorothy Akwaboah – SACRE vice-chair; Claire Clinton – B&D RE advisor
- May 2021.

Appendix 4 Bath & North East Somerset Local Advisory Networks (LAN) Project – Report

An audit of, and consultation on, the current Agreed Syllabus for RE in Bath & North East Somerset, Bristol, the London Borough of Haringey and North Somerset in relation to the CoRE National Entitlement Statement and the Big Ideas for RE publications.

Purpose

The purpose of this part of the larger LAN Project is to begin to fashion a possible way forward for future RE curriculum development in the light of The National Entitlement (NE) Statement which appeared in the Commission on Religious Education (CoRE) Final Report². The aim is to provide guidance on RE that will facilitate pupils' deeper knowledge and understanding of the world of religion and worldviews. It is intended that the resulting guidance will continue in the Locally Agreed Syllabus tradition of compelling learning, enabling those who follow it to 'gain a deep awareness of their own and others' identities;... wrestle with the mysteries of life and the answers given by a wide variety of religions and beliefs;... and develop a clear sense of what is of real value in the world today' (Agreed Syllabus Vision Statement).

Approach

The National Entitlement (NE) Statement which appeared in the Commission on Religious Education (CoRE) Final Report, presented 'a set of organising principles which form the basis for developing programmes of study'. The Commission recommended that the NE apply 'to all pupils in all publicly funded schools, and that independent schools are encouraged to adopt it as a mark of good practice'. For the Commission, the NE set out 'the parameters of the subject and the key underlying concepts that pupils must be taught in order to understand religious and non-religious worldviews' (p.32).

This 'set of organising principles' is set out on pp.34f of the Report, and is reproduced here in full.

THE NATIONAL ENTITLEMENT TO THE STUDY OF RELIGION AND WORLDVIEWS

All pupils are entitled to be taught Religion and Worldviews [R&W] in every year up to and including year 11. Post-16 students, including those in Further Education should have the opportunity to study Religion and Worldviews during their post-16 course of study.

Schools must publish a detailed statement about how they meet the National Entitlement and ensure that every pupil has access to it through the curriculum, lessons and wider experiences they provide.

Pupils must be taught:

1. about matters of central importance to the worldviews studied, how these can form coherent accounts for adherents, and how these matters are interpreted in different times, cultures and places
2. about key concepts including 'religion', 'secularity', 'spirituality' and 'worldview,' and that worldviews are complex, diverse and plural

² [Religion and Worldviews: The Way Forward. A National Plan for RE, 2018, CoRE](#)

3. the ways in which patterns of belief, expression and belonging may change across and within worldviews, locally, nationally and globally, both historically and in contemporary times
4. the ways in which worldviews develop in interaction with each other, have some shared beliefs and practices as well as differences, and that people may draw upon more than one tradition
5. the role of religious and non-religious ritual and practices, foundational texts, and of the arts, in both the formation and communication of experience, beliefs, values, identities and commitments
6. how worldviews may offer responses to fundamental questions of meaning and purpose raised by human experience, and the different roles that worldviews play in providing people with ways of making sense of their lives
7. the different roles played by worldviews in the lives of individuals and societies, including their influence on moral behaviour and social norm
8. how worldviews have power and influence in societies and cultures, appealing to various sources of authority, including foundational texts
9. the different ways in which religion and worldviews can be understood, interpreted and studied, including through a wide range of academic disciplines and through direct encounter and discussion with individuals and communities who hold these worldviews.

Programmes of study must reflect the complex, diverse and plural nature of worldviews. They may draw from a range of religious, philosophical, spiritual and other approaches to life including different traditions within Christianity, Buddhism, Hinduism, Islam, Judaism and Sikhism, non-religious worldviews and concepts including Humanism, secularism, atheism and agnosticism, and other relevant worldviews within and beyond the traditions listed above, including worldviews of local significance where appropriate.

Teaching must promote openness, respect for others, objectivity, scholarly accuracy and critical enquiry.

Pupils are therefore entitled to be taught by teachers who:

- a. have secure subject knowledge
- b. are capable of addressing misconceptions and misunderstandings and handling controversial issues
- c. demonstrate a critical understanding of developments in the study of religion and worldviews
- d. promote the value of scholarship.

In order for all pupils to have equal access to high quality education in Religion and Worldviews, the subject must be given adequate time and resources commensurate with the place of Religion and Worldviews as a core component of the curriculum.

For the purposes of this current Project, a locally agreed syllabus, in this case the one entitled 'Awareness, Mystery, Value' (AMV)³, shared by Bath & North East Somerset, Bristol, the London Borough of Haringey and North Somerset, has been examined with a view to considering implications of the NE for:

4. Syllabus structure
5. Pedagogy and
6. Schemes of Learning.

Alongside this, a possible model for delivering the NE will be considered, namely that provided by the Big Ideas for RE publications edited by Barbara Wintersgill.⁴

In the following tables, I have attempted to identify how key aspects of (1) syllabus structure, (2) pedagogy and (3) schemes of learning are reflected in (a) the current Agreed Syllabus, (b) the National Entitlement Statement and (c) the Big Ideas for RE publications.

In the final column, I have tried to represent the views shared by a small team of teachers and advisers in the Agreed Syllabus area at an online consultation event aimed at exploring the possible implications of applying ideas from the National Entitlement and/or Big Ideas on future syllabus review. Any mistakes and misrepresentations are mine, for which I apologise, but I hope the reflections listed in the final column will be a useful starting point for further discussions amongst teachers and SACRE members.

The consultation group:

Amy Trevethan, Head of RE, Gordano School

Carole Hope, RE & SEND Co-ordinator, Chew Stoke Church School

Jan McGuire, RE Adviser, Haringey SACRE

Jo Backus, Deputy Chair, North Somerset SACRE

Karen Maynard, RE Subject Leader, St Martin's Primary School, Worle

Laura Harris, NATRE South-West Regional Ambassador for RE and RE Co-ordinator, St Andrew's CofE VC Junior School, Nailsea

Merryn Evans, Head of RE, Redland Green School, Bristol

Sian Gunton, Head of RE, Norton Hill School.

³ www.awarenessmysteryvalue.org

⁴ Wintersgill, B. (Ed). 2017. [Big Ideas for Religious Education](#). University of Exeter.

Wintersgill, B., D. Cush, D. Francis. 2019. [Putting Big Ideas into Practice in Religious Education](#), RE Online.

1. Implications for Agreed Syllabus Structure

There are many different agreed syllabuses in England, so the approach taken here may not apply in all instances. Nevertheless, there will be certain shared features that will enable those who wish to conduct a similar audit to follow the plan presented here.

It would appear important to establish at this point whether the NE as stated implies a particular structure or range of structures for syllabus development. The following plan is an attempt to identify a) the key elements of RE / R&W syllabus structure, b) current aspects of the AMV Syllabus that fit those elements and c) the implications for those elements contained within the NE.

Key elements of syllabus structure	Aspects of AMV	Aspects of the National Entitlement	Aspects of Big Ideas	Implications for Syllabus Development
<p>Legal requirement for agreed syllabuses to 'reflect the fact that that the religious traditions in Great Britain are in the main Christian whilst taking account of the teaching and practices of the other principal religions represented in Great Britain.'</p>	<p>Minimum requirements for which religions are to be studied: at least a third of learning opportunities illustrated from Christianity. Hinduism, Islam, Judaism, Buddhism and Sikhism are featured for specific age-groups.</p> <p>Schools are free to include studies of other religions and beliefs, as well as groups <i>within</i> traditions, as appropriate and as may reflect the principal faiths and beliefs in the locality and the wishes of parents and governors. Non-religious as well as religious perspectives are included throughout.</p>	<p>"Programmes of study must reflect the complex, diverse and plural nature of worldviews. They may draw from a range of religious, philosophical, spiritual and other approaches to life including different traditions within Christianity, Buddhism, Hinduism, Islam, Judaism and Sikhism, non-religious worldviews and concepts including Humanism, secularism, atheism and agnosticism, and other relevant worldviews within and beyond the traditions listed above, including worldviews of local significance where appropriate" (p.13).</p>	<p>As for the National Entitlement.</p>	<p>Non-religious traditions would be an addition to the minimum legal requirement stated here, though they have long been included in Agreed Syllabus RE.</p> <p>It will be important to provide guidance on which non-religious worldviews to include.</p> <p>Clarity will also be needed on aspects of Humanism as an example of a non-religious worldview.</p> <p>Consideration should be given to best practice in terms of presentation of different faiths with awareness of the dangers of 'colonial' attitudes to choice of material.</p> <p>It will also be important to build in teaching about the key concepts of</p>

				'religion', 'worldview', 'secularism' etc, perhaps in advance of the rest of the RE programme.
<p>The right of parents / carers to withdraw their children from all or part of RE</p>	<p>There is a checklist for managing the right of withdrawal and a statement that, 'The purpose of the law on withdrawal has always been to allow parents and communities to make arrangements for <i>their own preferred RE</i> not so that children can take part in other studies or activities.</p> <p>Schools should ensure that parents / carers who want to withdraw their children from RE are aware that RE is taught in an objective way that is relevant to all pupils and respects their own personal beliefs. They should be made aware of the RE syllabus learning objectives and what is covered in the RE curriculum and should be given the opportunity to discuss this, if they wish. The school may also wish to review such a request each year, in discussion with the parents. It is good practice to publish the RE policy in the prospectus and on the school website.'</p>	<p>"The DfE should review the right of withdrawal from R&W and provide legal clarification on:</p> <p>i. whether parents have a right to withdraw selectively from parts of R&W</p> <p>ii. whether parents have a duty to provide an alternative curriculum for R&W</p> <p>iii. whether children withdrawn from R&W can access other curriculum subjects or special educational needs and disabilities (SEND) support during the time they would normally be studying R&W.</p> <p>b. The DfE should work with school leaders to develop a code of good practice for managing the right of withdrawal.</p> <p>c. The DfE should monitor how the right of withdrawal is being used on an annual basis and provide data on the number of full and partial withdrawals and the reasons for withdrawal where given" (p.68).</p>	<p>No comment on withdrawal, but there is this statement about the benefits of RE:</p> <p>"RE makes a unique contribution to students' learning by teaching them about contemporary religions and non-religious worldviews.</p> <p>It is uniquely placed to create greater understanding and tolerance between people of all religions and non-religious worldviews and thereby to improve relationships in society / communities.</p> <p>It contributes to the development of students' ideas, values, practices and identities" (Book 1, p.5).</p>	<p>There is confusion about withdrawal, e.g., the new relationships & sex education framework has grey areas about what parents can withdraw from, making it quite difficult for parents.</p> <p>Whether the right of withdrawal is kept or not, it is good to advise on a formal process. The law doesn't require parents to give a reason, but perhaps it should.</p> <p>One possible problem is with the domination of Christianity – might we get more buy-in from different communities if this changed? Is it now an anachronism to think of the UK as a 'Christian country'?</p> <p>Another difficulty is where parents opt their children out of a single part of the RE curriculum such as visiting a place of worship such as a mosque.</p> <p>It might be better to concentrate our efforts on a national deal for rigorous RE rather than press for change to law.</p> <p>Not many parents actually exercise this right anyway.</p>

				More important to address the children's experience.
94 Organisational principles for curriculum content	<p>A single attainment target: 'By the end of each key stage, students are expected to know, apply and understand the matters, skills and processes specified in the relevant programme of study' and a programme of study organised around six areas of enquiry:</p> <p>A. Beliefs, teachings and sources B. Practices and ways of life C. Forms of expressing meaning D. Identity, diversity and belonging E. Meaning, purpose and truth F. Values and commitments.</p>	<p>Considerations:</p> <ol style="list-style-type: none"> 1. Equality: R&W that is 'objective, critical and pluralistic'. 2. The curriculum for R&W is more than learning 'facts' about a series of institutional worldviews. It is about understanding the human quest for meaning, being prepared for life in a diverse world and having space to reflect on one's own worldview. 3. The complex nature of belief and belonging. 4. The concepts of 'religion', 'belief' and 'worldview'. 5. Respect. 6. Diversity. <p>Also, take account of school context, teacher expertise and pupil interest.</p>	<p>Six Big Ideas for RE:</p> <ol style="list-style-type: none"> 1. Continuity, Change and Diversity 2. Words and Beyond 3. A Good Life 4. Making Sense of Life's Experiences 5. Influence and Power 6. The Big Picture. <p>Content can then be built around a series of <i>topic-related and transferable questions</i> (see Book 2, p.14).</p>	<p>There are important questions here about some of the key terms: what is meant by 'objective, critical and pluralistic'? There is a constant need to update our understanding of what education is for. We should involve children in an exploration of these terms, at appropriate stages.</p> <p>We need to be aware that how the curriculum content is structured can shape the way it is presented and perceived.</p> <p>The NE statement is not completely represented in this table – can we refine it, perhaps reduce the number of items? – more work on this is needed for the sake of clarity.</p>

<p>Curriculum time for RE</p>	<p>The following <i>minimum</i> hours should be provided⁵:</p> <ul style="list-style-type: none"> ◆ Reception: 36 hours per year; ◆ Key Stage 1: 36 hours per year; ◆ Key Stage 2: 45 hours per year; ◆ Key Stage 3: 45 hours per year; ◆ Key Stage 4: 40 hours per year; ◆ For post-16 students⁶ in full-time education at community and voluntary controlled schools: 10 hours per year. 	<p>“In order for all pupils to have equal access to high quality education in R&W, the subject must be given adequate time and resources commensurate with the place of R&W as a core component of the curriculum” (p.13).</p> <p>“All pupils are entitled to be taught R&W in every year up to and including Y11.</p> <p>Post-16 students, including those in Further Education should have the opportunity to study R&W during their post-16 course of study” (p.12).</p>	<p>Where time for the subject does not allow teachers to teach the whole programme, the following two principles should be observed:</p> <ol style="list-style-type: none"> 1. It is more important during each unit of learning to draw on a little of the material in relation to each Big Idea than to focus on a few Big Ideas and ignore others. 2. The priority is that pupils learn and understand the essence of the Big Idea (e.g. that religions / worldviews are diverse). Where time does not allow for all aspects of the Big Idea to be taught, teachers should choose from the examples of knowledge and activities those which, in their judgement, will best enable their pupils to achieve this learning. 	<p>RE teachers in primary and secondary school settings felt that a statement of minimum curriculum hours for RE lends strength the RE case when debates about curriculum time are ongoing. It’s the RE equivalent of the National Curriculum and emphasises that the Agreed Syllabus (or adopted equivalent) is the LEGAL document. Here is where it can be made clear that assemblies for example are NOT part of RE curriculum time.</p> <p>We should consider saying that schools MUST (or SHALL), rather than SHOULD, provide at least a set minimum of hours as curriculum provision for RE.</p> <p>This also emphasises the need for subject specialists where possible.</p>
<p>Skills and other ‘essentials for learning and life’</p>	<p>The following skills and attitudes are built into the syllabus programme:</p>	<p>“In particular, R&W should enable young people to:</p>	<p>“RE should aim to develop in students the ability to:</p>	<p>We should bear in mind here, the current Ofsted emphasis on</p>

⁵ See Religious education guidance in English schools: Non-statutory guidance, 2010, p. 9)

⁶ Post 16 students have the right to withdraw themselves from RE [and collective worship]. See [The Right to Withdraw](#).

	<p>Skills of: investigation, interpretation, reflection, empathy, evaluation, analysis, synthesis, application expression, self-understanding.</p> <p>Attitudes of: self-esteem, curiosity, sense of fairness, respect for others.</p>	<ul style="list-style-type: none"> • reflect on their own personal responses to the fundamental human questions to which worldviews respond, and learn to articulate these responses clearly and cogently while respecting the right of others to differ • develop skills relevant to various disciplinary approaches to R&W, including qualitative and quantitative research skills (at age appropriate levels), philosophical enquiry, hermeneutical approaches to texts, and approaches for understanding the arts, rituals, practices and other forms of expression • develop wider transferable skills and dispositions including respect for others, careful listening, critical thinking, self-reflection and open-mindedness • learn to discuss controversial issues both critically and respectfully, and work with others (including those with whom they disagree)" (pp.76f). 	<ul style="list-style-type: none"> • use terms such as 'religion', 'religious', 'non-religious' and 'secular' appropriately whilst understanding their contested nature; • develop knowledge and understanding of a range of religions and beliefs; • discern and analyse connections between religions and beliefs and social, economic, political and cultural life; • make informed comments about religious issues and about the religious dimensions of personal, social, political and cultural issues; • understand the rationale and consequences of some of the main approaches to the study of religions and non-religious worldviews; • articulate clearly and coherently their personal beliefs, ideas, values and experiences while respecting the right of others to differ; • carry out enquiries into the world of religions and beliefs; • reflect, communicate and act in an informed, intelligent 	<p>knowledge – and how the child learns.</p> <p>This could be spelled out in terms of how learning is layered for pupils. Skills are important but should be sewn into ideas of how pupils' knowledge is advancing.</p> <p>This could appear as planned sequences of learning.</p>
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			and sensitive manner towards those who profess religions and beliefs and also towards those with no expressed beliefs” (Book 1, p.5).		
97	Programmes of study for each age-group / key stage	9 study units for Reception & KS1; 12 for KS2 and 9 for KS3 – all framed as questions for investigation and combining a focus on ONE of the areas of enquiry A-C plus ONE from areas D-F. Each study unit comprises further questions called ‘statutory learning opportunities’.	Summary of five underlying principles of the NE (para. 45): 1. Understanding ‘religion’ as a category, and understanding the nature of worldviews, are central to the aims of the subject. 2. Worldviews are not fixed, bounded entities. 3. Interactions between individuals and institutions / communities / religions / culture / traditions are complex. 4. Emotions, experiences and belonging may be at the heart of why and how someone might identify with a religious or non-religious worldview. 5. The study of religious and non-religious worldviews is not the preserve of any one particular discipline at university level.	Sample units of learning being prepared for each age-group: 4-5; 5-7; 7-9; 9-11; 11-14; 14-19. Each unit having a major focus on one of the Big Ideas; some will have minor focus on another one of the Big Ideas.	However the programme is arranged, the key thing is to ensure that every lesson is relevant and meaningful to children’s lives.

<p>Organisational structures for standards / learning outcomes</p>	<p>Learning Outcomes move ‘beyond levels’ to include more specific attention to the <i>content</i> of the RE curriculum. They are designed to provide guidance on how well pupils are doing in different areas of RE enquiry and what they must do to next to make progress.</p> <p>Key RE skills are presented in a way that enables pupils to exercise higher level skills at ANY point in the programme of study.</p> <p>Expected Learning Outcomes are listed in three sections:</p> <ul style="list-style-type: none"> • Investigation of religious and non-religious worldviews; • Knowledge and understanding of Christianity; • Knowledge and understanding of religions / worldviews other than Christianity. <p>The Learning Outcomes relevant to each unit appear underneath the enquiry questions in the Programmes of Study. See D02</p>	<p>“Religion and Worldviews should enable young people to:</p> <ol style="list-style-type: none"> a. reflect on their own personal responses to the fundamental human questions to which worldviews respond b. learn to articulate these responses clearly and cogently while respecting the right of others to differ <ul style="list-style-type: none"> • develop skills relevant to various disciplinary approaches to R&W, including qualitative and quantitative research skills (at age appropriate levels), philosophical enquiry, hermeneutical approaches to texts, and approaches for understanding the arts, rituals, practices and other forms of expression • develop wider transferable skills and dispositions including respect for others, careful listening, critical thinking, self-reflection and open-mindedness • learn to discuss controversial issues both critically and respectfully, and work with others (including those with 	<p>The guidance on assessment is based on that provided for teachers by <i>Learn, Teach, Lead RE</i> groups, based on Anderson and Krathwohl’s taxonomy. Taking account of DfE guidance, the LTLRE model set out to:</p> <ul style="list-style-type: none"> • identify the ‘essential curriculum core’ which all students should attain in RE • identify tangible learning objectives closely related to the curriculum at several stages (e.g. end of an age group, end of year, and end of unit of work) • include a statement of what constitutes the expected standard for all students at the end of each key stage • include formative assessment tasks designed to identify specifically what students have learnt in direct relation to what has been taught • include examples of alternative teaching and activities for students who have not demonstrated learning • identify new applications of the core for students who 	<p>Currently we are joined up in terms of the relation of assessment to the programme of study.</p> <p>If the NE statement is to be used, this needs to be reflected in any impact assessment statements.</p> <p>If Big Ideas are used, we need to change to use that vocabulary, but this is more worked out than the NE Statement at the moment.</p> <p>Important to avoid muddle!</p> <p>Ofsted looking for lots of knowledge, Need for rigour – critical analysis.</p> <p>Transferable skills are good – we need more on evaluation and analysis.</p> <p>With KS4 not all do GCSE but some might want to do A level – it will be important that standards enable all students to continue with studies in Religion & Worldviews.</p> <p>Critical thinking skills are vital in primary as well as secondary – RE has to be than just knowledge and understanding; we need to drag the so-called higher level skills in to primary settings to: Get children wondering and questioning!</p>
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		whom they disagree)” (pp.76f).	have achieved the ‘key elements’ (Book 1, p.39).	
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2. Implications for Pedagogy

Elements of Guidance	Aspects of AMV	Aspects of the National Entitlement	Aspects of Big Ideas	Implications for Syllabus Development
Pedagogies / methodologies to be applied 66	Appropriate methodologies for AMV are listed here: www.awarenessmysteryvalue.org/ > Guidance > F03 Advice on different curriculum models is found here: F04	“Pupils must be taught... 9. the different ways in which religion and worldviews can be understood, interpreted and studied, including through a wide range of academic disciplines and through direct encounter and discussion with individuals and communities who hold these worldviews” (p.13).	“Big Ideas are not a philosophy of education and do not presume any particular pedagogy. They are not intended to be a prescriptive programme and they can be applied to many styles of syllabus” (Book 1, p.24). One way is to follow a spiral, ‘enquiry-based’ model as commended by Ofsted (2013): asking questions, investigation, drawing conclusions, evaluation, reflection and expression. This model is also at the heart of the revision of Bloom’s taxonomy developed by Anderson and Krathwohl. This begins by creating a contextualised plan, which takes the student on a journey beginning with finding out new information and moving on to developing understanding before using the higher order processes of applying, analysing and evaluating. The final stage of this process is ‘creating’, which	All pedagogies, including Big Ideas, do presume some sort of background in how they operate. All approaches have initial assumptions. Pupils could investigate and come to understand what those assumptions are. Different lenses – pupils will understand how the lens can change what you’re looking at. This will need interpretive skills. In any event we will need clarity over what a pedagogy / methodology / lens is. Having a discipline is different from a pedagogy and pupils can investigate this idea too. We don’t have to change the current AMV openness to a variety of approaches, but might want clearer definitions.

			requires students to bring together their learning in a coherent whole. This can be achieved by focusing an enquiry on topic-related and transferable questions.	
Spiritual, moral, social and cultural development (smscd) and British Values (BV)	AMV Guidance on smscd and BV: www.awarenessmysteryvalue.org/ > Requirements > A05	“As with all school subjects, Religion and Worldviews plays a vital role in developing key skills and contributing to an individual’s spiritual, moral, social and cultural development” (pp.76f).	Opportunities to explore smsc matters occur throughout the exemplar units. Opportunities to explore BV are most likely linked to Big Idea 5 ‘Influence and Power’.	RE will continue to play a vital role in promoting pupils’ spiritual, moral, social and cultural development.
Teaching about non-religious philosophies of life 100	Throughout the programme of study schools will include consideration of non-religious as well as religious perspectives > B03 Guidance on the teaching of Humanism for each Key Stage. Over Key Stages 3 and 4 as a whole , there should be teaching about Buddhism, Sikhism <i>and a non-religious worldview, such as Humanism</i> .	“Pupils must be taught... 5. the role of religious and non-religious ritual and practices, foundational texts, and of the arts, in both the formation and communication of experience, beliefs, values, identities and commitments” (p.12).	“Some of the most prevalent ideas and questions relating to religion that are likely to be encountered by people living in the 21st century concern the very truths of religions / worldviews themselves. Any study of religion that claims to belong to the 21st century must address these challenges and must reflect the movement of people in the West away from institutional religions / worldviews to personal interpretations on the ‘fringe’ of religions / worldviews, new religions, spiritual movements and a range of agnostic and atheist views, often drawing on	It is important to recognise that not all non-religious ‘philosophies of life’ are organised or institutional – many are held unconsciously or contextually. But it is vital that the ‘nones’ are engaged in the subject. Perhaps we should start talking about ‘worldview literacy’. We need to sort definitions with pupils, e.g., Humanism is not the same as atheism. Worldviews often have legal and political dimensions; we should include a systematic look at feminism, for example, as well as nature-based worldviews. Spirituality and the ‘thin-line’ of human existence / natural world.

			elements of one or several of these in developing their individual worldview” (Boook 2, p.9).	We could include more on environmental and social issues, including perspectives from worldview traditions (e.g. Buddhism) on such movements as ‘Extinction rebellion’ and ‘Black Lives Matter’. This could provide opportunities to ‘step outside the syllabus’ and investigate global concerns.
101 Inclusion	<p>General guidance on inclusion > A06</p> <p>Special Educational Needs and Disabilities (SEND) > A07</p> <p>Gifted and Talented > A08</p> <p>Religious and cultural backgrounds > A09</p> <p>Community cohesion > A10</p>	<p>“All pupils are entitled to be taught Religion and Worldviews in every year up to and including year 11. Post-16 students, including those in Further Education should have the opportunity to study Religion and Worldviews during their post-16 course of study” (p.34).</p> <p>“Schools must publish a detailed statement about how they meet the National Entitlement and ensure that every pupil has access to it through the curriculum, lessons and wider experiences they provide” (p.34).</p> <p>“Teaching must promote openness, respect for others, objectivity, scholarly accuracy and critical enquiry” (p.13).</p>	<p>1. It is more important during each unit of learning to draw on a little of the material in relation to each Big Idea than to focus on a few Big Ideas and ignore others.</p> <p>2. The priority is that pupils learn and understand the essence of the Big Idea (e.g. that religions / worldviews are diverse). Where time does not allow for all aspects of the Big Idea to be taught, teachers should choose from the examples of knowledge and activities those which, in their judgement, will best enable their pupils to achieve this learning. This principle also applies to planning for pupils with learning difficulties.</p>	

<p>Resources, including religion / worldview adherents</p>	<p>The AMV website resources section contains advice on: selecting and using RE resources; artefacts collections; visitors and local places of worship; websites; key features of six religions at each key stage; glossaries of religious terms; smscd; a publication on materials for teaching about world religions; links to the 'Understanding Christianity' resource; relating to Holocaust Memorial Day; Humanism; ideas for 'concept starters' in different religions and beliefs; and a primary schools' guide about the diversity of religion and belief.</p>	<p>"It is our view that learning about a worldview without reference to the lived experience of adherents, and where possible direct encounter with them is insufficient for effective learning in Religion and Worldviews. It is critical that young people explore the ways in which the reality of any one worldview as lived by individuals might differ markedly from what is stated by authorities within that tradition. This has clear implications for schools and for resource providers...</p> <p>"Schools must seek to engage with those who identify with various worldviews, including those with dual or multiple identities and those who do not identify with any institutional worldview. Schools must make the effort to enable pupils to meet a variety of individuals who identify with a particular worldview, not only local or national authority figures" (p.76).</p>	<p>Book 2, Chapter 6 identifies the questions and substantive knowledge that might be included at each age-group if pupils are to understand the Big Idea. The charts included for each Big Idea are resources from which teachers and others can draw in creating schemes of learning.</p>	<p>How can we moderate amongst the many resources on offer, so that high quality materials are recommended?</p> <p>Who judges who is an Authentic Voice of a tradition?</p> <p>Perhaps we do this via community consensus. Go with teachers and own experience unless doubts are raised.</p> <p>But things shift – past materials might now be inappropriate.</p> <p>Do we need a statement about the materials and resources being used in our schemes of work? A disclaimer?</p>
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3. Implications for schemes of learning

Schemes of Learning	Aspects of AMV	Aspects of the National Entitlement	Aspects of Big Ideas	Implications for Syllabus Development
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<p>Principles for content section and coverage of religions & beliefs</p>	<p>Each unit is developed around a single key enquiry question plus 3, 4 or 5 'learning objectives' (LOs).</p> <p>For each key stage a minimum number of learning objectives are to be covered using examples taken from Christian traditions, with fewer minimum LOs being specified for five other religions.</p> <p>Schools have freedom to explore other religions and beliefs in relation to the LOs once the minimums have been reached/.</p>	<p>"Programmes of study must reflect the complex, diverse and plural nature of worldviews. They may draw from a range of religious, philosophical, spiritual and other approaches to life including different traditions within Christianity, Buddhism, Hinduism, Islam, Judaism and Sikhism, non-religious worldviews and concepts including Humanism, secularism, atheism and agnosticism, and other relevant worldviews within and beyond the traditions listed above, including worldviews of local significance where appropriate" (p.13).</p>	<p>The Big Ideas are 'lenses' through which substantive content is selected.</p> <p>"In the Big Ideas approach <i>breadth</i> is not so much about covering as many religions / worldviews as possible as ensuring that pupils have the opportunity to broaden their understanding of religion and worldviews over time.</p> <p>"In the Big Ideas approach <i>depth</i> is not so much about restricting the number of religions / worldviews covered in detail as ensuring that pupils have the opportunity to deepen their understanding of each Big Idea in the context of an appropriately wide range of religions / worldviews" (Book 2 p.11).</p>	<p>As above, we need awareness of how the lenses being used to view content themselves affect the view.</p> <p>Pupils can understand this and can be encouraged to recognise it. Interpretive skills are key here.</p>
<p>Principles for continuity and progression</p>	<p>Each unit relates to two of the six areas of enquiry and each area of enquiry features three or four times in each key stage. Revisiting these ensures continuity of focus on 'what really matters in RE'. Progression in knowledge and understanding relates to these area of enquiry but in relation to the features religions/worldviews being</p>	<p>"In the long term, there is a need to secure continuity and progression between the National Entitlement and any accredited courses. Therefore, we expect that the next time GCSE and A-level come to be reviewed, the review will ensure that courses are aligned with the</p>	<p>The Big Ideas provide a basis for progression and continuity. There are narrative summaries of expected understanding for each age-group (Book 2, Ch.6).</p> <p>Principles for progression:</p> <ol style="list-style-type: none"> 1. Increasing the level of detail 	<p>The principles of progression in the Big Ideas may prove useful when applied to our current scheme – this could be further investigated by a working party.</p>

	<p>studied. A list of Learning Outcomes' for each unit (see below) provides a series of statements that bring these together and provide a map of progression over the whole programme.</p>	<p>National Entitlement for R&W" (p.44).</p>	<ol style="list-style-type: none"> 2. Moving from local to global contexts 3. Making increasing links between smaller ideas 4. Including exceptions and contrasts 5. Moving from simple to complex and controversial ideas 6. Understanding diversity in increasingly complex settings 7. Recognising and handling an increasingly wide range of interpretations. 	
<p>Breadth of teaching 104</p>	<p>Provision is made for schools to develop materials that go beyond the exploration of major world religions and non-religious philosophies of life, as appropriate for their school and parents' / carers' wishes.</p> <p>In addition, supplementary teaching schemes have been developed:</p> <ul style="list-style-type: none"> • 'Distinctively local' units exploring features of religion and belief found in the Local Authorities sharing the AMV Syllabus. 	<p>"If pupils encounter only religious worldviews and not non-religious, only Abrahamic faiths and not Dharmic ones, only the large institutional 'world religions' and not smaller, local, indigenous or newer religions, for example, their understanding of the fundamental matter of this subject is impoverished.</p> <p>"Pupils deserve to know that their own and their family's worldview and community are acknowledged, even if they belong to a smaller community. If your own worldview is never</p>	<p>"The Big Ideas distinguish between the study of people as well as 'isms'; for example, Jews as well as Judaism; Christians as well as Christianity. The Commission on RE made the comparison rather more elegantly between an individual's 'view of the world' or 'philosophy of (or approach to) life' and the term 'institutional worldview' to describe organised worldviews shared among particular groups and sometimes embedded in institutions. The two are connected because individuals' ways of understanding the world</p>	<p>Important to consider whether the current schemes of learning adequately cater for the variety of expression being recommended in the NE and Big Ideas.</p>

105	<ul style="list-style-type: none"> • ‘RE-Live’ units exploring aspects of contemporary life relevant to the study of religion and belief. 	<p>mentioned, it is easy to conclude that you don’t count.</p> <p>“It is important that pupils engage with the diversity of religious and non-religious worldviews that exist not only locally but also nationally and globally. Studying only one worldview or even two or three will not achieve this (p.74).</p> <p>“Pupils must be taught...</p> <p>3. the ways in which patterns of belief, expression and belonging may change across and within worldviews, locally, nationally and globally, both historically and in contemporary times” (p.12).</p>	<p>are likely to draw on one, or many, institutional worldviews. These two important dimensions of worldviews are reflected in each of the Big Ideas, although the balance is different in each” (Book 2, p.8).</p>	
Expectations and outcomes	<p>The Learning Outcomes relevant to each unit appear underneath the enquiry questions in the Programmes of Study.</p> <p>There is a summary of the learning outcomes for each Key Stage here: D02</p>	<p>“By the end of Key Stage 2 and again by the end of Key Stage 4, all pupils should learn about a range of religious, philosophical, spiritual and other approaches to life including:</p> <p>a. the complex, diverse and plural nature of religious and non-religious worldviews, within and beyond the worldviews listed below, and the concept of ‘religion’ as a category</p>	<p>There are assessment exercises attached to each exemplar unit of learning in the scheme. Activities relate to the Anderson and Krathwohl’s taxonomy (see above).</p> <p>“In the end, what is important is not the grade but students’ understanding how well they have grasped the Big Ideas, which depends on the extent to which they can apply those ideas in new contexts” (Book 1, p.42).</p>	<p>As above, it is important to ensure that younger pupils are enabled and encouraged to apply ‘higher-level’ skills of critical thinking, analysis and evaluation in R&W lessons.</p>

		<p>b. Christianity, Buddhism, Hinduism, Islam, Judaism and Sikhism, including different traditions within each of these</p> <p>c. non-religious worldviews and concepts including Humanism, secularism, atheism and agnosticism, including the various experiences of those who identify as having 'no religion.</p> <p>Pupils may also benefit from awareness of a broader range of worldviews, depending on the considerations above" (pp.74f).</p>		
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Key findings

As far as the **Agreed Syllabus structure** is concerned, our investigation revealed the following points for attention:

- It will be important to ensure that non-religious traditions feature as an addition to the minimum legal requirement traditionally stated, as well as providing guidance on which non-religious worldviews to include.
- Clarity will be needed on aspects of Humanism to be included as an example of a non-religious worldview.
- Consideration should be given to best practice in terms of presentation of different faiths with awareness of the dangers of 'colonial' attitudes to choice of material.
- It will also be important to build in teaching about the key concepts of 'religion', 'worldview', 'secularism' etc, perhaps in advance of the rest of the RE programme.
- There should be clear recommendations about the process of applying the right of parents/carers to withdrawal their children from RE. The law doesn't currently require parents to give a reason, but perhaps it should.
- Consideration should be given to the predominant place of Christianity within the whole programme, and to the inclusion of examples from a wide variety of traditions.
- There is a constant need to update our understanding of what education is for. We should involve children in an exploration of the terms 'objective, critical and pluralistic', at appropriate stages.
- There is a need to be aware that how the curriculum content is structured can shape the way it is presented and perceived.
- Can the NE statement itself be refined, perhaps reducing the number of items? – More work on this is needed for the sake of clarity.

- Consider saying that schools **MUST** (or **SHALL**), rather than **SHOULD**, provide at least a set minimum of hours as curriculum provision for RE.
- Ensure that the current Ofsted emphasis on knowledge – and **how** the child learns – are spelled out in terms of how learning is being built up for pupils. Skills are important but should be sewn into ideas of how pupils’ knowledge is advancing, e.g., through planned sequences of learning.
- However the programme is arranged, the key thing is to ensure that every lesson is in some way relevant and meaningful to children’s lives.
- If the NE statement is to be used, this needs to be reflected in any impact assessment statements, including how critical thinking is encouraged in primary as well as secondary.
- If Big Ideas are used, there is a need to change current areas of enquiry to use the six Big Ideas as lenses and to work thorough the implications of any shift in focus.
- New units of learning could include ‘transferable skills’ and that might mean more activities that include evaluation and analysis for primary aged children: encourage ‘wondering’ and ‘questioning’.
- With KS4 not all do GCSE but some might want to do A level – it will be important that standards enable all students to continue with studies in Religion & Worldviews.

In terms of the **implications for pedagogy**, our investigation revealed the following points for attention:

- The current Syllabus is open to a variety of approaches, but might require clearer definitions of key terms such as ‘pedagogy’, ‘discipline’, ‘methodology’, and ‘lens’ and encouragement of the interpretive skills students would need to engage with them.
- All pedagogies, including Big Ideas, do presume some sort of background in how they operate. All approaches have initial assumptions. Pupils could be encouraged, at appropriate ages and stages, to investigate and come to understand what those assumptions might be.
- RE will continue to play a vital role in promoting pupils’ spiritual, moral, social and cultural development.
- It is important to recognise that not all non-religious ‘philosophies of life’ are organised or institutional – many are held unconsciously or contextually. But it is vital that the ‘nones’ are engaged in the subject. Perhaps we should start talking about ‘worldview literacy’.
- We need to sort definitions with pupils, e.g., Humanism is not the same as atheism.
- Worldviews often have legal and political dimensions; we should include a systematic look at feminism, for example, as well as nature-based worldviews. Consider including more on environmental and social issues, including perspectives from worldview traditions (e.g. Buddhism) on such movements as ‘Extinction rebellion’ and ‘Black Lives Matter’. This could provide opportunities to ‘step outside the syllabus’ and investigate global concerns.

In terms of the **implications for schemes of learning**, our investigation revealed the following points for attention:

- Revisit guidance on the materials and resources being used in our schemes of work and advise caution when thinking about who represents an ‘authentic voice’ within a tradition.
- In writing materials for use in schools there is a need to recognise how the lenses being used to view content themselves affect the view. At appropriate ages and stages, pupils can understand this and can be encouraged to recognise it. Interpretive skills are key.
- The principles of progression in the Big Ideas may prove useful when applied to the current scheme – this could be further investigated by a working party.
- Ensure that the current schemes of learning adequately cater for the variety of expression being recommended in the NE and Big Ideas.

- As above, it is important to ensure that younger pupils are enabled and encouraged to apply 'higher-level' skills of critical thinking, analysis and evaluation in R&W lessons.

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Bath & North East Somerset SACRE

16 July 2021

Appendix 5 'Does the existing legal framework ensure good practice in the running of a SACRE?' HAMPSHIRE SACRE

Introduction: overview of the study and key issues, current problems in running SACREs as reported elsewhere

NASACRE submission given by Paul Smalley to the Commission on RE in 2017 (1) stated that members felt a locally agreed syllabus enables pupils to learn about religions where they live. NASACRE felt that it helped teachers feel that they 'own' the syllabus and are committed to it, and agreed that the writing process is important in that it helps people to understand RE.

SACRES in England raised concerns raised about the lack of a 'national standard' and many SACREs felt that where there was not significant local expertise in a particular faith this could be a problem in how that faith is understood. The major concern was that of capacity as Local Authority support is being 'squeezed' in many areas, meaning that the production of a new Agreed Syllabus and ongoing support is done on a very tight budget and relies on voluntary support from RE teachers and others, whereas in the past much of this would have been done by a paid LA specialist adviser.

NASACRE reported that over three quarters of SACREs monitored the compliance and quality of RE provision in their local area. Sometimes this was done through an examination of data and often the SACRE issued a questionnaire to school for this purpose. Many SACRES also engaged in some form of visits to school, often by the RE adviser. Some SACREs felt that their ability to monitor effectively was hampered by a number of factors, including the power to require schools to change bad, or non-compliant practice and a lack of resource to carry out as much monitoring activity as the SACRE would like to. Whilst nearly 9 out of 10 SACREs in the survey have access to specialist RE advisers, this seems to vary between as little as two days per year and as many as 65, with no SACRE now reporting a full time RE adviser. There does appear to be a correlation in that those SACREs with the smallest numbers of contracted days' worth of advice appear to be engaged in the least effective monitoring and support activity. Funding was clearly a major issue for many SACREs with budgets varying tremendously (although of course the number of schools within an LA varies too). What is included is also difficult to ascertain, making comparisons difficult; half of SACREs have advisory time funded additionally to the budget.

The research concluded with the following statements:

Many SACREs are not opposed to a National 'Framework' or some definition of core entitlement – for all schools, but any solution needs a significant locally agreed element.

- All SACREs would like to do more to support, guide and advise schools.
- SACREs need fair and proper funding, and reasonable provision of specialist help and advice to enable this to happen.
- The creation of a Locally Agreed Syllabus is enabling for teachers and others involved and leads to high quality RE
- There needs to be consequences for schools who are not providing good RE. Either SACREs need to be given power to hold schools to account or Ofsted need to rigorously examine RE provision in all schools.

Section 1. What are Local Authority legal responsibilities with regard to SACREs?

A very good summary of Local Authority responsibilities is provided on the Interfaith website (2). The responsibilities include establishing a conference to produce a Locally Agreed Syllabus, advising the Local Authority on RE in Community and Voluntary Controlled schools and having responsibility for ensuring that children receive their statutory entitlement of RE in maintained schools. SACRE's must send their annual report to the Department for Education every year and therefore hold the LA to account with this. They have one specific legal duty which is to consider requests for determinations of Collective Worship and if approved, to modify the requirement for the school.

Section 2. How are Local Authority legal responsibilities met in Hampshire?

Hampshire SACRE (3) has a strong process for Monitoring RE. Modest funding for adviser time is available to monitor the effectiveness of the Agreed Syllabus through visits to both primary and secondary schools. Hampshire SACRE professional advice is given by the County Inspector/Adviser for RE who is also able to draw on the expertise of the Primary RE Inspector/Adviser. This ensures specialist monitoring for RE in primary and secondary schools is possible. The time for monitoring is in addition to the HIAS time for SACRE business.

SACRE's contact with schools is assisted by SACRE members accompanying professional adviser on their visits. This gives members an opportunity to see current issues and good practice in schools. SACRE advisers also run training for SACRE members at the start of each academic year which ensures that members are aware of their role and responsibilities as well as how best to support schools.

Hampshire SACRE is also closely linked with the Hampshire Inspection and Advisory Service (HIAS) that both RE Advisers are part of more broadly. This enables the SACRE to be aware of wider trends and developments that affect schools, such as SEND, assessment and changes to the EYFS framework for example.

Hampshire SACRE has the services of an experienced Clerk based in HCC Democratic Services. All SACRE reports and minutes are on the LA template and published by the Clerk on the HCC website. Hampshire CC treats SACRE as it would all other county council committees. It funds the cost of the Professional adviser(s) to SACRE for 20 Days of the Advisers' work. All SACRE groups are filled and the Professional Adviser works with the Clerk to SACRE to review membership and contact nominating bodies when there are vacancies.

Hampshire SACRE operates in a context of an outstanding Children's Services – where there is still a robust intact School Improvement Services. This organisation runs training for schools in all subjects. SACRE works alongside to support HIAS RE Advisers in implementing the Agreed Syllabus. The Monitoring Group process is critical to this and is the link between SACRE, HIAS and schools. The Chair of SACRE is traditionally a County Councillor and the Council take SACRE and RE teaching seriously and therefore a high profile Elected Member is Chair. This gives weight to SACRE's work and ensures HIAS can listen to SACRE.

Having strong links into the Local Authority is critical. This enhances the work of the SACRE and links it into the wider arena of current council initiatives such as health, environment and mental health.

Section 3. What are the perceived benefits of Local Authority responsibilities to SACRE being met in these ways?

The strength of Hampshire SACRE comes to a large extent because of the direct engagement with Local Democratic processes, which work well in Hampshire. The chair and vice chair of the SACRE has always been a Local Authority Councillor and this has enabled the SACRE to be aware of wider council initiatives. Sometimes this has resulted in the contribution of the SACRE to wider Local Authority initiatives such as the annual production of a Hampshire Inter Faith calendar. This has increased the status of the SACRE in the Local Authority and ensured the SACRE continues to have relevance in the whole organisation. The use of groups where necessary has also enabled the SACRE to take on a wider range of work and to do this effectively. An example is the group which meets termly to monitor RE in schools and to look at the results of school visits that its members have taken part in with the Advisers. This enables the SACRE to deal with confidential information and make suggestions for RE improvements. Another example of the use of groups is the group formed recently to undertake work on an advice document with a small number of SACRE members as well as a time limited group working on the Determinations policy. More of these are planned for future academic years so that the SACRE members can gain experience of working with others and contribute to the development of ideas within the SACRE.

The advisers train the SACRE members at the start of each academic year and outline their role and the role of the SACRE in monitoring RE locally. This helps make all members aware of the role that they play and how they can help schools and helps inform their judgements when speaking to schools.

The two professional advisers run subject specific post qualification professional education courses for senior leaders, teachers and governors including networks, webinars and conferences through the Hampshire Teaching and Learning College (HTLC). The advisers are also able to work one to one with RE leaders in schools through the management partnership relationship established with schools and HIAS. SACRE members are encouraged to attend

as many of the training sessions as they can and contribute to discussions, providing their own expertise to the training session. For example, the chair of the monitoring group has attended RE and EYFS training and the Muslim representative attended the Islam webinar to talk to teachers. They can also help with links to their own communities. For example, a SACRE member provided a link with a member of his own community who wrote articles for Primary RE News for teachers to help with subject knowledge.

A key strength of the SACRE is the wide range of members from all backgrounds who bring a diverse range of perspectives and expertise to every meeting. Teachers are nominated into Group C through the Teachers' Liaison panel (Link with the LA and joint Trade Union group). This works for LA schools. The SACRE is also able to co-opt where necessary to ensure all types of schools are represented on SACRE, including Secondary Academies, 6th form colleges, special and independent schools. There are no SLE advisers but there are two Advisers working part time for RE Secondary and Primary. They therefore work with the professional expectations and responsibilities that Public Service employees are bound by. SACRE has the capacity to co-opt people to SACRE where there is need and where the existing 'groups' leave gaps. For example, Hampshire SACRE has representation from Academies, Governor services ensuring SACRE has broad understanding of key educational issues.

Section 4. Discussion: including of how the present model could be improved and whether the LAN vision adds something new: drawing on wider documented experience.

What is causing any issues?

In the past academic year, COVID-19 has made the monitoring visits very hard to complete. However virtual meetings have been held with RE leaders and planning and RE work have been looked at. Schools have commented upon how supportive they have found the visits and useful for them when planning the rest of their RE provision. SACRE members have been able to attend these virtually and this has enabled them to see RE set for home and virtual learning. Face to Face as well as virtual meetings are planned in 2021 and 2022.

The Hampshire SACRE has found some faith communities harder to contact and it has not been possible to recruit a representative from some. For example, it has found it hard to find a representative from some Christian denominations. This has been time consuming to work on and these positions have still not been filled. As both advisers work with other SACRES, it is known that other SACRES face similar issues and recruitment is an ongoing issue. The SACRE prefers to work with a nominating body rather than individual members of communities so that the process is streamlined and can draw on work already going on in other SACRES. Such a process also helps with those communities that are harder to engage with and ensures a wider pool of members. It is possible that a wider membership of the LAN might help with this in providing an ever-bigger pool for membership from a range of interested but diverse backgrounds that could strengthen membership of a SACRE. It also might enable the SACRE to be more aware of initiatives in other areas that it could contribute to, such as Cathedral, museum, university or other provider initiatives for RE. A greater unity in approach to RE CPD would be welcomed as well as greater awareness of what other stakeholders in RE are doing.

Section 5. Conclusions and questions raised for further research.

Overall, the success of Hampshire SACRE rests on the commitment from the Local Authority as required in statute. Were this to be lost, as in the current proposals for LANs, it is not clear that the LAN would have the administrative or professional support required.

Therefore, it is uncertain what the LAN vision adds and the conclusion of this pen study is that the existing legal framework is fit for purpose.

References:

1. <https://nasacre.org.uk/file/nasacre/1-488-evidence-submitted-on-behalf-of-nasacre-to-the-commission-on-re-by-paul-smalley.pdf>
2. <https://www.interfaith.org.uk/activity/understanding-sacres>
3. Committee details - Standing Advisory Council for Religious Education | About the Council | Hampshire County Council (hants.gov.uk)

Appendix 6 Richmond SACRE: Expanding and organising SACRE membership

Richmond Participatory Action research

BACKGROUND

The Final Report of the Commission on Religious Education, *Religion and Worldviews: The Way Forward. A National Plan for RE*, was published in September 2018. It set out a National Plan for RE comprising of eleven recommendations, and called on the Government to consider and adopt it.

Recommendation 8 in the Report made a series of proposals regarding the establishment of Standing Advisory Councils on Religious Education and suggesting that the legislation in relation to these should be amended and they should be renamed as Local Advisory Networks for Religion and Worldviews (LANs).

d. The Local Advisory Network for Religion and Worldviews should be made up of members from five groups: i. teachers of Religion and Worldviews from all phases including Higher Education ii. school leaders and governors iii. ITE and/or CPD providers iv. school providers including the LA, MATs, dioceses etc v. religion, belief and other groups that support RE in schools or wish to do so (this might include local museums and galleries as well as religion and belief groups).

This proposal emerged from the following findings outlined in the Report:

102. Whilst there are SACREs that are highly effective, some SACREs find it extremely difficult to recruit and retain members and the unwieldy committee structure means that some SACREs are unable to meet due to lacking representation or attendance from members of one or more committees.

105. The composition of SACREs has not kept pace with changes in the education system. There are many more stakeholders involved in supporting high quality RE than are represented on SACREs, including higher education institutions and school providers. We have also found in the written and oral evidence that SACREs can sometimes become battlegrounds for representation rather than focused on improving support for schools. We therefore recommend a number of changes to the composition of SACREs.

In relation to Point 102, it might be argued that many of the concerns expressed would apply equally to LANs and adversely affect their ability to carry out the role defined for them in the Report.

In relation to Point 105, anecdotal evidence through NASACRE, supported by information included in Annual SACRE Reports, indicates that some SACREs engage creatively with the current legislation around membership and already include a wider range of stakeholders.

Specifying the problem

As part of this project, The LB of Richmond upon Thames SACRE was invited to consider and respond to these and other issues relating to membership of it and of other SACREs.

At its meeting on 1st October 2020, the following points were made:

1. When SACREs were first set up in the late 1980s, Local Authorities (LAs) such as the LB Richmond upon Thames generally followed very clear legal procedures when recruiting members - in law it was and is the responsibility of the LA **NOT** the SACRE itself to decide which communities and organisations should have representation on its SACRE and it is the responsibility of the LA to approve the nominees of the its chosen sponsoring bodies.
2. In the past a Council Committee Clerk serviced the SACRE and among her/his duties ensured that membership was secured, maintained and monitored in accordance with these procedures. This role is still performed by the Clerk to the LB Richmond upon Thames SACRE to some extent but unfortunately, it is no longer the case in many SACREs elsewhere, although the functions provided by the Clerk in this respect are still the legal responsibility of each LA.

3. More recent practice seems to indicate that new members to many SACREs are appointed more informally, for example, a member resigning from Group A might suggest someone from her/his community as a replacement or a local teacher with a particular interest in RE might be persuaded to join Group B.
4. Since the initial establishment of many SACREs over thirty years ago, the original records listing the official sponsoring bodies for communities and organisations entitled to representation on SACREs may have been lost, are perhaps no longer reflective of the local area and indeed some of those communities and organisations may no longer exist.

Planning an intervention or change

Richmond upon Thames SACRE wanted to ensure that its operating systems were robust and effective. To see if there were any elements of CoRE report around the make-up of a LAN that differed from current practice and indeed if it might improve it.

Process

The RE professional that supports the SACRE worked with a team to create documents about where to go to within sponsoring groups and communities when looking to ensure representation on the group was as diverse and inclusive as possible. SACRE could see the practical use of these not only for them but all SACREs, and if there was a legislative change for a LAN.

It was suggested in the present circumstances the most practical way in which to proceed is to support LAs in ensuring that:

1. every SACRE has appropriate membership
2. SACRE members are appointed in accordance with the relevant procedures
3. attendance of members at SACRE Meetings is monitored and recorded
4. members are supported and enabled to play a full and active role in all aspects of the work of the SACRE of which they are a part
5. where possible, membership of SACREs embraces a wider range of key stakeholders in RE as outlined in the Commission on Religious Education's Report.

Implementing the intervention

It is recommended that each LA should have a constitution or Terms of Reference document outlining which nominating bodies and organisations should have a place/places on each of these four groups. (link to NASACRE exemplar constitution <https://nasacre.org.uk/file/nasacre/SACRE%20constitution.pdf>)

Group A represents 'such Christian denominations and other religions and denominations of such religions as, in the opinion of the authority, will appropriately reflect the principal religious traditions in the area'. In order to decide on what these should be, the LA will need to do some research as to which groups should be represented in Group A and recognise that these groups might change over time. In the case of **Group A** most of the groups that the LA is looking to for representation will have formal structures at national or local level that can be approached.

It may also be the case, though, that there is a desire to have someone representing a religious tradition or worldview that features in the locally agreed syllabus but where there are few members of that religion or worldview in the immediate area.

It is perhaps helpful - though not essential - for members of **Group A** to have knowledge and understanding of education in state maintained community schools and in some SACREs, teachers from particular religions and worldviews may serve on this group.

Please see page 43 for further guidance about possible nominating bodies for **Group A**.

Group B represents 'the Church of England'. The relevant nominating body for most LAs for **Group B** is usually the Diocese/Diocesan Board of Education for the area and representatives could include local clergy, teachers, including teachers from Church of England schools, governors and members of local Anglican congregations.

Group C is ‘a group of persons to represent such associations representing teachers as, in the opinion of the authority, ought to be represented, having regard to the circumstances of the area.’

Traditionally, this has been interpreted to mean teachers from the different teaching unions but it might also mean those who come from local head teacher groups or networks of RE teachers in the authority. Some SACREs include teachers from academies in **Group C**, particularly where those academies have chosen to adopt the locally agreed syllabus.

Although it is not a legal requirement to do so, many LAs have a policy of ensuring that all strands of education are represented on their SACRE, appointing teachers to **Group C** who come from EYFS, Primary, Secondary and Special Schools, including alternative provision. **Group C** might also include a representative of a local university department leading on Theology and Religious Studies or involved in training RE teachers. Qualified teachers working as education officers in major places of worship, galleries, museums and other relevant sites locally where learning in RE takes place might also serve on this group.

Group D includes ‘persons to represent the local authority’. Traditionally, this has been local councillors from various political parties, perhaps proportionate to their profile in the LA.

In addition, an LA may take the decision to choose whomsoever it sees fit to represent it and its interests – such members of **Group D** might include parents, school governors and any other key stakeholders. Some LAs also appoint officers to **Group D**. If they do so, it is important that the LA examines the issue of conflict of interest. It would be difficult if the officer voted for something that the local authority would not carry through. At least one LA has appointed a Humanist representative to **Group D**.

The LA will approach sponsoring bodies for a nominee or nominees and then appoint the person(s) nominated if they believe that those person(s) will represent the opinions of the sponsoring body.

If the LA believes that a member ceases to represent their sponsoring body then it can remove them from SACRE and ask for another nominee [Education Act 1996: 393(30)].

This does, though, mean that the LA has to firstly make a judgement about what constitutes a sponsoring body. The 1996 Act states: ‘Before appointing a person to represent any religion, denomination or associations as a member of the council, the authority shall take all reasonable steps to assure themselves that he is representative of the religion, denomination or associations in question.’ [392(2)] and it can only know this if it has made a decision about who is nominating the person in question.

It is worth noting that an LA can ask for more than one representative from a sponsoring body if it is felt that that would be appropriate. This allows there to be balance within each group and for groups to reflect local demographics proportionally. An example of this might be in **Group A** - if there were some Christian denominations demographically more prominent in the area and others less so it might be appropriate for larger denominations to have more than one representative to reflect this situation.

It is not the role of SACRE to find its own members but it can make recommendations if members feel that the LA is overlooking an important group that should be represented in one of its groups.

SACREs need people who can make a positive contribution to its agendas and work, so often they will be people who are or have been involved in schools or education. If a concern arises with a member, it is appropriate for the Chair to speak with the person concerned and explore any issues that they have with SACRE’s business and offer training and support. If this, though, is a persistent issue the LA might go back to the sponsoring body to ask for a more qualified representative of that particular constituency. It is important to note here that this might be difficult if the representative is the leader of that sponsoring body.

Many LAs/SACREs find it useful to have their own Code of Conduct in place (NASACRE exemplar found here <https://nasacre.org.uk/file/nasacre/Code%20of%20conduct.pdf>) and in any case, should always operate within the relevant protocols of the Council.

1. Attendance Of Members At SACRE Meetings Is Monitored And Recorded

Most SACREs keep a record of attendance of members. Those who do not attend regularly or whose attendance has lapsed completely may be contacted by the Clerk of SACRE in accordance with the SACRE's own protocols (NASACRE exemplar found here <https://nasacre.org.uk/resources/sacre-management>). If a SACRE member is unable to fulfil her/his responsibilities, then the LA and the person's nominating body should be informed so that a replacement may be sought as soon as possible.

The quorum of a SACRE is determined by an Act of Parliament (Education Act 1996) and SACRE's own constitution. The Act of Parliament quite clearly states that for a SACRE to be quorate there must be at least one member from each Group present (A, B, C and D). Some SACRE constitutions allow only one member to be present in each group to ensure there is a quorum, while in other SACRE constitutions there is a requirement that more than one must be present, particularly from Group A where, for example, it may expect at least one non-Christian member must be present. A SACRE or Local Authority cannot change the requirements of the Education Act 1996 but it can change its constitution. If SACRE Meetings are regularly inquorate the first thing to consider is whether these are held at a good time for the majority of members and that meetings are easily accessible. All SACRE meetings must also be open to the public.

2. Members Are Supported And Enabled To Play A Full And Active Role In All Aspects Of The Work Of The SACRE Of Which They Are A Part

There are several key ways in which new and existing SACRE members can be helped to do this.

First, SACREs – perhaps individually, perhaps collectively in local/regional clusters – should offer training for members, particularly those new to their role. NASACRE offers some suitable materials here (<https://nasacre.org.uk/resources/effective-sacres-training-and-support>). New members could also be 'buddied up' with more experienced SACRE colleagues to advise and support them as they negotiate their new responsibilities.

Second, nominating bodies should run a training day - maybe on an annual basis – for all those representing them on SACREs. For some organisations, such as the Board of Deputies of British Jews or Humanists UK, this has been arranged at national level, while others such as Diocesan Boards of Education or teaching unions may wish to provide these locally.

Thirdly, SACREs should – where possible – enable members to participate in wider activities relevant to their role and responsibilities, such as attendance at the annual NASACRE Conference and AGM, other training opportunities and related events.

3. Where Possible, Membership Of SACREs Embraces A Wider Range Of Key Stakeholders In RE As Outlined In The Commission On Religious Education's Report

LAs and SACREs are encouraged to work with appropriate nominating bodies to ensure that membership of SACREs is as wide as possible within the statutory legal parameters. Suggestions of where, when and how this might be possible are made above in relation to the guidance given about the composition of the different SACRE Groups. SACREs may also choose to co-opt certain people who may have a particular contribution to make to their work. It is also important to note that SACRE Meetings must be held in public, anyone can attend such a meeting and with the Chair's permission can make a contribution to it.

Evaluating

Having reviewed our SACRE practices around membership through this project we have discovered that in the present law we can do this without a need for a change to becoming a LAN. The points that the CoRE report highlights around extending SACRE membership is something that we approve of, but can go ahead and action within the present legislation. We hope the work that our RE advisor has done around creating a document to help us know where to go for extending our SACRE membership we hope will help more than just our SACRE and LA.

Lesley Prior and members of Richmond Upon Thames SACRE

July 2021

SACRE MEMBERSHIP TOOL

This document gives some suggestions of who an LA might want to draw from to make up their SACRE. LAs need to think about how different religions and worldviews who are part of the make-up of your local community and so all the following suggestions might not be relevant.

Important principle here it is not SACREs gift to decide who sits on them. SACREs might want to make recommendations to the LA to be able to discharge its duties effectively. The LA decide the nomination body, and the nominating bodies decide who is fit for them to represent them on the SACRE.

NASACRE Code of conduct is a useful document to understand <https://nasacre.org.uk/file/nasacre/Code%20of%20conduct.pdf> in doing this work. It is worth pointing out that not all SACREs will have members of all these bodies – this document is seen as a starting point.

Representing	Name	Postal Address, Email and Phone	Date of Joining, training done	Sponsoring body National body Local body
GROUP A				
Baha'i 116				National Spiritual Assembly of the Baha'is, 27 Rutland Gate, London SW7 1PD 020 7584 2566 nsa@bahai.org.uk
Buddhism				The Buddhist Society, 58 Eccleston Square, London SW1V 1PH 020 7834 5858 info@thebuddhistsociety.org
Free Church <i>This is the central link for all free churches.</i>		The following list contains the denominations who are currently represented by the Free Churches Group. <ul style="list-style-type: none"> • ASSEMBLIES OF GOD • BAPTIST UNION OF GREAT BRITAIN • BAPTIST UNION OF WALES • CHRIST APOSTOLIC CHURCH 		Sabina Williams, Administrator, SACRE & LA Representatives; The Free Churches Group, 27 Tavistock Square, London. WC1H 9HH sabina.williams@freechurches.org.uk Tel: 0203 651 8334

117		<ul style="list-style-type: none"> • CHURCH OF GOD OF PROPHECY • CHURCH OF THE NAZARENE • CHURCHES IN COMMUNITIES INTERNATIONAL • CONGREGATIONAL FEDERATION • COUNCIL OF AFRICAN & CARIBBEAN CHURCHES UK • COUNTESS OF HUNTINGDON'S CONNEXION • FELLOWSHIP OF CHURCHES OF CHRIST • FREE CHURCH OF ENGLAND • FREE METHODIST CHURCH • INDEPENDENT METHODIST CHURCHES • JOINT COUNCIL OF CHURCHES FOR ALL NATIONS • METHODIST CHURCH • MORAVIAN CHURCH • NEW TESTAMENT ASSEMBLY • NEW TESTAMENT CHURCH OF GOD • OLD BAPTIST UNION • ORDER OF ST LEONARD • PRESBYTERIAN CHURCH OF WALES • THE SALVATION ARMY • THE UNION OF WELSH INDEPENDENTS • THE UNITED REFORMED CHURCH • WESLEYAN REFORM UNION 		
Representing	Name	Postal Address, Email and Phone	Date of Joining, training done	Sponsoring body National body Local body
Christian: Orthodox				Nephton Tsimalis Greek Orthodox Archbishops Office for the UK ntsimalis@gmail.com
Christian: Quaker				Friends House www.quaker.org.uk
Christian: Roman Catholic				Catholic dioceses in your area OR RC Commission for Schools & Colleges, St Edwards House, St Paul's Wood Hill, Orpington, BR5 2SR

				Tel: 01689 829331 Fax: 01689 829255 enquiries@educationcommission.org.uk
Representing	Name	Postal Address, Email and Phone	Date of Joining, training done	Sponsoring body National body Local body
Hinduism				Local Hindu community Hindu Council of Britain Hindu Council UK Secretariat Office 22 King Street Southall UB2 4DA Chair: Email: umeshchander@aol.com Mobile: 07903804656 Hindu educational board info@hindueducationboarduk.org https://hindueducationboarduk.org/
Humanism				Humanists UK 39 Moreland Street, London EC1V 8BB education@humanism.org.uk
Pagan				Pagan Federation vicepresident@paganfederation.co.uk
Zoroastrian				Zoroastrian centre, 440 Alexandra Ave, Rayners Lane, Harrow HA2 9TL. 020 8866 0765
Rastafarian				shawn.sobers@uwe.ac.uk Dr Shawn-Naphati Sobers is an expert in Rastafarianism and could be a useful link to find a representative within this community
Jain				Himanshu Jain – Institute of Jainology hj@thoughtagile.co.uk
Islam: Sunni				Muslim Teacher Association info@mta-uk.org Muslim Council of Britain https://mcb.org.uk media@mcb.org.uk Local Muslim contacts (Mosque or council or mosques)

Islam: Shi'a				<p>Al Khoei Foundation Chevening Rd, London NW6 6TN 020 7372 4049 info@alkhoei.org https://www.scottishahlulbaytsociety.org/cementing-friendships/</p> <p>Email: info@scottishahlulbaytsociety.org Head Office Address: United Nations House Scotland, 44 Frederick Street, Edinburgh, EH2 1EX</p> <p>Local Muslim contacts (Mosque or council of mosques)</p>
Islam: Ismaili				<p>Ismaili centre https://the.ismaili/ismailicentres/london</p>
The Ahmadiyya community				<p>Ahmadiyya Muslim association UK https://ahmadiyya.uk/</p>
Judaism				<p>The Board of Deputies of British Jews 1 Torriano Mews, London NW5 2RZ 020 7543 5400 Jackie Emery email: jackie.emery@bod.org.uk</p>
Sikhi				<p>Network of Sikh Organisations Lord Inderjit Singh, CBE, Director 43 Dorset Road, Merton Park ,London SW19 3EZ Tel: 020-8540-4148 Email: info@nsouk.co.uk</p>
<p>GROUP B The Church of England</p> <p><i>For example this might include...</i></p>				
Diocesan Board representative				<p>https://www.churchofengland.org/about/education-and-schools</p>
Secondary teacher				

Primary Teacher				
Governor				
Minister (Clergy/Lay)				
Group C - Teachers <i>For example, this might include some of the following along with a representative from a SCITT; university ITE providers; local education providers, e.g. museums & galleries</i>				
NEU				NEU HQ Hamilton House, Mabledon Place. London. WC1H 9BD 0345 811 8111
NAS/UWT				Kathy Duggan Kathy.duggan@exec.nasuwt.org.uk
Teacher rep primary				
Teacher rep Secondary				
Academy / Free School rep				
Local Headteachers & Deputies group Primary rep				
Local Headteachers & Deputies group Secondary rep				

Special schools network group rep				
RE network/local group representative				
Group D – LA group				
<i>Many LAs will allocate councillors proportional to the minority and majority party on the council</i>				
LA education representative				
LA representative Councillor				
LA representative Councillor				
LA representative Councillor				
LA representative Councillor				
LA governor rep				

With grateful thanks to Denise Chaplin (Lewisham SACRE) for sharing their document from which this one has been created by Lesley Prior (Richmond Upon Thames RE advisor) and Claire Clinton (LAN project lead)

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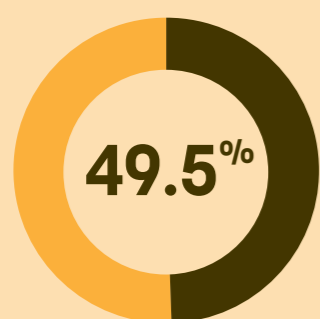
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A REVIEW OF THE PERFORMANCE OF RELIGIOUS EDUCATION



VALUE
OF THE QUALIFICATION

IN THE LAST DECADE THE NUMBER OF PUPILS IN ENGLAND ENTERING A FULL GCSE RS COURSE INCREASED BY **29.7%**



INCREASE IN A-LEVEL ENTRIES FOR RS

SINCE 2003 BEATING GEOGRAPHY, LAW AND HISTORY



RE IN PRIMARY AND SECONDARY SCHOOLS ENABLES PUPILS TO TAKE THEIR PLACE WITHIN A DIVERSE MULTI-RELIGIOUS AND MULTI-SECULAR SOCIETY. AT ITS BEST, IT IS INTELLECTUALLY CHALLENGING AND PERSONALLY ENRICHING.



OFSTED RE RESEARCH REVIEW MAY 2021



HIGHER ATTAINMENT 8 SCORES ON AVERAGE IN SCHOOLS WITH HIGHER RATES OF ENTRY FOR GCSE RS



95% of teachers say that the subject is more or equally relevant than ten years ago

ACADEMICALLY RIGOROUS AND CHALLENGING, RE STUDENTS GO ON TO STUDY AT THE UK'S TOP UNIVERSITIES AND ENTER CAREERS IN LAW, MEDICINE, POLITICS AND JOURNALISM



¹ <https://www.religiouseducationcouncil.org.uk/news/call-for-national-plan-as-religious-studies-gcse-entries-slip/>

² <https://www.religiouseducationcouncil.org.uk/news/news07-20-2/>

³ <https://www.gov.uk/government/publications/research-review-series-religious-education/research-review-series-religious-education#conclusion>

⁴ <https://www.natre.org.uk/news/latest-news/does-studying-rs-gcse-improve-your-overall-academic-attainment/>

⁵ <https://www.natre.org.uk/news/latest-news/how-satisfied-are-re-teachers/>

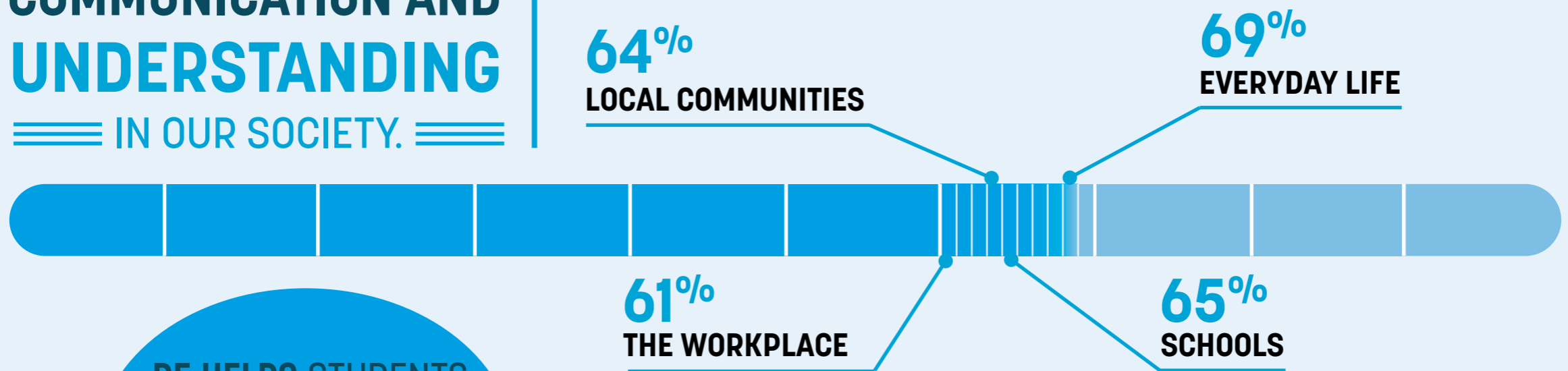
⁶ <https://blogs.bmj.com/bmj/2021/08/04/encourage-students-with-a-humanities-background-to-become-doctors/>

RE IN SOCIETY

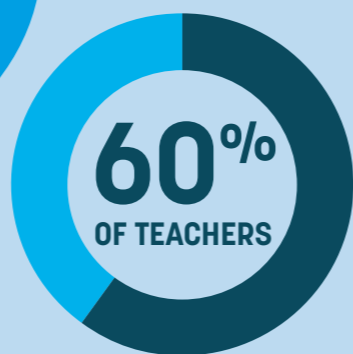
64% of the **UK adult population** think an education in **religion and worldviews** (or RE) is an important part of the **school curriculum**.⁷

HIGH-QUALITY RE IS THE BACKBONE OF COMMUNICATION AND UNDERSTANDING
IN OUR SOCIETY.

AROUND TWO-THIRDS OF UK ADULTS SAY IT'S IMPORTANT TO UNDERSTAND THE BELIEFS OF OTHERS IN:



RE HELPS STUDENTS UNDERSTAND AND DEBATE THE BIGGEST ISSUES OF THE DAY⁸



DRAW INSPIRATION FROM DISCUSSING TOPICS IN THE NEWS

The public also recognises RE's positive impact on society. In a 2021 survey a majority believed RE can:

- 69%** Help young people gain a better understanding of their own beliefs
- 71%** Foster mutual understanding of different beliefs among young people
- 65%** Provide young people with the opportunity to learn more about other people

GOOD RELIGIOUS EDUCATION CREATES INDEPENDENT AND CRITICAL THINKERS, PREPARED FOR THE DIVERSITY OF BELIEF IN MODERN BRITAIN AND THE WIDER WORLD.



⁷ Religion & Worldview survey by Savanta on behalf of Culham St Gabriel's Trust, June 2021

⁸ <https://www.natre.org.uk/news/latest-news/how-satisfied-are-re-teachers/> 124

SCHOOL PERFORMANCE


 Time spent on the subject is **improving in some areas:**

OVER 95% of primary teachers report time spent on teaching RE has increased or stayed the same

46% of academies without a religious character have reported an increase in time to teach RE⁹



The 2021 Ofsted Research Review identified barriers to high-quality RE teaching in schools including:¹⁰

Insufficient time to teach an ambitious RE curriculum 

A lack of a **'scholarly approach'**

Insufficient professional development for teachers of RE

Some teachers embedding **unhelpful misconceptions**



Gaps in teacher subject knowledge



However, **too many schools** are breaking the law by not teaching RE

34% of academies report no timetabled RE¹¹



Around **500** secondary schools still report **zero hours** of RE provision in Year 11¹²

RE also continues to be neglected on the school timetable in favour of **EBacc** subjects: On average **5 hours** of RE are allocated to each 'teacher of RE' at **Key Stage 3** as opposed to **7** for history¹³



SCHOOLS MUST DO MORE TO ENSURE THEY PROVIDE THE RIGHT AMOUNT OF HIGH-QUALITY RE PROVISION FOR ALL STUDENTS ACROSS THE YEAR GROUPS



⁹ <https://www.natre.org.uk/news/latest-news/over-95-of-primary-teachers-report-time-spent-on-teaching-re-has-increased-or-stayed-the-same/>

¹⁰ <https://www.gov.uk/government/publications/research-review-series-religious-education/research-review-series-religious-education>

¹¹ <https://www.gov.uk/government/publications/research-review-series-religious-education/research-review-series-religious-education>

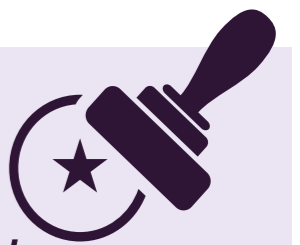
¹² <https://www.natre.org.uk/uploads/NSS%202021%20Infographic.pdf>

¹³ www.thebritishacademy.ac.uk/documents/288/theology-religious-studies.pdf



GOVERNMENT PERFORMANCE

“ THE GOVERNMENT FIRMLY BELIEVES THAT RE IS IMPORTANT. GOOD QUALITY RE IS ESSENTIAL IN DEVELOPING CHILDREN’S KNOWLEDGE OF BRITISH VALUES AND TRADITIONS, AND THOSE OF OTHER COUNTRIES. RE IS A VITAL PART OF FOSTERING UNDERSTANDING AMONG DIFFERENT FAITHS AND BELIEFS...”



MINISTER OF STATE FOR SCHOOL STANDARDS, ROBIN WALKER



YET DESPITE THIS...

£0 SPENT ON RE PROJECTS BETWEEN 2016-2021

AT A TIME WHEN:¹⁴

ENGLISH: £28.5 MILLION

MUSIC: £387 MILLION

MATHS: £154 MILLION

SCIENCE: £56 MILLION

AMIDST A DECADE LONG CRISIS IN ATTRACTING NEW TALENT:

The 2021-22 teacher training bursary for RE was scrapped despite RE teacher recruitment targets not being met for nine of the last ten years.¹⁵



AND A LACK OF RE SPECIALISM IN SCHOOLS:

25% of RE lessons are taught by teachers with no post A-level qualification in the subject. Three times as many as history (8%).¹⁶



AND A FALL IN GCSE ENTRIES

Progress made in GCSE entries since 2010 is starting to unravel. Between 2016 and 2021 entries for the full course fell by almost 20%.¹⁷

WORDS NEED TO BE BACKED UP WITH ACTION



¹⁴ <https://www.natre.org.uk/uploads/NATRE%20News/REPU%20March%20Roundtable%20Report.pdf>

¹⁵ <https://www.natre.org.uk/uploads/NATRE%20News/REPU%20March%20Roundtable%20Report.pdf>

¹⁶ DfE School workforce census (NATRE Freedom of Information request 2019)

¹⁷ <https://www.natre.org.uk/uploads/GCSE%20results%20media%20release%20FINAL%2012-08-21.pdf>

THE FUTURE OF RE



WE WANT A HIGH-QUALITY EDUCATION
IN RELIGION AND WORLDVIEWS
FOR ALL PUPILS IN ALL SCHOOLS,
TAUGHT BY WELL-QUALIFIED AND
TRAINED TEACHERS

WE CAN ACHIEVE THIS BY:

1

REINSTATING THE
TEACHER TRAINING
BURSARY FOR RE



2

SCHOOLS ENSURING HIGH-QUALITY
PROVISION BY ADOPTING THE
VISION FOR RE SET OUT IN THE 2018
CoRE REPORT RELIGION AND WORLDVIEWS:
THE WAY FORWARD

3

OFSTED WORKING WITH THOSE
SCHOOLS NOT CURRENTLY
TEACHING SUFFICIENT RE
TO ENSURE THEY COMPLY
WITH THE LAW

4

GOVERNMENT RECOGNISING PUBLIC,
PARENT AND PUPIL SUPPORT
FOR THE SUBJECT BY PROPERLY
FUNDING IT IN LINE WITH THE
REST OF THE CURRICULUM

I've really enjoyed the last two years studying RE, for not only the deeper understanding of life it intends, but the analytical mind it encourages.

NAT, YEAR 9

WHAT PUPILS SAY:



RE is the one time in school where you can talk, listen and try to make sense of people, events and beliefs in the world.

SHREYA, YEAR 10

THE FINAL WORD:

In neglecting religious education, we leave a gaping hole in our school curriculum. It leaves young people unprepared for the ethical, moral and religious debates that influence life in modern Britain and the wider world. Put simply, we miss an opportunity to positively enhance our children's and our society's future.

SIR PETER BOTTOMLEY MP, FATHER OF THE HOUSE

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