

# Blackpool Council

26 October 2018

To: All Members of the SACRE

The above members are requested to attend the:

## **STANDING ADVISORY COMMITTEE ON RELIGIOUS EDUCATION (SACRE)**

Wednesday, 7 November 2018 at 6.30 pm  
in Committee Room B, Town Hall, Blackpool

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

#### **1 WELCOME AND INTRODUCTIONS**

To welcome members of the SACRE including to note the appoint of new representatives: Rabbi Robert Ash (Judaism representative) and Mr Chirag Khajuria (Hindu representative).

#### **2 DECLARATIONS OF INTEREST**

Members are asked to declare any interests in the items under consideration and in doing so state:

(1) the type of interest concerned either a

- (a) personal interest
- (b) prejudicial interest
- (c) disclosable pecuniary interest (DPI)

and

(2) the nature of the interest concerned

If any member requires advice on declarations of interests, they are advised to contact the Head of Democratic Governance in advance of the meeting.

#### **3 MINUTES OF THE LAST MEETING HELD ON 7 MARCH 2018**

(Pages 1 - 4)

To agree the minutes of the last meeting held on 7 March 2018 as a true and correct record.

#### **4 MEMBERS ITEMS**

To receive any updates from Members of the SACRE.

#### **5 AGE RELATED STANDARDS IN RELIGIOUS EDUCATION (Pages 5 - 22)**

To consider the interim document approved for use in Catholic Schools by The Department of Catholic Education and Formation of The Catholic Bishops' Conference of England and Wales on age related standards in Religious Education

#### **6 COMMISSION ON RELIGIOUS EDUCATION FINAL REPORT (Pages 23 - 46)**

Further to the meeting on the 8 November 2017, to update members on the final report and ongoing work of the Commission on Religious Education.

#### **7 BLACKPOOL SACRE ANNUAL REPORT (Pages 47 - 54)**

To consider actions to create the 2017/2018 annual report for the SACRE.

#### **8 AGREED SYLLABUS CONFERENCE (Pages 55 - 64)**

To consider arrangements for a possible Agreed Syllabus Conference.

#### **9 DATE OF FUTURE MEETINGS**

To consider the dates of future meetings.

#### **Venue information:**

First floor meeting room (lift available), accessible toilets (ground floor), no-smoking building.

#### **Other information:**

For queries regarding this agenda please contact Lennox Beattie, Executive and Regulatory Manager, Tel: 01253 477157, e-mail: [lennox.beattie@blackpool.gov.uk](mailto:lennox.beattie@blackpool.gov.uk)

Copies of agendas and minutes of Council and committee meetings are available on the Council's website at [www.blackpool.gov.uk](http://www.blackpool.gov.uk).

# Agenda Item 3

## MINUTES OF STANDING ADVISORY COMMITTEE ON RELIGIOUS EDUCATION (SACRE) MEETING - WEDNESDAY, 7 MARCH 2018

### **Present:**

Councillors Humphreys, Kirkland, O'Hara and Singleton  
Paul Harrison, Jo Snape, Helen Sage, Blackburn Church of England Diocese, Church of England Group  
Tammy Hackney, St George's Church of England Academy

### **In Attendance:**

Sheila Gewolb, British Jewish Board of Deputies  
Jean Martin, Schools Advisor  
Lennox Beattie, Executive and Regulatory Manager

### **Apologies:**

Apologies for absence were received on behalf of Tim Cox Blackburn Church of England Diocese, Church of England Group, Councillors Blackburn and Mrs Henderson MBE, and Margaret Wright, Lancaster Roman Catholic Diocese.

### **1 APPOINTMENT OF CHAIRMAN**

In the absence of the Chairman, the Committee considered the appointment of a Chairman for the meeting.

### **Resolved:**

That Helen Sage be appointed Chairman for the meeting.

### **2 DECLARATIONS OF INTEREST**

There were no declarations of interest on this occasion.

### **3 MINUTES OF THE LAST MEETING HELD ON 8 NOVEMBER 2017**

The SACRE considered the minutes of the last meeting of the Committee held on 8 November 2017.

### **Resolved:**

That the minutes of the meeting held on 8 November 2017 be approved and signed by the Chairman as a correct record.

### **4 ROLE OF SACRE**

The SACRE received a brief presentation from Helen Sage (Blackburn Diocesan Board of Education)- the presentation being a refresher on the roles and responsibilities of the SACRE and its members using slides that had been Committee members considered the refresher of roles to be a useful reminder to members and suggested that it might be useful to circulate to Religious Education leads to provide a reminder of the SACRE's role.

**MINUTES OF STANDING ADVISORY COMMITTEE ON RELIGIOUS EDUCATION (SACRE)  
MEETING - WEDNESDAY, 7 MARCH 2018**

Mrs Sage also highlighted that correspondence had been received from NATRE (National Association of Teachers of Religious Education). The correspondence had expressed concern regarding the appearance that a number of schools were failing to meet their statutory requirements and equalled that few schools appeared to be teaching Religious Education to gcse level. It noted that while all Secondary Schools were Academies and therefore the SACRE's role in terms of enforcing statutory requirements was not as significant it should still challenge these schools and if necessary hold them to account. It asked the clerk to write to the Governing Bodies to

**Resolved:**

1. To note the presentation.
2. To request the clerk to circulate the presentation to Religious Education leads in Blackpool schools.
3. To note the correspondence received from NATRE (National Association of Teachers of Religious Education) and ask Blackpool secondary schools to confirm that information was correct, ask for their observations and whether appropriate invite representatives

**5 JUDAISM PRESENTATION**

The SACRE received a presentation from Mrs Sheila Gewolb, Vice President of the Board of Deputies of British Jews. She highlighted the role of the Board of Deputies of British Jews and that they wished Judaism to be a key part of the syllabus for Religious Education. She highlighted the variety in forms of Judaism worship and community. It was especially important in areas with a relatively small or non-visible Jewish community to avoid misinformation or bigotry developing.

Mrs Gewolb highlighted the resources available for teachers produced by the Board and especially the way that such information could create engaging and practical lessons.

Following questions Mrs Gewolb highlighted that she would use the Board's influence to encourage the local Jewish community to nominate a representative

**Resolved:**

1. To note the presentation.
2. To again seek to appoint a representative of Judaism to the SACRE.

**MINUTES OF STANDING ADVISORY COMMITTEE ON RELIGIOUS EDUCATION (SACRE)  
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The Committee once again considered the proposal to form a Kidsmeet first put forward at the 17 May 2017 meeting. The initial idea had been to develop an event along similar style to Question Time with faith leaders and that this event would possibly help in the transition to secondary school.

Paul Harrison explained that due to outside pressures he had unfortunately not been able to progress the proposal any further. The Committee agreed that while the item had been worthwhile to explore in the absence of available resources it could not progress it any further.

**Resolved:**

To agree that no further progress be made toward the Kidsmeet proposal by the SACRE but instead to refer the proposal for consideration by the Blackpool Challenge Board.

**7 NASACRE CONFERENCE 2018**

The SACRE received a report highlighting the arrangements for the National Association of SACRE's Annual Conference. The Committee noted the theme as Stronger Together - Celebrating the power of Community and that the event would be held on the 24 May 2018.

The SACRE noted that it had been beneficial in previous years to send a representative to attend to hear about best practice and to feedback learning points to a future meetings. It agreed that the SACRE should again send a representative and asked those interested in attending to contact the clerk.

**Resolved:**

1. To send a representative to the NASACRE conference.
2. That interested parties express their interest in attending to the clerk.

**BLACKPOOL SACRE ANNUAL REPORT**

The SACRE considered its annual report for 2015/16 which had been updated following comments made by members at the last meeting.

It noted that the Committee had fallen behind with the completion of annual reports which remained a statutory function of the SACRE and it was therefore imperative that the SACRE that moved forward to complete its outstanding 2016/2017 annual report as well. The Committee agreed that to move this forward in a timely that it would ask the clerk to create a further annual report based on template of the 2015/2016 report for circulation to members in April.

It was agreed that this was the only reasonable course to ensure that the 2016/2017 annual report would be approved before the NASACRE conference. It considered that the situation was far from ideal and that it wished for the annual report for 2017/2018 to be significantly different in style. The Committee agreed to therefore revisit the issue at the

**MINUTES OF STANDING ADVISORY COMMITTEE ON RELIGIOUS EDUCATION (SACRE)  
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next meeting with an aim of confirming a process for the creation of the new annual report.

**Resolved:**

1. To approve the final 2015/2016 annual report for the SACRE (Attached at Appendix 7(a) to the agenda).
2. To approve the use the 2015/2016 annual report as a basis for the 2016/2017 annual report.
3. To agree that the clerk would produce a draft 2016/2017 annual report and circulate early in April 2018.
4. That the SACRE consider at the next meeting a process for producing the 2017/2018 annual report.

**9 MEMBERS NEWS**

There were no items of members' news not dealt with elsewhere on the agenda.

**10 DATES OF FUTURE MEETINGS**

The Committee noted the date of the next meeting as 20 June 2018 (provisional venue St Stephens on the Cliffs)

It agreed to consider the dates and venues further when the Chairman was in attendance.

**Chairman**

(The meeting ended at 7.05)

Any queries regarding these minutes, please contact:  
Lennox Beattie, Executive and Regulatory Manager  
Tel: 01253 477157  
E-mail:

<b>Report to:</b>	<b>SACRE</b>
<b>Relevant Officer:</b>	Margaret Wright, Lancaster RC Diocese Representative
<b>Date of Meeting:</b>	7 November 2018

## AGE RELATED STANDARDS IN RELIGIOUS EDUCATION

### 1.0 Purpose of the report:

- 1.1 To consider the interim document approved for use in Catholic Schools by The Department of Catholic Education and Formation of The Catholic Bishops' Conference of England and Wales on age related standards in Religious Education.

### 2.0 Recommendation(s):

- 2.1 To consider the document on age related standards in Religious Education, attached at Appendix 5a.

### 3.0 Reasons for recommendation(s):

- 3.1 To share information about the work of Diocesan education boards.

3.2a Is the recommendation contrary to a plan or strategy adopted or approved by the Council? No

3.2b Is the recommendation in accordance with the Council's approved budget? Yes

- 3.3 Other alternative options to be considered:

None.

### 4.0 Council Priority:

- 4.1 The relevant Council priority is: "Communities: Creating stronger communities and increasing resilience".

## 5.0 Background Information

5.1 Attached at Appendix 5a is a document produced by the Catholic Education Service in response to an identified needs from schools as to a clear document that could be used as an assessment tool in the changing landscape of primary and secondary schools. This has been brought to the meeting for information and comment by the Lancaster RC Diocese.

5.2 The new document *Age-Related Standards (3-19) in Religious Education* is a response to these needs. It was piloted in the Autumn and Spring terms of the Academic year 2017-2018 by a selection of schools from across England. The report following the feedback from this pilot is available separately, but it makes clear that while *Standards* represents a welcome step forward for schools, there is still work to be done in order for it to fully equip schools in their task of assisting pupils to make progress in Religious Education at all phases and stages of education.

Schools had requested the following which has been included in the document:

- end of year expectations, rather than end of phase ones;
- annotated examples of pupil and student that exemplify each Age-Related Standard; an indication of how *Standards* is to be used to measure progress for data tracking purposes and to give feedback to pupils: something like the performance scales Primary schools use in reporting progress against age-related expectations in the other core curriculum subjects;
- in secondary schools, an indication of how the *Standards* relate to the GCSE grades at the end of KS4

5.3 Does the information submitted include any exempt information? No

## 5.4 List of Appendices:

None.

## 6.0 Legal considerations:

6.1 None.

## 7.0 Human Resources considerations:

7.1 None.



**8.0 Equalities considerations:**

8.1 None.

**9.0 Financial considerations:**

9.1 None.

**10.0 Risk management considerations:**

10.1 None.

**11.0 Ethical considerations:**

11.1 None.

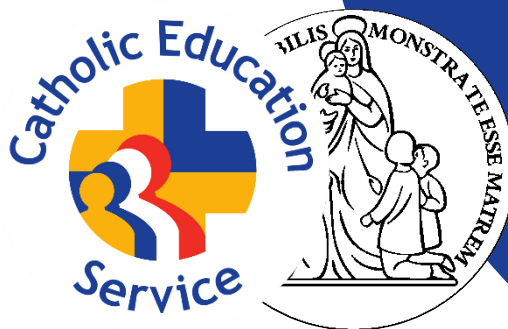
**12.0 Internal/ External Consultation undertaken:**

12.1 None.

**13.0 Background papers:**

13.1 None.

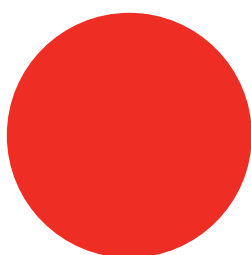
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## Age-Related Standards (3-19) in Religious Education

An interim document approved for use in Catholic Schools by  
The Department of Catholic Education and Formation of  
The Catholic Bishops' Conference of England and Wales

July 2018



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## Introduction and context

In the summer term of 2016, the CES and NBRIA sent out a questionnaire to all schools seeking their views on the document *Levels of Attainment in Religious Education* and on the future of assessment of Religious Education in Catholic schools. The executive summary of this report is attached as an appendix to this document.

Because of that survey, it became clear that schools needed a new assessment tool that reflected the changes in the broader education landscape in both the Primary and the Secondary phases. In Primary schools, a new National Curriculum is in place that requires schools to assess using age-related expectations, rather than Levels of Attainment. In Secondary schools, the new GCSE has raised the bar for the terminal examination at the end of KS4. As a result, the assessment at KS3 needs to better prepare pupils for the more demanding GCSE course.

The new document *Age-Related Standards (3-19) in Religious Education* is a response to these needs. It was piloted in the Autumn and Spring terms of the Academic year 2017-2018 by a selection of schools from across England. The report following the feedback from this pilot is available separately, but it makes clear that while *Standards* represents a welcome step forward for schools, there is still work to be done in order for it to fully equip schools in their task of assisting pupils to make progress in Religious Education at all phases and stages of education. Schools would like:

- end of year expectations, rather than end of phase ones;
- annotated examples of pupil and student that exemplify each Age-Related Standard;
- an indication of how *Standards* is to be used to measure progress for data tracking purposes and to give feedback to pupils: something like the performance scales Primary schools use in reporting progress against age-related expectations in the other core curriculum subjects;
- in secondary schools, an indication of how the *Standards* relate to the GCSE grades at the end of KS4

To respond to these needs, the working party will continue to meet to progress this work throughout the Academic Year 2018-2019. In addition, the Bishops of the Department of Catholic Education and Formation have commissioned a third edition of the *Religious Education Curriculum Directory* that will bring the full revision of both the curriculum and standards to its completion. The expected publication for this final document, containing both age-related content and skills, is expected to be published in September 2020.

In the interim period, dioceses may continue to use the historical *Levels of Attainment in Religious Education*. However, the Department has also given permission for dioceses and schools to use the new interim *Age-Related Standards (3-19) in Religious Education* contained in this document.

## How to use *Age-Related Standards (3-19) in Religious Education*

*Standards* is an evolution of the *Levels of Attainment in Religious Education*. The results from the survey made it clear that schools wanted an assessment tool that allowed for greater parity with other subjects in the curriculum, but which also did not lose the driver words and attainment targets they had been using thus far and with which they were very familiar. However, it is very important to stress that this interim document does not function in the same way as the previous *Levels* document did. *Levels* was used to effectively “grade” students in all year groups, using the language of levels to report on progress and to assist pupils in making the next steps in their learning. In theory, all Levels were potentially accessible to all pupils in all year groups. Following the direction of travel of the other core-curriculum subjects, the *Standards* are descriptions of what pupils at different ages are expected to be able to achieve by the end of that age-related phase. They are prescriptive, not diagnostic. By themselves, they are not ways of measuring

achievement, but rather a description of what is expected of almost all pupils by the time they reach the end of a particular age phase. The age phases are:

- 3-5
- 5-7
- 7-11
- 11-14
- 14-16
- 16-19

For *Standards* to become a diagnostic, as well as a descriptive tool, there is the need for a further breakdown of the *Standards* into year-specific expectations that include content as well as skills. There is also a need for some guidance on how to use a performance scale alongside a descriptive grid of this kind. For example, some indication will need to be given of what it will mean for a pupil or student to be working towards, at and above age-related expectations. Both the year specific expectations and the performance scale will be a feature of the revised *RECD* but are not yet ready for inclusion in this interim document.

In this interim period, dioceses and schools and schools who wish to will continue to work with the *Standards* and explore ways in which they can be used as a progress measuring and data tracking tool. This further exploration of possibilities in real school settings will only make the tool in its final form better able to respond to both the needs of the Church and the needs of teachers.

### Evolution of Attainment Targets

The two old Attainment Targets have not been lost – there are still “learning about” and “learning from” descriptors in the new tool. However, a new discrete skills strand has been added: Analysis and Evaluation. This has been added partly because, in secondary schools, the ability to analyse and evaluate is an essential skill at both GCSE and A Level. Also, it is arguably a skill that can be developed from the beginning of Religious Education learning and so constitutes a part of this interim *Standards* document for Primary schools too.

### Attainment Target 2: Engagement and Response

The green row in the *Standards* is not, in one sense, a separate set of skills but is a description of the kinds of engagement and response from learners that teachers should plan for in lessons. These rows are focused on pupil’s and student’s own identity, sense of purpose and moral outlook. They indicate that in Religious Education, it is expected that the learning will make a direct contribution to the moral and spiritual formation of pupils, that they might become more reflective in their lives and more understanding in their response to encountering difference. Given that how and whether pupils respond on a personal level is dependent on the freedom of each individual conscience, it is not intended to imply that this personal progress is something that should be assessed in the way that the other two ATs will be.

### The emergence of “skill areas”

You will see that the driver words have been maintained in the end of phase descriptions: “make links”, “show understanding” etc. However, these have been removed from content specific strands and have become discrete “skill areas” as can be seen in the first column of the new document. This has made it easier to understand what progression looks like from one phase to the next in each of these discrete skill areas.

### Progression between phases

The standards descriptors for 14-16 were taken from Ofqual’s new descriptors of performance at GCSE. These track back into the 11-14 phase descriptors and teachers will hopefully be able to see the progressive

nature of the descriptors very clearly. Therefore, if the new standards document is used in the 11-14 phase it should now serve as a solid preparation for students progressing to GCSE.

Similarly, the 11-14 descriptors follow directly on from the 7-11 descriptors and now form a coherent link between Primary and Secondary Religious Education.

The standards descriptors for 16-19 were taken from a combined version of each of the descriptors given by the exam boards for performance at A Level in Religious Studies. These are a straightforward development of the GCSE skills and the progressive nature of these should be clearly seen. How these descriptors relate to expectations for General RE in the Sixth Form is another piece of work that is yet to be completed but which will also feature in the revised *RECD*.

### The meaning of “empty boxes”

Please note, not all the 11-14 skills track back fully into the Primary phases. Therefore, in some portions of the Primary *Standards* descriptor grid, there are empty boxes. This indicates that this sub-skill is not expected in this phase of a pupil’s development. It does not indicate that some pupils are not capable of achieving that skill at their age, but, because the grid is descriptive rather than diagnostic, it merely shows that it is not an expectation for most.

### Skills Guide and Glossary

In addition to the *Standards* grid itself, there is a Skills Guide and a Glossary. The Skills Guide gives some explanation of what is meant by each of the ‘skill’ verbs and verb phrases to assist teachers in knowing what to plan for in learning. The Glossary gives provides definitions for key vocabulary contained within the descriptor grid itself.

### Permission

*Age-Related Standards (3-19) in Religious Education* was approved for use in Catholic schools by the Bishops of the Department for Catholic Education and Formation on 26 June 2018.

# Standards for Ages 3-5

By the end of age phase, pupils will be able to:

Skill areas		3-5
<b>AT1: Knowledge and Understanding</b> ('learning about')	Developing Knowledge and Understanding	<ul style="list-style-type: none"> <li>• Listen to and talk about religious stories and respond to what they hear with relevant comments.</li> <li>• Sing songs; make music and dance to express religious stories.</li> <li>• Use a variety of materials, tools and techniques, experimenting with colour, design, texture, form and function to express religious stories.</li> <li>• Represent their own ideas, thoughts and feelings about religious stories through design and technology, art, music, dance and role play.</li> <li>• Develop their own narratives and explanations of religious stories by connecting ideas or events to the scripture source used.</li> <li>• Read and understand simple sentences from scripture or from their own religious stories</li> <li>• Share religious stories they have heard and read with others.</li> <li>• Write simple sentences about religious stories using phrases or words which can be read by themselves and others.</li> <li>• Listen, talk about and role play similarities and differences between themselves and others, and among families, church communities and church traditions.</li> <li>• Listen, talk about and role play similarities and differences in relation to places they have read or heard about family, church communities and scripture stories.</li> <li>• Listen, talk about and role play how people behave in the local, national and universal church community.</li> <li>• Listen and talk about key figures in the history of the People of God.</li> <li>• Listen and talk about religious signs and symbols used in worship, including the celebration of the Sacraments. Use religious signs and symbols in role play.</li> </ul>
	Making Links and Connections	
	Historical Development	
	Specialist Vocabulary	<ul style="list-style-type: none"> <li>• Decode key religious words appropriate to their age and stage of development.</li> <li>• Use key religious words appropriate to their age and stage of development.</li> </ul>
<b>AT2: Engagement and Response</b> ('learning from')	Meaning and Purpose	<ul style="list-style-type: none"> <li>• Answer 'how' and 'why' questions about their experiences and in response to religious stories or events.</li> </ul>
	Beliefs and Values	<ul style="list-style-type: none"> <li>• Show sensitivity to others' needs and feelings.</li> <li>• Talk about how they and others show feelings.</li> <li>• Confidently speak in a familiar group and talk about their ideas.</li> <li>• Express themselves effectively, showing awareness of listeners' needs.</li> <li>• Give their attention to what others say and respond appropriately.</li> <li>• Talk about their own and others' behaviour and its consequences.</li> <li>• Talk about past and present events in their own lives and in the lives of family members.</li> <li>• Know that other children don't always enjoy and share the same feelings and are sensitive to this.</li> </ul>
<b>AT3: Analysis and Evaluation</b>	Use of Sources as Evidence	
	Construct Arguments	
	Make Judgements	
	Recognise Diversity	
	Analyse and Deconstruct	



# Standards for Primary Religious Education

By the end of age phase, pupils will be able to:

Skill areas		5-7	7-9	9-11
AT1: Knowledge and Understanding ('learning about')	Developing Knowledge and Understanding	<ul style="list-style-type: none"> <li>Recognise religious stories</li> <li>Retell, in any form, a narrative that corresponds to the scripture source used</li> <li>Recognise religious beliefs</li> <li>Recognise that people act in a particular way because of their beliefs</li> <li>Describe some of the actions and choices of believers that arise because of their belief</li> <li>Recognise key figures in the history of the People of God</li> <li>Describe the life and work of some key figures in the history of the People of God</li> <li>Recognise key people in the local, national and universal Church</li> <li>Describe different roles of some people in the local, national and universal Church</li> <li>Recognise religious signs and symbols used in worship, including the celebration of the Sacraments.</li> <li>Describe some religious symbols and the steps involved in religious actions and worship, including the celebration of the Sacraments.</li> </ul>	<ul style="list-style-type: none"> <li>Retell a narrative that is accurate in its sequence and details and that corresponds to the scripture source used.</li> <li>Describe, with increasing detail and accuracy:                             <ul style="list-style-type: none"> <li>a range of religious beliefs</li> <li>the life and work of key figures in the history of the People of God</li> <li>different roles of people in the local, national and universal Church</li> <li>religious symbols and the steps involved in religious actions and worship, including the celebration of the Sacraments</li> <li>those actions of believers which arise as a consequence of their beliefs</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>Show knowledge and understanding of a range of scripture passages that corresponds to the scripture source used.</li> <li>Show knowledge and understanding of:                             <ul style="list-style-type: none"> <li>a range of religious beliefs</li> <li>the life and work of key figures in the history of the People of God</li> <li>what it means to belong to a church community</li> <li>religious symbols and the steps involved in religious actions and worship, including the celebration of the Sacraments</li> <li>those actions of believers which arise as a consequence of their beliefs</li> </ul> </li> </ul>
	Making Links and Connections		<ul style="list-style-type: none"> <li>Make links between:                             <ul style="list-style-type: none"> <li>beliefs and sources, giving reasons for beliefs</li> <li>beliefs and worship, giving reasons for actions and symbols</li> <li>beliefs and life, giving reasons for actions and choices</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>Show understanding of, by making links between:                             <ul style="list-style-type: none"> <li>beliefs and sources</li> <li>beliefs and worship</li> <li>beliefs and life</li> </ul> </li> </ul>
	Historical Development			
	Religious and Specialist Vocabulary	<ul style="list-style-type: none"> <li>Use religious words and phrases</li> </ul>	<ul style="list-style-type: none"> <li>Use a range of religious vocabulary</li> </ul>	<ul style="list-style-type: none"> <li>Use religious vocabulary widely, accurately and appropriately</li> </ul>
AT2: Engagement and Response ('learning from')	Meaning and Purpose	<ul style="list-style-type: none"> <li>Say what they wonder about</li> <li>Ask wondering questions about all of the areas of study and recognize that some questions are difficult to answer</li> </ul>	<ul style="list-style-type: none"> <li>Ask and respond to questions about their own and others' experiences and feelings about each of the areas of study, in relation to questions of meaning and purpose</li> </ul>	<ul style="list-style-type: none"> <li>Compare their own and other people's responses to questions about each of the areas of study, in relation to questions of meaning and purpose</li> </ul>
	Beliefs and Values	<ul style="list-style-type: none"> <li>Talk about their own feelings, experiences and the things that matter to them</li> <li>Ask and respond to questions about their own and others' feelings, experiences and things that matter to them</li> </ul>	<ul style="list-style-type: none"> <li>Make links to show how feelings and beliefs affect their behaviour and that of others</li> </ul>	<ul style="list-style-type: none"> <li>Show understanding of how own and other's decisions are informed by beliefs and moral values</li> </ul>
AT3: Analysis and Evaluation	Use of Sources as Evidence		<ul style="list-style-type: none"> <li>Use a given source to support a point of view</li> </ul>	<ul style="list-style-type: none"> <li>Use sources to support a point of view</li> </ul>
	Construct Arguments		<ul style="list-style-type: none"> <li>Express a point of view</li> </ul>	<ul style="list-style-type: none"> <li>Express a point of view and give reasons for it</li> </ul>
	Make Judgements		<ul style="list-style-type: none"> <li>Express a preference</li> </ul>	<ul style="list-style-type: none"> <li>Arrive at judgements</li> </ul>
	Recognise Diversity			<ul style="list-style-type: none"> <li>Recognise difference, comparing and contrasting different points of view.</li> </ul>
	Analyse and Deconstruct			

# Standards for Secondary Religious Education

By the end of age phase, students will be able to:

		11-14	14-16	16-19
AT1: Knowledge and Understanding (‘learning about’)	Developing Knowledge and Understanding	<ul style="list-style-type: none"> <li>Explain the meaning and purpose of a range of scripture passages.</li> <li>Demonstrate a knowledge and understanding of:                             <ul style="list-style-type: none"> <li>doctrine, belief and theological concepts</li> <li>the nature, structure and authority of communities of belief, both locally and universally</li> <li>questions of meaning and purpose, philosophy and ethics and the significance of the answers for personal choices and commitments</li> <li>the structure and meaning of different forms of worship for believers, including the celebration of the Sacraments</li> </ul> </li> <li>Demonstrate a knowledge and understanding of common and divergent views and practices within and between religions</li> </ul>	<ul style="list-style-type: none"> <li>Interpret the meaning and significance of a range of sacred texts and sources of wisdom, with an appreciation of literary type and textual context and the different interpretations employed by different communities</li> <li>Demonstrate comprehensive knowledge and understanding of:                             <ul style="list-style-type: none"> <li>doctrine, belief and theological concepts</li> <li>the nature, structure and authority of communities of belief, both locally and universally</li> <li>questions of meaning and purpose, philosophy and ethics and the significance of the answers for personal choices and commitments</li> <li>the structure and meaning of different forms of worship for believers, including the celebration of the Sacraments</li> </ul> </li> <li>Demonstrate a comprehensive knowledge and understanding of common and divergent views and practices within and between religions</li> </ul>	<ul style="list-style-type: none"> <li>Critically reflect and skillfully interpret the meaning and significance of a wide variety of sacred texts and sources of wisdom, using the skills of scriptural scholarship and reason</li> <li>Comprehensively demonstrate a developed knowledge, showing a depth of understanding that recognises complexity and nuance, of:                             <ul style="list-style-type: none"> <li>doctrine, belief and theological concepts</li> <li>the nature, structure and authority of communities of belief, both locally and universally</li> <li>questions of meaning and purpose, philosophy and ethics and the significance of the answers for personal choices and commitments</li> <li>the structure, meaning and significance of different forms of worship for believers</li> </ul> </li> <li>Comprehensively demonstrate a developed knowledge, showing a depth of understanding that recognises complexity and nuance, of divergent views and practices within and between religions and beliefs</li> </ul>
	Making Links and Connections	<ul style="list-style-type: none"> <li>Make relevant connections between different areas of study (doctrine, sources, structures, worship and life), showing how one area influences others</li> </ul>	<ul style="list-style-type: none"> <li>Make detailed and relevant connections between different areas of study (doctrine, sources, structures, worship and life), correctly explaining the causal connections between them</li> </ul>	<ul style="list-style-type: none"> <li>Make coherent and insightful connections between different areas of study (doctrine, sources, structures, worship and life), fully explaining the multiple and sophisticated causal connections between them</li> </ul>
	Historical Development	<ul style="list-style-type: none"> <li>Recognise, and demonstrate some understanding, that some beliefs, practices and interpretations of sources have developed over time</li> </ul>	<ul style="list-style-type: none"> <li>Demonstrate an understanding of the historical and/or cultural development of concepts in each of the areas of study, recognising the significance of historical context and shifts in other areas of understanding</li> </ul>	<ul style="list-style-type: none"> <li>Demonstrate a thorough understanding of the historical and/or cultural development of understanding in each of the areas of study, recognising the importance of historical and cultural context, drawing on the work of relevant theologians, philosophers and scholars in other relevant disciplines</li> </ul>
	Religious and Specialist Vocabulary	<ul style="list-style-type: none"> <li>Use a range of contextually accurate and appropriate religious and specialist vocabulary</li> </ul>	<ul style="list-style-type: none"> <li>Use a wide range of appropriate specialist theological, philosophical and ethical vocabulary</li> </ul>	<ul style="list-style-type: none"> <li>Precisely use a wide range of appropriate specialist theological, philosophical and ethical vocabulary, extensively, effectively and with a high degree of confidence</li> </ul>
AT2: Engagement and Response (‘learning from’)	Meaning and Purpose	<ul style="list-style-type: none"> <li>Compare their own and others’ responses to questions of meaning and purpose, leading to reasonable explanations of their own and others’ views, in the light of religious teaching</li> </ul>	<ul style="list-style-type: none"> <li>Evaluate their own response to questions of meaning and purpose, in light of religious and nonreligious views and beliefs, leading to a well-informed account of their own and others’ views</li> </ul>	<ul style="list-style-type: none"> <li>Critically evaluate their own response to questions of meaning and purpose, in light of religious and nonreligious views and beliefs, leading to an independent, fully informed and well-argued account of their own and others’ views</li> </ul>
	Beliefs and Values	<ul style="list-style-type: none"> <li>Compare their own and others’ responses to questions of belief and values, leading to reasonable explanations of their own and others’ views, in the light of religious teaching</li> </ul>	<ul style="list-style-type: none"> <li>Evaluate their own response to questions of belief and values, in light of religious and nonreligious views and beliefs, leading to a well-informed account of their own and others’ views</li> </ul>	<ul style="list-style-type: none"> <li>Critically evaluate their own response to questions of belief and values, in light of religious and nonreligious views and beliefs, leading to an independent, fully informed and well-argued account of their own and others’ views</li> </ul>
AT3: Analysis and Evaluation	Use of Sources as Evidence	<ul style="list-style-type: none"> <li>Use sources of wisdom and authority appropriately to explain aspects of each area of study and as evidence for particular points of view</li> </ul>	<ul style="list-style-type: none"> <li>Use a range of sources of wisdom and authority appropriately to provide explanations of aspects of each area of study, using these sources with increasing sophistication and as evidence to support particular points of view</li> </ul>	<ul style="list-style-type: none"> <li>Skillfully select and deploy relevant knowledge from a wide range of sources, demonstrating extensive depth and breadth in the selection, in the defence of a polemical position</li> </ul>
	Construct Arguments	<ul style="list-style-type: none"> <li>Present an argument for a particular point of view, showing an awareness of different views</li> </ul>	<ul style="list-style-type: none"> <li>Construct a sustained argument, based on critical analysis of different views</li> </ul>	<ul style="list-style-type: none"> <li>Perceptively discuss different views, leading to developed arguments that are coherent, relevant and logically structured</li> </ul>
	Make Judgements	<ul style="list-style-type: none"> <li>Arrive at judgements that are supported by evidence</li> </ul>	<ul style="list-style-type: none"> <li>Form reasoned judgements that are supported by evidence, weighing the strengths and weaknesses of different positions and arriving at convincing conclusions that competently draw together arguments and ideas</li> </ul>	<ul style="list-style-type: none"> <li>Form coherent and reasoned judgements that are fully supported by a comprehensive appraisal of evidence, arriving at compelling conclusions that fully and logically draw together the ideas and arguments analysed</li> </ul>
	Recognise Diversity	<ul style="list-style-type: none"> <li>Demonstrate an understanding of the significance and influence of common and divergent views and practices within and between religions</li> </ul>	<ul style="list-style-type: none"> <li>Demonstrate detailed understanding of the significance and influence of common and divergent views and practices within and between religions</li> </ul>	<ul style="list-style-type: none"> <li>Comprehensively demonstrate a depth of understanding of the significance and influence of commonality and diversity within and between religions, and the origins of these, both historical and textual</li> </ul>
	Analyse and Deconstruct	<ul style="list-style-type: none"> <li>Accurately outline the nature of different debates within Theology, Philosophy and Ethics</li> </ul>	<ul style="list-style-type: none"> <li>Deconstruct information, leading to competent analyses of concepts, questions and controversies within the disciplines of Theology, Philosophy or Ethics</li> </ul>	<ul style="list-style-type: none"> <li>Critically deconstruct information, leading to insightful analyses of complex concepts, questions and controversies within the disciplines of Theology, Philosophy or Ethics</li> </ul>

## Skills Guide

All skills should be applied in an age appropriate way:

	Primary	Secondary
<b>Recognise</b>	Identify, name or label something or someone previously seen, heard or encountered.	To appreciate the significance of something.
<b>Retell</b>	Tell a religious story again in any form.	
<b>Describe</b>	Give an accurate account in any form of the role of a person, a religious rite or symbol.	
<b>Make links/connections</b>	Show the relationship between a variety of sources as evidence to inform knowledge and understanding.	The ability to show the relationship between the different areas of study and the ways they influence each other.
<b>Understand</b>	Correctly perceive the meaning of beliefs, practices and sources actions and the links between them.	Interpret the significance and implications of beliefs, practices, sources and the causal connections between them.
<b>Explain</b>	<b>Make something clear and easy to understand</b> by giving a detailed account focusing specifically on causes and reasons. To show the meaning of a text or area of study in context.	
<b>Construct arguments</b>	Present a logical chain of reasoning, supported by appropriate knowledge, understanding and evidence in support of a particular position or point of view.	
<b>Make reasoned judgements</b>	To synthesise, evaluate and weigh the relative strength and weaknesses of arguments and evidence to arrive at a logical and justified conclusion.	
<b>Recognise diversity</b>	In this context, diversity refers to the differences of belief and practice that exist between denominations of Christianity and between Christianity and other religions.	
<b>Analyse</b>	Examine methodically and in detail, typically to explain and interpret.	
<b>Interpret</b>	To elucidate the meaning of a text by understanding different ways it can be understood. This could be with reference to, for example, the influence on believers, its historical context, its authorship, its intended audience or the ways in which different communities have used the text.	
<b>Evaluate</b>	To consider the relative merit of different points of view and arrive at a judgement supported by reasons and evidence.	

## Glossary

<b>Areas of Study</b>	The broad content areas that are listed in the sub-skill row “Developing Knowledge and Understanding” for each phase.
<b>Authority</b>	The hierarchical structures, writing or practices that decisively determine belief and practice for a religious community.
<b>Beliefs</b>	Something which a person holds to be important and true
<b>Coherent</b>	Consistent, clearly stated and supported by appropriate evidence.
<b>Doctrine</b>	A belief, or set of beliefs, held and taught by a community of believers.
<b>Historical development</b>	How religious belief and practice have changed over time.
<b>Insightful</b>	Accurate and deep understanding; perceptive, imaginative and showing a measure of original thought.
<b>Judgement</b>	The ability to make considered decisions and arrive at a justified conclusion.
<b>Key figures</b>	An important or pivotal person in either Scripture (e.g. Moses, Jesus, Mary), or the life of the Church locally or universally (e.g. a Eucharistic minister, a Bishop or the Pope)
<b>Literary type</b>	The genre of a piece of writing. In terms of Biblical texts, things such as Gospel, history, prophecy, letters, psalms, poetry, proverbs. In terms of Church documents, things such as encyclicals, exhortations, catechisms, creeds, theological works.
<b>Local Church</b>	A diocese, which is a geographical area under the authority of a bishop which also includes parish communities.
<b>Meaning</b>	The inner, symbolic, or true interpretation, value or message of something. What a person understands is being communicated by words or actions.
<b>Meaning and purpose</b>	The study of those actions, rules and values which form and shape our lives. This includes comparing and critically evaluating critically both personal responses and those of others who do not share our views.
<b>People of God</b>	Historically it refers to the Israelites, the chosen people with whom God established His covenant.  For Christians it means the Church, of which one becomes a member not by birth but by faith in Christ and through baptism.
<b>Point of view</b>	A particular attitude or way of considering something or someone
<b>Religious actions</b>	When a person does something because of a religious belief e.g. giving money to others, fasting, forgiving others
<b>Religious beliefs</b>	Something which a person holds to be important and true because of the religion to which they belong.

<b>Religious stories</b>	Stories that teach us about God and our relationship with God, especially those found in Scripture.
<b>Religious worship</b>	An expression of reverence or adoration either as an individual or as part of a community directed towards God.
<b>Significance</b>	The importance and implications of, for example, texts, beliefs, viewpoints, actions, events.
<b>Signs and symbols</b>	A sign or symbol is a thing or an action that indicates or refers to something else or instructs about something, e.g. Lectern, a candle, lighting a candle, crucifix, water, pouring of water, laying on of hands.
<b>Source</b>	<p>Foundational texts and teaching at the root of belief and practice. For example, in the Catholic context: Scripture, magisterium and tradition.</p> <p>By <b>Scripture</b> is meant: Sacred writings e.g. the books of the Hebrew Scriptures and New Testament that constitute the Bible</p> <p>By <b>Magisterium</b> is meant: The teaching authority of the Church, exercised by the Pope and Bishops, found in, for example the definitions and documents of Church councils, Papal encyclicals and exhortations, the Catechism of the Catholic Church.</p> <p>By <b>Tradition</b> is meant: The living transmission of the faith of the Church, expressed through belief and practice, handed down from the Apostles to every generation under the guidance of the Holy Spirit. It is found in the practice and life of the Church, her belief and her prayer. For example: the Liturgy, the Sacraments, Sacred art and the lives of the Saints.</p>
<b>Textual context</b>	The understanding of text, either Scripture or Church documents within their historical and political context, including an appreciation of their authorship and audience. It also includes the place of a text within the canon of Scripture in the case of Biblical texts.
<b>Theological concepts</b>	Concepts that can be found in Scripture, Church documents and the writings of theologians to capture complex ideas and beliefs. For example: incarnation, grace, salvation, transubstantiation.
<b>Universal Church</b>	The world-wide Catholic community.
<b>Values</b>	Important beliefs or ideals that influence behaviour and attitudes. Those standards by which people make important choices and which we recognise as ultimate guides to life.

## Appendix: Executive summary of the *Levels* questionnaire report.

### Response rate

1254 schools completed questionnaire responses. This is 56.2% of Catholic schools nationally.

Of these, 999 were Primary schools<sup>1</sup>. This is 55.7% of Catholic Primary schools nationally.

And 246 were Secondary schools<sup>2</sup>. This is 56.3% of Catholic Secondary schools nationally.

### Agree/Disagree responses

In the simple agree/disagree questions, most Primary and Secondary schools agreed that levels were a broadly positive development which have improved the quality of learning in RE and the ability of schools to provide feedback to pupils, parents and leaders about progress in RE.

Within this broadly positive picture, it is worth noting that in all but one of the questions, Primary Schools are more positive than Secondary schools.

The agree/disagree questions did mean it was difficult to express ambivalence (there was not an option to neither agree nor disagree) and were not enough by themselves to gauge exactly what agreement with the statements implied. Furthermore, these questions did not give schools the opportunity to express the ways in which they would like to see developments in the way in which RE is assessed.

A significant minority – somewhere between a quarter and a third on each question – expressed the view that levels were not improving the quality of RE and were not facilitating feedback to pupils, parents and governors. Within this group the reasons for disagreement are not possible to discern from the simple agree/disagree questions alone.

### Narrative responses

The opportunity to give narrative responses was well taken up by schools and gave some insights into the ways in which the levels were either not serving the needs of schools, or ways in which schools would like to see them further developed. It is also worth noting, that even amongst those schools that had agreed with the positive impact of levels, that development would be welcomed in many cases.

The kinds of comments that were made repeatedly were:

- The use of driver words and level descriptors was more important than the summative, numerical levels which many stated were not widely understood and were not helpful in helping pupils take the next steps in learning.
- However, even these descriptors were viewed by many as lacking clarity with others pointing out that their “breadth” made it difficult to use them as a progress measuring tool. There were many requests to further refine the level descriptors to make them more useful in both giving feedback to students about next steps in learning and in facilitating a school’s ability to measure progress.
- Many schools reported that reporting in levels was not widely understood by parents or even school governors.

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<sup>1</sup> Which is an over-arching term in this context and includes First, Infant and Junior schools as well as Primary schools.

<sup>2</sup> Which is an over-arching term in this context and includes Middle, High and Through schools, Sixth Form Colleges, as well as Secondary schools.

- Assessing using levels is increasingly out of step with the way in which assessment now functions in the rest of the curriculum.
- Many schools, both Primary and Secondary, report a move away from levels to reporting using either age related expectations or GCSE criteria.
- It was clear that those schools which were most positive about levels came from dioceses which had provided a great deal of CPD advice and support in the use of levels. However, equally clear was that each of these dioceses had developed supplementary tools to support schools, which were at variance with each other.
- Thus, many schools also reported an unhappiness with the lack of national consistency in the application and use of Levels.
- Alongside this, it was clear that there was also a lack of consistency in the use of levels between the Primary and Secondary phases and that the achievement of pupils rarely made it across the phase divide. Primary schools reported that Secondary schools did not value what they had achieved and that pupils regressed at KS3, while Secondary schools reported that they could not trust “inflated” Primary levels as a benchmark at the beginning of year 7.

Finally, emerging from this also is an overarching question about the purpose of assessment. Some of the most thoughtful comments pointed out that we now have an opportunity to learn from the best understandings of assessment in the secular curriculum. This understanding is empirically grounded and argues strongly that the primary purpose of assessment is to improve learning through informing teaching and that recording and reporting is a necessary, but very much secondary purpose. In whatever steps we take next, we need to focus on the use of levels as a tool for improving learning before we consider the ways in which they can be used to facilitate recording and reporting.

It is finally worth noting that the narrative responses revealed a continued confusion about the purpose of RE in Catholic schools.

#### Recommendations:

1. The Levels working party should explore alternative models of assessment, learning from the best of the research that underpinned the move away from Levels in the rest of the curriculum
2. The new models should capitalise on the use of the driver words and skills employed by current Levels of Attainment, which is universally regarded as its best feature.
3. Greater consistency should be achieved between the assessment of RE and the assessment of other NC subjects

The Church should reflect upon the purpose of RE and the best ways to secure these purposes through curriculum and assessment design.

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<b>Report to:</b>	<b>SACRE</b>
<b>Relevant Officer:</b>	Lennox Beattie, Clerk to the SACRE
<b>Date of Meeting:</b>	7 November 2018

## COMMISSION ON RELIGIOUS EDUCATION FINAL REPORT

### 1.0 Purpose of the report:

1.1 Further to the meeting on the 8 November 2017, to update members on the final report and ongoing work of the Commission on Religious Education.

### 2.0 Recommendation(s):

2.1 To note the report on the Commission on Religious Education attached at Appendix 6a.

2.2 To consider any actions for the SACRE in relation to the recommendations and activities of the Commission On Religious Education.

### 3.0 Reasons for recommendation(s):

3.1 To assist in the further development of religious education

3.2a Is the recommendation contrary to a plan or strategy adopted or approved by the Council? No

3.2b Is the recommendation in accordance with the Council's approved budget? Yes

3.3 Other alternative options to be considered:

None, the item is for discussion.

### 4.0 Council Priority:

4.1 The relevant Council priority is: "Communities: Creating stronger communities and increasing resilience".

## 5.0 Background Information

- 5.1 Members of the SACRE will recall at previous meetings that the work of the Commission on Religious Education has been reported. The final report has now been published and the Executive summary is attached at Appendix 5a. The full report is available via this weblink- <https://www.commissiononre.org.uk/wp-content/uploads/2018/09/Final-Report-of-the-Commission-on-RE.pdf>

The report sets out a proposal for a National Plan for RE comprising of 11 recommendations, and calls on the Government to consider and adopt it.

The National Plan is built around a National Entitlement which sets out what all pupils up to the end of Year 11, in all publicly funded schools, should be entitled to be taught. The National Entitlement reflects a new and inclusive vision for the subject, fully embracing the diversity and richness of religious and non-religious worldviews. It will ensure a strong academic basis for the subject in all schools. The National Plan provides for flexibility of approach in the translation of the National Entitlement into programmes of study in schools, ensuring that Headteachers are able to choose the approach that is most appropriate for their pupils.

The report is the result of two years' work from Commissioners. They have listened to evidence from a wide-range of concerned parties including pupils, teachers, lecturers, advisers, parents and faith and belief communities. The Commission received over three thousand submissions, all of which have been carefully considered.

- 5.2 Does the information submitted include any exempt information? No

## 5.3 List of Appendices:

Appendix 6a: Commission on Religious Education Executive summary

## 6.0 Legal considerations:

- 6.1 None.

## 7.0 Human Resources considerations:

- 7.1 None.

**8.0 Equalities considerations:**

8.1 None.

**9.0 Financial considerations:**

9.1 None.

**10.0 Risk management considerations:**

10.1 None.

**11.0 Ethical considerations:**

11.1 None.

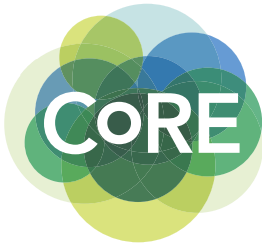
**12.0 Internal/ External Consultation undertaken:**

12.1 None.

**13.0 Background papers:**

13.1 None.

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Commission on  
Religious Education

EXECUTIVE SUMMARY

# RELIGION AND WORLDVIEWS: THE WAY FORWARD

## A national plan for RE

SEPTEMBER 2018





# EXECUTIVE SUMMARY

## INTRODUCTION: THE CASE FOR CHANGE

1. The study of religious and non-religious worldviews is a core component of a rounded academic education. This has long been recognised as essential in Britain. Indeed, one could argue that it is more important now than ever. Young people today are growing up in a world where there is increasing awareness of the diversity of religious and non-religious worldviews, and they will need to live and work well with people with very different worldviews from themselves. One need only glance at a newspaper to know that it is impossible fully to understand the world without understanding worldviews – both religious and non-religious.
2. This report reaffirms the central importance of learning about religious and non-religious worldviews for all pupils, regardless of their background, personal beliefs or the type of school they attend. Knowledge of religious and non-religious worldviews is an essential part of all young people’s entitlement to education. This report seeks to articulate that entitlement.
3. Despite its central importance, Religious Education (RE) in too many schools is not good enough to prepare pupils adequately for the religious and belief diversity they will encounter, nor to support them to engage deeply with the questions raised by the study of worldviews. Our report sets out a National Plan to ensure that all pupils receive their entitlement to an academically rigorous and rich study of religious and non-religious worldviews. This National Plan has three core elements.
  - a. There is a need for a new and richer vision of the subject. Our vision preserves the best of current practice and demands new developments drawn from the academic study of religious and non-religious worldviews as well as broader social changes in England and globally. We discuss this new vision below, and propose that the subject should be called *Religion and Worldviews* to reflect the new emphasis.
  - b. Too many pupils are not currently receiving their entitlement to knowledge of religious and non-religious worldviews. This is an essential subject for all pupils, so we propose that there should be a statutory National Entitlement to the study of Religion and Worldviews which applies to all publicly funded schools and is subject to inspection. This entitlement reflects our vision for the subject, which is widely shared among teachers and subject experts, while retaining the flexibility for schools of all types to interpret it in accordance with their own needs, ethos and values.

- c. The study of religious and non-religious worldviews requires high-quality, well-informed specialist teaching. Religious and non-religious worldviews are complex, diverse and plural. Understanding them requires a nuanced, multidisciplinary approach. Therefore, there will need to be sustained investment in developing knowledgeable teachers, as well as investment in high quality curriculum materials to support them, particularly at primary level. Local communities have often played a key role in supporting teachers, and they form an essential component of our recommended structures to develop and support high-quality teaching.
4. Academisation and the move towards a school-led system have transformed the educational landscape. The structures and systems supporting Religious Education have not kept pace with these changes. The evidence that we have gathered confirms the need identified in many previous reports for a change to the structures supporting Religious Education so that the subject is taught well across all schools in all localities. The National Entitlement is a direct response to this need, as are our recommendations for developing and supporting teachers nationally and locally.
5. We have carefully analysed the evidence that we have received. Our recommendations set out a coherent structure which preserves the best of the excellent practice that exists in some schools and localities, and strengthens the subject across all schools and localities.

## RELIGION AND WORLDVIEWS: THE CASE FOR A NEW VISION AND A STATUTORY NATIONAL ENTITLEMENT

### WHAT IS A WORLDVIEW?

The English word ‘worldview’ is a translation of the German *weltanschauung*, which literally means a view of the world. A worldview is a person’s way of understanding, experiencing and responding to the world. It can be described as a philosophy of life or an approach to life. This includes how a person understands the nature of reality and their own place in the world. A person’s worldview is likely to influence and be influenced by their beliefs, values, behaviours, experiences, identities and commitments.

We use the term ‘institutional worldview’ to describe organised worldviews shared among particular groups and sometimes embedded in institutions. These include what we describe as religions as well as non-religious worldviews such as Humanism, Secularism or Atheism. We use the term ‘personal worldview’ for an individual’s own way of understanding and living in the world, which may or may not draw from one, or many, institutional worldviews.



6. It is one of the core tasks of education to enable each pupil to understand, reflect on and develop their own personal worldview. This is a whole-school responsibility and the explicit, academic study of worldviews is an essential part of it. Through understanding how worldviews are formed and expressed at both individual and communal levels, the ways in which they have changed over time, and their influence on the actions of individuals, groups and institutions, young people come to a more refined understanding of their own worldview – whatever this happens to be – as well as those of others. Currently, this study takes place mainly through RE.
7. Studying religious and non-religious worldviews gives young people the opportunity to develop the knowledge, understanding and motivation they need to engage with important aspects of human experience including the religious, spiritual, cultural and moral. It provides an insight into the sciences, the arts, literature, history and contemporary local and global social and political issues. The young people we have spoken to have told us that RE enables them to have better friendships and to develop greater respect and empathy for others. Learning about worldviews helps young people to deal positively with controversial issues, to manage strongly held differences of belief and to challenge stereotypes. In an increasingly diverse society, understanding religious and non-religious worldviews has never been more essential than it is now.
8. The nature of RE has changed over time to reflect new understandings and new social realities. At the time of the 1944 Education Act, it was known as Religious Instruction, was limited to Christianity and was the only compulsory subject. Over time, subject experts came to recognise that young people needed to understand both a wider range of religious and non-religious worldviews and the idea of diversity within worldviews. This was reflected in the Education Reform Act of 1988, which also changed the name of the subject to Religious Education. Thirty years on, the local, national and global religious landscape and academic understandings of the subject have changed significantly.
9. The presentation of religious worldviews in schools has not always placed enough emphasis on their diverse and plural nature and the ways that they have changed over time. While many teachers and subject experts do present diversity within religions, this can often be reduced to crude differences between denominations. RE has sometimes inadvertently reinforced stereotypes about religions, rather than challenging them<sup>1</sup>. As we learn more about diversity and change within religious worldviews, it becomes even more important that the presentation of worldviews in schools reflects this.

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<sup>1</sup> See, for example, *Thobani (2011). Islam in the school curriculum: symbolic pedagogy and cultural claims. London, Routledge.*

10. Non-religious worldviews have also become increasingly salient in Britain and Western Europe. According to the most recent British Social Attitudes survey, over 50% of adults identify as not belonging to a religion, with 41% identifying as Christian. The proportion of adults identifying as not belonging to a religion has increased from 31% in 1983 and has remained fairly stable around 50% since 2009<sup>2</sup>. While some of these individuals may identify with non-religious worldviews such as Humanism, many have looser patterns of identification or do not identify with any institutional worldviews.
11. Deeper academic study of the experience of those who hold both religious and non-religious worldviews suggests that the distinction between religious and non-religious worldviews is not as clear-cut as one might think. Individuals may draw on aspects of both religious and non-religious worldviews in their own personal worldviews.<sup>3</sup>
12. The time is right for a new vision for the subject if we are to prepare children and young people for living in the increasingly diverse world in which they find themselves. We need to move beyond an essentialised presentation of six ‘major world faiths’ and towards a deeper understanding of the complex, diverse and plural nature of worldviews at both institutional and personal levels. We need to ensure that pupils understand that there are different ways of adhering to a worldview – you may identify with more than one institutional worldview, or indeed none at all. More still needs to be done to ensure that a wider range of institutional worldviews is taught, particularly Hinduism, Buddhism and Sikhism, which are sometimes neglected. And there needs to be a greater understanding, at a conceptual level, of how worldviews operate, the accounts they provide of the nature of reality, and how they influence behaviour, institutions and forms of expression. It is this powerful, conceptual knowledge that all pupils need to have.
13. This is why we have set out a statutory National Entitlement for all pupils in all publicly funded schools. The National Entitlement makes clear the central importance of understanding religious and non-religious worldviews as well as the conceptual categories which lead to this understanding. It sets out a clear purpose and core knowledge which all pupils across all schools must gain. It also reflects the new vision that we have outlined here, which will effectively prepare all pupils for the world of religious and belief diversity in which they find themselves.

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2 NATCEN (2017). *British Social Attitudes Survey*. [www.natcen.ac.uk/news-media/press-releases/2017/september/british-social-attitudes-record-number-of-brits-with-no-religion/](http://www.natcen.ac.uk/news-media/press-releases/2017/september/british-social-attitudes-record-number-of-brits-with-no-religion/)

3 Wallis, S (2014). *Ticking ‘no religion’: a case study amongst ‘young nones.’* *Diskus* 16:2. Woodhead, L (2016), *‘The rise of “no religion” in Britain: The emergence of a new cultural majority’*, *Journal of the British Academy*, 4: 245–261. DOI 10.85871/jba/004.245

14. Our new vision is also signified by a new name for the subject: Religion and Worldviews. The shift in language to ‘worldviews’ captures, as best we can, the shifts in vision that we have outlined above, in particular the complex, diverse and plural nature of worldviews. The name also removes the ambiguity in the phrase ‘Religious Education’, which is often wrongly assumed to be about making people more religious. We are keeping the word ‘religion’ in the subject name both to provide continuity and to signify that young people need to understand the conceptual category of ‘religion’ as well as other concepts such as ‘secularity’, ‘secularism’ and ‘spirituality’.

## THE CASE FOR IMPROVED SYSTEMS AND STRUCTURES

15. As we have stated above, the structures supporting RE have not kept pace with the changes to the education system. This has led to a situation in which, despite pockets of excellent practice in some schools and localities, the provision and quality of RE is not good enough in too many schools.
16. The quality of RE is highly variable across all school types. The last Ofsted subject review (2013) found RE to be to be less than good in just under half of secondary schools and in six out of ten primary schools observed by Ofsted.<sup>4</sup> In *Making a Difference*, a review of standards in RE in Church of England schools, the reviewers found that RE was good or better in 70% of secondary schools, but only 40% of primary schools<sup>5</sup>. No evidence was forthcoming on the quality of RE in Catholic schools or other schools of a religious character. Since 2013, there has been no mechanism to gather evidence on the quality of RE in primary and secondary schools at a national level. The evidence that we have gathered suggests that there has been little positive change in the past five years and that the situation has got worse in some areas.
17. One reason for this variability in quality is some confusion over the purpose of RE, which we hope will be resolved through our new vision for the subject and the common National Entitlement which provides clarity on the aims and purposes of RE.
18. Another key reason for this variability in quality is the lack of adequate training and support for teachers. A majority of recently qualified primary teachers received fewer than three hours of subject specific training for RE

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4 Ofsted (2013). *Religious Education: Realising the potential*. [www.gov.uk/government/publications/religious-education-realising-the-potential](http://www.gov.uk/government/publications/religious-education-realising-the-potential)

5 *Archbishops' Council of the Church of England, Education Division (2014). Making a Difference: a review of Religious Education in Church of England schools*. [http://www.churchofengland.org/sites/default/files/2017-10/2014\\_making\\_a\\_difference\\_-\\_a\\_review\\_of\\_religious\\_education\\_in\\_church\\_of\\_england\\_schools\\_web\\_final.pdf](http://www.churchofengland.org/sites/default/files/2017-10/2014_making_a_difference_-_a_review_of_religious_education_in_church_of_england_schools_web_final.pdf)

during their Initial Teacher Education (ITE)<sup>6</sup>. At secondary, almost three times<sup>7</sup> as many RE lessons as History lessons are taught by non-specialists. We therefore set out plans for improving training and support for teachers, so that they have the knowledge that they need to teach this important subject.

19. Successive surveys of teachers, especially at primary level, have shown that teachers lack confidence to teach RE and to tackle the sensitive and controversial issues that are the lifeblood of the subject.
20. An increasing number of schools, particularly academies, offer no provision for RE at Key Stages 3 and 4. In 2016, 33.4% of all schools did not offer any RE at Key Stage 4 and 23.1% did not offer any RE at Key Stage 3. This represents nearly 900 schools offering no RE at Key Stage 4, and a significant increase from 22.1% (nearly 600 schools) in 2015.<sup>8</sup> Curriculum time for primary is also limited, with nearly 30% of schools which responded to the 2016 NATRE primary survey offering less than 45 minutes per week.
21. There is a clear, and increasing, disparity between school types in terms of provision of RE. For example, the percentage of schools without a religious character offering no RE at Key Stage 4 in 2016 (38.9%) is almost four times that of schools with a religious character (11.2%)<sup>9</sup>. If something is not done urgently to re-establish the subject, there is a real risk that it could disappear from schools without a religious character, depriving pupils of their entitlement to this vital area of knowledge.

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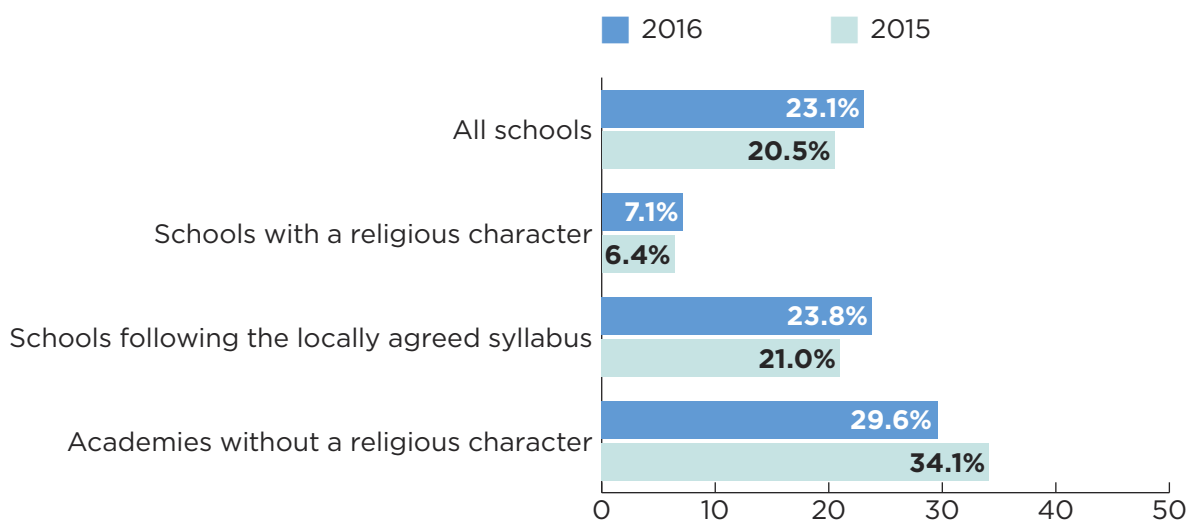
6 NATRE (2016). *An Analysis of the provision for RE in primary schools*. [www.natre.org.uk/uploads/Free%20Resources/NATRE%20Primary%20Survey%202016%20final.pdf](http://www.natre.org.uk/uploads/Free%20Resources/NATRE%20Primary%20Survey%202016%20final.pdf)

7 NATRE (2016). *An Analysis of the provision for RE in primary schools*. [www.natre.org.uk/uploads/Free%20Resources/NATRE%20Primary%20Survey%202016%20final.pdf](http://www.natre.org.uk/uploads/Free%20Resources/NATRE%20Primary%20Survey%202016%20final.pdf)

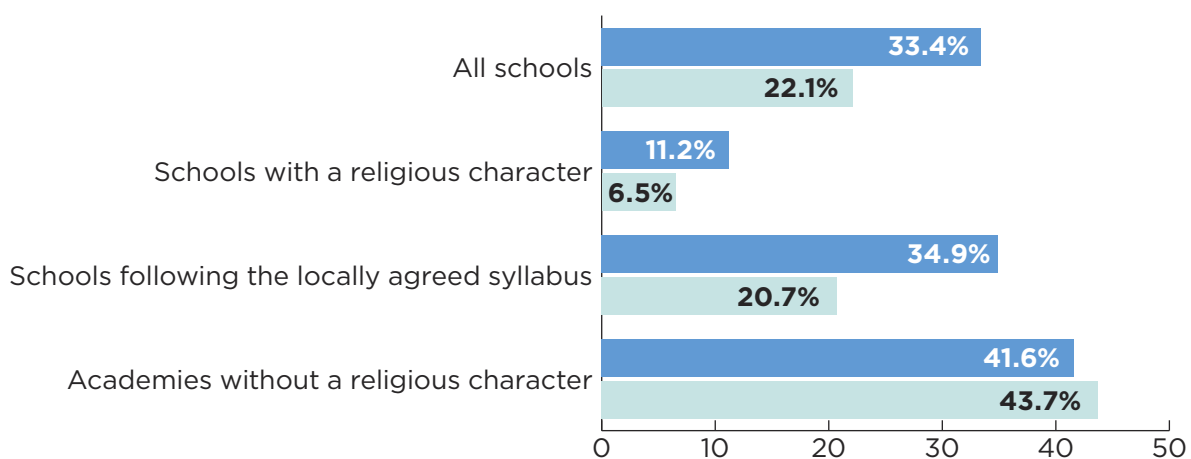
8 Source: *School Workforce data 2015 and 2016, analysed by Deborah Weston for NATRE*.

9 Source: *School Workforce data 2016, analysed by Deborah Weston for NATRE*.

**Figure 1: Schools offering no RE at Key Stage 3<sup>10</sup>**



**Figure 2: Schools offering no RE at Key Stage 4<sup>11</sup>**

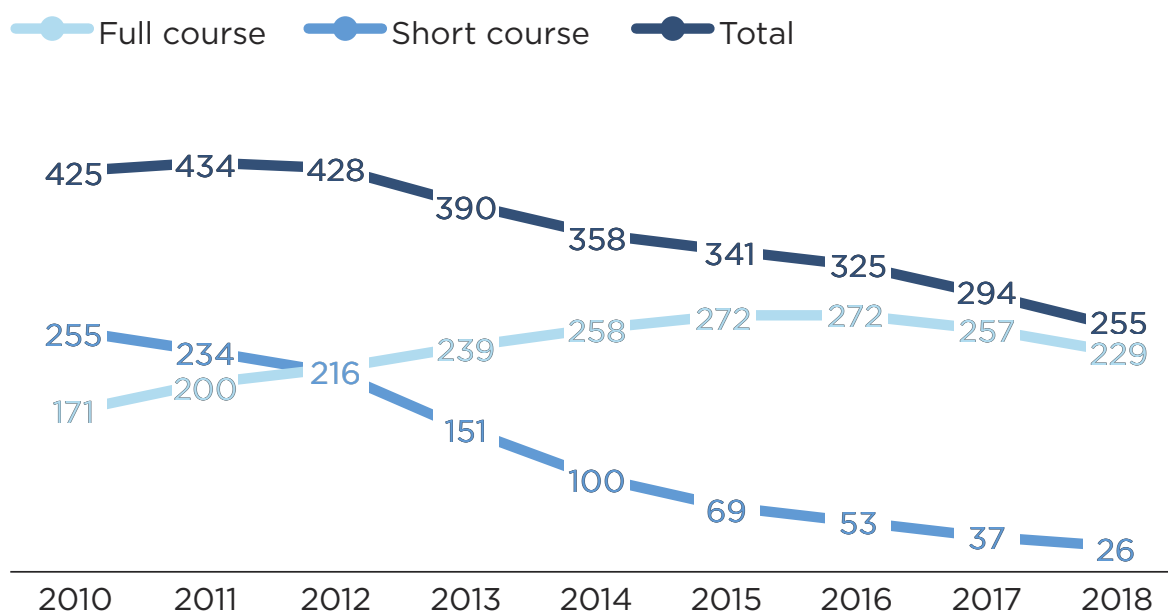


22. Academisation and reductions in funding have reduced local authority support for RE via Standing Advisory Councils on Religious Education (SACREs) and professional advisers, to the point where such support is unsustainable in many areas and already disappearing in some. This further increases the disparity between schools with a religious character, where support structures remain relatively robust, and those without, where they are increasingly in jeopardy.

<sup>10</sup> Source: School Workforce Data 2016, analysed by Deborah Weston for NATRE.

<sup>11</sup> Source: School Workforce Data 2016 analysed by Deborah Weston for NATRE.

23. Changes to accountability systems have created an environment where there is less and less incentive for schools to offer good RE, particularly at secondary level. These include Ofsted no longer inspecting individual subjects, the removal of GCSE Short Courses from school performance measures and the non-inclusion of Religious Studies GCSE in the Ebacc. This has led to a significant drop in students taking a Key Stage 4 qualification in RE<sup>12</sup> and has affected, for example, the number of specialist teachers at secondary level.



**Figure 3: Trends in GCSE entries for Religious Studies<sup>13</sup>**  
*Religious Studies GCSE entries in England 2010–2018 (thousands)*

24. All of these issues mean that urgent action needs to be taken to reform and strengthen the structures that support Religion and Worldviews in schools. We therefore recommend changes to accountability systems, curriculum development, local and national support structures and initial teacher education, creating a robust and coherent structure for Religion and Worldviews. Our recommendations, as set out below, will enable all pupils in all schools to receive high quality education in Religion and Worldviews and will support and strengthen the subject for the foreseeable future.

<sup>12</sup> 260,300 pupils entered for a Key Stage 4 qualification in Religious Studies in 2018, down from a high of 433,750 in 2011.

<sup>13</sup> GCSE entry figures for 2017 and 2018 do not include the Channel Islands and the Isle of Man. In 2016, there were 1,142 Full Course entries and 938 Short Course entries from the Channel Islands and the Isle of Man. Source: JCQ: [www.jcq.org.uk/examination-results/gcses](http://www.jcq.org.uk/examination-results/gcses)

25. We are aware that rapid change is disruptive and counterproductive for teachers and schools. We therefore suggest a phased approach in which programmes of study and support structures are established before schools are required to change their curriculum to align it with the National Entitlement to the study of Religion and Worldviews. We have set out our proposed timeline in Appendix 1.

## LIST OF RECOMMENDATIONS

### RECOMMENDATION 1

The name of the subject should be changed to Religion and Worldviews. This should be reflected in all subsequent legislation and guidance.

### RECOMMENDATION 2

The National Entitlement to the study of Religion and Worldviews should become statutory for all publicly funded schools.

- a. For community, foundation and voluntary controlled schools, the requirement for Religion and Worldviews to be provided in accordance with the National Entitlement will replace the requirement in the Education Act 1996 (Section 375) to follow their locally agreed syllabus.
- b. For academies, all funding agreements should be amended to state that all academies must provide Religion and Worldviews in accordance with the National Entitlement.
- c. For voluntary aided schools of a religious character, a requirement should be introduced to provide Religion and Worldviews in accordance with the National Entitlement as well as the requirements of their Trust Deed.

## THE NATIONAL ENTITLEMENT TO THE STUDY OF RELIGION AND WORLDVIEWS

All pupils are entitled to be taught Religion and Worldviews in every year up to and including year 11. Post-16 students, including those in Further Education should have the opportunity to study Religion and Worldviews during their post-16 course of study.

Schools must publish a detailed statement about how they meet the National Entitlement and ensure that every pupil has access to it through the curriculum, lessons and wider experiences they provide.

Pupils must be taught:

1. about matters of central importance to the worldviews studied, how these can form coherent accounts for adherents, and how these matters are interpreted in different times, cultures and places
2. about key concepts including 'religion', 'secularity', 'spirituality' and 'worldview', and that worldviews are complex, diverse and plural
3. the ways in which patterns of belief, expression and belonging may change across and within worldviews, locally, nationally and globally, both historically and in contemporary times
4. the ways in which worldviews develop in interaction with each other, have some shared beliefs and practices as well as differences, and that people may draw upon more than one tradition
5. the role of religious and non-religious ritual and practices, foundational texts, and of the arts, in both the formation and communication of experience, beliefs, values, identities and commitments
6. how worldviews may offer responses to fundamental questions of meaning and purpose raised by human experience, and the different roles that worldviews play in providing people with ways of making sense of their lives



7. the different roles played by worldviews in the lives of individuals and societies, including their influence on moral behaviour and social norms
8. how worldviews have power and influence in societies and cultures, appealing to various sources of authority, including foundational texts
9. the different ways in which religion and worldviews can be understood, interpreted and studied, including through a wide range of academic disciplines and through direct encounter and discussion with individuals and communities who hold these worldviews.

Programmes of study must reflect the complex, diverse and plural nature of worldviews. They may draw from a range of religious, philosophical, spiritual and other approaches to life including different traditions within Christianity, Buddhism, Hinduism, Islam, Judaism and Sikhism, non-religious worldviews and concepts including Humanism, secularism, atheism and agnosticism, and other relevant worldviews within and beyond the traditions listed above, including worldviews of local significance where appropriate.

Teaching must promote openness, respect for others, objectivity, scholarly accuracy and critical enquiry.

Pupils are therefore entitled to be taught by teachers who:

- a. have secure subject knowledge
- b. are capable of addressing misconceptions and misunderstandings and handling controversial issues
- c. demonstrate a critical understanding of developments in the study of religion and worldviews
- d. promote the value of scholarship.

In order for all pupils to have equal access to high quality education in Religion and Worldviews, the subject must be given adequate time and resources commensurate with the place of Religion and Worldviews as a core component of the curriculum.

### RECOMMENDATION 3

- a. Non-statutory programmes of study for each of Key Stages 1–4 should be developed at a national level, at a similar level of detail as those for History and Geography in the National Curriculum. These should be ratified by the DfE.
- b. Programmes of study should be developed by a national body of a maximum of nine professionals, including serving teachers. This body could choose to take advice from other organisations as relevant.
- c. The core purpose of the national body should be to develop and revise the programmes of study. It will also make recommendations to the government and advise the profession on issues relating to Religion and Worldviews and the resources and support needed to deliver high quality Religion and Worldviews for all pupils.
- d. The national body should be appointed by the DfE on the basis of recommendations from the Religious Education Council of England and Wales, following an open application process.
- e. Members of the national body should be appointed on the basis of commitment to the approach taken to Religion and Worldviews in the National Entitlement and proven expertise in some or all of the following:
  - i. specialist knowledge of Religion and Worldviews with both research and classroom experience
  - ii. curriculum development, within or beyond Religion and Worldviews
  - iii. initial teacher education or continuing professional development of teachers
  - iv. current or recent classroom experience in either primary or secondary phases.
- f. The national body should be a standing body with a third of members changing every three years. It should be funded on a *per diem* basis by the DfE.
- g. Programmes of study should be reviewed whenever the National Curriculum is reviewed, but the national body should also have the power to request the DfE for a review if they believe this is warranted.

## RECOMMENDATION 4

Section 375ff of the Education Act 1996 should be amended to remove the requirement for local authorities to convene Agreed Syllabus Conferences and develop locally agreed syllabuses.

## RECOMMENDATION 5

- a. When GCSE and A-level specifications are next reviewed, this should be done in the light of the National Entitlement.
- b. The national body should also consider how the study of Religion and Worldviews may be incorporated into vocational qualifications, either as a stand-alone course or as modules within existing vocational courses.

## RECOMMENDATION 6

All Initial Teacher Education (ITE) should enable teachers, at primary and where relevant at secondary level, to teach Religion and Worldviews based on the National Entitlement and with the competence to deal with sensitive issues in the classroom, and the teachers' standards should be updated to reflect this. In order to support this, the following should be implemented.

- a. There should be a minimum of 12 hours of contact time for Religion and Worldviews for all forms of primary ITE including School Direct and other school-based routes.
- b. Bursaries for ITE in Religion and Worldviews should be set at parity with other shortage subjects.
- c. Funding for Subject Knowledge Enhancement courses should be reinstated at parity with Ebacc subjects. Funding should be allocated for Subject Knowledge Enhancement for primary.
- d. Two new modules for Religion and Worldviews should be developed for primary ITE, and also made available as continuing professional development (CPD) modules: one for those with limited experience and one for those with proficiency in the subject who would like to be subject leaders or work beyond their own classrooms. These modules should focus on the delivery of the national programmes of study.

## RECOMMENDATION 7

The government should allocate funding for CPD for Religion and Worldviews to support the delivery of the new non-statutory national programmes of study. This funding should be for a period of at least five years and be sufficient to cover:

- a. a national programme of online and face-to-face CPD, including an online platform with both massive open online courses (MOOCs) and static resources
- b. the development of curriculum materials and supplementary guidance, including resources for local studies
- c. support for local face-to-face CPD including teacher hubs and networks, with specific allocations for areas of opportunity and of a sufficient level to cover adequate professional advice and support.

All of the above funding streams should be administered and overseen by the national body as part of their remit.

## RECOMMENDATION 8

Legislation regarding the establishment of Standing Advisory Councils on Religious Education should be amended as follows.

- a. The name of the body should be changed to Local Advisory Network for Religion and Worldviews.
- b. The Local Advisory Network for Religion and Worldviews must facilitate the implementation of the National Entitlement to the study of Religion and Worldviews in all schools within the local authority boundaries by providing information about sources of support available, and must connect schools with local faith and belief communities and other groups that support the study of Religion and Worldviews in schools.
- c. The Local Advisory Network for Religion and Worldviews must submit an annual report to the DfE and to their local authority. The DfE and the local authority must publish the annual reports on a dedicated web page.
- d. The Local Advisory Network for Religion and Worldviews should be made up of members from five groups:
  - i. teachers of Religion and Worldviews from all phases including Higher Education
  - ii. school leaders and governors
  - iii. ITE and/or CPD providers
  - iv. school providers including the Local Authority (LA) and Multi Academy Trust (MAT), dioceses etc
  - v. religion, belief and other groups that support RE in schools or wish to do so (this might include local museums and galleries as well as religion and belief groups).

- e. The Local Advisory Network for Religion and Worldviews may also:
  - i. provide CPD support for schools
  - ii. develop programmes of study to support the National Entitlement and supplementary curriculum materials for use within and across their local authority boundaries
  - iii. provide extra resources for schools on local faith and belief communities to support local studies
  - iv. provide further support for learning outside the classroom
  - v. provide advice to schools and school providers on matters of religion and belief in schools
  - vi. facilitate school-to-school collaboration
  - vii. celebrate success including through offering prizes and competitions
  - viii. promote good community relations within and outside schools.

Statutory funding must be provided for all Local Advisory Networks for Religion and Worldviews, calculated by size of local authority and of a sufficient level to enable the group to carry out its activities effectively. This should be ring-fenced within the Central Schools Services Block (CSSB) of funding provided to local authorities.

## RECOMMENDATION 9

- a. Ofsted or Section 48 inspectors must report on whether schools are meeting the National Entitlement.
- b. There should be a one-off, in-depth review of the impact of the National Entitlement and national programmes of study once these have been implemented. This should be conducted by Ofsted.
- c. The DfE should publish data on hours taught in all subjects (Key Stages 1-4) and GCSE entries for all subjects, including trend data, in an easily accessible format on their website.

## RECOMMENDATION 10

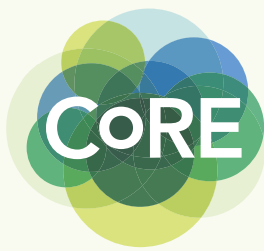
- a. The DfE should consider the impact of school performance measures on the provision and quality of Religion and Worldviews, including the impact of excluding Religious Studies GCSE from the Ebacc and of excluding GCSE Short Courses from school performance measures.

- b. In the light of the evidence, the DfE should make amendments to school performance measures to ensure that the study of Religion and Worldviews is not neglected or disadvantaged.
- c. The Russell Group universities should review the list of facilitating subjects and consider whether, given their stated comments on the academic rigour and value of Religious Studies A-level, it should be included.

## RECOMMENDATION 11

- a. The DfE should review the right of withdrawal from Religion and Worldviews and provide legal clarification on:
  - i. whether parents have a right to withdraw selectively from parts of Religion and Worldviews
  - ii. whether parents have a duty to provide an alternative curriculum for Religion and Worldviews
  - iii. whether children withdrawn from Religion and Worldviews can access other curriculum subjects or special educational needs and disabilities (SEND) support during the time they would normally be studying Religion and Worldviews.
- b. The DfE should work with school leaders to develop a code of good practice for managing the right of withdrawal.
- c. The DfE should monitor how the right of withdrawal is being used on an annual basis and provide data on the number of full and partial withdrawals and the reasons for withdrawal where given.





## Commission on Religious Education

Report drafter: Amira Tharani  
Report produced for the Commission on Religious Education  
by NCVO - CES

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<b>Report to:</b>	<b>SACRE</b>
<b>Relevant Officer:</b>	Lennox Beattie, Clerk to the SACRE
<b>Date of Meeting:</b>	7 November 2018

## BLACKPOOL SACRE ANNUAL REPORT

### 1.0 Purpose of the report:

1.1 To consider actions to create the 2017/2018 annual report for the SACRE.

### 2.0 Recommendation(s):

2.1 To consider the next steps for the writing of the 2017/2018 annual report of the SACRE.

2.2 To appoint a small sub-group to consider developing the next annual report which would report back to future meetings.

### 3.0 Reasons for recommendation(s):

3.1 To further progress the annual report of the SACRE.

3.2a Is the recommendation contrary to a plan or strategy adopted or approved by the Council? No

3.2b Is the recommendation in accordance with the Council's approved budget? Yes

3.3 Other alternative options to be considered:

None.

### 4.0 Council Priority:

4.1 The relevant Council priority is: "Communities: Creating stronger communities and increasing resilience".

## **5.0 Background Information**

5.1 It is a requirement of best practice that SACRE's produce an annual report. In view of the lack of meetings and business of the SACRE over the last few years- this has not taken place. The annual reports for 2015/16 and 2016/17 were completed and submitted in a very basic manner by the clerk and it is considered to be quite out of date. It is suggested therefore that a complete revision is undertaken of the annual report for 2017/18.

5.2 The annual report should include a number of key areas that are required: the Role of SACRE, Religious Education in schools and the Effectiveness and Delivery of the Agreed Syllabus. The Committee's views are requested on any additional information or work to be undertaken in completing the annual report. It may wish to consider areas of information but also focus on how best to ensure the annual report is readable, engaging and relevant. The NASACRE guidance on annual reports may assist members and is attached at Appendix 7a.

5.3 To that end the Committee is requested to agree a small sub-group to complete an update of the annual report for its submission to NASACRE and the Department for Education.

5.4 Does the information submitted include any exempt information? No

### **5.5 List of Appendices:**

Appendix 6(a): Guidance on Annual Reports from NASACRE

### **6.0 Legal considerations:**

6.1 None.

### **7.0 Human Resources considerations:**

7.1 None.

### **8.0 Equalities considerations:**

8.1 None.

### **9.0 Financial considerations:**

9.1 None.

**10.0 Risk management considerations:**

10.1 None.

**11.0 Ethical considerations:**

11.1 None.

**12.0 Internal/ External Consultation undertaken:**

12.1 None.

**13.0 Background papers:**

13.1 None.

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# Appendix 7a

## SACRE Annual Reports – what is necessary and what is desirable?

*SACREs have responsibility for advising a Local Authority (LA) on its schools.*

*For Religious Education (RE), SACRE advises community, voluntary controlled and Trust and Foundation schools without a religious designation.*

*For Collective Worship SACRE advises the LA on community, Trust and Foundation schools without a religious designation.*

SACREs have a duty to publish an annual report, ideally by the 31st December each calendar year but if necessary in the following calendar year. This report has to be sent to the Secretary of State for Education as well as to key partners, including schools, teacher training institutions, libraries and councillors. The main purpose of the annual report is to hold the LA to account, by informing the Secretary of State and key partners what advice SACRE gave the LA during the year and how that was responded to; this includes advice on RE and Collective Worship in those schools for which the LA has responsibility.

Suggested structure to the annual report:

1. Chair's introduction and context
2. Advice to statutory bodies
  - a) Local Authority
  - b) Schools
  - c) Government or other statutory bodies
  - d) Response to the advice given, where appropriate
3. Standards and quality of provision of RE (with examples of good practice if appropriate)
  - a) Public examinations
  - b) Attainment in RE not covered by public examination
  - c) The quality of RE provision in schools
  - d) Withdrawal from RE
  - e) Complaints about RE
4. Agreed Syllabus
  - a) If there was a review of the syllabus under report
  - b) When the next review will take place

5. Collective Worship (with examples of good practice if appropriate)
  - a) Compliance with the statutory requirement
  - b) Quality of Collective Worship
  - c) Determinations
  - d) Complaints about collective worship
6. Management of SACRE
  - a) Attendance at SACRE, by Committee
  - b) Membership and training
  - c) Complaints about RE and Collective Worship
7. Contribution of SACRE to the wider Local Authority agenda
  - a) Identify what SACRE has contributed to other agendas
  - b) SACRE's contribution to the LA's public sector equality duty
  - c) What SACRE has done to support schools through events and training
  - d) Links to broader community initiatives
8. Summary
9. Membership of SACRE, local authority officers who attend, clerk and professional advice.

This is not meant as an exhaustive framework, but a useful guide.

## **The necessary**

Firstly, it is important to recognise that SACREs are bodies that give advice (see 2 above). Hence, the annual report needs to state what advice was given and how that advice was acted upon in the year under review. It is important that the report makes clear to whom the advice was given.

The three main audiences, in order of priority, are:

- The Local Authority, this includes the portfolio holder for children's services, the director of children's services and any official of the LA (2a).
- The schools within the LA for which the SACRE is responsible and other schools within the SACRE's geographical area (2b).
- The government, including the Secretary of State, Ministers or civil servants (2c).

The annual report should answer the following questions (reported on in section 2):

- How did they respond to the advice?
- Was it acted upon? Or ignored?
- Did those being advised do something different and, if so, to what effect?

If SACRE cannot do this, it will be important to state why.

Here are some questions to consider (this could be included in sections 1 or 8, or both):

- Is SACRE taken seriously enough?
- Is SACRE adequately supported by professional staff, such as a clerk and adviser?
- Is SACRE adequately funded to perform its duties?

If the answer to any, some or all of these questions is no, then that needs to be acknowledged in the report.

Secondly, the report needs to include data about SACRE attendance by Committee, as well as any monies that it receives from the LA to carry out its responsibilities, including the time of an adviser and a clerk (see 5 above). As SACREs are statutory bodies that meet in public, they need to be properly clerked by the LA as their meetings are part of the public record.

SACRE should also report on any monitoring of RE (3) and Collective Worship (5) it has carried out and the results of such monitoring. Indeed, such monitoring should be the basis of at least some of the advice given. Similarly, a SACRE is required to advise on the appropriate materials used in classrooms to support teaching and learning in RE. SACRE should report on any such materials that it has looked at and advised upon (2 above). SACREs also need to report on the work of any Agreed Syllabus Conference within that calendar year, or indicate when another Conference is due (see 4 above).

SACRE has a statutory role in considering and granting determinations (see 5c above). Determinations are made where a school, on behalf of a number of parents, requests Collective Worship other than that set down by statute. If a SACRE grants or refuses a determination it should be noted in the annual report (5c). There is no reason for a full explanation of why SACRE made that decision, as that information will be available from the report presented to SACRE and the minutes of that meeting. Likewise, SACRE has a role in investigating complaints against schools in relation to RE (3e) and Collective Worship (5d) and the number of such complaints dealt with should be noted in the report, with an indication as to whether the complaints were upheld or not. In terms of complaints investigated, it would be rare to mention the schools or individuals involved, as these matters would usually be discussed with the exclusion of press and public.

SACREs should have a clear picture of the number of schools their advice applies to, and the number of pupils those schools educate. This would include a breakdown of schools by phase (see 2b) above).

### **The desirable**

SACRE may have achieved a host of things that it should celebrate. It may have provided evenings for teachers to meet members of faith communities of significance in the Local Authority (see 7 above). It might be that SACRE has hosted lectures. It could be supporting other LA agendas, such as Prevent. Whatever SACRE has done can be celebrated in the report.

It might also be possible to highlight good practice, so that schools can see examples of what they might do to improve RE (see 3 above) and Collective Worship (see 5 above) in their school. It is also desirable that the Chair of SACRE writes a short introduction (see 1 above) to the Annual Report – maybe in the form of a ‘state of the nation’ address - setting out key issues for RE, Collective Worship and SACRE in the coming twelve months.

## **Conclusion**

SACRE’s annual report is SACRE’s opportunity to hold the Local Authority to account. As a statutory body, it has this duty and responsibility. If RE and Collective Worship are of low priority in the LA’s schools and it does nothing to correct that, then the Secretary of State needs to know, as do key partners. If the LA is promoting RE and Collective Worship and the status of RE is high, then it should be celebrated.

SACRE also needs to celebrate what it and others have done to promote high quality RE and Collective Worship.



<b>Report to:</b>	<b>SACRE</b>
<b>Relevant Officer:</b>	Jean Martin, School Improvement Advisor
<b>Date of Meeting:</b>	7 November 2018

## AGREED SYLLABUS CONFERENCE

### 1.0 Purpose of the report:

1.1 To consider arrangements for a possible Agreed Syllabus Conference.

### 2.0 Recommendation(s):

2.1 To seek clarification from the Department for Education as to whether given the low numbers of schools and no secondary schools affected an Agreed Syllabus Conference is necessary.

2.2 Subject to 2.1, to agree to hold an Agreed Syllabus Conference and to appoint members of SACRE to sit on that meeting.

### 3.0 Reasons for recommendation(s):

3.1 To ensure compliance with the requirements of the Education Act 1996.

3.2a Is the recommendation contrary to a plan or strategy adopted or approved by the Council? No

3.2b Is the recommendation in accordance with the Council's approved budget? Yes

3.3 Other alternative options to be considered:

None.

### 4.0 Council Priority:

4.1 The relevant Council priority is: "Communities: Creating stronger communities and increasing resilience".

## **5.0 Background Information**

- 5.1 Blackpool Council has had previously an Agreed Syllabus produced in conjunction with Lancashire County Council and at its meeting on 25 July 2016 was supportive of continuing this arrangement after the renewal of that document in 2016. The use of a common syllabus across the wider area has benefits for consistency and children and staff moving across the boundary. It has therefore received support from the local RE Network.
- 5.2 Section 375 of the Education Act 1996 requires local authorities to have an agreed syllabus of religious education. Paragraph 2 of Schedule 31 to the Education Act 1996 requires the Authority from time to time to cause further Conferences to be convened for the purpose of reconsidering any agreed syllabus adopted by them. The agreement of that conference is only binding on the Community sector i.e does not apply to Voluntary Aided or Academy schools.
- 5.3 This has not happened for many years in Blackpool due to both the sharing of a syllabus across the Lancashire and very small numbers of schools involved- none of Blackpool's secondary schools and only five primary schools. Previously advice has been sought from Department for Education but none has been forthcoming as to whether such a meeting was necessary. The Committee is asked first to ask officers to write again seeking confirmation that such a conference is necessary.
- 5.4 If it is confirmed that such a conference is necessary. It is considered advisable to hold such a meeting urgently and undertaken on a light touch basis. Guidance notes from the NASACRE as to the holding of such a meeting are attached for information at Appendix 8a.

5.5 Does the information submitted include any exempt information? No

### **5.6 List of Appendices:**

Appendix 8(a): Guidance on Agreed Syllabus Conferences from NASACRE

## **6.0 Legal considerations:**

- 6.1 See paragraph 5.2 above.

**7.0 Human Resources considerations:**

7.1 None.

**8.0 Equalities considerations:**

8.1 None.

**9.0 Financial considerations:**

9.1 None.

**10.0 Risk management considerations:**

10.1 None.

**11.0 Ethical considerations:**

11.1 None.

**12.0 Internal/ External Consultation undertaken:**

12.1 None.

**13.0 Background papers:**

13.1 None.

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Appendix 8a

**nasacre**



National Association of  
Standing Advisory Councils  
on Religious Education

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- **supporting**
- **strengthening**
- **promoting**



# Agreed Syllabus Conference

# What is an Agreed Syllabus Conference?

An agreed syllabus conference (ASC) is a statutory body brought together in order to produce an agreed syllabus for RE. It is a separate legal body from a SACRE.

## Statutory Requirements

Every LA is required to establish and support an occasional body called an agreed syllabus conference which must:

- produce and recommend to the LA an agreed syllabus for RE;
- meet in public;
- unanimously recommend a syllabus for adoption by the LA;
- include on any sub-committee at least one member of each of its constituent committees.

# An Agreed Syllabus Conference:

- has the same group structure as the SACRE but these are called committees;
- is made up of representatives from the same interest groups as the SACRE, who may or may not be the same people;
- has no provision for co-opted members;
- may be chaired by an appointee of the local authority or may be permitted to choose its own Chair
- must specify what will be taught through the agreed syllabus;
- may not specify the amount of curriculum time that must be allocated to RE, but may provide an estimate of how much time their syllabus would require to help schools to plan their timetable.

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The LA's responsibility to convene the ASC implies a duty to provide funds and support for its work.



# Agreed Syllabus Conference

Questions which should concern an ASC include:

- How is the agreed syllabus best delivered to each age group?
- What mixture should there be of formal content, thematic work, group work, personal discovery, visits to specified buildings or events, and visitors?
- What is the relationship of RE to spiritual, moral, social and cultural development and other whole-school priorities?
- What is the impact on RE of new curricular developments?
- How will local faith and belief be reflected in the locally agreed syllabus?
- What should pupils learn at each key stage?
- What should be statutory within the agreed syllabus, and what should be non-statutory guidance, to be placed in appendices?

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