

STILL STANDING

A report on future directions for SACREs



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

Claire Clinton

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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
• 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.
• 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: 	<p>a) Adult SACRE members will be invited to attend the teacher CPD days – <i>64% of SACRE members attended</i></p> <p>b) Break down barriers constructed through ignorance and fear of the unknown, and</p>

	<ul style="list-style-type: none"> • 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. <p>We can see as we think about setting up these CPD events we need to ensure:</p> <ul style="list-style-type: none"> • 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. 	<p>challenge the resulting stereotypes which emerge in popular culture around religion.</p> <p>Desired outcomes:</p> <ol style="list-style-type: none"> 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 <ul style="list-style-type: none"> • • CPD assessment at the end of our intervention shows the above bullet points 1-6 have been more than met •
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	<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>
Evaluating	<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

	<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 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.
The right of parents / carers to withdraw their children from all or part of RE	<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> <ol style="list-style-type: none"> i. whether parents have a right to withdraw selectively from parts of R&W ii. whether parents have a duty to provide an alternative curriculum for R&W 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>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.
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>

Curriculum time for RE	<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>
Skills and other ‘essentials for learning and life’	The following skills and attitudes are built into the syllabus programme:	“In particular, R&W should enable young people to:	“RE should aim to develop in students the ability to:	We should bear in mind here, the current Ofsted emphasis on

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).	
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’.	<p>Summary of five underlying principles of the NE (para. 45):</p> <ol style="list-style-type: none"> 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. 	<p>Sample units of learning being prepared for each age-group: 4-5; 5-7; 7-9; 9-11; 11-14; 14-19.</p> <p>Each unit having a major focus on one of the Big Ideas; some will have minor focus on another one of the Big Ideas.</p>	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	<p>Appropriate methodologies for AMV are listed here: www.awarenessmysteryvalue.org/ > Guidance > F03</p> <p>Advice on different curriculum models is found here: F04</p>	<p>“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).</p>	<p>“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).</p> <p>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</p>	<p>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.</p> <p>Different lenses – pupils will understand how the lens can change what you’re looking at. This will need interpretive skills.</p> <p>In any event we will need clarity over what a pedagogy / methodology / lens is.</p> <p>Having a discipline is different from a pedagogy and pupils can investigate this idea too.</p> <p>We don’t have to change the current AMV openness to a variety of approaches, but might want clearer definitions.</p>

			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	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.
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>	

Resources, including religion / worldview adherents	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>"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>	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>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</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>

	<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.

Dave Francis, Associate Adviser

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.

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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				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

		<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 Kohei 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				

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