

WHY ANIMATION REGARDING RELIGIOUS EDUCATION IN THE EBACC IS THE TIP OF A DANGEROUS ICEBERG

A preliminary observation

Since the start of the state funded educational system in 1870, every major Education Act has become protracted in its passage through Parliament because of issues relating to Religious Education.

1870 Forster Education Bill
1902 Balfour Education Bill
1944 Education Act
1988 Education Reform Act.

This is in part because Religion has been and remains a contentious aspect in the history of the UK – and indeed across the world. It is also because there has been a recognition on the part of members of all political parties and both Houses that good religious education is an important key to the health of our national democracy.

1870 respective fears of churches and secularists regarding ownership

1902 sensitivity regarding inter denominational squabbling

1944 consciousness of dangers from Nazism and pseudo-religious ideologies

1988 need to acknowledge the strengths of Christianity & the other principal religions.

The end result is an RE tradition which is, internationally, widely admired:

- **Flexible framework** as formulated in '88 Act and elaborated in 2004 non-statutory *National Framework for RE* co-signed by faith community leaders in 2006.
- **'Big society' SACREs** covering every local area - reference and support groups comprising teachers and scholars, politicians and faith community representatives
- **Complementarity** between RE in public educational provision and that within parental faith communities.

Unfortunately, there are substantial weaknesses as identified in successive research and inspection reports, as now summarised and cited in the appended extracts.

It is these weaknesses which the RE Council and its member organisations see as likely to be unintentionally exacerbated by some elements within the government's Education policy.

RECENT RESEARCH AND INSPECTION REPORTS

RE Council Commission Report on RE Teaching and Training in England: current provision and future improvement [2007]

This is the most comprehensive and detailed survey and analysis of relevant data from primary and secondary schools, local advisers and HEI providers. It covered both the quantity and quality of RE provision in every part of England. **Major weaknesses were exposed: in primary schools, lack of confidence and competence; in secondary, lack of trained specialists; in ITT commonly only cursory cover; and in CPD poorly prioritised and inadequate funding.** These findings corroborated what had previously been reported in HMI subject reports and DfE annual statistical bulletins. It was carried out and self-funded by the RE Council.

Ofsted Transforming Religious Education [2010]

This 'Long Report' based on recent school inspections confirmed the position set out in its 2007 predecessor. Relative to National Curriculum subjects, RE is underperforming in the percentage of both primary and secondary schools achieving a *good* or *outstanding* rating. **There is patchiness in both content and teaching methods, and staff training is judged inadequate in almost half the schools visited.** Poor arrangements to support some SACREs impedes their capacity to be fully effective and the adequacy of the current statutory arrangements is called into question.

Warwick University Research Project on Materials used to Teach about World Religions in schools in England [2009-10]

Warwick Religions and Education Research Unit was commissioned to carry a review of the quality of resources for teaching world religions and the use made of them by teachers. It surveyed commercially produced material and a cross section of primary and secondary schools, including faith and independent ones. It revealed that there is an extensive range of book and audio-visual resources available and that many teachers are creative in quarrying less costly material from other sources, including the internet. However, **it raised serious questions regarding the degree of accuracy and sensitivity in many of these materials and the lack of knowledge on the part of some teachers in discerning their inadequacies.** The investigation was funded as from the annual research budget of the DCSF/DfE.

Glasgow University Research Project [2010-11] on whether RE in the UK works

The four nations scope of the project and its use of closely focussed ethnographic data put this on a different footing from the other reports. It confirms that RE is in ambivalent condition; good in parts, but disappointing in others. It suffers from too many competing expectations, under-resourcing, limited time allocations, placing examination and non-examination pupils in the same class, being too dependent upon local conditions and the disposition and skills of the teacher. **In consequence, pupils demonstrate widespread ignorance of basic religious concepts and most students leave school lacking in religious literacy.** Teachers are not infrequently under qualified with the result that their coverage of a given subject can be limited. The project was funded by the Arts & Humanities Research Council.

DfE-REC 2011 RESILIENCE PROJECT for 11-16 secondary schools

As a preliminary to developing its mentoring approach for schools, the project asked participating schools to complete a self-analysis. This covered aspects of RE teaching that might be at the root of a lack of teacher confidence in regard to each of the following areas: key questions at the heart of religious controversy, teaching and learning about contentious issues, management and specific curriculum issues. **The results revealed that many of those involved in teaching RE judge that they are in need of assistance on all of these fronts.** The strategy developed to provide this was interrupted by the change of government administration. The project was funded by the DCSF/DfE in collaboration with the Home Office; it was awarded to the RE Council and its member organisations following competitive bidding.

SURVEY BY NATIONAL ASSOCIATION OF SACREs and ASSOCIATION OF RE INSPECTORS, ADVISERS AND CONSULTANTS 2011

This survey of all the Local Authorities in England demonstrates the current impact of budget cuts on the availability of specialist RE advisers and on administrative supports for SACREs. The reduction in the availability of advisers for RE is part of a general economy measure affecting all advisory positions. However, some subjects are better placed than others to thrive and renew. In the case of RE, the adviser is often also the person who assists with the work of the local Standing Advisory Council for RE. SACREs have the distinction of bringing together teachers, representatives of the churches and other principal faith communities, plus local councillors. They have a significant role in encouraging social integration and mutual understanding and in their voluntary constitution are very effective agencies of the Big Society.

SURVEY BY NATIONAL ASSOCIATION OF TEACHERS OF RE 2011

The speed with which secondary school managers responded to the announcement of the EBacc arises from their protective sensitivity to their school's/academy's standing in the league tables. **Since the EBacc is perceived as a likely performance indicator and accountability measure, and it excludes RE, substantial numbers of head teachers decided to remove full-subject GCSE in RS from previously announced options, and in some instances downgraded the need for staffing in the subject.** Although it might be supposed that RE will survive in because of its statutory nature in schools and its being at least temporarily named in funding agreements of individual academies, there is a significant tell-tale that that 'aint necessarily so'. If it were, why do more than a fifth of secondary schools not enter pupils for the short course GCSE in RE? The simple answer is that they do not all comply with the requirement to teach the subject at KS4.

SPECIALIST RE TEACHERS AND THEIR RECRUITMENT

A. Teachers presently in post

Of those currently teaching secondary RE over half have no post A level qualification in the subject	<i>Subject</i> RE	<i>2010</i> 54.5%
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This compares as follows with other subjects:	Maths	26.0%
	French	23.4%
	English	20.4%
	PE	18.0%
	D&T	14.3%
	Art & Des	13.9%
	Science	11.4%

It is worth noting that with RE, unlike other subjects, the favourable subject-staffing in 'faith schools' which are included in the aggregated statistical survey, very probably means that staff qualifications will be even more limited in the other schools.

(Figures derived from the November 2010 *School Workforce Census*, Table 13 as published in April 2011. Figures from previous years are in previous RE Council records.)

B. PGCE allocation of numbers

The allocation of places for PGCE training in Religious Education has been reduced by 50%, from 694 places in 2010-11 to 379 in 2011-12. Although this is part of a reduction in all subjects, the severity of impact is all the greater when specialist teacher stocks are significantly poor in one subject relative to others – as is clearly the case in RE.

Most of the RE allocations are in single digit figures which has an impact on long term viability for the subject in the provider institutions. Schools generally do not have the necessary prowess to compensate.

C. Funding for degrees in Philosophy, Theology and Religious Studies

Along with other Humanities degrees, study of these subjects will no longer be directly supported from public funds.

D. CPD provision

Funding for in-service professional development is more difficult than ever to find. Such economic support as is within the system is largely school/academy based. However, it will only be made available within that source if RE is prioritised by head teachers and senior managers. In the meantime, **as a result of university and LA cuts, a significant portion of potential provider expertise presently available in the subject is diminishing rapidly.**

EXTRACTS FROM RESEARCH AND INSPECTION REPORTS

RE COUNCIL 2007 TEACHER EDUCATION AND TRAINING REPORT

Weaknesses A. *In the Primary phase:*

- RE is rarely the focus for whole school development in primary schools and consequently teachers do not know enough about the range of religions and belief systems included in syllabuses to teach the subject effectively.
- Teachers are lowest in confidence in RE where they have had little subject specific training in their record of professional development.
- Primary ITT courses generally provide minimal input on RE from Higher Education Institutions (HEIs) and other providers, compounded by lack of exposure to good practice in the school-based portion of their training.
- Few primary school teachers have any post-16 qualification in RE and there is a consequent unevenness in quality of RE compared to most other subjects.
- Well over half of RE subject leaders also lack any post-16 qualification in RE and many quickly move to other responsibility, hence lack of high quality teaching and low expectations.

B. *In the Secondary phase:*

- Teachers with no formal training in RE are lowest in confidence where they find themselves teaching RE despite having little or no previous experience in doing so.
- Many RE subject leaders report that they are in charge of departments containing several 'non-specialists' and that this significantly limits the standards
- HMI reports over many years reveal that subject leadership is generally weaker than in most other subjects. In many schools weaknesses in the management of the RE department have been undetected and uncorrected by senior staff.
- When high quality trainees complete ITT courses they are not always supported effectively into the professional life – with some loss of impetus.

C. *In Initial Teacher Education and Training:*

- the historical and continuing shortage of **primary teachers** with some expertise in RE leads to insufficient opportunity within trainees' school-experience for specialist mentoring and the observation of good practice;
- the insufficient input within ITT on the range of appropriate pedagogies for RE. difficulty faced by providers in finding sufficient secondary school placements offering high quality mentoring and modelling good practice in the planning, teaching and assessment of RE;
- the lack of subject knowledge and understanding for those beginning teacher training as influenced by such factors as:
 - insufficient RE in their own educational experience where schools have failed to comply with Key Stage 4 and Post-16 legal requirements;
 - the growth of ethics and philosophy of religion, rather than study of discrete religions and texts, within A and AS RS , leaving students with only limited understanding of religion(s).

D. In Continuing Professional Development/ In-service Education and Training

- although RE subject leaders have a long list of training needs, many reported difficulties in obtaining sufficient funding to undertake the identified training.
- a worryingly high number mentioned 'Quick fix' training solutions such as those offered on websites as their only realistic means of accessing professional development
- need for opportunities to develop subject depth to engage theologically and philosophically with children in ways that are informed by the vitality of living religions and philosophies of life;
- need to boost teachers' awareness of resources available to support good RE, along with ways of engaging with pupils' voice and experience. In general, the lack of commitment to RE by senior leaders in some schools, illustrated in some cases by continuing non-compliance with legal requirements for RE, acts as a block to teachers' training in the subject.

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OFSTED 2010 LONG REPORT ON RELIGIOUS EDUCATION: Key findings

- Pupils' achievement in RE in the 94 primary schools visited was broadly similar to 2007. It was good or outstanding in 4 of 10 schools and was inadequate in only 1.
- Students' achievement in RE in the secondary schools visited showed a very mixed picture. It was good/outstanding in 40 of the 89 schools; inadequate in 14 schools.
- There has been a continuing rise in the numbers taking GCSE and A- and AS-level examinations in RE. Some concerns remain, however, about the quality of much of the learning that takes place in GCSE short courses.
- Most of the secondary schools in the survey with sixth forms did not fully meet the statutory requirement to provide core RE for all students beyond the age of 16.
- RE made a positive contribution to key aspects of pupils' personal development, most notably in relation to the understanding and appreciation of the diverse nature of our society. However, the subject's contribution to promoting pupils' spiritual development was often limited.
- The contribution of RE to the promotion of community cohesion was a strength of the subject in most of the schools visited. However, there is scope to extend the opportunities within the curriculum to enrich pupils' learning through greater use of fieldwork and contacts with religious and belief groups in the local community.
- There is uncertainty among many teachers of RE about what they are trying to achieve in the subject resulting in a lack of well-structured and sequenced teaching and learning, substantial weaknesses in the quality of assessment and a limited use of higher order thinking skills to promote greater challenge.
- Where RE was most effective, it used a range of enquiry skills such as investigation, interpretation, analysis, evaluation and reflection. However, this use is not yet defined clearly enough or integrated effectively within guidance to schools and, as a result, is not embedded sufficiently into classroom practice.
- There were a number of specific weaknesses in the teaching about Christianity. Many primary and secondary schools visited did not pay sufficient attention to the progressive and systematic investigation of the core beliefs of Christianity.
- There were significant inconsistencies in the way humanism and other non-religious beliefs were taught, and some uncertainties about the relationship between fostering respect for pupils' beliefs and encouraging open, critical, investigative learning in RE.
- The reliance on a narrow curriculum model in primary schools based on RE being delivered in half-termly units taught weekly, often inhibited sustained learning in the subject and limited the opportunities to link the subject to other curriculum areas.
- The effectiveness of specialist staff training in RE was inadequate in four out of 10 of the schools visited. They were not giving sufficient time and resources to support teachers' professional development in the subject.
- The effectiveness of local arrangements to support RE varied too much and many local authorities did not ensure that their Standing Advisory Councils on Religious Education had sufficient capacity to fulfil their responsibilities effectively.

<http://www.ofsted.gov.uk/Ofsted-home/Publications-and-research>

DCSF 2010 WARWICK UNIVERSITY RESEARCH REPORT

Key findings

- There is a wide range of religious education materials to support teaching about the six principal religions, particularly for Key Stages (KS) 1, 2 and 3.
- Books were used as teacher resources in all Key Stages and as sources of pictures and text.
- The survey and the case studies show that teachers draw heavily on web resources and DVDs from the UK and elsewhere. Teachers make creative use of ICT in their lessons using a large amount of material not specifically produced for religious education purposes.
- The promotion of community cohesion is rarely addressed explicitly in RE materials but is dependent on teachers drawing out community cohesion messages from the content of the RE lesson.
- Case studies showed that school responses to the community cohesion agenda are various including learning about differences, transforming life chances, community partnerships and social action. In different schools links are made between RE and all of these areas.
- Much of the material used in RE lessons is generated by the teachers themselves using a mixture of electronic, print and other resources many of which were not specifically produced for RE purposes.
- The development of personal and social values, of positive attitudes towards those of other religions, and of critical thinking, was given higher priority in religious education than knowledge about religions by the majority of teachers in the case study schools.
- Religious learning in schools has various forms and expressions other than formal RE
- There are opportunities (at some schools more than others) to learn about religions through cross-curricular themes, use of visits and visitors, local partnerships (e.g. with parish churches or other schools) and collective worship.
- Reviewers of materials pointed out that the value of RE materials for increasing understanding of the six principal religions is often compromised by inaccuracy, imbalance and lack of depth in their portrayal.
- Reviewers suggested a number of criteria for teachers to assess the representation of religions to ensure that their integrity is respected and that student understanding is enhanced. These included ensuring: accuracy in the portrayal of the religion; recognition of each religion's complexity and internal diversity; acknowledgement of the spiritual /numinous; a sense of the religion as living and contemporary.
- Reviewers suggested that books should establish points of contact with their intended readers in the following ways: use contemporary issues and reliable sources to engage pupils; offer a variety of source materials with which pupils of different abilities might engage, e.g. invite interaction with the text and pictures; provide sufficient contextual information for stories and pictures; enhance accessibility through clear design; provide a balance between learning about and learning from religions.
- The availability of many free web-based resources means that teachers and students need to be able to become critical evaluators of materials and assess them for authenticity, content, ease of navigation and provenance.

Research Report DCSF-RR197

Arts & Humanities Research Council [2011] GLASGOW UNIVERSITY RESEARCH REPORT

Does Religious Education Work? – A heavily qualified, yes.

In general religious education offers students a positive experience and a pedagogy that focuses on developing their discursive abilities and makes a contribution to multicultural awareness.

Key findings

Positively: Religious Education:

- is often led by highly committed and thoughtful teachers
- teachers are often highly regarded by students
- makes a positive contribute to multicultural awareness
- is often shaped around local demographic and cultural needs and expectations
- occupies a liminoid or threshold place in the school....allows RE to be different but sometimes those differences allow HTs to marginalize it
- in some cases emphasizes skills of debate, reflection, and creative discussion in contrast to an increasingly exam-driven curriculum in other subject areas
- departments that are fortunate to have a significant body of staff in religious education would appear to offer many advantages in coping with the myriad entailments and expectations of the subject.

Negatively: Teaching:

- does not make most students religiously literate
- sees pupils demonstrate widespread ignorance of basic religious concepts
- suffers from
 - too many competing expectations
 - under-resourcing
 - limited time allocations
 - placing examination and non-examination pupils in the same class
 - being too dependent upon local conditions and the disposition and skills of the teacher.

Teachers:

- feel under a lot of pressure, under-confident and in many cases undervalued
- struggle to find a pedagogic middle path between allowing pupils to develop their own values and offering more substantive accounts of particular values/claims/doctrines.
- are not infrequently under qualified with the result that their coverage of a given subject can be limited
- find themselves caught between the goals they want to pursue in helping students explore the big questions of life, and the increasing need to teach to the test in order to secure resource and status.

http://www.religionandsociety.org.uk/research_findings/projects/phase_one/large_research_projects

DfE-REC 2011 REsilience Project for secondary schools on beliefs-based extremism

Aspects of RE teaching that might be at the root of a lack of confidence:

1. Key questions at the heart of religious controversy. The areas of least confidence (over a third of schools 'not' or 'a bit' confident) are:

- What is meant in religious contexts by terms such as fundamentalism, relativism, conservative, liberal, absolute, extremism etc?
- Why are the consequences of faith not the same for all people who profess the same religion or tradition?
- Some people talk about 'shared values' in the UK? Are there any shared values? Can people who do not share values live together in the same community?

2. Teaching and learning about contentious issues. Over half of respondents are 'not' or only 'a bit' confident about:

- Involving pupils in effective learning outside the classroom (eg through visits to places of worship, museums)
- Knowing where to find, and using effectively, up-to-date information and resources to support pupils' understanding of equality, diversity and national cohesion
- Knowing how to find appropriate speakers with different beliefs and religious perspectives to talk to pupils.
- Knowing how to guide and help students to develop discernment when using the Internet, especially in relation to sites which promote hatred or violence and over a third lack confidence about:
- Ensuring that displays positively reflect the diverse society, languages and other aspects of the wider community
- Encouraging pupils to express their ideas and beliefs in a sensitive and respectful way, even when they are negative or controversial; and understanding strategies for handling disagreements that arise.

3. Management issues.

- Less than one third of respondents are confident or very confident that there is 'effective collaboration and communication with parents over the ethos of RE and the issues it raises' in their school.
- Less than a half of respondents are 'confident' or 'very confident' that the RE provision in the school uses effective strategies for teaching contentious issues; has constructive links with: other schools; advisers; professional groups; the SACRE; local faith and belief communities; wider faith and belief communities
- and less than a third that it is effective in promoting equality and community cohesion

4. Specific curriculum issues. Well under half of responding schools express confidence about handling issues to do with:

- Religious extremism
- Terrorist organisations claiming religious authority, such as Al Qa'ida (well under a quarter of respondents express confidence in this area - the lowest of all items)
- Situations in which religion is involved in contemporary conflict; especially Ireland and Israel/Palestine
- Right-wing inspired race hatred, especially when given a religious justification.

<http://re-silience.org.uk>

NASACRE QUESTIONNAIRE TO SACRES [April 2011]

Based on the third of LA respondents to date:

55% of SACREs will receive less than 15 days of support from their LAs

45% of SACREs a budget of less than £5000 for 2010-11; a quarter no budget

20% of SACREs have assurance that budget level will be maintained in 2011-12.

Identified concerns from individual SACREs

1. Loss of ability to carry out statutory duties due to ending of consultant position
2. Clerking is becoming variable or non-existent
3. Schools opting out of RE provision because of structure of baccalaureate and increasing numbers of academies
Concern that cumulative effect of these will reduce willingness of members (particular local authority members) to give the necessary time to the running of SACRE.

I am concerned that there will only be capacity and enthusiasm to just meet our statutory requirements. We could and should do more. This LA has been particularly aware of its importance as one of the most ethnically and religiously diverse districts in Europe. Our SACRE, in my opinion, has been progressive in regards to inclusiveness and educational rigour and has also been innovative and responsive in relation to its advice concerning collective worship. Uncertainties in regards to education policy and fiscal constraints do have a negative impact on the work of SACRE. Our RE advisor has had two years of daily school contact but this is now down to 2 days/week and there is uncertainty about next year. (Teachers will suffer professionally as a result of this reduction in support.)

The change of status in schools and therefore the diminishing or loss of SACRE/LA authority over local schools. 2. The status of RE in relation to the exclusion from the new Baccalaureate and also the reduction in GCSE numbers for RE. 3. The long-term knock-on effect for lower numbers of young people selecting 'A' levels in RS and then theology/religious studies degrees, leading to a shortage of qualified RE teachers!

It seems always to be the case that the SACRE needs to be in campaigning mode because of the widespread ignorance of the value of RE, in the schools, in the local faith communities, in Government and the country at large. I have spoken to all the headteachers but greater support from them would be welcome. We seem unable even to get the statistics we need to assess the work which is going on in our schools.

These are our aspirations 1. We welcome the Government's re-iterated emphasis on the role of SACREs and ASCs. This emphasis must be followed up with secure funding to enable the work of both bodies to flourish. 2. RE, on Merit, deserves a significant place in Schools Curriculum. It must not be disadvantaged by being excluded from the E Bacc 3. Faith Communities need to have an increased input into SACREs and ASCs throughout its committees.

NATIONAL ASSOCIATION OF TEACHERS OF RE (NATRE) Survey of teachers: the impact of the EBac on RE in secondary schools

The survey took place during the second half of January 2011 and covered (i) school data (ii) current GCSE provision (iii) planned changes in provision in 2012, 2013 (iv) other changes to RE in light of other factors. Responses were received from 900 schools.

It revealed some immediate deficiencies in RE provision, ahead of any consequences arising from the introduction of the EBac:

- RE is often being taught in considerably less time than other option subjects
- Compulsory full course is more common in faith schools or humanities specialist schools
- Results, as reported, are often good and overall better than the 'all subjects' average
- Top-ups are being undertaken in students', and teachers', own time
- Students with particular needs, often lower ability in Maths and English, are removed from RE for more focused time.

The systematic findings of both an immediate and an anticipated negative impact of the exclusion of RE from the EBac are set out in the full text of the report. Alongside the formal survey are extracts from illustrative e-mails, such as the following:

"Despite getting 87% A-C (51% A*-A) with the entire Year 11 group last year and an A Level group numbering 35 students, I have just been told on Friday that RE is being dropped from my school's KS4 curriculum. This is despite the fact that Mr. Gove has said that RE should remain statutory on Friday. Gutted!"*

"The options are going to be severely affected as the students are being advised to take either Geography or History NOT RE. They will be put into different pathways. I am Head of Department and the only RE specialist in the school yet I teach English/Citizenship/PLTS/PHSEE while RE lessons are farmed out to 16 other teachers, many of whom have not taught RE before."

"I have been at my present school for 18 years and in that time have built up an excellent department for the teaching of RE which has included GCSE and A level and some RE provision for all years as part of the normal timetable (Approx 1 hour a week). However this is now being eroded and is about to change. From September students will take options at the end of Year 8. RE will no longer be part of the core Curriculum. There will be some RE for Year 7 and 8 but after this nothing in the timetable for Year 9 onwards. I have 'battled' but I have been told the school can meet any requirements for RE through enrichment days. This is obviously not how I see the teaching of RE so these management decisions have caused me a great deal of anguish."

"My Headteacher has announced that from September 2011 'core' RE in KS4 is to be allocated 1 hour every 3 weeks. Over the year I think this works out at something like a total of 12 hours. Obviously we can't offer a short course in this time and I am wondering what my response should be. It looks as though we will become an academy in April, which I know allows some freedom for governors to decide on the curriculum."



Working together to strengthen the provision of religious education in schools, colleges and universities

Al-Khoei Foundation	Hindu Council (UK)
Association of Christian Teachers	Independent Schools Religious Studies Association
Association of RE Inspectors Advisers and Consultants	Institute of Jainology
Association of University Departments of Theology and Religious Studies	The Inter Faith Network for the United Kingdom
Association of University Lecturers in Religion and Education	ISKCON Educational Services
Baptist Union of Great Britain	The Islamic Academy
Bloxham Project	Jain Academy
The Board of Deputies of British Jews	Jewish Teachers Association
British Humanist Association	The Muslim Council of Britain
British Sikh Education Council	National Association of Standing Advisory Councils on RE
The Buddhist Society	National Association of Teachers of RE
Catholic Association of Teachers, Schools and Colleges	National Council of Hindu Temples (UK)
Catholic Education Service for England and Wales	The National Society (Church of England) for Promoting Religious Education
Christian Education / RE Today	The National Spiritual Assembly of the Baha'is of the UK
Church in Wales Division for Education	Network of Buddhist Organisations (UK)
Church of England, Board of Education	REEP: The Religious Education and Environment Programme
Churches Together in England	Religious Education Movement, Wales
The Clear Vision Trust (Buddhist)	Roman Catholic National Board of RE Inspectors and Advisers
Council of African and Afro-Caribbean Churches	Shap - The Working Party on World Religions in Education
Culham Institute	The Stapleford Centre
Deanery of Great Britain and Ireland	The Three Faiths Forum
The Farmington Institute for Christian Studies	Union of Muslim Organisations of UK and Eire
The National Council of Faiths and Beliefs in Further Education	United Sikhs
Federation of RE Centres	Wales Association of SACREs
Free Church Education Committee	World Congress of Faiths
Hindu Academy (Vivekananda Centre London)	Zoroastrian Trust Funds of Europe