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DATE: 21 June 2016

To: Members of the  
**STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION**

Reverend R Bristow (Chairman)

Councillors Kevin Brooks, Robert Evans, David Jefferys, Russell Mellor,  
Keith Onslow and Sarah Phillips

Church of England: Mrs V Corbyn, Mr C Town and Reverend S Varney

Teachers: Mrs D Angell, Ms H Arnold, Ms C Shelley, Mr J Stone and Ms A Winson

Other Faiths: Mrs S Barnett, Mrs P Colling, Mr S Gupta, Mr R Hagley,  
Mr S Mahmood, Mr A Nandra and Mrs E Whitman

Mrs S Polydorou (Co-optee)

A meeting of the Standing Advisory Council on Religious Education will be held at  
Bromley Civic Centre on **WEDNESDAY 29 JUNE 2016 AT 6.00 PM**

MARK BOWEN  
Director of Corporate Services

*Copies of the documents referred to below can be obtained from*  
<http://cds.bromley.gov.uk/>

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Wednesday 9<sup>th</sup> November 2016

Wednesday 8<sup>th</sup> March 2017

All meetings to start at 6pm

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## STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION

Minutes of the meeting held at 6.00 pm on 9 March 2016

### Present:

Reverend Roger Bristow (Chairman)

Councillors Kevin Brooks, Mary Cooke, David Jefferys and Keith Onslow

Mrs D Angell, Mrs S Barnett, Mr S Mahmood, Mr A Nandra, Mr C Town and Reverend S Varney

### Also Present:

Penny Smith-Orr, RE Consultant/Advisor

Julia Waldman, Interim Head of Schools and Early Years Quality Assurance and Commissioning

### 34 APOLOGIES FOR ABSENCE AND NOTIFICATION OF SUBSTITUTE MEMBERS

The Chairman welcomed Mr Nandra, the new Sikh representative to the meeting.

Apologies for absence were received from Councillor Robert Evans, Councillor Sarah Phillips, Virginia Corbyn, Hannah Arnold, Jed Stone, Swarn Riat, Edlene Whitman and Sue Polydorou.

### 35 DECLARATIONS OF INTEREST

None.

### 36 A) MINUTES OF THE MEETING HELD ON 17TH NOVEMBER 2015

**RESOLVED** that the minutes of the meeting held on 17<sup>th</sup> November 2015 be confirmed as a correct record subject to the following amendment:

Minute 31: Reports from the RE Consultant – Teaching and Learning of British Values. In the last paragraph amend “Cllr Sarah Brooks” to read “Cllr Sarah Phillips”.

### B) MATTERS ARISING:

Minute 30: Oral Update and Publications

Members confirmed that they had received login details for the NASACRE website.

The Chairman noted that he had not yet met with the Chairman of Croydon SACRE, but hoped to do so before the next meeting.

The RE Consultant advised SACRE members that she could arrange to meet the Archdeacon to discuss the establishment of an inter faith group in Bromley, although it was not in her remit to take the implementation forward.

Minute 31: Reports from the RE Consultant – SACRE Analysis of Top Challenges for SACREs

The Chairman noted that the drafting of a letter to Academies in order to encourage their engagement with Bromley SACRE had not been assigned to a particular member at the last meeting. It was agreed that the letter should be extended to Free Schools and for the RE Consultant to take this forward.

**ACTION: PSO**

Samantha Barnett informed SACRE members that she had not currently received any further information from the Jewish Forum regarding future meeting dates.

**RESOLVED that:**

**(i) SACRE members would be updated in due course concerning the anticipated meeting between the Chairman of Croydon SACRE and Bromley SACRE.**

**(ii) The RE Consultant would update the SACRE members by the next meeting on the Archdeacon's response to the idea of an inter faith group for Bromley.**

**(iii) The RE Consultant would draft a letter that could be given to the Leader and the Portfolio Holder for Education to write to Academies and Free Schools to encourage their engagement with Bromley SACRE.**

## **37 ORAL UPDATE & PUBLICATIONS**

### **a) SACRE Annual Report 2014-2015**

This had been completed by the RE Consultant and distributed to SACRE Members, all Councillors, the Director of Education, libraries, schools and NASACRE. A copy had also been sent to Nicky Morgan MP, the Secretary of State for Education.

A discussion took place regarding the table of exam results for Bromley schools. It was noted that there had been a reduction in the number of students taking RE GCSE as the short course was no longer being offered. There was also a lower number of students nationally taking 'A' Level RE, but members were pleased to hear that there had been an increase in the number of Bromley students. The RE Consultant informed the SACRE that new RE courses were being introduced in September 2016, but were not yet set by the exam boards. A number of schools had commented that they would not

participate until the following year when the new courses would be fully established.

Members were keen to compare Bromley's exam results with those of other SACREs. The RE Consultant suggested that results could be compared with other south east London authorities for comparison. The tables of results could also be used when visiting schools to question the number of students being entered, against the potential number of students.

**ACTION: Data request to the performance team to be requested**

The RE Consultant advised the SACRE that the membership table would need to indicate attendance at meetings in next year's annual report.

#### **b) NASACRE AGM**

The Chairman and Julia Waldman would be attending the NASACRE Conference and AGM which was being held on Tuesday 17<sup>th</sup> May 2016 in Westminster. The RE Consultant would also be attending on behalf of Croydon SACRE. They would report back on the Conference and AGM at the next meeting.

### **38 NASACRE BULLETIN INFORMATION DISCUSSION**

In the NASACRE January 2016 Briefing (Number 10) a summary of recent key reports was included which related to Religious Education and collective worship, and their relevance to SACREs. Members were invited to divide into their membership groups to discuss.

The key issue arising from the discussions was the need for clarification of the difference between collective worship and inclusive assemblies. It was felt there was a problem with the title 'collective worship'. Ms Angell commented that if a teacher leading it did not have a faith they felt uncomfortable. She also felt that if the requirement for collective worship was removed, children would lose the opportunity to experience praying or reflecting, and if they had not experienced it, they would not be able to choose to do it in the future. Other members felt that liberal values were needed, and that people should not be put in a position to do something they do not want to do.

Reverend Varney expressed the opinion that the difference between collective worship and inclusive assemblies was who it was aimed towards. He felt that collective worship was giving to another transcendent being, whereas inclusive assemblies were more person-centred for their own benefit and to help them engage with their feelings.

The Chairman concluded by saying that he expected to hear more regarding the implications for SACRE generally, and in Bromley, at the NASACRE AGM and would revisit at the next meeting.

*(Julia Waldman left the meeting after consideration of this item)*

## **39 REPORTS FROM THE RE CONSULTANT**

### **a) SACRE Self Evaluation**

This item was deferred to the next meeting. It was suggested that the membership groups met prior to the next meeting to look at the following sections of the SACRE Reporting and Evaluating Toolkit (Appendix 1), and come ready to discuss their thoughts:

Group A members (representatives of other faiths and Christian denominations) were asked to focus on section 5 - Contribution of SACRE to promoting cohesion across the community.

Group B members (representatives from the Church of England) were asked to focus on section 3 - Collective worship.

Group C members (teachers) were asked to focus on section 2 - The effectiveness of the locally agreed syllabus.

Group D members (Councillors) were asked to focus on section 4 - Management of SACRE.

### **b) SACRE Draft Action Plan**

An action plan was drafted by the RE Consultant which outlined the work plan for the summer term 2016. She advised the group that an annual cycle of activity includes drafting the annual report 2015/16 and sending to NASACRE and Department for Education, attending the Islamic Competition and maintained school visits.

Councillors were surprised to hear of there being uncertainty over funding as the budget had already been set. It was agreed that they would contact Councillor Peter Fortune, Portfolio Holder for Education to get clarification. It was noted that it was currently law for Local Authorities to have a SACRE in place.

**ACTION: Councillor Jefferys**

**RESOLVED that the SACRE draft action plan for the summer term 2016 be agreed.**

### **c) School Visits**

SACRE members visit local schools in order to observe the teaching of RE and to offer support to the RE Coordinator of the school. In the autumn term the RE Consultant had visited two Academy schools as a result of requests from new RE Coordinators.

On 25<sup>th</sup> November 2015 the RE Consultant visited Pickhurst Junior School, having been invited by Ms Fiona Barr. A visit was also made to Darrick Wood Infant School on 2<sup>nd</sup> December 2015 at the request of Miss Isabella Samuels. Both teacher had been NQT's last year and had been allocated the role of RE

Coordinators. Reports on the school visits were considered by SACRE members. The RE Consultant commented that both visits had been very positive.

It was noted that the Chairman and RE Consultant had completed another school visit earlier in the day, and would provide a report at the next meeting along with any further visits made.

**RESOLVED that the reports of the visits to Pickhurst Junior School and Darrick Wood Infant School be noted.**

**40 ANY OTHER BUSINESS**

Mr Mahmood informed the SACRE of a teacher event at Chislehurst School for Girls which he had participated in. It had been organised by Bromley SACRE member, Anna Winson, and had been a great success. It was suggested that the Chairman be briefed to feedback to the group at the next meeting.

**ACTION: Chairman**

**41 DATES OF FUTURE MEETINGS**

*Subsequent to this meeting, the following dates of future meetings were confirmed:*

Wednesday 29<sup>th</sup> June 2016  
Wednesday 9<sup>th</sup> November 2016  
Wednesday 8<sup>th</sup> March 2017

All meetings to start at 6pm

The Meeting ended at 8.00 pm

Chairman

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Report No. London Borough of Bromley  
SA16003

## PART ONE - PUBLIC

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**Decision Maker:** STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION

**Date:** 29<sup>th</sup> June 2016

**Decision Type:** Non-Urgent Non-Executive Non-Key

**Title:** SCHOOL VISITS

**Contact Officer:** Penny Smith-Orr, RE Consultant  
Tel: 020 8653 8606 E-mail: penny.smith-orr@bromley.gov.uk

**Chief Officer:** Jane Bailey, Director of Education

**Ward:** N/A

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### SCHOOL VISITS

#### 1. Reason for Report;

The practice of Bromley SACRE is for SACRE members to visit local schools in order to see how RE is taught and to offer support to the RE Coordinator of the school. In the Spring term 2016 the RE Consultant and members of the SACRE visited two schools as a result of invitations from the RE Coordinators. A report of the two visits is attached along with guidelines and evaluation sheets for visiting schools.

#### 2. RECOMMENDATION(S)

Members to read the reports of the visits and comment as necessary.

## **SACRE 29<sup>th</sup> June 2016**

### **School visit reports**

#### **Visit to St John's CE Primary School on 9<sup>th</sup> March 2016**

This visit was undertaken by The Chair, Reverend Roger Bristow and the RE Consultant, Mrs Penny Smith-Orr, having been invited by the RE Coordinator Mrs Shirley Crampsie. This school is currently a one and a half form entry moving to two forms.

We were greeted warmly and had a discussion on the way RE is taught in the school. We also met Lee Kings who is on a term's secondment from Bishop Justus Secondary School and the Aquinas Trust, as St John's is a church school in the Trust. Mrs Crampsie suggested some items that we could look at the RE Coordinators meetings including book scrutiny and the specific skills needed for observing a lesson.

We had a tour of the school and saw the prayer corners and RE displays in each classroom and a big display on RE and SMSC in the corridor. The displays were on a theme of 'Think Values' with the core Christian values in the centre of a jigsaw. We observed a collective worship led by Mr Marsh from year 6, this was a very uplifting time and the children 'sang with spirit and understanding' and obviously very much enjoyed the time together. The school goes to the local church for some services and were going there for an Easter service a few days later.

There was an opportunity to look in on two RE lessons that were taking place in Y3 and Y5 simultaneously. Both these lessons were very engaging, in Y5 a couple of pupils were leading the class and explaining aspects of Islam using a PowerPoint display. When a pupil was asked to read from the display one of the leaders helped with a laser pointer and when the teacher intervened with comments the pupil clearly, but respectfully, treated her as a pupil. The other class were thinking about the story of Jesus cleansing the Temple and this was done in a very interactive way with a lot of role play and discussion. The pupils then made posters about Jesus' actions and when it is ok or not ok to be angry. The teacher marked their work using a 'visualiser' so that the criteria for marking were there for pupils to follow.

We also discussed assessment with members of staff and the need to return to a concept if the pupils had not understood the first time. They are using the 'I Can' statements until such time as a new national RE assessment comes.

This was a very enjoyable visit and we noted that the behaviour of the pupils was good and they were very enthusiastic.

## **Visit to Marjorie McClure Special School on 10<sup>th</sup> March 2016**

This visit was undertaken by the Chair, Reverend Roger Bristow, the RE Consultant, Mrs Penny Smith-Orr, and two members of SACRE, Mrs Edlene Whitman and Councillor Mary Cooke.

We met at the school which is situated in the grounds of Coopers Academy and is a school for pupils with physical, sensory and medical needs. The RE coordinator Melissa Keer met us and showed us round the school where we met some pupils doing activities. Many pupils go on trips including horse riding and on visits to places of worship and on outings to help with learning life skills. The school has a number of artefacts for teaching religious education and uses the Bromley syllabus as far as they are able to.

In the Primary section RE is taught in 'days' and involves a lot of dressing up and active learning. Displays that we saw included a Thank You wall, a display of kind and caring actions, a Thinking Tree which was there for the duration of Lent and displays from festivals of Raksha Bandhan, Diwali, Holi and Purim as well as the Chinese New Year.

The pupils of secondary age have an inclusion programme with Coopers and some go on to do the AQA short course RE GCSE. Others take a WJEC accreditation focusing on Islam. We saw some of the pupils doing revision work and a test in preparation for the exams.

We did not see an actual RE lesson but were able to observe the collective worship. This was really quite exceptional, led by Ms Byrne the music teacher, with pupils of all ages present and members of staff sitting amongst the pupils. It was a singing practice with a member of staff signing at the front and a number of pupils called out to the front to make up actions to go with the songs. A song about the family was learned and then pupils were asked to think for a quiet moment about their own family and the school family to which they belonged.

The pupils and staff were all very friendly and made us feel very welcome. It was agreed that the RE Consultant would send the Coordinator a document on special needs RE which has many ideas for further activities in lessons.

### **Guidelines for Bromley SACRE members when visiting schools**

The reason for these visits is to give the members of SACRE on going information about religious education and collective worship in the Borough's schools. This is important so that SACRE members understand what happens in schools and since the new Ofsted reports do not give specific subject reports it will give SACRE members a chance to see how schools manage RE and collective worship.

The other reason for the visits is for SACRE to have an opportunity to show support for schools in the organisation and delivery of RE and Collective worship. This support might be practical or may take the form of listening to concerns and bringing these back to SACRE for discussion.

During a visit the SACRE members would generally;

- Discuss the school's RE and collective worship policies and provision with the Head Teacher.
- Talk to the RE co-ordinator about the use of the syllabus and the scheme of work
- Visit some RE lessons as observers
- See some examples of the pupils RE work and notice any evidence of RE displays in the classrooms and corridors
- Attend an act of collective worship.

While the visit is in no way an inspection the following questions are provided as a useful guide for SACRE members taking part in the visit. The answers to these questions will be used to provide a short report to the rest of the SACRE committee.

#### **Religious Education;**

1. Is it clear in the school brochure that pupils may be withdrawn from RE lessons?
2. How many pupils are withdrawn from RE lessons?
3. Is RE well resourced in terms of artefacts/ books, timetabling and budget?
4. How long has the co-ordinator been in post?
5. Are they given time to monitor RE and is there a development plan for RE?
6. Are they allowed/encouraged to attend inset and co-ordinator meetings to keep up to date?
7. Is there a programme of RE visits and visitors?

**Commentary on an RE lesson**

Visit to.....

Class/Year group.....

Name of Visitor.....

Are Pupils...	COMMENTS
engaged with the lesson?	
enthusiastic, taking a pride in their work?	
using religious vocabulary properly	
given time to reflect on what they have learnt	
questions and ideas valued?	
Is the lesson well planned	
Are there different learning strategies in place and is ICT used	

Collective worship should be planned in the same way that schools plan other areas of learning. Each school will have its own planning sheets and methods.

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**Theme:**

**Led by;**

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**Date:**

**Age of pupils:**

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**Music:** (live/recorded/singing)

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**Organisation:**

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**Resources:**

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Comments on;

Atmosphere

Effectiveness

Engagement

Age Appropriate Content

## **NASACRE AGM**

**17<sup>th</sup> May 2016**

**Westminster Hall**

### **Event Report for Bromley SACRE July 2016 meeting**

(Author - Julia Waldman, Interim Head of Schools and Early Years Quality Assurance and Commissioning)

#### **David Hampshire, Chair – Introduction to the day**

In his introduction the Chair raised issues regarding the role of SACREs and lack of thought about the unintended consequences of the Education White Paper 2016 and other policy reforms. This is leading to:

- instability
- LAS don't know what to do with SACREs  
But also becoming more politicised.

#### **Keynote speech Dame Elizabeth Butler-Sloss – Commission on religion and belief in Public Life**

Did not write chapter on education - this dealt with all 4 UK countries but talk focuses on England.

My talk and report is aspirational - that it will make an impact.

Commission of 20 commissioners convened in 2013 multi faith.

- Involved substantial consultation.  
Evident that society has changed incredibly in last 2 decades in particular.  
Policy making re religion piecemeal. Need a new settlement.  
Key recommendations across a range of civil life. Need greater re literacy.  
In vision section spent time exploring religion and belief literacy.  
Moral and economic imperative to equip young people with this.  
Religion is something given not chosen  
Practice, doctrine and ideas. Beliefs and what people actually do to express these vary greatly.  
We can all enjoy culture of all religions without sharing the belief. Different Faith ideas also merit a hearing to aid understanding and solutions to social issues.
- We need media and politicians to understanding complexity of religious beliefs  
So recommend training and education.
- Education is core of report. Addressing Ofsted report and Clark and Woodhead report and goldsmiths.  
Education received most comments in call for evidence.  
Local curricula often failing, sanitised and too simplistic as well as not having non-religious world views.  
Commission recommends stat entitlement for different type of RE. Allowing different minimum requirements to be built on according to school type.
- RE should be part of national curriculum and be within national baccalaureate.
- Serious issues re training of teachers so recommend higher level input to give teachers confidence to teach RE.  
Repeal of statutory duty to provide collective workshop recommended.  
Frequently ignored now. Inclusive act of reflection preferable.

Specific recommendations associated with faith schools and sub selection.  
Could improve links with schools of different faiths.

- HRC should produce best practice guidance for different professionals such as HE teachers, lawyers etc.

### **Questions to the panel**

1. What will NASACRE do about the recommendations?

NASACRE Chair - NASACRE will be looking at some of these recommendations. Important that we keep them live and avoid hiatus where nothing gets done.  
EBS - initial strong condemnation of our recommendations - need to be looked at from different angles.

2. We have a Pan Berkshire syllabus but even though pops diverse to what extent does the local development of RE need to continue?

EBS - no idea! But do need to give children chance to engage with different communities and faiths.

NASACRE chair - we need to think about different needs for different contexts in which young people live so maybe one size does not fit all.

3. Concerned that report suggests that faith schools should not employ people of same faith and concerned about idea of inclusive assembly. Can't pick and mix to get coherence as religion is a singular belief. Not all religions are worthy of equal treatment in a western society.

EBS – The Queen said she saw CofE as an umbrella of 9 main religions so this expresses respect for these 9. In terms of collective worship I don't like having a law that is not obeyed.

NASACRE Chair - Children need to be exposed to and informed about what goes on outside their own grouping. I see nothing wrong in children being taught by people who are not of the school's faith.

4. Discussion about assumed place of RE in humanities area of the curriculum and the idea of religion and belief literacy. Concerned about a monolithic approach and the certainty of a body of content. Uncertainty and ambiguity seems ok and using the tensions associated with this to learn.

EBS. I think that view is interesting and worthy of thought. Support encouragement of uncertainty and children left in a comfortable mould without questioning this. But needs to be balanced with knowing about things too. e.g. Current anti-Semitic views based on sheer ignorance.

5. Question about diversity we should listen more to children about their views on religion, faith and integration to inform and form policy

EBS - of course.

6. Query on the idea of sanitised religion as referenced in your report? Is it not good to show the things we have in common. Do you have evidence that difficult things are avoided in the teaching of religion.



EBS- I confess I did not study the evidence that led to these comments in the report. I think you need to ask someone else - Robin Richardson and Ed Koestler. Worthy of further discussion. I would be surprised if we didn't have the evidence as we would not have had the nerve to say it otherwise.

7. As a RE teacher of 13 years I have delivered a diverse approach and taking the views of children within a youth SACRE. I think a lot of state schools have been doing a lot of this work for a long time.

EBS - that is brilliant and you are ahead of our report.

8. Reiterate last person's view about the progressive nature of RE teaching in many schools. Local SACREs have played a part in this and locally agreed syllabus.

Collective worship recognises collectivity of schools

EBS - still says broadly and mainly Christian. Sorry but the evidence from round the country does not back up your view of this progressive teaching. We did not a single thing that was not based on evidence but glad people in this room are doing a good job.

### **Chair's report**

- LAs need to fulfil stat duties
- Follow NASACRE template for annual report
- Need stronger and more consistent voice including with government.

### **Changes to the constitution**

Changes aim to reflect current position NASACRE

2.2 Query re lobbying role - we can act as a strong advocate for local SACREs and provide information. To help local SACREs fulfil their activities.

3.5 change to simple majority. We will look at this.

6 year rolling officer regime and no opt out clause. Concerned about inability to change vice to chair if they are not fit for purpose. Perhaps need to look at a vote of confidence. 6 year term may discourage good candidates. People could leave by resigning.

How many council members are here today. We do not have 2/3 SACREs here today so cannot agree the constitutional changes so will send around a voting form with amended constitution.

Q - postal vote - would this require every SACREs to send in part of minutes where got agreed.

Next exec meeting will look at how this can be done via an electronic forum.

### **Keynote Professor Adam Dinham - Future of teaching and learning about religion and belief - RE for REal**

- In policy: Historical perspective - RE unintended casualty of reform.  
In schools: RE marginalised and colonised
- Impacts in wider society
- New atheists the loudest voice?
- All recent reports recommend national content.
- Our report recommends SACRE review - Led by a national panel to develop national RE framework and supported at local level.
- Clarke and Woodhead recommendations led by Secretary of State.

- SACRES and future – general issues and conclusions
  - Who are stakeholders
  - Which faith communities and leaders are involved
  - How are reps chosen
  - For whom do they speak
  - Who are 'others' with relevant expertise and experience
- Don't assume a faith leader, volunteer or congregant is engaged with all aspects of the faith community
- Confusion about what RE is for? Who is the final arbiter?
- Clarifying the muddle
  - Collective act of worship
  - Right to withdraw admissions to faith schools
  - Role of religion in wider school life
- Blurred boundaries in educational, confessional or formational
- Lack of clarity impacts on lack of status - a recipe for subconscious secularity.
- Report focuses on 3 aspects to address these issues
- Educationally enabling
- Vs useful in its own right
- Stretchy definition
- Lived - identity or tradition - views of young people
- Compulsory plus optional GCSE
- Need to address purposes, content and structure, each of the above relates to one of these.
- CofE is very important in this because country is culturally Christian even if not all are religious so linked to national identity plus nos of CofE schools.
- RE should teach that GB is historically and culturally CofE as well as pluralistic, diverse and secular.
- Timing
- Connects with issues of national identity thus its sensitivity.
- Religious literacy encompasses:
  - Attitude
  - Disposition
  - Knowledge
  - Skills
- For Everybody
- Sociological turn in RE - is that appropriate as living the life of a religious person is different kind of knowledge. Sociology can provide a breadth of perspective.

### **Summary**

A useful conference drawing attention to the impact of wider policy changes but more work needed to be done by NASACRE to have a voice with DfE to influence developments in policy and practice and limited steer for local SACREs.

Some of the debates useful and the second keynote helpful for reflection about what RE is or could be and the role of SACREs going forward.

## The Advice of Dr Satvinder Juss, King's College, University of London re: the High Court ruling on Religious Education

*We have spoken to the DfE and can confirm that, it is not for the British Humanist Association to issue legal guidance to schools, that the BHA document has no official status and is inaccurate. The DfE has confirmed that the guidance published in December is still correct (to access the guidance go to: [https://www.gov.uk/government/uploads/system/uploads/attachment\\_data/file/488477/RS\\_guidance.pdf](https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/488477/RS_guidance.pdf)).*

*Likewise they state:*

*“The Judicial Review of the Religious Studies (RS) GCSE was based on a narrow technical point relating to the meaning of a single paragraph in a guidance document for Awarding Organisations. That has been dealt with; and led to the guidance which is linked above. Contrary to the BHA document, the judgment should not be taken as having any broader impact on any religious education curriculum or the RS GCSE subject content in either faith or non-faith schools.”*

Recently clerks to SACREs, professional officers to SACRE, schools and academies will have received a mailing from the British Humanist Association that has an attachment with the title:

### **High Court ruling on Religious Education**

Legal guidance on what it means for local authorities, academies, schools, teachers, Agreed Syllabus Conferences, and SACREs.

The publication comes directly from Professor Juss, Kings College, University of London in light of his understanding of the High Court judgement of Mr Justice Warby of 25th November, 2015.

It is important to recognise that the judgement by Mr Justice Warby was answering a specific point. The claim was that The Assertion made in the 2nd paragraph of the Religious studies GCSE subject content that was published in February 2015 was unlawful. The contested 2nd paragraph states, “By setting out the range of subject content and areas of study for GCSE specifications in religious studies, the subject content is consistent with the requirements for the statutory provision for religious education in current legislation as it applies to different types of school.”

In making his judgement on this specific question Mr Justice Warby said: I have no doubt that an RS GCSE specification consistent with The Subject Content could satisfy the state’s legal obligations. The question however, is whether it is true to say that such a specification will satisfy those obligations. The answer to that question is no; and it follows that in my judgment The Assertion is materially misleading.” (para 68)

To explain his judgement Mr Justice Warby, in paragraph 74, adds the following words: ‘...the complete exclusion of any study of non-religious beliefs for the whole of Key Stage 4, for which the Subject Content would allow, would not in my judgment be compatible with A2P<sup>1</sup>.

It is important to note that Professor Juss’s publication is guidance by one lawyer and not the statutory requirement as set out in current legislation. SACREs and ASC would normally consult their local authority’s legal services on matters such as these.

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<sup>1</sup>A2P1 relates to: Human Rights Act 1998, of Article 9 of the Convention (Freedom of thought, conscience and religion) and Article 2 of the First Protocol (“A2P1”) (Right to education).

Professor Juss finishes his advice by stating: a syllabus that excluded detailed study of Humanism but included such study of minority religions would almost certainly be unlawful. There are three points to note here:

- a. It is the opinion of Professor Juss that to include minority religions but not Humanism would almost certainly be unlawful. Only a court could decide this.
- b. The guidance appears to be discouraging agreed syllabuses to require the study of a 'minority' religion if Humanism is not to be studied. The legislation is clear that RE syllabuses must reflect the fact the religions to be studied are in the main Christianity and the principal religions represented in Great Britain – although what those principal religions are is determined by each Agreed Syllabus Conference.
- c. The implication of the guidance is that there will be a systematic study of any religion as a requirement of an agreed syllabus. This does not follow.

According to our latest communication from the DfE (20th May, 2016), Mr Justice Warby's judgement does not have broader impact on any RE curriculum, especially as it was explicitly confined to Key Stage 4. Whilst an ASC may wish to include the study of a non-religious world view, Professor Juss's statement: 'if there is an option to study a module or modules on one or more principal religions the choice should include a module or modules on one or more principal non-religious worldview's' does not follow from the judgement.

An agreed syllabus could make it explicit that in any module on a religion there should be critical engagement with the material and issues should be raised and explored as to the truth and worth of what the religion claims or asserts within a context of mutual respect. This would satisfy the expectation of the judicial review that non-confessional education about religions needs to be 'critical and pluralistic'. This is not the same as having the requirement to have a module on a non-religious worldview, such as Humanism, to sit alongside modules on the principal religions represented in Great Britain. Professor Juss appears to be arguing that a non-religious worldview should have equality of time with specific religious traditions, something that the judicial review specifically rules out (see paragraph 74 of the High Court judgement).

SACREs and ASCs might wish to note Professor Juss's guidance, but there is no compulsion to act upon it.

David Hampshire  
Chair of NASACRE

Dilwyn Hunt  
Chair of AREIAC

# Agenda Item 8

Report No.  
SA16004

London Borough of Bromley

PART ONE - PUBLIC

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**Decision Maker:** STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION

**Date:** 29<sup>th</sup> June 2016

**Decision Type:** Non-Urgent                      Non-Executive                      Non-Key

**Title:** SACRE SELF EVALUATION

**Contact Officer:** Penny Smith-Orr, RE Consultant  
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**Chief Officer:** Jane Bailey, Director of Education

**Ward:** N/A

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## **SACRE SELF EVALUATION**

### **1. Reason for report;**

The self-evaluation of SACRE is a continuous process which informs the development of the committee and the annual report to the DfE each December.

### **2. Recommendations;**

At the Summer meeting the committee needs to look at the self-evaluation document which is attached (Appendix 1), with the results from last year (Appendix 2), and revisit the effectiveness of Bromley SACRE.

It is suggested that in advance of the meeting Group A members (representatives of other faiths and Christian denominations) look at section 5, Group B members (the Church of England) look at section 3, Group C members (teachers) look at section 2 and Group D members (Councillors) look at section 4 and come ready to discuss their thoughts.

## The SACRE RETool: Reporting and Evaluating Toolkit

### Introduction

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

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

This Reporting and Self-Evaluating Toolkit is an amended version of the original SACRE SEF (2004). It takes account of changes in inspection arrangements and in the role of local authorities, and of the development of maintained schools independent of their local authority. It is designed to help individual SACREs evaluate their role and, in particular, to consider their impact on pupils' educational experience and learning. It also helps SACREs review their organisational patterns and structures, and their partnership with the local authority and other key stakeholders.

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

The DCSF publication "Religious education in English schools: Non-statutory guidance" (2010) ("the Guidance") remains the most recent official statement in this field. The Guidance sets out the responsibilities of SACREs and Local Authorities as well as those of other stakeholders in RE. Key summaries from the Guidance are included in the Annex to this document.

### Rationale

The RETool focuses on the following five aspects of the work of SACREs:

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

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

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

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

SACREs are invited to use the format of this RETool to compile their annual report to their local authority. A copy of the annual report should also be lodged electronically with the central database [sacrereports@nasacre.org.uk](mailto:sacrereports@nasacre.org.uk). When compiling their report, SACREs could either use the entire RETool document, or copy sections of text from it into another document; the annual report could focus on specific areas in any given year.



## Section 1. Standards and quality of provision of Religious Education

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

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

A core duty of a SACRE is to gain an overview of the quality of the RE provision in local authority maintained schools and to develop effective strategies to promote the highest standards. In the light of the current inspection culture of partnership and self-evaluation, SACREs will need to approach the achieving of this overview with some sensitivity and astuteness.

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

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

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

Key Area: <b>1a. RE provision across the LA.</b> <i>How effectively does the SACRE gain information about RE provision in schools and put in place strategies to support the delivery of pupil entitlement?</i>		
<b>Developing</b> A SACRE with developing practice would:	have little knowledge of which schools are fulfilling pupil entitlement in RE because local processes are insufficient to gather such information.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	have some knowledge of which schools are providing adequate time for effective learning in RE and have a scheme of work that enables them to deliver the Agreed Syllabus. SACRE's process for acquiring this information is adequate but lacks coherence.  Have limited opportunities to implement strategies in support of pupil entitlement.	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	have robust processes (for example effective and wide-spread use of the RE SEF) in place to gain a full and accurate overview of RE provision within the LA. It works effectively with the LA to support and promote pupil entitlement. Examples of different models for fulfilling pupil entitlement within local schools will be shared with all schools so that schools can have a menu from which to adapt an approach that delivers pupil entitlement whilst meeting the specific needs and priorities of their schools.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>		

Key Area: <b>1b. Standards of achievement and public examination entries</b> <i>How does SACRE use information about standards and examinations to target support and training for schools?</i>		
<b>Developing</b> A SACRE with developing practice would:	have limited knowledge of standards in primary and secondary schools including examination entries. The SACRE has no clear strategy to address this.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	have some process in place to find out how well learners are doing in KS 1-3, (e.g. by meeting teachers, pupils and through the LA). SACRE will be provided with adequate information about examination entries and standards in examinations in secondary schools and how these relate to national figures. Analysis would be limited as would strategies to address issues.	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	have robust processes (for example including effective and wide-spread use of the RE SEF) in place to gain accurate information about standards in all schools and examination entries in secondary schools, with useful analysis that enables it to address issues effectively in partnership with the LA. entitlement whilst meeting the specific needs and priorities of their schools.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>		

Key Area: 1c Quality of learning and teaching.		
<i>How well does SACRE use knowledge of quality of learning and teaching to target support appropriately?</i>		
<b>Developing</b> A SACRE with developing practice would:	have little or no knowledge of the quality of learning and teaching in the LA schools and therefore is unable to provide appropriate challenge and support to the schools. The SACRE has no means to offer or recommend support to schools as there is little professional support in the LA working with the SACRE.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	have some information regarding the quality of learning and teaching from LA SIPs, the RE SEF and from contact with teachers and pupils. Limited analysis of this information, however, means that SACRE's attempts to improve learning and teaching have limited effect.  be able to circulate information about national courses and support mechanisms to schools	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	have a robust relationship with schools and the LA to gather meaningful information about the quality of learning and teaching in RE. This information is analysed to identify trends, areas of strength and areas for development and SACRE draws on expertise in effective schools to support all schools in the LA.  advise the LA on the support that is needed and have access to professional support that can be linked to schools in need.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>		

Key Area: 1d Quality of leadership and management, including the provision and management of resources.		
<i>To what extent does SACRE have and use information about the effectiveness of senior and middle leadership of RE in its schools?</i>		
<b>Developing</b> A SACRE with developing practice would:	have little knowledge about the quality of leadership and management in RE in local schools. They are unaware of issues relating to the availability of resources for RE in schools.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	have some information regarding the quality of leadership and management (including senior leadership interest in RE) from the LA, the RE SEF and from contact with teachers and pupils. Limited analysis of this information, however, means that SACRE support to improve learning and teaching has little effect.	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	have a robust relationship with schools and the LA to gather meaningful information about the quality of L&M (including senior leadership interest in RE). This information is analysed to identify trends, areas of strength and areas for development. SACRE draws on expertise in effective schools to support all schools in the LA.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>		

Key Area: 1e. Recruitment and retention of skilled specialist RE staff.		
<i>To what extent does SACRE use information about specialist provision in their schools to target training and support recruitment?</i>		
<b>Developing</b> A SACRE with developing practice would:	have little knowledge of data and issues related to the recruitment and retention of subject specialists in schools. Little or no support from the LA.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	have some processes in place, supported by the LA, to gather information on staffing in schools, both in relation to subject specialism and teacher commitment to RE. The SACRE would have limited opportunity to act effectively on this information.	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	have a robust relationship with schools and the LA to gather meaningful information about specialist and committed staff in RE. This information is analysed to identify gaps, training needs and ways to support recruitment and retention.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>		

Key Area: 1f. Relations with academies and other non-LA maintained schools.		
<i>To what extent has SACRE developed a pro-active strategy in relation to academies and other non-LA maintained schools in its area?</i>		
<b>Developing</b> A SACRE with developing practice would:	have haphazard information about the RE situation in local academies etc, and little or no established relationships and liaison with them. No serious attempt has been made to develop an overall strategy.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	have made some effort to establish liaison with each academy etc and to keep updated SACRE's information about their RE situation. By and large academies co-operate with SACRE at this level. SACRE keeps under review the ongoing situation.	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	have a pro-active policy of liaison with all academies etc and of sustaining a wider professional RE network within the area. While the independence of academies etc is genuinely respected by SACRE, many academies value this network and look to SACRE for ongoing advice and leadership in RE.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>		

**Successes/ What are we good at?**

**Barriers to success**

**Areas for development/ Action points:**

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

## Section 2: The effectiveness of the locally agreed syllabus

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

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

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

Local authorities are required to review their locally agreed syllabus at least every five years. This cycle of reviewing, revising, re-launching and re-implementing the AS gives SACREs and ASCs opportunities for ongoing development and improvement of their effectiveness in providing schools with a locally agreed syllabus which is truly "fit for purpose".

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

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

Key Area: 2a – The review process		
<i>How does the SACRE review the success of the existing agreed syllabus?</i>		
<b>Developing</b> A SACRE with developing practice would:	have limited arrangements in place to monitor the impact of the agreed syllabus, particularly in raising standards. This provides little or no opportunity to review the effectiveness of the agreed syllabus.  not know the views of teachers and have had no systematic evaluation of the strengths/weaknesses of the syllabus. The SACRE is unclear how to proceed with the five-yearly syllabus review and there is little or no budget allocation made by the LA.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	have reviewed the opinions of schools and RE teachers in several ways and have a good idea of the strengths/areas of weakness of the current agreed syllabus.  have devised a costed action plan in partnership with the LA, and have been allocated a sufficient budget for the agreed syllabus review and relaunch.	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	have a clear and systematic process for monitoring the effectiveness of the agreed syllabus built into its development plan. Reviewing the agreed syllabus includes full consultation with schools and other key stakeholders, including faith communities. Issues that have arisen have been discussed and addressed in planning for a Review. An ASC budget has been planned and allocated in partnership with the LA to include consultation meetings, administrative support and printing/ distribution costs. There is a strong sense of shared ownership of the prospective agreed syllabus review, with clear targets for what needs to be achieved.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>		

Key Area: 2b – The quality of the local Agreed Syllabus		
<i>How well does the locally Agreed Syllabus promote effective learning &amp; teaching in religious education? Is it “fit for purpose”?</i>		
<b>Developing</b> A SACRE with developing practice would:	ensure that the Agreed Syllabus sets out what is to be learnt at each Key Stage. Levels are made available, but do not link directly to the learning and there is no clear expectation of quality learning in the Agreed Syllabus.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	ensure that the Agreed Syllabus provides a clear framework for and expectations of learning in RE.  make clear the value of RE in school both in terms of learning and of wider issues.	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	ensure that the Agreed Syllabus provides a thoroughly professional and inspirational framework for effective learning in RE which is proactively supported and promoted by the LA.  have set out clear expectations of the role of the LA and school leadership in ensuring adequate resource and provision in schools.	<input type="checkbox"/>

<b>Where are we and where do we find evidence to support this?</b>	
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**Key Area: 2c – Launching and implementing the Agreed Syllabus**  
*How well does SACRE promote the AS and provide training to prepare teachers to use it effectively?*

<b>Developing</b> A SACRE with developing practice would:	<p>provide for no special launch or other publicity, so that schools are unaware of the significance of the syllabus revisions for learning and teaching in RE.</p> <p>have little training provision for implementing the revised syllabus.</p> <p>be prevented from providing any significant additional guidance or extended training on using the agreed syllabus by a shortage of financial and human resources.</p>	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	<p>use other forms of communication (for example the LA website) to promote the launch.</p> <p>have clear arrangements for training teachers on implementing the syllabus provided by the LA; this training is well supported and managed.</p> <p>provide additional guidance or extended training on using the Agreed Syllabus over the life of the Agreed Syllabus.</p>	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	<p>Involve the wider community and use strong media coverage, to give the Agreed Syllabus a high profile as an important development in the work of the LA and SACRE. The launch event would include high quality presentations from a range of local faith or belief groups and schools.</p> <p>provide effective training on implementing the Agreed Syllabus, which is supported by all schools, leads to teachers being clear about standards and expectations in the Agreed Syllabus and the implications for teaching and learning. The SACRE provides clear guidance about ways in which schools might begin the process of reviewing their own provision for RE in the light of the revised syllabus.</p>	<input type="checkbox"/>

<b>Where are we and where do we find evidence to support this?</b>	
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Key Area: 2d – Membership and training of the Agreed Syllabus Conference (ASC)		
<i>To what extent is the membership of ASC able to fulfil its purpose?</i>		
<b>Developing</b> A SACRE with developing practice would:	<p>have a membership that fulfils basic statutory requirements. There are limited induction and training opportunities; members are unclear of their roles, or how an agreed syllabus can be structured. Particular faith or belief groups or teachers from different phases do not attend.</p> <p>provide clerking, admin and advisory support for only a very limited amount of time or range of work. Routine admin arrangements are in place. Agendas and papers are distributed.</p>	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	<p>have a membership that strongly reflects the diversity of the wider religious and professional community. There are some opportunities for members' training and the purpose and action plan for the work of the ASC are clear.</p> <p>have all four committees well represented at meetings. Agendas and papers are distributed well in advance so all members have time to consider them carefully. Meetings are well managed with strong contributions from a wide range of members.</p>	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	<p>have a membership that is well informed and highly representative of the diversity of the local community. Where particular faith or belief expertise is missing locally there are arrangements to work with consultants. There is a strong, co-ordinated programme of induction and training opportunities for members.</p> <p>Have lively and purposeful meetings with a wide variety of contributions. Members of all 4 groups regularly attend and participate fully in meetings, sharing their experience, expertise and insights.</p> <p>provide effective admin to support the process</p>	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>		

Key Area: <b>2e - Developing the revised agreed syllabus</b> <i>How robust are the processes for producing a strong educational Agreed Syllabus?</i>		
<b>Developing</b> A SACRE with developing practice would:	have no clear structure for developing a new agreed syllabus. It does not undertake a thorough revision, tending to add material rather haphazardly to the existing syllabus, leading to lack of coherence in the final outcome. There is little or no consultation during the development of a new agreed syllabus.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	have clear objectives for the revision and involve a wide range of local expertise in its construction. The LA and the ASC in partnership ensure that strong direction is provided to design an agreed syllabus which is coherent, clear and accessible. Working parties and consultations are reasonably managed and supported.	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	ensure that high quality advice is sought to review and advise on the revisions as they develop. The ASC in partnership with the LA holds well attended consultation meetings and briefings to ensure teachers are fully involved in, and have a sense of ownership of, the revision process. The Agreed Syllabus has a clear framework for progression and challenging learning	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>		

Key Area: <b>2f - Making best use of National Guidance</b> <i>How does the Agreed Syllabus Conference make choices relating to the use of national documentation? (See footnote*)</i>		
<b>Developing</b> A SACRE with developing practice would:	have a limited awareness and understanding of national documentation in relation to the agreed syllabus review process and are unable to use national guidance in a coherent way.  have members not fully understanding the broader curriculum and how this is organised and have no opportunity for training to give them the skills to understand how RE might best play a part in the education of the whole child.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	be aware of national documentation and some of its implications for the Agreed Syllabus review process, but does not ensure its use reflects local circumstances.  Have ASC members who take note of the broader curriculum picture but do not link the Agreed Syllabus to it systematically or appreciate how teachers will be able to make use of it to link to the wider curriculum in schools.	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	take full account of national documentation in the construction of the revised Agreed Syllabus, while ensuring their work reflects local circumstances.	<input type="checkbox"/>

practice would:	The syllabus is devised so that RE fits appropriately with other curriculum areas at all key stages and guidance about how to make the best links is given to schools.	
<b>Where are we and where do we find evidence to support this?</b>		
*Documentation includes: the Non-Statutory National Framework in RE; the Programmes of Learning in RE (Primary) and Programmes of Study in RE (Secondary), the new Primary and Secondary Curriculums, and “Religious education in English schools: “Non-statutory guidance 2010”.		

**Successes/ What are we good at?**

**Barriers to success**

**Areas for development/ Action points:**

- For the SACRE
  
- For the LA

### Section 3. Collective worship

#### ***How effectively does the SACRE fulfil its responsibilities for the provision and practice of collective worship?***

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

Collective worship can be a rich and rewarding element of the curriculum as a whole. SACREs have the opportunity to enhance the quality of collective worship by appropriate guidance and support.

Key Area: <b>3a – Supporting pupil entitlement</b>		
<i>What strategies are in place to enable the SACRE to support the delivery of pupil entitlement in the LA's schools?</i>		
<b>Developing</b> A SACRE with developing practice would:	be unaware of the issues facing schools in providing collective worship.  provide little advice or support towards fulfilling pupil entitlement to collective worship.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	understand local issues of delivering pupil entitlement and of the challenges facing schools in providing collective worship.  provide some advice in support of delivering pupil entitlement and would seek to ensure that schools had access to, and advice on, appropriate resourcing towards delivering collective worship.	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	have a balanced and realistic overview of provision and its challenges across the LA.  provide or arrange for systematic support and guidance for schools experiencing difficulty in delivering pupil entitlement.  obtain feedback from schools to evaluate the impact of advice and support, and periodically reviews its strategies for supporting pupil entitlement.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>		

Key Area: <b>3b – Enhancing the quality of provision of collective worship</b>		
<i>How does SACRE seek to influence the quality of collective worship in the LA's schools?</i>		
<b>Developing</b> A SACRE with developing practice would:	not be adequately supported for promoting quality of provision of collective worship.  have agenda items about collective worship dominated by the issue of SACRE trying to find a mechanism for obtaining data.  have little understanding of the nature and potential of collective worship and of what effective provision in each school might be.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	have occasional agenda items on collective worship, with some insight into how collective worship is being delivered in the LA's schools.  understand what effective provision is but members of the SACRE have little 'hands-on' experience of	<input type="checkbox"/>

	<p>collective worship in schools.</p> <p>promote in-service support for teachers with responsibility for collective worship, and provides advice on enhancing quality of provision.</p>	
<p><b>Advanced</b> A SACRE with advanced practice would:</p>	<p>have a good overview of quality of provision across the LA, with information from the LA and from presentations by schools.</p> <p>have first-hand experience of collective worship in schools.</p> <p>disseminate good practice in consultation with schools and teachers, sponsors an ongoing programme of in-service development, and assist schools in evaluating and enhancing the quality of their provision.</p>	<input type="checkbox"/>
<p><b>Where are we and where do we find evidence to support this?</b></p>		

**Key Area: 3c – Responding to requests for determinations**

*How robust are SACRE's procedures for responding to requests from schools for a determination?*

<p><b>Developing</b> A SACRE with developing practice would:</p>	<p>have had little or no experience of any requests for a determination, and have given at most only minimal attention as to how it might respond to such a request.</p> <p>be found unprepared and at risk of making an unsound decision or giving erroneous advice by a request for a determination.</p>	<input type="checkbox"/>
<p><b>Established</b> A SACRE with established practice would:</p>	<p>be aware that schools have the option of requesting a determination, and that SACRE has a major role in this process.</p> <p>have provided some training to its members regarding determinations, either directly through working on earlier requests, or through specific elements in developmental sessions.</p> <p>be found by a request for a determination able to respond in an adequate but piecemeal fashion, without a systematic overview of this area of work.</p>	<input type="checkbox"/>
<p><b>Advanced</b> A SACRE with advanced practice would:</p>	<p>be fully equipped for responding to requests for determinations, with a good understanding of SACRE's responsibilities.</p> <p>have a well-established and effective framework for responding to requests, with which members are familiar and comfortable.</p>	<input type="checkbox"/>

	Meet a request with a judicious and well-informed appraisal of the request by SACRE, leading to a sound decision communicated clearly to the school in a context of ongoing advisory support. SACRE periodically reviews all existing determinations.	
<b>Where are we and where do we find evidence to support this?</b>		

**Successes/ What are we good at?**

**Barriers to success**

**Areas for development/ Action points:**

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

## **Section 4: Management of the SACRE and partnership with the LA and other key stakeholders**

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

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

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

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

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



Key Area: <b>4a – SACRE meetings</b>		
<i>How purposeful, inclusive, representative and effective are SACRE meetings?</i>		
<b>Developing</b> A SACRE with developing practice would:	hold meetings regularly with: <ul style="list-style-type: none"> <li>● routine administrative arrangements</li> <li>● appropriate distribution of agendas and papers</li> </ul> Business is dealt with in a prompt and orderly way. There are limited opportunities for teachers and representatives of faith communities to be invited to share their work. Business tends to be focused solely on routine statutory requirements.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	have good attendance where all four committees are well represented. Agendas and papers are distributed well in advance ensuring all members have time to consider them carefully. Meetings are well managed with strong contributions from a wide range of members. Meetings move beyond routine matters to consider wider issues about the quality of RE and collective worship.	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	have SACRE members contributing to the development of the agenda. Meetings will be lively and purposeful with a wide variety of contributions focused on the major priorities for improvement in schools. Teachers and representatives of faith communities regularly attend and participate fully in meetings, sharing their experience and insights. Meetings are held in a variety of venues, including local places of worship and schools.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>		

Key Area: <b>4b – Membership and training</b>		
<i>To what extent is the membership of SACRE able to fulfil SACRE's purpose?</i>		
<b>Developing</b> A SACRE with developing practice would:	have a membership that fulfils the basic statutory obligations. Arrangements to fill vacancies are not always effective. There are limited induction and training opportunities for SACRE members.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	have a membership that strongly reflects the diversity of the wider religious and professional community. There are some opportunities for SACRE members to participate in training activities.	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	make good use of co-option to ensure membership of the SACRE is well informed and is highly representative of the diversity of the local community. There is a strong and co-ordinated programme of induction, and training opportunities for SACRE members.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>		

Key Area: <b>4c – Improvement/development planning</b> <i>How effective are the priorities and actions identified by SACRE in improving the experience of pupils in schools?</i>		
<b>Developing</b> A SACRE with developing practice would:	not have an action plan to focus its future work and there is little overt linkage between the priorities of the LA's development / improvement plan and the work of the SACRE.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	have a basic action plan which is reviewed regularly and updated on an annual basis. This provides an effective focus for the SACRE's work. There is some attempt to link the plan to the wider LA priorities. The SACRE is regularly represented at national events relevant to its work; for example, NASACRE.	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	have a well-defined action plan with clear objectives and success criteria. Resource implications are clearly defined. There is a clear link between the plan and the wider objectives of the LA.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>		

Key Area: <b>4d – Professional and financial support</b> <i>How well supported and resourced is SACRE?</i>		
<b>Developing</b> A SACRE with developing practice would:	have financial and management support to allow it to exist. Representatives of the LA attend meetings but there is limited subject specialist advice available. There are resources for basic SACRE functions but there is no specific budget for the SACRE and little opportunity for the SACRE to take initiatives requiring funding.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	have some access to subject specialist advice and is informed of local and national initiatives. The LA is represented at meetings and can provide a means of communication with the wider LA. The SACRE has a modest budget which enables it to fund some initiatives. Meetings are clerked and the clerk maintains communication with the Chair and other members between meetings as needed.	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	be well supported by a subject specialist who provides effective advice and is well informed about the provision and quality of RE in the LA and about national developments. Representatives of the LA attend meetings and the SACRE is also attended by a lead officer from the LA who can provide a strong link between the work of the SACRE and the wider LA. SACRE's plans are linked to other local work and projects. The SACRE has access to funds to enable it to make decisions about its priorities and ensure these can be properly resourced.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>		

Key Area: <b>4e - Information and advice</b>		
<i>How well informed is SACRE in order to be able to advise the LA appropriately?</i>		
<b>Developing</b> A SACRE with developing practice would:	receive limited information about public examination data from the LA. Limited information is provided about wider national and local developments. The SACRE tends to receive information from the LA rather than ask questions of the LA and challenge its work.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	be regularly provided with clear information relevant to the quality and provision for RE and collective worship in local schools. The SACRE receives the information in a way that enables it to challenge and question the LA's work.	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	receive detailed and well-analysed information about the quality and provision for RE and collective worship. As a result SACRE uses this information effectively to give advice to the LA which leads to strategic action to improve standards. This can include advice related to the review of the Agreed Syllabus. The SACRE has a strong partnership with the LA and plays an active role in promoting ideas and initiatives.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>		

Key Area: <b>4f - Partnerships with key stakeholders</b>		
<i>What partnerships does the SACRE have with key local and national stakeholders, and of what quality are these?</i>		
<b>Developing</b> A SACRE with developing practice would:	have little contact with or awareness of other local agencies, and rarely has contact with pupils or parents.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	be well informed about other key stakeholders supporting RE and has some contact with the groups involved.	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	build its activities effectively on local networks. Links with other bodies, such as local Inter-Faith groups, are positive and able to support raising standards and developing community cohesion. The SACRE has opportunities to hear the views and experience of pupils and parents about RE. Representatives of key support networks such as ASTs and higher education providers are regularly involved with the SACRE.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>		

<b>Key Area: 4f – Relations with the Academies sector</b>		
<i>How effectively is SACRE encouraging academies etc to see themselves also as stakeholders in their local area, specifically by devising ways in which an academies presence is incorporated into SACRE itself?</i>		
<b>Developing</b> A SACRE with developing practice would:	have nothing formal in place. Little encouragement, if any, is extended to academies to relate to the SACRE's proceedings, and there are no channels through which academies can contribute.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	have made some attempts to set up an academies presence in SACRE, but these have been hampered by e.g. lack of confidence or vision on the part of SACRE, or by confusion over what is legally valid and possible. Nevertheless, some academies are now committed to working with SACRE and to finding a constructive way forward.	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	have considered systematically the legal and structural options open to them, and have set up formal procedures for establishing a permanent and sustainable academies presence on SACRE. A high proportion of academies in the area regard themselves as stakeholders and partners with SACRE.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>		

**Successes/ What are we good at?**

**Barriers to success**

**Areas for development/ Action points:**

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

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

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

“By community cohesion, we mean working towards a society in which there is a common vision and sense of belonging by all communities; a society in which the diversity of people’s backgrounds and circumstances is appreciated and valued; a society in which similar life opportunities are available to all; and a society in which strong and positive relationships exist and continue to be developed in the workplace, in schools and in the wider community”<sup>1</sup>.

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

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<sup>1</sup> Alan Johnson, Secretary of State for Education and Skills, speaking in Parliament on 2 November 2006. Based on the Government and the Local Government Association’s definition first published in Guidance on Community Cohesion, LGA, 2002 and resulting from the Cattle Report in 2001.

Key Area: <b>5a – SACRE’s membership</b>		
<i>How representative is SACRE’s membership of the local community?</i>		
<b>Developing</b> A SACRE with developing practice would:	have a membership that is not necessarily strongly representative of the religious diversity of the local community.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	have membership that broadly reflects the religious diversity of the local community. This is regularly reviewed by the SACRE in partnership with the LA particularly where there is a high mobility of communities.	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	have strong representation from all major local religious communities including different groups within the same religious tradition (e.g. different Muslim communities). It would also endeavour to include representation from small local faith communities and / or have links with national bodies that can broker advice from those communities elsewhere in the UK.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>		

Key Area: <b>5b SACRE’s understanding of the local area</b>		
<i>How much do SACRE members know and understand the local community in its religious, cultural and ethnic dimensions?</i>		
<b>Developing</b> A SACRE with developing practice would:	have limited knowledge about the religious, cultural and ethnic diversity in the local area.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	be provided with a detailed analysis of the religious and cultural diversity within the LA and therefore be well aware of different groups representing the diversity within the local area.  know about local Inter Faith groups and the work that they do in the locality.	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	have detailed knowledge of the nature of the religious, ethnic and cultural diversity in the local area and take active steps to inform itself further about the distinctive needs and opportunities created by this diversity. SACRE would have good liaison and seek to develop initiatives with local Inter Faith groups. The SACRE would be aware of the impact of this local context on schools and on the provision for RE and collective worship in those schools.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>		

Key Area: 5c – SACRE’s engagement with the community cohesion agenda.		
<i>How much does SACRE understand the contribution which RE can make to a schools’ provision for community cohesion?</i>		
<b>Developing</b> A SACRE with developing practice would:	have a basic grasp of what community cohesion means and therefore a limited understanding of the contribution which RE can make to the community cohesion agenda. It may also have little opportunity to promote RE’s contribution to schools of faith communities.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	have an understanding of what community cohesion means and the duty on schools to promote this. The SACRE would understand and have a clear commitment to the part RE can play in promoting community cohesion and would seek to promote this throughout its work.	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	understand what community cohesion means and be clear about the duty on schools and the LA to promote this. The members of SACRE would appreciate their key role in promoting RE’s contribution to the community cohesion offer of its schools. SACRE would ensure this is explicit in the local Agreed Syllabus and related guidance. SACRE members, as representatives of different sections of the wider community, would appreciate how they and their wider constituencies can work in partnership with other agencies to enhance the promotion of community cohesion in schools.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>		

Key Area: 5d – SACRE’s role within wider LA initiatives on community cohesion		
<i>How well is SACRE linked to or consulted about LA initiatives promoting community cohesion?</i>		
<b>Developing</b> A SACRE with developing practice would:	be given little information about, or contact with, wider LA initiatives linked to the promotion of community cohesion.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	be aware of some LA initiatives promoting community cohesion and have opportunity to discuss and contribute to this work.	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	be a key partner and stakeholder in the work of the local authority in this area and take the initiative in promoting activities and links, which relate to this work.  be aware of and work in partnership with local Inter-Faith groups to ensure the LA’s work has a broad consultation base.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>		

**Successes/ What are we good at?**

**Barriers to success**

**Areas for development/ Action points:**

- For the SACRE
  
- For the LA



## ANNEX

### The responsibilities of a Local Authority

The detailed rights and responsibilities of local authorities can be seen in full in *RE in English Schools: Non-statutory guidance 2010*. This can be found at <http://www.teachernet.gov.uk/teachingandlearning/subjects/re/guidance/>

In brief, local authorities are legally required to:

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

### The responsibilities of a SACRE

The detailed rights and responsibilities of SACREs can be seen in full in *RE in English Schools: Non-statutory guidance 2010*. This can be found at <http://www.teachernet.gov.uk/teachingandlearning/subjects/re/guidance/>

In brief, SACREs are legally required to:

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

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

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

In addition, SACREs may:

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

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

## Bromley SACRE Self Evaluation March 2015 results

Key Area		Developing	Established	Advanced
<b>Standards and Quality of Provision of RE</b>				
1A	RE provision across the LA		x	
1B	Standards and achievement		x	
1C	Quality of learning and teaching		x	
1D	Quality of leadership and management		x	
1E	Recruitment and retention of skilled specialist RE staff		x	
1F	Relations with academies and other non-LA maintained schools		x	
<b>The effectiveness of the locally Agreed Syllabus</b>				
2A	Review of the Agreed Syllabus			x
2B	The quality of the Agreed Syllabus			x
2C	Launching and implementing the Agreed Syllabus		x	
2D	Membership and training of the Agreed Syllabus Conference			x
2E	Developing the revised agreed syllabus			x
2F	Making best use of National Guidance			x
<b>Collective Worship</b>				
3A	Supporting pupil entitlement in LA's schools		x	
3B	Enhancing the quality of provision of collective worship		x	
3C	Responding to requests for determinations	Considered not to be applicable – will put procedures in place if and when required.		
<b>Management of SACRE</b>				
4A	How purposeful, inclusive, representative and effective are SACRE meetings?)		x	
4B	Membership and Training		x	
4C	Improvement/development planning			x
4D	Professional and financial support		x	
4E	How well informed is SACRE to be able to advise the LA appropriately?	x		
4F	Partnerships with key stakeholders		x	
4G	Relations with the Academies sector		x	
<b>Contribution of SACRE to promoting cohesion across the community</b>				
5A	Representative nature of SACRE in the local community			x
5B	SACRE's understanding of the local community in its religious, cultural and ethnic dimensions		x	
5C	SACRE's engagement with the community cohesion agenda			x
5D	SACRE's Links to LA initiatives promoting community cohesion		x	

<b>SACRE Action Plan Summer Term 2016</b>				
<b>Objective</b>	<b>Action</b>	<b>Responsibility</b>	<b>Date</b>	<b>Success criteria</b>
Evaluate SACRE work and establish priorities.	Continuous self-evaluation process using the NASACRE self-evaluation document.	All SACRE members to discuss in Spring term	Progress item at June meeting	Identify further areas for development to be incorporated as appropriate into future development plans. Results to be reported in the annual report.
To prepare agenda, respond to any action from previous meeting and plan on going programme for SACRE committee meetings.	<p>Arrange and attend pre agenda meeting.</p> <p>Attend meeting on 29<sup>th</sup> June.</p> <p>Write papers and reports for the meeting to LA timetable.</p>	<p>Clerk, Chairman, LA representative</p> <p>All members</p>	June meeting	Action points carried out by Members between meetings. Members have an understanding of the responsibilities of SACRE.
To complete a review of the scope and activities of Bromley SACRE.	Committee to consider reports and agree and implement a review action plan.	LA representative and Chairman leading SACRE members	By 20/7/16	New Review completed and changes agreed with implementation from September 2016.
To monitor standards of RE and CW in Bromley Schools.	<p>Members to respond to requests for visits from maintained schools and consider reports.</p> <p>Members to look at alternative ways to monitor standards e.g. OFSTED reports.</p>	All SACRE members	Up to 2 visits per term	Meaningful visits or discussion completed and reports discussed at SACRE meetings.

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