



STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION

10 NOVEMBER 2011

SUPPLEMENTARY PAPERS

TO: ALL MEMBERS OF THE STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION

The following papers have been added to the agenda for the above meeting.

These were not available for publication with the rest of the agenda.

Alison Sanders
Director of Corporate Services

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(a) resignations and vacancies	
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Thursday 5 July 2012	
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BRACKNELL FOREST AGREED SYLLABUS CONFERENCE

Meeting to follow on immediately after the meeting of SACRE on 10 November 2011.

Agenda

1. Welcome
2. Confirmation of Nomination and Appointment of Members

3. Election of Chairman
4. Apologies for Absence
5. Coordinated Working Groups – Report on Progress
6. Meeting Schedule of the ASC
7. Confirmation of Approval Process and Timing
8. Date of Meeting for Final Approval of the New Agreed Syllabus
(15 May 2012)

Agenda Item 7

Email message received on 16 September 2011

Dear Mr Anderson,

I am emailing you to ask if you would grant full membership to, or at least co-opt, a humanist representative to Committee A of your SACRE.

As you may be aware, in January 2010 the government published *Religious Education in English Schools: Non-statutory Guidance 2010* which solidified many positive improvements that have been made in recent years. Importantly, it deleted the explicit prohibition on humanists serving as full members of SACREs and Agreed Syllabus Conferences (ASCs), which had appeared in the previous guidance (*Circular 1/94*). It also observed that SACREs could co-opt members to represent non-religious views (p.13) and noted how this could be done in the interests of inclusion (p.21).

Following on from this, we believe that humanists should be full members of Committee A, and have obtained legal advice which confirms that it is illegal to refuse humanists such admittance. I append a summary of that advice to this email (the full advice is available upon request), but in brief, the Human Rights Act sections 3 and 6 and the Equality Act 2006 section 52, when read together, mean that references in law to 'religions' should be read as 'religions and beliefs'.

With regards to RE syllabuses the 2010 guidance also reaffirmed the government's view that RE should examine both religious and non-religious perspectives. It noted that:

- 'Religious education provokes challenging questions about the ultimate meaning and purpose of life, beliefs about God, the self and the nature of reality, issues of right and wrong, and what it means to be human. It can develop pupils' knowledge and understanding of Christianity, of other principal religions, other religious traditions **and worldviews** that offer answers to questions such as these' (p.7).

The Government had already set out that RE should examine non-religious perspectives in:

- the new secondary curriculum published in 2007, which noted that RE should study a 'secular world view' (p.7 of the KS3 programme of study)
- the new RE programme of learning for the primary curriculum published in September 2009, which recommended that 'over the primary phase as a whole, children should draw on both religious **and non-religious world views**' (p.2)
- the 2004 national framework for RE, which recommended that there should be 'opportunities to study secular philosophies such as **humanism**' (p.14). The framework was endorsed by a wide range of RE professional and religious groups, including the Church of England, the Catholic Education Service and the Muslim Council of Britain.

We are emailing all those SACREs in England that do not currently have a humanist representative on their Committee A, to urge them to admit one. We believe the new guidance has removed any sound reason that SACREs may have had about not admitting a humanist, while we believe there are compelling reasons why you should admit one, whether as a full or co-opted member of Committee A.

Firstly, given that non-religious views should be taught in RE lessons, it follows that humanists should have a role in monitoring how their views are taught. This is a right only extended to religious representatives. Admitting a humanist will ensure that your SACRE is both inclusive and also acting fairly.

Secondly, the addition of a humanist will make a positive contribution to the work of your SACRE and help ensure that the RE in your area remains broad and accurate. Humanists have had a long history of contributing towards and improving RE. The British Humanist Association has been a member of the Religious Education Council for over thirty years, while some of our representatives have served on SACREs throughout this period with distinction, including as Chairs and Vice-Chairs of both SACREs and ASCs.

Thirdly, we question the legality of excluding a humanist, as the appended advice corroborates.

We hope that you will agree that your SACRE should admit a humanist representative as a full member and we would be very happy to help find a suitable humanist for you if you are not already in touch with one. If you would like any more information or would like to explore how to find a humanist to nominate please contact me by email or on 020 7462 4993.

Periodically we discover SACREs that have appointed a humanist representative by going through a local humanist group. If you have already granted full or co-opted membership to a humanist we would be very grateful if you could let us know so we can update our records accordingly. We would also be grateful if we could have their contact details so we can send them useful material. Again please contact me with any of this information.

Yours sincerely,

Richy Thompson
Campaigns Officer (Faith Schools and Education)
British Humanist Association

Humanist membership on a SACRE:

The legal situation

Not only is the extension of full membership of SACREs and ASCs to include humanists required on educational grounds: it is also what the law demands.

The present guidance (*Religious Education in English Schools: Non-statutory Guidance 2010*) fails to fulfil the Department for Education's (DfE's) obligations under the Human Rights Act sections 3 and 6 and the Equality Act 2006 section 52.

The latter prohibits the DfE from doing "any act which constitutes discrimination", and the exception at subsection (4)(k) plainly does not apply to membership of SACREs and arguably not to the scope of the syllabus.

More particularly the Human Rights Act at section 6 prohibits the DfE from "act[ing] in a way which is incompatible with a Convention right". By virtue of reading Article 9 with Article 14, this encompasses discrimination between religions and beliefs.

Moreover, section 3 positively requires that "so far as it is possible to do so, primary legislation and subordinate legislation must be read and given effect in a way which is compatible with the Convention rights." That this section needs to be given a wide and powerful interpretation has been underlined by the House of Lords (*Ghaidan v. Godin-Mendoza* (FC) [2004] UKHL 30)^[1].

However, to bring the law on RE and on membership of SACREs and ASCs into compatibility with the European Convention on Human Rights requires no serious or violent re-interpretation of the legislation. If section 3 means anything at all, it must mean that discrimination between religious and non-religious worldviews or lifestyles should be eliminated by reading references to 'religions' in the present law on RE as references to 'religions or beliefs' in the new guidance.

In particular, in references to membership of SACREs and ASCs, 'religions' must be read as 'religions or beliefs', giving humanists the right to be full members alongside the religious representatives.

Not only is such a reading of the law now required by the Human Rights Act – as, of course, it was not in 1994 – but it is wholly in line with the developing consensus in the Council of Europe, the OSCE and other international bodies to which the United Kingdom is committed. We refer, for example to the OSCE's *Toledo Guiding Principles* and the Council of Europe's Committee of Ministers recommendation CM/Rec (2008)12 and the fact that even the United Nations' Special Rapporteur on freedom of religion or belief has singled out the UK's discriminatory approach in RE as an issue of concern.

Further justification for our argument here and further advice on the question is available upon request.

The Legal Situation explained

The BHA believes that the Human Rights Act (HRA) and Equality Act (2006) support the inclusion of humanists on SACREs as full members. Section 3 of the HRA requires that legislation previous to the HRA

^[1] "Section 3 may require a court to depart from the unambiguous meaning the legislation would otherwise bear. In the ordinary course the interpretation of legislation involves seeking the intention reasonably to be attributed to Parliament in using the language in question. Section 3 may require the court to depart from this legislative intention, that is, depart from the intention of the Parliament which enacted the legislation." (per Lord Nicholls of Birkenhead at para. 30)

be interpreted to meet its requirements; so that, for example, references to "religion" should be interpreted to mean "religion and belief". Thus a case could be made for humanists to be full members of Committee A (which includes "other religions").

Education in English Schools: Non-statutory Guidance 2010 is the most up to date non-statutory guidance on SACREs. This document replaced Circular 1/94.

Circular 1/94 (which is no longer applicable) stated that "The inclusion of representatives of belief systems such as humanism, which do not amount to a religion or religious denomination, on Committee A of an agreed syllabus conference or Group A of a SACRE would be contrary to the legal provisions referred to at paragraph 103."

Education in English Schools: Non-statutory Guidance 2010 does not state this however appears to recommend co-opted, non-voting membership of Standing Advisory Councils for RE (SACREs – the local committees that oversee RE) for humanists and no membership at all of Agreed Syllabus Conferences (ASCs – the local committees that set the RE syllabus).

However

- DfE Circulars are guidance only, and do not have legal authority, unless there has been a court ruling on a particular aspect. To our knowledge, there has been no legal challenge to the inclusion of humanists in Group or Committee A.
- In the past a few SACREs have ignored the DfE circulars and allowed humanist representatives to retain full membership of Group A. They have taken the (correct) view that Circular 1/94 is only advice and that the matter has not been tested in court. These SACREs include Westminster and Oxford.
- Humanist representatives have been elected as Chairs or Vice-Chairs of SACREs including in Hounslow, Brent, Camden, Hammersmith and Fulham, Oxford and York. In particular, Humanist representatives have been the chair of the SACRE in Brent and in York
- In addition, Humanists have been invited to serve on ASCs and have taken a full part in conference proceedings and/or they have participated in syllabus working groups. However, because of the ambiguous legal position they are sometimes listed officially as 'observers'.

e-mail to:
GSA@waitrose.com

From: Alex Jack – Borough Solicitor

4th October 2011

Dear Gordon

HUMANIST ON SACRE

Thank you for your e-mail and my apologies for the delay in replying.

I am not entirely sure that the e-mail from the Humanist Association demands a response. I would imagine that it has been sent to the Chairman of every SACRE, and I am not convinced that if you fail to respond they will take it further.

The starting point is Section 390 of the Education Act 1996 which provides for each Local Education Authority to constitute a Standing Advisory Council on Religious Education. Section 390 stipulates that a SACRE must consist of the following:-

- a group of persons to represent such Christian denominations and other religions and denominations of such religions as, in the opinion of the Council, will properly reflect the principal religious traditions in the Borough.
- a group of persons to represent the Church of England.
- a group of persons to represent teacher associations
- a group of persons to represent the Authority.

I do not agree with the assertion in the advice sent by the British Humanist Association that references to “religions” in Section 390 should be read and construed as referring to “religions or beliefs” and by extension of “beliefs” to include “non-beliefs”. Accordingly, I do not accept that there is an obligation to appoint a Humanist for the Council to fulfil its duty in relation to the mandatory appointment of members to SACRE under Section 390.

SACRE has itself a power to co-opt other persons. It therefore needs to be considered whether the legislation referred to by the British Humanist Association effectively requires SACRE to co-opt a Humanist.

The assertion from the British Humanist Association is that the Human Rights Act 1998 and the Equality Act 2006 require such a co-option. Section 3 of the Human Rights Act 1998 requires other legislation to be interpreted in such a way as to be compatible with the convention rights. Article 4 of the European Convention of Human Rights provides that convention rights shall be enjoyed without discrimination on any grounds such as race, sex, religion etc. However, the prohibition on discrimination only implies in relation to the enjoyment of a convention right. Article 2 of the First Protocol to the convention provides that no person shall be denied the right to education and that the State shall respect the right of parents to ensure education and teaching in conformity with their own religious and philosophical convictions. It does not seem to me that by confining membership of SACRE to persons of a “religious” belief in the traditional sense the Council is discriminating in the provision of education.

The British Humanist Association make reference to the Equality Act 2006. That Act has largely been repealed by the Equality Act 2010. Section 29 of the Equality Act 2010 stipulates that “a person must not, in the exercise of a public function that is not the provision of a service to the public or a section of the public, do anything that constitutes discrimination, harassment or victimisation”. Section 29 also prohibits discrimination (by anyone) in the provision of a service. At first blush, given that the Act prohibits discrimination on the grounds of religion (which is defined to include non-belief) one might think that there is a case for considering whether it would be unlawful to discriminate against a Humanist to the appointment of SACRE. However, Schedule 3 to the Act stipulates that Section 29 insofar as it relates to religion does not apply in relation to anything done in connection with the curriculum of a school or acts of worship or religious observance organised by a school. Given that the functions of SACRE are limited to advising on religious education on the school curriculum and acts of religious worship in schools I think it is a fair interpretation of the Act that Section 29 is not intended to apply to the appointment of SACRE. The specific provision in 1996 Act referred to in the e-mail was Section 52. That section has now been replaced by Section 149(1) of the Equality Act 2010 which (in very similar terms to Section 52) stipulates that “a public authority” must, in the exercise of its functions, have due regard to the need to:-

- eliminate discrimination, harassment, victimisation and any other conduct that is prohibited by the Act
- advance equality of opportunity between persons who share a relevant protected characteristic and persons who do not share it
- foster good relations between persons who share a relevant protected characteristic and persons who do not share it

“Relevant protected characteristic” is defined to include “religion or belief” which is in turn defined to include non-belief.

“Public Authority” is defined to include local authorities but does not include SACRE’s. However, Section 149(2) stipulates that a person who is not a public authority but who exercises public functions must, in the exercise of those functions have regard to the matters referred to in Section 149(1). I do consider that Section 149(2) applies to SACRE’s.

In my view, the general duty in Section 149 does not **require** a SACRE to co-opt a Humanist to the Committee though it is arguable that in deciding whether or not to do so it should have regard to Section 149 (I say “arguable” because on a narrow interpretation co-opting is not exercising a “function” but on a broader interpretation one could arrive at a different conclusion).

In short, whilst SACRE may co-opt a Humanist it is not obliged to do so.

I hope that assist but if you should wish to discuss please do not hesitate to contact me.

Kind Regards.

Borough Solicitor



**Bracknell Forest
Standing Advisory Council
for
Religious Education
(SACRE)**

**ANNUAL REPORT
2010/2011**

CHAIRMAN'S FOREWORD AND EXECUTIVE SUMMARY

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1. Introduction

- 1.1 The Bracknell Forest SACRE has continued to meet regularly each term of the academic year 2010-2011 and have been well attended with representation from the four constituent groups and co-opted members (See Appendix B):
10th November 2010 at Easthampstead House
10th March 2011 at Easthampstead House
7th July 2010 at Easthampstead Park Education Centre.
- 1.2 Members of the SACRE have continued to be appreciative of Gordon Anderson's willingness to be re-elected as Chairman of the SACRE and the continuity of vision and purpose this brings to its work. They welcomed the appointment of Maureen Beadsley as Deputy Chairman and expressed their thanks to Paula Ridgway who stood down from the role choosing not to be re-elected.
- 1.3 The SACRE was pleased to welcome a new Free Church representative in John Baildam. However one of the other Free Church representatives, Irene Robinson, resigned during the year thereby creating another vacancy. Maureen Beadsley also resigned at the end of the year after long and active service in the Church of England group on the SACRE. Both were thanked for their commitment and valuable contributions. Two new members of group D were welcomed following the May elections: Councillors Dr Gareth Barnard and Peter Heydon.
- 1.4 Bracknell Forest SACRE Development Plan has driven the work of the SACRE. Full details can be found in Appendix C.
- 1.5 The SACRE received reports, articles and papers about RE in order to remain well informed about issues of local and national significance in the subject. In particular, members received and considered The Bracknell Forest Faith and Belief Forum Report as well as up dates from Michael Bentley and Madeline Diver both of whom were involved with the forum. Members also discussed the implications of the proposal to omit RE from the English Baccalaureate arrangements and the likelihood that RE would not feature within the review of the curriculum to be undertaken between 2011-2014. Members were alerted to a range of relevant events and initiatives: the national celebration of religious education which took place throughout March 2011; the opportunity to develop RE Trails in response to the Joint SACREs Conference in June 2010 and two conferences provided by the National Association of SACREs (NASACRE).

2 Religious Education in Bracknell Forest

2.1 Locally Agreed Syllabus

- 2.1.1 Members of the SACRE were alerted to the requirement for the locally agreed syllabus for RE to be reviewed beginning in the summer of 2011. The process of the necessary establishment of an Agreed Syllabus Conference (ASC) to complete this task was explained. To ensure everyone was adequately informed and prepared for this undertaking, the Joint SACREs Conference, held every year for the SACREs of the area formerly known as Berkshire, focused on what it would involve (A full report of the conference can be found in Appendix D). Members of the Bracknell Forest SACRE, like the other five local SACREs, agreed to a joint review of their shared syllabus.
- 2.1.2 The SACRE recognised the importance of taking teachers' views into account in the syllabus review process. For this reason, along with the other participating SACREs, they sent out a questionnaire to all schools to canvass teachers' views, concerns and aspirations. Responses were received from 2 secondary schools and 11 primary schools. The replies were collated and analysed by Jo Fageant. Results were shared

with the SACRE (the full report can be found in Appendix E) and also in combined form at the Joint SACREs Conference (see Appendix D).

2.2 Standards in RE

2.2.1 Key Stages 1-3

The SACRE continued to find it difficult to develop a strategy which would enable it to monitor the provision of and standards in RE in Key Stages 1-3. However, funding was provided for the heads of RE in secondary schools to meet to discuss a number of issues. One area of focus was the quality of religious education teaching in Bracknell Forest secondary schools. The resulting report was not available in time to come to the final SACRE meeting of the year. Members will be particularly interested in this item when it comes to them next year.

2.2.2 GCSE and Advanced Level

GCSE Full Course

GCSE Short Course

Advanced Level

2.3 Methods of Teaching, the choice of teaching materials, teacher training

2.3.1 *?Termly meetings continue to be provided for primary RE co-ordinators. The format has been one of presentation followed by discussion. The aim of the sessions has been to provide practical advice and guidance on teaching a variety of aspects in religious education. ?*

2.3.2 The SACRE continued to monitor and support the development of the resources and artefacts collection that is kept at the Bracknell Forest Education Centre and loaned out to schools. Members were regularly updated with information about the extent to which the resources were borrowed. It was noted that in the autumn term considerable use had been made of these resources, in particular the Islamic collection. However, during the remainder of the year they were borrowed by few schools. Catalogues setting out details of the RE resource collection held at Easthampstead Park Education Centre were, once again, distributed to schools throughout the authority. There was discussion about the feasibility and possible benefits of enabling the collection to be loaned to schools outside of the authority and charging for this facility.

2.3.3 Some teachers from Bracknell Forest attended a three session course provided jointly by the Schools Department of the Diocese of Oxford and Reading International Solidarity Centre (RISC) on RE and Global Citizenship. This was a thought-provoking course resulting in changed practices in some schools.

2.4 Complaints concerning RE

2.4.1 No complaints concerning RE have been referred to SACRE during 2009/2010.

3 Collective Worship

3.1 Monitoring Collective Worship

- 3.1.1 No information on the provision and quality of collective worship was passed from local authority advisers to the SACRE for discussion during the academic year 2010/2011.

3.2 Determinations

- 3.2.1 Bracknell Forest SACRE has received no applications for determinations during 2010/2011.

3.3 Complaints concerning collective worship

- 3.3.1 Bracknell Forest has received no complaints concerning collective worship during 2009/2010.

4 Links with other Bodies.

4.1 National

- 4.1.1 *Bracknell Forest SACRE has continued its membership of the National Association of SACREs (NASACRE) though no one was able to attend the year's AGM. The SACRE's Associate Consultant continues to serve on the executive of NASACRE and be its representative on the RE Council of England and Wales and was, therefore, able to provide regular news updates.*

4.2 Local

- 4.2.1 Several members of the SACRE were involved during the year with the Bracknell Forest Faith and Belief Forum. Michael Bentley attended meetings of the steering group. A number attended the Forum's conference in November which was part of the National Interfaith Week. Two members contributed brief talks at this conference.
- 4.2.2 Several members of the SACRE attended a conference established for all the SACREs of the unitary authorities formerly part of Berkshire. The conference reviewed the current shared RE syllabus and initiatives and guidance documents that would need to be taken into consideration during the syllabus review to be undertaken in the academic year 2011/12. A full conference report can be found in Appendix D.

5 SACRE arrangements

5.1 Professional and administrative support

- 5.1.1 Bracknell Forest SACRE continued to be assisted by a Borough Council Committee Administrator. Curriculum support was provided by Martin Surrell, a local authority adviser and Jo Fageant an associate consultant. .

5.2 Finance

- 5.2.1 The SACRE budget allocation for the year of this report was £1,500 with additional funding to support the syllabus review shared with other nearby local authorities.
- 5.2.2 The primary area of expenditure for the year has been the work of the associate consultant.

APPENDIX A

BRACKNELL FOREST STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION (SACRE)

CONSTITUTION

The Standing Advisory Council on Religious Education (SACRE) is established in accordance with Section 11 of the Education Reform Act 1988 (as amended by Section 255 of the Education Act 1993) by Bracknell Forest Borough Council acting as Local Education Authority.

1. MEMBERSHIP STRUCTURE

The Authority shall appoint the members of the SACRE (other than co-opted members or any member representing grant maintained schools) so that they shall represent the following groups:

Group A Christian denominations and other religions

The Free Churches	3	
The Roman Catholic Church	2	
Buddhism	1	
Hinduism	1	
Islam	1	
Judaism	1	
Sikhism	1	
		Sub-total 10

<i>Group B The Church of England</i>	4	
		Sub-total 4

Group C Associations representing teachers

ASCL (previously SHA)	1	
ATL	1	
NAS/UWT	1	
NAHT	1	
NUT	1	
VOICE (previously PAT)	1	
		Sub-total 6

<i>Group D The Authority</i>	5	
		Sub-total 5

<i>Co-opted members</i>		
<i>– not more than</i>	2	
		Sub-total 2

Total 27

APPENDIX B

BRACKNELL FOREST STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION (SACRE)

Membership and attendance record for the year 2010-2011

Group A Christian denominations and other religions (Attendance record)

The Free Churches (3)

- | | | |
|----|---------------------|-------|
| a) | Mrs Paula Ridgway | (2/3) |
| b) | Mrs. Irene Robinson | (2/2) |
| c) | Mr John Baildam | (1/2) |

The Roman Catholic Church (2)

- | | | |
|----|--------------------|-------|
| a) | Mrs Anne Gibbons | (3/3) |
| b) | Mrs Carol Nicholls | (3/3) |

Other religions

- | | | | |
|----|------------------------|--------------------|---------|
| a) | Mr Joel Roszykiewicz | The Buddhist Faith | (2/3) |
| b) | Mrs Kusum Trikha | The Hindu Faith | (1/3) |
| c) | Rabbi Zvi Solomons | The Jewish Faith | (0/3) |
| d) | Mr Arfan Rashid | The Muslim Faith | (1/3) |
| e) | Mrs Ranjit Kaur Bilkhu | The Sikh Faith | (0/3) ? |

Group B The Church of England

- | | | |
|----|----------------------|-------|
| a) | Mr Gordon Anderson | (2/3) |
| b) | Mrs Maureen Beadsley | (3/3) |
| c) | Mr David Fawcett | (3/3) |
| d) | Mrs Julie Minter | (2/3) |

Group C Associations representing teachers (6)

- | | | | |
|----|-----------------------|------------------------------|-------|
| a) | Mrs Samantha Hunt - | ATL Representative | (1/3) |
| d) | Mrs Felicity Allen - | NAS/UWT Representative | (3/3) |
| c) | Mr Colin Hickson - | NUT Representative | (2/3) |
| e) | Madeline Diver - | VOICE (previously PAT) | (2/3) |
| f) | ASCL Representative - | Nomination not yet received. | |
| b) | NAHT Representative - | Nomination not yet received | |

Group D The Authority

- | | | |
|----|------------------------------|-------|
| a) | Councillor Dr Gareth Barnard | (1/1) |
| b) | Councillor Andy Blatchford | (3/3) |
| c) | Councillor Peter Heydon | (1/1) |
| d) | Councillor Alvin Finch | (2/3) |
| e) | Councillor Mrs Dorothy Hayes | (1/3) |
| f) | Councillor Cliff Thompson | (2/3) |

- | | | |
|-----------------------------|-------------------------------------|-------|
| 2 Co-opted members – | Revd Michael Bentley | (2/3) |
| | Dr Kathy Hadfield - The Bahai Faith | (3/3) |

Meetings were also attended by Martin Surrell (3) (Local Authority Adviser), Jo Fageant (3) (Associate Consultant to the SACRE), Bob Welch (1) (Local Authority Chief Adviser), (3) (Local Authority Administrator)

Bracknell Forest Standing Advisory Council

on Religious Education (SACRE)

Three Year Development Plan 2009 - 2012

SACRE Development Plan Objectives: 2009 – 2012

To be revised Spring 2012

Objective 1:

To ensure the continued development of an effective and proactive SACRE, offering high quality advice and guidance on religious education and collective worship to schools through Bracknell Forest Council based on:

- a) a clear understanding of the statutory requirements for religious education and collective worship;**
- b) an understanding of the needs of Bracknell Forest schools with regard to religious education and collective worship;**
- c) a clear understanding of current advice from QCA, DCSF, OFSTED and other relevant organizations.**

Objective 2:

To ensure the commencement of a review of the Locally Agreed Syllabus for Religious Education through an Agreed Syllabus Conference by mid 2011 and, after appropriate consultation, to recommend its publication and implementation

Objective 3:

To provide advice, guidance and the maintenance of resources to assist schools to improve the quality of the provision for:

- a) the teaching and learning of RE in all phases;**
- b) pupils' spiritual, moral, social and cultural development;**
- c) pupils' preparation for adult life and the promotion of community cohesion.**

Objective 4:

To develop an assessment system from available sources in order to monitor and report on the quality of teaching and learning, including the use of resources, in Religious Education in Bracknell Forest schools and, where necessary, to make recommendations to the LAs.

Objective 5:

To monitor, evaluate and review the work of SACRE and the implementation of the SACRE development plan.

Objective 1:

To ensure the continued development of an effective and proactive SACRE, offering high quality advice and guidance on religious education and collective worship to schools through Bracknell Forest Council

Action	Responsibility	Timescale	Resources	Success Criteria
Programme of SACRE meetings	Chairman, Clerk and Adviser	Termly	Clerk and Advisers Appropriate meeting facilities	All meetings held and minutes created
Prepare 3-year Development Plan	Chairman and Working Group	Summer 2012	Adviser and Clerk Appropriate meeting facilities	Plan approved by SACRE
Consider reports and initiatives from QCA and other relevant bodies. Make recommendations to the LA	Chairman, Members, Advisers	Termly	Clerk and Advisers Appropriate meeting facilities	Comments recorded in Minutes Correspondence with LA
Provide Training opportunities	All	Life of Plan	Allocation of Budget funds	Attendance at AGMs and conferences Written reports to SACRE

Objective 2:

To ensure the commencement of a review of the Locally Agreed Syllabus for Religious Education through an Agreed Syllabus Conference by mid 2011 and, after appropriate consultation, to recommend its publication and implementation.

Action	Responsibility	Timescale	Resources	Success Criteria
Review of Locally Agreed Syllabus	Chairman, Advisers, Members	Commence mid-2011	Convene meetings of an Agreed Syllabus Conference. Clerk and Advisers Appropriate meeting facilities	Amendment and acceptance after full consultation with all relevant organizations. Plan approved by SACRE and recommended to the LA. Approval by the LA

Objective 3:

To provide advice, guidance and the maintenance of resources to assist schools to improve the quality of the provision for:

- a) the teaching and learning of RE in all phases;
- b) pupils' spiritual, moral, social and cultural development;
- c) pupils' preparation for adult life, including education for citizenship and PSHE.

Action	Responsibility	Timescale	Resources	Success Criteria
Establish Working Groups to develop ideas and make recommendations	SACRE	Life of Plan	SACRE Members and Advisers as required	Reports and recommendations approved by SACRE
To maintain and expand the collection of RE Artefacts and resources	SACRE	Life of Plan	SACRE Members, Advisers and assistants at Teachers' Centre	Inventory record and annual reports of loan activity
Monitor the use of RE artefacts and resources	Adviser and assistant at Teachers' Centre	Annually	Budget provision to maintain and add to collections. Clerical assistance to manage loan system	Regular borrowings
Develop further the concept of the BF SACRE prize for RE in schools	SACRE	Life of Plan	SACRE Members and Advisers	Response from schools and quality of entries
To develop further understanding of major faiths and contribute to Community Cohesion	All	Life of Plan	Faith representatives, Advisers and external sources	

Objective 4:

To develop an assessment system from available sources in order to monitor and report on the quality of teaching and learning, including the use of resources, in Religious Education in Bracknell Forest schools and, where necessary, to make recommendations to the LA.

Action	Responsibility	Timescale	Resources	Success Criteria
Consider reports from school advisers	All	Termly as available	Clerk and Advisers Appropriate meeting facilities	Points and conclusions recorded in SACRE minutes
Consider reports and feedback from RE Coordinators' meetings	All	At least annually	Clerk and Advisers	Points and conclusions recorded in SACRE minutes
Review and analyse examination entries and results	All	Annually	Advisers for preparation Clerk for distribution	Observations recorded in Minutes
Seek reaction and feedback to specific advice and guidance provided for schools through the LA	All	As appropriate	Clerk and Advisers	Satisfactory reports received and conclusions recorded in SACRE minutes

Objective 5:

To monitor, evaluate and review the work of SACRE and the implementation of the SACRE development plan.

Action	Responsibility	Timescale	Resources	Success Criteria
Prepare Annual SACRE Report	Chairman and Advisers	For approval at the Autumn Term meeting	Advisers and Clerk	Approval by SACRE and submission to BFC and QCA by specified deadline
Assess the effectiveness of Bracknell Forest SACRE	All	At least once every three years	Self assessment guidance from Ofsted, QCA, NASACRE and others	Satisfactory outcomes

21

Total Costs over 4 years = approximately £13,000
(£3,250 average per year).

Includes estimated cost of Agreed Syllabus Review £4,500
to be spread over two years' budgets.

APPENDIX D

Joint SACREs Conference 2011 Reviewing our RE syllabus

We set out to answer 4 questions:

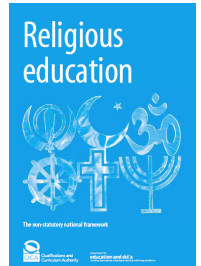
- Are we properly familiar with the syllabus we have and will be reviewing?
- What are some of the factors influencing our syllabus review?
- Do we fully understand our responsibility?
- How are we going to undertake this review?

The syllabus:

It is based tightly on the 2004 Non-statutory National Framework for RE (NSNFRE).

A full version of this document can be downloaded as a pdf from:

http://betterre.reonline.org.uk/good_re/Non-Statutory_National_Framework_for_RE_0410.pdf



A copy of the 2006 Pan-Berkshire syllabus can be found at:

<http://www.westberks.org/GroupWorkspaces.asp?GroupId=610&WorkspaceId=90142>

The introduction section of the syllabus contains:

- Legal requirements
- Aims and attainment targets ('learning about' and 'learning from' religion)
- Contribution of RE to the wider curriculum
- Attitudes to be developed in RE
- Links with SMSC, Citizenship, PSHE, Key skills, language, ICT and inclusion
- Planning and assessment and level descriptions
- Key questions, which form the heart of the syllabus, across the key stages (KSs)

Guidance on RE programmes:

- The allocation of religions to KSs is as it has been in the previous two local syllabuses in line with teachers' requests not to change this (largely because of the resourcing implications)
- The themes set out in the NSNFRE for each KS were turned into key questions which form the backbone of the syllabus

Foundation Stage:

RE is seen here as working towards Early Learning Goals ie RE in the service of the FS aims and learning. There is a discrete section which outlines requirements:

- p20 RE statutory for all preKS1 pupils registered on school roll
- p21 Christianity + at least one other religion
- p22 Explored through religious: figures, stories, times, places, objects

KS1-3

Each of these key stages is summarised in a diagram which sets out the religions required at each stage and the themes (key questions) to be addressed ie:

KS1: At least Christianity and Judaism through

- What do people believe about God, people and the natural world?
- How and why are some stories and books sacred and important in religion?
- Why am I special?
- What does it mean to belong?
- What can people learn from religious leaders and teachers?
- How and why are religious celebrations important to people?
- How and why do symbols express religious meaning?

KS2: At least Christianity, Hinduism and Sikhism through

- How do people's beliefs about God, the world and others impact on their lives?
- How do sacred texts and other sources help people to understand God, the world and human life?
- Why and how are people influenced and inspired by others?
- What is expected of a person in following a religion or belief?
- How do religious families and communities practise their faith, and what contributions do they make to local life?
- How do religions and beliefs respond to global issues of human rights, fairness, social justice and the importance of the environment?
- Why, where and how do people worship?
- Why are some occasions sacred to believers?
- How do people's beliefs about life after death influence the way they live?
- How and why are religious and spiritual ideas expressed and in the ways they are?

KS3: At least Christianity, Buddhism and Islam through

- How do religions and, where appropriate, secular philosophies understand God, the world and the purpose/nature of human life?
- How do religions help believers decide what is right and wrong?
- Why do concepts and developments in science often present challenges to people with different religious and secular beliefs?
- How do religions understand one another?
- How do people live as believers in the modern world applying their beliefs to everyday life and relationships?
- How do religions and, where appropriate, secular philosophies promote a balance between rights and responsibilities?
- Why and how might believers accept they have responsibilities to care for the world in which they live?
- How and why do people of different faiths engage together in activities to help the wider community and sometimes come into conflict?
- How and why is spirituality expressed in different ways by people who hold a variety of religious and secular beliefs?

In each KS the key questions are grouped and colour coded into three bigger areas of focus:

- Key beliefs and teachings
- How key beliefs and teachings are applied in everyday life
- How key beliefs and teachings are expressed in worship, symbolism and art

Schools are required to address each of the key questions in a key stage in relation to Christianity and at least some questions from each colour coded section for the other compulsory religions. Other religions may be explored without insistence on this balance.

No guidance is provided about the relative amounts of time or attention to be given to different faith traditions in any of the key stages. Choices can be made in response to the nature of school communities.

14-19:

- Examinable courses compulsory at KS4
- Examinable courses encouraged for Post 16
- Minimum time stipulation for Post 16

Appendix

There is an appendix outlining an approach to the Baha'i faith. During this review and subsequently other faiths could be added in the same format later eg Humanism.

Developments we need to consider:

- NSNFRE – is this still what we want to use as the basis for our syllabus
- RE in English schools: Non-statutory guidance 2010 – do we need to consider any advice found in this document?
- Assessment in RE – there is a national working party currently reviewing the level descriptions and the nature of assessment in RE. We will need to keep this in our sights as the review progresses
- Review of the NC – to what extent do we aspire to develop a syllabus that will sit comfortably alongside the National Curriculum. At present we don't know what a review of the NC will result in so this is something else to try to be informed about as the two reviews go forward
- EBacc – will RE's omission or inclusion influence what we require in KS4

Teachers responses and suggestions – summarised below and found in full, by LA, at: <http://www.westberks.org/GroupWorkspaces.asp?GroupId=610&Workspaceld=90142>

What teachers say:

Responses were received from: 21 secondary schools, 2 middle schools, 54 primary schools, 2 special schools

Of those responding, 6/54 primary schools and 1/21 secondary school said they were not confident with the syllabus. All others were either reasonably or very confident with it.

Few had made use of the supplementary guidance on planning published to schools in some LAs but those who had used it found it helpful.

Most schools use the syllabus creatively and flexibly to create their own questions based on those in the syllabus

Schools identified the following as strengths of the current syllabus:

- Questions
- Breadth
- Flexibility
- Detail
- Exemplar expectations
- Colour coding
- Clearly set out, good clear structure

Schools/teachers included amongst the things they want:

- More flexibility
- Less content, more explanation of content
- Less repetition
- More skills based
- More concise
- More for EYFS
- More guidance eg what, when, how etc
- More thematic approach
- Separate out for each year group
- More guidance on Christianity
- More cross curricular links
- Links with PLTS
- More ideas and suggested activities
- Levelled assessment tasks
- More on assessment
- Exemplification of levels
- Pupil friendly level descriptions
- Exemplar plans
- Resource suggestions including websites and contact details for places of worship
- Resources – eg DVD
- More training including in questioning skills
- Make it more child friendly
- Recognise many children don't have a religious faith
- DON'T MAKE MUCH CHANGE

The statutory responsibilities involved in a syllabus review:

Each LA must establish an Agreed Syllabus Conference (ASC) which comprises 4 groups exactly as a SACRE. There is no facility for co-options on an ASC but it can seek and take advice as needed. Members of each group have particular areas of expertise and influence to bring to the review process:

- Groups A and B- valued advice on presentation of each religion
- Group C – valued advice on what will work in schools
- Group D – ensure no hiccups at the final stage when the syllabus has to be approved and published by the council in each LA
- Each group has one vote and all groups must approve the revised syllabus

The process:

- Joint SACREs Conference 2011 – 28th June @ Easthampstead Park Conference Centre
- September (date to be confirmed) a meeting for Chairs and LA officers, together with other SACRE members who would like to be involved. This meeting will consider the big key principles on which the shared syllabus will be based
- KS working groups meet during October
- First ideas to ASCs in November
- Faith groups meet to ensure representation of their religions are acceptable in early spring
- Refinement and first draft for ASCs in Feb
- Support material and final draft by late May
- Council approvals by end of June
- Publication July 2012
- (website sharing throughout the process)

This timetable is very tight and is dependent on no major disagreements. With more debate, timings might need to be amended. A review can take as long as is needed.

This timetable is proposed just so a new syllabus might be in place for September 2012 and also takes account of when money has been scheduled to be available.

Key issues:

- Dates of ASC meetings – these need to be co-ordinated into the first two weeks of November and February
- Selection of teachers from each KS by early September ready for working group meetings in October
- Teachers' responses and requests – what could each SACRE do? Could SACREs share out work on the development of support material so that cost and effort might be spread realistically reflecting budgets and capacity
- Publication – each SACRE/ASC needs to consider how it wants the syllabus published eg hard copy, CD, web. Funding requests need to be made in plenty of time for a July 2012 publication date
- Dissemination/launch – how will the syllabus get to schools? Will there be a launch? In each LA? Will it be combined with some training for teachers?
- Training – initial and on-going. What commitments might/can be made?

Suggestions/questions arising from discussion groups:

- Cross-SACRE co-operation to share resources, expertise, the development of support materials and the provision of training is to be welcomed.
- It would be good to raise awareness of what each SACRE identifies it can best offer any shared initiatives.
- Chairs and LA officers with responsibility for the six SACREs should consider meeting maybe twice a year to facilitate such sharing.
- Training in relation to a revised syllabus is important especially for those who are nervous about change or new to the syllabus altogether.
- There should be a brief sheet which sets out the differences between the 2006 syllabus and the new one when it is available.
- Delegates were in favour of a launch for the syllabus to raise the profile and status of RE. Perhaps Headteachers as well as RE subject leaders should be invited. Governors?
- NQTs should have access to good RE CPD.

APPENDIX E

AGREED SYLLABUS FOR RE REVIEW 2011 – BRACKNELL FOREST

Responses were received from 2 secondary schools and 11 primary schools

1) How confidently do you know the current syllabus?

Both secondary schools are reasonably confident with the syllabus

2 of the primary schools are very confident, 7 reasonably confident, and 2 not confident with the syllabus

2) Have you used the supplementary guidance paper on planning using the syllabus?

Neither of the secondary schools and only 4 of the primary schools claim to have used the supplementary guidance. Those which did, found it helpful. One school commented that face to face training with Jo Fageant on planning had been even more helpful.

3) Do you use questions as they are set out in the syllabus? Yes No

OR do you create your own by chunking and combining questions? Yes No

Both of the secondary schools and 7 of the primary schools use the syllabus creatively and flexibly to devise their own questions based on those in the syllabus. 1 of the primary schools uses the questions as set out in the syllabus and another claims not to be using the syllabus but alternative resources whilst ensuring coverage of topics in the syllabus.

4) Current curriculum developments suggest that a revised syllabus might be a slimmed down version. Is this a development of which you would approve?

Both of the secondary schools favour a slimmed down version of the syllabus one commenting that there is too much to cover when so little time is allocated to the subject.

9 of the primary schools are also in favour. Their explanatory comments include:

- *A new syllabus and advice would be very welcome. We need to make RE more exciting for the children and the syllabus easy to use for staff*
- *Our teachers are now delivering a 'relevant' curriculum with subjects planned into a topic with an outcome. The format of the current syllabus, with so many questions, is not flexible enough to include RE and it has to be delivered separately*
- *More flexibility to fit in with our creative curriculum*
- *The content/breadth of learning is excellent but a lot to cover*
- *I co-wrote a scheme of work in line with the Agreed Syllabus, however as a large primary school we have taken themes from the syllabus to host 'RE Weeks' throughout the academic year, which has proved to be successful to ensure that the syllabus is being covered.*
- *There is a lot to cover, however having the optional units allows you to add more in if you want to.*
- *There seems to be too much content in the curriculum across the primary school system and there is a degree of repetition, but not enough time to cover all the content (there is no mandatory content in the syllabus)*

However 2 of the primary schools are not in favour. Their comments were::

- *This could indicate less time/value for RE and celebration*
- *It depends in what way it would be slimmed down. Most of the material in the syllabus is very relevant. There are, however, a lot of questions to be covered and it has taken a lot of work to ensure that we cover each questions across the school.*

5) What do you consider to be the strengths of the current syllabus?

Secondary responses:

- The ability to adapt the topics to the individual needs of the students and school
- Variety of subjects/topics; interesting areas of study

Primary responses:

- key questions, prompts for activities/focus
- The key themes match the experiences of the age group and progression can be tracked. It is manageable and can be adapted to embrace the school calendar over two years (KS1 teachers); Each year group has a specific focus that ensures continuity, development and no repetition. Comparisons between the three religions can easily be made through the revisiting of key questions (KS2 teachers commenting on the way RE has been planned from the syllabus)
- Core questions, segregated into defined areas, half term units
- Modern day issues addressed; linked with other subjects, active part in a blended curriculum eg PSHE/history; opportunity to explore new religions and cultures
- Questioning is useful also the assessment/level indicators are valuable
- Making the AT1 and AT2 statements more explicit for non-RE-specialists to understand has proven to be helpful. Within the scheme of work that I helped to create, we created a colour coded system to make the syllabus easy to interpret for our staff. The syllabus is broken down into 'learning from' and 'learning about'. My colleagues and I wrote a list of key questions that needed to be covered for each year group (Yrs 1-6), that needed to be covered for each term. We then highlighted each question with a colour, so the class teacher would be able to identify which statements they are covering. For example: 'Learning from Ways of Living is coloured in red. As statement that we wrote for Y1 ('How do they help you decide what is right and what is wrong?') in the KS1 framework table that we created, was then highlighted in red as well as in the Yr2 medium term plan. (It would be interesting to see how this reflects the colour coding of the syllabus itself where blue, yellow and mauve have been used for the different sections)
- The content to cover. The assessment guidelines. It's very useful when planning RE lessons. The way it was blocked made dividing it up easier
- Having two core religions to focus on and being able to dip into others as and when relevant allows for flexibility and make use of the schools community.
- It allows a degree of flexibility, while allowing for a large concentration on Christianity. It deals with topics that are largely relevant and covers an interesting range of religions. I like the fact that the approach is to consider questions and phrase the 'I can' statements as the answers to questions
- It is well set out and I like the split between 'learning about' and 'learning from'. The exemplar expectations are very useful for planning, writing success criteria and assessing/levelling children
- Clear planning for core and optional units; distinction between 'learning about' and 'learning from' RE; exemplar expectations useful for assessment and reporting progress/attainment.

6) In what ways would you like to see the current syllabus changed, developed or otherwise revised?

Secondary responses:

- To allow more flexibility so that we can cover topics at KS3 that would help build a foundation of knowledge for the various exam boards; it would be helpful for planning to have a list of recommended videos or other media sources that are good for various topics (this is outside the scope of a syllabus itself); I would like to see the Holocaust and other religious genocides on the topic

- Make it more skills based with an emphasis on AT2; less content to get through or more links between areas to choose from when planning schemes of work.

Primary responses:

- Increased links to Collective Worship and liturgical year; more explicit links to Christian values for schools (I think this and the previous point would need to be jobs for diocesan advisers); additional ideas for cross-curricular and community learning (this is more appropriately found in support material); Theology/philosophy – incarnation, doctrine of man, stewardship etc (Veritas and Here I Am)
- Although as RE co-ordinator I am reasonably confident using the syllabus and ensuring we cover all the questions and have tried to help staff with their planning, the syllabus is rather daunting for a teacher coming in 'cold' when trying to do their planning. The colour coded pages can be a little confusing at first. It took me quite a while to get my head round it. We now work with a creative curriculum and a lot of work has been required to fit the syllabus in with our themes. Sometimes with some of our themes the link is not immediately obvious and not all the questions are completely relevant (logically it is unlikely that everything in the NC and the RE syllabus can be woven coherently into a series of all encompassing topics. It is highly likely that elements of most subjects will need to be addressed discretely. How often in the selection of topics is RE seen as the lead subject?)
- For most CE schools I feel it would be helpful to spend more time on stories from the Bible, particularly the Old Testament which does not seem to feature very largely – it may be that that is due to our school scheme, which as I have only just taken over as RE co-ordinator I am still trying to get my head around. The circularity of the curriculum is sometimes confusing and it may be an idea to show more differentiation in levels of achievement in terms of the style of questions as this might make assessment easier to manage (This raises the question of how prescriptive the syllabus should be. Should questions specifically designed for use with particular year groups be set out for everyone to cover OR, as is the case at present, should the questions be big over-arching ones that all schools and teachers can adapt in a differentiated programme best suited to their pupils?)
- A little more guidance on Christianity. Teachers feel under-confident teaching some aspects and further advice/guidance would help. Slimming down a little at KS1. There is a lot of core learning that they need to do on Judaism and Christianity.
- The reason why we as a school chose the avenue of having 'RE weeks' in our school's curriculum was to ensure that the syllabus was being taught. This was because we work within a creative curriculum and our topics are not always suited with the RE topics that each year group are required to deliver. Perhaps the SACRE could look into a more creative curriculum approach within the RE syllabus, thus enabling teacher to find it more user friendly when they are planning (This teacher may be able to advise on this. It is not easy to see how a syllabus specifically about RE can extend into links with other curriculum areas. Even if this were possible, what is the likelihood of making links that would suit all schools using the syllabus? Does the history or geography NC statutory requirements provide this kind of advice?)
- It would be extremely helpful to be given: suggestions re planning medium term ie what to do and when; some ideas re ways of teaching to keep teaching fresh (training and resourcing implications)
- More ideas for the less confident; more festival work/ideas of religions other than Christianity
- To include all religions and reduce the breadth of learning elements (KS1 teachers); to include all religions and present learning themes in a child friendly format that can be incorporated into cross-curricular learning (KS2 teachers) (A syllabus is not meant for children but as the basis of teachers' planning for the specific contexts in which

they are working; the syllabus allows for the inclusion of as many religions as a school chooses to include)

7) Please use the space below to make any additional comments you would like to bring to our attention as we embark on the review of our RE syllabus.

Primary responses:

- In our school there have been a lot of staff changes. I am new to the role of RE coordinator. We need a fresh start with RE in our school
- I was RE subject leader when the current syllabus was launched in July 2006. My first thought was 'how are we going to manage this in school?' Our teachers were used to planning from NC subjects that had been prepared in year group units. To enable the syllabus to be used the following September I made a scheme of work from the questions. I had to be quick so I made it simple. It has stood for five years and we have kept to the syllabus. The time taken to cover all the key questions has not allowed for 'other' religions to be explored. However at twilight sessions I have learnt about Islam in great detail and Judaism at KS2. I now have doubts about the suitability of the scheme I devised. Please could the next syllabus be closely matched to the different ages of the children or the level expectations and ready to deliver? In the current financial climate taking children off-site has become very limited and faith experiences are best explored through multi media. A new syllabus with accompanying DVDs etc would be most welcome (increased guidance of this kind would mean increased prescription and less flexibility. The cost of providing DVDs suggests this an impossible aspiration)
- We are very grateful to Jo Fageant for her guidance at our planning sessions. After this help we were able to proceed much more confidently with our planning. As leaders we feel we created a very workable scheme but some staff felt they needed more flexibility.
- I like the syllabus very much and have had positive comments from staff re content although they do worry about 'fitting in' all the content to a high standard given RE timetable restrictions.
- Perhaps exemplification of the levels to help teachers know what they are expecting of the children
- We need to continue to pressure for RE to be accepted as a humanity subject at secondary level and ensure that it is included in the EBacc
- There would need to be good support for new RE coordinators and teachers. This could take place at RE coordinator meetings held within the LA
- Sam Hunt has done a fantastic job leading the primary RE co-ordinators at our cluster meetings. She has been very helpful and supportive, providing practical ways of delivering RE. Her subject knowledge is profound. One area in particular that really helped me was a session on assessment, ensuring that as a school we were levelling the children's work as accurately as possible. I would recommend two suggestions for the future of cluster meetings: 1) There would be a session/meeting for an opportunity for all RE co-ordinators to get together to share best practice, practical issues, looking at each other's levelled work, share concerns over the syllabus etc; 2) Perhaps, with Sam Hunt SACRE/Bracknell Forest could appoint an EXPERIENCED based primary practitioner to help lead INSETS? While Sam is fantastic within her role, she is aware that she is not experienced with the primary curriculum. Having someone work alongside her who does know the curriculum may support the primary RE co-ordinators more in understanding and using the syllabus, especially if they are new to the role.

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Using the syllabus to plan RE in schools

When planning RE units of work in school, several elements have to be taken into consideration.

There are two main strands to RE: learning about religion and learning from religion

Learning about religion: This syllabus sets out areas for exploration in terms of key questions interpreted in relation to each of the principal religions which represent the required minimum for an RE course in each key stage. These questions need to be 'chunked' into focused areas of exploration and may be combined to create coherent units of study. Questions have been grouped to illustrate how religions can be understood to be about not only what people believe but how these beliefs inform behaviour and shape people's sense of belonging and what they do to show this. This notion reflects the strands of *Learning about religion* within the level descriptions as set out in the grid on pages 20 and 21.

Learning from religion: It is important to say that learning from religion is not something to be tacked on to learning about religion. This aspect of RE is about pupils both

- interpreting their personal experiences in the light of their knowledge and understanding of religion. (This helps them in their attempts to make sense of life, themselves and issues of right and wrong)
- evaluating critically the truth claims made by religions and belief systems.

Professor Michael Grimmitt was the first person to articulate these ideas which he referred to as 'personal' and 'impersonal' ways of evaluating religious learning.

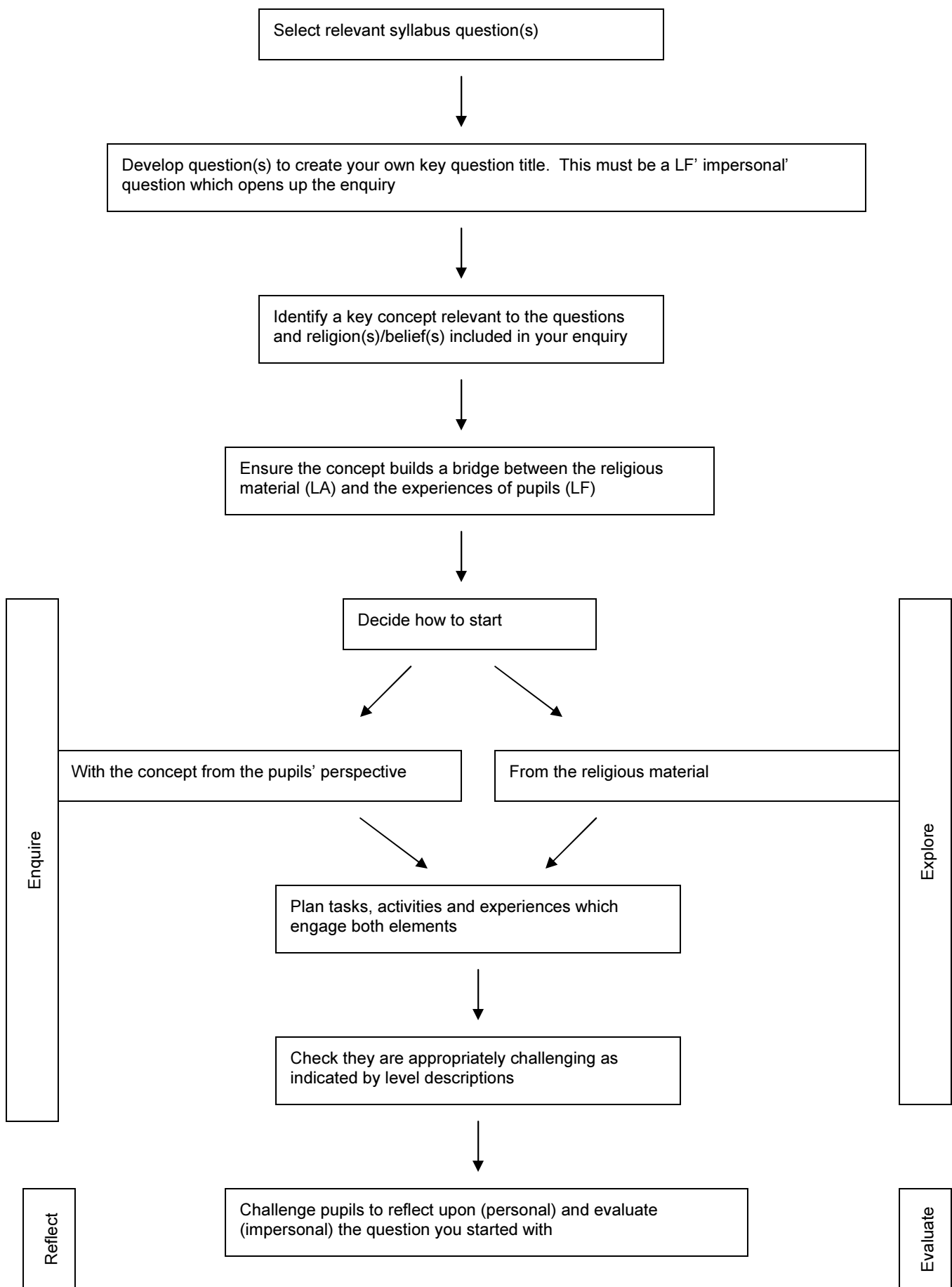
Level descriptors help teachers to plan RE that is appropriately challenging

Using level descriptors to mark and assess pupils' work is relatively pointless unless teachers have given some consideration to them when devising tasks. Work set should invite/enable a range of performance relevant to the pupils being taught. In making suggestions about questions and content this syllabus is set out with examples of the levels of attainment that might be expected of pupils in Key Stages 1-3. These will need to be appropriately amended to match work planned in individual schools..

Planning units of study

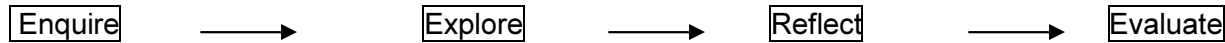
Studying the beliefs of a religion without exploring how they are put into practice can be a challenging abstract endeavour. On the other hand, exploring how religious people live their lives without reference to their beliefs makes no sense. It makes planning a great deal easier, therefore, if schools see the questions about 'believing' as questions which run through every unit of work and give meaning to questions about 'behaving' and 'belonging'. Planning might start with questions about 'behaving' or 'belonging', grounding all enquiry in human experiences, whilst referencing all these experiences to beliefs which underpin lives of faith and belief.

The following flow chart is set out as the intended method of planning in response to this syllabus. It will ensure that pupils both learn about and from religion/beliefs in contexts that have relevance for them and at appropriately challenging levels of difficulty. In preparation, teachers will need the level descriptions and key questions for their key stage to hand.



Learning in RE

Alongside the suggested planning process, this syllabus recommends the use of the following approach to learning:



Version 1

- Enquire into the religious material chosen for study and sharing initial thoughts and questions about it and relevant key concept(s). Unpack meanings and applications of the key concept(s) in relation to the religious material.
- Explore the question(s) and concept(s) to the experiences, understandings and responses of members of the religious tradition(s) being studied and consider whether others might have different understandings, experiences, interpretations.
- Reflect on the relevance and importance of the question(s) and concept(s) to pupils in relation to their own experiences and understandings.
- Evaluate the significance of the concept(s), question(s), truth claim(s) explored for religious believers; develop and articulate opinions about the value of them to religious believers; compare with the value and relevance to themselves.

Version 2

- Enquire into pupils' experiences and understandings of and responses to a key concept which has relevance in the lives of pupils and will also be central to the focus on religious material later. Unpack the meaning and significance of the concept and questions; how do they apply to the lives of pupils?
- Explore the concept to the religious material to be studied – significance, understandings and interpretations.
- Reflect on what has been learned from the religious material and its relevance to pupils.
- Evaluate the significance of the concept(s), question(s) and truth claim(s) explored for religious believers; develop and articulate opinions about the value of the concepts to religious believers; compare with the value and relevance to themselves.

Consider how this process might look in relation to specific topics and how the focus on both strands of RE can help to fulfil Michael Grimmitt's aspirations for pupils' learning and personal development.

Key Stage 1 topic: Christmas

Question title: How and why do Christians celebrate the birth of Jesus? (Belonging and believing)

Key concept: Celebration. This will work as a bridging concept because all pupils have experiences of celebration.

Starting where the pupils are: what does it mean to celebrate? Do you like celebrations? What do you celebrate? What sorts of things do you do when you are celebrating? Begin to extend this to include experiences of others eg Can you think of celebrations other people have? How do they celebrate them? (Using all the ideas gathered, pupils could plan a celebration including appropriate food, gifts, cards etc).

Exploring a religious context: Christians have a special celebration at Christmas. What are they celebrating? What is the story they are remembering about Jesus? How do they remind themselves of this story? What do they do to celebrate the birth of Jesus? How are the things they do connected with the story of Jesus' birth? Why do Christians think it is important to remember and celebrate the birth of Jesus? (To explore this pupils could enact a nativity play, design Christmas cards with a Christian message, take part in a carol service etc).

Evaluation and reflection: Do you celebrate Christmas? Why/why not? How are your Christmas celebrations similar/different to/from Christian celebrations? What do you think is best about Christian Christmas celebrations and your Christmas celebrations?

Key Stage 2 topic: Pilgrimage

Question title: What is the value of religious pilgrimage?

Key concept: pilgrimage/journeying – developing the idea that journeys can be both physical and spiritual.

Exploring the idea of pilgrimage: look at photographs of Muslim (Makkah), Hindu (Ganges) and Christian (Jerusalem and/or Lourdes) pilgrims. What can be observed, what do we need to find out? Decide which questions to follow up. Research needs to cover the significance of the places of pilgrimage for believers and the motivations of people who make these pilgrimages. Consider a range of reasons eg duty (Hajj), healing (Lourdes, Ganges), spiritual growth (all examples). Interview pilgrims or watch film clips that clarify reasons for making pilgrimages. Consider the difference making a pilgrimage has made to these pilgrims and the similarities and differences in the impact of the experiences on pilgrims from different faith traditions.

Relate: explore how pupils have been changed by some experiences eg increased understanding, resolution of difficult situations, sense of having done the right thing etc

Reflect: discuss pupils' views on the value of pilgrimage for those who they've learned about. Are there any particularly meaningful, fulfilling, growing experiences pupils hope to have and why?

Concepts

'Concepts are essentially ideas which help us and our children make sense of our experiences of a great variety of things, objects, information, events and occurrences' (The Westhill Project RE 5-16, 1992). Concepts can be grouped, according to the Westhill Project, into three categories: shared human experience, general religious concepts, concepts specific to individual religions. Lists set out below are intended as examples of three categories of concepts. This is not an exhaustive list and teachers will think of additions to each selection.

Shared human experience	General religious concepts	Concepts linked with specific religions	
Authority	Asceticism	Christianity:	Islam:
Belief	Afterlife	Church	Akhirah
Belonging	Belief	Eternal life	Allah
Celebration	Ceremony	Fatherhood of God	Din
Change	Deity	Forgiveness	Ibadah
Commitment	Faith	Grace	Imam
Community	God	Heaven	Iman
Creation	Holy	Holy Spirit	Islam
Death	Initiation	Identity	Jihad
Devotion	Interpretation	Incarnation	Risalah
Evil	Martyrdom	Jesus the Christ	Shari'ah
Fairness	Miracle	Love	Shirk
Family	Monotheism	Mission	Sunnah
Forgiveness	Mysticism	Mother of God	Tawhid
Good	Myth	Repentance	Ummah
Growth	Orthodoxy	Resurrection	
Hope	Pilgrimage	Salvation	Judaism:
Identity	Prayer	Sin	Brit
Justice	Prophecy	Trinity	Covenant
Life	Revelation	Word of God	Elohim/Adonai
Love	Ritual	Unity	Halakhah
Loyalty	Sacred		Israel/Zion
Peace	Scripture	Buddhism:	Kashrut
Prejudice	Symbolism	Anatta	Mitzvah
Purpose	Worship	Anicca	Shalom
Relationship		Buddhahood	Tesuvah
Respect		Dhamma	Torah
Reward		Dukkha	Tzedekah
Sacrifice		Kamma	
Service		Metta	Sikhism:
Suffering		Nibbana	Ardas
Symbol		Sangha	Gurmat
Thankfulness		Tanha	Gurmukh
Trust			Guru
Truth		Hinduism:	Haumai
Uniqueness		Ahimsa	Hukam
Value		Atman	Ik Onkar
Welcoming		Avatar	Jivan Mukh
Wisdom		Bhakti	Khalsa
		Brahman	Langar

		Dharma Karma Maya Moksha Murti Nirvana Samsara Shakti Smriti Sruti Varana Yoga	Panth Rahit Sadhsangat Sat Nam Sewa Sikh Vand Chhakna
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Pan Berkshire RE Syllabus Review

Progress Report
November 2011

Working party meetings

Bracknell Forest

Other Authorities

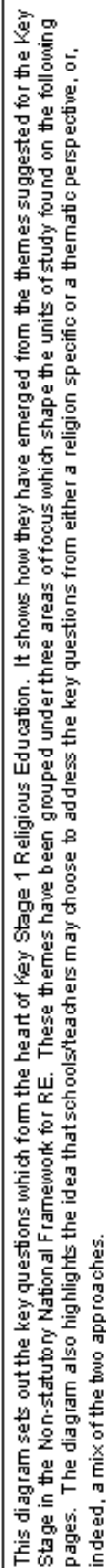
KS2

FS: R, Wk, WB

KS1: WB

KS2: R, W

KS3: R, Wk, WB x 2



Overview of the key questions for Key Stages 1-3

BELONGING

Key Stage 1

- What does it mean to belong?
- How and why are celebrations, including religious celebrations, important to people?
- How and why do symbols express meaning including religious meaning?

Key Stage 2

- Why, where and how do people worship?
- Why are some occasions sacred to believers?
- What do people believe about life after death and how are these beliefs reflected in the ways in which they mark death?
- How and why are religious and spiritual ideas expressed and in the ways they are?

Key Stage 3

- Should people be allowed to express their spirituality in any way they choose?

BELIEVING

Key Stage 1

- What do people believe about God, people and the natural world?
- Who am I?
- How and why are some stories and books sacred and important in religion?

Key Stage 2

- How do people's beliefs about God, the world and others impact on their lives?
- How do sacred texts and other sources help people to understand God, the world and human life?

Key Stage 3

- To what extent is a person's purpose in life determined by their understanding of God?
- To what extent do religions/secular philosophies help people decide what is true and what is right and wrong?
- Do scientific advances/discoveries challenge people's beliefs?
- Is it too much to ask people of different religions/philosophies to understand/accept each other's beliefs?

BEHAVING

Key Stage 1

- What and how can people learn from leaders and teachers including religious leaders and teachers?

Key Stage 2

- Why and how are people influenced and inspired by others?
- What influences the ways people behave and what is expected of a person in following a religion or belief?
- How and why do families and communities, including religious ones, live out what is important to them, their traditions and beliefs?
- How do people's beliefs, including religious beliefs, make a difference to the ways in which they respond to local and global issues of human rights, fairness, social justice and the importance of the environment?

Key Stage 3

- To what extent do people's beliefs affect their personal relationships?
- Do religious and secular philosophies have a duty to promote a balance between rights and responsibilities?
- To what extent do people's beliefs affect their sense of responsibility and impact on what they do to care for the world in which they live?
- Would the world be a better place if people from different faiths/philosophies worked together without conflict?

Suggestions for Foundation Stage RE illustrating five areas of exploration

1 Religious figures	2 Religious stories	3 Religious times	4 Religious places	5 Religious objects
<p>Religious leaders eg</p> <ul style="list-style-type: none"> vicars Priests Rabbis Imams Gurus Teachers <p>Great religious figures eg</p> <ul style="list-style-type: none"> Jesus, Mary, St Francis and other saints (C) Gotama Buddha Ganesh, Rama, Krishna, Hanuman (H) the Prophet Muhammad (pbuh) Moses, Ruth, David (J) Guru Har Gobind, Bhai Ghanaya (S) 	<p>Stories from faith traditions about helping others eg</p> <ul style="list-style-type: none"> Jesus and Zacchaeus (C) Siddattha and the swan (B) Rama and Sita (H) Muhammad (pbuh) and the sleeping cat (I) Muhammad (pbuh) and the crying camel (I) Ruth and Naomi (J/C) Moses (J/C) Guru Har Gobind's cloak (S) <p>Other religious stories eg</p> <ul style="list-style-type: none"> Creation stories Ganesh (H) Joseph (J/C) Jonah (J/C) David and Goliath (J/C) Noah <p>Stories Jesus told</p> <ul style="list-style-type: none"> the Good Samaritan (C) The Lost Sheep 	<ul style="list-style-type: none"> Christmas, Harvest, Easter, Church colours for seasons (C) Mothering Sunday (C) Chinese New Year Diwali, Raksha Bandhan (H) Eid ul Fitr, The Prophet Muhammad's (pbuh) birthday (I) Sukkot, Hanukkah, Simchat Torah, Shabbat (J) birthday of Guru Nanak (S) Vesak (B) Summer and Winter solstices baptism naming ceremonies weddings death times of prayer and worship 	<ul style="list-style-type: none"> Local places of worship Memorials eg seats, windows, grave stones home shrines the environment/world Jesus's birth in Bethlehem (C) Jerusalem (C, I, J) Makkah (I) River Ganges (H) The Golden Temple in Amritsar (S) Haifa (Ba) Stonehenge 	<ul style="list-style-type: none"> clothes eg clergy, Salvation Army uniforms, wedding clothes, jewellery (crosses, crucifixes etc), ihram (clothes worn on Hajj), kippah (J), tallit (J), 5 Ks (S) food eg Shabbat (J), Langer (S), festival foods artefacts eg home shrines, items within places of worship, prayer mat (I), prayer beads, mezuzah (J), tallit (J)
<p>Some suggestions for leading questions</p> <ul style="list-style-type: none"> Who am I? What makes me, my family and friends special? Who are these religious figures and what makes them special? What do you think about...? 	<p>Some suggestions for leading questions</p> <ul style="list-style-type: none"> Why do you like this religious story? What makes this religious story important? How do we know this is an important story? What can we learn from this story? 	<p>Some suggestions for leading questions</p> <ul style="list-style-type: none"> Why do we/ others celebrate special/religious times? How can we/others celebrate special times? Why should we/ others give thanks? Why is praying so important to some people? 	<p>Some suggestions for leading questions</p> <ul style="list-style-type: none"> Why are some places special? Why do we/ others go to special places? How do we/ others feel in these places? 	<p>Some suggestions for leading questions</p> <ul style="list-style-type: none"> Why are some things precious? How should we/ others treat things that are precious?

Key: C – Christianity; B – Buddhism; Ba – Baha'i; H – Hinduism; I – Islam; J – Judaism; S – Sikhism

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