



## **Lancashire Standing Advisory Council on Religious Education (SACRE)**

**Monday, 27th June, 2016 at 10.00 am in Cabinet Room 'D' - The Henry Bolingbroke Room, County Hall, Preston**

### **Agenda**

#### **No. Item**

- 1. Apologies**
- 2. Minutes of the last meeting** (Pages 1 - 4)  
Attached.
- 3. Development Plan - Group Task** (Pages 5 - 48)  
Following documents attached:  
NASACRE Guidance  
RETool  
Current Development Plan.
- 4. Report of the Quality and Standards Sub-group** (Pages 49 - 60)  
Update Monitoring Report Attached.
- 5. Agreed Syllabus Conference - Progress Report**  
To be tabled at meeting.
- 6. National issues** (Pages 61 - 70)  
Following documents attached:  
High Court Ruling on Religious Education Dr Satvinder Juss  
NASACRE/AREIAC response.
- 7. NNW Hub**  
Verbal Update.
- 8. NASACRE Conference**  
Verbal Update.
- 9. Community Cohesion: Burnley and Pendle Faith Centre**  
Verbal Update.

**10. School Visits**

Verbal Update.

**11. Youth Voice**

Verbal Update.

**12. Members' News**

Verbal Update.

**13. Observers' Contributions**

Verbal Update.

**14. Correspondence**

Verbal Update.

**15. The Queen's Birthday Honours List 2016**

Verbal Update.

**16. Date of Next Meeting**

The next scheduled meeting of the SACRE will be held at 10.00am on 26 September 2016 in Cabinet Room D – The Henry Bolingbroke Room at County Hall, Preston.

Paul Bond  
Clerk to the SACRE

County Hall  
Preston

# Agenda Item 2

## **Lancashire Standing Advisory Council on Religious Education (SACRE)**

**Minutes of the Meeting held on Monday, 22nd February, 2016 at 10.00 am in Cabinet Room 'B' - The Diamond Jubilee Room, County Hall, Preston**

### **1. Apologies**

Apologies for absence were received from Joan O'Rourke, Andrew Brennand, County Councillor Kevin Ellard, Helen Sage, Afrasiab Anwar, Pete Baker, Ephraim Guttentag, Zakarya Anwar, Harsha Shukla, Ben McMullen and Joanne Harris.

Peter Martin informed the SACRE that Habib Patel and Kieran O'Doherty would both be finishing their services within Lancashire County Council at the end of March, and presented the thanks of the SACRE to them for their hard work and support

### **2. Minutes of the last meeting**

It was noted on the minutes for the meeting held on 23 November 2015 that:-

- Ishwer Tailor's surname had been spelt incorrectly
- Jo Busby had attended the previous meeting

**Resolved:** That, with the amendments above, the minutes of the full SACRE meeting which took place on 23 November 2015 be confirmed as a true and correct record.

### **3. Report of the Quality and Standards Sub-group**

#### Monitoring Report

Members referred to the monitoring report which was presented to the Quality and Standards Sub-group on 11 January 2016, which detailed the three current methods of analysing standards within schools – through the manual collection of data, information provided within OFSTED reports and via student questionnaires.

It was confirmed that more Primary schools had responded last year than previously, and it was a positive picture across Key Stages 1-4. It was recognised that appreciation of the SACRE to schools for providing the information would be a positive step, and that one way of doing this could be through a revived SACRE termly newsletter.

On the issue of the quality of provision, it was reported that Ofsted's new Common Inspection Framework meant they would only provide schools judged to be good with a 1-day review visit, and only proceed to a "Section 5" full inspection should this initial assessment indicate that the judgement should be

reviewed; out of 9 community primary schools, 6 Section 5 inspections took place and comments for each were generally positive, and out of 7 community secondary schools 3 Section 5 inspections took place.

#### Conference for Chairs of Governors

The chairman informed members that he would be attending a conference for chairs of governors, which will take place on Saturday 5 March 2016, and would be delivering a presentation on the importance of Religious Education, focussing on the governors' responsibility to deliver, and monitor the quality of, RE in schools and to address any issues on collective worship.

#### NNW Hub Feedback

It was reported that the next meeting of the NNW Hub will take place on Thursday 10 March 2016.

#### **4. Agreed Syllabus Conference**

A report on the meeting of the Agreed Syllabus Conference (ASC), which took place on 6 January 2016, was presented to the SACRE. The ASC had determined that the principles and approach behind the current syllabus continued to reflect the best approach to effective RE, but that amendments were required in some areas to take into account local and national developments and ensure resources were up to date and easily available.

It was recognised that development work was required on the website to improve the accessibility of resources and support, and Members were invited to look at the SACRE website in order to provide feedback to the working group and the ASC. It had been recognised that there would need to be a co-ordinated and well publicised launch of the new curriculum, and it was further reported that an assessment working group would contact teachers and liaise with any willing to participate in provided training by autumn 2016.

#### **5. National Update**

The SACRE considered the Woolf Institute 'Living with Difference' document which was chaired by the Rt Hon Baroness Elizabeth Butler-Sloss GBE, as well as a table of comparison between this and a series of other recent reports, constructed by David Hampshire, Chair of NASACRE. A number of comments were made in relation to Collective Worship and its continuing relevance, as well as the capacity of eth SACRE to monitor its delivery.

**Resolved:** That an email be sent out to all members with the passwords to access the Agreed Syllabus and page(s) on Collective Worship

#### **6. Community Cohesion: Burnley & Pendle Faith Centre**

A report on the Burnley and Pendle Faith Centre was considered. Since 2014 the Faith Centre has operated as a traded service, with over 50 schools buying into the service as of October 2014 and many partnerships made with other Lancashire services and partner agencies. The report also informed members that the feedback received from schools partaking in these services were very positive.

**Resolved:** That Afrasiab Anwar be considered for invitation to the Agreed Syllabus Conference meetings for further advice.

## **7. School Visits**

SACRE members were offered the chance to observe RE at Broughton High and Brunshaw Primary. This would both provide momentum to the school visit programme and provide members with some benchmarking information from schools delivering excellent RE.

**Resolved:** That:-

- i. CC Yousuf Motala and Alice Robinson visit Broughton High School
- ii. Kath Cooper and John Wilson visit Brunshaw Primary School.

## **8. Lancashire Youth Voice**

There was nothing to report on Lancashire Youth Voice.

## **9. Observers' Contributions**

Dr Malcolm Craig reported that he had accompanied a school faith trail hosted by Preston Forum of Faiths; having previously studied Christianity and Hinduism, students were taken to a mosque and gurdwara to experience the religious practices of Islam and Sikhism

## **10. Members' News**

Ishwer Tailor reported that the Preston's Gujarat Hindu Society would be celebrating the festival of Maha Shivarati at their community centre on Thursday 17 March 2016.

## **11. Correspondence**

No correspondence was received.

## **12. Date of Next Meeting**

The next scheduled meeting of the SACRE will be held at 10:00am on Monday 27 June in Cabinet Room D – the Henry Bolingbroke Room at County Hall, Preston.

Paul Bond  
Clerk to the SACRE

County Hall  
Preston



## **SACREs and Development Planning Activities**

**Creating, implementing and monitoring the  
SACRE development plan**

## Introduction

The purpose of a development plan for SACRE is twofold. Firstly, it establishes a set of priorities for SACRE to focus on within a given timeframe. Secondly, it identifies the signs of success that would show that a priority, or priorities, had been addressed. In this way your SACRE's work can have clear direction and it can report on its own progress on an annual basis in the Annual Report.

## Where to start

The best place to start is the **RETool**, which can be found in the Resources section of the NASACRE website.

The RETool has five sections:

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

Each section has a number of key areas and it asks SACREs to judge themselves in each area as: Developing, Established or Advanced. In the RETool there is a place to note the evidence that supports the judgements made. This is particularly useful as all development planning needs to be evidence based and have a view to the evidence that would be needed to ensure that a priority based on a key area had been met.

## Managing the process

Given that there are five areas within the RETool, it may not be easy for a SACRE to work with document in its entirety at one meeting. Therefore, in the first instance, SACRE may wish to establish a sub-group to look at the RETool as a whole and then to present its judgements to SACRE as a whole. From this SACRE may then wish to identify one or two sections to be the starting point of the development plan.

### *Example 1:*

It may be two years since the Agreed Syllabus was published and it will not be reviewed for at least another two years but SACRE doesn't seem to have done much on collective worship in the memory of SACRE members. Therefore, collective worship would be a good place to start.

### *Example 2:*

SACRE produced guidance on collective worship in the last year but would like to know how well the implementation of the Agreed Syllabus is going and whether it is helping to raise standards and so start with the Agreed Syllabus section.

When SACRE has agreed what it needs to prioritise then the development planning process can begin.



## Who should be involved in developing the development plan?

Given the detailed nature of producing a development plan it might make most sense to delegate that task to a sub-group, with at least one member from each Group. The group should also include the RE professional supporting SACRE and an LA Officer, especially in cases where the RE professional is not an officer of the LA.

The role of the RE professional is to ensure that anything decided by the sub-group is in accordance with the statutory position of a SACRE and to advise on how realistic a suggested course of action may be. So, for instance, if the sub-group decide that it wants to find out what all teachers of RE in the authority think are the strengths and weaknesses of the Agreed Syllabus, the RE professional could confirm that this is within their remit in maintained community and controlled schools but may suggest targeted sampling as opposed to all teachers.

The remit of the LA Officer is in regard to access to schools, where that isn't within the remit of the RE professional, and the resourcing and budget implications of any action, or group of actions together. In this way the development plan can be effectively costed.

Once the actions have been agreed they can be presented to SACRE as a whole for discussion, amendment and/or adoption.

## What makes a good action?

Within any development plan there should be clear indicators of success, sometimes referred to as targets. These should be specific, measurable, attainable, relevant and timed.

Being specific enables SACRE to be clear about what it wants to achieve in terms of an action that came from the development planning process. The more **specific** the action, the easier it should be to gather evidence that the action was successful. There should be a clear idea about what a **measurable** or successful outcome to an action would actually look like – what difference will it make? If it won't make a measurable difference why then is it an action relating to a priority? Of course, there may be multiple ways of measuring the impact of an action and those ways should be clear in the development plan.

Whilst SACRE is an appointed body it may only meet three to six times a year therefore for its actions to be **attainable** it might need to work in partnership with others. Hence, if others are involved in the delivery of the action it will be important to ensure that they have been consulted first and are committed to taking part in anything that SACRE is planning.

The issue of **relevance** cannot be underestimated. SACRE may have a great idea but if it is not relevant to the development of SACRE, the LA or schools then it is a wasted opportunity.

Finally, it needs to have a clear **timeframe** with points along the way so that progress can be measured. If it is not on course for completion within the time given to it it is important for SACRE to know so that it can amend the priority or so that it can put pressure on to ensure that it is completed within the time specified.

## How often?

It is useful to have an annual review of the development plan, although it is not always necessary to revisit the RETool annually.

Some SACREs have a three-year development plan, which enables some stability in relation to the four-year cycle of Council elections. Hence, if all the councillors changed at the end of their four years there would be continuity of action that transcended the electoral process most of the time. Other SACREs have a five-year development plan as this coincides with the Agreed Syllabus review process. Naturally, a cycle of two three-year development plans would have to address the Agreed Syllabus in one of those three years.

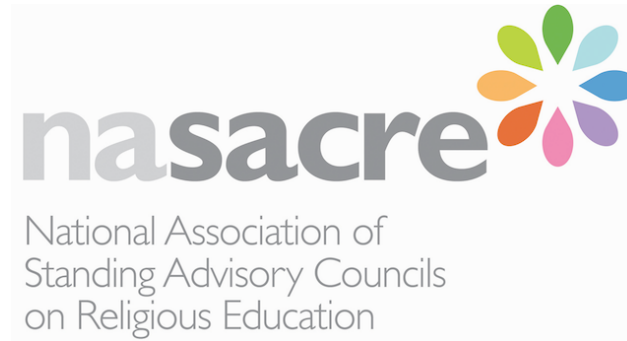
If SACRE has decided on a three-year or five-year development plan there are two ways that a SACRE might manage this.

1. Where a SACRE had an AGM, it might decide to revisit its action plan at that point. At this meeting progress might be looked at in some detail, recognising actions completed and the impact assessed.
2. SACRE could have the development plan as a standing item on every agenda. The advantage of this is that it would enable early intervention if an action was not on track to be completed within the time given, ceased to be relevant or had been completed early. In either case it is important that the development plan does not 'get lost' and is only visited three or five yearly. The actions and progress of the development plan should be reported in the Annual Report.

## How would you know the development plan has been successful?

It is important that SACRE has the ability to know whether its development plan is of value, either to the SACRE itself or to the LA and its schools. At times it is difficult to assess this, other than by asking members of SACRE what they think about the effectiveness of the development plan on the basis of the evidence presented to them. Therefore every so often, it might be useful to have an external evaluator look at the development plan. This need not be someone external to the LA but someone who understands development planning and can ask the right sorts of questions to ensure that the development plan is everything that SACRE wishes it to be.

It is worth remembering that the development plan is a public document and therefore there is public accountability in both its formation and discharge.



# SACRE RETool

# SACRE

# **The SACRE RETool: Reporting and Evaluating Toolkit**

## **Introduction**

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

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

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

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

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

## **Rationale**

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

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

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

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

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

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

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

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

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

A core duty of a SACRE is to gain an overview of the quality of the RE provision in local authority maintained schools and to develop effective strategies to promote the highest standards. SACREs may also request information from Academies, academy chains and Free Schools where they educate pupils from the local authority which appointed SACRE. In the light of the current inspection culture of partnership and self-evaluation, SACREs will need to approach the achieving of this overview with some sensitivity and astuteness.

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

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

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

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

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

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

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



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

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

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

**Barriers to success**

**Areas for development/ Action points:**

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

**Date of review (1)**

**Date of review (2)**

**Date of review (3)**

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

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

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

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

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

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

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

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

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

**Where are we and where do we find evidence to support this?**

**Key Area: 2c – Launching and implementing the Agreed Syllabus**

*How well does SACRE promote the AS and provide training to prepare teachers to use it effectively?*

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

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

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

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

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

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

<b>Where are we and where do we find evidence to support this?</b>	
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\*Documentation includes: the Non-Statutory National Framework in RE; the Programmes of Learning in RE (Primary) and Programmes of Study in RE (Secondary), the new Primary and Secondary Curriculums, and "Religious education in English schools: "Non-statutory guidance 2010".

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

**Barriers to success**

**Areas for development/ Action points:**

- **For the SACRE**

- **For the LA**

**Date of review (1)**

**Date of review (2)**

**Date of review (3)**



### Section 3. Collective worship

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

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

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

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

Key Area: <b>3b – Enhancing the quality of provision of collective worship</b> <i>How does SACRE seek to influence the quality of collective worship in the LA's schools?</i>		
<b>Developing</b> A SACRE with developing practice would:	<p>not be adequately supported for promoting quality of provision of collective worship.</p> <p>have agenda items about collective worship dominated by the issue of SACRE trying to find a mechanism for obtaining data.</p> <p>have little understanding of the nature and potential of collective worship and of what effective provision in each school might be.</p>	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	<p>have occasional agenda items on collective worship, with some insight into how collective worship is being delivered in the LA's schools.</p> <p>understand what effective provision is but members of the SACRE have little 'hands-on' experience of collective worship in schools.</p> <p>promote in-service support for teachers with responsibility for collective worship, and provides advice on enhancing quality of provision.</p>	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	<p>have a good overview of quality of provision across the LA, with information from the LA and from presentations by schools.</p> <p>have first-hand experience of collective worship in schools.</p> <p>disseminate good practice in consultation with schools and teachers, sponsors an ongoing programme of in-service development, and assist schools in evaluating and enhancing the quality of their provision.</p>	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>		

Key Area: <b>3c – Responding to requests for determinations</b>		
<i>How robust are SACRE's procedures for responding to requests from schools for a determination?</i>		
<b>Developing</b> A SACRE with developing practice would:	<p>have had little or no experience of any requests for a determination, and have given at most only minimal attention as to how it might respond to such a request.</p> <p>be found unprepared and at risk of making an unsound decision or giving erroneous advice by a request for a determination.</p>	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	<p>be aware that schools have the option of requesting a determination, and that SACRE has a major role in this process.</p> <p>have provided some training to its members regarding determinations, either directly through working on earlier requests, or through specific elements in developmental sessions.</p> <p>be found by a request for a determination able to respond in an adequate but piecemeal fashion, without a systematic overview of this area of work.</p>	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	<p>be fully equipped for responding to requests for determinations, with a good understanding of SACRE's responsibilities.</p> <p>have a well-established and effective framework for responding to requests, with which members are familiar and comfortable.</p> <p>Meet a request with a judicious and well-informed appraisal of the request by SACRE, leading to a sound decision communicated clearly to the school in a context of ongoing advisory support. SACRE periodically reviews all existing determinations.</p>	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>		

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

**Barriers to success**

**Areas for development/ Action points:**

- For the SACRE
  
- For the LA

**Date of review (1)**

**Date of review (2)**

**Date of review (3)**

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

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

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

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

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

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

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

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

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



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

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

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

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

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

**Barriers to success**

**Areas for development/ Action points:**

- **For the SACRE**

- **For the LA**

**Date of review (1)**

**Date of review (2)**

**Date of review (3)**

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

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

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

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

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

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

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

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

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

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

**Barriers to success**

**Areas for development/ Action points:**

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

**Date of review (1)**

**Date of review (2)**

**Date of review (3)**

# ANNEX

## The responsibilities of a Local Authority

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

In brief, local authorities are legally required to:

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

## The responsibilities of a SACRE

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

In brief, SACREs are legally required to:

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

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

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

In addition, SACREs may:

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

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



## Lancashire SACRE Development Plan 2015/16

<b>Priority 1 To fulfil SACRE's statutory role by providing effective leadership of RE and Collective Worship [CW]</b>			
Objectives	Activities	Lead	Date
a) Review the membership of SACRE	<ul style="list-style-type: none"> <li>Review membership of SACRE</li> <li>Develop role of SACRE members including visits to schools</li> </ul>	JHe/PM	July 2016
b) Effective communication with schools about the work of SACRE	<ul style="list-style-type: none"> <li>Maintain and update SACRE web site</li> <li>Share information with schools through the LA advisory service</li> <li>Provide marketed network meetings for primary schools</li> <li>Provide marketed training for schools on the Agreed Syllabus</li> <li>Work with Governor services to update governors on the work of SACRE</li> </ul>	JHe JHe JC JH JHe	Ongoing Sept 16 Ongoing Ongoing July 16
c) Monitoring the quality of provision	<ul style="list-style-type: none"> <li>Monitor and respond to complaints re RE/CW</li> <li>Monitor OfSTED Section 5 inspection reports</li> <li>Monitor OfSTED subject inspection reports for RE and identify strengths / weaknesses in Lancashire's provision</li> <li>Gather feedback from schools via network meetings and conference</li> <li>Gather feedback from pupils using the Pupil Attitude Questionnaire</li> <li>Gather feedback from pupils through the Youth Voice</li> <li>To monitor the implementation of the SACRE development plan and report to SACRE</li> <li>Create an annual report including feedback from Youth Voice</li> </ul>	JHe JHe JHe  JC/JH JHe JH JHe  JHe JHe	Ongoing July 16 July 16 July 16  Ongoing March 16 July 16 March 16 & Nov 16 Nov 16
d) Monitoring achievements in RE	<ul style="list-style-type: none"> <li>Analyse GCSE results</li> <li>Analyse Teacher Assessments at KS1,2 and 3</li> </ul>	P D/K JHe	Nov 16 Nov 16
Success criteria			
<ul style="list-style-type: none"> <li>Members of SACRE play an important role in promoting and developing RE including members being encouraged to visit schools to observe practice in RE and Collective Worship and to visit any other appropriate activities e.g Interfaith Week Programmes.</li> <li>Feedback from schools indicates that the RE syllabus supports the teaching and learning of RE</li> </ul>			

- OfSTED reports identify spiritual development as an area of strength
- The trends in achievement are monitored and both strengths and weakness are identified
- There is an improving trend in achievement in RE at all Key Stages
- Positive feedback from Pupil Attitude Questionnaire on the provision of RE

**Progress**

**Good progress**

- A monitoring report was presented to the SACRE highlighting key strengths and areas for development. This identified an improving trend in achievement in RE at all key stages, positive feedback from the PAQ and noted that spiritual development was generally a strength as reported in Ofsted reports across Lancashire.
- A new SACRE website has been constructed to support revisions to the agreed syllabus. This will be launched by September 2016.
- The Agreed Syllabus Conference is currently revising the agreed syllabus and is meeting twice each term. The new syllabus will include more detailed planning exemplifications and revised assessment materials.
- SACRE members have been encouraged to visit other schools to observe RE teaching in practice.
- Marketed courses and training sessions have been offered to schools and have been well attended. A syllabus launch conference has been planned for November 2016. Teachers attending training have been consulted on their views on assessment and the development of new resources.
- A detailed presentation on the agreed syllabus and work of the SACRE was presented to Chairs of Governing Bodies in March 2016.

Next steps:

- Further promote the revised syllabus by providing training for all Lancashire advisers to inform the SSG.
- Consider how the monitoring programme can be strengthened.
- Develop school to school support by sharing expertise across Lancashire.
- To enhance the current programme of school visits from SACRE members.

## Priority 2 : To raise achievement in RE

Objectives	Activities		
a) Ensuring that the Agreed Syllabus is easily accessible and navigable for teachers	<ul style="list-style-type: none"> <li>Developing the structure of the RE website to make it more easily accessible to and navigable by teachers</li> </ul>	JH/JC/TM	Dec 16
b) Reviewing and augmenting the exemplification materials	<ul style="list-style-type: none"> <li>Updating exemplification through sharing good practice</li> <li>Use the expertise of SACRE members to enhance/update the materials to support the Agreed Syllabus</li> </ul>	JC/JH/ SACRE members JC/JH/NATRE	Mar16 Jul 16
c) Providing opportunities to share and develop good practice	<ul style="list-style-type: none"> <li>Provide a course / conference programme for RE/CW</li> <li>Provide marketed networks for RE/CW</li> <li>Promote school self-evaluation through the RE Quality Mark materials</li> <li>Develop the work of the Burnley and Pendle Faith Centre in supporting RE</li> <li>Maintain the support for NW RE hub</li> </ul>	JC/JH/ JH/JC JH/JC/TM JH/AAnwar PM/JHe	Ongoing Ongoing July 16 July 16 Sept 16
d) Providing opportunities to connect with different living religious traditions	<ul style="list-style-type: none"> <li>Liaise and work in partnership with Lancashire Inter Faith and Community organisations , SACRE members and the Burnley and Pendle Faith Centre to promote opportunities to share different religious traditions</li> <li>On the web site, provide links to resources which can be accessed in different parts of the County e.g in Burnley visits to and from any faith group can be arranged</li> </ul>	Lancs FF/ SACRE members/YV/ Afrasiab Anwar	Jul 16
e) Develop the use of assessment in RE	<ul style="list-style-type: none"> <li>Develop models of assessment in RE</li> <li>Establish a working group to create assessment framework</li> <li>Share assessment guidance with schools</li> </ul>	JH JH JH	March 16
<b>Success criteria</b> <ul style="list-style-type: none"> <li>Positive feedback on the RE website and increased usage</li> <li>Positive feedback on the development of the Agreed Syllabus from teachers</li> <li>Positive feedback from networks on impact of RE on pupil achievement</li> <li>Positive feedback from subject leaders on their confidence in leading RE</li> <li>Positive feedback from Pupil Attitude Questionnaire (PAQ) on the provision of RE</li> </ul>			

- Positive feedback from Youth Voice conference / meetings on the impact of RE
- OfSTED reports identify spiritual development as an area of strength
- Positive feedback from OfSTED subject inspections

## **Progress**

### **Good Progress**

- Changes to the website will make resources and planning materials more accessible for teachers. New more detailed exemplifications are being written to support the delivery of the Programmes of Study embedded within the field of enquiry.
- The Agreed Syllabus Conference has provided regular reports on its progress in redesigning and reviewing the syllabus. Good progress is being made.
- The work of the faith centre has been promoted across all Lancashire schools.
- Teachers have been consulted on planned changes to the syllabus and assessment arrangements during training courses and network meetings.
- Attendance at the NNWHub continues to grow. The agenda is circulated to 19 members and other authorities are requesting to join the group.
- A working party has been established to develop a new assessment framework.
- Attainment in RE continues to improve at all key stages in Lancashire. From the results reported around 80% of pupils reach or exceed the expected level in all key stages. Pupils generally perform as well in RE as they do in English and Mathematics and there is little difference between standards in both attainment targets. At the end of KS4 attainment in Lancashire is above the national average.
- Feedback from OfSTED inspections provides positive examples of exemplary practice in developing pupils' personal (Social, Moral, Spiritual and Cultural) development.
- Pupils' views about work on other cultures and dealing with racist issues are very positive.

### **Next steps:**

- Develop a new assessment framework and accompanying training programme.
- Develop the course programme on the content of the Agreed Syllabus and how to make best use of it
- Support Headteachers in implementing the Agreed Syllabus
- Develop guidance for teachers on knowledge about World Faiths
- Provide support in the self-evaluation of RE
- Provide training for teachers on tackling controversial issues in RE
- Widen access to the Faith Centre to support the teaching of religions and community cohesion.

### 3. To improve the provision of Collective Worship:

Objectives	Activities		
a) Ensuring that schools are aware of the support materials and guidance (Mirrors and Doors 2)	<ul style="list-style-type: none"> <li>Share information with schools through network meetings</li> <li>Work with Governor services to update governors on the provision of CW</li> </ul>	JC/JH JHe	Ongoing Mar 16
b) Augment exemplification materials	<ul style="list-style-type: none"> <li>Develop resources through linking to wider available resources</li> </ul>	JC/JH	Jul 16
c) Providing opportunities to share and develop good practice	<ul style="list-style-type: none"> <li>Case studies gathered from SACRE members visits to schools</li> <li>Share good practice through networks/Hubs</li> </ul>	SACRE members YV schools	Jul 16 Jul 16

#### Success criteria

- Positive feedback from OfSTED Section 5 inspections on the provision for CW
- Increased usage of the CW support materials including Mirrors and Doors 2
- Positive feedback from SACRE members' visits to schools on CW

#### Progress

##### Satisfactory progress

Positive feedback from OfSTED inspections on Social, Moral, Cultural and Spiritual development

No complaints were received about Collective Worship from Governing Bodies of Lancashire community and controlled schools

#### Next steps:

SACRE to consider how to:

Promote usage of the CW support materials including Mirrors and Doors 2.

Share and develop good practice.

### 4. To ensure that the provision of RE is informed by the views of stakeholders by:

Objectives	Activities		
a) Providing opportunities for Children and Young People to participate in the development of RE	<ul style="list-style-type: none"> <li>Develop the role of Youth Voice and plan for 11<sup>th</sup> SACRE Youth Conference to address the development plan priorities</li> </ul>	JH	Jul 16

b) Further developing links with people of different faiths, beliefs and traditions	<ul style="list-style-type: none"> <li>• Identify and establish effective and appropriate faith/ belief contacts for visits and visitor resourcing for schools</li> <li>• Develop the role of the Burnley and Pendle Faith Centre in supporting RE across Lancashire</li> <li>• Share the work of SACRE with faith and community groups through:             <ul style="list-style-type: none"> <li>- Sharing the work of SACRE and the principles of the Agreed Syllabus with faith leaders</li> </ul> </li> </ul>	SACRE members + nominated bodies/A Anwar/Lancs Forum of Faiths	Jul 16
c) Maintaining links with national bodies who lead on RE	<ul style="list-style-type: none"> <li>• Maintain active membership of NASACRE</li> <li>• Access regular information from The RE Council [REC], Ofsted, AREIAC, NATRE</li> </ul>	JHe/PM/JC [NATRE rep]	Ongoing

Success criteria

- The development plan is informed by stakeholders including:
  - SACRE members
  - Youth Voice
  - QCI Partnership Development Group
- The provision for RE is enriched through links with people of different faiths, beliefs and traditions
- SACRE's work informs and is informed by national developments in RE

**Progress**

**Satisfactory/ Good progress**

Feedback from NASACRE, NNW Hub meetings, NATRE and REC informs SACRE decisions  
 Provision for RE is enriched through links with people of different faiths, beliefs and traditions.

Next steps:

Review the work of Youth Voice  
 Further develop the work of the Faith Centre in supporting RE across Lancashire.

## 5. To develop the contribution of RE to Community Cohesion:

Objectives	Activities		
a) Develop training and resources to support teachers to tackle controversial issues such as inequalities.	<ul style="list-style-type: none"> <li>• Provide / signpost training and resources through the networks and/or course provision</li> <li>• Consider provision of guidance on the role of RE in promoting Community Cohesion</li> <li>• Develop the role of Community faith Coordinator to promote community cohesion across Lancashire</li> </ul>	JHe/JC/JH	Jul 16
		SACRE QSS	Jul 16
		JHe/Afrasiab Anwar	Dec 15
b) Ensure that SACRE promotes Community Cohesion through its work	<ul style="list-style-type: none"> <li>• Report on steps taken to promote Community Cohesion through RE</li> <li>• Include in the SACRE Annual Report a section on how the Lancashire syllabus can help to tackle issues around community cohesion and socio economic inequality</li> <li>• Identify, as a result of contacts, visits to schools, activities and events, ideas and opportunities schools can use, and make these known</li> </ul>	JHe	Nov 16

### Success criteria

- Strategies to promote Community Cohesion through RE are identified on the website
- Support is provided for schools in relation to RE and its role in promoting Community Cohesion
- Positive feedback from teachers on support for developing Community Cohesion through RE
- Increased confidence amongst teachers in tackling inequalities/controversial topics
- Increased confidence amongst pupils in discussing inequalities/controversial topics

### Progress

#### Good progress

Positive feedback from OfSTED inspections on Social, Moral, Cultural and Spiritual development

Good support for schools in dealing with issues relating to community cohesion via the faith centre and other faith groups.

Positive feedback from PAQ evident in the SACRE Monitoring Report (Spring 2016)

#### Next steps:

To support schools in dealing with controversial issues by building teacher confidence.

<b>6. To review the Agreed Syllabus:</b>			
Objectives	Activities		
a) Review the Agreed Syllabus	<ul style="list-style-type: none"> <li>Review the aims of the Syllabus</li> <li>Evaluate the approach to learning promoted by the Syllabus</li> <li>Evaluate the structure and content of the Syllabus</li> <li>Evaluate the effectiveness of the approach to assessment underpinning the Syllabus</li> </ul>	JHe/JC/JH	Dec 15
b) Identify areas for development in the Syllabus	<ul style="list-style-type: none"> <li>Present findings from the evaluation to the Agreed Syllabus Conference</li> <li>Agree areas for development with the Agreed Syllabus Conference</li> </ul>	JHe/JC/JH	March 16
c) Implement the recommendations of the Agreed syllabus Conference	<ul style="list-style-type: none"> <li>Make revisions to Agreed Syllabus</li> </ul>	JHe	May 16
d) Publish revised Syllabus	<ul style="list-style-type: none"> <li>Publish revised Syllabus for schools</li> <li>Provide training opportunities for schools on the Revised Syllabus</li> </ul>	JHe/JC/JH	July 16
Success Criteria <ul style="list-style-type: none"> <li>Revised Agreed Syllabus is effective in supporting the effective teaching and learning of RE</li> </ul>			
Progress <b>Good progress</b> <ul style="list-style-type: none"> <li>The syllabus has been reviewed and revised.</li> <li>New exemplification materials have been developed to support teachers in planning units informed by the Field of Enquiry.</li> <li>A new website has been constructed to provide easier access to the materials.</li> <li>A training programme/ conference has been booked to mark the launch of the new syllabus.</li> <li>Teachers have been consulted on the changes through network meetings and course attendance</li> <li>A new framework for assessment is being developed to support changes to the syllabus in response to national changes.</li> </ul>			



Key

JH Joanne Harris

JHe Jonathan Hewitt

PM Peter Martin

PD-K Paul Dyson-Knight

JC Joanne Crabtree

TM Tracy Matheson

YV Youth Voice



## SACRE Monitoring report

Updated May 2016

### **Achievement (2015)**

SACRE recognises the high quality of religious education in Lancashire schools and appreciates schools' support in gathering end of key stage data.

70% of primary schools, 24% of secondary schools and 17% of special schools submitted data in 2015. More primary schools responded than in 2014 but fewer secondary schools.

#### **KS1**

2015 data indicates that a rising trend in attainment has continued at the end of KS1.

87% of pupils met the expected standard in target 1 – Learning about Religion

86% of pupils met the expected standard in target 2 – Learning from Religion.

This is 3% higher than results reported in 2014. Standards compare favourably with local and national results for the core subjects (reading, writing and mathematics).

More than 80% of pupils reached Level 2 or above at the end of Key Stage 1 in 106/129 primary schools reporting results (82%).

Fewer than 70% of pupils reached the expected level at the end of both Key Stage 1 in 14/129 primary schools (11%).

#### **KS2**

At the end of KS2 85% of pupils met the expected standard in both targets 1 and 2.

This is 2% improvement on results reported in 2014. Standards are in line with local and national results in reading, writing and mathematics at the end of KS2.

More than 80% of pupils reached Level 4 or above at the end of the key stage in 96/124 primary schools reporting results (77%).

Fewer than 70% of pupils reached the expected level at the end of Key Stage 2 in 10/124 primary schools reporting results (8%).

#### **KS3**

This improving trend is also consistent with results reported at KS3 however data has not been generated from a sizeable group of schools so must be treated with some caution.

86% of pupils reached the expected level of attainment in both attainment targets which again constitutes a 2% rise on 2014 standards.

More than 80% of pupils reached Level 5 or above at the end of Key Stage 3 in 5/11 secondary schools reporting results (45%).

Fewer than 70% of pupils reached level 5 or above at the end of Key Stage 3 in 4/11 secondary schools (36%); 3 of these were special schools.

## **KS4**

The proportion of pupils entered for the full GCSE course in all Lancashire schools rose by just over 1% to 61% in 2015. Levels of attainment in Lancashire's Schools remained above the national average for all schools, with 75% of pupils gaining a GCSE at grade A\*-C compared with 71% nationally.

Disadvantaged pupils (those eligible for pupil premium funding) did not perform as well as others within Lancashire.

Students of Indian and Chinese heritage made the most progress as well as those whose first language was not English. Pupils of Black Caribbean heritage made the least progress.

30% of pupils gained a grade A\*-A in Religious Studies (32% 2014).

## **Quality of provision**

The new 'Common inspection framework' came into effect in September 2015.

Ofsted now conduct short inspections of schools that were judged to be **good** at their most recent section 5 inspection. These short inspections will last for one day and take place approximately every three years.

A short inspection will determine whether the school continues to provide a good standard of education and that safeguarding is effective. It is only when a short inspection is **converted** to a section 5 inspection that inspectors will make the full set of graded judgements using the four-point grading scale and produce an inspection report. The outcome of a "section 5 conversion" could be that the school drops a grade/s, moves to outstanding or remains good after further investigation.

Schools that are in Ofsted categories or require improvement will continue to undergo a full section 5 inspection as was previously the case.

This will impact on SACRE's ability to evaluate provision within consistently good schools as fewer section 5 reports will be published.

**The following paragraphs, which report on the quality of social, moral, spiritual and cultural development, are extracted from published OfSTED reports for Lancashire schools between September 2015 and May 2016.**

### **Primary**

*57 reports were published in total; 20 for community primary schools. Out of these 20, there were 17 'section 5' inspections.*

#### **Burnley Briercliffe: OE Good**

Treating each other with respect and care is central to the philosophy of the school. Links with the Burnley Faith Centre are providing more frequent opportunities for pupils to learn about other religions and cultures. Every week, awards are given to those pupils who are deemed worthy of being 'star citizens'. Pupils have the opportunity to have their

voices heard through the school council. These and other activities provide a sound basis for promoting British values.

**Skelmersdale, Crawford Village:** OE Outstanding

Spiritual, moral, social and cultural development is a core strength. Pupils feel safe, behave very well and all ages mix harmoniously. Pupils become increasingly responsible, understand right and wrong, and know and appreciate British values. The pupils who act as 'values champions' are keen to spot others putting values into practice, such as being kind to others. They respect different religions and cultures and are well prepared for life in modern British multicultural society.

**Preston, Frenchwood:** OE Good

Pupils have a good understanding of different cultures and faiths. Many pupils attend mosque but have a good knowledge of other religions such as Christianity, Hinduism and Judaism and visit different places of worship. Pupils celebrate their own and different cultures through theme weeks and special days and events. Pupils say that no matter what you look like, or what kind of family or culture you come from, you would be treated the same in their school. They understand the importance of shared values, including democracy.

**Colne, Park:** OE Good

Pupils' spiritual, moral, social and cultural development is central to all learning and pupils are taught to think about and celebrate British values from an early age. Topics such as 'It's OK to be different' and the 'Building bridges' project, which involves working with pupils from another local school where there is a wider multi-ethnic population, provide pupils with opportunities to understand and respect differences. The pupil parliament, school council, a visit from the mayor, assemblies and work in personal, social and health education promote a good understanding of democracy. Older pupils have a clear awareness of the dangers of exploitation and extremism.

**Skelmersdale, Little Digmaor:** OE Good

Pupils successfully learn about British values and life in modern Britain. The school creates a culture where pupils learn to welcome, respect and accept others as equals. It teaches them to realise that there could be times when someone might try to tempt them to do something they know to be wrong, and they should be strong and resist such temptation. By doing so, it enables pupils to consider carefully the dangers associated with extremism and radicalisation in different walks of life.

**Morecambe, Morecambe Bay:** OE Good

The school prides itself on ensuring that pupils become confident and responsible individuals. Their social and moral attitudes and values are strongly developed through a values education programme which is embedded in many aspects of the work of the school. Last term the focus was on tolerance and this term on determination. This programme promotes British values very well and is evidenced by the way the large number of pupils from Eastern Europe (especially Poland) have settled into the school and become a part of the school community.

Pupils' spiritual development, although promoted through relevant assemblies and focus days, is less well supported through the teaching of religious education as the programme currently lacks cohesion and rigour.

**Colne, Trawden Forest:** OE RI

Leaders have begun to exploit the wider curriculum to develop pupils' awareness of different cultures in modern Britain and of British values such as democracy. Children learn about the similarities and differences in faiths through religious education lessons and understand the need for tolerance and respect for others' views or beliefs.

**Preston, The Roebuck:** OE RI

Spiritual, moral, social and cultural development is underpinned by the school's ethos and values. The work of the school council demonstrates an understanding of how democracy operates. Messages given in lessons and assemblies prompt pupils to reflect on their own values and beliefs and those of others. Pupils are well prepared for life in Britain today.

**Leyland, Woodlea:** OE RI

Overall, pupils have good opportunities to develop their spiritual, moral, social and cultural skills. Visits and visitors enhance pupils' experiences, including a residential visit and opportunities to debate issues at the Council Chambers. Pupils are able to consider each other's viewpoints and show tolerance and respect where these differ from their own. Pupils learn about different faiths and have had opportunities to visit different places of worship. Although pupils have some understanding of different cultures, leaders are aware that this could be further developed. Consequently, the new leader has planned activities to extend pupils' understanding of different cultures and an appreciation of the diversity of life.

**Chorley, Gillibrand:** OE Outstanding

Leaders ensure that the fundamental British values, including those of respect and tolerance, are both taught well, and embedded throughout the culture of the school. Pupils understand the concept of democracy and the importance of voting as 'having a voice' and being able to influence the decisions that are made.

**Lancaster, Ryelands:** OE Good

Provision for pupils' social, moral and cultural development is good and pupils are well prepared for life in modern Britain. The school teaches pupils effectively about fundamental British values, such as responsibility, and this work is then linked to different activities such as charity fundraising to highlight those values in action. Work on democracy was enhanced by members of the school council taking part in local 'Pupil Parliament' activities which included meeting the Mayor of Lancaster.

**Colne West Street:** OE Good

Senior leaders' work to promote pupils' spiritual, moral, social and cultural development is highly effective in this harmonious and culturally diverse school. Pupils learn about the major world faiths including Christianity, Hinduism, Judaism and Islam. They are highly

respectful to adults, caring towards each other and welcoming to visitors. Pupils understand British values well. They know that with rights come responsibilities, empathise with those less fortunate than themselves and enjoy thinking of new ways to raise funds for various charities. Pupils regularly practise democratic principles and regularly apply in writing for various positions of responsibility in the school.

#### **Heysham Trumacar: OE Good**

Pupils are taught about being good citizens through the curriculum. Pupils appreciate diversity and respect the views and opinions of others. The school takes positive steps to widen pupils' understanding of different cultures and religions. This helps prepare them well for life in modern Britain.

Spiritual, moral, social and cultural development is a strength as it is central to all that the school does. Whether in class or around school, it is promoted and modelled by both staff and pupils equally. Leaders are keen to ensure that pupils are equipped and prepared for the joys and the challenges of life. They are reflective in nurturing pupils in this regard, not shying away from issues such as drugs, alcohol and keeping safe.

#### **Preston Ingol: OE Good**

Staff promote pupils' spiritual, moral, social and cultural development effectively and this is reflected in the good conduct of pupils. The school's deeply held values of tolerance, kindness and respect regularly feature in school assemblies and align closely with British values. Pupils learn about democracy through the work of the school council. The older pupils set an excellent example to the younger ones in the way they commit to fair play. All of this helps to prepare them very well for life in modern Britain.

#### **Preston Holme Slack: OE Good**

British values of tolerance, respect and democracy are demonstrated in lessons and in the way pupils and adults behave with each other. The diverse abilities and skills of pupils are celebrated, promoting equality as a central value in school: for example, a 'signing' assembly encourages all pupils to sign and sing. As a result, spiritual, moral, social and cultural development is central to all that the school does, whether this be in class or around school, and is promoted and modelled by both staff and pupils equally.

#### **Accrington Woodnook: OE Requires Improvement**

The school is committed to promoting equality of opportunity, and discrimination is not tolerated.

Staff promote the pupils' spiritual, moral, social and cultural development effectively and this is reflected in the good conduct of pupils. The leaders' promotion of British values such as tolerance, kindness and respect is a regular feature of school assemblies. Individual pupils are known well by staff, and leaders ensure that pupils' pastoral needs are well supported. Older pupils comment that they have a voice in the school and are listened to. Pupils are taught and know about different faiths and cultures. This helps to prepare pupils for life in modern Britain.

#### **Barrowford C.P – OE – Serious Weaknesses**

The headteacher has placed an appropriate emphasis on developing an inclusive school, where pupils are encouraged to work together well, understand differences and help those who struggle to learn. Pupils are prepared socially and emotionally for a life in modern Britain

Teachers' focus on pupils' spiritual, moral, social and cultural development is not consistently strong across the school. Where it is good, pupils are polite and work effectively together.

## **Secondary**

*19 secondary schools had reports published during this period, 9 of which were community schools. Out of these 9 there were 5 "section 5" inspections.*

### **Burnley, UTC: OE RI**

All staff have completed training in the government's 'Prevent' duty to raise their awareness of radicalisation and extremism and child protection training and updates are completed appropriately.

### **Morecambe, Community High: OE RI**

No statement

### **Leyland Wellfield: OE Requires Improvement**

Pupils' spiritual, moral, social and cultural development is strongly promoted through aspects of the curriculum and a rich range of extra-curricular opportunities. Many pupils take part in activities that enhance their personal development and their education. The Duke of Edinburgh's Award scheme is popular and many pupils benefit from the Science, Technology, Engineering and Mathematics (STEM) programme. The school works well with local primary schools to develop financial and enterprise skills. Pupils support many charities and have a strong commitment to developing life-saving skills. Recently, the school was recognised for this when it received the Cardiac Smart Award.

### **Longridge high school: OE Requires Improvement**

Teachers work hard to foster strong relationships with all pupils. Respect and tolerance permeates the school.

International links are undertaken to develop pupils' understanding of other cultures, for example through the 'Ghana exchange', where overseas teachers share their school's learning. Leaders and teachers strongly promote and build pupils' spiritual, moral, social and cultural development through a planned programme across the school.

### **Colne Park High: OE Good**

Pupils' spiritual, moral, social and cultural development is a very high priority in the school and is led very effectively. Leaders recognise that the school is located in an area that is not culturally diverse, and have placed a great emphasis on creating opportunities for pupils to broaden their horizons. For example, some pupils are working collaboratively with pupils from another school in the local authority that has a much



larger minority ethnic cohort. Leaders are keen that pupils are prepared effectively for life in modern Britain, and respect for diversity in all forms is at the heart of this. All pupils in Key Stage 3 have a 'Personal Development Passport' which encourages them to complete a range of activities, which will broaden their horizons as well as developing them personally.

## **Special schools**

*2 special schools had reports published during this period. They were both community schools. One was a "section 5" inspection.*

### **Preston, Moorbrook: OE RI**

The emphasis made by all staff to improve pupils' spiritual, moral, social and cultural development, including the promotion of British values of tolerance, respect, democracy and the rule of law, was evident during the inspection, for example, when staff consistently model expected social behaviour. The cultural development of pupils is enhanced, for example, when they have opportunities to study and discuss the war poets.

## **Quality of provision and attainment**

Of the 10 primary schools where attainment is below 70% at the end of Key Stage 2, 2 schools are currently judged to be outstanding, 7 judged to be good and 1 requires improvement.

Of the 4 secondary schools where attainment is below 70% at the end of Key Stage 2 are currently judged to be outstanding and 2 good.

## **Pupils' views**

The Pupil Attitude Questionnaire indicates that the great majority of pupils are positive about the schools' work on other cultures and are positive about racist behaviour in their school (see below).

Around 96% of Y6 pupils say that their school helps them understand and care about other people. This has been consistent over the past 3 years.

Around 95% of pupils are positive about racist behaviour in school. This has been consistent over the past 3 years.

Around 83% of Y9 pupils say that their school helps them understand and learn about other cultures. This has improved by around 3% over the past 3 years.

Around 86% of Y9 pupils are positive about racist behaviour in school. This has improved by 4% over the past 3 years.

Around 73% of Y11 pupils say that their school helps them understand and learn about other cultures. This has improved by 3% over the past three years.

Around 84% of Y11 pupils are positive about racist behaviour in school. This has improved by 2% over the past 3 years.

## **Some observations**

### **From the evidence it seems that:**

- The rising trend in attainment in RE has continued across all key stages.
- Pupils generally perform as well in RE as they do in English and Mathematics. Whilst there is no direct correlation between the overall effectiveness of a school and attainment in RE, there is no evidence to suggest that RE attainment and provision is markedly different from overall effectiveness.
- There is little difference between standards in both attainment targets.
- At the end of Key Stage 4 attainment in Lancashire is above the national average.
- More primary schools submitted data in 2015 but fewer secondary schools.
- Over 80% of pupils reached or exceeded the expected level in RE at the end of Key Stage 1 in 82% of the primary schools reporting their results.
- Over 80% of pupils reached or exceeded the expected level in RE at the end of Key Stage 2 in around 77 % of the primary schools reporting their results.
- Over 80% of pupils reached or exceeded the expected level in RE at the end of Key Stage 3 in around 54 % of the primary schools reporting their results. Data should be interpreted with caution as this was not a sizeable group.
- Feedback from OfSTED inspections undertaken during the autumn term provides some positive examples of exemplary practice in developing pupils' personal (Social, Moral, Spiritual and Cultural) development.
- Pupils' views about work on other cultures and dealing with racist issues are very positive.

## **Recommendations**

### **In order to gain a greater understanding of the quality of RE provision in Lancashire, SACRE should:**

- Consider how to broaden the methods used to monitor standards and the quality of provision.
- Gather information from teachers, headteachers and pupils about RE and Collective worship including:
  - Professional development needs
  - The effectiveness of support for teaching RE
  - The strengths and weaknesses of the Agreed Syllabus
  - The strengths and weaknesses of support for Collective Worship
- Identify exemplary practice that can be shared with other schools.

### **In order to sustain and further develop the quality of RE in Lancashire SACRE should:**

- Continue to provide a range of support for schools in the teaching of RE which respond to school needs
- Develop approaches to assessment in RE and provide support for schools on assessing RE
- Ensure that the revision of the Agreed Syllabus for RE continues to meet the needs of schools and their pupils

## **Common Inspection Handbook September 2015**

### **Inspection of religious education and collective worship**

#### **Schools without a religious character**

In the case of other maintained schools and academies where religious education (RE) is being provided in line with the legislation that underpins the locally agreed syllabus, RE is inspected under section 5 of the Education Act 2005.

These schools must conform to the legal requirements for non-faith schools:

- RE in maintained schools (except voluntary aided schools, those with specific trust requirements and voluntary controlled/foundation schools whose parents request denominational RE) should be based on the locally agreed syllabus prepared by the Agreed Syllabus Conference (ASC). The RE curriculum should reflect the fact that the religious traditions in Britain are, in the main, Christian while taking account of the teaching and practices of the other principal religions represented in Britain. It also means that a school or academy without a religious designation must not provide an RE syllabus (or any other) to pupils by means of any catechism or formulary that is distinctive of any particular religious denomination.
- Academies may, but are not required to, follow the locally agreed RE syllabus. Alternatively, they can devise their own syllabus, but it must be in line with the legislation that underpins the locally agreed syllabus as mentioned above. Academies without a defined religious character must provide collective worship that is 'wholly or mainly of a broadly Christian character'. Inspectors should note any requirements of the academy's funding agreement.
- A school can reflect the religious backgrounds represented in its community in its collective worship, as long as the majority of provision is broadly Christian. Alternatively, the family backgrounds of some or all pupils may lead the headteacher and governing body to conclude that broadly Christian collective worship is not appropriate. The headteacher can apply to the local Standing Advisory Council for Religious Education (SACRE) to have the broadly Christian requirement disapplied and replaced by collective worship distinctive to another faith. The headteacher must consult the governing body before doing so. Academies need to apply to the Secretary of State via the Education Funding Agency (EFA).

Before making the final judgement on the overall effectiveness, inspectors must evaluate the effectiveness and impact of the provision for pupils' spiritual, moral, social and cultural development

#### **Defining spiritual, moral, social and cultural development**

1. The spiritual development of pupils is shown by their:

- ability to be reflective about their own beliefs, religious or otherwise, that inform their perspective on life and their interest in 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.
2. The moral development of pupils is shown by their:
- ability to recognise the difference between right and wrong and to readily apply this understanding in their own lives, recognise legal boundaries and, in so doing, respect the civil and criminal law of England
  - understanding of the consequences of their behaviour and actions
  - interest in investigating and offering reasoned views about moral and ethical issues and ability to understand and appreciate the viewpoints of others on these issues.
3. The social development of pupils is shown by their:
- use of a range of social skills in different contexts, for example working and socialising with other pupils, including those from different religious, ethnic and socio-economic backgrounds
  - willingness to participate in a variety of communities and social settings, including by volunteering, cooperating well with others and being able to resolve conflicts effectively
  - acceptance and engagement with the fundamental British values of democracy, the rule of law, individual liberty and mutual respect and tolerance of those with different faiths and beliefs; they develop and demonstrate skills and attitudes that will allow them to participate fully in and contribute positively to life in modern Britain.
4. The cultural development of pupils is shown by their:
- understanding and appreciation of the wide range of cultural influences that have shaped their own heritage and those of others
  - understanding and appreciation of the range of different cultures within school and further afield as an essential element of their preparation for life in modern Britain
  - knowledge of Britain's democratic parliamentary system and its central role in shaping our history and values, and in continuing to develop Britain
  - willingness to participate in and respond positively to artistic, musical, sporting and cultural opportunities
  - interest in exploring, improving understanding of and showing respect for different faiths and cultural diversity and the extent to which they understand, accept, respect and celebrate diversity, as shown by their tolerance and attitudes towards different religious, ethnic and socio-economic groups in the local, national and global communities.

## **Personal development, behaviour and welfare**

### **Grade descriptors for personal development, behaviour and welfare**

Note: Grade descriptors are not a checklist. Inspectors adopt a 'best fit' approach that relies on the professional judgement of the inspection team.

## **Outstanding (1)**

- Pupils are confident, self-assured learners. Their excellent attitudes to learning have a strong, positive impact on their progress. They are proud of their achievements and of their school.
- Pupils discuss and debate issues in a considered way, showing respect for others' ideas and points of view.
- In secondary schools, high quality, impartial careers guidance helps pupils to make informed choices about which courses suit their academic needs and aspirations. They are prepared for the next stage of their education, employment, self-employment or training.
- Pupils understand how their education equips them with the behaviours and attitudes necessary for success in their next stage of education, training or employment and for their adult life.
- Pupils value their education and rarely miss a day at school. No groups of pupils are disadvantaged by low attendance. The attendance of pupils who have previously had exceptionally high rates of absence is rising quickly towards the national average.
- Pupils' impeccable conduct reflects the school's effective strategies to promote high standards of behaviour. Pupils are self-disciplined. Incidences of low-level disruption are extremely rare.
- For individuals or groups with particular needs, there is sustained improvement in pupils' behaviour. Where standards of behaviour were already excellent, they have been maintained.
- Pupils work hard with the school to prevent all forms of bullying, including online bullying and prejudice-based bullying.
- Staff and pupils deal effectively with the very rare instances of bullying behaviour and/or use of derogatory or aggressive language.
- The school's open culture actively promotes all aspects of pupils' welfare. Pupils are safe and feel safe at all times. They understand how to keep themselves and others safe in different situations and settings. They trust leaders to take rapid and appropriate action to resolve any concerns they have.
- Pupils can explain accurately and confidently how to keep themselves healthy. They make informed choices about healthy eating, fitness and their emotional and mental well-being. They have an age-appropriate understanding of healthy relationships and are confident in staying safe from abuse and exploitation.
- Pupils have an excellent understanding of how to stay safe online and of the dangers of inappropriate use of mobile technology and social networking sites.
- Pupils' spiritual, moral, social and cultural development equips them to be thoughtful, caring and active citizens in school and in wider society.

## **Good (2)**

- Pupils are confident and self-assured. They take pride in their work, their school and their appearance.
- Pupils' attitudes to all aspects of their learning are consistently positive. These positive attitudes have a good impact on the progress they make.
- Pupils show respect for others' ideas and views.
- In secondary schools, pupils use impartial careers guidance to make choices about the next stage of their education, employment, self-employment or training.
- Pupils are punctual and prepared for lessons. They bring the right equipment and are ready to learn.
- Pupils value their education. Few are absent or persistently absent. No groups of pupils are disadvantaged by low attendance. The attendance of pupils who have previously had exceptionally high rates of absence is showing marked and sustained improvement.
- Pupils conduct themselves well throughout the day, including at lunchtimes.
- The school is an orderly environment. Pupils respond quickly to instructions and requests from staff, allowing lessons to flow smoothly and without interruption. Low-level disruption is rare.
- Pupils' good conduct reflects the school's efforts to promote high standards. There are

marked improvements in behaviour for individuals or groups with particular behavioural needs.

- Parents, staff and pupils have no well-founded concerns about personal development, behaviour and welfare.
- Teachers and other adults are quick to tackle the rare use of derogatory or aggressive language and always challenge stereotyping.
- Teachers and other adults promote clear messages about the impact of bullying and prejudiced behaviour on pupils' well-being. Pupils work well with the school to tackle and prevent the rare occurrences of bullying.
- The school's open culture promotes all aspects of pupils' welfare. Pupils are safe and feel safe. They have opportunities to learn how to keep themselves safe. They enjoy learning about how to stay healthy and about emotional and mental health, safe and positive relationships and how to prevent misuse of technology.
- Pupils' spiritual, moral, social and cultural development ensures that they are prepared to be reflective about and responsible for their actions as good citizens.

### **Requires improvement (3)**

- Pupils' personal development and welfare are not yet good and/or behaviour in the school is not yet good.
- Pupils are safe and they feel safe.

### **Inadequate (4)**

**Personal development, behaviour and welfare are likely to be inadequate if any one of the following applies.**

- Pupils' lack of engagement, persistent low-level and/or high-level wilful, disruption, contribute to reduced learning and/or disorderly classrooms.
- A significant minority of pupils show a lack of respect for each other or staff and a lack of self-discipline. Pupils ignore or rebut requests from teachers to moderate their conduct. This results in poor behaviour around the school.
- Pupils show negative attitudes about the value of good manners and behaviour as key factors in school life, adult life and work.
- Attendance is consistently low for all pupils or groups of pupils and shows little sign of sustained improvement.
- A significant minority of pupils do not understand how and why to live healthy, positive lives both physically and emotionally.
- Incidents of bullying or prejudiced and discriminatory behaviour, both direct and indirect, are frequent.
- Pupils have little confidence in the school's ability to tackle bullying successfully.
- Pupils or particular groups of pupils are not safe or do not feel safe at school and/or at alternative placements.

# High Court ruling on Religious Education

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

**Dr Satvinder Juss**  
Professor of Law  
King's College London

## Summary and background

1. A ruling by the High Court in November 2015 in a case brought by three families against the Department for Education has extensive implications for the way religious education is taught in schools without a religious character. This legal note is intended to help local authorities, academies, schools, teachers, Agreed Syllabus Conferences, and SACREs understand the law as set out in the judgement and their duties in relation to it. It has been prepared with input from the lawyers who won the case.
2. The High Court ruled<sup>1</sup> that the Department for Education had made ‘an error of law’ in its specification of content for the new GCSE Religious Studies (RS) for English schools.<sup>2</sup> The error was in asserting that teaching the new RS GCSE would meet the legal requirements for the provision of Religious Education (RE) in general, and the consequent implication that it could therefore be used by schools as the entirety of their RE teaching at Key Stage 4.
3. The High Court said this assertion was unlawful because statutory RE in schools without a religious character must be ‘objective, critical and pluralistic’ and a syllabus that covered religions in detail but did not give pupils the opportunity to learn similarly about a non-religious worldview such as Humanism would not meet this requirement. As the judgement states:

*‘the state has a duty to take care that information or knowledge included in the curriculum is conveyed in a pluralistic manner... the state must accord equal respect to different religious convictions, and to non-religious beliefs; it is not entitled to discriminate between religions and beliefs on a qualitative basis; its duties must be performed from a standpoint of neutrality and impartiality as regards the quality and validity of parents’ convictions.’*

(Paragraph 39)

4. In what follows we explain what the implications of this clarification of the law are for those who set RE syllabuses and/or teach RE.

## What does this mean for RE at Key Stage 4?

5. The Court said the Government’s claim that the RS GCSE could form the entirety of a Key Stage 4 RE course was ‘false and misleading’ and would encourage others to act unlawfully<sup>3</sup>. This was because such a syllabus might not include non-religious worldviews

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1. R (Fox) v Secretary of State for Education [2015]: <https://www.judiciary.gov.uk/wp-content/uploads/2015/11/r-fox-v-ssfe.pdf>

2. The Religious Studies GCSE Subject Content, February 2015: [https://www.gov.uk/government/uploads/system/uploads/attachment\\_data/file/403357/GCSE\\_RS\\_final\\_120215.pdf](https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/403357/GCSE_RS_final_120215.pdf)

3. Paragraph 81.



to the extent required under the law for RE as a whole to be neutral, impartial, and pluralistic. It would not even be adequate to balance the GCSE with teaching about non-religious beliefs in earlier key stages. The judge said:

*'...it is obvious that GCSE is a vitally important stage in the development of a young person's character and understanding of the world. I do not consider it could be said that a complete or almost total failure to provide information about non-religious beliefs at this stage could be made up for by instruction given at earlier stages.'* (Paragraph 78)

6. The Government was required by the judge to clarify that using the RS GCSE as the entirety of the key stage 4 RE course might not be enough to fulfil the statutory requirements for RE. It has now done this. Technically this would mean that schools would have to provide additional teaching on non-religious worldviews alongside the GCSE course in order to meet those statutory requirements (see paragraph 8.d. below).'

## What does it mean for RE syllabuses and teaching more generally?

7. As a statement of the current law, the judgement has significant implications for RE syllabuses in schools without a religious character:
  - a. RE syllabuses remain bound by the statutory requirement set out in the Education Act 1996 that they 'reflect the fact that the religious traditions in Great Britain are in the main Christian whilst taking account of the teaching and practice of the other principal religions represented in Great Britain'. However, the phrase 'principal religions' now has to be read as including non-religious worldviews and includes Humanism.<sup>4</sup>
  - b. The legal requirement for RE to be 'objective, critical and pluralistic'<sup>5</sup> in line with the state's 'duty of impartiality and neutrality' means that non-religious worldviews cannot be excluded but it does not mean that strict 'equal air-time' must be given to all religions and non-religious worldviews. As outlined in 7.a. above, it is still acceptable in law for syllabuses to give more attention to Christianity than to other worldviews, religious or otherwise. Similarly, a syllabus may give more attention to a religion or non-religious worldview that has a particularly high local following or relevance. As the judgement states, 'an RE syllabus can quite properly reflect the relative importance of different viewpoints within the relevant society... region or locality'.<sup>6</sup>
  - c. What the law does require, however, is that 'equal respect' be given to different religions and non-religious worldviews. For example, an RE course which provides for the study of religions of a small size or little relevance without giving comparable attention to non-religious worldviews of the same or a greater size or relevance will be unlawful. The judgement states that a syllabus that 'give[s] priority to the study of religions (including some with a relatively very small following and no significant role in the tradition of the country) over all non-religious world views (which have a significant following and role in the tradition of the country)'<sup>7</sup> would be unlawful. Such a syllabus would not afford 'equal respect', would not be pluralistic, and would therefore be unlawful.

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4. Paragraph 22, citing section 3 of the Human Rights Act 1998.

5. Paragraph 31(5) and *passim*.

6. Paragraph 74.

7. Paragraph 77.

## What does this mean in practice?

8. The need to accord equal respect means:
  - a. other than in the case of 7.b., above, if at any key stage it is compulsory to systematically study a module on one or more of the principal religions other than Christianity, then it should also be compulsory to systematically study a module or modules on one or more principal non-religious worldviews (which in practice means Humanism);
  - b. similarly, if there is an option to study a module or modules on one or more principal religions, the choice should include a module or modules on one or more principal non-religious worldviews;
  - c. if there are thematic modules, those modules should include or allow for the study of principal non-religious worldviews to the same extent as any of the non-Christian principal religions;
  - d. at Key Stage 4, given (as explained in 6. above) that the examination boards' new GCSE courses will almost certainly not (owing to the new Department for Education specification) provide for the study of non-religious worldviews in the way specified in 8.a, b, and c, the GCSE course cannot be used as the entirety of the RE syllabus. Technically, additional teaching on non-religious worldviews would have to be provided alongside the GCSE, and agreed syllabuses cannot simply direct schools to follow the GCSE or a similar accredited qualification as the specified content for Key Stage 4. This is obviously not an ideal situation, but it is, regrettably, the unavoidable consequence of the relegation of non-religious worldviews in the GCSE specification by the Department for Education.
9. Schools that are legally obliged to follow their locally agreed RE syllabus must go on teaching that syllabus. However, schools should provide additional content on non-religious worldviews if their local syllabus does not include non-religious worldviews to the extent outlined above.
10. Schools without a religious character that are not bound to follow their locally agreed syllabus have responsibility for ensuring that the RE they provide properly reflects the

law as set out in the judgement. If such a school's syllabus does not include non-religious worldviews to the extent outlined above, the school should take steps to revise it.

11. Agreed Syllabus Conferences must take steps to ensure that their syllabuses include non-religious worldviews to the extent outlined above. Local authorities advised by their Agreed Syllabus Conference to adopt a syllabus that does not meet these standards should refer the draft syllabus back to their Conference. SACREs should take note of the legal requirements for RE in their deliberations and the advice they provide.

## Humanism

12. About half the population regularly say they have no religion.<sup>8</sup> Humanism is the non-religious worldview most relevant to the legal requirement, as it has a significance in the history, culture and present-day life of Great Britain as great as or greater than that of any of the non-Christian principal religions. In terms of followers, 6% of people identify as being not just non-religious but humanist (YouGov, 2014),<sup>9</sup> more than those who identify as Muslim, Jewish, Buddhist, Sikh, or Hindu. Around 36% hold the humanist worldview (IpsosMori, 2007).<sup>10</sup> There are more humanist funerals in Britain than there are of many minority religions, and more humanist weddings than there are of any non-Christian religion (in Scotland, there are more humanist marriages than Roman Catholic or Church of Scotland marriages). There is a strong humanist movement in Britain and Humanism is well articulated, with numerous books both popular and learned. Humanists from George Eliot to Bertrand Russell, David Hume to David Attenborough have been enormously influential in the formation of British culture. Therefore, to the extent that Humanism is the most prominent non-religious worldview in Britain, a syllabus that excluded detailed study of Humanism but included such study of minority religions would almost certainly be unlawful.

**Dr Satvinder Juss**

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28 April 2016

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8. British Social Attitudes: see <https://humanism.org.uk/campaigns/religion-and-belief-some-surveys-and-statistics/the-british-social-attitudes-survey/>

9. YouGov/British Humanist Association, November 2014.

10. Ipsos MORI/British Humanist Association, November 2006 - see <https://humanism.org.uk/campaigns/religion-and-belief-some-surveys-and-statistics/>



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

We have spoken to the DfE and can confirm that it is not for the British Humanist Association to issue legal guidance to schools. The DfE has confirmed that the guidance published in December is still correct (to access the guidance go to:  
[https://www.gov.uk/government/uploads/system/uploads/attachment\\_data/file/488477/RS\\_guidance.pdf](https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/488477/RS_guidance.pdf)).

Likewise they state:

*The Judicial Review of the Religious Studies (RS) GCSE was based on a narrow technical point relating to the meaning of a guidance document for Awarding Organisations. We strongly believe the judgment has no broader impact on any religious education (RE) curriculum or the RS GCSE subject content in either faith or non-faith schools.*

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

**High Court ruling on Religious Education.** Legal guidance on what it means for local authorities, academies, schools, teachers, Agreed Syllabus Conferences, and SACREs.

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

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

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

To explain his judgment Mr Justice Warby, in paragraph 74, adds the following words: '...the complete exclusion of any study of non-religious beliefs for the

whole of Key Stage 4, for which the Subject Content would allow, would not in my judgment be compatible with A2P1<sup>1</sup>.

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

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

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

According to our latest communication from the DfE (10<sup>th</sup> May, 2016), Mr Justice Warby's judgment does not have broader impact on any RE curriculum, especially as it was explicitly confined to Key Stage 4. Whilst an ASC may wish to include the study of a non-religious world view, Professor Juss's statement: 'if there is an option to study a module or modules on one or more principal religions the choice should include a module or modules on one or more principal non-religious worldview's' does not follow from the judgment.

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

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

David Hampshire  
Chair of NASACRE

Dilwyn Hunt  
Chair of AREIAC

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

