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DATE: 25 June 2019

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

Reverend R Bristow (Chairman)

Councillors Kevin Brooks, Robert Evans, David Jefferys, Kate Lymer, Keith Onslow and Chris Pierce

Church of England: Mrs J Thompson and Mr C Town

Teachers: Mrs D Angell, Ms H Arnold, Mr L Kings and Ms S Odusola

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

A meeting of the Standing Advisory Council on Religious Education will be held at Bromley Civic Centre on **WEDNESDAY 3 JULY 2019 AT 6.00 PM**

MARK BOWEN  
Director of Corporate Services

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

## **A G E N D A**

- 1 APPOINTMENT OF CHAIRMAN AND VICE CHAIRMAN**
- 2 APOLOGIES FOR ABSENCE AND NOTIFICATION OF SUBSTITUTE MEMBERS**
- 3 DECLARATIONS OF INTEREST**
- 4 COMPLIANCE OF THE GENERAL DATA PROTECTION REGULATION (GDPR)**
- 5 MINUTES OF THE MEETING HELD ON 27TH FEBRUARY 2019 (Pages 3 - 12)**
- 6 NASACRE CONFERENCE AND AGM**

**7 REVISED BROMLEY AGREED SYLLABUS (Pages 13 - 22)**

**8 RELATIONSHIPS WITH SCHOOLS (Pages 23 - 28)**

**9 INTER-FAITH COMPETITION**

**10 SACRE DRAFT ACTION PLAN (Pages 29 - 30)**

**11 SACRE SELF EVALUATION (Pages 31 - 64)**

**12 ANY OTHER BUSINESS**

**13 DATES OF FUTURE MEETINGS**

6.00pm, Wednesday 13<sup>th</sup> November 2019

6.00pm, Wednesday 4<sup>th</sup> March 2020

## STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION

Minutes of the meeting held at 6.00 pm on 27 February 2019

### Present:

Reverend Roger Bristow (Chairman)

Councillors Kevin Brooks, Russell Mellor and Chris Pierce  
Mrs D Angell, Ms H Arnold, Mrs V Corbyn, Mr S Gupta,  
Mr R Hagley, Mr S Mahmood, Mr A Nandra, Mr C Town,  
Reverend S Varney and Mrs E Whitman

### Also Present:

Julia Andrew, LBB Head of School Standards  
Carol Arnfield, LBB Head of Service for Early Years,  
Schools Standards and Adult Education  
Stacey Burman, SACRE RE Advisor  
Lee Kings, Bishop Justus Church of England School  
Dr Omar Taha, Al-Emaan Centre (Keston Mosque)

## 25 APOLOGIES FOR ABSENCE AND NOTIFICATION OF SUBSTITUTE MEMBERS

Apologies for absence were received from Councillor David Jefferys, Councillor Keith Onslow and Samantha Barnett. Apologies for absence were also received from Councillor Robert Evans, and Councillor Russell Mellor attended as his substitute (until 6.30pm).

## 26 NEW MEMBERS

The Chairman welcomed Lee Kings, Bishop Justus Church of England School to the meeting, and introductions took place. The Chairman advised members that Mr Kings had offered to become a teacher representative on the SACRE. Mr Kings informed members that he was a secondary RE teacher at Bishop Justus C of E School, which was part of the Aquinas Trust. Within the Trust, he was the lead on RE for the primary schools, and ran a network for the primary RE subject leaders. Following a discussion, members unanimously agreed that Mr Kings should join the SACRE as a teacher representative.

The Chairman advised SACRE members that this would be the last meeting attended by the Church of England representatives, Virginia Corbyn and Reverend Steve Varney, would be attending. Reverend Varney would be retiring at the end of March 2019, and Mrs Corbyn had been promoted to Deputy Director of Education of the Diocese of Rochester, and would no longer be able to offer the same level of service to Bromley SACRE. It was

noted that after Easter, Mrs Jan Thompson would be representing the Diocese of Rochester on the Bromley SACRE. The Chairman extended his thanks, on behalf of the SACRE, to Mrs Corbyn and Reverend Varney for their valuable input and all they had done for the Bromley SACRE, and members congratulated them on their promotion and retirement.

**RESOLVED that Mr Lee Kings, Bishop Justus Church of England School – Aquinas Trust join the Bromley SACRE as teacher representative.**

**27 DECLARATIONS OF INTEREST**

None.

**28 COMPLIANCE OF THE GENERAL DATA PROTECTION REGULATION (GDPR)**

No breaches of the GDPR were reported.

**29 MINUTES OF THE MEETING HELD ON 31ST OCTOBER 2018**

**RESOLVED that the minutes of the meeting held on 31<sup>st</sup> October 2018 be confirmed as a correct record.**

**B) MATTERS ARISING**

Minute 16B): Matters arising

The PDF version of the document 'Reflective Pools – Refreshing Collective Worship in Bromley Schools' had been circulated to members by the Clerk on 2<sup>nd</sup> November 2018.

Minute 18B): 'Ramadan 2019 – A Simple Guide for Schools'

The Chairman informed members that the SACRE RE Advisor had met with Dr Taha, and the revised guide had been provided in the agenda pack. This would be discussed further under minute item 30: Oral Update and Publications.

Minute 18C): Commission on Religious Education – 'Religion and Worldviews: The Way Forward'

The Commission on RE – Final Report summary, produced by the SACRE RE Advisor, had been circulated to members by the Clerk on 8<sup>th</sup> November 2018.

Minute 18E): 'How relevant is Religious Education in the 21<sup>st</sup> Century?'

A copy of Professor Cooling's PowerPoint presentation had been circulated to members by the Clerk on 21<sup>st</sup> February 2019.

Minute 18E): 'How should Religious Education respond to a changing religious landscape?'

The Chairman tabled a summary of the event, and this would be discussed further under minute item 30: Oral Update and Publications.

Minute 19): Revised Bromley Agreed Syllabus

All SACRE members had been invited to attend the Agreed Syllabus Conference that had taken place prior to the SACRE meeting, and this would be discussed further under minute item 33: Revised Bromley Agreed Syllabus.

Minute 21): Collective Worship

The LBB Head of School Standards advised members that she had met with a representative from the company supplying Fronter, and work was progressing towards setting up a generic login for schools and SACRE members to view Fronter. The Chairman informed members that he had recently met with Jared Nehra, LBB Director of Education, who was keen to establish a specific website for Bromley schools which would allow anyone who needed information to access it. If this happened, SACRE would have an area on the website.

Minute 22): SACRE Draft Action Plan

A copy of the SACRE Draft Action Plan 2018-19, produced by the SACRE RE Advisor, had been provided in the agenda pack, and this would be discussed further under minute item 36: SACRE Draft Action Plan.

## **30 ORAL UPDATE & PUBLICATIONS**

### **A.) 'RAMADAN 2019 – A SIMPLE GUIDE FOR SCHOOLS' – DR OMAR TAHA**

The Chairman welcomed Dr Omar Taha, Al-Emaan Centre (Keston Mosque) to the meeting, and thanked him for working with the SACRE RE Advisor to produce the amended version of the document 'Ramadan 2019 – A Guide for Schools', following suggestions made at the last meeting of the SACRE Members had been provided with a copy of the document in the agenda pack.

A member enquired what the dates would be for Ramadan 2019. Dr Taha responded that the precise dates would not be known until nearer the time, but it would begin around the 5<sup>th</sup> or 6<sup>th</sup> May, and end around the 3<sup>rd</sup> or 4<sup>th</sup> June 2019. This was because the Islamic calendar was a lunar calendar, which meant that the dates moved by approximately eleven days each year. Mr Mahmood requested that a sentence be included to explain how the dates moved each year.

**ACTION: SACRE RE ADVISOR**

Once the additional text had been included, it was agreed that the document could be uploaded to Fronter and circulated to schools via the School Bulletin and teacher RE networks. The Clerk would also provide Mr Kings with a copy to share with the schools across the Aquinas Trust.

**ACTION: SACRE RE ADVISOR / LBB Head of School Standards / Clerk**

## **B.) NASACRE AGM**

The Chairman advised members that he would be attending the NASACRE Conference and AGM, which was being held on Wednesday 22<sup>nd</sup> May 2019 at the DoubleTree by Hilton, Manchester. The theme of the conference would be 'Cohesive Communities and Effective Partnerships; RE near and far (local, national, global)', and he would report back on the NASACRE Conference and AGM at the next meeting of the SACRE.

## **C.) 'HOW SHOULD RELIGIOUS EDUCATION RESPOND TO A CHANGING RELIGIOUS LANDSCAPE?' – NATCEN SOCIAL RESEARCH**

The Chairman reminded members that he had attended a presentation entitled 'How should Religious Education respond to a changing religious landscape?', at NatCen on 29<sup>th</sup> November 2018. A summary of the event was tabled at the meeting, and is attached to the minutes at Appendix A. The Chairman said that it had been an interesting event with three main speakers: Rudi Lockhart (Chief Executive Officers, Religious Education Council for England and Wales), Andrew Copson (Chief Executive, Humanists UK) and Dr Lois Lee (Programme Leader, Understanding Unbelief). It was felt that as there had not been a speaker putting across clearly positive views of religion, the speakers were not balanced and had been chosen deliberately to cater to an opposing view.

The Chairman noted that the figures provided in Rudi Lockhart's presentation stated that in 2010, 84% of the global population were religious, which was predicted to increase to 87% by 2050. The Chairman highlighted that this suggested that religion was growing worldwide, and that teaching about religion was therefore more important, not less. A member noted that the statistics provided stated that in 2017, 65% of the UK was non-religious, however that would not necessarily mean that they were not interested in Religious Education. The SACRE RE Advisor said that when pupil surveys were carried out, Religious Education tended to be a popular subject. Members agreed, and considered that this was because it gave everyone a chance to engage and share their own views.

## **31 SACRE ANNUAL REPORT**

SACRE members had been provided with a copy of the Annual Report 2017-2018. The SACRE RE Advisor drew the attention of members to the table 'GCSE Full Course in Religious Studies 2013-18' on page 22 of the agenda pack. There was a bold line after the data for 2017, due to the new GCSE specifications and new marking schemes having been implemented from 2018. There was now a new marking structure to replace the grading system. Grade 4 was considered to be a 'standard pass', and Grades 9-5 were considered to be a 'strong pass'.

The information regarding the number of exam entries per school, at both GCSE and A Level, had been presented in a table to show the changes in

numbers more clearly, with substantial increase or decreases in the number of entries being highlighted in green or red. In future reports, each year's results could then be added to the table, allowing readers to see any trends that were developing. A member noted that the number of GCSE entrants at Harris Girls' Academy Bromley had dropped from 106 to 0. The SACRE RE Advisor responded that most schools taught the course over two years, but some taught it over a year which would be under the old specification and the results would not count.

A member considered that it would be interesting to compare the Religious Studies exam statistics with the result of Maths, Literacy and other popular subjects. The Chairman responded that there was not the scope to do so in this report, but agreed that it would be fascinating to see the outcome. The SACRE RE Advisor noted that if this information was available, it was something that could be included in the Agreed Syllabus.

**ACTION: SACRE RE Advisor**

A member enquired as to how Bromley's number of entrants for the Religious Studies courses compared to national figures. The SACRE RE Advisor responded that she had not been provided with that data from the Local Authority, and when trying to research it herself, had found that each website listed varying figures. The LBB Head of School Standards said she did not believe that the Local Authority held this data, but that she would ask.

**ACTION: LBB Head of School Standards**

A member noted that the number of entrants for the GCSE Full Course in Religious Studies had increased at Coopers School, Newstead Wood School and The Ravensbourne School. The SACRE RE Advisor said that if these schools attended the secondary RE network meeting, she would be speaking with them about what they had done to increase the number of entrants.

The SACRE RE Advisor informed members that in future Annual Reports, there was the possibility of having a section to demonstrate how the SACRE would and / or could contribute to the priorities of the Local Authority. The LBB Head of Service for Early Years, Schools Standards and Adult Education advised members that each Head of Service within the Local Authority would have their own service priorities that related to 'Building a Better Bromley'. Following a discussion, members considered that there would be Education priorities that could be included, as well as priorities of other bodies, such as the Bromley Youth Council, Independent Advisory Group and Safer Neighbourhood Board, which could be linked in.

Following a discussion, members agreed that they were happy to approve the Bromley SACRE Annual Report 2017-2018. The SACRE RE Advisor informed members that the document would now be forwarded on to NASACRE and the Department for Education, and would be published on the Council's website.

**ACTION: Clerk**

**RESOLVED that the SACRE Annual Report 2017-2018 be agreed.**

### **32 OFSTED DRAFT FRAMEWORK CONSULTATION**

The LBB Head of School Standards advised SACRE members that Ofsted had launched a public consultation on proposals to make changes to the education inspection framework, which would close on Friday 5<sup>th</sup> April 2019. The new framework proposed a shift in focus towards inspecting the substance of education, what is taught and how it is taught, with learning outcomes considered only within that wider context rather than in isolation.

SACRE members had been provided with a summary of Ofsted's draft framework consultation, which had been produced by the SACRE RE Advisor, and highlighted key elements linked to the provision of Religious Education within the proposed new framework. The LBB Head of School Standards informed members that the Local Authority was planning to respond to the consultation following feedback from the different service areas. A copy of three main questions, to which it was felt the SACRE could contribute to the response, were tabled:

*1. To what extent do you agree or disagree with the proposal to introduce a 'quality of education' judgement?*

*6. To what extent do you agree or disagree with our proposal not to look at non-statutory internal progress and attainment data and our reasons why?*

*7. To what extent do you agree or disagree with the proposal that inspectors should normally use the non-specialist curriculum as their primary source of evidence in assessing the extent to which the school meets the quality of education criteria?*

Members noted that they felt they needed to read the background to the questions in more detail in order to contribute to a response. It was agreed that the LBB Head of School Standards would provide the clerk with the executive / summary document for circulation to members. It was requested that any responses be returned by the deadline of Monday 11<sup>th</sup> March 2019.

**ACTION: LBB Head of School Standards / Clerk**

### **33 REVISED BROMLEY AGREED SYLLABUS**

SACRE members had been invited to attend an Agreed Syllabus Conference, which had taken place prior to the start of the SACRE meeting. It had been led by the SACRE RE Advisor, and attended by the LBB Head of School Standards, the SACRE Chairman, Mr Lee Kings and SACRE members – Denise Angell, Virginia Corbyn, Arvinder Nandra, Mr Mahmood and Christopher Town. Members were provided with the proposed layout of the Bromley Agreed Syllabus, produced by the SACRE RE Advisor, a copy of which is attached at Appendix 2.

A member noted that there was a 'Why Teach RE?' section, and suggested that the opposites of the questions could be considered, such as the 'Risks of

Not Teaching RE'. The SACRE RE Advisor noted that the questions had been done from an RE leaders point of view, but could instead be from the pupils' point of view, and stated as 'Why do we learn RE?'

The LBB Head of School Standards suggested that the 'Our RE' section could include a self-evaluation tool for RE Co-ordinators. The SACRE RE Advisor agreed, and said she could also make reference to the RE Quality Mark. The LBB Head of School Standards said she felt the suggested layout would be very helpful, particularly for inexperienced RE subject leaders. A member noted that schemes of work took time to produce, but that these were needed by primary schools, as it was something practical to help them.

Members expressed that they felt it was important to include 'pupil voice', as suggested on the proposed layout, and asked how the SACRE RE Advisor intended to get access to pupil surveys in schools. It was noted that it was particularly important to know why pupils did not study Religious Education, as how they perceived it may be false. The SACRE RE Advisor said that she would be asking the teachers that attended the Primary RE Network to provide her with survey results that could be included, and it was hoped that the same could be done for secondary once the first network meeting had taken place.

#### **34 RELATIONSHIPS WITH SCHOOLS**

The SACRE RE Advisor informed members that the Primary RE Network had taken place on the afternoon of Tuesday 15<sup>th</sup> January 2019, and had been hosted by the Al-Emaan Centre. Teachers from sixteen primary schools had attended, which equated to around 30% of Bromley primary schools. The event had been evaluated well, and members had been provided with a 'Primary RE Network Update', which had been produced by the SACRE RE Advisor.

Dr Taha said that as an observer of the network, the SACRE RE Advisor had been very engaging, and it had been nice to welcome everyone to the mosque. A SACRE teacher representative that had attended the Primary RE Network agreed that it had been a good event, and she had enjoyed looking around the mosque. It had been beneficial to talk to other teachers about subject knowledge of other faiths, and discuss strategies. It was noted that there needed to be an end time stated on the invite, and that the network should either take place during, or after, the school day.

The next Primary RE Network would be taking place on Tuesday 19<sup>th</sup> March 2019, 1.30pm-4.30pm at Warren Road Primary School. SACRE members were urged to talk to the schools that they had links with and encourage them to attend. It was noted that SACRE members were welcome to attend the network meeting. It had been agreed that the school would share some of their pupils work, and that this could then be brought back to the SACRE. Going forward, it was suggested that the network be held at other places of

worship, if possible, as it was good for teachers to network and gain knowledge.

### **35 INTER-FAITH COMPETITION**

The SACRE RE Advisor informed members that at the Primary RE Network, teachers had been agreeable to taking part in the calendar competition, that had been discussed at the SACRE meeting on 31<sup>st</sup> October 2018. The theme for KS1 pupils artwork was 'special or religious artefacts' and for KS2 it was 'special or religious foods'. Schools had been asked to bring the completed artwork to the Primary RE Network meeting on Tuesday 19<sup>th</sup> March 2019, at which the Borough winners would be selected. The SACRE RE Advisor would provide the Clerk with a copy of the competition flyer for circulation, and members were asked to promote the competition to the schools that they had links with.

The SACRE RE Advisor said that the first meeting of the Secondary RE Network would be taking place at Bishop Justus Church of England School, on Wednesday 1<sup>st</sup> May 2019, and SACRE members were welcome to attend.

### **36 SACRE DRAFT ACTION PLAN**

SACRE members were provided with a copy of the SACRE Draft Action Plan for 2018-19, which had been produced by the SACRE RE Advisor.

The SACRE RE Advisor said that the items listed were very specific, but had included a breakdown of what was to be achieved, and the stages involved to get there. The table had been colour coded, with the green highlighted rows indicating what had been achieved, and the red highlighted rows showing where problems had been encountered.

It was noted that some actions had progressed since the table was produced, with the primary school network well underway; the secondary school network meeting now scheduled; and the Agreed Syllabus Conference having taken place prior to the SACRE meeting. As the SACRE Annual Report 2017-18 and the Ramadan 2019 guidance had been approved earlier in the meeting, subject to the extra sentence being added in to the guidance, these actions could now be highlighted as completed.

**RESOLVED that the SACRE Draft Action Plan for 2018-19 be noted.**

### **37 ANY OTHER BUSINESS**

The Chairman informed members that his meeting with Jared Nehra, LBB Director of Education had been extremely positive, and he had been very keen to support the SACRE. There had been an offer to meet with the Chairman on a termly basis, and to facilitate his attendance and presentation at the school Governors annual training session and primary and secondary

Headteacher forums. As mentioned earlier, the proposed website for Bromley schools was something that the Chairman would keep pushing for. It was noted that the LBB Director of Education hoped to attend the next meeting of the SACRE.

The Chairman reminded SACRE members about the invitation circulated to them by the Clerk on behalf of Dr Taha for the 'Visit my Mosque!' event, which was taking place between 11.00am and 4.00pm on Sunday 3<sup>rd</sup> March 2019, and members were encouraged to attend.

**38 DATES OF FUTURE MEETINGS**

6.00pm, Wednesday 3<sup>rd</sup> July 2019  
6.00pm, Wednesday 13<sup>th</sup> November 2019  
6.00pm, Wednesday 4<sup>th</sup> March 2020

The Meeting ended at 8.03 pm

Chairman

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# Agenda Item 7

Report No.  
CSD19107

London Borough of Bromley

PART ONE - PUBLIC

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

**Date:** Wednesday 3<sup>rd</sup> July 2019

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

**Title:** REVISED BROMLEY AGREED SYLLABUS

**Contact Officer:** Carol Arnfield – Head of Service – Early Years, School Standards and Adult Education

**Chief Officer:** Jared Nehra, Director of Education

**Ward:** (All Wards);

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## 1. Reason for report;

Work had been undertaken by the SACRE RE Advisor in relation to the revised Bromley Agreed Syllabus. Members are provided with the following draft documents:

- Layout
- Introduction
- 'Why teach' section
- Skills 'Spectrum'

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## 2. Recommendations;

Members to note the report.

## Corporate Policy

1. Policy Status: Existing Policy
  2. BBB Priority: Children and Young People: this report relates to schools and their role in supporting Bromley's children to attain and achieve to their potential.
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## Financial

1. Cost of proposal: Not Applicable:
  2. Ongoing costs: n/a
  3. Budget head/performance centre:
  4. Total current budget for this head:
  5. Source of funding: n/a
- 

## Staff

1. Number of staff (current and additional): n/a
  2. If from existing staff resources, number of staff hours: n/a
- 

## Legal

1. Legal Requirement: Statutory Requirement:
  2. Call-in: Not Applicable:
- 

## Customer Impact

1. Estimated number of users/beneficiaries (current and projected): n/a
- 

## Ward Councillor Views

1. Have Ward Councillors been asked for comments? Not Applicable

Summary of Ward Councillors comments:

## Introduction

- Accessible to all
- from Bromley LEA and Council websites
- Password to move to further pages, or contact xxx
- Purpose of syllabus
- Introduction from Chair

## Why Teach RE?

1. Aims (as agreed ASC 27/2/19)
2. legal requirements
3. Pupil voice? School survey results? GCSE numbers?

## Bromley RE

- Calendar?
- 'factsheet' appendix
- photos, pupil samples - moderation
- competitions
- Guidance – philosophical enquiry, artefacts and visits/visitors etc.
- SoW?
- REQM audit?
- sample policies?
- members of SACRE and ASC

## What is effective RE?

- Be inclusive (including SEN p35)
- Include wide range of experiences, sources and resources (link to ideal artefact list)
- Develop Right Attitudes (p9)
- Promote Skill Development (p10-15)
- **Build specialist knowledge and vocabulary** (use excerpts from P175 schemes?)
- **Focus on 'Big Questions'** (sociology, philosophy, theology?)
- Use a range of pedagogy

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# Introduction

## **Purpose of the Bromley Agreed Syllabus**

### To establish entitlement

This syllabus sets out the entitlement to learning Religious Education for all pupils in community and voluntary controlled schools in the borough, whatever their background, culture, race, religion or belief, gender, academic or learning ability.

### To establish standards

This syllabus sets out for the benefit of parents, teachers, governors, employers and the public the expectations for learning requirements and standards of attainment in Religious Education that are explicit. These standards should be used to plan, sequence and monitor learning, to support assessment for learning and to set targets for improvement and evaluate the progress towards them.

### To promote continuity and coherence

This Syllabus seeks to contribute to and support a coherent curriculum. The learning in this syllabus has been set out to support the transition of pupils between phases and stages of education and between schools, and can provide a foundation for further study and lifelong learning.

### To promote public understanding

The Syllabus aims to increase public understanding of, and confidence in, the work of schools in Religious Education. It recognises the extent to which local stakeholders (religion and belief communities, teachers, local Councillors and the Local Education Authority) are already involved in defining, monitoring and advising the Religious Education curriculum in schools through the Bromley SACRE and the Bromley Agreed Syllabus Conference. **\*see members in Bromley RE section.** It also encourages those who are interested to participate in enriching the provision of Religious Education, for example through contributing to visits to places of worship and providing speakers from belief and faith communities.

## **A note from the Bromley SACRE Chair**

During the drafting process there was extensive consultation with the principal stakeholders, who included representatives from the local religion and belief communities, Bromley teachers, local Councillors and the Local Education Authority. All are supportive of the central principle of this syllabus: that Religious Education in schools using the syllabus, whilst recognising that the majority religion in the UK is Christianity, should not advocate or promote any particular religion or belief but should extend pupils' knowledge and understanding of religions, beliefs and worldviews. Religious Education taught in accordance with this syllabus contributes strongly to the spiritual, moral, social and cultural development of pupils, whether or not they are from a religious background.

The process of syllabus development has made significant contribution to religious and racial harmony and promoting a better understanding of our community, as well the nature of Religious Education. It has also been purposefully designed to celebrate the effective teaching and learning of Religious Education in our Bromley schools, as well as the cultural and religious and worldview diversity in Bromley, and the terminology used has been carefully selected to be respectful and inclusive of all and in accordance with Section 10 Equality Act 2010.

The syllabus was enthusiastically and unanimously adopted by the Agreed Syllabus Conference, in accordance with the Bromley SACRE's vision statement:

*“The members of Bromley SACRE seek to ensure that all pupils in our schools are educated to develop spiritually, academically, emotionally and morally in a way that enables them to understand and value themselves and others and to better cope with the opportunities, challenges and responsibilities of living in a rapidly changing, multicultural world.”*

It is the responsibility of the Local Education Authority to convene and support the Bromley Agreed Syllabus Conference and Bromley SACRE. SACRE and the Bromley Agreed Syllabus Conference have established effective working relationship with the Bromley Learning Trust and look forward to continuing to work together in partnership for the benefit of Bromley children and young people. On behalf of the Local Authority, Bromley SACRE and Agreed Syllabus Conference, I commend this Religious Education Syllabus to *all* Bromley’s schools, irrespective of their individual status within the education landscape of our borough.

A handwritten signature in black ink that reads "Roger Bristow". The signature is written in a cursive style and is underlined with a single horizontal line.

Rev. Roger Bristow  
Chair of Bromley Agreed Syllabus Conference and Bromley SACRE

## Why Teach RE?

Whether we are religious or not there are signs of religion all around, the landscape is full of churches and of other places of worship. Belonging to an organised religion has an effect on many aspects of a person's life. Any of these may show the rest of the world that we are members of a belief tradition, clothes, food, names, times and ways of celebration and what is considered important in life.

Religious education promotes pupils' understanding of the multicultural and multi faith society that we live in today by enabling them to explore issues of belief and issues between faiths. Having learned about different faiths and beliefs, pupils are then encouraged to understand how we can interact with each other and explore inter faith issues of contemporary society.

Pupils, whether they have a faith or not, need to be given an awareness of what life is like from a religious point of view. A knowledge and understanding of the features, ideas and practices of the focused religions in each key stage is important, so that the pupil can distinguish between the religions and understand what religion entails.

There is a need to appreciate the values and attitudes which individuals in a faith group hold true and the effects that these have on the community. Schools have a duty to promote the spiritual, moral, social and cultural education of pupils and, although it is important that the school ethos and all subjects contribute towards this, religious education has a large part to play.

Religious Education in schools should aim to:

- develop pupils' knowledge and understanding of Christianity and other principle religions and other world views other than their own
- develop respect for and sensitivity to others, in particular those whose faith, traditions, beliefs and values are different from their own
- help pupils explore and test their own beliefs and to learn about those of fellow pupils
- express and explore pupils' own responses to ultimate questions about the meaning and purpose of life, the self and the nature of reality, issues of right and wrong, and what it means to be human
- explore pupils' own beliefs, values, traditions
- articulate own and others' views, ideas and beliefs on a range of contemporary issues
- explore the influence of family, friends, media, teachings, texts and guidance from moral/religious leaders on beliefs, moral choices and identity

Effective Religious Education will support the rest of the school curriculum to help students to:

- develop curiosity and imagination
- develop the skills of communication, interpretation, application, analysis and evaluation
- develop their own sense of identity and belonging

Religious Education will also contribute to schools in:

- promoting racial and religious respect
- celebrating diversity in society through understanding differences
- offering opportunities for personal reflection and spiritual development
- supporting pupils to value themselves and others

## Legal Position

In the 1988 Education Reform Act it is stated that 'Every maintained school is required by law to provide a basic curriculum, which is 'broad and balanced', consisting of: a) religious education and b) the National Curriculum. The curriculum provided must 'promote the spiritual, moral, cultural, social, mental, and physical development of pupils' and 'prepare pupils for the opportunities, responsibilities and experiences of adult life'.

Each LEA must convene an Agreed Syllabus conference to produce a syllabus, which, once adopted by the LEA should be reviewed every 5 years. The Standing Advisory Council for Religious Education must monitor and evaluate the implementation of the syllabus and its impact.

The Education Act 1996 states that the Agreed Syllabus must reflect the fact that religious traditions in Great Britain are in the main Christian, while taking into account the teachings and practices of the other principal religions and worldviews represented in Great Britain.

An Agreed Syllabus, and Religious Education taught according to it, must not be designed to urge a particular religion or worldview on pupils. **See Inclusive**

Further, while exploring responses to ultimate questions, non-religious worldviews- such as secular Humanism- should also be considered (as per section 10 of the Equality Act 2010).

Schools are further advised to include in their pupils' learning the additional religions and worldviews where there are adherents in the school community.

It is a statutory requirement that Religious Education must be taught according to this syllabus must be taught to all registered pupils in maintained schools (other voluntary aided schools of a religious character, or academies where stated in their funding agreements) from Reception and including sixth form, except when withdrawn by their parents (see below). Religious Education remains a legal requirement for pupils in KS4 and KS5. It is the duty of the Head teacher to secure the provision of Religious Education for their pupils.

By Law RE is to be taught in all years from Reception to Year 13, and this syllabus is based on the expectation that RE will have a minimum of 5% of annual curriculum time, which should broadly equate to:

36 hours at Key Stage 1

45 hours at Key Stage 2

45 hours at Key Stage 3

40-48 hours at Key Stage 4 and 5

At Post 16, there should be a minimum of 15 hours a year of RE

Collective Worship is a separate statutory requirement. Time used for this SHOULD NOT BE INCLUDED IN RELIGIOUS EDUCATION ALLOCATION.

Schools are also expected to monitor and evaluate the effectiveness, standards and provision of the RE Syllabus.

Whilst Religious Education can support and contribute towards PSHE or citizenship education, curriculum time should not be confused or conflated with PSHE or citizenship education.

Schools are required to report to parents on pupils' progress in Religious Education annually and in accordance with the structure in this syllabus. **(\* and in Section on progression)**

Parents have the right to withdraw their children from Religious Education as per the School and Standards and Framework Act 1988. Parents of pupils may personally request that their child be excused from Religious Education and/or attendance at collective worship through reasons of religious conscience. The school should not incur any expense through this action. Teachers may also request to withdraw from attending collective worship by reasons of their religious conscience.

## Pupil Choice

	What do people believe and do?	How do people respond to ultimate questions and big issues?	How do beliefs and values make a difference to lives?
Mastering	Explain how similarities and/or differences in beliefs and practices occur through different interpretation, or through the influence of sources and/or historical events and cultural traditions.	Evaluate strengths and weaknesses of examples of beliefs, sources, historical events and cultural traditions that are used to explain the similarities and differences in shared values and/or responses to ultimate questions and issues.	Evaluate the impact of holding certain beliefs and values and of belonging to their community of shared beliefs/values.
Extending	Explain reasons behind similarities and differences and connections between beliefs, practices, sources, historical events and cultural traditions.	Explain reasons for the differences in shared values and/or responses to ultimate questions and issues, using detailed examples of beliefs, sources, historical events and cultural traditions to support their reasons.	Show how actions, symbols and features show certain beliefs and values. Describe how lives may be affected, improved or challenged by belonging to a community, or by having certain beliefs and values.
Secure	Suggest reasons for connections, similarities and differences between sources, beliefs and practices, in detail, and using examples to support these. Identify links with historical events and cultural traditions.	Suggest reasons for differences and similarities in shared values and responses to ultimate questions and issues. Suggest sources that support/link to their reasons.	Explain how actions, symbols and features demonstrate certain beliefs and values. Suggest how these may affect, improve or provide challenge in the lives of believers.
Developing	Describe the beliefs, practices and sources in detail and with correct vocabulary. Identify similarities, differences and connections between beliefs, practices and sources.	Identify and describe similarities and differences in responses to ultimate questions. Suggest lines of enquiry or sources to investigate these responses.	Describe the actions, features and symbols of a believer in detail and with correct vocabulary. Identify the similarities and differences, and describe how they show certain beliefs and values.
Firming	Describe beliefs, practices and sources. Make links between these.	Describe responses or experiences to ultimate questions and issues, linking with values, beliefs and sources. Identify the shared values linked to these responses. Formulate own ultimate questions.	Describe features, actions and symbols that impact on the life of a believer, making links with/suggesting the beliefs and values behind these.
Approaching	Recount beliefs, practices and sources with correct vocabulary.	Identify ultimate questions and issues. Express own and others' responses or experiences.	Recount with correct vocabulary the actions, symbols and features of identity and belonging.
Beginning	Recall some information.	Express own views and feelings or experiences in response/linked to ultimate questions and issues.	Recall features, symbols, and actions related to identity and belonging.
Engaging	Recognise examples of beliefs, practices and sources, or key words.	Express a response to simple questions or sources relating to ultimate questions or issues.	Recognise examples of features, symbols and actions, or key words.

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Report No.  
CSD19106

London Borough of Bromley

PART ONE - PUBLIC

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

**Date:** Wednesday 3<sup>rd</sup> July 2019

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

**Title:** RELATIONSHIPS WITH SCHOOLS

**Contact Officer:** Carol Arnfield – Head of Service – Early Years, School Standards and Adult Education

**Chief Officer:** Jared Nehra, Director of Education

**Ward:** (All Wards);

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**1. Reason for report;**

Network Meetings for the Coordinators / Leaders of Religious Education in Bromley schools have been arranged for the summer term. SACRE Members are provided with a copy of the event flyers, for information.

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**2. Recommendations;**

Members to note the report.

## Corporate Policy

1. Policy Status: Existing Policy
  2. BBB Priority: Children and Young People: this report relates to schools and their role in supporting Bromley's children to attain and achieve to their potential.
- 

## Financial

1. Cost of proposal: Not Applicable:
  2. Ongoing costs: n/a
  3. Budget head/performance centre:
  4. Total current budget for this head:
  5. Source of funding: n/a
- 

## Staff

1. Number of staff (current and additional): n/a
  2. If from existing staff resources, number of staff hours: n/a
- 

## Legal

1. Legal Requirement: Statutory Requirement:
  2. Call-in: Not Applicable:
- 

## Customer Impact

1. Estimated number of users/beneficiaries (current and projected): n/a
- 

## Ward Councillor Views

1. Have Ward Councillors been asked for comments? Not Applicable

Summary of Ward Councillors comments:

*Have you booked your place?*

**FREE** Network Meeting for  
Secondary Coordinator/Leaders of  
**Religious Education**

on **3rd July 2019**

from 2.30pm to 4.30pm

in

**Committee Room 5 at the Bromley Civic Centre**

Building on the success of the first Bromley Secondary RE Network, we are holding the second meeting on 3<sup>rd</sup> July, with an invitation to observe a SACRE meeting to be held afterwards at 6pm to observe how the network's discussions directly influence the Locally Agreed Syllabus.

There is no charge for attendance to this event, and all Bromley schools are invited to join.

Attendees will:

- Understand more about the role of SACRE
- Input into how the Locally Agreed Syllabus is devised
- Consider how RE supports skills' development
- Define ways of clarifying, promoting and measuring progress of understanding in RE

**To book your place:**

(For up to 2 colleagues) contact:

**[andrew.morley@bromley.gov.uk](mailto:andrew.morley@bromley.gov.uk)** or 020 8461 7016

before 21<sup>st</sup> June 2019



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*Have you booked your place?*

**FREE** Network Meeting for  
Coordinator/Leaders of  
**Religious Education**

on **11<sup>th</sup> July 2019**  
from **1.30pm to 4.30pm**  
**at**

Warren Road Primary School, Warren Rd, Orpington BR6 6JF

Continuing the success of the first Bromley Primary RE Network, all infant, primary and junior schools are invited to send up to two RE Leaders to the next RE Coordinators meeting on the 11<sup>th</sup> July. There is no charge for attendance to this event.

Attendees will be:

- Deepening knowledge of a world faith
- Considering effective RE questions
- Planning effective use of artefacts in lessons
- Sharing and marking sample pupil work
- Providing effective feedback to pupils
- Implementing Assessment for Learning in RE
  - Monitoring progression in RE

**To book your place:**

(For up to 2 colleagues) contact:  
[andrew.morley@bromley.gov.uk](mailto:andrew.morley@bromley.gov.uk) or 020 8461 7016



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	Need	Actions	Dates	Notes	
RE Network Training for Schools	1 <sup>st</sup> Primary Network Meeting	Date and venue confirmed	SB email JA/CA to confirm	2/11/18	To include: defining what is good RE, title for subject, clarity AT2 and AT1; survey of RE provision; launch calendar competition; interfaith learning project (Places of Worship, artefacts, dialogue, art?).
			SB to confirm venue	12/11/18	
		Consultation with HTs	SB email draft materials for HTs	16/11/18	
		SB: Bromley email	JA to ensure SB has Bromley email address ( <i>IT difficulties</i> )	19/11/18	
		List of Coordinators in schools	SB request for SACRE members with school links to forward RE Coordinator details to SB.	12/11/18	
			SB contact other schools directly ( <i>see above</i> )	23/11/18	
		Invitations/promotion	JA information released on school circulars	26/11/18	
		Plan and run Network	SB plan and run network	15/1/19	Contributing to: ASC; building links with other faiths and SACRE and how Syllabus could best support teaching and learning; clearer picture of school provision; building network support; improving pedagogy in T+L in schools;
	2 <sup>nd</sup> Primary Network	Invitations/promotion	SB confirm venue ( <i>Warren Road Primary</i> )	31/1/19	
			SB email materials for school circular	31/1/19	
			JA information released on school circulars	6/2/19	
		Plan and run Network	SB meet with host school to plan materials	27/2/19	
		SB plan and run network	19/3/19		
	1 <sup>st</sup> Secondary Network	Invitations/promotion	SB confirm date and venue	12/2/19	
			SB email materials for school circular, and Bromley Collegiate	15/2/19	
			JA information released on school circulars	27/2/19	
	Plan and run Network	SB plan and run network	1/5/19		
	3 <sup>rd</sup> Primary Network	Invitations/promotion	SB confirm date and venue <i>Warren Rd, 11<sup>th</sup> July</i>	11/6/19	
			SB send materials for school circular, JA ensure upload	11/6/19	
		Plan and run Network	SB plan, run network	11/7/19	
2 <sup>nd</sup> Secondary Network	Invitations/promotion	SB confirm date and venue	7/5/19		
		SB send materials for school circular, JA ensure upload	11/6/19		
		Invite ASC to join Jo Partridge	21/6/19		
	Plan and run Network	SB plan, run network	3/7/19		
Interfaith Calendar	Confirm funding	SB to investigate and send potential figures to CA	2/11/18	Supporting: SMSC in schools; develop interfaith understanding and communication; celebration of the subject; teaching resource; promoting awareness of SACRE and interfaith; boosting inter-borough school networks	
		CA to confirm funding	12/11/18		
	School Entries	SB email materials for school circular	31/1/19		
		JA information released on school circulars	6/2/19		
		School entries to Andy (JA bring to Network meeting 19/3/19)	13/3/19		
		Winners selection made at Network meeting	19/3/19		
	Design	SB confirm design, details sent to create draft	22/5/19		
		SB email SACRE Chair and CA draft for approval	7/6/19		
	Production	SB arrange final printing x200 copies	14/6/19		
	Delivery	JA ensure sent to schools and bring to SACRE Meet 3, CA ensure sharing with relevant LEA team	3/7/19		

Ramadan Guidance	Enhance Draft	SB add notes to draft, send to OT to amend	16/11/18	Supporting: SMSC in schools; develop interfaith understanding and communication; teaching resource
		SB and OT enhance Ramadan School Guidance. Final draft complete.	1/2/19	
	Approval	OT to send to SB. SB email JP to ensure sent to SACRE Members	11/2/19	
		Approval from SACRE confirmed	27/2/19	
	Sharing	JA circulate on Fronter/ via Schools' circular	19/3/19	
SB to share with teachers at Network.		19/3/19		
SB glean feedback from teachers		Nov 2019		
Annual Report 17-18	Draft	JP send SB 2016/7 report and info; JA ensure data sent to SB; RB provide relevant info	30/1/19	Fulfilling: statutory requirement
		SB write draft 1 for proofreading/check	31/1/19	
		SB amend draft, send revised draft to JP to go out with minutes	1/2/19	
	Approve	SACRE approval at Meet 1	27/2/19	
	Share	JO to send to NASACRE	8/3/19	
JA or JP to add to public SACRE page?		8/3/19		
Agreed Syllabus	Planning	SB plan suggested layout and contents	30/1/19	Contributing to: ASC; building links with other faiths; clearer picture of school provision; improving pedagogy in T+L in schools
		SB write invite for ASC Meet 1, JP to send out	1/2/19	
		SB plan session, ask JP if any resources required	15/2/19	
		ASC Meet 1: Why teach RE section 2, and approve layout	27/2/19	
		ASC Meet 2: What is RE section 3 – skills and 'Big Questions' in RE with secondary teachers	3/7/19	
	Devising	SB type up draft of section 2 'Why RE?'	March 19	
		RB draft section 1 'Introduction'	18/6/19	
		SB collate 'pupil voice' entries, add to Section 2 'Why RE?'	July 19?	
		SB draft section 3 'What RE', including Skills in RE following teachers' and ASC meetings (3/7/19)	Oct 19?	
		SB draft, share and trial assessment materials with schools	5/19-1/20?	
		SB teacher consultation and collate materials for Section 4 'Our RE'	May 20	
	Approval	SB send draft to ASC to check		
		SB send completed draft to JP for SACRE meeting		
		SACRE approval at relevant meeting		
	Share/Launch	SB/JA meet with relevant IT to upload		
		JA/SB/CA plan launch event (inc. weblink to/from school websites as per Ofsted regulations)		

Report No.  
CSD19105

London Borough of Bromley

PART ONE - PUBLIC

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

**Date:** Wednesday 3<sup>rd</sup> July 2019

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

**Title:** SACRE SELF EVALUATION

**Contact Officer:** Carol Arnfield – Head of Service – Early Years, School Standards and Adult Education

**Chief Officer:** Jared Nehra, Director of Education

**Ward:** (All Wards);

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**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.

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**2. Recommendations;**

At the Summer meeting the committee needs to look at the self-evaluation document which is attached, with the results from last year (Appendix 1), 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.

## Corporate Policy

1. Policy Status: Existing Policy
  2. BBB Priority: Children and Young People: this report relates to schools and their role in supporting Bromley's children to attain and achieve to their potential.
- 

## Financial

1. Cost of proposal: Not Applicable:
  2. Ongoing costs: n/a
  3. Budget head/performance centre:
  4. Total current budget for this head:
  5. Source of funding: n/a
- 

## Staff

1. Number of staff (current and additional): n/a
  2. If from existing staff resources, number of staff hours: n/a
- 

## Legal

1. Legal Requirement: Statutory Requirement:
  2. Call-in: Not Applicable:
- 

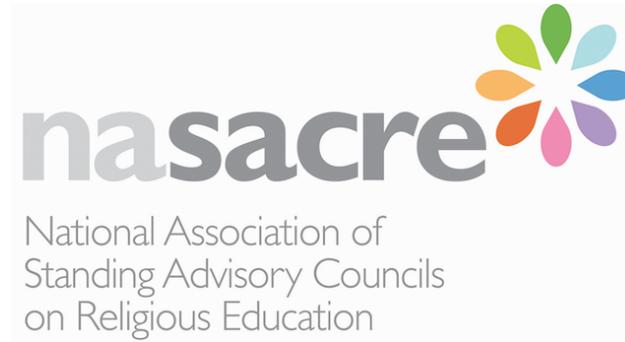
## Customer Impact

1. Estimated number of users/beneficiaries (current and projected): n/a
- 

## Ward Councillor Views

1. Have Ward Councillors been asked for comments? Not Applicable

Summary of Ward Councillors comments:



# SACRE RETool

# SACRE - Bromley

# 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 that 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: <https://www.gov.uk/government/publications/religious-education-guidance-in-english-schools-non-statutory-guidance-2010>. The Guidance sets out the responsibilities of SACREs and 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 [memsec@nasacre.org.uk](mailto:memsec@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. SACREs may also request information from Academies, academy chains and Free Schools where they educate pupils from the local authority which appointed SACRE. 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**

**Date of review (1)**

**Date of review (2)**

**Date of review (3)**

## 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 that 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:	<p>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.</p> <p>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.</p>	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	<p>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.</p> <p>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.</p>	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	<p>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.</p>	<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:	<p>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.</p>	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	<p>ensure that the Agreed Syllabus provides a clear framework for and expectations of learning in RE.</p> <p>make clear the value of RE in school both in terms of learning and of wider issues.</p>	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	<p>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.</p> <p>have set out clear expectations of the role of the LA and school leadership in ensuring adequate resource and provision in schools.</p>	<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>		

**Key Area: 2d – Membership and training of the Agreed Syllabus Conference (ASC)**

*To what extent is the membership of ASC able to fulfil its purpose?*

<p><b>Developing</b> A SACRE with developing practice would:</p>	<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"/>
<p><b>Established</b> A SACRE with established practice would:</p>	<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"/>
<p><b>Advanced</b> A SACRE with advanced practice would:</p>	<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"/>
<p><b>Where are we and where do we find evidence to support this?</b></p>		

Key Area: 2e - Developing the revised agreed syllabus		
<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: 2f - Making best use of National Guidance		
<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.  The syllabus is devised so that RE fits appropriately with other curriculum areas at all key stages and guidance about how to make the best links is given to schools.	<input type="checkbox"/>

<b>Where are we and where do we find evidence to support this?</b>	
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\*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**

**Date of review (1)**

**Date of review (2)**

**Date of review (3)**

### 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: 3a – Supporting pupil entitlement		
<i>What strategies are in place to enable the SACRE to support the delivery of pupil entitlement in the LA's schools?</i>		
<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:	<p>not be adequately supported for promoting quality of provision of collective worship.</p> <p>have agenda items about collective worship dominated by the issue of SACRE trying to find a mechanism for obtaining data.</p> <p>have little understanding of the nature and potential of collective worship and of what effective provision in each school might be.</p>	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	<p>have occasional agenda items on collective worship, with some insight into how collective worship is being delivered in the LA's schools.</p> <p>understand what effective provision is but members of the SACRE have little 'hands-on' experience of 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>	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	<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"/>
<b>Where are we and where do we find evidence to support this?</b>		

Key Area: 3c – Responding to requests for determinations		
<i>How robust are SACRE's procedures for responding to requests from schools for a determination?</i>		
<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> <p>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.</p>	<input type="checkbox"/>
<p><b>Where are we and where do we find evidence to support this?</b></p>		

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

**Barriers to success**

**Areas for development/ Action points:**

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

**Date of review (1)**

**Date of review (2)**

**Date of review (3)**

## 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: 4a – SACRE meetings**

*How purposeful, inclusive, representative and effective are SACRE meetings?*

<p><b>Developing</b> A SACRE with developing practice would:</p>	<p>hold meetings regularly with:</p> <ul style="list-style-type: none"> <li>● routine administrative arrangements</li> <li>● appropriate distribution of agendas and papers</li> </ul> <p>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.</p>	<input type="checkbox"/>
<p><b>Established</b> A SACRE with established practice would:</p>	<p>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.</p>	<input type="checkbox"/>
<p><b>Advanced</b> A SACRE with advanced practice would:</p>	<p>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.</p>	<input type="checkbox"/>
<p><b>Where are we and where do we find evidence to support this?</b></p>		

Key Area: 4b – Membership and training		
<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: 4c – Improvement/development planning		
<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: 4d – Professional and financial support		
<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: 4e - Information and advice		
<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: 4f - Partnerships with key stakeholders		
<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>		

Key Area: 4f – Relations with the Academies sector		
<i>How effectively is SACRE encouraging academies etc to see themselves also as stakeholders in their local area, specifically by devising ways in which an academies presence is incorporated into SACRE itself?</i>		
<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**

**Date of review (1)**

**Date of review (2)**

**Date of review (3)**

## 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: 5a – SACRE’s membership		
<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: 5b SACRE’s understanding of the local area		
<i>How much do SACRE members know and understand the local community in its religious, cultural and ethnic dimensions?</i>		
<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**

**Date of review (1)**

**Date of review (2)**

**Date of review (3)**

## ANNEX

### The responsibilities of a Local Authority

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

In brief, local authorities are legally required to:

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

### The responsibilities of a SACRE

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

In brief, SACREs are legally required to:

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

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

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

In addition, SACREs may:

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

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

## Bromley SACRE Self Evaluation July 2018 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		X	
<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		

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