



THE LONDON BOROUGH  
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DATE: 24 October 2023

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

Reverend Roger Bristow (Chairman)  
Ms Deborah Corcoran (Vice-Chairman)

Councillors Jonathan Andrews, Graeme Casey, Robert Evans,  
Dr Sunil Gupta FRCP FRCPATH, David Jefferys, Chris Price and Rebecca Wiffen

Church of England: Mr Lee Kings and Mr Christopher Town

Teachers: Mrs Denise Angell, Ms Hannah Arnold, Ms Alex Hamill, Ms Cilla Larbi and  
Mrs Caroline Ringham

Other Faiths: Mrs Katie Burtonshaw, Mr Daniel Coleman, Mrs Patricia Colling,  
Mr Sanjay Gupta, Mr Saiyed Mahmood, Mr Arvinder Nandra, Dr Omar Taha and  
Dr Katie Turner

A meeting of the Standing Advisory Council on Religious Education will be held at  
Bromley Civic Centre on **WEDNESDAY 1 NOVEMBER 2023 AT 6.00 PM**

TASNIM SHAWKAT  
Director of Corporate Services & Governance

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

## A G E N D A

- 1 **APOLOGIES FOR ABSENCE AND NOTIFICATION OF SUBSTITUTE MEMBERS**
- 2 **DECLARATIONS OF INTEREST**
- 3 **COMPLIANCE OF THE GENERAL DATA PROTECTION REGULATION (GDPR)**
- 4 **MINUTES OF THE MEETING HELD ON 14TH JUNE 2023 (Pages 3 - 12)**
- 5 **REVIEW DETERMINATIONS**

**6 LOCAL AND NATIONAL UPDATES** (Pages 13 - 48)

**7 'REAL' RESOURCES**

**8 INTER-FAITH CALENDAR COMPETITION**

*The Bromley RE Calendar 2023-2024 can be viewed and downloaded from the Bromley Education Matters website:*

<https://bromleyeducationmatters.uk/Page/15522>

*(please scroll down to the 'Additional Resources' section)*

**9 SACRE SELF-EVALUATION**

**10 SACRE ANNUAL REPORT** (Pages 49 - 68)

**11 SACRE ACTION PLAN (INCLUDING RELATIONSHIPS WITH SCHOOLS)** (Pages 69 - 70)

**12 ANY OTHER BUSINESS**

**13 DATE OF NEXT MEETING**

6.00pm, Wednesday 28<sup>th</sup> February 2024

## STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION

Minutes of the meeting held at 6.00 pm on 14 June 2023

### Present:

Reverend Roger Bristow (Chairman)  
Deborah Corcoran (Vice-Chairman)

Councillors Graeme Casey,  
Dr Sunil Gupta FRCP FRCPATH, Chris Price and  
Rebecca Wiffen  
Mrs Denise Angell, Ms Hannah Arnold, Ms Alex Hamill,  
Mrs Caroline Ringham, Mr Christopher Town,  
Mrs Katie Burtonshaw, Mr Saiyed Mahmood,  
Mr Arvinder Nandra, Dr Omar Taha and Dr Katie Turner

### 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  
Councillor David Jefferys (*via conference call*)

## 1 APPOINTMENT OF CHAIRMAN AND VICE CHAIRMAN

Councillor Dr Sunil Gupta was proposed for the role of Vice-Chairman by Councillor David Jefferys and seconded by Councillor Graeme Casey. Ms Deborah Corcoran was proposed for the role of Vice-Chairman by Councillor Rebecca Wiffen and seconded by Dr Omar Taha. Following a discussion and vote, it was resolved that Ms Corcoran be elected Vice-Chairman for the 2023/2024 municipal year.

**RESOLVED that Reverend Roger Bristow be elected as Chairman, and Ms Deborah Corcoran be elected as Vice-Chairman, of the Standing Advisory Council on Religious Education for the 2023/2024 municipal year.**

## 2 APOLOGIES FOR ABSENCE AND NOTIFICATION OF SUBSTITUTE MEMBERS

Apologies for absence had been received from Councillor Jonathan Andrews, Councillor Robert Evans, Mr Daniel Coleman, Mr Lee Kings and Ms Cilla Larbi.

The Chairman welcomed new representatives Councillor Dr Sunil Gupta, Councillor Rebecca Wiffen and Dr Katie Turner to the meeting and introductions took place. The Chairman advised Members that, following the

resignation of Ms Vicki Ashmore, Dr Turner wished to join the SACRE as a representative of the Reformed Jewish faith.

Following a brief discussion, SACRE Members agreed that Dr Turner be appointed to the other faiths group as a representative of the Reformed Jewish faith.

**RESOLVED that Dr Katie Turner join the Bromley SACRE as a representative of the Reformed Jewish faith.**

### **3 DECLARATIONS OF INTEREST**

Councillor Graeme Casey declared that he worked at Tubbenden Primary School and that his wife was Chair of Governors at the school.

Councillor Rebecca Wiffen declared that she and her husband worked at schools within the borough, and were Aquinas Trust parents.

Councillor Chris Price declared that he was an Aquinas Trust parent, a Governor at Riverside School and a member of the Advisory Group for Midfield Primary School.

Councillor David Jefferys declared that he was a Governor at Southborough Primary School.

Dr Katie Turner declared that she was an Aquinas Trust parent.

Ms Katie Burtonshaw declared that she worked for the Spinnaker Trust.

The Chairman declared that he was a Trustee of the Spinnaker Trust.

### **4 COMPLIANCE OF THE GENERAL DATA PROTECTION REGULATION (GDPR)**

No breaches of the GDPR were reported.

### **5 MINUTES OF THE MEETING HELD ON 1ST MARCH 2023**

**RESOLVED that the minutes of the meeting held on 1<sup>st</sup> March 2023 be confirmed and signed as a correct record.**

#### **B) MATTERS ARISING**

Mrs Angell, teacher representative, informed SACRE Members that, following a successful application, Warren Road Primary School had been awarded the Gold RE Quality Mark. The Chairman extended congratulations to Mrs Angell on behalf of the SACRE.

The Chairman advised that he had spoken to Governors, as part of a training session, about the work of the SACRE. They had been reminded of their

responsibilities in respect of RE and collective worship and invited to participate in the Governor Survey, which would be discussed later in the meeting. It was noted that the main issue of engaging with Governors that most schools in the borough were academies – they had their own form of governance and did not necessarily engage with training provided by the Local Authority.

## **6 REVIEW DETERMINATIONS**

No determinations had been received.

## **7 NASACRE CONFERENCE, WORKSHOPS AND AGM**

The Chairman advised that the NASACRE conference and AGM had taken place at Fishmongers' Hall on Monday 22<sup>nd</sup> May 2023 – the theme had been 'Celebrating 30 years: SACREs for the Future'. The first keynote address had been received from Dr Kathryn Wright, Chief Executive of Culham St Gabriel's Trust, which focussed on education in religion and worldviews – assessing the current situation and her hopes going forward. A copy of the summary transcript and presentation were available via the following links:

<https://nasacre.org.uk/wp-content/uploads/2023/05/Summary-Transcript-of-Keynote-by-Kathryn-Wright.pdf>

<https://nasacre.org.uk/wp-content/uploads/2023/05/Kathryn-PPT-May-2023.pdf>

The second keynote address, regarding the role of SACREs in the emerging educational landscape, had been delivered by Charles Clarke, Patron of NASACRE. The strengths of SACREs had been identified as having a moral high ground, building community cohesion, and having a passion for education. SACREs were identified as a direct force in bringing different faith communities together and in most Local Authorities was the only group that did so. A weakness of SACREs was considered to be finances, which varied across the country, and it was noted that legislation had previously been suggested for ensuring that all Local Authorities acted in a similar way. The SACRE RE Adviser echoed these comments and highlighted that, nationally, funding was sporadic. The Department for Education (DfE) had recommended that 2% of the Central Services School Block (CSSB) funding received by local authorities be allocated to a SACRE in order for their statutory duties to be carried out, and 1% as a minimum. It was noted that Bromley had responded to the Freedom of Information (FOI) request and the Chairman and SACRE RE Adviser expressed their gratitude for the funding that was provided to the SACRE. The Chairman advised that another weakness identified for some SACREs in this second keynote speech was that the relationship with their local authorities could be weak – the SACRE was a statutory Committee, and often wanted to do far more than it was able to, but the funding and support was not always provided. It had been suggested that SACREs therefore consider accessing funding outside of the education budget. The SACRE RE Adviser noted that SACREs were able to bid for

specific funding – Bromley had previously been successful twice in bids to receive a Westhill grant, and would continue to apply for any relevant funding.

The Chairman advised that according to this keynote speech, there had been an obvious decline in RE over the last 15 years and, in Mr Clarke's opinion, central government was culpable in schools seeing it as having less importance. It was felt that SACREs were a key stakeholder in reversing this decline and should lobby for more power to do the things they were responsible for. The Church of England was also considered in this speech to be culpable in failing to recognise the importance of its role in RE and collective worship. It was noted that NASACRE were looking to reengage with the Church of England Education Office.

The Chairman highlighted that there were two key questions to take away and consider – how could SACREs be more effective; and what the future role of SACREs could, and should, be. In response to a question regarding the SACREs role with academy trusts, the Chairman said that this was difficult as almost all Bromley schools were no longer under the control of the Local Authority. The role would be to advise, seek to ensure that all schools were compliant with legislation, and challenge them if not. The SACRE had previously visited schools by invitation – they had encouraged and praised what was good, and offered advice and support in terms of areas that could be improved. The SACRE RE Adviser stated that academies were still legally obliged to teach RE using the locally agreed syllabus unless their funding agreement with the DfE named another syllabus. It was highlighted that a number of academy schools were engaging with the teacher networks, and they were continuing to work to make these inclusive. Members were advised that national organisations had recently established a programme of regular meetings with the RE leads in Multi-Academy Trusts (MATs). The first meeting had been held on 1<sup>st</sup> March 2023 and attendees represented 30 MATs – nationally, work was ongoing to engage with academies on discussions around RE. It was noted that some MATs were faith groups and in Bromley a number were associated with the Church of England. The SACRE RE Adviser said she was looking to engage with the RE lead for the Diocese to undertake a joint piece of work to further support each other.

In response to a question regarding the national curriculum and locally agreed syllabus, the SACRE RE Adviser said that the national curriculum did not include RE as a subject – this had been decided back in 2013, and the decision was also taken to exclude RE from the Baccalaureate. Each borough was legally obliged to review its own agreed syllabus every 5 years. Bromley's agreed syllabus had been reviewed and released in 2020 – it had been devised using the latest research and Ofsted guidance, which promoted a worldviews approach. This approach acknowledged that even if someone followed a particular religion their worldviews would be influenced by a number of other factors. This understanding had been reflected in the agreed syllabus and they had worked with a number of schools to create the curriculum materials. The SACRE RE Adviser noted that a document, which suggested a national RE entitlement, had been published and groups had been established to consider what this should look like. The SACRE RE

Adviser informed SACRE Members that she was involved in one of these groups and they were in the process of drafting a document outlining a national picture for RE. However there was no indication that the legal situation would change and, even if this was further developed, would remain optional. The Chairman highlighted that the Bromley schools within the Aquinas Trust were part of the Diocese of Rochester and had taken the decision to use the same syllabus as the rest of the schools within the Diocese. The SACRE RE Adviser noted that this also took a worldview approach and supported the Bromley agreed syllabus.

In terms of raising the profiles of SACREs, a representative of the other faiths group enquired if representatives attended other related conferences and suggested that this could be an idea for further consideration. The Chairman agreed that this was something that could be fed back. It was noted that the Head of BBC Religion, and other media representatives, had attended previous NASACRE conferences. The SACRE RE Adviser said she was aware that several national organisations were working more cohesively – this was thanks to Dr Kathryn Wright, who was bringing together the elements of RE and engaging in conversations with the Chairs of these types of organisations to ensure messages regarding priorities were being shared. There was also a termly meeting for the Chairs of national RE organisations, and invites to attend had been extended to the organisations mentioned.

The Chairman advised that a national analysis of SACRE annual reports had been presented by Dr David Hampshire at the NASACRE Conference. At the end of the presentation two key elements had been identified for consideration. The first was in relation to Local Authority support for SACREs and what Group D (Councillors) could do to advocate for the SACRE and inform colleagues of its work. A Member highlighted that the SACRE Annual Report was provided to Full Council each year. It was suggested that it could also be presented at the Children, Education and Families Policy Development and Scrutiny Committee (CEF PDS), or a slot should be allocated once a year at Full Council for the SACRE Chairman to provide an update. Another Member agreed that it would be beneficial for a presentation to be made at Full Council. The Chairman advised that he was a Church Representative on the CEF PDS, and would also be very happy to discuss the SACRE at a future meeting. The SACRE RE Adviser noted that everyone had a worldview, and all SACRE Members could be involved in conversations and any projects delivered by the SACRE.

The second element mentioned in this NASACRE presentation was for SACREs to consider their role as an 'advisory' body – who it was advising, and how well this was being done. The Chairman noted that, in terms of the SACREs role as an advisory body, it held a statutory responsibility to ensure compliance with the legislation around RE and collective worship. One of the SACRE's roles was to challenge and hold the Local Authority to account if it felt it was failing to support schools in respect of this. In response to a question regarding whether there were any consequences if a school did not follow the agreed syllabus, the SACRE RE Adviser said that SACREs could provide advice and guidance to schools and educate them as to why it was

best to do so. An action the SACRE could take was to write to the DfE and/or Ofsted to ask them to investigate a particular school if deemed necessary. The Chairman highlighted the need to be mindful of SACREs legal responsibilities – a SACRE was legally obliged to inform its local Director of Education if it discovered that a school was not complying with legislation in respect of RE and collective worship. It was then their responsibility to contact the school.

With regards to the conference workshops, the SACRE RE Adviser informed SACRE Members that Bromley SACRE would be delivering an online workshop about the REal Resources: Interfaith Dialogue Conference the following evening. This was a project undertaken after Bromley SACRE had won a NASACRE and Westhill grant in 2021-2022. Two Interfaith Dialogue Conferences had been held, during which SACRE Members provided responses to key questions and this was recorded to create videos that could be used as resources in schools. The videos had been trialled by some of the SACRE teacher representatives. These had received positive feedback – pupils had been really engaged, asking to watch them again, and had appreciated hearing a real person talking about their faith. Teacher representatives said viewing the videos was much more effective than reading about the subjects raised; they could guarantee that the resources were correct; and pupils loved the fact that it was real people talking about their lived experiences. The SACRE RE Adviser noted that discussions had taken place during the teacher network meetings about how the resources might be used – through the networks they hoped to continue to build resources and activities that pupils could engage with. A representative of the other faiths groups said that being involved in the Interfaith Dialogue Conference had been fascinating, and they had been left wanting to know more about the other people involved and the items being discussed. It was valuable to hear that pupils had found the videos interesting. These comments were echoed by another member of the other faiths group – it was a session that the SACRE as a whole could benefit from, even if held informally. The Chairman agreed, and suggested that in the future an informal meeting, or sections of the meetings, could be held to allow SACRE Members the opportunity to get to know each other better.

The Chairman advised that he had attended an online workshop which expanded on the details provided by Dr Kathryn Wright and how Culham St Gabriel's Trust could support SACREs. The other workshop on SACREs role in promoting community cohesion had been postponed and a new date was still to be confirmed. The SACRE RE Adviser noted she had also attended a workshop which focused on funding.

## **8 LOCAL AND NATIONAL UPDATES**

The SACRE RE Adviser informed SACRE Members that a primary teacher network meeting had been held that day, and was the first time it had been held in person since before the COVID-19 pandemic. The SACRE RE Adviser reminded Members that the syllabus was statutory. A full set of primary curriculum materials had been provided, separated into statutory and non-



statutory. Work would continue to produce further materials with schools and towards moderation as part of the non-statutory sections, allowing the reflection of good RE practice. A teacher representative said that it had been great to meet with colleagues face-to-face – and despite the pandemic, they had managed to move RE forwards within their schools. Being able to share best practice was extremely valuable – the network meetings were a great resource and provided a source of support. These comments were echoed by another teacher representative who said the networks provided reassurance and guidance.

The SACRE RE Adviser informed SACRE Members that she had been working on a RE artefacts projects with the RE Faith Forum, which promoted interfaith dialogue and the sharing of views. This was a national project, aimed at engaging with parents in terms of what was taught and how pupils were learning about RE in schools.

The SACRE RE Adviser said that parents would be invited to take the artefacts home and investigate with their families what the objects were and what concepts they related to. Their thoughts and feedback would be collated, and from these, further classroom resources created. The pupils would use the artefacts in the classroom, along with the responses, to promote interfaith dialogue. Video clips of people talking about the artefacts would be created. Local schools involved in the pilot would be hosting events to reveal what the items were, which it was hoped SACRE Members could support.

*The SACRE RE Adviser then passed around some artefacts from different religions and worldviews used as part of this project. SACRE Members were divided into groups to discuss the artefacts then fed back, reflecting on the types of conversations that could held in RE classrooms that supported the pedagogy outlines in the locally agreed syllabus.*

In response to a question regarding helping people to expand conversations to include all worldviews, which were not necessarily religious, the SACRE RE Adviser said that when pupils were investigating a new item they automatically brought in non-religious worldviews as they were linking the item to their own experiences. It was important that the conversations promoted thinking about ideas and concepts relevant to both religious and non-religious experiences, and that an inclusive approach was used. It was noted that in the network group they had developed the primary curriculum, ensuring that the core questions at the centre of it were ones that everyone could engage with and answer.

*Dr Taha left the meeting at 8.00pm.*

The SACRE RE Adviser informed SACRE Members that the RE Hub website was a national project, funded by national organisations that were involved in RE. The project was the creation of a website, which would house information about places of interest to visit and speakers who could visit, which every school could access. SACRE Members who had not yet engaged with the

project were encouraged to do so, and more information could be accessed via the following link: <https://www.re-hubs.uk/get-involved/get-involved/>

In response to a question, the SACRE RE Adviser said that guidance had been produced for Bromley schools and speakers, in terms of what the school would like the speaker to discuss and what the speaker would be happy to talk about. Ideally, the school and the speaker would engage in these conversations before the visit took place. It was noted that a requirement of being listed as a speaker on the RE Hub website was attendance to a free online session, which would discuss best practice.

## **9 'REAL' RESOURCES: INTERFAITH DIALOGUE CONFERENCES**

The SACRE RE Adviser noted that, as mentioned earlier in the meeting, Bromley SACRE would be delivering an online workshop about the REal Resources: Interfaith Dialogue Conference the following evening. It was hoped that these resources would soon be shared with schools to use as a resource in the classroom. It was noted that the questions asked related specifically to materials in the primary curriculum but would also be shared with secondary schools.

In response to questions, the SACRE RE Adviser confirmed that access to the resources would be provided to all schools within the Bromley borough. The LBB Head of School Standards said that it had been difficult to identify a platform that could host large video files and share them privately with schools. Work had been undertaken to create a SharePoint Page called 'Knowledge Hub' which would be used to share resources with schools. The names of school RE leads, and their email addresses, would need to be collated and a link would be provided which would need authentication. Instructions were currently being written for the authentication process, and it was hoped that a survey would be sent to schools in the coming weeks to gather the required information.

The Chairman highlighted that there would be the opportunity to add to these resources in the future.

## **10 INTER-FAITH CALENDAR COMPETITION**

The SACRE RE Adviser informed SACRE Members that the winners of the inter-faith calendar competition had been selected earlier that day. A number of schools had entered the competition, with submissions received from a range of year groups, capturing different religions and worldviews. The SACRE RE Adviser noted that a list of dates for religious events and festivals would be drafted and sent to faith representatives to be double-checked before the calendar was finalised. **ACTION: SACRE RE Adviser**

In response to a question, the SACRE RE Adviser said that 10 schools had taken part in the inter-faith calendar competition, which was higher than previous years. Apologies for being unable to take part had also been

received from a further 8 schools, so the engagement with the project was positive.

## 11 SACRE ACTION PLAN (INCLUDING RELATIONSHIPS WITH SCHOOLS)

The SACRE RE Adviser had provided Members with an updated SACRE Action Plan for the period September 2022-September 2023.

SACRE Members were advised that the self-evaluation of the SACRE was a continuous process, which informed the development of the Committee and the Annual Report to the DfE each year.

It was agreed that Members would follow the same process used in previous years, and confer with other representatives from their respective groups. It was suggested that:

- Group A members (representatives of other faiths and Christian denominations) look at *section 5 – how effectively does SACRE, in partnership with the Local Authority and the faith communities, contribute to the promoting of cohesion across the community.*
- Group B members (the Church of England) look at *section 4 – how effectively does the SACRE fulfil its responsibilities for the provision and practice of Collective Worship.*
- Group C members (teachers) look at *section 3 – the effectiveness of the locally agreed syllabus.*
- Group D members (Councillors) look at *section 1 – management of the SACRE and partnership with the LA and other key stakeholders.*

The SACRE RE Adviser said that she would draft some guidance which could be circulated to Members, with a copy of the self-evaluation document, following the meeting. **ACTION: SACRE RE Adviser / Clerk**

It was agreed that the following SACRE Members would collate the feedback from their group:

- Group A (other faiths and Christian denominations) – Deborah Corcoran
- Group B (Church of England) – Reverend Roger Bristow
- Group C (teachers) – Caroline Ringham
- Group D (Councillors) – Councillor David Jefferys

**ACTION: SACRE Members**

Members were requested to email the SACRE clerk their thoughts by 12.00pm on Monday 17<sup>th</sup> July 2023, after which time the responses would be collated and provided to the SACRE RE Adviser.

The SACRE RE Adviser highlighted that the Local Authority were undertaking a Bromley Religious Education Governor Survey 2023. SACRE Members were asked to encourage schools to engage with the survey, which could be accessed via the following link: <https://forms.office.com/e/SXF3iLz9Lf>

In response to questions, the LBB Head of Early Years, School Standards and Adult Education said that in schools which had both Board of Trustees and Advisory Councils, it was the latter that that would be best placed to deal with the level of questioning included. It was noted that the survey link had been sent in the School Circular, which went to all schools in the borough, and had also been sent by the Governor Services organisation to all clerks of Governing Bodies. However if they had no record of the clerk, this information may not have been received by the school. A Member advised that a number of SACRE Members and Councillors sat on the Governing Bodies of local schools and therefore it may be beneficial to circulate the link to them directly.

**ACTION: Clerk**

## **12 ANY OTHER BUSINESS**

A teacher representative informed SACRE Members that her primary school had been subject to an Ofsted Inspection during May 2023. Although they had not undertaken a deep dive of RE, they had been interested in collective worship. The Inspectors had wanted to know what the school did and if it was purely Christian based, and had seemed happy with the responses provided. The teacher representative said she considered that what they delivered in school was more diverse and inclusive, but questioned if there was any guidance in terms of how schools should deliver collective worship, and if the school was required to have a policy relating to this. The Chairman said that schools should ideally have a collective worship policy in place. The SACRE had not produced any recent guidance, but there was a resource called 'Pools of Reflection' which could be used. It was suggested that this could be a future area of focus. A SACRE Member suggested that another area of focus could be to produce some guidance for school Governors in terms of what they should look for in terms of RE.

## **13 DATE OF NEXT MEETING**

6.00pm, Wednesday 1<sup>st</sup> November 2023

6.00pm, Wednesday 28<sup>th</sup> February 2024

The Meeting ended at 8.31 pm

Chairman

# Religious education (RE) and collective worship in academies and free schools

Published 18 December 2012

## Introduction

Under the terms of their funding agreement with the Secretary of State for Education, all academies have to provide RE for all their pupils, except for those whose parents exercise the right of withdrawal. The type of RE specified in the funding agreement depends on whether or not the academy has a religious designation, and for converter academies, on whether the predecessor school was a voluntary-controlled (VC), voluntary-aided (VA) or foundation school.

Free schools are academies in law and have the same requirement to provide RE. Within this page any reference to academies includes free schools.

## RE syllabuses for academies with a religious designation

Other than for academies where the predecessor school was a VC or foundation school, the model funding agreement specifies that an academy with a religious designation must provide RE in accordance with the tenets of the particular faith specified in the designation. They may in addition provide RE that is in line with a locally agreed syllabus and teach about other faiths if they choose.

## Standing Advisory Council on Religious Education (SACRE)

A SACRE is a permanent body which must be established by each local authority. Local authorities must appoint representatives to each of 4 committees, representing respectively:

- Group A: Christian denominations and such other religions and religious denominations as, in the authority's opinion, will appropriately reflect the principal religious traditions in the area
- Group B: the Church of England
- Group C: teacher associations
- Group D: the LA

## The role of a SACRE in relation to academies

SACRE has a statutory remit to advise the local authority on religious education to be given in accordance with an agreed syllabus and to support the effective provision of collective worship. A SACRE also has within its powers to discuss any matter related to its functions as it sees fit and may therefore include the provision of RE in academies in its discussions or address such matters as may be referred to it. An academy or group of academies can be represented through co-option onto the local SACRE (or indeed any SACRE) if all parties are in agreement.

## **Locally agreed RE syllabus**

An agreed syllabus is a religious education syllabus that is designed by a local authority's Agreed Syllabus Conference (ASC). The syllabus, like the provision for RE in academies, must reflect that the religious traditions in Great Britain are, in the main, Christian while taking account of the teaching and practices of the other principle religions represented in Great Britain.

## **RE in academies that are not designated with a religious character**

The funding agreement for an academy without a religious designation states that it must arrange for RE to be given to all pupils in accordance with the requirements for agreed syllabuses that are set out in [section 375\(3\) of the Education Act 1996](#) and [paragraph 5 of schedule 19 to the School Standards and Framework Act 1998](#). That is, it must reflect that 'the religious traditions in Great Britain are, in the main, Christian whilst taking account of the teaching and practices of the other principal religions represented in Great Britain'. It also means that an academy without a religious designation must not provide an RE syllabus to pupils by means of any catechism or formulary which is distinctive of any particular religious denomination.

An academy may choose to adopt a locally agreed syllabus, but is not required to. It may adopt a different area's agreed syllabus or develop its own, as long as it meets the requirements for such a syllabus as above. Academies are accountable for the quality of their curricular provision including RE.

## **Variations to the general position as described**

Some non-denominational academies with a religious designation (for example those designated as 'Christian') have funding agreements specifying that they will use the locally agreed syllabus. Academies that opened before around 2004 have a general requirement to provide RE and collective worship. However the detailed requirements may differ. The position is also different in former foundation or voluntary-controlled faith schools that have converted to academies and this is explained below.

## **Former voluntary-controlled and foundation schools with a religious designation that have converted to academies**

Foundation or voluntary-controlled schools with a religious designation that convert to academies must arrange for RE in accordance with the requirements for agreed syllabuses (in the main Christian whilst taking account of the other principal religions. as set out above) unless any parents request that their children receive RE in accordance with the tenets of the school's faith. If any parents do request this, the academy must make arrangements for those children to receive such RE unless, because of special circumstances, it would be unreasonable to do so. The funding agreement sets this out (by applying the relevant provisions of the Education Act 1996 and the School Standards and Framework Act 1998).

# Academies and daily acts of collective worship

An academy's funding agreement should mirror the requirements for acts of collective worship in local authority maintained schools. This legislation is set out in the [School Standards and Framework Act 1998 Section 70](#).

Academies should follow paragraphs 50 to 88 of the Department for Education's [guidance on collective worship in schools](#). The main points of this are detailed below.

Each pupil must take part in a daily act of collective worship unless they have been withdrawn by their parents, or if in the sixth form they have decided to withdraw themselves. This applies to academies with and without a religious designation.

Academies with a religious designation must provide collective worship in accordance with the tenets and practices of the academy's designated faith. It can also choose to reflect the other principal religions and those found in the local community.

The above also applies to former voluntary-controlled or foundation schools with a religious designation that have converted to academies. They must provide collective worship in accordance with the tenets and practices of the academy's designated faith.

Academies without a religious designation must provide collective worship that is wholly or mainly of a broadly Christian character. A school can reflect the religious backgrounds represented in its community, as long as the majority of provision is broadly Christian.

Academies without a religious designation can apply via the ESFA to the Secretary of State for exemption from providing broadly Christian collective worship for some or all of its pupils. In its application, it will be asked to give reasons for the application (such as consideration of the family background of pupils), details of consultation with governors and parents, and of proposals for future collective worship.

## The right to withdraw from religious education and/or collective worship

Parents have the right to withdraw their children from religious education and/or collective worship.

From age 16, pupils can choose for themselves to opt out of collective worship if they wish. However, they cannot opt out of receiving religious education without parental consent until they are 18.

# Inspections of RE and collective worship in academies with a religious designation

Religiously designated academies are required by their funding agreement to arrange for the inspection of any denominational RE and collective worship. When arranging an inspection, they must consult the relevant religious authority:

- CofE/Catholic: the appropriate diocesan authority
- Jewish (note this is non-denominational): the Jewish Studies Education Inspection Service
- Methodist: the Education Secretary of the Methodist Church
- Muslim: the Association of Muslim Schools
- Sikh: Network of Sikh Organisations
- Seventh Day Adventist: the Education Department of the British Union Conference of the Seventh Day Adventist

If the religious designation of the academy is not listed above the school should consult the Department for Education before arranging the inspection.

# Inspections of RE and collective worship in academies without a religious designation

Ofsted inspection of academies follow the same format as those of local-authority-maintained schools. See [Ofsted's school inspection handbook](#) for further information.

*Extracted from:*

<https://www.gov.uk/government/publications/re-and-collective-worship-in-academies-and-free-schools/religious-education-re-and-collective-worship-in-academies-and-free-schools>





**Religious  
Education  
Council**  
*of England and Wales*

# **NATIONAL CONTENT STANDARD FOR RELIGIOUS EDUCATION**

RELIGIOUS EDUCATION COUNCIL OF  
ENGLAND AND WALES

JULY 2023

1:5

# National Content Standard for Religious Education

This document sets out a National Content Standard for the subject within the context of National Plan for Religious Education (RE) which would embed the standard into the planning and delivery of the subject in England.

This document draws on The Religious Education Council of England and Wales Religion and Worldviews in the Classroom project, as well as other relevant national publications from the last 5 years. The Draft Resource, published by the RE Council's project, proposes a standard (called a National Entitlement Statement). This document is set out in the style of the National Curriculum and outlines how a National Content Standard for the subject might apply in different types of school. The appendices summarise relevant sources and evidence that have been considered when developing this National Content Standard.

## Contents

<b>National Content Standard for Religious Education</b> .....	<b>0</b>
<b>What is a National Plan for Religious Education?</b> .....	<b>2</b>
<b>Towards a National Content Standard</b> .....	<b>3</b>
<b>National Content Standard</b> .....	<b>4</b>
<b>Purpose of study</b> .....	<b>4</b>
<b>Attainment targets</b> .....	<b>4</b>
<b>Selecting content</b> .....	<b>5</b>
<b>Subject content</b> .....	<b>6</b>
<b>Making good progress</b> .....	<b>8</b>
Standards for EYFS .....	8
Standards for Key stage 1 .....	8
Standards for Lower Key stage 2 .....	8
Standards for Upper Key stage 2 .....	9
Standards for Lower Key stage 3 .....	9
Standards for Upper Key stage 3 .....	9
Standards for Key stage 4.....	10
Standards for Key Stage 5 .....	10
How the National Content Standard would be applied in different types of school.....	11
<b>Appendix A: Sources and Evidence</b> .....	<b>13</b>
1. Primary Legislation and Funding Agreements on RE in different types of school .....	13
A. Introduction: Religious Education in English Schools (2010) .....	13
B. Primary Legislation on Religious Education.....	14
C. Education Act 2002 Section 80 .....	16
D. Extracts from relevant Case Law (text in bold added for clarity) .....	17
2. Academy Funding Agreements: .....	17
3. Summary of a National Statement of Entitlement .....	19
4. Ofsted Research Review Series: Religious Education.....	19
5. Religion and Worldviews in the Classroom: developing a worldviews approach. A Draft Resource for curriculum developers.....	23
6. Freedom of Religion or Belief and the Toledo Guiding Principles .....	25
7. Statutory requirements for Spiritual, Moral, Social and Cultural Development and Fundamental British Values. ....	27
8. Statutory Guidance: What schools must publish online .....	28

## What is a National Plan for Religious Education?

The proposed National Plan for RE builds on the principles set out in the Commission on RE (2018) and reflects changes that have impacted the education sector since that time, including to initial teacher training and early career development, the expansion of the academy schools programme and a further decline in the level and quality of provision for RE, evidenced for example, in DfE school workforce data and the Ofsted Research Review (2021).

**This proposal calls on the government to take action to secure:**

1. A refreshed vision for the subject, based on a religion and worldviews approach. So through careful selection of knowledge for the curriculum (see page 6), the subject will explore the nature of religion and worldviews, and the important role that religious<sup>3</sup> and non-religious<sup>4</sup> worldviews play in all human life. This means enabling all pupils to become knowledgeable, open-minded, critical participants in public discourse, who make academically informed judgements about important matters of religion or belief which shape the global landscape. It is a subject for all pupils, whatever their own family background or personal beliefs and practices.
2. high quality teaching for all pupils, in whatever school they attend, planned and delivered by those with a secure knowledge of their curriculum area.

**For this reason, it is proposed that:**

3. a **National Content Standard** for RE/an education in religion and worldviews be established to set a benchmark for what constitutes high quality in this subject (see page 4)
  - a. Where Academies are free to determine their own curriculum, the Funding Agreement should be amended to specify the nature of the provision required to secure the expected quality of RE/education in religion and worldviews, with the effect that the published syllabus for the subject in these contexts must demonstrate due regard to the National Content Standard.
  - b. systems are established, including through the inspection process, **to hold more effectively to account**, those schools that are failing to have due regard to a National Content Standard.

**To support the above two recommendations, a sustained programme of investment in teacher education, linked to the early career framework and ongoing professional development is required. For this reason, is it proposed:**

- a. that the proportion of lessons of secondary RE/education in religion and worldviews taught by people who are trained to teach the subject is increased by **reintroducing bursaries and other measures** to recruit trainees
- b. that those training as primary teachers have **sufficient RE/education in religion and worldviews specific training** to feel confident in the classroom
- c. that financial investment is made in **regional RE/education in religion and worldviews hubs** to extend opportunities for schools and teachers to draw upon relevant expertise in their region including through local communities of religion or belief.

## Towards a National Content Standard

At the heart of the National Plan for Religious Education is the need to establish a benchmark for what constitutes high quality in the subject – a National Content Standard. Such a benchmark could be used in clarification of regulations about the nature of provision required in Academy schools and may helpfully provide non-statutory guidance for the arms-length curriculum body, Oak National Academy, and its partners, in the upcoming development of a fully resourced curriculum in RE next academic year. Likewise, the National Plan and National Content Standard may support Standing Advisory Councils on Religious Education and others with responsibility for RE to play their part in raising standards for all children.

In the first instance, we set out National Content Standard (page 5) drawing upon a range of sources and presented in the style of the National Curriculum Programmes of Study. This approach recognises that, whilst the sources set out in the appendices establish that all state funded schools must teach RE, neither primary legislation nor supplementary documents such as academy funding agreements, provide a benchmark for the breadth, depth and level of ambition of the curriculum. Without a National Content Standard therefore, Religious Education lacks parity with the subjects of the National Curriculum despite its statutory place at the core of the basic curriculum (see Education Act 2002 S80 on page 16). This is followed by a reference section setting out the source selection which provides essential material for the creation of this National Content Standard.

# Religious Education programmes of study

## In the style of the National curriculum in England

NOTE: Whenever the term ‘worldviews’ is used in this document, it means religious and non-religious worldviews.

### Purpose of study<sup>1</sup>

An education in religion and worldviews should:

- introduce pupils to the rich diversity of religion and non-religion, locally and globally, as a key part of understanding how the world works and what it means to be human
- stimulate pupils’ curiosity about, and interest in, this diversity of worldviews, both religious and non-religious
- expand upon how worldviews work, and how different worldviews, religious and non-religious, influence individuals, communities and society
- develop pupils’ awareness that learning about worldviews involves interpreting the significance and meaning of information they study
- develop pupils’ appreciation of the complexity of worldviews, and sensitivity to the problems of religious language and experience
- induct pupils into the processes and scholarly methods by which we can study religion, religious and non-religious worldviews
- enable pupils, by the end of their studies, to identify positions and presuppositions of different academic disciplines and their implications for understanding
- give pupils opportunities to explore the relationship between religious worldviews and literature, culture and the arts
- include pupils in the enterprise of interrogating the sources of their own developing worldviews and how they may benefit from exploring the rich and complex heritage of humanity
- provide opportunities for pupils to reflect on the relationship between their personal worldviews and the content studied, equipping them to develop their own informed responses in the light of their learning.

### Attainment targets

By the end of each key stage, pupils are expected to know, apply and understand the matters, skills and processes specified in the relevant programme of study.

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<sup>1</sup> RE Council Worldviews Project: Draft Resource 2022, page 17

## Selecting content

It is vital that syllabus writers and curriculum developers make wise decisions on the selection of knowledge for a curriculum. Time for RE is limited, and the religion and worldviews approach is intended to avoid a proliferation of content, not least because of the impossibility of comprehensive coverage of the diversity of religious and non-religious traditions. The criteria for deciding content include the following:

- 1. Legal Framework:** The relevant legal requirement operates (see page 11), which for most schools and academies without a religious character is that RE 'shall reflect the fact that the religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain' (Education Act 1996 Section 375). For most schools and academies with a religious character RE is determined by the governors and in their trust deed or equivalent. This primary legislation along with case law, set an expectation that pupils will develop knowledge and understanding of the matters of central importance for the religious and non-religious worldviews studied.
- 2. Intention:** The National Content Standard must frame the intent behind the content selection. The treatment of that content then contributes to the progression of understanding of the elements in the National Content Standard, and the links between them.
- 3. Inclusive Principle:** Best practice in RE, as well as European and domestic legislation, has established the principle that RE in schools without a religious character should be inclusive of both religious and non-religious worldviews. Schools should ensure that the content and delivery of the RE curriculum are inclusive in this respect (noting that this does not imply equal time between religious and non-religious worldviews). All religious and non-religious worldviews studied must have fair and accurate representation.
- 4. Contextual Factors:** Local context is important, including school character, local community character, pupil knowledge and experience, teacher knowledge and experience. Local context also includes the history of local areas, allowing opportunities for local studies that connect teaching and learning with the geographical and historical background.
- 5. Collectively Enough Principle:** Pupils need to gain 'collectively enough' or 'cumulatively sufficient' knowledge (OFSTED 2021), not total coverage. In this context, 'collectively enough' needs to relate to the National Content Standard, with its three broad strands of content, engagement and position.
- 6. Coherency:** Schools should be able to give a clear account of their curriculum choices and carefully consider how they will enable the construction of a coherent curriculum for pupils.

## Subject Content

This exemplar content should be read within the context of the legal framework including the primary legislation cited above for different types of school, and case law which together set an expectation that pupils will develop knowledge and understanding of the matters of central importance for the religious and non-religious worldviews studied.

The material below is indicative of the breadth, depth and ambition of the curriculum content about religious and non-religious worldviews, that is required in a curriculum that would meet this National Content Standard. However, schools are not required by law to teach this exemplar content. The standard builds on the legal framework in its assumption that the content of a curriculum in this subject will be age appropriate and focus on religious and non-religious worldviews rather than on content which is the focus of a different curriculum subject. Likewise, for all pupils to have equal access to high quality education in religion and worldviews, the subject must be given adequate time and resources commensurate with its place as a core component of the basic curriculum.

In relation to religion and belief, pupils must be taught:

### **Content**<sup>2</sup>

- **Nature/formation/expression:** What is meant by worldview and how people's worldviews are formed and expressed through a complex mix of influences and experiences
- **Organised/individual:** How people's individual worldviews relate to wider, organised or institutional worldviews
- **Contexts:** How worldviews have contexts, reflecting time and place, are highly diverse, and feature continuity and change.
- **Meaning and purpose:** How worldviews may offer responses to fundamental questions raised by human experience
- **Values, commitments and morality:** How worldviews may provide guidance on how to live a good life
- **Influence and power:** How worldviews influence, and are influenced by, people and societies

### **Engagement**

- **Ways of knowing:** The field of study of worldviews is to be explored using diverse ways of knowing.
- **Lived experience:** The field of study of worldviews is to include a focus on the lived experience of people.

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<sup>2</sup> RE Council Worldviews Project: Draft Resource 2022. Expanded statements in the table on page 19f of this document.

- **Dialogue/interpretation:** The field of study of worldviews is to be shown as a dynamic area of debate

### **Position**

- **Personal worldviews reflexivity:** Pupils will reflect on and potentially develop their personal worldviews and make scholarly judgements in the light of their study in the light of their study of religious and non-religious worldviews.
- **Personal worldviews impact:** Pupils will reflect on how their worldviews affect their learning



## Making good progress

NOTE: As was stated on page 5, whenever the term ‘worldviews’ is used in this document, it refers to religious and non-religious worldviews.

The National Content Standard is intended to set a standard and a benchmark for an education in religion and worldviews, although there is no single correct way to deliver it. Religious education is part of the statutory basic curriculum and not the National Curriculum. This means that, unlike the core and foundation subjects of the National Curriculum, there is no single descriptor of the subject content which must be followed for schools to which the National Curriculum applies. Furthermore, the legal framework for RE in different types of school, means that responsibility for setting the curriculum content, rests with different authorities.

For all these reasons, the national content standard does not recommend one model for making good progress. Instead, one possible example is offered here which demonstrates the breadth, depth and ambition of subject content around which progression needs to build. Two further examples may be found in the Draft Resource pages 42-45.

### Standards for EYFS

**4-5 year olds** might use photographs to observe home lives of some people from a religious tradition, from at least two different contexts. They notice some things that are the same in the homes and some that are different. They notice that some things in their own homes are the same and some are different, and that not everyone is the same. (a, c, g, h, j)\*

### Standards for Key stage 1

**5-7 year olds** might look at some religious artwork from a diverse range of contexts (such as pictures of Jesus from around the world) and connect them with some stories or texts that help to interpret the artwork (e.g. gospel accounts pictured). They notice how the different ways of expressing the stories in art are more or less familiar and think about why (e.g. according to their own contexts). They are introduced to a selection of voices to help them find out that such stories may be important in some people’s lives as part of organised worldviews, and find out why (e.g. they may include important people, and ideas about how to live). They find out that all kinds of different people may see the stories as important, but not everyone, and that sometimes this is to do with belief in God. (a, b, c, g, j)

### Standards for Lower Key stage 2

**7-9 year olds** might ask questions about meaning and purpose in life, expressing their own ideas and saying where these ideas come from. They might explore how religious worldviews help some people make sense of life and affect how they live day to day. For example, they might talk to adherents about what it means to believe there is a God, or to believe in salvation, or submission, or karma and samsara – how these ideas can transform

a person's life. They might examine some texts and stories that illustrate these big concepts and find out ways in which they are interpreted. They may reflect on the difference it makes to these interpretations if someone is an adherent or not, including pupils' own perspectives. (a, c, d, g, h, j)

## **Standards for Upper Key stage 2**

**9-11 year olds** might ask a question about the difference that context makes to one's worldview. For example, after thinking about their own context, they might use and interrogate data, interviews and visual images to examine the differences it makes to be a Muslim in a Muslim majority country (e.g. Indonesia) and a Muslim minority country (e.g. UK), including opportunities and challenges, and how these shape their lived experience – not just intellectual ideas. They might reflect on whether it is similar if someone is non-religious (e.g. Humanist) in a secular society or a religious society. They might reflect on their own context again and consider how it influences their own worldviews. (a, c, e, g, h, j, k)

## **Standards for Lower Key stage 3**

**11-12 year olds** might ask a question such as 'what is religion?' They might examine a range of common features of religion and carry out some research into their importance in the lives of members of the school and local community, and reflect on the role any of these features play in their own lives. By analysing these, they get an insight into the flexible role of religion in people's lives and worldviews, including their own responses. Having looked at the diversity of expression of religion in people's lives, they can then analyse and evaluate a range of contested academic definitions of religion, reflecting on the impact of a person's worldview on their understanding of 'religion'. (a, b, c, g, h, i, j, k)

## **Standards for Upper Key stage 3**

**12-14 year olds** might ask questions about how religions change over time. They might explore how significant concepts developed through the ages (e.g. using theological methods to understand Trinity as expressed in art, or theories of atonement in Christian traditions; or the miraculous nature of the Qur'an in Islamic traditions) and how practices develop in place (e.g. RS methods to explore how the Buddha's teaching was adapted as it spread to, for example, Sri Lanka, China, Tibet and the West, exploring how the importance of the story of the life of the Buddha varies across these contexts). They might use these studies to inform their understanding of how such ideas shape cultures and worldviews and enable them to examine questions of power and influence. They might reflect on which methods were most effective in getting to the heart of the matter, and examining why they think so, reflecting on the impact of their personal worldviews on their choices and responses. (a, c, f, g, j, k)

## Standards for Key stage 4

**Note:** Religious education is statutory for all pupils at key stage 4, unless withdrawn by their parents, whether or not they study a course leading to an accredited qualification in the subject, such as GCSE Religious Studies. This National Content Standard assumes that all pupils will have the opportunity to make progress in RE, just as would be expected if they continued to study any other subject in the curriculum, and that teaching time will be provided commensurate with its status as part of the basic curriculum.

**14-16 year olds**<sup>3</sup> might examine the relationship between institutional and individual religious and non-religious worldviews by exploring ethical issues (e.g. Roman Catholic doctrines on sanctity of life and data on Catholic people's attitudes to birth control), or by considering how religion/non-religion is presented in RE in comparison with lived realities (e.g. textbook presentations of religions alongside sociological data on the diverse adherence and practice of religions in India; data on the permeable boundary between religion and non-religion in the UK). They suggest different explanations for these relationships, reflecting on questions of tradition, continuity, change, power and culture. They select and apply appropriate disciplinary tools to evaluate the explanations, recognising the impact of context. Throughout the unit, they reflect on the sources of their own worldviews in the light of their learning. (b, c, e, f, g, j)

## Standards for Key Stage 5

**Note:** Religious education is statutory for all pupils at key stage 5, whether or not they study a course leading to an accredited qualification in the subject, such as A level Religious Studies. The exception to this rule is that pupils may choose to withdraw themselves from the subject once they reach 18 years of age or parents may withdraw them before this age.

**16-19 year olds**<sup>4</sup> might reflect on the legal and political dimensions of worldviews, in relation to religious, ethical and social concerns. They might examine the influence of religious and non-religious traditions on attitudes to the environment, to medical advances, to justice and equality in relation to gender, sex and race, and account for the changes across different contexts, using theological and philosophical methods and applying ethical theories (e.g. changing interpretation and application of ancient texts/ teachings to accommodate technological advances and societal changes; contrasting responses between secular and religious contexts to the growth of Pentecostalism in, for example, the USA, Britain, Africa or East Asia). Students might examine their own worldview assumptions and how they affect their responses to these issues, with a growing awareness of the impact of context on their own and others' worldviews. (b, c, d, e, f, g, h, i, j)

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<sup>3</sup> and <sup>5</sup> Adapted from RE Council Worldviews Project: Draft Resource 2022, page 44 Note: Three models are provided in the Draft Resource and each serve as an example of what progress might look like using the National Content Standard (NCS).

## How the National Content Standard would be applied in different types of school.

Content Standard sets a benchmark for the minimum standard of Religious education that all parents can expect following an education in a state funded school. Schools with the freedom to plan their own syllabus for Religious education would be expected to ensure that their syllabus was similar in breadth, depth and ambition to the national content standard. The following table shows how this Standard would be applied in different types of school.

Type of school	Curriculum Legislation as it relates to Religious Education	Standard		
		Standards set out by their governors and in their trust deed or equivalent.	<a href="#">Church of England Statement of Entitlement on Religious Education, Religious Education Directory (CES)</a> Other entitlement statements for schools with a religious character	National <b>content</b> standard for RE
(a) Community, foundation and VA or VC schools <b>without</b> a religious character that follow an Agreed Syllabus	Statutory	Not applicable	Not applicable	Recommended to the Agreed Syllabus Conference as a benchmark for high quality RE
(b) Academies and Free Schools <b>without</b> a religious character	Statutory	Not applicable	Not applicable	Comparable in breadth, depth and ambition to the NCS
(c) Academies which are former VC or Foundation schools with a religious character that followed an Agreed Syllabus	Statutory	Not applicable	Expected	Comparable in breadth, depth and ambition to the NCS
(d) Academies with a religious character, current and former VA schools with a religious character	Statutory	Statutory	Expected	Comparable in breadth, depth and ambition to the NCS
(e) Foundation and Voluntary Controlled Schools with a religious character that follow an Agreed Syllabus	Statutory	Statutory	Expected	Recommended to the Agreed Syllabus Conference as a benchmark for high quality RE

[End of the National Content Standard]

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## Appendix A: Sources and Evidence

These sources are quoted for reference in their original form, and do not form part of the National Content Standard.

### **1. Primary Legislation and Funding Agreements on RE in different types of school**

#### **A. Introduction: Religious Education in English Schools (2010)**

This section is an extract from the most recent government guidance on Religious education.

### **The RE curriculum in different types of schools**

In all maintained schools RE must be taught according to either the locally agreed syllabus or in accordance with the school's designated religion or religious denomination, or in certain cases the trust deed relating to the school.

### **Community, foundation and voluntary-aided or voluntary-controlled schools without a religious character**

RE must be taught according to the locally agreed syllabus adopted by the LA by which the school is maintained.

### **Foundation and voluntary-controlled schools with a religious character**

RE provision in foundation and voluntary-controlled schools with a religious character is to be provided in accordance with the locally agreed syllabus. However, where the parent of any pupil at the school requests that RE is provided in accordance with provisions of the trust deed relating to the school (or, where there is no provision in the trust deed, in accordance with the religion or denomination mentioned in the order designating the school as having a religious character), then the governors must make arrangements for securing that RE is provided to the pupil in accordance with the relevant religion for up to two periods a week unless they are satisfied that there are special circumstances which would make it unreasonable to do so.<sup>26</sup>

### **Voluntary-aided schools with a religious character**

In these schools RE is to be determined by the governors and in accordance with the provisions of the trust deed relating to the school or, where there is no provision in the trust deed, with the religion or denomination mentioned in the order designating the school as having a religious character.

However, where parents prefer their children to receive RE in accordance with the locally agreed syllabus, and they cannot reasonably or conveniently send their children to a school where the syllabus is in use, then the governing body must make arrangements for RE to be provided to the children within the school in accordance with the locally agreed syllabus unless they are satisfied that there are special circumstances which would make it unreasonable to do so. If the LA is satisfied that the governing body is unwilling to make such arrangements, the LA must make them instead.<sup>27</sup>

## Academies

Academies are all-ability, state-funded schools managed by independent sponsors, established under Section 482 of the Education Act 1996. Some academies have a religious character.

All academies are required, through their funding agreements (see page 17), to teach RE.

26 Schedule 19(3), School Standards and Framework Act 1998

27 Schedule 19(2), School Standards and Framework Act 1998

## **B. Primary Legislation on Religious Education**

*A Education Act 1996, Section 375*

(3) Every agreed syllabus shall reflect the fact that the religious traditions in Great Britain are in the main Christian whilst taking account of the teaching and practices of the other principal religions represented in Great Britain.

*B School Standards and Framework Act 1998 Schedule 19*

Required provision for religious education.

Introductory

1(1) In this Schedule “the required provision for religious education”, in relation to a school, means the provision for pupils at the school which is required by [F1section 80(1)(a) or 101(1)(a) of the Education Act 2002] to be included in the school’s basic curriculum.

(2) In this Schedule “agreed syllabus” has the meaning given by section 375(2) of [F2the Education Act 1996].

### **Community schools and foundation and voluntary schools without a religious character**

2(1) This paragraph applies to—

(a) any community school; and

(b) any foundation or voluntary school which does not have a religious character.

(2) Subject to sub-paragraph (4), the required provision for religious education in the case of pupils at the school is provision for religious education in accordance with an agreed syllabus adopted for the school or for those pupils.

(3) If the school is a secondary school so situated that arrangements cannot conveniently be made for the withdrawal of pupils from it in accordance with section 71 to receive religious education elsewhere and the [F3local authority] are satisfied—

(a) that the parents of any pupils at the school desire them to receive religious education in the school in accordance with the tenets of a particular religion or religious denomination, and

(b) that satisfactory arrangements have been made for the provision of such education to those pupils in the school, and for securing that the cost of providing such education to those pupils in the school will not fall to be met from the school’s budget share or otherwise by the authority,

the authority shall (unless they are satisfied that because of any special circumstances it would be unreasonable to do so) provide facilities for the carrying out of those arrangements.

(4) If immediately before the appointed day the school was a grant-maintained school (within the meaning of the Education Act 1996), and in relation to the school or any pupils at the school the appropriate agreed syllabus as defined by section 382 of that Act was a syllabus falling within subsection (1)(c) of that section, then until—

(a) the end of such period as the Secretary of State may by order prescribe, or

(b) such earlier date as the governing body may determine,

the required provision for religious education in the case of the school or (as the case may be) those pupils is provision for religious education in accordance with that syllabus.

(5) No agreed syllabus shall provide for religious education to be given to pupils at a school to which this paragraph applies by means of any catechism or formulary which is distinctive of a particular religious denomination (but this is not to be taken as prohibiting provision in such a syllabus for the study of such catechisms or formularies).

### **Foundation and voluntary controlled schools with a religious character**

3(1) This paragraph applies to any foundation or voluntary controlled school which has a religious character.

(2) Subject to sub-paragraph (4), the required provision for religious education in the case of pupils at the school is provision for religious education—

(a) in accordance with any arrangements made under sub-paragraph (3), or

(b) subject to any such arrangements, in accordance with an agreed syllabus adopted for the school or for those pupils.

(3) Where the parents of any pupils at the school request that they may receive religious education—

(a) in accordance with any provisions of the trust deed relating to the school, or

(b) where provision for that purpose is not made by such a deed, in accordance with the tenets of the religion or religious denomination specified in relation to the school under section 69(4),

the foundation governors shall (unless they are satisfied that because of any special circumstances it would be unreasonable to do so) make arrangements for securing that such religious education is given to those pupils in the school during not more than two periods in each week.

(4) If immediately before the appointed day the school was a grant-maintained school (within the meaning of the Education Act 1996), and in relation to the school or any pupils at the school the appropriate agreed syllabus as defined by section 382 of that Act was a syllabus falling within subsection (1)(c) of that section, then until—

(a) the end of such period as the Secretary of State may by order prescribe, or

(b) such earlier date as the governing body may determine,

that syllabus shall be treated for the purposes of sub-paragraph (2)(b) as an agreed syllabus adopted for the school or (as the case may be) those pupils.



## Voluntary aided schools with a religious character

4(1) This paragraph applies to any voluntary aided school which has a religious character.

(2) The required provision for religious education in the case of pupils at the school is provision for religious education—

(a) in accordance with any provisions of the trust deed relating to the school, or

(b) where provision for that purpose is not made by such a deed, in accordance with the tenets of the religion or religious denomination specified in relation to the school under section 69(4), or

(c) in accordance with any arrangements made under sub-paragraph (3).

(3) Where the parents of any pupils at the school—

(a) desire them to receive religious education in accordance with any agreed syllabus adopted by the **[F3]local authority**, and

(b) cannot with reasonable convenience cause those pupils to attend a school at which that syllabus is in use,

the governing body shall (unless they are satisfied that because of any special circumstances it would be unreasonable to do so) make arrangements for religious education in accordance with that syllabus to be given to those pupils in the school.

(4) Religious education under any such arrangements shall be given during the times set apart for the giving of religious education in the school in accordance with the provision for that purpose included in the school's basic curriculum by virtue of **[F4]section 80(1)(a) or 101(1)(a) of the Education Act 2002**.

(5) Any arrangements under sub-paragraph (3) shall be made by the governing body, unless the **[F3]local authority** are satisfied that the governing body are unwilling to make them, in which case they shall be made by the authority.

(6) Subject to sub-paragraph (3), the religious education given to pupils at the school shall be under the control of the governing body.

## C. Education Act 2002 Section 80

Basic curriculum for every maintained school in England

(1) The curriculum for every maintained school in England shall comprise a basic curriculum which includes—

(a) provision for religious education for all registered pupils at the school (in accordance with such of the provisions of Schedule 19 to the School Standards and Framework Act 1998 (c. 31) as apply in relation to the school),

(b) a curriculum for all registered pupils at the school **[F1]who have ceased to be young children for the purposes of Part 1 of the Childcare Act 2006** but are not over compulsory school age (known as "the National Curriculum for England")

## D. Extracts from relevant Case Law (text in bold added for clarity)

[Fox versus the Secretary of State for Education \(2015\)](#) and [Bowen versus Kent County Council \(2023\)](#)

A. The key paragraph in **the Fox case** in relation to this document is as follows:

*The Strasbourg jurisprudence shows that the duty of impartiality and neutrality owed by the state do not require equal air-time to be given to all shades of belief or conviction. An RE syllabus can quite properly reflect the relative importance of different viewpoints within the relevant society. The same would seem to follow for a region or locality. The duty might therefore be described as one of “due” impartiality. No criticism can be or is made therefore of s 375(3) of the 1996 Act. In addition, of course, a generous latitude must be allowed to the decision-maker as to how that works out in practical terms. But **the complete exclusion of any study of non-religious beliefs for the whole of Key Stage 4, for which the Subject Content would allow, would not in my judgment be compatible with A2P1.(74)***

B. The Bowen case builds on the Fox judgment and Justice Constable takes Justice Warby’s conclusions a step further. He states:

*“it is plain from Fox that a religious education curriculum must, in order to be compliant with the HRA 1998, cover more than religious faith teaching. **The content of religious education teaching must include, at least to some degree, the teaching of non-religious beliefs (such as humanism)**” [68].*

C. It is important also to note Justice Warby’s description of the application of his judgment as follows:

*“I should make clear, for the avoidance of doubt, that the above conclusions have been arrived at with reference to the position of **schools or academies which do not have a religious character**. Schedule 19 of the 1998 Act makes different provision as to RE in schools that do have a religious character (see paras 3 and 4).” (82)*

## 2. Academy Funding Agreements:

The Funding Agreement is the contract between the Secretary of State for Education and the academy that sets out the terms on which the academy is funded. The Funding Agreement specifies how the academy is run, its duties and the powers the Secretary of State has over the academy. The model funding agreements up to 2010, included the following statement in relation to RE in Academies that were previously required to follow the local agreed syllabus:

*“subject to clause 27 , the Academy Trust shall ensure that provision shall be made for religious education to be given to all pupils at the Academy in accordance with the requirements for agreed syllabuses in section 375(3) of the Education Act 1996 and paragraph 2(5) of Schedule 19 to the School Standards and Framework Act 1998, [and having regard to the requirements of the QCDA’s national framework for religious education in schools]”*

After the closure of QCDA, the section in italics above was removed, with the consequence that the only expectation on Academy Schools was that they provide RE in each year group but with no definition of what constitutes RE or the standards that should be expected.

## Mainstream Supplemental Funding Agreement Curriculum

- 2.U The Academy Trust must provide for the teaching of religious education and a daily act of collective worship at the Academy.
- 2.V The Academy Trust must comply with section 71(1)-(6) and (8) of the School Standards and Framework Act 1998 as if the Academy were a community, foundation or voluntary school, and as if references to “religious education” and “religious worship” in that section were references to the religious education and religious worship provided by the Academy in accordance with clause [2.W]/[2.X]/[2.Y][***select as appropriate***].

***[Clauses 2.W – 2.Y reflect the requirements for religious education and daily collective worship – mark the clauses that do not apply as ‘Not used’]***

- 2.W **[This clause applies where an academy is designated with a religious character but was not previously a VC school or a foundation school designated with a religious character. Please also use this clause if an academy was previously a VC school but has gone through a significant change process to adopt VA characteristics in parallel with converting to an academy]** Subject to clause 2.V, **where the Academy is designated with a religious character** (in accordance with section 124B of the School Standards and Framework Act 1998 or further to section 6(8) of the Academies Act 2010):
- provision must be made for religious education to be given to all pupils at the Academy in accordance with the tenets of the Academy’s specified religion or religious denomination. This is subject to paragraph 4 of Schedule 19 to the School Standards and Framework Act 1998, which applies as if the Academy were a voluntary aided school with a religious character;
  - the Academy Trust must comply with section 70(1) of, and Schedule 20 to, the School Standards and Framework Act 1998 as if the Academy were a foundation school with a religious character or a voluntary school, and as if references to “the required collective worship” were references to collective worship in accordance with the tenets and practices of the Academy’s specified religion or religious denomination;
  - the Academy Trust must ensure that the quality of religious education given to pupils at the Academy and the contents of the Academy’s collective worship given in accordance with the tenets and practices of its specific religion or religious denomination are inspected. The inspection must be conducted by a person chosen by the Academy Trust, and the Academy Trust must ensure that the inspection complies with the statutory provisions and regulations which would apply if the Academy were a foundation or voluntary school designated as having a religious character.
- 2.X Subject to clause 2.V, **where the Academy has not been designated with a religious character** (in accordance with section 124B of the School Standards and Framework Act 1998 or further to section 6(8) of the Academies Act 2010):
- provision must be made for religious education to be given to all pupils at the Academy in accordance with the requirements for agreed syllabuses in section 375(3) of the Education Act 1996 and paragraph 2(5) of Schedule 19 to the School Standards and Framework Act 1998;
  - the Academy must comply with section 70(1) of, and Schedule 20 to, the School Standards and Framework Act 1998 as if it were a community school or foundation school without a religious character, except that paragraph 4 of that Schedule does not apply. The Academy may apply to the Secretary of State for consent to be relieved of the requirement imposed by paragraph 3(2) of that Schedule.
- 2.Y ***[This clause only applies where an academy was previously a VC school or foundation school designated with a religious character. If an academy was previously a VC school but has gone through a significant change process to adopt VA characteristics in parallel with converting to an academy then please use clause 2.W instead]*** Subject to clause 2.V, the requirements for religious education and collective

worship are as follows:

- a) subject to paragraph 3 of Schedule 19 to the School Standards and Framework Act 1998, which will apply as if the Academy were a foundation school or voluntary controlled school with a religious character, provision must be made for religious education to be given to all pupils at the Academy in accordance with the requirements for agreed syllabuses in section 375(3) of the Education Act 1996;
  - b) the Academy Trust must comply with section 70(1) of, and Schedule 20 to, the School Standards and Framework Act 1998 as if the Academy were a foundation school with a religious character or a voluntary school, and as if references to “the required collective worship” were references to collective worship in accordance with the tenets and practices of the Academy’s specified religion or religious denomination;
  - c) ***[Additional sub-clause to be added if the academy is designated with a denominational religious character - CE etc. rather than ‘Christian’]*** the Academy Trust must ensure that the quality of the religious education given to pupils at the Academy and the contents of the Academy’s collective worship, given in accordance with the tenets and practices of its specific religion or religious denomination, is inspected. The inspection must be conducted by a person chosen by the Academy Trust and the Academy Trust must secure that the inspection complies with statutory provisions and regulations which would apply if the Academy were a foundation or voluntary school designated as having a religious character.
- 2.Z The Academy Trust must comply with paragraph 2A of the Schedule to The Education (Independent School Standards) Regulations 2014 in relation to the provision of Relationships Education, Relationships and Sex Education and Health Education.
- 2.AA The Academy Trust must prevent political indoctrination, and secure the balanced treatment of political issues, in line with the requirements for maintained schools set out in the Education Act 1996, and have regard to any Guidance.

### 3. Summary of a National Statement of Entitlement

The following summary was developed by the Religion Education Council of England and Wales Education Committee and the RE Policy Unit in 2020. It aimed to provide a summary of the Commission on RE (2018) National Statement of Entitlement. It was included in public documentation in what was commonly known as ‘[CoRE on a Page](#)’. It has been used between 2020 and 2022 by teachers, advisers and other stakeholders to explain the basis of a religion and worldviews approach. It has largely been superseded by the Draft Resource (see p.14)

A summary of the proposed National Entitlement to Religion and Worldviews

Pupils are entitled to be taught, by well qualified and resourced teachers, knowledge and understanding about:

- a. what religion is and worldviews are, and how they are studied;
- b. the impact of religion and worldviews on individuals, communities and societies;
- c. the diversity of religious and non-religious worldviews in society;
- d. the concepts, language and ways of knowing that help us organise and make sense of our knowledge and understanding of religion and worldviews;
- e. the human quest for meaning, so that they are prepared for life in a diverse world and have space to recognise, reflect on and take responsibility for the development of their own personal worldview

### 4. Ofsted Research Review Series: Religious Education

The purpose of this review [published in 2021](#), was to identify factors that contribute to high-quality school RE curriculums, the teaching of the curriculum, assessment and systems. Ofsted stated that

it would then use this understanding of subject quality to examine how RE is taught in England's schools where RE falls under Ofsted's inspection remit. Both in terms of evidence-led policy making and the inspection process, this would suggest that, a National Content Standard would need to be informed by the findings set out below.

### **Summary of features that may be found in high-quality RE according to recent research:**

#### **1. Curriculum progression and debates about knowledge in RE**

- A consideration of the knowledge that pupils build through the RE curriculum, because accurate knowledge about religion and non-religion can be beneficial for achieving different purposes and aims for RE.
- High expectations about scholarship in the curriculum to guard against pupils' misconceptions. What is taught and learned in RE is grounded in what is known about religion/non-religion from academic study (scholarship).
- Carefully selected and well-sequenced substantive content and concepts.
- 'Ways of knowing' are appropriately taught alongside the substantive content and are not isolated from the content and concepts that pupils learn.
- A consideration of when pupils should relate the content to their own personal knowledge (for example, prior assumptions).

#### **2. Substantive content and concepts in RE**

- 'Collectively enough' substantive content and concepts in the RE curriculum to enable pupils to grasp the complexity of a multi-religious, multi-secular world. This substantive knowledge is a representation and reconstruction of religious and non-religious traditions and concepts.
- Representations of religious and non-religious traditions that are as accurate as possible. Leaders and teachers might use scholarship to construct representations so that pupils do not learn misconceptions.
- Depth of study in certain areas of the RE curriculum to provide pupils with detailed content that is connected with the concepts and ideas that they learn. Without this, more complex discussions about religion and non-religion will be superficial. Leaders and teachers can make intelligent selections for depth of study to indicate a range of religious and non-religious ways of living.
- Detailed knowledge of specific religious and non-religious traditions (such as their stories, narratives, texts and testimonies) in the RE curriculum to enable pupils to make useful connections between content.
- A well-sequenced RE curriculum that prepares pupils with the prior knowledge (including content, concepts and vocabulary) they need for subsequent topics. The importance of this is very clear in the case of controversial and sensitive topics. Leaders and teachers might identify the necessary background knowledge that pupils need to learn for a topic and make sure that the curriculum is ordered to accommodate this.

#### **3. 'Ways of knowing' in RE**

- A curriculum design that includes 'ways of knowing' as a form of knowledge that pupils build through the RE curriculum. This helps pupils learn about the construction of substantive knowledge, its accuracy, its reliability and how provisional that knowledge is. Pupils are therefore prepared to think in critical and scholarly ways about the representations of religion and non-religion that they learn through the curriculum and encounter in the world beyond.
- A sequenced RE curriculum that includes scholarly methods and tools that pupils learn.
- Subject leaders and teachers who make good decisions about which 'ways of knowing' pupils need to learn and who match the 'ways of knowing' to the substantive content.
- Curriculum impact that includes pupils recognising the type of specialist discourse they are engaging in when asking questions, using methods and making claims about different content in the RE curriculum. This might have been achieved, for example, because pupils

have learned how disciplinary discourses construct knowledge about religion/non-religion or how groups or families of methods explore religious and non-religious traditions.

#### **4. 'Personal knowledge' in RE**

- An RE curriculum that does not induct pupils into any religious tradition (in settings where the EIF applies to RE).
- A curriculum that builds pupils' awareness of their own assumptions and values about the content that they study ('personal knowledge').
- Precise, detailed and fruitful content (substantive content and concepts) that subject leaders and curriculum designers have selected to build pupils' 'personal knowledge'. Not all substantive content is equally appropriate to select as the basis for developing pupils' 'personal knowledge'.
- Subject leaders and teachers who adeptly identify specific content for the development of 'personal knowledge' because they recognise that some pupils may not otherwise see the immediate value of that content.

#### **5. Interplay, end goals and competencies**

- A curriculum that focuses pupils' learning on ambitious subject-specific end goals, rather than covers excessive amounts of content superficially.
- Curriculum impact that is achieved by pupils building up accurate knowledge about the complexity and diversity of global religion and non-religion. This provides pupils with many of the ingredients for cultural and civic competencies that are important to many RE teachers.
- Clear curriculum content that subject leaders and curriculum designers have planned to illustrate 'ways of knowing' and to develop pupils' 'personal knowledge'.
- A clear connection between the 'ways of knowing' that pupils learn, the 'personal knowledge' that pupils develop through the curriculum and the substantive content and concepts on which both depend.
- Subject leaders of RE who are aware of the ways that the RE curriculum can be susceptible to distortion and have ensured that it does not become distorted.

#### **6. Teaching the curriculum**

- Leaders and teachers who consider, when they select classroom activities, how the activities will enable pupils to remember the RE curriculum in the long term.
- Teachers whose judgement about classroom activities is informed by insights from cognitive science about learning, as well as subject-specific insights about the nature of the RE content to be learned. These 2 insights are more important than generic concerns about whether activities are superficially 'engaging'.
- Leaders and teachers of RE who ensure that, in choosing an appropriate classroom activity, they are clear about what pupils are supposed to learn from it (the curriculum object).
- Teachers who recognise that the success of classroom strategies, methods and procedures depends, to an extent, on whether pupils have sufficient prior RE knowledge (from the curriculum) to succeed at the activity.
- Teaching activities that will continue to draw on, and to remind pupils of, parts of the RE curriculum that pupils have already covered. This enables pupils to learn the RE curriculum in the long term.

#### **7. Assessment**

- Different types of assessments are used appropriately:
  - Formative assessments can help teachers identify which pupils have misconceptions or gaps in their knowledge, and what those specific misconceptions or gaps are. This can inform teachers about common issues, so they can review or adapt the curriculum as necessary. Formative assessments are less useful in making judgements about how much of the whole curriculum has been learned and remembered.

- Where summative assessments are used for accountability purposes, leaders can ensure that they are sufficiently spaced apart to enable pupils to learn the expanding domain of the curriculum.
- The purpose of the test should guide the type of assessment, the format of the task and when the assessment is needed.
- RE assessment needs to relate to the curriculum, which sets out what it means to 'get better' at RE.
- Leaders and teachers can consider whether existing assessment models in RE do in practice treat the curriculum as the progression model.
- Leaders and teachers can design RE assessments that are fit for purpose, in that they are precisely attuned to the knowledge in the RE curriculum that they intend for pupils to learn.
- Leaders who ensure that assessments are not excessively onerous for teachers.
- Professional development opportunities for leaders and teachers to reflect on how different assessment questions and tasks in RE can frame teachers' and pupils' expectations about engaging with religious and non-religious traditions.

## **8. Systems, culture and policies**

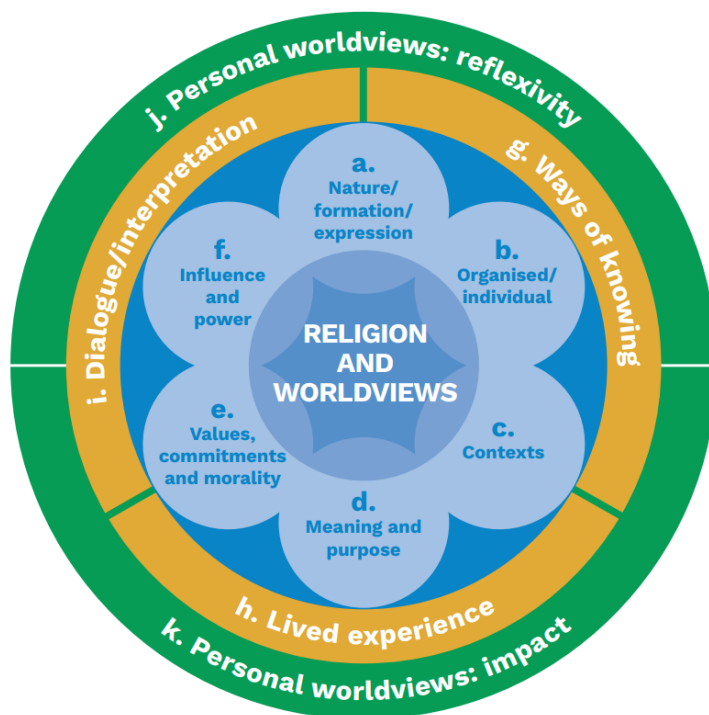
- Sufficient curriculum time allocated to RE in order for leaders to deliver an ambitious RE curriculum.
- Subject-specialist staffing, so that pupils are taught RE by teachers with appropriate subject professional knowledge.
- Access to high-quality in-service training for leaders and teachers of RE to develop their professional subject knowledge.
- Subject leadership that can identify high-quality sources of training (for example, through subject associations and organisations) to further their RE knowledge in policy, subject content, subject pedagogy and RE research.

## 5. Religion and Worldviews in the Classroom: developing a worldviews approach. A Draft Resource for curriculum developers

The Draft Resource sets out a rationale for a religion and worldviews approach, building on the developments since the 2018 Commission report. It was primarily written to inform three Framework Development Teams, working over 18 months to apply the Handbook guidance to their own contexts. During this process, the Draft Resource is being tested and revised as necessary, before the publication, scheduled for 2024, of a final Handbook, three example frameworks, sample units of work and pupil responses.

At the heart of the Commission on RE final report, was a National Statement of Entitlement indicating that all children in schools are entitled to an education in religion and worldviews. This national statement of entitlement provides a shared vision for the subject that will be interpreted for, and applied in, a variety of different contexts by syllabus writers and curriculum designers.

- reflects the changing religious and secular non-religious diversity of the UK and the world
- is inclusive of, and relevant to, children and young people, whose worldviews may range across the secular religious and non-religious
- approaches the subject from the perspective of worldviews (incorporating religious and non-religious worldviews, personal and communal, individual and organised, plural and diverse) to help pupils navigate the diverse, complex world around them, in relation to religion and belief. The place for this education in religion and worldviews is the subject currently called Religious Education in legislation in England.





**To meet this entitlement, pupils must be taught to understand the nature of worldviews, in relation to religion and belief, including:**

CONTENT	
<i>Core statements</i>	<i>Expanded statements</i>
a. Nature/formation/expression What is meant by worldview and how people's worldviews are formed and expressed through a complex mix of influences and experiences	The nature and variety of worldviews, and how people's worldviews are formed through a complex mix of influences and experiences, including (for example) rituals, practices, texts, teachings, stories, inspiring individuals, the creative arts, family, tradition, culture, and everyday experiences and actions. How these may also act as ways of expressing and communicating worldviews.
b. Organised/individual How people's individual worldviews relate to wider, organised or institutional worldviews	How people's individual worldviews relate to wider, organised or institutional worldviews (e.g. how individual worldviews may be consciously held or tacit; how individual and organised worldviews are dynamic; how individual worldviews may overlap to a greater or lesser extent with organised worldviews)
c. Contexts How worldviews have contexts, reflecting time and place, are highly diverse, and feature continuity and change.	How worldviews have contexts, reflecting their time and place, shaping and being shaped by these, maintaining continuity and also changing; how they are highly diverse and often develop in interaction with each other. (This applies to organised worldviews as well as to individual worldviews.)
d. Meaning and purpose How worldviews may offer responses to fundamental questions raised by human experience	How worldviews may offer responses to fundamental questions raised by human experience, such as questions of existence, meaning, purpose, knowledge, truth, identity and diversity. How worldviews may play different roles in providing people with ways of making sense of existence and/or their lives, including space for mystery, ambiguity and paradox.
e. Values, commitments and morality How worldviews may provide guidance on how to live a good life	How worldviews may provide a vision of, and guidance on, how to be a good person and live a good life, and may offer ideas of justice, right and wrong, value, beauty, truth and goodness. How individuals and communities may express their values through their commitments.
f. Influence and power How worldviews influence, and are influenced by, people and societies	How worldviews influence people (e.g. providing a 'grand narrative' or story for understanding the world) and influence the exercise of power in societies (e.g. on social norms for communities, or in relation to conflict or peace-making). How society and people can also influence and shape worldviews.

ENGAGEMENT	
<i>Core statements</i>	<i>Expanded statements</i>
g. Ways of knowing The field of study of worldviews is to be explored using diverse ways of knowing.	The field of study of worldviews is to be explored using diverse ways of knowing. Questions and methods should be carefully chosen, recognising that there are different understandings of what knowledge is deemed reliable, valid, credible, truthful etc.
h. Lived experience The field of study of worldviews is to include a focus on the lived experience of people.	The field of study of worldviews is to include a focus on the lived experience of people (e.g. religious, non-religious, embodied, diverse, fluid, material, experiential) in relation to local and global contexts, recognising the complex reality of worldviews as they are held, shared and expressed by people in real life.
i. Dialogue/interpretation The field of study of worldviews is to be shown as a dynamic area of debate.	The field of study of worldviews is to be encountered as a dynamic area of dialogue and debate, and one which engages with practices of interpretation and judgement within and between religious and non-religious communities.
POSITION	
<i>Core statements</i>	<i>Expanded statements</i>
j. Personal worldviews: reflexivity Pupils will reflect on and potentially develop their personal worldviews in the light of their study.	Pupils will come to understand their own worldview in greater depth, and how it relates to the worldviews of others, becoming more reflective and reflexive. As they develop this awareness of their positionality in relation to that of others, they will make informed judgements on how (far) this understanding prepares them for life in a diverse world
k. Personal worldviews: impact Pupils will reflect on how their worldviews affect their learning	Pupils will develop their understanding of how their encounters with the subject content of RE are affected and shaped by their worldviews, whether conscious or not, and that this is also true for everyone else. They will reflect on how (far) their learning may have an impact on their worldview.

## 6. Freedom of Religion or Belief and the Toledo Guiding Principles

The following is taken from the Foreign, Commonwealth and Development Office website:

Freedom of Religion or Belief (FoRB) is a human right which has been guaranteed under international law within the [International Covenant on Civil and Political Rights \(ICCPR\)](#) since 1966. Article 18 of the UN Universal Declaration of Human Rights, adopted in 1948, states that ‘everyone has the right to freedom of thought, conscience and religion’.

FoRB is not just the freedom to hold personal thoughts and convictions, but also being able to express them individually or with others, publicly or in private. It includes the freedom to:

- subscribe to different schools of thought within a religion
- change one’s religion or beliefs, including to leave or abandon religions
- hold non-religious beliefs

No-one should experience discrimination for exercising their right to freedom of religion or belief. This right prohibits the use of coercion to make someone hold or change their religion or belief. It also protects a person from being required to state an affiliation with any particular religion or belief.

As with all human rights, FoRB belongs to people, whether alone or as members of a group, and not to the religion or belief itself. This means that it does not protect religions, or religious figures, from criticism.

In July 2022, the FCDO hosted an International Ministerial on FoRB. At this conference a Statement on FoRB and Education was made, of which the UK Government was a signatory. The full statement is available here: <https://www.gov.uk/government/publications/freedom-of-religion-or-belief-and-education-statement-at-the-international-ministerial-conference-2022/statement-on-freedom-of-religion-or-belief-and-education>

This statement says that signatories will commit to:

- prioritising inclusive curricula and teaching, matched to all students' needs, regardless of their background, that provides foundational skills for all. In addition, curricula should provide positive and accurate information about different faith and belief communities and combat negative stereotypes
- support teaching that promotes the equality of all individuals, regardless of their religion
- protecting education establishments and ensuring all students have access to education regardless of their faith or any other characteristic. This includes ensuring access to safe alternative spaces for education in emergencies and protracted crises
- promoting international efforts to support education reform, emphasising the benefits of pluralism and the importance of human rights, including freedom of religion or belief. Regular evaluation of education materials and practices should be carried out to ensure that these standards are always maintained

In addition, the Toledo Guiding Principles (2007) published by the OSCE (Organisation for Security and Co-operation in Europe) and ODOHR (Organisation for Democratic Institutions and Human Rights) are relevant in this context. The introduction to the principles states that:

*The Guiding Principles are designed to assist not only educators but also legislators, teachers and officials in education ministries, as well as administrators and educators in private or religious schools to ensure that teaching about different religions and beliefs is carried out in a fair and balanced manner.*

The Key Guiding Principles set out in the document are:

Whenever teaching about religions and beliefs in public schools is provided in OSCE participating States, the following guiding principles should be considered:

1. Teaching about religions and beliefs must be provided in ways that are fair, accurate and based on sound scholarship. Students should learn about religions and beliefs in an environment respectful of human rights, fundamental freedoms and civic values.
2. Those who teach about religions and beliefs should have a commitment to religious freedom that contributes to a school environment and practices that foster protection of the rights of others in a spirit of mutual respect and understanding among members of the school community.
3. Teaching about religions and beliefs is a major responsibility of schools, but the manner in which this teaching takes place should not undermine or ignore the role of families and religious or belief organizations in transmitting values to successive generations.
4. Efforts should be made to establish advisory bodies at different levels that take an inclusive approach to involving different stakeholders in the preparation and implementation of curricula and in the training of teachers.

5. Where a compulsory programme involving teaching about religions and beliefs is not sufficiently objective, efforts should be made to revise it to make it more balanced and impartial, but where this is not possible, or cannot be accomplished immediately, recognizing opt-out rights may be a satisfactory solution for parents and pupils, provided that the opt-out arrangements are structured in a sensitive and non-discriminatory way.

6. Those who teach about religions and beliefs should be adequately educated to do so. Such teachers need to have the knowledge, attitude and skills to teach about religions and beliefs in a fair and balanced way. Teachers need not only subject-matter competence but pedagogical skills so that they can interact with students and help students interact with each other in sensitive and respectful ways.

7. Preparation of curricula, textbooks and educational materials for teaching about religions and beliefs should take into account religious and non-religious views in a way that is inclusive, fair, and respectful. Care should be taken to avoid inaccurate or prejudicial material, particularly when this reinforces negative stereotypes.

8. Curricula should be developed in accordance with recognised professional standards in order to ensure a balanced approach to study about religions and beliefs. Development and implementation of curricula should also include open and fair procedures that give all interested parties appropriate opportunities to offer comments and advice.

9. Quality curricula in the area of teaching about religions and beliefs can only contribute effectively to the educational aims of the Toledo Guiding Principles if teachers are professionally trained to use the curricula and receive ongoing training to further develop their knowledge and competences regarding this subject matter. Any basic teacher preparation should be framed and developed according to democratic and human rights principles and include insight into cultural and religious diversity in society.

10. Curricula focusing on teaching about religions and beliefs should give attention to key historical and contemporary developments pertaining to religion and belief, and reflect global and local issues. They should be sensitive to different local manifestations of religious and secular plurality found in schools and the communities they serve. Such sensitivities will help address the concerns of students, parents and other stakeholders in education.

## **7. Statutory requirements for Spiritual, Moral, Social and Cultural Development and Fundamental British Values.**

All maintained schools must meet the requirements set out in section 78 of the Education Act 2002 and promote the spiritual, moral, social and cultural (SMSC) development of their pupils. Through ensuring pupils' SMSC development, schools can also demonstrate they are actively promoting fundamental British values.

### **Accountability**

As part of a section 5 inspection, Ofsted inspectors must consider pupils' spiritual, moral, social and cultural (SMSC) development when forming a judgement of a school. However this advice should not be read as guidance for inspection purposes. Ofsted publish their inspection framework and handbook, which set out how schools are assessed in relation to pupils' spiritual, moral, social and cultural development. Schools should refer to Ofsted's documents to understand what inspectors look for in assessing this."

[Ofsted School inspection handbook EIF 2022](#) - Updated 11 July 2022

### **Spiritual, moral, social and cultural development**

299. Inspectors will evaluate the effectiveness of the school's provision for pupils' spiritual, moral, social and cultural education. This is a broad concept that can be seen across the

school's activities, but draws together many of the areas covered by the personal development judgement.

300. Provision for the spiritual development of pupils includes developing their:

- ability to be reflective about their own beliefs (religious or otherwise) and perspective on life
- knowledge of, and respect for, different people's faiths, feelings and values
- sense of enjoyment and fascination in learning about themselves, others and the world around them
- use of imagination and creativity in their learning
- willingness to reflect on their experiences

## **8. Statutory Guidance: What schools must publish online**

This guidance places a responsibility on schools to ensure that parents and carers have access to information about what their children are learning in each subject of the curriculum. The publication of the curriculum can also be accessed by Ofsted inspection teams as an aspect of making judgements about the breadth, balance and ambition of the curriculum or, if concerns are raised, lead to a decision to carry out a section 8 inspection (See extract from the Ofsted Handbook for inspection below.)

The guidance is copied below:

### **Curriculum**

You must publish:

- the content of your school curriculum in each academic year for every subject - this includes mandatory subjects such as religious education, even if it is taught as part of another subject or subjects, or is called something else

### **[Ofsted Handbook for inspection extract](#)**

37. As is the case for all schools, a good or outstanding school may still receive an urgent inspection (carried out under section 8) at any time in certain circumstances (see part 4). For example, we may decide that we should inspect a school earlier than its next scheduled inspection if:

- concerns are identified about the breadth and balance of the curriculum (including whether the statutory requirement to publish information to parents is not met).

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## **New Term, New Opportunities with the RE Hubs**

### **Supporting your SACRE with a new NASACRE network**

We will be hosting a meeting for all London SACREs to meet and share issues, ideas, concerns and questions with one of the NASACRE Exec Members on 8<sup>th</sup> November from 6.30pm. *Please let your SACRE Chairs and Clerks know to pop this in the diary!* More information via this link: <https://www.re-hubs.uk/uploads/london-nasacre-amp-re-hubs-nov-23-invite.png>

### **New Speakers and Places of Interest open to schools**

*Please make all your schools aware* that we are constantly adding new people and places to expand pupil's experiences of lived religions.

These have all undergone training, meaning they are more than ready to present their own beliefs in a non-threatening and preaching manner.

**You can advertise your teachers' groups and networks via the Hubs.** Not only can teachers find their local group, but also find out the dates of meetings. *Just let me know information and I can add these for you.*

### **RE help for leaders, learners and teachers**

The RE Hubs website also hosts a [calendar](#) showing dates of training and special RE sessions for teachers, subject leaders and even those leading a teachers' network or group, whether they are [new](#) to the role, as well as those group [leaders](#) who wish to brush up their skills and would like to network with others with similar responsibilities. We will also be running a special a DFE approved network for those leading RE across their [MATs](#). *Please forward this information all those who may benefit from knowing.*

### **Free training for SACRE Faith Group Representatives**

*Please ask your SACRE members* (Groups a and b) and other faith group networks and committees in your LA aware if they too wish to [register](#) and feature on our website as a speaker about their faith, making it easier for your schools to find them. It is easy and FREE, and provides an update on the best practice, developments in the subject and can include DBS expectations.

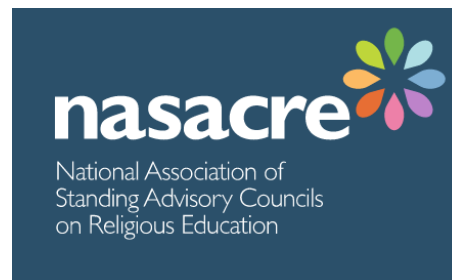


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BROMLEY STANDING ADVISORY COUNCIL  
ON  
RELIGIOUS EDUCATION

**BROMLEY SACRE:**  
  
DRAFT  
**ANNUAL REPORT**  
**FOR THE ACADEMIC YEAR 2022-23**



*BROMLEY SACRE is a member of the National Association of SACREs*  
**Introduction to the Annual Report 2022-23**

**Bromley Standing Advisory Council on Religious Education (SACRE)**

Every Local Authority is required to have a SACRE which is made up of four groups; (A) Faith representatives, (B) The Church of England, (C) Teachers and (D) Councillors. The committee should reflect the faiths within the community.

SACREs have responsibility for advising a Local Authority (LA) on religious education and collective worship in its schools. SACREs have a duty to publish an annual report. The main purpose of the annual report is to hold the LA to account, by informing the Secretary of State and key partners what advice SACRE gave the LA during the year and how that was responded to; this includes advice on RE and Collective Worship in those schools for which the LA has responsibility.

This report covers the academic year 2022-2023. This includes a period of post pandemic transition which had a significant impact on both schools and the work of SACRE.

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**BROMLEY SACRE**

**ANNUAL REPORT FOR THE ACADEMIC YEAR 2021-2022**

Contents	Page
1. Introduction	3
2. Standards and Quality of RE Provision	4
3. Collective Worship and Determinations	11
4. SACRE work with other agencies	12
5. Contribution to Community Cohesion	12
6. Management of SACRE	13
7. Summary	14
8. Appendices	
SACRE Membership	15
Self-Evaluation	16

## **1 Introduction**

### **1a. Chair's Introduction**

As always, I am indebted to Joanne Partridge who, in her role of Clerk to SACRE, gives invaluable support to both the Committee and to me. As RE Advisor, Stacey Burman continues to work hard to provide as much support as possible to schools across the Borough. In particular, Stacey seeks to provide encouragement and resourcing to RE Teachers as they implement the revised Bromley Agreed Syllabus within their schools. The new REal Resource videos which Bromley SACRE have produced, with much encouragement from Stacey and support from the Borough's officers, look set to further enhance the provision of support to schools in the delivery of RE which engages students with the lived experience of people of faith.

I continue to be grateful also to Jared Nehra, Bromley Director of Education, and to Julia Andrew and Carol Arnfield, Bromley School Standards officers, for their unstinting efforts in assisting us to deliver a high level of support to Bromley's schools, and especially to those at the front line of delivering high quality RE and the experience of life enhancing collective worship for all. We will miss Carol's support as she heads into a well-earned retirement.

I wish to express my gratitude also to the various members of Bromley SACRE for their commitment to this work and their engagement with the various issues which are raised by it.

Bromley SACRE seeks always to encourage and support those who deliver RE and lead Collective Worship in Bromley's schools (whether maintained or not) in helping to ensure that children and young people are given every opportunity to discover for themselves the way in which religious and other world views impact every area of our lives. This work remains as vital today as it ever was.

***Rev. Roger Bristow.***

### **1b. Overview of academic year 2022-23**

Bromley SACRE met three times online during the academic year 2022-23. Each meeting was quorate, and further details of attendance can be seen in Appendix 1.

The RE Advisor, with the support of the LA, ensures all materials and minutes are updated regularly. All agendas and approved minutes of these meetings are saved regularly and made accessible to the public via the Council website, [Standing Advisory Council on Religious Education](https://www.bromleyeducationmatters.uk/Page/15522). Further information related to the teaching and learning of RE is available online via the Borough's Education website: <https://www.bromleyeducationmatters.uk/Page/15522>.

Agenda items for these meetings included (in no particular order):

- Training of primary teachers and support for Secondary teachers
- Updating primary Units of Learning (non-statutory materials) and other Syllabus support materials
- Borough RE Calendar Competition
- Accommodation for SACRE meetings and the move from solely online meetings
- Budget and Advisory support for SACRE
- Website access to SACRE information
- Attendance and membership to SACRE
- Agreed Syllabus Review- monitoring implementation in schools
- Determinations and Collective Worship Guidance
- SACRE self-evaluation
- Creation of remote education support materials and resources promoting worldview learning in RE
- NASACRE AGM and conference

- Development of further interfaith dialogue resources for schools
- Engagement in pilot project working with Faith Belief Forum
- Use of national data and projects, e.g. RE Hubs
- Guidance and Support for Guest Speakers in Schools

The support work of SACRE is partially informed by the self-evaluation form completed annually by all SACRE members. Any action planning also takes into account awareness of national developments raised via the Advisor, and any feedback received from teachers in schools, including those shared through the Teachers' Network Groups (please see Section 2 of Report). All support work is continually logged and shared with Members via a detailed action plan. Please see Appendix 2 and 3.

## **2. Standards and quality of provision in RE**

In addition to an online survey devised this year as part of a deeper review process, further evidence and information has been gleaned by the RE Advisor through conversations, visits and reports from schools, including academies, faith schools and community schools. Information/evidence has been referenced throughout this report. In addition, a further survey has been created and was shared with school governors.

### **2a. The Agreed Syllabus**

The Syllabus was unanimously agreed and positively received by schools when it had a soft launch in 2019 and is available on the SACRE webpage provided by the Local Authority.

We are confident that our syllabus reflects the best practices as outlined in various reports/reviews and documents recently published, including REC research into a worldviews approach in RE. The Advisor remains active in other national projects and with other agencies working closely with research and subject development and continues to demonstrate how our syllabus reflects this to SACRE members in meetings, and to teachers in the networks. In the latter part of the year, one school achieved a Gold RE Quality Mark, a national award which includes judgement about the effectiveness of the RE curriculum and the adherence to a syllabus which promotes effective pedagogy as part of the assessment process.

Reports from schools show that pupils and teachers are engaging well with positive feedback received about the enquiry approach and pedagogy set out in the syllabus. Overall, the number of primary schools relying on externally purchased curriculum packages to deliver RE continues to decrease as they become more aware of the difference and benefits of the pedagogical approach in the syllabus, and in their confidence through the Borough networks to support their own teachers. For example, a further 3 schools have moved from an external curriculum package to following the materials we have devised in the past year following conversation with the RE Advisor. The expertise of the RE Advisor has also been sought to support individual primary and secondary schools in the implementation of the syllabus in their school curriculum beyond the teacher network meetings. In the past year, 2 primary schools have accessed this support and one of the secondary schools in Bromley.

In subject leader network meetings, provided by the LA and facilitated termly by the RE Advisor, several schools have shared examples of their pupils' learning. This not only demonstrates adherence to the Syllabus, but also the willingness to engage and improve the teaching and learning in their schools and work collaboratively in the network to do so. We were also delighted to be hosted by one school for one of these primary sessions, where we were able to establish a clearer [picture of provision and use of the Syllabus. Next year, we shall continue to do visit further schools this way. All SACRE members are invited to join these sessions/meetings.

All schools participating in our online surveys include the RE curriculum on their school websites, and mention adherence to the locally agreed syllabus here and in the relevant school policies. SACRE was notified of a school where the website information was incorrect, and the RE Advisor immediately contacted the school, who subsequently remedied this information. There have been no declarations of pupil withdrawal from the RE classroom. During the next academic year we shall be promoting this survey further to reach more schools in order to gain a wider scope picture. In addition, a further survey has been created to glean feedback from school governors. Bromley SACRE are aware that this is an area of support which could potentially provide much support to subject leaders in their schools. This will be promoted in the coming year for increased completion. Please note that further details of school provision of RE are included in section 2c.

In addition, Bromley SACRE continues to support both the creation of new and the revision of previously mentioned primary units of learning in collaboration with volunteer schools overseen by the RE Advisor. These schemes not only compliment the syllabus and reflect key Ofsted expectations but have been structured in a way that pupils' critical thinking and analytical skills are developed further. They are increasingly engaged in philosophical and ethical discussion and are exposed to a wider range of content. The schemes continue to be developed to allow all pupils from all backgrounds to engage with the subject and are updated regularly with improved resourcing and using feedback and contributions from a large spectrum of Bromley schools. Over two thirds of those responding in the survey (66.7%) now follow these schemes in their primary schools. Please see section 2b for more details.

## **2b: School Support**

### **Interfaith Dialogue Resources**

During the year, SACRE have been active in holding two online Interfaith Dialogue Conferences, led by the Advisor and supported with a financial grant from Westhill. One of the agreed actions of Bromley SACRE for this academic year, was the continued support of teaching of diversity in religions through the provision of electronic resources that promote community cohesion in the Borough. In addition to the 'REal Resources', we further agreed to conduct and record an Interfaith Dialogue Conference with the following aimed outcomes:

- Increased knowledge and understanding of other faiths/beliefs amongst SACRE members
- Electronic resources that will support teachers and pupils in gaining understanding of other faiths/beliefs of members of their community
- Provision of resources for teaching and learning of the curriculum in Bromley schools in line with the Agreed Syllabus, which promotes a Worldviews Approach to Religious Education (RE).

The first Interfaith Dialogue Conference, held in March 2022, was attended by almost all faith representatives from SACRE. At the Conference the Advisor asked attending members to discuss/share their responses to specific questions which correlated with current curriculum materials being developed for schools that aligned with the Bromley Agreed Syllabus. Some of these questions, along with some suggestions of relevant photos or artefacts that may support responses/the discussion, were provided in advance to the meeting, along with a Guidance paper to help participants prepare. Further directed questions beyond those listed, inspired by members' responses, were used to support clarification and to encourage a relaxed and fluid conversation and informal dialogue between those in attendance.

Those taking part requested a further session, so a second Conference was held in August 2022 following the same process as the first. Clips have been created and are now being formatted by the relevant LA department, so that they can be accessed and used alongside current curriculum materials being developed.

These clips have also been shared/shown and piloted with a selection of teachers, from whom feedback has been very positive. There has been a disappointing delay in gaining access via the LA for schools, however, we are glad to be able to share these with more schools this coming academic year. This will be done in conjunction with CPD/discussion of how these could be used to support the development of the three types of knowledge expected in strong RE and required for the Bromley Agreed Syllabus.

Members of SACRE were also invited by NASACRE to share this process with other SACREs nationally via their online conference workshops. A small group, supported by the RE Advisor devised and delivered a session in the later part of the year.

Following these conferences and creation of materials, these SACRE members have been enthused to engage in further interfaith dialogue opportunities. Ideas and suggestions from members include a hybrid event involving pupils and schools directly following the lifting of pandemic restrictions, dependent on availability of future budgets and other funding.

In addition, SACRE members were also able to experience for themselves an example of effective RE aligned to the new Worldviews Approach (reflected in our Syllabus) and aimed to increase parental engagement in the learning of their pupils. The Special Objects project was shared and modelled during one section of a recent SACRE meeting. This opportunity to develop members' understanding of quality RE remains important to us, and we shall continue to include examples in future meetings as well.

## **Teacher Networks**

Throughout 2022-23 the RE Advisor, with support from the LA, has continued to run termly teacher networks for both primary and secondary schools. Approximately a third of primary schools engage with this network, whilst just under half of the secondary schools are active. These network sessions continue to have attendance and engagement from a wide range of schools, including academies, special schools and schools with specialist SEND/Autism units. Sessions include discussion of effective pedagogy using enquiry, clarification of key Ofsted messages regarding curriculum and demonstration of how the Agreed Syllabus supports these. SACRE members are invited to join these sessions, one of which was hosted at a school in the summer term. Despite this particular session having lower attendance, it is hoped these sessions – even if not all – will continue to be hosted by schools. A point has been raised through the self-evaluation, and will be discussed at a future meeting about alternative timings to increase schools' capability to attend where some may struggle in releasing teachers during the school day.

Bromley SACRE is also aware that CoE and RC schools in the Borough run their own networks and training sessions for RE. CoE schools are provided with materials for teaching Christianity by the Education Office of the Church of England, and whilst advised to teach other religions and world views as per their locally agreed syllabus, they have also been provided with some additional resources from the Diocesan Advisor. Bromley SACRE wishes to develop further and stronger links with these schools, to support and encourage the sharing of teaching materials between all Bromley schools. Efforts have been and will continue to be made to ensure relevant representation on its Council, the promotion of these teacher networks and the use of approved materials via these representatives. In addition, the RE Advisor, Chair and certain members of SACRE have agreed to reach out to the relevant Diocesan Advisors in the region. It is hoped that by sharing information shared within, and perhaps even coordinating the running of these separate networks, these schools could support each other in certain areas of experience or expertise, such as collective worship in faith schools and the delivery of substantive knowledge regarding other religions where there has been much development in the teachers' networks of the LA.

## **Support Materials**

The RE Advisor has continued working with Bromley LA to populate the SACRE page on the Bromley Education Matters website, which is being increasingly accessed by schools and has attracted further attendance to the RE networks being held. In addition to the Locally Agreed Syllabus, this page is regularly updated with further guidance and support materials for schools, including those devised by our own SACRE such as our 'Ramadan Guidance for schools', 'Supporting guidance for Collective Worship', and a 'Guidance document for Guest speakers in our schools', as well as information about our work on creating our additional Interfaith Dialogue resources (please see above). Further to this, SACRE have been encouraging relevant members to register as Speakers with the RE Hubs website, to ensure more pupils have access to local places and people, and are delighted to confirm that our guidance materials reflect the salient points from the training provided here.

However, following consultation of the SACRE self-evaluation, suggestions have been made for how SACRE could better support those schools who are unable to release teachers to attend networks. First, we have introduced a biannual newsletter for all schools in the LA, which includes updates and invitations to join in local and national initiatives. In addition, other useful links and resources, including those produced by teachers in the networks and other quality checked online materials, have been added to the website. Following the development of the Interfaith Resources and engagement by some schools in the pilot project (both mentioned above), further resources can also be added. Unfortunately, the capacity of the LA in updating this website has been affected by staff absences caused by extenuating circumstances.

SACRE also continues to run the borough wide RE calendar competition, open to all Bromley schools. This results in an annual calendar detailing religious and non-religious faith festivals and commemorations throughout the year, which schools can use to inform and support learning of other faiths and worldviews. The artwork for this calendar is based around carefully planned enquiry questions which promote inclusivity and focus on key concepts relevant to RE, but also reflect some of the curriculum planning being developed in the teachers' networks. This year there was a large increase in the number of schools taking part.

## **2c. School Provision, Attainment and Quality of Religious Education**

The Bromley Agreed Syllabus recommends that 5% of curriculum time is dedicated to RE, and that this should equate to approximately: 36 hours per year for KS1; 45 hours for KS2; 45 hours for KS3 and 40-48 hours for KS4. This excludes time allocated for collective worship. Religious education remains statutory for all students and Bromley expects schools to provide all students with their entitlement to study the subject, including at KS4 when they should preferably be entered for GCSE RS. While requirements for some academies may differ, their funding arrangements ensure that they make provision for all pupils in RE.

LA Officers notify SACRE whenever an Ofsted inspection reports in detail about a school's RE provision, and more accurate knowledge of school provision has been attained through the RE Teacher networks and the schools survey (see above), as well as through the Teaching Hours for RE from School Workforce Census collected by DFE in November 2021 (please see Table 1 below). We are still awaiting figures for 2022. According to the schools' survey, only 50% primary schools who completed this so far are confident that they are delivering enough curriculum time for RE, and whilst all KS3 curriculum is being delivered by subject specialists according to the survey, only 66.7% of schools who completed the survey to date are confident that the curriculum time provided matches the requirements in the syllabus. Sadly, a third of our secondaries continue to provide no core/non-examination RE at KS4 and KS5 at all.

**Table 1 Teaching Hours for RE from School Workforce Census collected by DFE in November 2021**

School	% year 7 hours - RE	% year 7 hours - philosophy	% year 8 hours - RE	% year 8 hours - philosophy	% year 9 hours - RE	% year 9 hours - philosophy	% year 10 hours - RE	% year 10 hours - philosophy	% year 11 hours - RE	% year 11 hours - philosophy	% year 12 hours - RE	Year 13 hours - philosophy	% year 13 hours - RE
1	3.5	.	5.09	.	5.09	.	5.09	.	0	.	3.49	.	1.97
2	.	.	.	.	.	.	.	.	.	.	.	.	.
3	4.44	.	3.93	.	4.69	.	3.95	.	2.55	.	2.29	.	2.99
4	.	.	.	.	.	.	.	.	.	.	.	.	.
5	7.07	.	6.87	.	6.14	.	8.08	.	6.05	.	3.35	.	3.6
6	5.73	.	6.11	.	5.78	.	6.35	.	9.93	.	4.29	.	4.23
7	4.58	0	4.09	0	3.64	0	2.67	0	3.38	0	0	5.5	0
8	.	3.92	.	3.81	.	3.84	.	1.42	.	1.25	.	5	.
9	2.12	.	2.56	.	1.83	.	0	.	0	.	0	.	0
10	3.65	.	3.64	.	3.31	.	2.37	.	1.15	.	1.6	.	1.59
11	4.49	.	4.49	.	6.21	.	5.95	.	5.77	.	2.06	.	1.98
12	8.52	0	4.49	0	8.24	0	7.8	0	7.66	0	0	5	0
13	3.24	.	3.11	.	2.98	.	1.64	.	2.78	.	2.35	.	2.98
14	1.08	.	1.59	.	0.57	.	0	.	0	.	0	.	0
15	3.47	.	3.4	.	3.32	.	1.49	.	1.59	.	4.75	.	5.12
16	0	.	0	.	0	.	2.78	.	2.82	.	0	.	0
17	.	.	.	.	.	.	.	.	.	.	.	.	.
18	.	.	.	.	.	.	.	.	.	.	.	.	.

'Drop down days' or 'off timetable'/focus days in RE are rare, with most schools now opting for regular teaching of religious education by the usual class teacher as part of the permanent wider school curriculum. We are aware of one school that also runs a weekly lunchtime optional RE club in addition to curriculum time provided for the subject, and this academic year the number of primary schools engaged in the SACRE's RE calendar annual artwork competition has continued to increase.

## 2d. Standards and Quality of Provision of RE - Public Examinations

Due to the Covid-19 pandemic, pupils did not sit formal examinations until Summer 2022. Pupils were instead graded through internal assessment, and therefore no official/verified data was provided.

The following text and tables detail the received data for the previous years, where the public examination results give SACRE information on standards and are provided for SACRE by the LA. At the time of compiling this report, confirmed/validated data for Summer 2023 was unavailable. This data will be added once provided.



## GCSE Full Course in Religious Studies 2018-2022

Year	No. Bromley schools	No. Bromley Entries	Bromley % 9-4	National % 9-4	No. Entries National
2018	16	1,526	69	72	-
2019	14	1,524	75	72	249022
2021	No data available			81	243071
2022	14	1,545	79	77	243252

Bromley schools in 2022 have maintained the number of entries and have again performed just above the national average. Individual school data is shown below:

School	No. entries: 2017	No. entries: 2018	No. entries: 2019	No. entries: 2022
Bishop Justus	175	172	172	204
Bullers Wood	35	32	185	221
Charles Darwin	1	1	0	1
Chislehurst School for Girls	180	149	187	184
Coopers	5	47	-	1
Darrick Wood	237	232	230	242
Harris Academy Beckenham	88	53	58	10
Harris Girls' Academy Bromley	106	0	1	26
Harris Academy Orpington	163	145	40	-
Hayes School	215	205	213	222
Kemnal Technology College	12	-	-	-
Langley Park School for Boys	62	30	28	7
Langley Park School for Girls	79	44	29	37
Newstead Wood	135	157	152	150
Ravenswood	22	47	23	-
St Olave's & St Saviour's	9	1	1	-
The Ravensbourne	194	210	205	23

Whilst most schools have similar numbers of entries for the examinations, it is disappointing to see that Langley Park School for boys, The Ravensbourne and Harris Academy Beckenham have decreased the numbers of pupils being entered.

## GCSE Short Course in Religious Studies 2019-2022

Year	No. Bromley Schools	No. Bromley Candidates	Bromley % 9-4	National % 9-4	No. Entries National
2019	6	135	96	59	-
2021	No data available			69	22608
2022	2	129	96	63	24602

Whilst Bromley schools appear to be achieving well over the national average in these examinations and with a consistent number of pupils being entered, it should be noted that number of schools engaged has dropped to only 2 (Glebes and St Olives).

## A Level in Religious Studies 2013-2022

At the time of writing this report, we do not have the verified data for these years groups for 2022-23. We therefore include the previous years' data and comments below.

Exam Year	No. Bromley schools	No. of Bromley entrants	Bromley % A*-A grades	National % A*-A grades	Bromley % A*-B grades	National % A*-B grades	Bromley % A-E grades	National % A-E grades
2013	13	138	30%	22%	62%	51%	99%	99%
2014	13	137	30%	21%	57%	49%	100%	98%
2015	14	156	27%	21%	56%	50%	98%	99%
2016	13	177	26%	20%	64%	51%	100%	100%
2017	13	142	31%	24%	59%	51%	100%	99%
2018	13	149	25%	20%	54%	49%	99%	98%
2019	14	178	16%	22%	39%	50%	96%	98%
2020	No data available							
2021	No data available			44	No Data	73	No Data	100
2022	No data available			36	No Data	68	No Data	100

Similar to the GCSE Full Course results, there is a similar pattern of attainment for the A Level examinations, with pupils' grades/scores being higher than 2019 figures, though with a drop from those of 2021. In addition, there continues to be a decrease nationally in the number of pupils sitting the exams, of 1617 from 2019 to 2022.

Though individual school data wasn't available at the time of this report the previous years' is shown below:

School	No. entries: 2017	No. entries: 2018	No. entries: 2019
Bishop Justus	12	22	8
Bullers Wood	16	10	11
Chislehurst School for Girls	11	7	19
Darrick Wood	4	6	17
Harris Academy Beckenham	-	2	-
Harris Girls' Academy Bromley	5	12	25
Harris Academy Orpington	4	0	4
Hayes School	16	12	14
Kemnal Technology College	-	-	2
Langley Park School for Boys	10	11	21
Langley Park School for Girls	12	13	6
Newstead Wood	11	11	9
Ravenswood	10	11	7
St Olave's & St Saviour's	15	11	13
The Ravensbourne	16	21	22

The number of entrants for A Level examinations dropped by more than half in two schools in 2018, Bishop Justus and Langley Park School for Girls. However, four schools doubled the number of pupils they entered for A Level, these being Chislehurst School for Girls, Darrick Wood, Harris Girls Academy Beckenham and Langley Park School for Boys. The number of entrants in the other schools/colleges remains similar to the previous year.

For the first time in over five years, Bromley's attainment in the A Level examinations fell below the national figures in 2019. There may be some correlation between the lower % A\*-B grades being achieved in schools with larger numbers of entrants, if pupils were taught in only one group/class. However, there is no way to discern this without individual school attainment figures.

## AS Level in Religious Studies 2019-2022

Exam Year	No. Bromley schools	No. of Bromley entrants	Bromley % A-B grades	National % A-B grades	Bromley % A-E grades	National % A-E grades
2019	8	119	48%	46%	90%	94%
2020	No data available					
2021	No data available			67	No Data	99
2022	No data available			60	No Data	96

Sadly, the number of students sitting the AS Level examination nationally in 2022 has almost halved since 2019. However, the pattern of attainment remains consistent with those found in the GCSE Full Course and A Levels, in that there was a small drop in the percentage of pupils achieving the A-B and A-E grades from the previous year, but there is still an increase in the overall attainment of pupils since 2019.

Though individual school data wasn't available at the time of this report the previous years' is shown below:

School	No. entries: 2019
Bishop Justus	4
Bullers Wood	17
Darrick Wood	1
Harris Girls' Academy Bromley	3
Langley Park School for Boys	1
Newstead Wood	6
St Olave's & St Saviour's	34
The Ravensbourne	53

The number of examination entrants and attainment prior to 2019 seemed solid in Bromley schools and colleges. In particular, there were large numbers of entrants in St Olave's & St Saviour's and The Ravensbourne, and attainment of both % A-B grades and % A-E grades had increased and were above the national figures.

### **3. Collective Worship**

Bromley SACRE supports an inclusive approach to collective worship that promotes spiritual development and contributes to community cohesion. SACRE have previously provided resources for use in school assemblies including guidance on Collective Worship with ideas and suggestions for quality collective worship. This document is available to schools via the Bromley Education Matters website.

A review of policies and school application materials was completed following robust discussions held in 2019 regarding how Bromley SACRE might respond to a request for a determination and we believe we are ready should one arise. These too, are available on the website, but there have been no requests this year.

SACRE has continuously provided information to schools on resources and websites that support Collective Worship. In addition, SACRE has included questions around Collective Worship in the recently devised school governors' survey, not only to help inform us of school provision, but also to raise awareness of this statutory requirement to all schools.

Whilst there remains a desire to increase this support by updating our guidance and support materials further, the focus in recent years has been directed towards schools' provision of RE teaching and learning through

a quality RE curriculum aligned to our syllabus. It is hoped that this year, if funding allows, SACRE will be able to provide further guidance and support in this area to schools in the coming year.

#### **4. SACRE work with other agencies**

Bromley SACRE supports RE that meets the needs of all students with or without religious beliefs, and promotes inclusion and religious, non-religious and racial harmony. We believe that RE promotes understanding and respect for all communities and it is even more vital now that we continue to do this, with the rise of fundamentalism and extremism in the UK and worldwide and examples of conflict within our own local community. Through the teaching of RE, negative stereotypes and prejudices can and should be tackled and we should generate understanding, overcome barriers, and promote community cohesion.

We are active members of NASACRE and both the Advisor and the Chair of SACRE have attended the annual conference. This year, Bromley SACRE even presented at one of the national workshops as part of the NASCRE online conference programme. Our Advisor continues to access the latest research and resources through her continued membership with AREIAC and as part of her work beyond the LA. Over the past year, she has also worked in collaboration with national examination boards as well as establishing links with Ofsted, and the Faith Belief Forum to provide training and support for Bromley secondary teachers.

Through the production of a biannual newsletter and via the teachers' networks, schools have also been advised continuously of a range of support materials from other agencies, including Culham St Gabriels Trust (CSGT). The RE Advisor has ensured that schools have been notified and invited to join opportunities to work with others in the region and beyond, and it is evident through her informal conversations and feedback from teachers and the schools' survey, that some subject leaders are becoming more involved at a national level, for example, taking up membership with NATRE, in the completion of E Learning Courses from CSGT and one in achieving the Gold Award in the RE Quality Mark.

#### **5. Community Cohesion**

Following concerted efforts and approaches to various national organisations, SACRE now has membership which better reflects the religious and non-religious diversity of the local community, having recently gained a further representative of Reform Judaism from our community and having boosted our Hindu representation in membership in the summer term. We wish to continue extending this representation, and actions will be taken to secure Buddhist representation in the coming year. We now also present attendance at SACRE for each group/committee in the Annual Report, making it easier to identify additional/alternative members to be invited to join SACRE. Please see Appendix 1. We have therefore been able to note repeated and extended absence of representation from Catholic Worldviews and aim to remedy this in future.

The revised Agreed Syllabus contains information about how RE should support the Social, Moral, Spiritual and Cultural development (SMSC) and British values, and efforts have been made to increase references to a wider range of religious and non-religious beliefs that are represented in our community and even less well-known religions beyond it. The syllabus aims to better support pupils' understanding of both the religious and non-religious ideas by encouraging the investigation of responses to ultimate questions, ethical issues and concepts through a similar pedagogy akin to the Worldviews Approach. This should therefore encourage a much deeper understanding of all religions, and hopefully lead to improved cohesion, where similarities and connections can be recognised through dialogue.

Further to this, several Bromley schools and SACRE members engaged in a pilot project which brought these dialogues to parents/carers and the wider community with the use of various special objects to stimulate philosophical, theological and sociological enquiry. This project culminated in schools being supported to run

interfaith multicultural events, celebrating the diversity in the community. Feedback from parents/carers and families involved all confirmed that they would like to learn more about other religions and worldviews, and some to even contribute to this learning in their children's schools. It is hoped that, with the further development of materials and resources provided to and developed by these schools, and sharing through the teachers' networks, that this project and subsequent events may continue to be hosted in more schools across the borough in the future.

We continue to engage pupils in creating artwork for an interfaith calendar, which promotes and shares dates of religious and secular celebrations. This calendar was sent to every school in the Borough. In addition, SACRE have been developing further support materials and resources promoting worldview learning in RE in the form of short video clips. This engaged SACRE members in making and sharing videos of responses to key religious questions. These 'REal Resources' will be made available to all RE teachers in Bromley and referenced in the collaborative units of learning mentioned previously.

In addition, SACRE members are now encouraged to, and have been, promoting relevant initiatives and activities in their local communities during our meetings.

## **6. Management of SACRE**

The Chair of Bromley SACRE remains Rev. Roger Bristow from the Church of England representative Group B. The Vice Chair is currently Councillor Kennedy-Brooks, from Group D.

A detailed action/development plan is produced for SACRE each year aligned with the financial year of the council and is regularly updated by the RE Advisor and revisited by SACRE in meetings. A copy of the action plan for the academic year of this report can be found in Appendix 3.

The actions specified for the above are in part derived from the detailed self-evaluation (Appendix 2) which SACRE completes annually for the preceding academic year. The RE Advisor then provides recommendations based on these comments, from which the following year's action plan is derived.

The LA continues to support the work of our SACRE by providing an RE Specialist to advise SACRE, deliver teacher training and support, and lead on the Agreed Syllabus. SACRE is also always fully supported with attendance and contributions from two senior members of the LA's School Standards Team.

Membership of SACRE is reviewed in all meetings, and members are reminded that they should provide a representative in their absence or introduce a replacement when they resign the SACRE committee. Despite the appointment of several new members to SACRE in Group A, regular attendance by a representative from Buddhism and a Catholicism remains an action point. We have also continued to increase the teachers' representation, gaining two additional teacher members last year, which broadened the spectrum of SACRE experience across primary and early years and now includes a representative from a Bromley Special school, we have now also elected a further secondary representative to Group C.

The LA receives all the SACRE funding, and in 2022-23 used this to provide/support:

- The provision of a SACRE / RE Advisor
- CPD and support materials for staff in Bromley Schools on RE teaching and learning
- Administrative support for the delivery of teachers' termly CPD/networks

- Administrative Clerking support for the SACRE from Democratic Services
- SACRE and Religious Education website development and maintenance
- Networking and training opportunities for SACRE Advisor and members (NASACRE conference)
- Design costs for the Bromley RE Calendar
- Development and formatting of REal Resources
- Maintaining the SACRE/RE website of resources for teachers

In addition, Bromley SACRE were awarded grant funding from Westhill to support their work on the Interfaith Dialogue Conferences and resources. Contribution from other Council/LA departments, including IT and the Customer Engagement Team have been received to support the production and dissemination of resources.

Bromley SACRE is strongly supported by the LA, with two senior officers attending meetings. They have provided continuous support in a way that empowered leadership, management and governance, and allowed flexibility, independence and choice in the way SACRE carried out its work, therefore reflecting the 'Transforming Bromley' Priorities.

## **7. Summary**

Support for primary schools continues with the collaborative development of curriculum materials which are in line with the Agreed Syllabus and reflect key Ofsted messages and the latest research regarding strong RE pedagogy. Engagement with schools remains positive with strong relationships being developed with the RE Advisor in an increasing number of Bromley schools, including academies, special and community schools.

We have been delighted with the engagement and feedback received so far for the production of the annual RE Calendar, the Special Objects Project and around the 'REal' support materials we have devised to date. These promote and develop teacher confidence in interfaith and cross-cultural dialogue, and in the next academic year we are keen to ensure that more schools are able to access these and to perhaps even develop more.

We have a keen and active SACRE, with members who repeatedly demonstrate their keenness to contribute to the learning of the subject and the support of Collective Worship. We have this year benefitted from additional monies obtained through successful bid/applications to other agencies and charities. Without a continued influx of external funding, we will be unable to enact the development of these projects and will be constrained to only focussing our work within the termly teachers' network sessions, for which we are grateful to the LA and their School Standards Team in continuing to support.

**Appendix 1a**

**Membership of Bromley SACRE during 2022-23**

<b>A - Other Faith representatives</b>			
Mr Daniel Coleman	<i>Catholic</i>	Mr Sanjay Gupta	<i>Hindu</i>
Mrs Katie Burtonshaw	<i>Baptist</i>	Mr Saiyed Mahmood	<i>Muslim</i>
Mr Arvinder Nandra	<i>Sikh</i>	Ms Vicki Ashmore	<i>Reformed Jewish (until March 2023)</i>
		Dr Omar Taha	<i>Muslim</i>
		Ms Deborah Corcoran	<i>Humanist</i>
		Dr Katie Turner	<i>Reformed Jewish (from June 2023)</i>

<b>B – Church of England representatives</b>	
Rev. Roger Bristow	<i>(Chair)</i>
Mr Lee Kings	<i>(from March 2023)</i>
Mr Christopher Town	
Rev. Rachel Archer	<i>(until December 2022)</i>

<b>C – Teacher representatives</b>	
Mrs Denise Angell	<i>Primary</i>
Ms Hannah Arnold	<i>Primary</i>
Mrs Caroline Ringham	<i>Primary/SEND</i>
Mr Lee Kings	<i>Secondary (until March 2023)</i>
Ms Alex Hamill	<i>Secondary (from March 2023)</i>
Ms Cilla Larbi	<i>Secondary (from March 2023)</i>

<b>D – Councillor representatives</b>		
Councillor David Jefferys	Councillor Jonathan Andrews	Councillor Robert Evans
Councillor Chris Price	Councillor Graeme Casey	Councillor Kate Lymer <i>(until May 2023)</i>
Councillor Jessica Arnold <i>(until May 2023)</i>	Councillor Dr Sunil Gupta <i>(from May 2023)</i>	Councillor Rebecca Wiffen <i>(from May 2023)</i>

**Officers**

Mrs Carol Arnfield      Head of Service - Early Years, School Standards and Adult Education  
 Mrs Julia Andrew      Head of School Standards  
 Mrs Jo Partridge      Clerk

**Appendix 1b**

**Attendance of Bromley SACRE during 2022-23**

<b>Wednesday 23rd November 2022</b>				
A	B	C	D	Apologies
Mrs K Burtonshaw Mr S Mahmood Mr A Nandra Dr O Taha	Rev R Archer Rev R Bristow (Chair) Mr C Town	Mrs D Angell Ms H Arnold Mr L Kings Mrs C Ringham	Cllrs: Jonathan Andrews Graeme Casey David Jefferys Kate Lymer Chris Price	Cllr Robert Evans Mr D Coleman Ms D Corcoran

<b>Wednesday 1st March 2023</b>				
A	B	C	D	Apologies
Mrs K Burtonshaw Ms D Corcoran Mr S Mahmood	Rev R Bristow (Chair) Mr C Town	Mrs D Angell Ms H Arnold Ms Alex Hamill Ms Cilla Larbi	Cllrs: Jonathan Andrews Graeme Casey Robert Evans David Jefferys Kate Lymer	Cllr Jessica Arnold Cllr Chris Price Mr L Kings Mr A Nandra Dr O Taha

<b>Wednesday 14th June 2023</b>				
A	B	C	D	Apologies
Mrs K Burtonshaw Ms D Corcoran Mr S Mahmood Mr A Nandra Dr O Taha Dr K Turner	Rev R Bristow (Chair) Mr C Town	Mrs D Angell Ms H Arnold Ms A Hamill Mrs C Ringham	Cllrs: Graeme Casey Dr Sunil Gupta David Jefferys Chris Price Rebecca Wiffen	Cllr Jonathan Andrews Cllr Robert Evans Mr D Coleman Mr L Kings Ms C Larbi

<b>Section 1: Management of SACRE and partnership with LA and other key stakeholders</b>	
How well supported and resources is SACRE?	<u>Advanced</u> : SACRE is supported by an RE Specialist as Advisor and senior LA representatives regularly attend and contribute to meetings and in the completion of agreed actions. SACRE is supported with sufficient funding/resourcing, used to support a lot of SACRE activity, including attendance to conferences by multiple members, as well as production of the calendar, now a biannual newsletter, plus the promotion and administration of all teacher networks which are provided at no cost to schools. Further additional funds were achieved through successful application of a bid and used effectively throughout the academic year.
How purposeful, inclusive, representative and effective are SACRE meetings?	<u>Advanced</u> : Meetings are well organised with the support of a dedicated clerk. They are well attended with SACRE members from all 4 groups/committees sharing experiences, ideas and suggestions in meetings to support agreed priorities and actions.
To what extent is the membership of SACRE able to fulfil SACRE's purpose?	<u>Established</u> : Membership reflects the diversity of the local community, and all SACRE members are invited to be involved in and/or attend training opportunities. Most faith members are active in contributing to SACRE projects, including REal Resources and the Interfaith Dialogue Project. Further, several members are keen to support schools with visits. There is room to expand SACRE membership further to perhaps include Higher Education (HE) representatives. (Please see Recommendation a, below).
How effective are the priorities and actions identified by SACRE in improving the experience of pupils in schools?	<u>Advanced</u> : Action plan is derived from findings in the self-evaluation which is completed by all members of SACRE. The action plan is detailed with resourcing at each step and is linked to key SACRE objectives and in line with some of the LA priorities (e.g. building links with schools) and is updated at every SACRE meeting. Over the past few years, nearly all the actions have gone beyond the statutory requirements of SACRE and have been met. This shows that we are a heavily proactive SACRE.
How well informed is SACRE in order to be able to advise the LA appropriately?	<u>Advanced</u> : SACRE has an excellent relationship with the LA, working in unison to improve the quality and provision of RE in schools. SACRE is a member of NASACRE, and the LA supports/funds the Advisor, Chair and members to attend conferences and relevant CPD, and information from these is always shared at SACRE meetings or used to inform the work of the Advisor in supporting the action plan. The LA is forthcoming with school data, including performance in examinations and via Ofsted reports when they are available.
What partnerships does SACRE have with key local and national stakeholders?	<u>Established</u> : SACRE is building and strengthening links with local networks, including academy and local faith communities and teacher training organisations. SACRE Advisor and Chair have also attended national conferences including NASACRE. The Advisor is a member of AREIAC, and has made links with the Hindu Education board to compliment the relationships already established with examination boards, Ofsted and national organisations such as Faith Belief Forum and Culham St Gabriels Trust, which all inform her support of SACRE. More contact with further interfaith and HE groups would 'boost' our work. Please see recommendation a, below).
How effectively is SACRE encouraging academies etc to see themselves as stakeholders in their local area, specifically devising ways in which their presence is incorporated into SACRE itself?	<u>Advanced</u> : Academies are already attending and contributing to teacher network meetings and SACRE also has a representative from one of the larger academies as a member. Academies have offered, and continue, to host the teacher network meetings and contribute to the ASC.
<b>Recommendations:</b>	
a. Build links with other inter faith and higher education organisations that could contribute to SACRE. This is something that can be achieved through the new Regional Hub Programme, shortly to be introduced.	



## Section 2: Standards and quality of provision of RE

<p>How effectively does the SACRE gain information about RE provision in schools and put in place strategies to support delivery of pupil entitlement?</p>	<p><u>Established:</u> Having set up teacher networks SACRE now has a picture of what some schools are delivering. The network sessions now attracts approximately half of all schools, including special schools and academies. Improved evaluation strategies have been put in place to glean more detailed feedback from these, and a school survey was set up and all schools were invited to take part. However, not all schools have engaged in these networks/opportunities. Schools are regularly being contacted to provide correct details of subject leader to ensure all SACRE/LA opportunities are being disseminated, and this year we published a regular newsletter for all schools, providing helpful information, resources and information to support the teaching and learning of RE, as well as advertising the free networks led by the Advisor.</p>
<p>How does SACRE use information about standards and examinations to target support and training for schools?</p>	<p><u>Established:</u> LA provides examination data when available so the presentation of GCSE and A Level results can be amended in the Annual Report so that a clearer picture of school standards and provision can be defined. The Advisor has strengthened her relationships with other agencies to source further data such as the Teaching Hours for RE from School Workforce Census collected by DFE in November 2021. This is used to inform SACRE members and ascertain priorities if support through the Action plan. In addition, a cross phase assessment tool has been included in the new Agreed Syllabus and shared with subject leaders. In these networks, there is now a focus towards Borough moderation in the hope of consistent reporting of progression in the subject.</p>
<p>How well does SACRE use knowledge of quality of learning to target support appropriately?</p>	<p><u>Established:</u> teacher networks have been set up where schools have been able to identify areas of concern and training has been delivered to address these specified needs. Several schools are also involved in co-writing curriculum planning materials with the Advisor to support the new Syllabus, and work here is quality assured and will be made available to Bromley schools in due course. SACRE has also been informed where concerns have been raised by schools or parents, and the RE Advisor has been actively supporting schools beyond the teacher networks in these instances.</p>
<p>To what extent does SACRE have and pass on information that supports high quality RE in schools?</p>	<p><u>Advanced:</u> SACRE are able to identify schools where SLT support is given as identified by Subject Leaders (middle managers) attending teacher networks. The LA provides information and support to ensure effective communication to schools via the website, teacher networks and a dedicated newsletter. The Clerk and Advisor are effective in sharing information regarding events and contact details to schools in support of RE provision. SACRE are well informed about developments in RE pedagogy, which has fed into the Syllabus and continues to be included on the agenda in response to relevant papers and report publications. The LA supports SACRE in continuing to provide networks for teachers which include the collaborative sharing and development of high quality resources and curriculum materials, as well as the creation of a variety of resources</p>
<p>To what extent has SACRE developed a pro-active strategy in relation to academies and other non-LA maintained schools in its area?</p>	<p><u>Advanced:</u> Engagement with non LA maintained schools remains strong, with regular attendance to teacher networks, input to and sharing of collaborative projects as well as engagement in the Borough RE calendar artwork competition. The teacher networks remain available for all Bromley schools to attend at no cost to them, no matter their status. SACRE has also invited academies etc to join its membership and continues to provide information, resources and updates to all schools beyond these networks through email communication, an accessible website and from next year, a regular newsletter.</p>
<p><u>Recommendations:</u> b. The engagement of the Advisor in the RE Hubs Programme will increase opportunities being made available to schools and SACRE to engage with and promote quality RE</p>	

### Section 3: Effectiveness of the Locally Agreed Syllabus

<p>How does SACRE review the success of the existing Agreed Syllabus?</p>	<p><u>Advanced:</u> The new syllabus was launched in 2020 and includes contributions from teachers and members from all 4 SACRE committees. It was unanimously and enthusiastically Agreed and is now available on the SACRE website. Schools are already adopting the Syllabus, and Advisor is gaining positive feedback through well attended teaching networks, plus through email communication direct from schools, and via an online survey which all schools were invited to respond.</p> <p>Several schools are also involved in co-writing curriculum planning materials with the Advisor to support the new Syllabus, and work here is quality assured. Over 2/3 of primary schools attending the networks/responding to surveys are now using these curriculum resources. Further support materials are being devised by SACRE to support and encourage effective delivery of RE through enquiry, including REal Resources in response to teacher feedback.</p> <p>Work towards collating cross borough samples of pupil work, in addition to those being entered for the calendar competition, is repeatedly being advocated in the teachers' network.</p>
<p>How well does the Agreed Syllabus promote effective teaching and learning in RE?</p>	<p><u>Advanced:</u> The syllabus now includes contemporary pedagogy at its core, and termly network meetings with teachers incorporate the latest updates and evidences how the syllabus supports these expectations of pupils and teachers which are in line with the latest Ofsted guidelines and national developments/research. The syllabus is continually being supplemented with further curriculum materials and resources, which promote the effective teaching and learning of RE, including those devised by SACRE members themselves.</p>
<p>How well does SACRE promote the Agreed Syllabus and provide training to prepare teachers to use it effectively?</p>	<p><u>Leading to Advanced:</u> Teachers continue receive effective and highly evaluated training via local teacher networks and the LA have updated their website provision so that SACRE has its own page and the Syllabus and materials are now freely available. Emails and feedback from schools demonstrate that these are being accessed. Feedback from teachers using the AS, via the network meetings has been positive.</p> <p>There have been some new schools attending the Network meetings this year, meaning a third of primaries and over half secondaries are now engaged, although there has been a decrease in attendance in some of these meetings this academic year. A newsletter has been devised to reach all schools, informing, promoting and supporting teaching and learning, as well as boosting the networks, which have been held online due to budget concerns.</p> <p>The number of resources supporting the AS continues to develop. Some members have produced video clips showing their religious beliefs in practice in the local community. These videos will provide valuable additions to the bank of resources which are both relevant and up to date.</p> <p>Although 68% of primary schools are following these network-developed materials, some primary schools are purchasing RE packages that are not totally fit for purpose/do not align with the syllabus e.g. alternative resources such as Discovery RE. The RE Advisor is providing guidance to these schools to negate this. In fact where the Advisor has been able to speak directly with the HT, schools have vocalised their preference and compliments for the Bromley curriculum materials instead.</p>
<p>To what extent is membership of the Agreed Syllabus Conference able to fulfil its purpose?</p>	<p><u>Advanced:</u> Membership of SACRE has been enhanced so there is better representation of primary schools, including early years and Special schools, plus added membership representation of Humanism, Orthodox and Reform Judaism, and Baptist Christianity, providing a wider representation of religions and worldviews. Though an ASC is not required at the moment, our SACRE is well placed to ensure contributions from a wide array of teachers active in/through the networks and across SACRE membership. All SACRE members have received input from the Advisor in clarifying the latest developments in the subject and how the syllabus supports this. Discussion in meetings is vibrant and RE practice is questioned to ascertain deeper understanding of how the agreed syllabus is used in teaching and learning and also its effectiveness. Some members have also been involved in devising quality resources, or reading/studying further online materials and courses, all of which will support an ASC.</p>
<p>How robust are the processes for producing a strong educational Agreed Syllabus?</p>	<p><u>Advanced:</u> Though a more formal consultation is not currently considered necessary as only 3 years into last revision, informal consultation continues with teachers through the networks which are well attended. The skills spectrum is available and widely referred to these network meetings, and attendees are invited to give examples of work to moderate, supported by newly devised 'progress trackers'. It is hoped these can be used to support moderation, which could be developed further next year</p> <p>The RE Advisor continues to build on relationships with Church of England and Catholic Diocese officials, Ofsted representatives, other national organisations and conferences to inform work on/to support the Agreed Syllabus, which reflects the latest research findings from Ofsted and beyond.</p>
<p>How well does the Agreed Syllabus make use of national documents?</p>	<p><u>Advanced:</u> RE Advisor is familiar with national documents, including Ofsted and guidance from DfE and local Diocese materials and has delivered training to SACRE members, ASC and teachers via the network meetings and through the newsletters. Relevant elements of these materials have been included in the Syllabus.</p>
<p><u>Recommendations:</u> c. Ensure continued informal consultation and review with teachers, and try and establish collation and sharing of pupil samples</p>	

### Section 4: Collective Worship

What strategies are in place to enable SACRE to support the delivery of pupil entitlement in LA's schools?	<p><b>Developing:</b> Bromley SACRE continues to hold the provision of good quality collective worship to be of paramount importance, such that it features frequently in our meetings. Some resources and materials have been provided to schools and will continue to be available via the new LA website.</p> <p>Additional guidance was devised and approved by SACRE this academic year to support and promote the invitation of guest speakers to schools now that the transition period following the pandemic has passed.</p> <p>However, though a small glimpse of what Collective Worship (CW) has been gained from schools attending networks, and through contact with/requests from members of SACRE, not all schools across the Borough have provided feedback and SACRE are far from confident that all pupils are receiving this provision.</p>
How does SACRE seek to influence the quality of collective worship in the LA's schools?	<p><b>Established:</b> SACRE Chair regularly leads worship in two church schools in Borough, and other members have been invited into schools. Another SACRE member has also recently been asked to devise a programme of Collective worship in one school, and use has been made of the SACRE website to promote the use of suitable external resources in schools. CW has been discussed in SACRE meetings and SACRE are aware of the issues and concerns in this area. SACRE has previously collated and shared some guidance materials to schools.</p>
How robust are SACRE's procedures for responding to requests from schools for a determination?	<p><b>Advanced:</b> A review of policy and systems and school application materials has been completed. We believe we are ready should one arise.</p>
<p><b>Recommendations:</b></p> <p>d. RE Advisor could work with schools SACRE members and attending teacher networks to create a profile of suitable materials</p> <p>e. Development of CW survey/monitoring materials sent to schools</p>	

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

How representative is SACRE's membership of the local community?	<p><b>Established:</b> We have strong representation from all major local religious communities, and this now includes different groups with in the same religious tradition beyond Christianity, having considered and discussed what local faith communities may not already be represented. Further reference to Census data 2021 when available can be made.</p>
How much do SACRE members know and understand the local community in its religious, cultural and ethnic dimensions?	<p><b>Established:</b> The REal Resources project is already under way to help promote religious, cultural and ethnic diversity. Some video contributions have already been received from SACRE members, and some have also been shared in the SACRE meetings. However, additional contributions are requested to ensure a broad reflection of worldviews before the resource is fully launched with schools. Funding has also been used for the Interfaith Dialogue Project, a key activity to develop next academic year. This has received very positive feedback and enthusiastic feedback regarding building knowledge around beliefs and values of others in the community. Resources from these will be developed and shared with SACRE members and teachers this coming year.</p> <p>Through the work of individual SACRE members, we are aware of groups and initiatives. Members continue to share further events through the SACRE Clerk, and those relevant for schools are forwarded by the RE Advisor. Permission has been granted to the RE Advisor to also share with teachers the contact details (for potential visits, talks, etc.) for various places of worship. It was decided previously that we would not publish these the SACRE website.</p> <p>In addition, to support the Syllabus, the Advisor has been working with schools to develop teaching planning materials, with increased coverage of worldviews and religions, and have learning opportunities through guest speakers and visits embedded in the learning. These will be made available on the SACRE website once all completed and will also include reference to the REal Resources. It is therefore desired that schools invite/engage with SACRE members for specific learning related to these materials, and guidance has been produced to support this.</p> <p>SACRE members have started to visit schools as agreed representatives of the organisations of their religion/worldview. These have only just started to recommence and are conducted in response to individual requests to schools and are therefore ad hoc and varied. However, as these are normally arranged with schools via the RE Advisor, they can therefore be supported by her, and it is encouraged that feedback is shared with the RE Advisor/SACRE afterwards. The suggested guidance (above) will also support this.</p>
How much does SACRE understand the contribution that RE can make to schools' provision for community cohesion?	<p><b>Established:</b> The locally agreed syllabus encourages a much deeper understanding of all religions and engagement with why followers feel and behave as they do. This deeper understanding can only lead to improved cohesion. The syllabus includes references to how RE supports community cohesion.</p> <p>Bromley SACRE also continues to engage pupils in creating artwork to promote and share dates of religious and secular celebrations in an interfaith calendar was sent to every school in the Borough. We also published Ramadan Guidance as a learning resource as and to support schools in providing for their Muslim pupils. This continues to be available to schools via the SACRE website. Specific reference to how actions and activities of SACRE that have contributed to community cohesion have been specified in the Annual Report, and members have been active in creating resources for schools (REal Resources) and have agreed to take part in the Interfaith Dialogue Conference project next academic year. However, SACRE members would like to be even more involved in this area.</p>
How well is SACRE linked to LA initiatives promoting community cohesion?	<p><b>Developing:</b> We are not aware of any specific LA initiatives linked to the promotion of community cohesion. Although, there are strong links with the LA through the education services who share information, it would be beneficial to make connections with other departments involved in community events and initiatives so that SACRE are more able to contribute.</p>
<p><b>Recommendations</b> (in addition to continuing current actions, and those mentioned above):</p> <p>f. Please see recommendations a and b, above.</p>	

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Bromley SACRE Action Plan for September 2023-September 2024

	Need		Actions	Dates	Notes
Teacher training and support: network meetings	1 <sup>st</sup> Primary Network	Invitations/promotion	SB to confirm venue and date, send materials for publicity	1/11/23	To include: defining what is good RE, survey of RE provision; launch calendar competition; develop Syllabus support materials  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;
			JA information released on school circulars and email		
		Plan and run Network	SB plan and run network		
	1 <sup>st</sup> Secondary Network	Invitations/promotion	SB to confirm date, send materials for publicity	16/11/23	
			JA information released on school circulars and email		
		Plan and run Network	SB plan and run network		
	2 <sup>nd</sup> Primary Network	Invitations/promotion	SB to confirm venue and date, send materials for publicity	6/3/24	
			JA information released on school circulars and email		
		Plan and run Network	SB plan and run network		
	2 <sup>nd</sup> Secondary Network	Invitations/promotion	SB to confirm venue and date, send materials for publicity	14/3/24	
			JA information released on school circulars and email		
		Plan and run Network	SB plan and run network		
3 <sup>rd</sup> Primary Network	Invitations/promotion	SB to confirm venue and date, send materials for publicity/newsletter	6/6/24		
		JA information released on school circulars and email			
	Plan and run Network	SB plan and run network			
3 <sup>rd</sup> Secondary Network	Invitations/promotion	SB to confirm venue and date, send materials for publicity/ newsletter	19/6/24		
		JA information released on school circulars and email			
	Plan and run Network	SB plan and run network			
Interfaith Competition:  RE Calendar 2024- 2025	School Entries		SB confirm themes with SACRE and email materials for school circular + newsletter	September 2023	
			JA information released on school circulars/send newsletters		
			Winners' selection made at Network meeting(s)		
	Design		JA confirm design, details sent to create draft	End of June 2024	
			SB send to Clerk to email SACRE Chair, CA and members draft for approval (of dates)		
	Production		Design finalised	July 2024	
Sharing		SB create accompanying wording for schools circular, Council and LA website, JA share	September 2024		
		JA ensure sent to schools, brought to SACRE, JA sharing with relevant LA team(s)			
Annual Report 2022-23	Draft		Members complete self-evaluation materials and send to JP to forward SB	September 2023	
			SB write draft 1 for proofreading/check on new NASACRE template	1/11/23	
			SB amend draft, send revised draft to JP		
	Review		SACRE review at Meet 1	Dec 2023	
	Share		SB amend accordingly JP to send to NASACRE, JA to add to public SACRE page	Dec 2023	

Bromley SACRE Action Plan for September 2023-September 2024

Actions		Dates	Notes		
1. Supporting Communication	Bi-Annual Newsletter	SB create a school newsletter 1 with further guidance/support JA ensure message sent to schools via Newsletter/schools Circular	September 2023	Supporting: SMSC in schools; develop interfaith understanding and communication through teaching resources; promoting awareness of and within SACRE, boosting awareness and inclusion of diversity in RE  Contributing to: building links with other faiths; clearer picture of school provision; improving pedagogy in T+L in schools	
		SB create a school newsletter 2 with further guidance/support JA ensure message sent to schools via Newsletter/schools Circular	May 2024		
		NASACRE	Attendance to conference, CA ensuring continued subscription RB/SB disseminate information to SACRE		May 2024 Summer 2024
	School Governors' Survey	Promote Governors Survey (including CW) to schools	December 2023		
		JA collate responses. Send to SB to prepare brief/summary (see below) Briefing of above shared with SACRE	9/2/24 28/2/24		
		Subject Leaders' Survey	SB create draft teachers/subject Leaders' Survey. Add to newsletter. JA share/promote to schools via newsletter/bulletin		September 2023 September 2023
	SB collate responses and prepare brief/summary (see below) Briefing of above shared with SACRE		9/2/24 28/2/24		
	'REaI' Resources		SB share 'REaI' Resources and best practice with teachers in networks JA sort access via LA system.		November 2023
			FBF project		
	Teaching materials	Collation of pupil samples SB devise moderation samples to align with syllabus JA to add to website.			June 2024 July 2024 August 2024
		SACRE Speakers	SB remind SACRE of opportunities by RE Hubs SACRE members attend training and register with kitemark on RE Hubs website		November 2023 Preferably: January 2024
			Collective (CW) Materials		SB +volunteers set up CW Working Party (WP) SB conduct in person survey with network teachers
WP review governors survey results and current materials from SACRE Draft/revised guidance materials presented to SACRE	May 2024				
Consultation of above with schools: HTs and governors	Summer 2024				
Publication of materials in newsletter (SB) and shared with schools and on website (JA)	Autumn 2024				