

NOTICE OF MEETING

Standing Advisory Council on Religious Education

Thursday 7 November 2013, 5.00 pm

Council Chamber, Fourth Floor, Easthampstead House, Bracknell

To: The Standing Advisory Council on Religious Education

David Fawcett, Church of England (Chairman)
John Baildam, The Free Churches
Ken Blanton, The Free Churches
Mr Christopher Smith, The Free Churches
Carol Nicholls, Catholic Diocese of Portsmouth
One Vacancy, Catholic Diocese of Portsmouth
One Vacancy, Hindu Faith
Joel Roszykiewicz, Buddhist faith
Rabbi Zvi Solomons, Jewish faith
Arfan Rashid, Muslim faith
Ranjit Bilkhu, Sikh Community
Mark Olney, Church of England
One Vacancy, Church of England
One Vacancy, Church of England
Councillor Andy Blatchford, Bracknell Forest Council
Councillor Dr Gareth Barnard, Bracknell Forest Council
Councillor Will Davison, Bracknell Forest Council
Councillor Mrs Dorothy Hayes MBE, Bracknell Forest Council
Councillor Clifton Thompson, Bracknell Forest Council
Felicity Allen, Associations Representing Teachers (NASUWT)
Madeline Diver, Associations Representing Teachers (VOICE)
Maria Soulsby, Associations Representing Teachers (NAHT)
One Vacancy, Associations Representing Teachers (ASCL)
Kathy Hadfield, Co-opted Member
One Vacancy, Co-opted Member

ALISON SANDERS
Director of Corporate Services

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Published: 29 October 2013



Standing Advisory Council on Religious Education
Thursday 7 November 2013, 5.00 pm
Council Chamber, Fourth Floor, Easthampstead House,
Bracknell

AGENDA

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1. Welcome and Apologies for Absence	
2. Minutes of the Previous Meeting To approve as a correct record the minutes of the meeting of the Committee held on 4 July 2013.	1 - 4
3. Matters Arising	
4. Report on the Royal Maundy Service Including an opportunity to see the Maundy money for 2013. (David Fawcett)	
5. Representative from the Humanist Association To address the meeting.	
6. Provisional Examination Results Martin Surrell to report.	
7. Press Release: More than half of schools found to be failing pupils on religious education For information and discussion.	5 - 6
8. Case Study: Effective religious education and interfaith dialogue: Redbridge Ambassadors of Faith and Belief (AFaB) For information and discussion.	7 - 12
9. Religious Education: Realising the Potential For information and discussion.	13 - 60
10. Locally Agreed Syllabus and Related Training	
11. Any Other Business	
12. Dates of Future Meetings 20 March 2014 (amended) 10 July 2014 (Education Centre) 13 November 2014	

**STANDING ADVISORY COUNCIL ON
RELIGIOUS EDUCATION
4 JULY 2013
5.00 - 5.50 PM**



Present:

Mr Christopher Smith, The Free Churches
Joel Roszykiewicz, Buddhist faith
Rabbi Zvi Solomons, Jewish faith
Arfan Rashid, Muslim faith
David Fawcett, Church of England (Chairman)
Councillor Andy Blatchford, Bracknell Forest Council
Councillor Will Davison, Bracknell Forest Council
Councillor Mrs Dorothy Hayes MBE, Bracknell Forest Council
Councillor Clifton Thompson, Bracknell Forest Council
Madeline Diver, Associations Representing Teachers (VOICE)
Kathy Hadfield, Co-opted Member

In Attendance:

Ms Jo Fageant, Oxford Diocese
Martin Surrell, Bracknell Forest Council

Apologies for absence were received from:

John Baildam, The Free Churches
Ken Blanton, The Free Churches
Carol Nicholls, Catholic Diocese of Portsmouth

1. **Welcome**

2. **Minutes of the Previous Meeting**

The minutes of the meeting held on 7 March 2013 were agreed as a correct record.

3. **Matters Arising**

Minute 37: Governor Services' training on the new Locally Agreed Syllabus would be provided probably in the spring term 2014.

Minute 38: The Humanist Association had been contacted and the aim was for a representative to attend the next meeting in November 2013. This was not for the Humanist Association to join the Standing Advisory Council on Religious Education (SACRE) at present but for discussions to be held.

4. **The Humanist Perspective**

A representative from the Humanist Association would aim to attend the next meeting in November 2013.

5. **Locally Agreed Syllabus and Related Training**

Jo Fageant had attended a meeting for the R.E. co-ordinators. It was poorly attended but had been a good meeting with positive sharing of ideas. Ann Andrews from St Michael's Easthampstead CE Primary School had shared her ideas on planning which were highly regarded and was happy for these to be shared more widely.

It was suggested that a communication be sent to the schools who could not attend the meeting in order to encourage future attendance.

(Action: Jo Fageant)

It was suggested that there be a plan for the three SACRE meetings next year and for this to be communicated to relevant parties.

Martin Surrell would obtain direct contact details for the R.E. Co-ordinators with the aim of improving attendance next time.

6. **Membership Update**

The Clerk reported that no vacancies had been filled as yet and there would be a further update at the next meeting.

7. **Draft Bracknell Forest SACRE Development Plan for 2013-2015**

Martin Surrell and Jo Fageant had drafted a Bracknell Forest SACRE Development Plan for 2013-15.

The plan would be realistic and achievable and there were revised key purposes in the document and references to the statutory obligations of SACRE.

There would be a newsletter to schools which was a new initiative and would include current developments; Jo Fageant would be the link for this. The plan would include the facility for teachers to attend the summer term SACRE meeting and bring pupils, in addition to initiatives and guidance to schools on collective worship. This would be planned for 2014-15 to give time to discuss SACRE's involvement in this. This could possibly be combined into an event or competition.

The costs could be completed if SACRE members agreed the plan. It was noted that R.E. Ambassadors (older students trained to discuss religion in primary schools) were in place in some areas already. A senior HMI for R.E. had visited a young ambassadors project and found it to be beneficial for the senior students involved, with the preparation of presentations and the experience of speaking to young pupils. Primary schools did not always utilise this resource.

It was suggested that the young ambassadors project could be advertised in the newsletter. It was noted that Edgbarrow's R.E. results were particularly good and that it may be possible to combine a presentation at SACRE next summer term with the launch of an Ambassadors pilot.

(Action: Martin Surrell)

The members agreed to adopt the draft plan and thanked Martin and Jo for their work on it.

8. **NASACRE Conference Feedback**

The Chairman mentioned that the feedback from the NASACRE Conference discussion groups was not on the website as yet. It was reported that the information had been collated but a 'website ready' version had not been made yet.

There had been much conversation regarding academies but there was just one academy in Bracknell Forest at present, whereas other areas had more.

Mark Chater had given a speech at the conference. His ideas were controversial and he had written a chapter on 'Is there a future for SACREs.?'. He was an R.E. teacher and a powerful voice for R.E. He had asked if SACREs were fit for purpose and constructive.

It was queried whether some R.E. papers could be obtained to use questions for short courses.

(Action: Martin Surrell)

9. **Joint SACRE Conference**

Feedback on the Joint SACRE Conference included that it was well set out. Schools could be encouraged to apply for the R.E. quality mark but schools may be put off by the expense of this. It was queried which schools could consider this if funding could be obtained. The criteria for the quality mark were high and set out indicators of good performance. Provision of R.E. would be assessed by an external assessor but was very different to Ofsted and schools had to pay for this assessment.

The quality mark for R.E. had been established less than one year ago. There had been very positive feedback from the Joint SACRE Conference. This year had been more poorly attended than previously. It was queried whether SACRE would like to continue with this conference with the delegate rate being approximately £25 a head. For another Joint SACRE Conference next year, this would need to be planned in autumn 2013 with the aim of circulating details in spring 2014.

Changes were expected and it was helpful to hear of these changes and the perspectives of other SACRE's. A draft suggestion for another Joint SACRE Conference would be brought to the next meeting in the autumn.

(Action: Jo Fageant)

10. **Any Other Business**

Martin Surrell discussed the R.E. exam results for 2012 for GCSE full courses, GCSE short courses, and A Levels. There was a high proportion of students achieving at least a grade C in GCSE. It would be good to encourage more students to take R.E. as a subject. GCSE results were strong across the schools in the Borough and A Level results showed all students achieved at least a Grade E pass.

Jo Fageant reported that the Archbishop of Canterbury had convened a C of E education seminar on Wednesday 3 July 2013:

'The Archbishop of Canterbury, Justin Welby, hosted a seminar today at Lambeth Palace, during which Education Secretary Michael Gove praised the standards and popularity of church schools and urged a continuing partnership

The seminar, "Church of England: Education and our Future", attended by bishops, Diocesan Board of Education chairs and other church education leaders from across the country, marked the launch of a new document; "A Diocesan Board of Education for the Future".'

The Chairman advised that he would bring his collection of Maundy money to the next meeting.

The Group thanked Joel for his contributions as it was his last meeting.

11. **Dates of Future Meetings**

7 November 2013

The SACRE dates for 2013-14 were accepted:

13 March 2014

10 July 2014

13 November 2014

Press release: More than half of schools found to be failing pupils on religious education

06 Oct 2013

Schools and the government have failed to focus effectively on religious education, Ofsted said today.

The schools inspectorate said, in *Religious education: realising the potential*, that religious education makes an important contribution to pupils' development, both personal and academic. It does so by promoting respect and empathy, which are increasingly important in an ever more globalised and multicultural 21st century. While inspectors identified examples of good practice they found that six out of ten schools examined in this report failed to realise the subject's full potential.

The report finds low standards; weak teaching; a confused sense of purpose of what religious education is about; training gaps; and weaknesses in the way religious education is examined.

To turn this around Ofsted recommends:

- the government should consider whether the current arrangements for supporting the subject are proving effective, and that provision for religious education in schools should be monitored more closely
- schools should make sure that the provision for religious education deepens pupils' understanding of the nature, diversity and impact of religion and belief in the world today
- councils and local Standing Advisory Councils on Religious Education should work more closely with schools and academies to build networks and share good practice
- GCSE examinations for religious education should be improved to ensure they focus more strongly on developing pupils' understanding of religions and beliefs
- improvements should be made to the supply and training of religious education teachers
- schools should make sure that the overall curriculum for religious education is challenging, and has greater coherence and continuity.

Ofsted says there is an urgent need for the government to help teachers by clarifying the purpose and aims of religious education, and to promote these through lucid guidance.

Michael Cladingbowl, Ofsted's Director of Schools, said:

'Religious education in schools matters. It develops children's understanding of belief and the world in which we live.

'At its best, it encourages children and young people to extend their natural curiosity and prepares them for life in modern society. We saw some great examples of this during the survey, but too often we found religious education lessons being squeezed out by other subjects and children and young people leaving school with little knowledge or understanding of different religions.

'This just isn't good enough when religion and belief are playing such a profound part in today's world. Pupils deserve much better.'

John Keast, Chair of the Religious Education Council for England and Wales, said:

'The Religious Education Council is disappointed but not surprised by these findings. We have been warning the Department for Education for some time about the poor state of religious education in many schools.

'The report of the Religious Education Council's own review of religious education is being launched on 23 October in Westminster. It offers a new curriculum for religious education as a benchmark for local authorities, academies and faith schools, and proposes various ways to improve religious education in our schools.

'It is now vital that the Department for Education and the Religious Education Council work together in a new way to help put things right. We can do better than this.'

Effective religious education and interfaith dialogue: Redbridge Ambassadors of Faith and Belief (AFaB)

URN: 102812

Local authority: London Borough of Redbridge

Date published: 13 September 2013

Reference: 130211

Brief description

The case study offers an insight into an outstanding and innovative scheme led by Newbury Park Primary School whereby sixth-form students from schools in the borough have been trained to support religious education and promote social cohesion by sharing their faith experience with children in local primary schools.

Overview – the steering group’s message

‘Primary teachers are continually seeking to enrich religious education (RE). They know the value of experiential learning and giving pupils the opportunity to encounter an authentic voice of faith and belief. Secondary schools seek to support their sixth-form students by providing good quality volunteering opportunities as well as enhancing their spiritual, moral, social and cultural development. The “Ambassadors of Faith and Belief Scheme” meets both sets of needs by training sixth-form students to talk with primary pupils about their faith background. The ambassadors represent a diverse range of faith perspectives, traditions and beliefs.

Primary RE sessions are enriched through the inter-generational encounter and dialogue between the students and pupils. Direct access to teenage “experts” provides a unique and personal experience, promoting a sense of awe and wonder in the primary classroom. Crucially, teachers report that these sessions promote progress and enhance the quality of learning in RE. The impact on this scheme for the ambassadors has proved significant in a wide range of ways, not only in terms of consolidation of key skills necessary for university and work, but also in increasing confidence and providing valuable opportunities for personal and spiritual exploration.’

The good practice in detail

The Ambassadors of Faith and Belief (AFaB) pilot was conceived in 2011 by the London Borough of Redbridge's Standing Advisory Council for Religious Education (SACRE) in response to needs identified by primary and secondary colleagues.



The concept was developed by a steering group at Newbury Park Primary School in collaboration with Beal Secondary School and Ilford County High School, as well as primary schools across the borough. The ambassadors are a group of sixth-form students from a range of religious and non-religious backgrounds who have been trained to deliver sessions about their faith in local primary schools.

AFaB was designed to address three local needs:

- **To support good quality RE** by providing authentic representatives of local faith communities who could work with children in bringing the subject to life. At the heart of the AFaB scheme is the recognition that primary subject leaders were looking to provide their children with hands-on authentic experience of the diversity of religion and belief within their community. Redbridge benefits from a very diverse faith community but it was not always easy to find representatives who could communicate effectively with children. It was recognised that sixth-form students, trained and well prepared, could provide that authentic experience in ways that would capture the interest and imagination of children.
- **To provide sixth-form students with opportunities to extend their personal and social skills** by undertaking volunteering activities as they prepared for the next stage in their education. A goal of the scheme is to provide sixth-form students with an opportunity to extend their own skills and develop their confidence and aspirations. Building confidence is a key part of the scheme. It has helped the students to articulate their own beliefs in dialogue with others as part of the process of helping them build their own sense of identity.
- **To help promote social cohesion** and sustain and extend the RE subject community within Redbridge. The scheme is also concerned to help young people develop the understanding, skills and attitudes that will enable them to counter prejudice and extremism, and live constructively within a diverse community. The promotion of social harmony was close to heart of the scheme. It has also come to be recognised that the capacity of the local authority to support RE is being stretched and the local schools community needs to develop its own resources and networks. The development of the AFaB scheme is proving invaluable as a way of developing subject support across the borough.

One of the ambassadors, Anusha from the Muslim tradition, explained that she volunteered because she wanted to provide a positive role model of her faith in primary schools and

tackle stereotypes about her religion with children. She wanted to help children understand the diversity within her faith. In the process she found that the scheme extended her own understanding of her faith as well as developing her confidence and skills.

The AFaB scheme outlines its aims, how it was developed, the pattern of recruitment and training and its impact in a [report produced in June 2013](#).

The Impact of the Scheme



The pilot scheme has been an outstanding success and will be extended in 2013/14. Those involved have recognised the huge impact on primary pupils and teachers, the AFaB ambassadors themselves, and on the wider RE community in Redbridge.

As Julia, a leading practitioner and member of the AFaB steering group, explained: 'The ambassadors have given primary children the opportunity of a powerful and authentic personal encounter and dialogue with very positive role models of faith from a diversity of backgrounds.' Talking to the children themselves, they said that before the way RE was taught was very traditional. Meeting the ambassadors means they now recognise that religion is modern and that different people have different ways of living their faith. The ambassadors can relate to the children's own culture; they are open to questions and talk very directly about their faith in ways the children can understand.

Some of the primary teachers involved commented that, very importantly, the ambassadors give the children who share their religion a more positive image of their faith, helping to raise their self-esteem. One of the ambassadors, Melda, had noticed that the children will often ask important questions about their faith which they might find hard to discuss with parents and carers or other adults.

‘They are really enthusiastic and great role models for their religion.’

— Primary school teacher

From talking with some of the primary RE subject leaders it is clear that already the AFaB scheme has proved a great resource for supporting colleagues. The teachers themselves have learnt a lot and developed their confidence in teaching RE. One teacher said: 'We have gained a much more meaningful sense of the importance which faith plays in the lives of people in our community'.

One of the most successful elements has been the rich and diverse impact that the AFaB scheme has had on the students involved. Appendix 3 of the [AfaB report](#) shows a very powerful statement of this impact. The impact has been at a number of different levels:

- Many of the ambassadors spoke about the effect being involved in the AFaB scheme has on their own faith and on their relationship with their parents and carers. Researching for their presentations and preparing to talk to younger children has helped them reflect on the significance and meaning of their religion. Many have developed a deeper understanding of the diversity within their faith. For example, two of the Sikh students, Prabhvir and Kabir, who have quite contrasting approaches

to their faith, worked together to develop a joint presentation offering different perspectives on Sikh identity. For some, the scheme offered the opportunity to discuss openly issues about their faith and identity with their parents and carers in ways they had not done before. As one ambassador explained, 'it has taken our family discussions about our faith to a whole new level.'

- From the challenging interview and selection process through to the expectation that the ambassadors organised their own programme of visits, a key success has been the way the AFaB scheme has developed a wide range of the students' personal, social and communication skills. A major challenge for the students was to learn how to communicate to a younger audience. As Shaheda and Abdul explained: 'We had to be trained how to deliver our presentations in a child-friendly way. We watched children's television and worked on our hand gestures, eye contact, pace and use of voice'. Crucially, the whole AFaB process developed the students' self-confidence and sense of esteem.
- For many, the involvement in the scheme has had a more direct impact of their plans for the future. Hina spoke about the way it has helped her re-think her university choices and focus on a career where mentoring or teaching plays a part. Being an ambassador has made her feel much more comfortable about her sense of identity and she is now keen to become involved in outreach work into less culturally diverse areas. Janushan has been inspired to start an ICT club in some primary schools and, as a result, now has the opportunity to take part in a summer school at the Massachusetts Institute of Technology.
- The opportunity to take part in a high-quality volunteering exercise has strengthened the students' CVs and preparation for higher education. As Aditi said, 'It has helped me prepare for university interviews. You never know what question the children will ask and you need to become confident in thinking on your feet'. Christman added that the scheme was a good way to prepare for going into medicine – understanding that you are going to have to communicate with a wide range of different people.

The London Borough of Redbridge and its SACRE have a long tradition of strong support for RE. As with many other local authorities at the present time, this level of support is now under threat.



Local SACRE members are clear that the AFaB programme is a springboard for securing the high profile of RE in the borough. The ambassadors are part of a network of new ways of working, alongside events like the Youth SACRE Conference, to sustain RE into the future.

Redbridge SACRE has been fully behind the scheme which will be rooted in their locally agreed syllabus. The plans to

extend the scheme in 2013/14 are part of the wider strategy for supporting the teaching of RE within the local authority and building relationships with local academies.

The Keys to Success

Frankie Chissim and Julia Diamond-Conway from Newbury Park Primary – the two main organisers of the scheme – have undertaken a thorough review of the pilot to identify its impact but also analyse the keys to its success. These keys included the following:

- **Effective leadership and coordination** – from the outset, the scheme identified a very clear set of aims and established very careful structures to enable the plans to succeed. Securing the support of SACRE and the headteachers of the two secondary schools involved as well as the primary subject leaders was crucial and very forthcoming. The head of Newbury Park Primary developed the [AFaB website](#) to promote and manage the programme. A pilot was established to trial the idea and, following an assessment of the impact of the scheme, this is now being rolled out more widely across the borough. This pilot has been carefully evaluated and many of the plans for the future recognise areas that could be developed further. The two main organisers have dedicated considerable time to leading and managing the scheme to secure its effectiveness.
- **A strong recruitment and training programme** – at the heart of the success of the scheme was the very rigorous and extensive recruitment and training programme. Potential ambassadors were given a [detailed job description and person specification](#). Successful applicants took part in a three day training programme to help them understand how to work with children and develop their own subject expertise and presentation skills. The training also included opportunities for personal reflection and exploration of the students' own beliefs as well as practical sessions with pupils.
- **A culture of high expectations** – alongside the rigorous selection and training programme, a decision was taken to place a high level of responsibility on the ambassadors to manage their own involvement in the scheme. A personal profile of each ambassador was placed on the scheme website and primary schools contacted the ambassadors directly to request a visit. It was up to the students themselves to manage their time and organise their transport and resources. Giving students this level of personal responsibility secured the high expectations the students had about their role.
- **A programme of ongoing support for the ambassadors** – as Julia explained: 'As coordinators, Frankie and I are in contact with our ambassadors a lot! We are there to help with any queries linked to the scheme no matter how large or small. We will take action throughout by ensuring that particular ambassadors meet with us for rehearsals or discussions and to go through presentations. Just as importantly, if we get any feedback from subject leaders about ways the ambassadors could improve their presentation, we will always pass this on. This bespoke, continuous support has been essential to make the scheme runs responsibly. I don't think we knew how much of our time we would need to give to this support before this academic year, but it's important to let anyone thinking of starting a similar scheme know that you can't just train up ambassadors and let them go; you've got to be fully on the ball with them throughout.'

The way forward

Having evaluated the pilot, the steering group has identified a range of ways in which they want to take the AFaB scheme forward into the future, including:



- involving more secondary schools within the scheme and increasing the number of ambassadors – they intend to increase the number to 45 in 2013/14
- recruiting and training a more diverse range of ambassadors so that the scheme can have maximum impact and be truly inclusive – for example, extending the range of representatives from different Christian traditions as well as ambassadors from humanist and non-religious backgrounds
- providing outreach so that other local authorities can benefit from the scheme
- providing a greater variety of presentations that are linked to specific aspects of faith and belief that may be studied in primary classrooms
- working more closely with primary teachers to help them build the resource of the ambassadors more strongly into their planning and classroom practice
- making the ambassadors available to visit Key Stage 3 classes
- utilising video and Skype to ensure that the impact of this scheme is as far-reaching as possible.

The school's background

The Redbridge Ambassadors of Faith and Belief scheme (AFaB) is led by Newbury Park Primary school in association with the [London Borough of Redbridge SACRE](#). [Newbury Park Primary School](#) is a much larger than average primary school. A very large majority of the pupils on the school roll are from minority ethnic backgrounds. The largest groups are of Tamil and Indian heritage. During the pilot phase, the scheme benefited from the strong support of a number of local primary schools as well as [Beal Secondary School](#) and [Ilford County High School](#). These schools continue to provide excellent support while the scheme is being rolled out more widely.

Are you thinking of putting these ideas into practice; or already doing something similar that could help other providers; or just interested? We'd welcome your views and ideas. Get in touch [here](#).

To view other good practice examples, go to:
www.ofsted.gov.uk/resources/goodpractice

Religious education: realising the potential

Religious education (RE) makes a significant contribution to pupils' academic and personal development. It also plays a key role in promoting social cohesion and the virtues of respect and empathy, which are important in our diverse society. However, the potential of RE was not being realised fully in the majority of the schools surveyed for this report.

The report identifies barriers to better RE and suggests ways in which the subject might be improved. The report is written for all those who teach RE, for those who lead the subject, and for headteachers of primary and secondary schools.

Age group: 5–18

Published: October 2013

Reference no: 130068



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Executive summary

Religious education (RE) should make a major contribution to the education of children and young people. At its best, it is intellectually challenging and personally enriching. It helps young people develop beliefs and values, and promotes the virtues of respect and empathy, which are important in our diverse society. It fosters civilised debate and reasoned argument, and helps pupils to understand the place of religion and belief in the modern world.

The past 10 years have seen some improvements in RE in schools. More pupils recognise its value and nearly two thirds of them left school with an accredited qualification in the subject in 2012. The range and quality of resources to support teaching in this subject are much better than they were.

However, evidence from the majority of schools visited for this survey shows that the subject's potential is still not being realised fully. Many pupils leave school with scant subject knowledge and understanding. Moreover, RE teaching often fails to challenge and extend pupils' ability to explore fundamental questions about human life, religion and belief.

Ofsted's previous report on RE in 2010, *Transforming religious education*, highlighted key barriers to better RE and made recommendations about how these should be overcome. The current survey found that not enough has been done since 2010.

The structures that underpin the local determination of the RE curriculum have failed to keep pace with changes in the wider educational world. As a result, many local authorities are struggling to fulfil their responsibility to promote high-quality religious education. In addition, other changes to education policy, such as the introduction in 2010 of the English Baccalaureate (the EBacc), have led to a decline in RE provision in some schools.¹

Part A of this report discusses eight major areas of concern:

- n low standards
- n weak teaching
- n problems in developing a curriculum for RE
- n confusion about the purpose of RE
- n weak leadership and management
- n weaknesses in examination provision at Key Stage 4

¹ The DfE describes the EBacc as follows: 'The English Baccalaureate... is not a qualification in itself. The measure recognises where pupils have secured a C grade or better across a core of academic subjects – English, mathematics, history or geography, the sciences and a language.' For further information, see:

www.education.gov.uk/schools/teachingandlearning/qualifications/englishbac/a0075975/the-english-baccalaureate.

- n gaps in training
- n the impact of recent changes in education policy.

Part B of this report provides examples of effective practice in using enquiry as a basis for improving pupils' learning, high-quality leadership and management in primary and secondary schools, and effective approaches in special schools. Overall, however, such good practice is not sufficiently widespread.

The report is based on evidence drawn from 185 schools visited between September 2009 and July 2012.² It also draws on evidence from a telephone survey of a further 30 schools, examination results, other reports published by Ofsted, extended discussions with teachers, members of standing advisory councils on religious education (SACREs)³ and other RE professionals, and wider surveys carried out by professional associations for RE. The sample of schools did not include voluntary aided schools or academies with a religious designation, for which separate inspection arrangements exist.

Key findings

- n Weaknesses in provision for RE meant that too many pupils were leaving school with low levels of subject knowledge and understanding.
- n Achievement and teaching in RE in the 90 primary schools visited were less than good in six in 10 schools.
- n Achievement and teaching in RE in the 91 secondary schools visited were only good or better in just under half of the schools. The picture was stronger at Key Stage 4 and in the sixth form than at Key Stage 3.
- n Most of the GCSE teaching seen failed to secure the core aim of the examination specifications: that is, to enable pupils 'to adopt an enquiring, critical and reflective approach to the study of religion'.
- n The provision made for GCSE in the majority of the secondary schools surveyed failed to provide enough curriculum time for pupils to extend and deepen their learning sufficiently.
- n The teaching of RE in primary schools was not good enough because of weaknesses in teachers' understanding of the subject, a lack of emphasis on subject knowledge, poor and fragmented curriculum planning, very weak assessment, ineffective monitoring and teachers' limited access to effective training.
- n The way in which RE was provided in many of the primary schools visited had the effect of isolating the subject from the rest of the curriculum. It led to low-level

² For details of the schools visited, see Annex B.

³ Every local authority must set up a standing advisory council on religious education (SACRE) to advise the authority on matters connected with RE.

learning and missed opportunities to support pupils' learning more widely, for example, in literacy.

- n The quality of teaching in the secondary schools visited was rarely outstanding and was less than good in around half of the lessons seen. Common weaknesses included: insufficient focus on subject knowledge; an over-emphasis on a limited range of teaching strategies that focused simply on preparing pupils for assessments or examinations; insufficient opportunity for pupils to reflect and work independently; and over-structured and bureaucratic lesson planning with a limited focus on promoting effective learning.
- n Although the proportion of pupils taking GCSE and GCE examinations in RE remains high, in 2011 nearly 250 schools and academies did not enter any pupils for an accredited qualification in GCSE.
- n Around half of the secondary schools visited in 2011 and 2012 had changed, or were planning to change, their curriculum provision for RE in response to changes in education policy. The impact of these changes varied but it was rarely being monitored carefully.
- n Assessment in RE remained a major weakness in the schools visited. It was inadequate in a fifth of the secondary schools and a third of the primary schools. Many teachers were confused about how to judge how well pupils were doing in RE.
- n Access to high-quality RE training for teachers was poor. Training had a positive impact on improving provision in only a third of the schools visited; its impact was poor in a further third. Many of the schools surveyed said that support from their local authority and SACRE had diminished.
- n Leadership and management of RE were good or better in half the schools visited; however, weaknesses were widespread in monitoring provision for RE and in planning to tackle the areas identified for improvement.
- n The effectiveness of the current statutory arrangements for RE varies considerably. Recent changes in education policy are having a negative impact on the provision for RE in some schools and on the capacity of local authorities and SACREs to carry out their statutory responsibilities to monitor and support it.

Recommendations

The Department for Education (DfE) should:

- n review the current statutory arrangements for RE in relation to the principle of local determination to ensure these keep pace with wider changes in education policy, and revise or strengthen these arrangements as appropriate
- n ensure that the Key Stage 4 examination specifications for RE promote better learning by focusing more strongly on deepening and extending pupils' knowledge and understanding of religion and belief
- n ensure that the provision for religious education is monitored more closely, particularly in secondary schools.

The DfE should work in partnership with the professional associations for RE to:

- n clarify the aims and purposes of RE and explore how these might be translated into high-quality planning, teaching and assessment
- n improve and coordinate the provision for training in RE, both nationally and locally.

Local authorities, in partnership with SACREs and agreed syllabus conferences, should:

- n ensure that sufficient resources are available for SACREs and agreed syllabus conferences to carry out their statutory functions with regard to RE and provide schools with high-quality guidance and support
- n review their expectations about arrangements for RE, particularly at Key Stage 4, to ensure that schools have sufficient flexibility to match their provision more effectively to pupils' needs
- n work in partnership with local schools and academies to build supportive networks to share best practice.

All schools should:

- n ensure that learning in RE has a stronger focus on deepening pupils' understanding of the nature, diversity and impact of religion and belief in the contemporary world
- n improve lesson planning so that teaching has a clear and straightforward focus on what pupils need to learn and engages their interest.

Primary schools should:

- n raise the status of RE in the curriculum and strengthen the quality of subject leadership by improving the arrangements for developing teachers' subject expertise, sharing good practice, and monitoring the quality of the curriculum and teaching

- n improve the quality of teaching and the curriculum to increase opportunities for pupils to work independently, make links with other subjects and tackle more challenging tasks.

Secondary schools should:

- n ensure that the teaching of RE at GCSE level secures good opportunities for pupils to discuss and reflect on their learning, and extend and deepen their knowledge and understanding of religion and belief
- n ensure that the overall curriculum provision for RE is challenging and has greater coherence and continuity
- n improve their monitoring of RE to ensure that any changes in provision are carefully evaluated in terms of their impact on pupils' progress and attainment.

Part A: Religious education in schools – the eight key challenges

Low standards

Too many pupils leave school with scant knowledge and understanding of religion and belief.

1. In three fifths of the lessons seen, both in primary schools and throughout Key Stage 3, a key weakness was the superficial nature of pupils' subject knowledge and understanding. While pupils had a range of basic factual information about religions, their deeper understanding of the world of religion and belief was weak. For example, as pupils moved through primary and secondary education, inspectors noted that most pupils had had insufficient opportunity to develop:
 - n an ability to offer informed responses to a range of profound religious, philosophical or ethical questions
 - n an understanding of the way in which the beliefs, practices, values and ways of life of specific religions and non-religious world views are linked
 - n an understanding and interpretation of the distinctive nature of religious language
 - n a deepening understanding of the diverse nature of religion and belief in the contemporary world
 - n a more sophisticated understanding of the impact, both positive and negative, that religion and belief can have on individuals and society.
2. The heavy focus on philosophical, social and moral issues in GCSE and GCE A-level RE meant that, in most of the schools visited, pupils at Key Stage 4 or in the sixth form did not redress this weakness in subject knowledge. As a result, too many pupils were leaving school with a very low level of religious literacy.

3. The weaknesses in pupils' achievement that were highlighted in the 2010 report were also evident in the schools visited for this survey.
 - n Pupils rarely developed their skills of enquiry into religion: to ask more pertinent and challenging questions; to gather, interpret and analyse information; and to draw conclusions and evaluate issues using good reasoning.
 - n Pupils' understanding was fragmented and they made few connections between different aspects of their learning in RE.
 - n Evidence that pupils were making any meaningful links between 'learning about' and 'learning from' religion was very limited.

4. The 2010 report highlighted the concern that too many pupils were leaving school with a very limited understanding of Christianity. Many of the schools visited for the previous report 'did not pay sufficient attention to the progressive and systematic investigation of the core beliefs of Christianity'. The development of this understanding remains one of the weakest aspects of achievement. The current survey included a specific focus on the teaching of Christianity in 30 of the primary schools inspected, and the evidence suggests this is still a major concern. Inspectors judged pupils' knowledge and understanding of Christianity to be good or outstanding in only five of the schools. It was judged to be inadequate in 10 of them, making teaching about Christianity one of the weakest aspects of RE provision.

5. The lack of knowledge and understanding of religion inhibited pupils in considering how the study of religion and belief might have implications for exploring purpose, meaning and value in their own lives.

6. Local authorities are required by law to produce an agreed syllabus for RE for their schools. A key objective of many agreed syllabuses is to foster pupils' ability to 'learn from' their study of religion and belief. This includes reflecting on and responding to their own and others' experiences in the light of their learning about religion and belief. A key indicator of pupils' success in meeting this objective is that they can bring a deepening subject knowledge and understanding to their reflections. Where this depth was lacking, the principle that pupils should 'learn from' religion and belief was impoverished.

Weaknesses in teaching

Too much RE teaching lacks challenge and does not extend pupils' thinking sufficiently.

7. RE teaching in primary schools was less than good in six in 10 schools visited because of:
 - n weaknesses in teachers' understanding of the subject
 - n poor and fragmented curriculum planning

- n weak assessment
 - n ineffective monitoring
 - n limited access to effective training.
8. In the secondary schools visited, the quality of teaching was rarely outstanding and, at Key Stage 3, was less than good in around half of the lessons observed. Common weaknesses included:
- n an over-emphasis on a limited range of teaching strategies, which focused mainly on preparing pupils for assessments or examinations
 - n limited opportunities for pupils to reflect and work independently
 - n over-structured and bureaucratic lesson planning with insufficient stress on promoting effective learning.
9. The previous report highlighted the skills of enquiry as key to improving teaching in RE. Inspectors saw some evidence that enquiry was being used more, but the teachers using such approaches were not always aware of their purpose.
10. Inspectors noted a number of factors that inhibited the use of enquiry in enhancing pupils' learning.
- n **Not capitalising on a good start.** Elements of enquiry were used at the start of a topic but were not sustained. For example, pupils were asked to identify questions but teachers rarely extended these into a genuine investigation.
 - n **Rushing too quickly to 'learn from' religion.** Teachers had gained the impression that every lesson should include some element of personal reflection, so the opportunity to sustain the enquiry was limited by rushing pupils towards a personal response before they had investigated it properly.
 - n **Not taking risks.** Teachers were unwilling to open up enquiry in case pupils asked challenging or controversial questions with which they felt ill-equipped to deal.
 - n **Not being clear enough about the focus of the enquiry.** Teachers adopted an enquiry approach but did not intervene to make sure that the pupils maintained a focus on the key questions driving the enquiry.
 - n **Not giving pupils enough time to process their findings and extend their enquiry.** Teachers provided opportunities for gathering and summarising factual information but then moved the pupils quickly to a superficial summary instead of extending and deepening their understanding of the material.
 - n **Limiting enquiry by directing pupils to a 'happy end'.** Teachers signalled to pupils that they wanted a positive 'right answer' about the value

of religion, limiting the opportunity to explore more controversial possibilities.

- n **Focusing too much on the product of the enquiry rather than the process.** Teachers drew attention to the way in which the pupils presented what they had found out rather than extending the enquiry into more challenging areas of evaluation and reflection.
11. In the secondary schools visited inspectors identified a wider range of factors that limited the effectiveness of teaching, including the following.
- n **Learning objectives communicated mechanistically.** At the beginning of many of the RE lessons observed, teachers expected the pupils to copy the objectives for the lesson into their books. Too often this process was highly formulaic and took up too much time. Rather than opening up the 'story' of the learning, it reduced pupils' interest. Frequently, teachers did not tell the pupils how the lesson would develop. In the best practice, however, the teacher and pupils discussed what the lesson would be about and where it was leading.
 - n **Over-complex lesson planning.** Many teachers used a generic form for lesson planning. While seeking consistency is understandable, many of the plans seen required teachers to refer to a large number of cross-curricular and whole-school issues. Because teachers were more anxious to complete the plan than concentrate on securing high-quality RE learning, the focus on RE was often sacrificed. One lesson plan seen, for example, required teachers to provide information on: reading and literacy strategies, including key words and literacy objectives; numeracy skills; links to pupils' spiritual, moral, social and cultural development; higher-order Bloom's questions; and progress indicators.
 - n **Over-use of assessment levels to review progress in lessons at the expense of genuine reflection on learning.** A common weakness, allied to the mechanistic use of learning objectives, was teachers' constant requests to pupils to review their progress by referring to RE levels or sub-levels of attainment, rather than asking them to reflect on and discuss whether they had gained a deeper insight into the topic. Assessment for learning became formulaic: simply the checking of progress against the level descriptions.
 - n **Learning driven by too many tasks.** The most recent Ofsted report on English, *Moving English forward*, noted that: 'some teachers appear to believe that the more activities they can cram into the lesson, the more effective it will be'.⁴ This was also common in many RE lessons seen. Superficially, pupils were active throughout the lesson, but the tasks did not build their understanding progressively. The purpose of, and links between, tasks were often not made clear.

⁴ *Moving English forward* (110118), Ofsted, 2012; www.ofsted.gov.uk/resources/110118.

- n **Narrow use of digital technology.** Teachers were using digital technology increasingly, especially presentation slides. While sometimes this technology was used effectively to engage and focus pupils, too often it left pupils little scope to think for themselves. In many cases the presentation slides defined the outcome of the lesson, leaving little or no opportunity for pupils to explore their own ideas or questions independently: all the thinking had already been done for them. Generally, technology in secondary schools was limited to the teacher's use, with little use of it by the pupils for research or presentation.
- n **Too much unstructured discussion and group work.** Providing opportunities for discussion was a common feature of many of the RE lessons seen. However, too often the tendency was to allow any opinion or viewpoint to stand unopposed, reinforcing a view among pupils that, in matters related to religion or morality, one opinion was as valid as any other. There was insufficient focus on exploring weaker or stronger lines of argument. It was rare to find teachers establishing a climate in which pupils recognised that their opinions needed to be underpinned by good reasoning, and that some points of view were better supported and argued for than others.

Curriculum problems

Weaknesses in the curriculum limited the effectiveness of RE

12. A recurring theme from the survey visits was that many subject leaders found it difficult to develop a curriculum for RE that was effective in securing progression, continuity, coherence, breadth and balance in pupils' learning.
13. The quality of the curriculum was less than good in nearly two thirds of the primary schools visited. It was good or better in just under two fifths of the secondary schools and inadequate in 11.
14. Almost half of the primary schools visited had tried to develop new approaches towards RE, often through a more creative approach to curriculum planning that was also being developed to teach other subjects, such as history or geography. However, for a number of reasons, headteachers and subject leaders found it difficult to incorporate RE within this approach. They rarely chose RE content to drive a topic and the subject was therefore always trying to fit in with the other subjects. In addition, the schools often found it difficult to incorporate the prescription of the locally agreed syllabus within their more integrated curriculum.
15. The reasons for the lack of progress in improving the RE curriculum in primary schools included the following.
 - n **Providing RE teaching through short topics led to fragmented rather than sustained learning.** This was reported in detail in the 2010 report and it remains a factor that inhibited progress in improving the

primary RE curriculum. The majority of the primary schools visited organised RE in six half-termly units a year, taught in weekly 45-minute or 60-minute sessions. Few schools could explain clearly why they had adopted this provision.

- n **The selection and sequencing of RE topics often lacked a clear rationale.** Many of the primary schools visited did not use clear criteria when planning the RE curriculum. They frequently relied on published schemes of work, but these varied in quality and were not always easy to understand. Teachers were rarely able to explain how any unit of work built on previous learning. The narrow content of too many units failed to engage pupils in broader key ideas or questions. It was common for older pupils to say that they were repeating work they had done previously. Greater challenge in the learning was not obvious.
- n **Many RE topics lacked a clear structure.** Weak planning commonly meant units of work lacked coherence. This usually reflected the lack of subject expertise of those involved in planning or the tendency for teachers to choose tasks at random from the scheme of work. It often involved confusion about how to link and integrate 'learning about' and 'learning from' religion.
- n **Very little thought was given to assessment when planning the curriculum.** In the schools where the RE curriculum was not good enough, it was rare to find any consideration of how pupils' progress would be assessed. As a result, teachers were often unclear about the level of challenge they needed to provide and how this might extend pupils' earlier learning.
- n **RE was sometimes confused with the school's wider contribution to pupils' spiritual, moral, social and cultural development.** Some schools still confused RE with other subjects or aspects. It was not uncommon, for example, to find schools presenting evidence in RE portfolios about pupils 'learning from' religion that included work from the personal, social and health education (PSHE) programme, charity activities, visits to old people's homes, Christmas pantomimes or literacy work on topics such as 'feelings'. While these were worthwhile activities, they were not evidence of 'learning from' religion.
- n **Many agreed syllabuses and guidance did not provide effective models of curriculum planning.** Some recent agreed syllabuses and their accompanying guidance provided examples of good practice in using enquiry, but these were not sufficiently widespread and it was taking time for them to have an impact. While some new syllabuses aspired towards an enquiry-based approach, they lacked the necessary detail and guidance. Some examples of planning that accompanied agreed syllabuses were poor, often compounding teachers' confusion about RE.

16. In the secondary schools, weaknesses in the curriculum often related to a lack of clarity about the purpose of the subject at Key Stage 3. A persistent problem

was that planned work was not sufficiently challenging. Too often it failed to capitalise on the higher levels of thinking that pupils can bring to their learning from Key Stage 2. Pupils frequently commented that the work they did when studying religions was not challenging enough.

17. In order to tackle this, an increasing number of departments visited were moving towards a Key Stage 3 curriculum which concentrated more heavily on GCSE-style, 'issues-based', social, moral or philosophical topics such as 'Rights and Responsibilities' or 'The Environment'. However, these changes often resulted in a lack of balance and continuity in the overall secondary RE curriculum. In practice, it meant that pupils were not developing a sufficient level of knowledge and understanding of religion and belief. As a result, when they came to try to apply religious perspectives to various moral or social issues they did not have the depth of knowledge they needed.
18. Many RE subject leaders to whom inspectors spoke commented that they did not have enough guidance about ways of developing more challenging topics about religion and belief. Too often they moved to study social and ethical issues because they could not see a way of making the direct study of religion challenging and engaging. It was rare to find topics related to, for example, the study of deeper aspects of religious belief, the controversial nature of religion, or the changing patterns of religion and belief in the contemporary world.

A confused sense of purpose

Confusion about the purpose and aims of RE had a negative impact on the quality of teaching, curriculum planning and the effectiveness of assessment.

19. The 2010 report highlighted that a key factor limiting the effectiveness of RE teaching was many teachers' uncertainty about the rationale for, and the aims and purposes of, RE. In particular, the report noted the need to produce further guidance for teachers about defining attainment and progress in RE, and how to structure learning and assessment.
20. The current survey found further evidence of teachers' confusion about what they were trying to achieve in RE and how to translate this into effective planning, teaching and assessment. In many of the schools visited, the subject was increasingly losing touch with the idea that RE should be primarily concerned with helping pupils to make sense of the world of religion and belief.
21. The confusion about the purpose of RE is exemplified in a number of ways.
 - n Many primary teachers, including subject leaders, were finding it difficult to separate RE from the more general, whole-school promotion of spiritual, moral, social and cultural development.
 - n Many schools showed a strong tendency to detach learning in RE from the more in-depth study of religion and belief. Too often teachers thought they

could bring depth to the pupils' learning by inviting them to reflect on or write introspectively about their own experience rather than rigorously investigate and evaluate religion and belief.

- n In the primary schools visited, considerable weaknesses in teaching about Christianity frequently stemmed from a lack of clarity about the purpose of the subject. For example, Christian stories, particularly miracles, were often used to encourage pupils to reflect on their own experience without any opportunity to investigate the stories' significance within the religion itself.
 - n Much GCSE and, increasingly, Key Stage 3 work focused primarily on the study of philosophical, moral and social issues. The work lacked any significant development of pupils' understanding of religion and belief – and frequently distorted it.
22. Assessment of RE was inadequate in a third of the primary schools and a fifth of the secondary schools visited. A key reason for this was a lack of clarity about defining attainment and progress in RE. Widespread misunderstanding of the levels of attainment led to poor practice in assessing pupils' progress.
23. Inspectors found that the rationale for RE in much of the guidance teachers were using lacked coherence and was too complex or blurred. A key factor preventing RE from realising its potential was the tension between, on the one hand, the academic goal of extending and deepening pupils' ability to make sense of religion and belief and, on the other, the wider goal of contributing towards their overall personal development. Teachers will struggle to plan and teach the subject effectively while this tension remains unresolved.
24. There is still an urgent need to clarify the purpose of RE for teachers and to promote this through straightforward guidance. Such guidance should set out, clearly and coherently, the subject's rationale, its core aims, the content to be studied, appropriate approaches to learning, and the way in which attainment and progress are defined.

Limitations in leadership and management

The leadership and management of RE are not strong enough to secure the improvements that are needed.

25. The effectiveness of the leadership of RE was a crucial factor affecting standards and the quality of provision. However, inspectors also found that too many schools were not giving a high enough priority to RE and this was having an impact on the progress that pupils were making.
26. Many schools showed some strengths in the leadership of RE. Subject leaders often had a high level of commitment and many headteachers, notably in primary schools, saw RE as playing a key role in promoting their school's values. However, too often, this aspiration was not translated into high-quality provision. In practice, RE often had a very low priority, and its provision and effectiveness were not carefully monitored and improved.

27. The low priority given to RE in many of the primary schools visited was reflected in a variety of ways.
- n Monitoring of the quality of teaching was often superficial and did not focus sufficiently on the quality of the pupils' learning.
 - n RE lessons were often squeezed out by other curriculum areas. It was not uncommon for inspectors to find long gaps in pupils' RE books when no work had been done. However, monitoring of the teaching of RE frequently did not identify or tackle this problem.
 - n Very little provision was made for staff training in RE or for subject leaders to work alongside colleagues to develop their practice.
 - n In over half of the schools visited, some or all of the RE was taught by someone other than the class teacher.
 - n Subject leaders often had no clear idea about the relative strengths and weaknesses of pupils' progress in RE. As a result, improvement plans for RE rarely focused on raising standards.
 - n RE was often isolated from developments in the wider curriculum.
28. The effectiveness of the leadership and management of RE in many of the secondary schools visited was also a concern. Inspectors found too much variability in the nature, quality and effectiveness of their provision for RE. The overall allocation of time for RE and the deployment of staff and resources to the subject were being reduced in around a quarter of the schools visited. This is considered in more detail later in the report.
29. There were also weaknesses in the quality of self-evaluation and improvement planning. There was a more positive picture of subject leaders' use of data to track pupils' progress at Key Stage 4; most of the schools visited had detailed evidence about performance at GCSE. However, in most cases, these data were not being analysed or used effectively; very often the subject leader had not had enough guidance in interpreting the information. There was little effective use of data to evaluate the quality of provision at Key Stage 3.
30. Improvement planning often focused on identifying ways of boosting the examination results of specific groups of pupils at GCSE. However, it failed to identify more fundamental problems in teaching and the curriculum that needed to be tackled in order to improve provision and raise standards.
31. A standard model for timetabling RE within the curriculum of secondary schools no longer existed: schools were exploring a variety of models. However, few of the schools had a clear rationale for the changes they made in their provision or had a robust programme of monitoring to evaluate the impact of the changes on pupils' progress and attainment.

Weaknesses in examination provision at Key Stage 4

Most GCSE teaching in RE failed to achieve the core aim of the examination specifications, that is, to enable pupils to 'adopt an enquiring, critical and reflective approach to the study of religion'.

32. The 2010 report highlighted concerns that the GCSE specifications and examinations were not providing a good enough platform for extending pupils' knowledge and understanding of religion. The findings of this survey confirm that this remains a significant concern.
33. Many of the GCSE specifications in religious studies focus heavily on the study of philosophical, moral and social issues, with pupils being expected to apply religious perspectives to them. This approach frequently leads pupils to a superficial and often distorted understanding of religion. In the schools visited, work related to investigating religions and beliefs was often too easy. One pupil expressed a common view: 'We don't really need to understand the fundamental beliefs and practices of a religion in order to take this exam; we just have to repeat what the religion teaches about various issues.'
34. Often, pupils' understanding was not only superficial but involved a distorted understanding of religious life. While pupils could usually identify, for example, that Catholics and Protestants had different views about a range of ethical issues, they could rarely explain why these differences existed, discuss how a member of each denomination would approach a moral decision, or describe the diversity within the traditions.
35. Teaching in many of the GCSE lessons observed placed too much emphasis on ways of passing the examination rather than focusing on extending pupils' learning about religion and belief. Two related factors contributed to this.
 - n. Curriculum provision for GCSE in many of the schools left insufficient time to deepen pupils' understanding of the subject. A number of the schools visited had recently switched to providing a full-course qualification in the time they had previously allocated to a short course.
 - n. Many course specifications and examination questions encourage formulaic learning because of the superficial connections pupils are forced to make between religious perspectives and philosophical, ethical or social issues.
36. The current reforms to qualifications at Key Stage 4 provide an opportunity to reshape the examination specifications for RE to ensure they provide a better, more rigorous basis for extending and deepening pupils' subject knowledge and understanding. Schools need to consider carefully the time they allocate to examination study in RE to protect this important aim.

Gaps in training

The quality of specialist expertise and access to training to support teachers' professional development in RE are often weak.

37. The 2010 report highlighted concerns about the low level of subject expertise and the limited training opportunities in RE in many of the schools surveyed. The evidence from this survey indicates that access to high-quality training in RE is a continuing – and growing – concern. Training had a positive impact on improving provision in just over a quarter of the schools surveyed, and was inadequate in about a third.
38. The high proportion of non-specialist teaching of RE in secondary schools remains a problem. In around a third of the schools visited, a lack of subject expertise limited the effectiveness of the teaching of RE.
39. The National Association of Teachers of RE (NATRE) survey of RE in secondary schools, carried out in July 2012, found a quarter of the 625 schools responding to its survey reported a decline in the level of specialist RE staffing.⁵ It also found that, in nearly half of the schools that responded, at least one in 10, and in some cases one in five, RE lessons were taught by teachers whose main time was spent in another curriculum area. The most recent DfE workforce survey also reported that only 73% of RE lessons in secondary schools were taught by teachers with a subject-related post-A-level qualification, compared with 87% in history and 84% in geography.⁶
40. In many of the primary schools visited, the senior leadership or RE subject leader acknowledged that the level of subject expertise among the staff was generally weak. Many of the teachers to whom inspectors spoke did not feel confident about teaching RE. They were often worried they might 'say the wrong thing' or were unsure about what they were trying to achieve in RE. Discussion with newly qualified or recently qualified primary teachers confirmed that very few had had any significant RE training during their initial training and sometimes had had little opportunity to teach RE in their placement schools.
41. Some primary headteachers openly acknowledged that because of a lack of confidence about RE, some staff preferred to take their planning, preparation and assessment time during these lessons, handing responsibility for the subject to a qualified teaching assistant or supply teacher.

⁵ *An analysis of a survey of teachers on the impact of the EBacc on student opportunity to study GCSE RS*, NATRE, 2012; www.natre.org.uk/free.php.

⁶ Full data can be found in the Statistical First Release (see table 14) ; www.education.gov.uk/rsgateway/DB/SFR/s001062/index.shtml.

42. The evidence indicates a link between access to training in RE and the overall effectiveness of the subject, particularly in primary schools. In the majority of cases, this was directly linked to the capacity of the local authority to provide such training and support. In nearly every case where such support was not available, it had a direct and negative impact on the effectiveness of the teaching and subject leadership. RE was generally better where the locally agreed syllabus was well conceived with clear accompanying guidance, but too often the capacity of local authorities to provide this support was diminishing.
43. These findings about weaknesses in access to training to support teachers of RE are reflected in the conclusions of the 2013 report of the All-Party Parliamentary Group (APPG) on RE. Its report, *RE: the truth unmasked*, noted:
- ‘in nearly 40% of schools RE teachers have inadequate access to continuing professional development.’⁷

Impact of recent education policy changes on RE in schools

Recent changes in education policy have significant negative implications for the provision and support of RE.

44. Since 2011, a range of RE professional associations including the RE Council for England and Wales (REC), National Association of Teachers of RE (NATRE), the National Association of SACREs (NASACRE), and the Association of RE Inspectors, Advisers and Consultants (AREIAC) have expressed concerns to Ofsted that recent changes in education policy have been having a negative impact on the provision of and support for RE, both nationally and locally. These concerns have been reinforced by the 2013 APPG report which concluded:

RE has been the unintended victim of a combination of major policy changes rather than the subject of a deliberate attack. Nevertheless, the combined impact of so many severe setbacks in such a short time has been to convey the message that, even though it is a statutory subject, RE is of less value than other subjects.

45. The policies referred to have included:
- n the decisions to exclude RE from the list of EBacc subjects and to remove short courses from the headline measures of school performance
 - n the reduction in teacher training places for RE and, in 2013, the withdrawal of bursaries for RE trainee teachers

⁷ The All Party Parliamentary Group on Education, *RE: the truth unmasked – the supply of and support for religious education teachers*, Religious Education Council of England and Wales, 2013; <http://religiouseducationcouncil.org.uk/appg/news/2013-03-18/appg-re-final-report-the-truth-unmasked>.

- n the way in which the roles and responsibilities of local authorities and SACREs for RE have not kept pace with wider changes: these include the expansion of the academies programme and reductions in local government spending
 - n the decision not to fund an RE subject review in England to run in parallel with the DfE review of the National Curriculum and the loss of publicly funded national support for curriculum development work in the subject.
46. The professional associations and the APPG cited a range of evidence to support their concerns that these changes were having a considerable and detrimental impact on RE. For example, the 2012 NATRE survey reported widespread concerns about secondary schools that were reducing GCSE provision, failing to meet their statutory responsibilities for the subject, and reducing curriculum time and staffing for RE.⁸
47. Ofsted's current survey of RE and an analysis of recent GCSE data have substantiated some of these concerns, although the evidence is not always conclusive, partly because of the relatively small sample of schools visited. In addition, Ofsted does not directly monitor the work of SACREs and local authorities in relation to RE. However, in around half of the secondary schools visited between January 2011 and July 2012 headteachers described pressures to reduce provision for RE because of what they perceived were the demands of recent changes in education policy.
48. In relation to the exclusion of RE from the list of EBacc subjects and the removal of short courses from the headline measures of school performance, it is too early to come to a definitive conclusion about their impact on GCSE entries. Ofsted's survey evidence is inconclusive. However, the overall numbers entered for a GCSE qualification in religious studies in England fell from around 427,000 in 2012 to 390,000 in 2013. There has also been a significant shift away from short-course to full-course GCSE. In 2013 full-course GCSE numbers in England rose by around 10% in 2013 to nearly 240,000, but short-course numbers fell by almost 30% to 150,000.
49. There is evidence, however, of a more significant reduction in the provision for RE in some schools. The headteachers of these schools cited decisions about the EBacc and short-course GCSEs as reasons for the changes they were making.
- n In school A, pupils taking the full range of EBacc subjects were no longer taught any RE; this failure to meet statutory requirements was coupled with reduced staffing for RE. The result was that more pupils in Key Stage 3 were taught RE by non-specialists and the quality of the teaching had declined.

⁸ *An analysis of a survey of teachers on the impact of the EBacc on student opportunity to study GCSE RS*, NATRE, 2012; <http://www.natre.org.uk/free.php>.

- n In school B, RE was no longer a timetabled subject. It had been replaced by the tracking of pupils' spiritual, moral, social and cultural development across the curriculum.
 - n In school C, provision for RE at Key Stage 4 had been reduced by two thirds and pupils could no longer take a full-course GCSE as an option.
 - n In school D, RE at Key Stage 4 had been removed from the curriculum and replaced by termly RE conferences. Planned visits to places of worship in Years 8 and 9 had been dropped because pupils would no longer be taking RE at GCSE level.
 - n Throughout school E, RE was no longer taught by specialists; instead it was taught by tutors in tutorial time, along with PSHE and citizenship, with a negative impact on the quality of the pupils' learning.
50. In addition, a growing number of schools were adjusting their curriculum to increase the number of pupils taking a full-course GCSE, but without considering the impact on the pupils' learning and the overall balance of the RE curriculum, as in the following examples.
- n In some schools pupils were being prepared for the full-course GCSE in the time previously given to a short course. This time was insufficient to deepen and extend pupils' subject knowledge and understanding.
 - n Other schools were starting GCSE early – in Year 8, in one school. This gave insufficient time for the subject at Key Stage 3, meaning that many of the pupils did not have the necessary maturity and basic subject knowledge to engage effectively with some of the challenging issues at GCSE level.
51. The capacity and effectiveness of SACREs to undertake their pivotal role in determining, supporting and monitoring RE is under increasing pressure in many local authorities.
52. The successful expansion of the academies programme means that a growing number of schools are moving outside local authority control and are therefore no longer required to follow the locally agreed syllabus. Some authorities now have very few, if any, secondary schools but they are still required to resource and produce a locally agreed syllabus for Key Stages 3, 4 and 5.
53. Many SACRE members have reported deterioration in the quality of professional expertise they receive as well as declining financial support from their local authority. The National Association of SACREs (NASACRE) reports that financial pressures make it increasingly difficult for many SACREs to find the expertise and resources to fulfil their statutory duties for RE effectively. A 2012 survey by NASACRE found that an increasing number of SACREs described reduced professional development opportunities in RE, a loss of professional advice and consultant posts for RE in local authorities, and a reduced number of advanced

skills teachers for the subject. These were among the major challenges facing the SACREs.⁹

54. In addition, the loss of publicly funded national support for curriculum development work in RE has further isolated RE from wider changes in education and reduced the support for SACREs in addressing the need for curriculum development work highlighted in the previous Ofsted report.
55. The reduced capacity of SACREs was reflected in the increasing difficulties faced by many of the schools visited in obtaining guidance and support from their SACRE. Schools in a number of local authorities reported that they had had no support or guidance for implementing their new agreed syllabus.
56. The 2013 APPG report found, similarly:

The ability of SACREs to provide support for teachers at a local level has been dramatically reduced by local authority funding decisions and the impact of the academisation programme.¹⁰

57. Ofsted's 2010 report recommended a review of the current legal arrangements to ensure that they provided the best basis for securing high-quality RE. In particular, the report questioned whether the principle of local determination was working effectively. It also recommended that if the current arrangements were maintained, stronger mechanisms should be established for supporting local authorities and SACREs, and holding them to account for their work in relation to RE.
58. The DfE has reaffirmed its policy that RE is locally determined, but has taken no specific action in relation to the 2010 recommendations. However, the gulf between local authorities that support and monitor RE effectively and those that find this role impossible continues to widen. Whether local determination still provides the best basis for improving the quality of RE in schools should therefore be reviewed urgently.

⁹ NASACRE survey of local authority support for SACREs, 2012; www.nasacre.org.uk/media/file/NASACRE_QtoS_apl11.pdf.

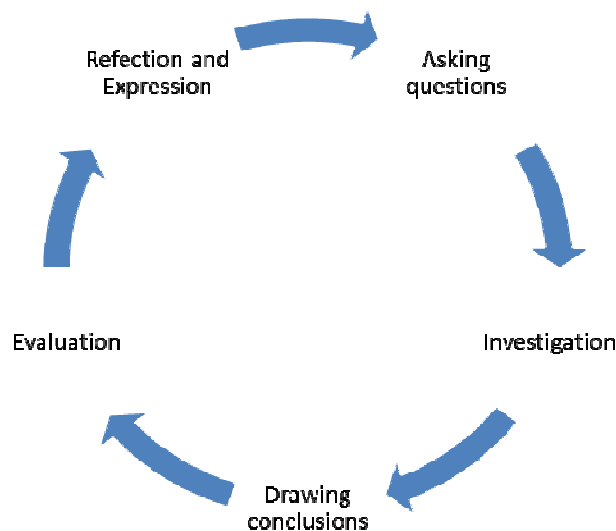
¹⁰ The All-Party Parliamentary Group on Education, *RE: the truth unmasked – the supply of and support for religious education teachers*, Religious Education Council of England and Wales, 2013; <http://religiouseducationcouncil.org.uk/appg/news/2013-03-18/appg-re-final-report-the-truth-unmasked>.

Part B: Learning from the best

59. Underlying the eight challenges in Part A of this report is the fundamental need to improve the teaching, curriculum and leadership of RE in schools to ensure that it meets the needs of all pupils. Part B provides examples of good practice in four key areas:
- n placing enquiry at the heart of learning – as a key to improving teaching
 - n high-quality leadership and management in primary schools – as a key to improvement and raising the status of RE
 - n forward-thinking leadership and management in secondary schools – as a key to securing provision for RE for the future
 - n effective RE in special schools – adapting RE to meet the distinctive needs of pupils who have learning difficulties.

Placing enquiry at the heart of learning

60. The current report highlights, as did the 2010 report, that in the most effective RE teaching, enquiry is placed at the heart of learning. However, few of the schools visited had a well-defined approach to this. Enquiry was most effective and consistent where it was based on a straightforward model – for example:



61. Effective enquiry in RE:
- n **is not age limited** – effective enquiry was found at all ages
 - n **involves sustained learning** – in which pupils set up the enquiry, carry it out, evaluate their learning and revisit the questions set
 - n **starts by engaging pupils in their learning** – making sure they can see the relevance and importance of the enquiry and how it relates to their own concerns

- n **allows pupils time to gather information and draw conclusions before asking them to reflect on or apply their learning** – the focus on ‘learning from’ usually comes later as they ask the key question – so what?
- n **enables pupils to reconsider their initial thinking and extend their enquiry as they begin to see new levels of possibility** – if pupils have identified key questions at the outset, they reconsider these, add more, or re-prioritise them
- n **allows pupils to use their creativity and imagination** – ensuring that experiential learning and opportunities to foster spiritual and creative development are built into the process of enquiry
- n **emphasises ‘impersonal evaluation’** – asking pupils to give well-founded reasons and justify their conclusions or views rather than simply expressing their personal feelings or responses to the enquiry.

Good examples of learning based on enquiry are described in the case studies below.

Using ‘big questions’ to give a context for enquiry

62. Engaging pupils from the outset in ‘big questions’ provides a context for carrying out an investigation.

In history, **Year 5** pupils had been studying the impact of a sea disaster on a fishing community. In RE they used a worry box to record any things that distressed them about life today. This led to a discussion about bereavement and how different religions make sense of death. The teacher used a range of resources (such as Michelangelo’s *Last Judgement*) to stimulate questions about life after death. One pupil said, ‘I thought heaven was supposed to be nice!’ Pupils investigated the response of two religions (Christianity and Hinduism) to the question: ‘What happens when we die?’ They showed exceptional independence in completing the task, quickly gained a good range of viewpoints about life after death, and engaged seriously and sensitively when sharing their ideas and findings.

A **Year 7** class with lower-attaining pupils was investigating the five pillars of Islam. The teacher used the game of Jenga to explore the idea of creating strong foundations and introduced the question: ‘Why are pillars so important to Muslims?’ The pupils were introduced to the idea of being a detective – looking for clues, trying to work out motives, weighing up evidence, in-depth investigations – to set up mini-research tasks into the five pillars. The pupils engaged themselves with this very effectively and made excellent progress. By the end they were able to explain how the pillars related to the idea of strong foundations, how commitment was important, how duties can be enjoyed, and understood the idea of the ‘power of five’.

Using reflection and creativity effectively to deepen pupils' understanding of religious material

63. The most effective RE teaching integrated opportunities for reflection and creativity effectively within the process of enquiry which arose directly from pupils' engagement with religious material.

In a **Year 3 class** studying the topic of angels, the teacher gave the pupils a range of images to help them decide on words they would use to describe an angel. Their ideas included 'shy', 'secretive', 'protective', 'powerful' and 'frightening'. An atmosphere of reflection was skilfully created using music and silence. Pupils were given a series of scenarios to extend their ideas: how would they greet an angel; what questions would they ask an angel? The topic led to an extended study of the idea of angels.

A **Year 8** class focused on why Buddha is often portrayed sitting down. After examining a series of *mudras* (bodily postures of the Buddha), pupils considered their initial responses: 'What can I see?' 'What might it mean?' This task was undertaken in an atmosphere of stillness which prompted the pupils to move beyond their initial ideas to offer observations such as 'he appears tranquil', 'a good listener', and so on. Subsequent discussion probed these ideas further in terms of pupils' ideas about peace and tranquillity, and explored the symbol of the lotus, ideas of darkness and light, and the imagery of the Bodhi tree. The session set the scene for subsequent study of the life and impact of the Buddha by engaging pupils' interest through personal responses to Buddhist imagery.

Using enquiry effectively when investigating religions

64. Where RE worked well, teachers gave pupils carefully structured opportunities to find out for themselves, make their own connections and draw their own conclusions.

In a highly effective **Year 2** lesson on Diwali, following work on the story, the teacher distributed a wide range of resources (including artefacts, DVD clips, books, ICT links) about the festival across a number of work stations. The pupils' task was to visit each work station to find out as much as they could about the festival, seeing if they could make links between the different resources and the story they had been studying. The pupils found the tasks exciting and quickly worked together using a wide range of skills. They were able to speculate about possible meanings of objects (for example, the templates for mehndi patterns) and then revise their ideas when they gathered more information. They made important links between the features of the celebration and the story (diva lamps and the celebration of Sita's return), and identified the symbolism of the artefacts (the way Rama is shown to be a god).

Using enquiry approaches to promote questioning and discussion about religious material

65. Using the approach of philosophical enquiry can deepen and extend pupils' investigation into religion.

One school successfully employed a Philosophy for Children (P4C) approach in the teaching of aspects of RE. Pupils were set problems to solve as a feature of work in RE. For example, in a topic on ritual, Year 4 pupils generated key questions for further investigation, including: 'Would it matter if you missed a ritual?'; 'What is the difference between a ritual and a routine?'; 'What rituals are important to me?'; 'Are there any bad rituals?'; 'How would I feel if my ritual was taken away from me?'¹¹

In another school, a Year 7 class used a similar approach to explore the design argument for the existence of God. Pictures of a flower and a computer were used to explore the idea of 'design'. What do we mean by 'designed'? Are only human products designed? Is the natural world designed? The approach was developed with pupils building on each other's ideas ('I agree/disagree with you because ...'). The story of Paley's watch led a further discussion of God as a designer. Pupils made outstanding progress, were very engaged throughout the lesson and demonstrated high levels of insight into the argument.

Using digital technology to support enquiry

66. Particularly in primary schools, teachers were increasingly using high-quality, web-based resources to stimulate pupils' learning and provide examples of living religious practice. Similarly, pupils made greater use of technology to research RE topics and present their findings.

In one school, **Year 6** pupils had laptops with access to the school's Wi-Fi and intranet. They used the laptops for a task on Judaism, a religion which they had not studied before. Each of six groups had a named Jewish artefact connected to Shabbat. The task was to carry out a mini enquiry into its nature and use. Each group was challenged to research information and produce a digital presentation to summarise its findings. The technology was integral to the learning, easily accessed, and provided information that the pupils could not have found from books.

Building the skills of effective argument into the process of enquiry

67. In the following example, the processes of enquiry were built systematically into GCSE work.

¹¹ More details about this example can be found on the Ofsted good practice website. www.ofsted.gov.uk/resources/good-practice-resource-enquiry-based-religious-education-%E2%80%98philosophy-for-children%E2%80%99-practice.

In a school where GCSE provision was highly effective, the teaching focused strongly on developing the skills of argument, embedding these skills into pupils' thinking rather than simply asking them to practise examination techniques. Pupils used the WAWOS technique, described below, to sharpen their learning. This involved a five-stage approach:

What do you think and why?

Apply religious teaching as an example.

What is another point of view?

Offer religious teachings for another point of view.

Suggest how your response might impact on your life or learning.

This five-fold approach was used to shape class discussions, develop written work, focus assessment and set targets for improvement.

68. Despite these and many other examples of effective practice, teachers need further support to translate the principles of good enquiry into curriculum planning, teaching and assessment. In particular, guidance is needed on:
- n a clear rationale for the place of enquiry in RE – for example, how the principle of asking open-ended critical questions about religion is balanced with the need to respect differences of opinion and lifestyle
 - n breadth and balance in selecting enquiries, based on a clear, shared understanding of the rationale for RE
 - n an appropriate repertoire of approaches to learning that match different types of enquiry, for example:
 - using experiential and creative activities where pupils need to develop their insight into the 'experience' of religion
 - using reasoned argument and debate when pupils are exploring controversial issues
 - using investigative and interpretative skills when pupils need to gather, analyse and present information
 - n how to sequence enquiries to make sure pupils build effectively on prior learning and can see the relevance of their investigations
 - n how the process of enquiry can be built into the way pupils' progress in RE is defined and assessed.

High-quality leadership and management in primary schools

69. Effective RE in primary schools was invariably the result of high-quality leadership and management.

Effective subject leadership

70. Senior leaders took an active interest in RE, discussed priorities with the subject leader and provided a wider whole-school context to promote improvement. Effective subject leaders had a clear vision for RE. They kept themselves fully abreast of current developments and maintained strong links with local support networks. They took an active approach to planning, monitoring and improving the subject, and they routinely briefed senior leaders and governors about it.

In a school judged 'satisfactory' by Ofsted in its whole-school inspection, teaching and learning had been identified as priorities for improvement. The headteacher chose RE as a context for development work to promote pupils' independence and more effective discussion. The subject leader undertook training in thinking skills, introduced these within RE and then shared them more widely across the school. As a result, the pupils' RE improved significantly and the subject took the lead in promoting good learning across the school.

In another school where RE was highly effective, the subject leader had worked closely with the staff to identify a set of 'Top Ten' expectations so there would be a shared understanding of the key features of effective RE teaching:

- n encouraging pupils to ask 'why' questions
- n posing challenging questions
- n insisting on openness and understanding
- n seeking to challenge stereotypes
- n promoting 'subject dispositions'¹² throughout the day
- n having high expectations about discussion
- n using key vocabulary
- n using previously assessed work to plan learning
- n giving pupils time to discuss gritty [sic] issues
- n providing opportunities to talk about spirituality.

As a result, the quality of RE provision was highly consistent across the school.

Effective monitoring, self-evaluation and improvement planning

71. Monitoring and improvement were effective when they focused clearly on raising standards and improving provision. Staff and pupils were actively involved in evaluating the subject and identifying improvement priorities.

¹² This term was used by the school, reflecting a feature of their local Agreed Syllabus.

Responding to the 2010 Ofsted report, a subject leader identified the need to evaluate the quality of the pupils' understanding of Christianity and the effectiveness of the provision for teaching about it. Monitoring activities had this as their focus. The outcome of the evaluation was shared with the staff and led to significant improvements in the teaching about Christianity across the school.

In another school, the subject leader carried out an annual 'mind-mapping' exercise with all the staff to explore the subject's strengths, weaknesses, opportunities and threats (SWOT) and identify areas for improvement. A small group of pupils met regularly to discuss their experience of RE and contribute to improvement.

Effective professional development

72. Where professional development was effective, the subject leader discussed training priorities with the senior leadership team and ensured that these were incorporated into the subject improvement plan. A strategic approach was adopted towards training for RE, capitalising effectively on opportunities as they arose.

The subject leader had identified that the provision for RE (six mini-units a year, taught weekly) tended to fragment learning and isolated the subject from the rest of the curriculum. She recognised a professional development need in terms of helping staff rethink their approach to planning RE. She worked in collaboration with two colleagues who were confident about teaching RE to trial a different approach for one term. They taught RE as a single topic over three weeks. This led to much more sustained learning and forged stronger cross-curricular links. The outcomes were shared at a staff meeting as part of wider staff training in RE.

In another school, the subject leader recognised that the newly qualified teachers (NQTs) and other new staff often arrived at the school expressing low levels of confidence about teaching RE. In response, she targeted the CPD opportunities on these staff, building a strong RE component into their induction programme and, as a result, strengthening subject expertise across the school.

Effective curriculum planning

73. The subject leader established a clear approach to planning RE which was discussed by and agreed with the staff. They were clear about their responsibilities for planning and assessment. Planning was carefully monitored and discussed routinely with the relevant staff.

The subject leader worked with the staff to develop an agreed enquiry-based approach to planning the RE curriculum. The principles behind effective enquiry were shared to ensure staff understood how to build

these into their teaching of RE. The principles were then translated into a model for planning, with examples of good practice to guide the staff.

The initiative was followed up, both with regular meetings with year groups to discuss the emerging planning and also at staff meetings where good practice was shared. As a result, teachers' confidence about planning independently rose sharply and the overall quality of RE improved across the school.

In another school the subject leader met the year-group teams each term to discuss the following term's plans; to identify, for example, how RE would link to other areas of the curriculum and to ensure the focus for any topic was clearly defined and understood. The focus of the meetings was to ensure that varied opportunities to incorporate RE within the curriculum were understood and exploited. Well-coordinated, rich and imaginative RE developed across the school as a result, including:

- n focus days when the whole school took time out to concentrate on an RE theme, often related to a festival
- n specific RE topics taught weekly or in a short block
- n wider topics where RE-related work could be effectively integrated such as work on Judaism as part of a World War 2 history-led topic.

Effective assessment

74. Assessment was effective when:

- n RE subject leaders had agreed clear procedures and practices to support it
- n arrangements were manageable and realistic
- n planning clearly identified expectations and opportunities to assess pupils' progress.

The subject leader clearly identified assessment opportunities, both formal and informal, in each unit of work. All plans had a set of clearly identified and differentiated expectations for what pupils would be able to do by the end of the topic. Pupils had 'I can' statements and routinely assessed their own RE work. Teachers recorded pupils' progress by annotating the plans with evidence of pupils' achievement, including their oral contributions. A carefully annotated portfolio of work in RE was maintained to exemplify standards. A wide variety of monitoring strategies was used, including scrutiny of RE books, checks of marking and planning, and pupil voice surveys, as well as direct observations of teaching and learning. These all helped to ensure consistency and provided a way of evaluating the impact of the arrangements on provision. The findings were summarised to provide 'the big picture', thus sharing good practice as well as raising points for improvement.

Forward-thinking leadership and management in secondary schools

75. Part A of the report highlights concerns about the provision for RE in secondary schools. Schools are being encouraged to design a curriculum flexibly to best meet the needs of their pupils. RE needs to explore this flexibility, since leaders and managers who look ahead are key to securing the provision of RE in the future.
76. In responding to recent education policy, almost half of the 51 secondary schools visited between January 2011 and July 2012 had changed or were in the process of changing how they provided RE. Many of these changes were not well thought through and represented a deterioration in the quality of RE. However, a number of the schools visited had responded to the challenges by developing innovative approaches. Not all of these would work in all circumstances, but each one worked well in the context of the individual school.
77. In all cases, two factors were crucial:
- n Decisions about the RE curriculum were based on a carefully considered rationale, taking account of the school's distinctive context, the needs of its pupils and the subject.
 - n The school monitored and reviewed the impact of the changes on standards and the quality of the pupils' learning.

Creating a coherent approach to RE

78. A characteristic of good leadership in RE was a clear and consistent approach.

A school that wanted to ensure that RE at Key Stage 3 was more challenging and coherent used the publication of a revised agreed syllabus as a springboard for developing a more rigorous approach towards the study of religion and belief.

For example, a well-structured unit in Year 7 enquired into the idea of Jesus as the son of God and explored a variety of viewpoints. In Year 8, a unit exploring the place of religion in the contemporary world led pupils to a task in which they investigated whether religions could get on well together. Work in Year 9 included a unit on liberation theology, investigating whether the church should campaign actively for social justice in the modern world.

The pupils explained how each unit of work built on their previous learning and they clearly grasped the idea that RE involved developing their ability to ask questions, find things out, evaluate different opinions and draw conclusions. They became more enthusiastic about the subject, valuing the significant opportunities it provided to develop their skills of argument and express their own opinions.

Developing new models of curriculum provision

79. Some subject leaders were successfully exploring different ways of organising RE within the curriculum.

One school had combined a number of different approaches to construct a highly innovative curriculum for RE.

In Year 7 it was taught by a team of primary-trained teachers as part of an integrated programme incorporating three themes: Believing in God, The Origins of the World, and a study of the teachings of Jesus. In Year 8 it was taught as a discrete subject with a focus on the study of world religions. In Years 9 and 10 all pupils followed a Humanities GCSE course which included work on Islam in the West, Judaism and the Holocaust, and Christianity and Apartheid. In Year 11 all pupils took a short-course GCSE in RE as part of English and taught by the English team.

The students were enthusiastic about how RE helped them to clarify and think through their own beliefs and values; to begin to deal with moral dilemmas that they faced in everyday life; to show respect for other people's views, as well as to challenge those with which they disagreed; and, to value and celebrate diversity as an opportunity rather than to regard it as a problem.

Rejuvenating RE

80. Inspectors visited a number of schools where the subject leadership had successfully revitalised RE.

A school which had limited previous success in RE went about renewing the subject by resetting the vision for it, establishing a new name – 'Social and Religious Studies' (SRS) – and a set of key aims to spell out what they wanted students to achieve by the time they left.

The curriculum started from the social context of the pupils' learning to aid their understanding and engagement. The RE department produced a strapline to reflect this – 'One world where we all fit in' – and the curriculum was designed to take this vision forward. It moved into the study of religions and how they have an impact on the world, personally, locally, nationally and globally. It showed the valuable contribution religion can make and how it might challenge pupils' thinking.

Each year had a key question, prominently displayed in classrooms and driving the learning, with GCSE taking the lead from Year 9 onwards.

- n Year 7: Where does community fit?
- n Year 8: How does religion fit in locally, nationally and globally?
- n Year 9: Where do we look for meaning? In God? In the world? In suffering? In others?

n Year 10: Where does religion fit in... to conflict... to society... to medicine?

Creating effective examination provision at Key Stage 4

81. A number of the schools visited were exploring new ways of securing GCSE provision for RE.

One school decided to restructure its provision to secure RE in the Key Stage 4 curriculum. Previously, all pupils had taken a short-course GCSE, but the success of this was limited. The school decided to balance the priorities of sustaining high-quality GCSE RE provision for a substantial cohort of pupils with securing a reasonable level of provision for core RE for all pupils.

Key Stage 3 was reduced to two years and the school introduced a series of substantial 40-hour taster courses in Year 9 across a range of optional GCSE subjects, including RE. Many pupils opted to take the RE taster, which focused on GCSE-style topics. The quality of teaching on the taster course was excellent. The school predicted that, on the basis of pupils' early option choices, a cohort of over 60 pupils was likely to take full-course GCSE in Year 10.

Pupils not taking the taster course or the GCSE course did not study RE in Year 9, but would have the equivalent of one period a fortnight of core provision across Years 10 and 11 as part of a 'carousel' of PSHE, citizenship and RE.

Developing positive attitudes towards RE

82. Inspectors visited a number of schools that had developed new and effective approaches to RE.

A school which had been in special measures, with a very challenging set of improvement priorities, took the bold step of developing a new approach to RE. Pupils' attitudes towards RE had been very negative, particularly at Key Stage 4, where GCSE results in the subject had been very poor.

The school decided to introduce a series of 'Viewpoint' day conferences on RE-related topics throughout Years 10 and 11 to rebuild the subject and forge links with a range of local religious communities. When inspectors visited, the Year 10 pupils had just been involved in a highly successful Viewpoint day on prejudice and persecution. They spoke very positively about the event as a memorable experience which had opened their eyes to issues they had not thought about much before. A representative from a local religious community who contributed to the day was very impressed by the pupils' high levels of interest: they were not afraid to ask very searching questions.

83. Inspectors found some of the most innovative thinking about the future of RE within the secondary curriculum in academies, where the freedom to develop new models of provision was evident. This finding highlights the value of local authorities, and SACRES, working with academies to strengthen local support networks to share good practice.
84. A theme that ran through discussions with senior leaders in secondary schools related to the requirement in some, but not all, locally agreed syllabuses that all pupils should follow an accredited course of study as part of the statutory requirements for RE at Key Stage 4. Some senior leaders saw this as inflexible. In an educational climate that encourages the tailoring of a school's curriculum to the needs of its pupils, this was seen as unhelpful and as stifling innovation.

Effective RE in special schools

85. A key strength in all the special schools visited was the recognition of RE's potential to contribute considerably to pupils' learning and personal development.
86. Leadership of RE was a strength in most of the special schools visited and in particular:
- n the commitment and enthusiasm of the subject leader
 - n strong training and professional development
 - n effective and creative teaching approaches, with an emphasis on experiential and practical learning
 - n the good use of links with local religious communities to enrich the pupils' learning.
87. In one school, for example, the inspector reported:

Pupils enjoy RE very much. They are encouraged to be active partners in learning. This ensures the subject makes a powerful contribution to pupils' personal development, including their self-knowledge and self-esteem. They grow in confidence and respond positively to learning about and from religion.

The use of a wide range of resources, particularly sensory artefacts, contributes significantly to pupils' good progress in lessons. The provision of practical, visual and first-hand experiences enables pupils to engage effectively with the material and ideas they are exploring. Teachers use a variety of approaches to enable pupils to communicate their thoughts and feelings, and demonstrate what they know and understand. Interactive whiteboards enliven learning and good use is made of photographic evidence to record pupils' learning in RE.

88. A key limiting factor was the difficulty of adapting the requirements of the locally agreed syllabus to ensure that it met the pupils' specific learning needs,

particularly where their needs were complex and profound. Subject leaders found this process very challenging. The principle of 'making it simpler' did not work effectively. Although, in most of the schools, subject leaders attended RE training or support groups, they reported that these did not usually provide effective guidance about adapting the syllabus.

89. However, the 'good practice' visit to a secondary special school provided an example of a more radical approach to the teaching of RE which placed the distinctive needs of the pupils at the heart of learning. The subject leader had developed 'Five Keys into RE': a structure for planning the subject for pupils who have special needs.¹³ This placed the pupil rather than the mainstream agreed syllabus content at the centre of what was taught. The subject leader said:

'As pupils in our school need time to process RE themes, we should select only the pure essence of what should be taught.'

90. The Five Keys help teachers to focus their planning.

Key 1: Connection – what links can we make with our pupils' lives?

A bridge is created between the religious theme and the child, meaning that learning is deeper: 'The story of Diwali begins with the idea that sometimes we go away, but it is good to be back home. We establish the link between pupils' experiences of respite care, their daily journeys home, and the story of Rama returning from exile.'

Key 2: Knowledge – what is the burning core of the faith?

It is important to look into the heart of the religious theme to understand precisely what needs to be taught: 'Key knowledge includes pupils' understanding that Jesus loved everyone, especially if they were poor or unhappy; or that Sikhs have special teachers called gurus. By cutting out peripheral information and going straight to the core, we teach what is central and powerful.'

Key 3: Senses – what sensory elements are in the religion?

It is important to include sensory experiences that are linked to RE. For example, a theme about Jewish prayer could involve wrapping a child in a large *tallit*, taking Makaton signs from the Shema, such as 'heart', 'gate', 'children', 'love'; and signing these to Jewish liturgical music, or touching a favourite picture between the eyes to show its importance.

¹³ Details of the good practice visit can be found on Ofsted's website: www.ofsted.gov.uk/resources/good-practice-resource-inclusive-approach-religious-education-special-school-little-heath-school.

Key 4: Symbols – what are the symbols that are most accessible?

Symbols are an important way of conveying the spirituality of religion. They can be held like a brass *Ek Onkar* (the Sikh idea of the unity of God). They can be the focus of art work or experienced directly using a hoop to represent the *kara* (the Sikh bracelet), and travelling around it again and again by walking or in a wheelchair. This would show the eternity of God.

Key 5: Values – what are the values in the religion that speak to us?

While pupils who have special needs may face many challenges, like other young people they have a strong sense of values. They are aware of others helping them in their lives and the importance of saying thank you. So, for example, a unit on the life of the Buddha might use a traditional Buddhist story to focus on the importance of patience. This links with pupils needing to wait for help with their work, or waiting for the school transport to arrive.

The 'Five Keys' reflect the fact that some pupils who have special needs need time to discover the deeper meaning of RE.

Notes

The survey

The report is based on evidence from inspections of RE between September 2009 and July 2012 in 90 primary schools, 91 secondary schools, including six special schools for pupils with emotional and behavioural difficulties, hearing impairment, complex learning needs, or profound and multiple learning difficulties. In addition, evidence was gathered from five visits made to schools in which good practice in RE had been identified, including a secondary special school. In all, inspectors observed 659 lessons, or parts of lessons.

The sample did not include schools that had been judged to require special measures or had been given a notice to improve. The number of schools in the survey that had been judged satisfactory at their previous section 5 inspection was also limited, because a proportion of such schools were being monitored by inspectors and were therefore not available for subject inspections. In autumn 2012, a telephone survey was undertaken of 30 secondary schools which had not entered any pupils for a GCSE qualification in RE in 2011. The survey explored the reasons for this.

The report also refers to evidence from other reports published by Ofsted, extended discussions with teachers, members of SACREs and other RE professionals, examination results, and wider surveys carried out by RE professional associations.

Examination data

The past four years have seen a continued rise in the number of pupils entered for A- and AS-level examinations in religious studies (RS), building on the success of the subject at GCSE. In 2013, around 19,000 pupils in England took A-level GCE RS compared to just over 17,000 in 2009. Nearly 30,000 pupils were entered for AS-level courses in 2013 compared with around 22,000 in 2009. The performance of pupils in these examinations has remained fairly stable over that time and results compare well with other subjects. In 2013, 25.8% of A-level pupils gained A* to A grades and around 21% of AS-level pupils gained a grade A.

The past four years have seen a change in the number and pattern of entries for GCSE courses in RS in England. In 2009 just over 425,000 pupils were entered for a GCSE in RS. Of these around 165,000 were entered for the RS full course and just over 261,000 for the RS short course. In 2013, the number of pupils taking an RS GCSE had fallen to around 390,000 and the balance had changed. Full-course entries had risen significantly to nearly 240,000 while numbers taking the short course had fallen to around 150,000. The most significant change occurred between 2012 and 2013 when short-course GCSE numbers fell by nearly 30%. GCSE results are broadly similar to those reported in 2010. In 2013 in England, 72.1% of full-course pupils gained A* to C grades, with 30.6% receiving the highest A* or A grades. In the short course in England in 2013, 53.5% gained A* to C grades with 18.3% achieving the highest A* or A grades.

Summary of inspection data

Primary

Judgement (number of schools)

	Outstanding	Good	Satisfactory	Inadequate
Overall effectiveness (90)	2	36	50	2
Achievement (90)	2	34	53	1
Teaching (90)	1	42	45	2
Assessment (87)	1	16	42	28
Curriculum (90)	2	30	55	3
Leadership and management (90)	5	42	41	2
Subject training (85)	1	21	38	25

Secondary

Judgement (number of schools)

	Outstanding	Good	Satisfactory	Inadequate
Overall effectiveness (91)	4	40	37	10
Achievement (91)	4	40	36	11
Teaching (91)	5	44	36	6
Assessment (77)	5	18	40	14
Curriculum (91)	5	29	46	11
Leadership and management (91)	6	40	37	8
Subject training (81)	2	20	31	28

Further information

Ofsted publications

Making sense of religion (070045), Ofsted, 2007;
www.ofsted.gov.uk/resources/070045.

Moving English forward (110118), Ofsted, 2012;
www.ofsted.gov.uk/resources/110118.

Transforming religious education (090215), Ofsted, 2010;
www.ofsted.gov.uk/resources/090215.

Other publications

An analysis of the impact of the EBacc on student opportunity to study GCSE RS, National Association of Teachers of Religious Education, 2012;
www.natre.org.uk/free.php.

Face to face and side by side: a framework for partnership in our multi-faith society (9781409803157), Department of Communities and Local Government, 2008;
<http://webarchive.nationalarchives.gov.uk/20120919132719/www.communities.gov.uk/publications/communities/facetofaceframework>.

NASACRE survey of local authority support for SACREs, National Association of Standing Advisory Councils on Religious Education, 2011;
www.nasacre.org.uk/media/file/NASACRE_QtoS_apl11.pdf.

RE: the truth unmasked – the supply of and support for religious education teachers, report from the All Party Parliamentary Group on Education, Religious Education Council of England and Wales, 2013;
<http://religiouseducationcouncil.org.uk/appg/news/2013-03-18/appg-re-final-report-the-truth-unmasked>.

Religious education in English schools: non-statutory guidance 2010 (DCSF-00114-2010), Department for Children, Schools and Families, 2010;
www.education.gov.uk/publications/standard/publicationdetail/page1/DCSF-00114-2010.

Religious education: the non-statutory framework, Qualifications and Curriculum Authority, 2004;
http://webarchive.nationalarchives.gov.uk/20090605160101/qca.org.uk/qca_7886.aspx.

Annex A: Context and recent developments in religious education

The legal requirements governing RE were set out in the Education Reform Act of 1988 and confirmed by the Education Acts of 1996 and 1998. Although RE is a statutory subject, it is not part of the National Curriculum. The content of RE in maintained schools is determined at local authority level and each authority must review its agreed syllabus every five years. An agreed syllabus should 'reflect the fact that the religious traditions in Great Britain are in the main Christian while taking account of the teachings and practices of the other principal religions represented in Great Britain'.¹⁴

Each local authority must set up a standing advisory council on religious education (SACRE) to advise the authority on matters connected with RE. Each council comprises four representative groups: Christian and other religious denominations, the Church of England, teachers' associations and the local authority.

RE must be provided for all registered pupils in maintained schools and academies, including those in Reception classes and sixth forms.

Academies must provide RE in accordance with their funding agreements. The model funding agreements broadly reflect the provisions that apply to local authorities and schools in the maintained sector. In the case of academies that do not have a religious designation, this means they must arrange for RE to be taught to all pupils in accordance with the general requirements for agreed syllabuses. In other words, they should also 'reflect the fact that the religious traditions in Great Britain are in the main Christian while taking account of the teachings and practices of the other principal religions represented in Great Britain'. Academies are not, however, required to follow any specific locally agreed syllabus.

RE in voluntary aided schools must be provided in accordance with the trust deed of the school and the wishes of the governing body. In community and voluntary controlled schools, it must be provided in accordance with the local agreed syllabus. Parents have the right to withdraw their children from RE and this right should be identified in the school prospectus.

The survey evidence on which this report is based includes academies, community and voluntary controlled schools, but does not include voluntary aided schools with a religious character, for which there are separate inspection arrangements for RE. It is for the governing body of voluntary aided schools with a religious character to ensure that their RE is inspected under Section 48 of the Education Act 2005.¹⁵ The

¹⁴ Education Reform Act 1988, section 8 (3); www.legislation.gov.uk/ukpga/1988/40/section/8/enacted.

¹⁵ Education Act 2005, section 48; www.legislation.gov.uk/ukpga/2005/18/section/48/enacted.

GCSE and GCE examination statistics quoted in this report relate to all schools in England.

In 2004, the Qualifications and Curriculum Authority produced, on behalf of the Secretary of State for Education and Skills, *The non-statutory national framework for religious education*.¹⁶ Its purpose was to support those with responsibility for the provision and quality of RE in maintained schools. The intention of the Framework was to give local authorities, SACREs and relevant authorities with responsibility for schools with a religious character a shared understanding of the knowledge and skills that pupils should gain through their religious education at school.

The Framework incorporated two attainment targets: 'learning about' religion and belief (AT1) and 'learning from' religion and belief (AT2). These set out the knowledge, skills and understanding that pupils of different abilities and maturities are expected to have at the end of Key Stages 1, 2 and 3. The majority of local authorities, but not all, incorporated these targets into their locally agreed syllabuses.

In January 2010, the then Department for Children, Schools and Families published new non-statutory guidance on RE entitled *Religious education in English schools*.¹⁷ Although the publication is still available, following the change of government in May 2010, the Department for Education's website states that it is no longer deemed to be a definitive statement of the Department's guidance on RE.

In 2011 the Religious Education Council for England and Wales (REC)¹⁸ introduced a strategic plan designed to:

- n promote high-quality RE
- n influence public policy and understanding of RE
- n promote a coherent professional development strategy for RE
- n secure adequate and sustainable resources for RE.

In 2012, as part of this strategy, the REC launched an RE subject review in England to run in parallel with the DfE review of the National Curriculum.

Also in 2012, an All-Party Parliamentary Group (APPG) on RE was formed to provide a medium for parliamentarians and organisations with an interest in RE to discuss the current provision of RE, press for continuing improvement, promote public understanding and advocate rigorous education for every young person in religious

¹⁶ *Religious education: the non-statutory framework*, Qualifications and Curriculum Authority, 2004; http://webarchive.nationalarchives.gov.uk/20090605160101/qca.org.uk/qca_7886.aspx.

¹⁷ *Religious education in English schools: non-statutory guidance 2010* (DCSF-00114-2010), Department for Children, Schools and Families, 2010; www.education.gov.uk/publications/standard/publicationdetail/page1/DCSF-00114-2010.

¹⁸ The Religious Education Council of England and Wales was established in 1973 to represent the collective interests of a wide variety of professional associations and faith communities in deepening and strengthening provision for religious education.

and non-religious world views. The APPG's first major area of investigation has been into the supply of, and support for, teachers of RE.

Annex B: Providers visited

Primary schools

Adel Primary School
 Anderton Park Primary School
 Annesley Primary and Nursery School
 Aston Springwood Primary School
 Bathampton Primary School

 Beamont Community Primary School
 Bevington Primary School
 Bigland Green Primary School
 Bilton Grange Community Primary School
 Brackenbury Primary School
 Brandhall Primary School
 Brettenham Primary School
 Brook Field Primary School
 Broughton Primary School
 Brown Clee CofE Primary School
 Burnley Brow Community School
 Chiltern Primary School
 Churchtown Primary School
 Clayton Village Primary School
 Cotwall End Primary School
 Courtney Primary School
 Crackley Bank Primary School
 Darley Churchtown CofE Primary School
 Digby the Tedder Primary School
 Eastcombe Primary School
 Eden Park Primary School Academy
 Elson Junior School
 Fairburn Community Primary School
 Farmilo Primary School and Nursery
 Farnborough Road Junior School
 Farsley Springbank Junior School
 Ford Primary School

Local authority

Leeds
 Birmingham
 Nottinghamshire
 Rotherham
 Bath and North East Somerset
 Warrington
 Kensington and Chelsea
 Tower Hamlets
 North Yorkshire
 Hammersmith and Fulham
 Sandwell
 Enfield
 Swindon
 Northamptonshire
 Shropshire
 Oldham
 Kingston upon Hull City of Sefton
 Bradford
 Dudley
 South Gloucestershire
 Staffordshire
 Derbyshire
 Lincolnshire
 Gloucestershire
 Torbay
 Hampshire
 North Yorkshire
 Nottinghamshire
 Sefton
 Leeds
 Plymouth

Forest View Junior School
 Frodsham Manor House Primary School
 Galton Valley Primary School
 Ghyllside Primary School*
 Godwin Junior School
 Gomeldon Primary School
 Gotham Primary School
 Grange Junior School
 Greatham Primary School
 Greenacres Junior Infant and Nursery School
 Heron Cross Primary School
 Herons Moor Community Primary School*
 Holbeach Bank Primary School
 Holden Lane Primary School
 Hollyfield Primary School
 Hope Primary School
 Hutton Rudby Primary School
 James Watt Primary School
 Kempsey Primary School
 Kentmere Primary School
 King Charles Primary School
 Kings Worthy Primary School
 Ladybrook Primary School
 Long Row Primary School
 Lostock Primary School
 Mayfield Primary School
 Middlewich Primary School
 Morton Primary School
 Mossfield Primary School
 Normanton Junior School
 Queen Victoria Primary School
 Rhyl Primary School
 Richard Durning's Endowed Primary School
 Rillington Community Primary School
 Salisbury Road Primary School

Nottinghamshire
 Cheshire West and Chester
 Sandwell
 Cumbria
 Newham
 Wiltshire
 Nottinghamshire
 Swindon
 Hampshire
 Oldham
 Stoke-on-Trent
 North Somerset
 Lincolnshire
 Stoke-on-Trent
 Birmingham
 Derbyshire
 North Yorkshire
 Birmingham
 Worcestershire
 Rochdale
 Cornwall
 Hampshire
 Stockport
 Derbyshire
 Bolton
 Cambridgeshire
 Cheshire East
 Derbyshire
 Salford
 Wakefield
 Dudley
 Camden
 Lancashire
 North Yorkshire
 Plymouth

Scout Road Primary School*
 Seaham Trinity Primary School
 Seaton Primary School
 South Wonston Primary School
 Spooner Row Primary School, Wymondham
 St John's CofE Primary School
 St Paul's Church of England Primary School
 St Thomas Community School
 Stivichall Primary School
 Tirlbrook Primary School
 Trewidland Community Primary School
 Ugborough Primary School
 Walesby CofE Primary School
 Wensley Fold (VC) Church of England Primary School*
 Westfield Primary School
 White Rock Primary School
 Wilberforce Primary School*
 Worsley Mesnes Community Primary School

Calderdale
 Durham
 Devon
 Hampshire
 Norfolk
 Salford
 Gloucestershire
 Manchester
 Coventry
 Gloucestershire
 Cornwall
 Devon
 Nottinghamshire
 Blackburn with Darwen
 Halton
 Torbay
 Westminster
 Wigan

Secondary schools

Abraham Moss High School
 Alder Community High School
 Alderman White School and Language College*
 Banbury School*
 Bartley Green School A Specialist Technology and Sports College
 Beckfoot School*
 Belgrave High School*
 Bishop's Hatfield Girls' School*
 Bournemouth School for Girls
 Bramhall High School
 Broadoak Mathematics and Computing College
 Calderstones School
 Canons High School
 Capital City Academy
 Carlton Bolling College

Local authority

Manchester
 Tameside
 Nottinghamshire
 Oxfordshire
 Birmingham
 Bradford
 Staffordshire
 Hertfordshire
 Bournemouth
 Stockport
 North Somerset
 Liverpool
 Harrow
 Brent
 Bradford

Cheney School*	Oxfordshire
Cheslyn Hay Sport and Community High School	Staffordshire
Chesterfield High School*	Sefton
Chipping Campden School	Gloucestershire
Clayton Hall Business and Language College	Staffordshire
Countesthorpe Community College*	Leicestershire
Crown Woods School	Greenwich
Didcot Girls' School*	Oxfordshire
Dorcan Technology College*	Swindon
Downend Comprehensive School*	South Gloucestershire
Finham Park School*	Coventry
Fitzharrys School	Oxfordshire
Fullbrook School	Surrey
Goffs School*	Hertfordshire
Grangefield School and Technology College	Stockton-on-Tees
Hamilton Community College	Leicester
Hasland Hall Community School	Derbyshire
Haven High Technology College*	Lincolnshire
Haybridge High School and Sixth Form*	Worcestershire
Highfield Humanities College	Blackpool
Highfields School	Derbyshire
Hyde Technology School and Hearing Impaired Resource Base	Tameside
James Calvert Spence College	Northumberland
John Cabot Academy	South Gloucestershire
John Ruskin School	Cumbria
John Spendluffe Technology College	Lincolnshire
Joseph Swan School*	Gateshead
Kenton School*	Newcastle upon Tyne
King's Grove School	Cheshire East
Lutterworth College*	Leicestershire
Marsh Academy	Kent
Martley, the Chantry High School*	Worcestershire
Maryhill High School*	Staffordshire
Monkwearmouth School	Sunderland
Moreton Community School	Wolverhampton

Mount Grace School	Hertfordshire
Myers Grove School*	Sheffield
New College Leicester	Leicester
Oasis Academy Immingham	North East Lincolnshire
Park High School*	Harrow
Portchester Community School	Hampshire
Prospect School*	Reading
Queen Elizabeth's Community College*	Devon
Quintin Kynaston School*	Westminster
Ralph Thoresby School	Leeds
Redcar Community College A Specialist Visual and Performing Arts Centre*	Redcar and Cleveland
Regents Park Community College	Southampton
Severn Vale School*	Gloucestershire
Shireland Collegiate Academy	Sandwell
Sir Thomas Rich's School	Gloucestershire
Smestow School	Wolverhampton
St James School	Devon
Stockport School	Stockport
Sutton Centre Community College*	Nottinghamshire
Tarporley High School and Sixth Form College*	Cheshire West and Chester
The Bishop David Brown School	Surrey
The Bulmershe School	Wokingham
The Burton Borough School	Telford and Wrekin
The Chauncy School*	Hertfordshire
The Corsham School A Visual Arts College*	Wiltshire
The Dearne High – A Specialist Humanities College	Barnsley
The Heath School	Halton
The Nobel School	Hertfordshire
The Tiffin Girls' School*	Kingston upon Thames
The Warwick School	Surrey
The Wye Valley School	Buckinghamshire
Thomas Mills High School	Suffolk
Thurston Community College	Suffolk
Tytherington High School	Cheshire East
Wardle High School*	Rochdale

West Park School*
Whickham School
William de Ferrers School
Wrockwardine Wood Arts College*

Derby
Gateshead
Essex
Telford and Wrekin

Special schools

Ashgate Croft School
Northern House School*
Phoenix Primary EBD School
Royal Cross Primary School
Stanley School
Windlehurst School

Local authority

Derbyshire
Oxfordshire
Walsall
Lancashire
Wirral
Stockport

Good practice case study

Little Heath School
Rushey Mead School
Smannell and Enham Church of England (Aided) Primary School
The Bankfield School

Local authority

Redbridge
Leicester

Hampshire
Halton

* The provider has closed or converted to an academy since it was visited.