

## **NOTICE OF MEETING**

### **Standing Advisory Council on Religious Education**

**Thursday 15 June 2017, 5.00 pm**

**Council Chamber, Fourth Floor, Easthampstead House, Bracknell**

### **To: The Standing Advisory Council on Religious Education**

Tracey Williams, Church of England (Chairman)  
Councillor Dr Gareth Barnard, Bracknell Forest Council  
Councillor Ms Moira Gaw, Bracknell Forest Council  
Councillor Mrs Dorothy Hayes MBE, Bracknell Forest Council  
Councillor Ian Leake, Bracknell Forest Council  
Councillor Mrs Isabel Mattick, Bracknell Forest Council  
Rev Jackie Case, Free Churches - Methodist  
Wayne Erasmus, Free Churches  
Rev Paul Collins, Church of England  
Ruth Jackson, NAHT Headteacher  
Kathy Hadfield, Co-opted Member  
Carol Logan, Church of England  
Mark Olney, Church of England  
Deborah Owen, National Union of Teachers (NUT)  
Arfan Rashid, Muslim faith  
Rabbi Zvi Solomons, Jewish faith

**ALISON SANDERS**  
Director of Corporate Services

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If you require further information, please contact: Lizzie Rich  
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Published: 7 June 2017



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**Thursday 15 June 2017, 5.00 pm**  
**Council Chamber, Fourth Floor, Easthampstead House,**  
**Bracknell**

Sound recording, photographing, filming and use of social media at meetings which are held in public are permitted. Those wishing to record proceedings at a meeting are however advised to contact the Democratic Services Officer named as the contact for further information on the front of this agenda as early as possible before the start of the meeting so that any special arrangements can be made.

**AGENDA**

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To approve as a correct record the minutes of the meeting of the Committee held on 28 February 2017.	3 - 6
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11. <b>Any Other Business</b>	
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**STANDING ADVISORY COUNCIL ON  
RELIGIOUS EDUCATION  
28 FEBRUARY 2017  
5.00 - 6.40 PM**



**Present:**

Tracey Williams, Church of England (Chairman)  
Councillor Dr Gareth Barnard, Bracknell Forest Council  
Councillor Ms Moira Gaw, Bracknell Forest Council  
Councillor Mrs Dorothy Hayes MBE, Bracknell Forest Council  
Councillor Ian Leake, Bracknell Forest Council  
Councillor Mrs Isabel Mattick, Bracknell Forest Council  
Ruth Jackson, NAHT Headteacher  
Manfred Lemke, The Free Churches  
Carol Logan, Church of England  
Mark Olney, Church of England  
Arfan Rashid, Muslim faith

**In Attendance:**

Anne Andrews, Oxford Diocese Adviser  
Chris Salt

**Apologies for absence were received from:**

Madeline Diver, Associations Representing Teachers (VOICE)  
Chris Cooper, Catholic Diocese of Portsmouth  
Kathy Hadfield, Co-opted Member  
Deborah Owen, National Union of Teachers (NUT)

**14. Minutes of the Previous Meeting**

The minutes of the meeting held on 7 November 2016 were approved as a correct record.

**15. Matters Arising**

With regard to the minutes of the previous meeting, the following updates were given:

- It had been clarified that funding would be available for the review of syllabus in Local Authority areas.
- The Annual Report had been sent to NASACRE and the Department for Education.
- The Crossing the Bridges material was now available on the Bracknell Forest Schools Management website, at the following address:  
<http://schools.bracknell-forest.gov.uk/training/education-centre/resource-centre/sacre-and-re-resources>
- It was commented that a positive response had been received from Brakenhale school regarding their RE GCSE provision. The issues had been addressed, and students were being entered for RE GCSE examinations in 2017.

**16. Collective Workshop - Next Steps**

Responses to a request for Collective Worship policies had been received from 14 out of 25 possible schools. SACRE suggested that a reminder may be issued to the 11 schools who had not responded.

SACRE discussed what could be offered to assist schools who found provision of collective worship, and ideas included offering assemblies to schools, or supplying a 'best practice' example collective worship policy. It was proposed that an assembly could be delivered by SACRE members around themes such as the harvest festival in autumn. Anne Andrews agreed to discuss the ideas with the Diocese Collective Worship representative. **(Action: Anne Andrews)**

Areas of concern were identified within the policies, and it was agreed that these would be raised with officers to liaise with the affected schools.

It was agreed that a form for requests for determinations would be created for the next meeting. **(Action: Anne Andrews)**

It was agreed that reminders would be sent to the outstanding schools, with a reminder of what a collective worship policy should include. **(Action: Lizzie Rich)**

**17. Subject Leader Training**

Anne Andrews reported that twelve people had attended the most recent subject leader training, which was pleasing.

Attendees had commented that they liked the current syllabus, although they felt it was too long and needed a broader range of faiths.

**18. Crossing the Bridges Update**

Tracey Williams informed SACRE of a Crossing the Bridges trip around different places of worship in Berkshire which would be attended by Tracey and Anne.

SACRE was informed that the directory information sheet for Crossing the Bridges participants was now available, and members were encouraged to get places of worship they knew of to register. It was recognised that there was currently only one Bracknell church registered.

Anne Andrews commented that Crossing the Bridges was going well, and further take up from schools was anticipated.

**19. NASACRE Big RE Survey**

SACRE discussed their answers to the NASACRE Big RE Survey in order to submit a co-ordinated response.

**20. Representative for the NASACRE AGM - 16 May 2017**

Anne Andrews asked if SACRE members were happy for her to represent Bracknell Forest at the NASACRE AGM on 16 May 2017 in York, and SACRE confirmed this.

21. **Syllabus**

There was no significant syllabus update to be given, although it was recognised that meetings and discussions about the budget for the work would be ongoing.

22. **Constitution Overview**

Anne Andrews commented on the need to restructure the SACRE constitution to reflect the religious make up of Bracknell Forest.

For example, it was noted that due to recent resignations from SACRE, Group A had only 4 members of a possible 10.

It was recognised that difficulties in recruiting to Committees was true across the Council. SACRE agreed that further investigation would be done into the constitution, and amendments would be proposed where necessary.

23. **Membership Update**

24. **Any Other Business**

Manfred Lemke informed SACRE that this meeting would be his last, as he was moving to Iceland. A replacement Free Church representative would be sought.

25. **Dates of Future Meetings**

The next meeting was scheduled for 15 June 2017.

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# Collective Worship Guidance and Sample Policy 2017

There has been no significant change in the law about collective worship since the Education Reform Act of 1988 or the Education Act of 1996.

## Collective worship: The facts of life

### *Church Schools, Free Schools and Academies:*

It is important at the outset to make it clear that the following explanation of the legal requirements does not apply to voluntary aided and controlled church schools. They have to provide daily worship like all other schools but they do not come under the remit of the SACRE for collective worship advice. They should seek guidance from their diocese.

Obligations in relation to collective worship for academies should be set out in their funding agreements.

### *Community schools:*

These are the schools for which the SACRE has responsibility and the current legislative framework was originally set out in the **1988 Education Reform Act and reiterated in the 1996 Education Act**. Summarised the main points are as follows:

There must be a **daily** act of worship for **every** pupil. This can be at any time of the day in any normal school grouping. It is the responsibility of the Head Teacher, after consultation with the governing body to ensure this happens. Except in special circumstances, and after consultation with governors, the act of worship should take place on school premises. **Collective worship** is distinct from **assembly** which can be a gathering for a wide variety of reasons.

The **majority** of worship must be **wholly** or **mainly** of a **broadly Christian character**, meaning it should **reflect the broad traditions of Christian belief**. It can contain non-Christian elements or on occasions contain no Christian elements, provided that throughout each term, the majority of the worship complies with the broad traditions of Christian belief.

Worship must be **appropriate** to the ages, aptitudes and family backgrounds of the pupils. Worship must **not** be denominational.

**The basic requirement is that there should be an act of collective worship for all registered pupils every school day. (Section 385.1 EA 1996).** There are only two exceptions to this: parents have the right to withdraw their child(ren) from all or parts of collective worship and pupils in school sixth forms are permitted to decide for themselves whether to attend or not.

**None of this legislation applies to special schools.**

### *Exceptions*

In some schools, for religious reasons, collective worship that *'reflects the broad traditions of Christian belief'* is deemed to be inappropriate for its pupils. In such cases it is possible for a school to apply for a *determination*. The procedure does not lift the duty to provide daily collective worship; it allows for the requirement that collective worship should be *'wholly or mainly of a broadly Christian character'* to be lifted. Applications for determinations are made to the relevant body by the head teacher after consultation with parents and the school's governing body. Traditionally it has been a function of the SACRE to receive and 'determine' whether such requests are valid, either granting or refusing them and this still applies in the case of community schools without a religious character. The body now responsible for performing this function for Free Schools and Academies is the Education Funding Agency (EFA). All determinations last for five years.

## Good practice in Collective Worship

### *Aims and Purpose*

Collective worship should be beneficial to the whole school community. It should therefore aim to bring the school community together, in an attitude of reverence and reflection.

Creating effective and meaningful collective worship involves paying attention to:

- the importance of atmosphere
- the respect of pupil and teacher integrity
- the promotion of spiritual (not synonymous with religious), moral, social and cultural development. This may include
  - a recognition of the uniqueness of each individual
  - helping pupils to develop the capacity to transcend the limitations of the physical world
  - helping to lift the horizons of pupils beyond the materialistic
  - being creative
  - considering ultimate questions about the meaning of life in general and pupils' own lives in particular
  - developing positive attitudes and hope.
- a range of experiences

The expectation is that school worship will be inclusive, participative, challenging and educational, drawing on a wide range of religious traditions without compromising the religious or non-religious backgrounds of pupils (and staff), whilst giving those for whom it is appropriate the opportunity to worship God.

This is possible because the legislation allows for a considerable degree of flexibility. The word *collective* implies something significantly different from *corporate* which was the word used to describe worship in schools prior to 1988. *Corporate* is generally understood to mean worship which is the voluntary response of a corporate body of believers. *Collective* worship is unique and different. It gives us the opportunity to do just that - to collect together, to meet together. **It is a collection of differences** – different faiths, different cultures, different ages and different backgrounds. It is a focal point of the day in any school community where all ages can/might meet one another, share together and establish a shared sense of identity.

The invitation to choose to provide worship which is either wholly or mainly of a broadly Christian character opens up opportunities for variety and breadth which enables the inclusion of secular material and teachings and stories from other religious traditions. Reflecting the broad traditions of Christian belief suggests an approach which is not exclusive, something which reflects plurality and focuses not on doctrine or traditions of worship but on belief that is broadly Christian.

### *Planning for worship*

Creating an appropriate atmosphere in the space to be used for worship is important. This might be in the classroom with a single class or a larger space with more children representing a wider diversity. Sometimes when the whole school is assembled, staff use this as an opportunity for things other than worship – which of course means this is not 'whole school' worship. Whether in classroom or school hall the transition between other aspects of the day and the act of worship needs to be facilitated. Creative ways need to be found. Symbols and artefacts can work really well to bridge and mark the transition. Candles, music, pictures and many other things can be used to signify the beginning of worship. To light a candle for a specific person or purpose significant to the school community/key stage/year group/class on that day marks a moment of togetherness, readiness to be together in a different way, to worship. For older children known prayer or prose patterns that are communally said together can achieve the same.



## Suggestions for Worship

- **Prayer** is as simple and honest, as liturgical and responsive as you want it to be. The range of resources is enormous but it's worth remembering that possibly the best resource is the children themselves when they freely write/offer their prayers in their own words.
- **Singing/music:** there are amazing resources available. Kevin Mayhew ([www.kevinmayhew.org.uk](http://www.kevinmayhew.org.uk)) is one of the top publishers of resources of music books and CDs. New songs written every year that are appropriate for collective worship. It is important never to get trapped into relying on the old ones from yester-year or deciding that all the old songs are part of the past and not relevant to the present day in school worship. *Out of the ark* ([www.outoftheark.co.uk](http://www.outoftheark.co.uk)) music and *Redhead Music* ([www.redheadmusic.co.uk](http://www.redheadmusic.co.uk)) are both popular resources with schools – go to their websites for songs for Easter or Harvest or everyday assemblies and music for all occasions. They also publish other songwriters for both KS1 and KS2, offering rich material to facilitate excellent musical worship. Although musicians in the school are of great value in supporting worship, there are obvious benefits to using CDs: they can be used in any room or corner in which you may find yourself whether it be the computer area, classroom carpet corner or the hall with the whole school and, of course they can be available simultaneously for different groups gathered in different parts of the school for worship. Using actions and repetitive action routines, often choreographed by pupils themselves, allows everyone, even those who cannot read the words or speak English, to join in and have fun.
- **Story telling:** Schools are good at selecting stories from a wide range of sources, including religious texts, to use in collective worship. It is important to remember that stories specifically from religious traditions are used within faith communities not just to teach moral messages but to communicate something of beliefs about God. When used in inclusive collective worship, their origin should be made clear and that they are sharing the perspective of a particular religious group. That doesn't devalue their use because children and adults who do not share the particular religious faith can still find something of value in a good story. The Bible, for example, can be a rich resource for collective worship. There are so many different children's or youth versions of the Bible appropriate for use in collective worship for all different ages. The Street Bible by Rob Lacey is an example which brings the Bible alive with prose that conveys the meaning with an approach that will resonate with children who want to be surprised by the Bible making such sense and impact rather than old language and irrelevance to life. The Bible offers stories of adventure, journey, poetry or songs of lament, creation, friendship, parables and miracles, fights and famines.
- **Art:** art, religious paintings and pictures offer a rich resource for collective worship, particularly with the ease of access we enjoy through the internet. There is an example of a school which used the painting of *I stand at the door and knock* to great effect to get children to ponder what it was they would allow into their lives and what it was they would keep out and to which the door would be kept shut. This was a secondary school act of collective worship and it resonated with so many of them as they later discussed what it was that they needed to allow in and keep out.
- **Visitors** provide information on causes and organisations, personal testimony and interview opportunities. They can be an enriching source of ideas. It is wise to brief them carefully and share the school's understanding of collective worship. Some visitors might lead an act of worship; others will contribute to worship which is being led by someone else.
- **Stillness/Silence:** there are few, if any, moments in which complete stillness can descend on a school community without a test or exam being in progress. In collective worship silence and stillness create powerful moments for thinking and listening. 'Drop thy still dews of quietness till all our strivings cease' is a truth to be experienced by the whole school community as they face the usual busy, urgent, rolling programme of learning and achieving. The gift of silence is a gift that can be learnt and practised in any school and collective worship. It is best learnt when it is not the predictable pattern of every assembly but skillfully used with symbols such as light or water or candle flames and a guided intention of how to use the time of stillness.

- **Celebrations/Remembrances:** Collective worship provides opportunities to celebrate the key festivals that are part of the cyclical yearly pattern of worship. Harvest, Christmas, Easter, Pentecost, Eid, Divali, Vaisakhi or Passover – celebrations are all important, and so much of living faith is about celebration and fun. Collective worship must represent the fun as well as the stillness and reflection.
- **Ritual but not habitual:** the best collective worship is where there are repetitive symbols, songs or signs that single out the time of collective worship as a special recognisable time for the school community but it should never become so repetitive that it becomes predictable and boring. There is a necessary tension between predictability and creativity, between safeness and adventure during the times that the school sets aside for collective worship each day.
- **Other activities** can legitimately be called worship. Amongst these are:
  - reflection on the meaning of life
  - pondering ultimate questions
  - developing a sense of transcendence
  - responding to a challenge
  - learning from the experience of others

What follows is a sample collective worship policy. It includes a wide range of ideas that schools might want to include in such a document. It needs to be personalised and not all the elements included here will be found in all such policy statements.

## An Example of a Collective Worship Policy in a LA Maintained School

*Schools may use this example as a basis for their policy, if they wish. School policies have to be ratified by the governors every time they are amended. Some details which need to be amended more often than a policy is reviewed are better placed in an appendix which does not need to be governor approved every time it changes. References are made to an appendix throughout this example policy.*

The collective worship policy at \_\_\_\_\_ School pays due regard to statutory requirements, and has taken account of the guidance offered by the local authority through its SACRE. Collective worship is a valued and valuable part of school life and is taken seriously, because it shapes our approach to others and to what we do in school.

### Aims of collective worship

Collective worship in \_\_\_\_\_ School aims to provide the opportunity for pupils and staff to:

- experience a variety of styles of worship
- celebrate together e.g. festivals, school values, individual achievements
- build a sense of community/foster corporate identity;
- develop a reflective approach to living which sometimes encourages understanding of and invitation to prayer;
- look beyond the physical, material and measurable
- worship God or reflect on human values;
- consider spiritual and moral issues and to explore their own beliefs;
- participate and respond, through active involvement in the planning, leading, presentation and evaluation of worship
- feel safe and affirmed in doing any of the above

### Statutory requirements

By law, Collective Worship must

- take place for every child not withdrawn by their parents (post 16 students can withdraw themselves) every day
- be wholly or mainly of a broadly Christian character.
- take account of the ages, aptitudes and family backgrounds of the pupils
- take place on the school premises, except on occasions, with agreement of governors

Therefore, at \_\_\_\_\_ School our collective worship reflects the broad traditions of Christian belief without being distinctive of any particular Christian denomination. Not every act of collective worship must comply with this; just the majority so we can include material from other religions and non-religious world views.

### Collective Worship and the Curriculum

Collective worship time is distinct from curriculum time given to any subject including religious education. However, in \_\_\_\_\_ School, we aim to enable collective worship and aspects of children's classroom learning to be mutually supportive.

Collective worship provides opportunities for pupils' spiritual, moral, social and cultural development in line with school policy. To achieve this it addresses a wide variety of themes and topics, uses diverse stimuli and resources and provides pupils with opportunities to 'respond' at their own level.

### **The Management of Collective Worship**

The Headteacher is responsible for the provision of collective worship, supported by and after consultation with the governing body. The following arrangements exist to co-ordinate, monitor and evaluate collective worship:

1. HT/DHT/delegated teacher draws up a rota for leading collective worship and themes for each week.
2. HT/DHT/delegated teacher observes at least 6 acts of collective worship (from a range of formats) per term to ensure that they comply with school policy and the law.
3. Teacher, pupil and, where appropriate, parental views are collected annually to evaluate the quality and impact of collective worship and to identify ways in which it might be improved.

*(Schools may wish to include a 'job description' for the collective worship co-ordinator/team in an appendix to their collective worship policy. Ideally this should not be the same person as the RE subject leader)*

### **The Organisation of Collective Worship**

Collective worship takes place in a variety of groupings in the school hall, or one of the multi-purpose rooms, or the classroom.

Acts of worship usually last for approximately 15 minutes, although it is recognized that this time will be shortened or lengthened when it is appropriate.

*(A description of the variety of groupings may also be included here or in an appendix)*

### **Leadership**

Every member of the school staff, pupils and occasional visitors will be involved in leading acts of worship at some point in the school year. *(The appendix might include details such as a weekly leadership pattern)*

### **Planning Acts of Collective Worship**

The content of all acts of collective worship is considered carefully to ensure relevance and suitability for the ages, aptitudes and backgrounds of all pupils, as well as the balance between Christianity and other faiths.

Termly planning sheets *(could be included in the appendix)* list themes, special occasions and events, but there is flexibility to allow the inclusion of current and topical issues. Weekly planning and recording sheets *(could be included in the appendix)*, enable the monitoring and evaluation of acts of worship.

Visitors are welcomed to lead collective worship from time to time and are given guidance on our worship policy. Leaders from faiths within the area help us to increase the pupils' awareness, promote respect and raise the esteem of the pupils who belong to these faiths.

### **The Act of Collective Worship**

We use a variety of styles, active and interactive methods and a range of resources in our acts of collective worship. Leaders make decisions about these elements according to what is most appropriate to the content, the ages, aptitudes and the backgrounds of the pupils.

Where prayer is included in our acts of worship it is introduced with a form of words that invites but does not coerce pupils to participate. Our prayers are addressed to 'God' rather than Jesus as this is inclusive of the beliefs of our non-Christian religious pupils. We hope that pupils who prefer not to pray will use these moments to reflect on the important messages shared in our worship.

Collective worship should not be confused with assembly. We often take the opportunity of pupils gathered together to share announcements and notices. Using a variety of strategies e.g. music, silence etc. we indicate clearly to all present when worship begins and ends.

### **Withdrawal**

Our policy sets out clearly our aspiration that collective worship will be a valuable and valued experience for all members of our school community whatever their backgrounds and beliefs. It is invitational and reflective in nature and never coercive or indoctrinatory.

Parents have a right to withdraw their children from all or any acts of worship and staff (and students in the sixth form) are also free to withdraw from involvement in this aspect of school life. We request that those who wish to exercise this right inform the Head Teacher in writing so that school records are accurate. We also appreciate opportunities to speak with parents and staff who have concerns about collective worship, always keen to develop our understanding of sensitivities and to overcome difficulties where possible. Those pupils who are withdrawn from worship are cared for by a member of the school's staff; parents may provide suitable activities for children so withdrawn.

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# Agenda Item 5

## Applying for a Determination for Collective Worship in Bracknell Forest

### The Legal Framework

The Education Reform Act (1988) and the Education Act (1996) state that schools must provide a daily act of collective worship of a wholly or mainly broadly Christian character. This stipulates that though the majority of acts of worship in any one term must be of a Christian character, there is scope for the inclusion of acts of worship which focus wholly or partly on other religious or non-religious world-views. Parents have the option to withdraw pupils from the whole or parts of collective worship. *(See CWGuidance2017 for more information on collective worship).*

A school may request a determination if the requirement for worship to be wholly or mainly of a broadly Christian character is not appropriate for the demographic of the school. Determinations may be granted for a whole school, or a specific group within the school, but a daily act of collective worship will still be a daily requirement. While the nature of the worship may reflect another faith, it may not be denominationally specific. The school must be clear about the alternative provision that will be available. Determinations, when granted, will be valid for 5 years and must then be reviewed or renewed. A Head Teacher can request a review at any time, as long as the determination has at least 4 months still to run.

### The process

There are two parts in the process of applying for a determination; the school and the SACRE both have roles to play.

#### School Process

The school must complete the Application Form (Appendix A). To complete the form, the Head Teacher must have sought the opinion of governors, parents, pupils and staff about the need for a determination and gain approval from the Full Governing Body. The number of current withdrawals from collective worship and the heritage and background of the pupils will need to be considered. The school needs to be clear about the reasons for seeking a determination and the alternative provision that will be made. The Head teacher or Chair of Governors may need to attend a full SACRE meeting to discuss the application. The completed form must be returned to the clerk to SACRE who will pass on the request.

#### SACRE process

On receipt of a request for a determination, SACRE has a duty to examine the request carefully. This may include some or all of the following:

- A visit to observe an act of worship in the school applying for a determination
- Discussion with the school Head Teacher/Chair of Governing Body, usually at a full SACRE meeting
- Examination and consideration of the background to the application
- A group of at least 5 representative members of SACRE, (all 4 groups) must meet to consider the application.
- Write to the school formally indicating their decision with reasons
- Treat all requests fairly
- Ensure that no SACRE member with a link to the school is involved in the decision
- Maintain confidentiality

## Application for a Determination for Collective Worship in Bracknell Forest (Appendix A)

1	<b>School name URN</b>				
2	<b>School status</b>	<b>Primary</b>	<b>Secondary</b>	<b>Academy</b>	<b>Free Schools</b>
3	<b>Headteacher's name</b>				
4	Date of full governing body meeting at which the decision to apply for a determination was taken (attach a copy of relevant minutes)				
5	<p>Is this application supported by a majority of:</p> <p>A) Parents      Yes <input type="checkbox"/>      No <input type="checkbox"/></p> <p>B) Staff      Yes <input type="checkbox"/>      No <input type="checkbox"/></p> <p>C) Pupils      Yes <input type="checkbox"/>      No <input type="checkbox"/></p> <p>Please give details (e.g. attach survey results or minutes of meetings)</p>				
6	<p>Do you currently offer a daily act of collective worship to all pupils?</p> <p>Yes <input type="checkbox"/>      No <input type="checkbox"/></p>				
7	<b>Religious affiliation of families of pupils in the school</b>				<b>Number or percentage</b>
	African (or other) traditional				
	Bahá'í				
	Buddhist				
	Christian				
	Hindu				
	Humanist (include atheist, agnostic pupils here)				
	Jain				
	Jewish				
	Muslim				
	Pagan				
	Sikh				
	Zoroastrian (or Parsee)				
	Other (Please specify)				
	None				
8	<p>Is this application being made in respect of the whole school or one or more clearly described and defined group(s) within the school? <i>If the latter please give details, if the former please state what steps will be taken to safeguard the interests of any parents of children for whom broadly Christian reflection would be appropriate.</i></p>				



9	Please give details of the arrangements it is proposed to put in place in the event that the requested determination is granted. ( <i>Your answer to this question must allow SACRE members to see that all pupils in the school are being provided for on each school day.</i> )		
10	Please attach records of acts of reflection for the current term and plans for the next half-term ( <i>these can be brief</i> ). SACRE members would also like to see examples of detailed plans for one or more acts of reflection that have been delivered or will be delivered this term.		
11	How many pupils in the school are currently withdrawn from:		
	a) all acts of reflection		
	b) some acts of reflection – <i>please give details</i>		
12	How many teachers in the school currently exercise their right not to lead or actively participate in:		
	a) all acts of reflection		
	b) some acts of reflection – <i>please give details</i>		
	How many teachers in the school currently exercise their right not to be present at:		
	a) all acts of reflection		
	b) some acts of reflection – <i>please give details</i>		
13	Is there anything else you wish to bring to SACRE's attention in relation to your application?		
Headteacher's signature			Date

Please return the completed form to Bracknell Forest SACRE c/o Elizabeth Rich etc.

Add rest of the address!

## Application for Renewal or Review of a Determination for Collective Worship in Bracknell Forest (Appendix B)

1	<b>School name URN</b>				
2	<b>School status</b>	<b>Primary</b>	<b>Secondary</b>	<b>Academy</b>	<b>Free School</b>
3	<b>Headteacher's name</b>				
4	Is this application for <div style="display: flex; justify-content: space-around; align-items: center;"> <span>Renewal <input type="checkbox"/></span> <span>Review <input type="checkbox"/></span> </div>				
5	Expiry date of existing determination				
6	Is the current determination: <div style="display: flex; justify-content: space-around; align-items: center;"> <span>Whole school <input type="checkbox"/></span> <span>Part of school <input type="checkbox"/></span> </div>				
7	If the request is for a renewal is the intention to: <div style="display: flex; justify-content: space-around; align-items: center; margin-top: 10px;"> <span>Extend determination to whole school <input type="checkbox"/></span> </div> <div style="display: flex; justify-content: space-around; align-items: center; margin-top: 10px;"> <span>Repeal the determination <input type="checkbox"/></span> </div>				
8	Is the request supported by: <div style="display: flex; justify-content: space-between; margin-top: 10px;"> <div>A) Parents</div> <div>Yes <input type="checkbox"/></div> <div>No <input type="checkbox"/></div> </div> <div style="display: flex; justify-content: space-between; margin-top: 10px;"> <div>B) Staff</div> <div>Yes <input type="checkbox"/></div> <div>No <input type="checkbox"/></div> </div> <div style="display: flex; justify-content: space-between; margin-top: 10px;"> <div>C) Pupils</div> <div>Yes <input type="checkbox"/></div> <div>No <input type="checkbox"/></div> </div> <div style="display: flex; justify-content: space-between; margin-top: 10px;"> <div>D) Governors</div> <div>Yes <input type="checkbox"/></div> <div>No <input type="checkbox"/></div> </div> <div style="margin-top: 20px;">           Please give details (e.g. attach survey results or minutes of meetings)         </div>				

9	Has there been a significant change in the religious affiliation of pupils since the determination was granted?  Yes <input type="checkbox"/> No <input type="checkbox"/>		
10	<b>If you answered yes to Q9, detail any changes below</b>		<b>Number or percentage</b>
	African (or other) traditional		
	Bahá'í		
	Buddhist		
	Christian		
	Hindu		
	Humanist (include atheist, agnostic pupils here)		
	Jain		
	Jewish		
	Muslim		
	Pagan		
	Sikh		
	Zoroastrian (or Parsee)		
	Other (Please specify)		
	None		
10	Please give details of the current arrangements in place for collective worship, in accordance with the details of the determination. <i>(Include plans, schedules, rotas etc. that will show how the current policy is working)</i>		
11	How many pupils in the school are currently withdrawn from:		
	a) all acts of reflection		
	b) some acts of reflection – <i>please give details</i>		
12	How many teachers in the school currently exercise their right not to lead or actively participate in:		
	a) all acts of reflection		
	b) some acts of reflection – <i>please give details</i>		
	How many teachers in the school currently exercise their right not to be present at:		
	a) all acts of reflection		
	b) some acts of reflection – <i>please give details</i>		
13	Is there anything else you wish to bring to SACRE's attention in relation to your application? <i>(E.g. OFSTED comments)</i>		
<b>Headteacher's signature</b>			
<b>Date</b>			

Please return the completed form to Bracknell Forest SACRE c/o Elizabeth Rich etc.

Add rest of the address!

## **Pan-Berkshire Religious Education Agreed Syllabus Review 2017-18**

**Agreed in principle at the Hub meeting on 25/4/17**

### **Action points for SACREs highlighted in yellow**

The pan-Berkshire SACRE Hub will lead and the review across all 6 local authority areas in Berkshire, served by the Hub manager, Jan Lever (RE Adviser) who will co-ordinate the consultation and review/revision process.

Aim: to engage stakeholders in a review of the current agreed syllabus enabling amendments and revisions in order to improve the syllabus to bring better RE learning to children and young people.

Changes will not be made for the sake of change.

National developments will be taken into account as will local stakeholders' views.

All 6 SACREs will agree on the revised version and have this ratified in their respective councils.

**Please plan ahead to meet May 2018 to ratify the revised syllabus ready for a July 2018 launch.**

### **Time-frame for the review**

#### **1. Summer Term 2017**

Each SACRE to form an Agreed Syllabus Conference (ASC) to lead the syllabus review. The ASC usually comprises the whole SACRE, it becoming the ASC when the syllabus review matters are discussed and decisions needed. ASCs to be set up Summer Term 2017 at beginning of the review.

#### **SACRE Advisers will advise Chairs etc**

Consultation process with SACREs and schools using questionnaires and Meetings

Online survey to be sent to all schools. (Paper copy of survey attached)

Set up a teacher consultation group representative/s from each LA to harvest feedback and send electronically to JL

#### **Teacher rep's on SACREs are welcome to join this group**

(SACRE reps to liaise with the relevant teacher reps as appropriate)

**SACREs to give initial feedback on questionnaire questions to JL by 21<sup>st</sup> July**

### **Feedback to JL by 21 July 2017**

JL to summarise feedback and send to SACREs (through Chairs, vice chairs and clerks) and teacher consultation group...

### **By end of August 2017**

## **2. Autumn term 2017**

**Discuss revisions at SACRE Hub** 12<sup>th</sup> September and agree revisions.

Inform stakeholders through:

Conference 28<sup>th</sup> September, Holiday Inn, Winnersh, 6.30-9pm

Network meetings

Email, LA news bulletins and web pages

and

### **Faith and belief group consultation day**

**Wednesday 4<sup>th</sup> October 2017**

**Venue Wokingham Borough Council, Shute End RG40 1BN**

**10am-3pm** (Please do your best to be there for at least part of the day)

(SACRE faith group rep's work together on specific religion/belief sections of the syllabus and feed back to JL that day and to their SACREs at Autumn term meetings)

SACRE members representing any faith/belief group to be present to work with colleagues from other SACREs

**SACREs please send names of people attending to JL by end of September.**

JL to work on revisions and send to SACRE Hub chairs and vice chairs for consideration by **27 October 2017**

### **SACRE meetings Autumn 2017**

**Consider draft revisions sent by JL as result of consultations and members' input**

**Feed back to JL by email by 8th December 2017 latest**

## **3. Spring term 2018**

Early January, JL to send draft revised syllabus to SACRE Hub chairs, vice chairs for consideration at Hub meeting

Tuesday 16<sup>th</sup> January 2018

Venue:  
4.15-6pm  
JL amends as result

Consultation with SACREs and teacher consultation group during second half of Spring term 2018

SACRE meetings to consider revisions

**Feed back to JL by 29<sup>th</sup> March 2018 latest**

#### 4. Summer term 2018

Mid-April JL to send revised syllabus, final draft, to SACRE Hub chairs, vice chairs for consideration at Hub meeting

Tuesday 24 April 2018

Venue:  
4.15-6pm

Consultation with SACREs and teacher consultation group during May 2018

SACRE meetings to consider revisions

**COULD SACRE MEETINGS BE HELD IN MAY TO ENABLE SYLLABUS TO BE RATIFIED IN TIME FOR JULY LAUNCH?**

**Feed back to JL by 25 May 2018 latest**

#### **Early June**

Revised syllabus checked by SACRE Hub and teacher consultation group and final copy produced

Each SACRE produces its own Foreword endorsed by or written by e.g. Director of Education/Children's Services etc

**To be with JL by June 15<sup>th</sup> 2018**

Each SACRE organises its own LA process for ratification by appropriate Council Committee

#### **July 2018**

Pan-Berkshire revised syllabus launch event (with training)

Date: Suggest w/c 9 July ???

Venue:

Time:

PLEASE DISCUSS THIS AT SACRE MEETINGS SUMMER TERM 2017 AND  
FEED BACK IDEAS ETC TO JL BY END OF JULY

By end of Summer term 2018

All schools have received notification of revised syllabus, how to  
download it, training events in each LA, expectations regarding  
implementation guidance etc

September 2018

Schools obliged to delivering RE according to the locally agreed syllabus  
are starting to implement it, supported by network meetings etc

September 2019

Full implementation expected by schools obliged to follow syllabus

JL April 2017

jan@janlevergroup.com



## **Pan-Berkshire Religious Education agreed syllabus review 2017-18**

### **Consultation**

The 6 SACREs (Standing Advisory Councils on Religious Education) across Berkshire are fulfilling their legal duty to review the agreed syllabus for RE this year.

**Thank you for participating. We value your input.**

Please return your feedback by email to Jan Lever [jan@janleveragegroup.com](mailto:jan@janleveragegroup.com)

or through the electronic survey tool

**by 21<sup>st</sup> July 2017 latest**

**Name (optional)**

**School/ organisation or SACRE**

**Postal address**

**Email**

**Role in school /organisation**

**Secondary or Primary**

1. Aspects of the current agreed syllabus I would like to remain the same are:

2. Aspects of the agreed syllabus I would like to see revised are:

(please give your reasons for requesting this change and your suggestions as to how you would like it to be)

3. You are welcome to offer any other thoughts and comments you would like to be considered as part of the agreed syllabus review

4. I would like to volunteer to be part of the teacher consultation group.

Please add your initials here.....

Leave blank if you do not want to be part of the teacher consultation group.

(This will mean we contact you by email once a term from June 2017 to April 2018 for your comments on the revisions to the syllabus as we go along. No meetings are required)

5. I would like to participate in the faith/belief group representative consultation day.

This will be held at Wokingham Borough Council, Shute End, RG40 1BN  
Wednesday 4<sup>th</sup> October 10am-3pm (you do not have to be present for the entire day)

People representing faith and belief groups on the 6 Berkshire SACREs are invited to attend to review together the syllabus content relevant to their religion/belief system.

Please initial here if you plan on attending.....

Leave blank if you cannot attend.

Thank you for your participation

Jan Lever

Pan-Berkshire SACRE Hub manager (on behalf of the 6 SACREs) and agreed syllabus review manager.

[jan@janlevergroup.com](mailto:jan@janlevergroup.com) 01202 377193

01202 377193



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## Pan-Berkshire SACRE Hub

25<sup>th</sup> April 2017

Wokingham Borough Council, Shute End

Meeting Notes and follow up actions for the 6 SACREs

**ACTIONS AND DISCUSSION POINTS FOR SACRES ARE HIGHLIGHTED IN  
YELLOW**

**SACRE ADVISERS WILL DISCUSS WITH CHAIRS AND SUPPORT**

### Agenda

#### 1. Welcome and introductions

Unfortunately, whilst apologies were sent, only 2 of the 6 SACREs (Reading and RBWM) were represented.

The Hub has been established to facilitate joint working and communication across the whole of Berkshire, and this can only be effective if all 6 SACREs are represented at EVERY meeting. This will be even more important through this coming academic year as we review the agreed syllabus. The Hub is the means by which each SACRE has a voice in the process.

A lot of work goes into preparing for the Hub meetings to enable decisions to be taken forward.

The next meeting is Tuesday 12<sup>th</sup> September 2017 at Wokingham Borough Council Offices, Shute End, Wokingham RG40 1BN (Parking in The Paddocks Car Park)

**PLEASE ENSURE SEVERAL SACRE MEMBERS HAVE THIS IN THEIR DIARIES NOW TO  
GIVE BACK-UP TO THE CHAIRS SO WE ARE ASSURED OF FULL REPRESENTATION!**

The Hub won't work otherwise.

#### 2. Apologies

Thank you for apologies received.

#### 3. Notes from previous meeting and actions taken

- SACRE member training

(Induction/refresher session 1, 25 April)

At the January meeting members requested induction training for new SACRE members, and the opportunity for such training to be offered to all SACRE members, as many may wish to have a refresher training session.

This was acted on straight away and the first session was held immediately after the Hub meeting on 25<sup>th</sup> April at Shute End.

15 people attended from across the SACREs. Anne Andrews led an excellent session introducing the roles and responsibilities of the SACRE and SACRE members.

Session 2 is planned for immediately after the Hub meeting on 12<sup>th</sup> September, at Shute End, 5.45-7pm

A reminder will be sent nearer the time but please keep the date.

- Crossing the Bridges forms format made more user-friendly  
This was done straight after the meeting and facilitated more places of worship sending in their forms to be included in the Directory.
- Second evening conference requested  
Organised for September 28<sup>th</sup> 2017, (Holiday Inn, Winnersh, 6.30-9pm)  
Celebration of Crossing the Bridges Project and Agreed Syllabus review  
Invitations will be sent later but please keep the date

#### 4. Crossing the Bridges Project update

- Directory  
There are still some entries for the Directory straggling in and we now have over 40 places of worship included, 20+ of which have participated in the 'Hosts' training'  
(List attached)  
The Directory will be made web-friendly and some graphic design added, ready for dissemination to all schools across Berkshire by the end of the Summer Term, as per the project plan.  
**PLEASE CONSIDER HOW YOUR SACRE WILL DISSEMINATE AND LET JL KNOW**  
A big thank you to Catherine Jinkerson, Wokingham SACRE, for her hard work in collating the Directory.
- On location day (8<sup>th</sup> March) (Report)  
The attached report gives details of the day, enjoyed by 30 teachers. PowerPoint presentations on each of the 4 places of worship have been made and are to be disseminated to schools before the end of the Summer term, and also made available through SACRE websites.
- Teaching resources produced
- Westhill Award website ([www.westhillendowment.org](http://www.westhillendowment.org))  
'Projects that spark'/ multi-faith projects  
The reports relating to our work on Crossing the Bridges have been posted on the website above and Westhill kept informed of progress. Tristram Jenkins, our Westhill mentor accompanied the teachers on March 8<sup>th</sup> and was very impressed. His follow-up email is attached.
- Further funding £200  
Thanks to Westhill/NASACRE for a further £200 funding to enable us to run a second trip to the same places of worship, offered (ONLY) to the 15 teachers on the waiting list for the March 8<sup>th</sup> trip.  
In order to run this second trip for £200 Jo Fageant has offered to lead the day for no fee, and Jan Lever has offered to do all the organisation and administration for no fee.  
This second trip will take place on Tuesday 11<sup>th</sup> July 2017

- Dissemination (web pages and networks)  
Dissemination of the Crossing the Bridges Directory, teaching resources etc will be ongoing through network meetings and SACRE communication channels/websites etc

## 5. Agreed syllabus review

- Funding  
All 6 SACREs have agreed to each contribute £1700 in the financial year April 2018-March 2018 to fund the syllabus review. Wokingham Borough Council will invoice each SACRE and administer the budget.  
(the same amount as contributed last year for the Crossing the Bridges Project)
- Process and time-frame (handout attached)  
Please consider this at the Summer round of SACRE meetings so everyone is up to speed with the process and keeps the date reserved as relevant
- Initial consultations  
Questionnaires: schools/SACREs  
The simple online questionnaire is due to be sent to schools immediately after the May half-term with feedback to Jan Lever by 21<sup>st</sup> July, and collation of this to be sent to SACREs by end of August.  
SACRES TO CONSIDER THE QUESTIONNAIRE AT SUMMER TERM MEETING AND OFFER INITIAL ANSWERS TO QUESTIONS TO JL BY 21<sup>ST</sup> JULY BY EMAIL

## 6. Easthampstead Park Resource Centre

Initial enquiries as to possibility of all SACRE areas being allowed access to the RE resource centre at Easthampstead Park have been positive and when the resources have been computerised onto a database, further conversations can be had to take this forward.

## 7. AOB

8. **Date of next meeting: Tuesday 12<sup>th</sup> September 2017** (with induction/refresher Session 2 following), Shute End, Wokingham 5.45-7pm  
Please save the date and RSVP when reminder sent nearer the time

## 9. Dates for future SACRE Hub meetings:

**January 2018: Tuesday 16<sup>th</sup> 2018 VENUE TBA (probably Shute End)**  
**April 2018: Tuesday 24<sup>th</sup> 2018 VENUE TBA (probably Shute End)**

### PLEASE NOTE

It may be necessary for SACREs to hold an extra ASC meeting in May 2018 in order to agree/ratify the revised agreed syllabus in time for a July 2018 launch.

Please consider this and reserve a date at your SACRE meetings.

**Jan Lever (Hub manager on behalf of Berkshire SACREs)**  
**01202 377193   [jan@janlevergroup.com](mailto:jan@janlevergroup.com)**



## **Bracknell Forest Standing Advisory Council for Religious Education**

### **CONSTITUTION**

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

### **1. MEMBERSHIP STRUCTURE**

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

<b>Group A: Christian denominations and other religions</b>	
The Free Churches	3
The Roman Catholic Church	2
Hinduism	1
Islamic	1
Judaism	1
Buddhism	1
Sikhism	1
<b>Subtotal</b>	<b>10</b>

<b>Group B: The Church of England</b>	
The Church of England	4
<b>Subtotal</b>	<b>4</b>

<b>Group C: Associations representing teachers</b>	
NUT	1
NAS/UWT	1
ATL	1
VOICE	1
NAHT	1
SHA	1
<b>Subtotal</b>	<b>6</b>

<b>Group D: Bracknell Forest Education Authority</b>	
Bracknell Forest Education Authority	5
<b>Subtotal</b>	<b>5</b>

<b>Co-opted members</b>	
Co-opted members	(No more than) 2

<b>Total</b>	<b>27</b>
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## **2. TERMS OF OFFICE**

- (i) Members of SACRE shall serve from the date of their appointment until their successors are appointed by the Authority. They shall be eligible for reappointment.
- (ii) Any member who fails to attend three consecutive ordinary meetings of the SACRE other than for a reason approved by the SACRE shall cease to be a member.
- (iii) The validity of the proceedings of the SACRE, or any of its representative groups, shall not be affected by a vacancy in the membership or on the ground that a member does not at the time represent the denomination, religion or association he or she was appointed to represent.

## **3. DUTIES AND POWERS**

- (i) The SACRE shall advise the Authority on such matters connected with religious worship in Bracknell Forest schools and the religious education to be given in accordance with an agreed syllabus as the Authority may refer to it or as it may see fit.
- (ii) The SACRE shall, in particular, advise on methods of teaching the choice of materials and the provision of training for teachers.
- (iii) The SACRE shall, on an application made by a head teacher of any county school after consultation with the governing body, consider whether it is appropriate for the requirement for Christian collective worship to apply in the case of that school, or in the case of any class or description of pupils at that school. The SACRE shall arrive at its decision and communicate it to the head teacher in accordance with the provisions of Section 12 of the Education Reform Act 1988.
- (iv) The representative groups on the SACRE, other than that representing the Authority, may at any time require a review of any Agreed Syllabus for the time being adopted by the Authority.
- (v) The SACRE shall, each year, publish a report on its proceedings and those of its representative groups. The report shall specify any matters on which the SACRE has given advice to the Authority and the reasons for offering the advice.
- (vi) The SACRE shall take any action assigned to it by the Authority in relation to the consideration and disposal of any complaint concerning collective worship or religious education in compliance with Section 23 of the Education reform Act 1988.

## **4. PROCEDURE**

- (i) The SACRE shall elect annually at its first meeting in the academic year, a Chairman and a Vice-Chairman from among its members.
- (ii) On any questions to be decided by the SACRE, only the representative groups shall be entitled to vote, and each group shall have a single vote.
- (iii) The SACRE shall regulate its own proceedings and may establish

committees for specified purposes. Such committees may include persons who are not themselves members of the SACRE. In any matter, which falls to be decided by the members of any particular category, the members of that category may regulate their own proceedings.

- (iv) The SACRE shall determine the frequency of its own meetings so long as it meets on no fewer than two occasions in any academic year.
- (v) The Clerk to the SACRE shall be the Director of Children, Young People & Learning of the Local Authority or their representative.
- (vi) The Director of Children, Young People & Learning or his representative(s) shall be entitled to attend all meetings of the SACRE and of any committees it may establish and to speak but not to vote.
- (vii) The Authority shall meet the costs of operating the SACRE and any committees it may establish.

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# Life in Modern Britain

## The Contribution of RE

### Joyce Miller

Gave a quick overview of the REC and CoRE; after that she gave a quick overview of where she got to with RE and discussed the issue of who owns RE. Whether it is the faith communities or the professional bodies, and she suggested that the divide was not helpful. The world is not binary as we so often see it; it is not religiousity vs secularity; globalisation vs atomisation; clash vs community; convergence vs divergence; leave vs remain; them vs us.

Peaceful collaboration and co-existence are possible. The impact on RE is: avoid generalisation & stereotypes; avoid religion and beliefs as silos; address conflicts between & within religions; examine perceptions and misperceptions and focus on the commonalities and collaborations as well as the differences.

She recommended that RE should help children to discuss and consider what it means to be human, and what the contribution of being human is to the essence of belief. The big questions of life and what we do.

There needs to be a discussion about the purpose of RE and the whole relationship between SACRE, Religion & belief and RE.

It was not clear quite what our response should be as far as she should be concerned. RE was about teaching children about multiple identities. Just teaching them about a faith does not help improve the impact on racism and anti-religious feeling.

The question of who should be on SACRES was raised and Joyce suggested several categories that could be included – governors, free schools, academies, parents etc. She wondered whether NASACRE exec should reflect a similar make up.

The issue of which subjects RE should have parity with was also raised and as was the question of who owns education and who should own RE and education? Interestingly there is no single view about this or about whether SACRES are working.

Commissioners from CoRE are available to come and talk to SACRES if invited.

There followed an activity asking how SACRES are engaged in trying to improve quality & rigour in RE, and whether it has the capacity to improve life in modern Britain.

As I knew three of the 5 SACRES around the table, and the rep from Kent did not know much about what was going on, this was less useful for me than it might have been, but hopefully if the answers are shared then it will be valuable in the long run.

Aaqil Ahmed spoke enthusiastically about the role that media – particularly TV can support Religious literacy, but only if the broadcasters have strategy and remain rooted in reality. Christianity is not dead, as the West often views it and the decline of religion in general is not recognised by every nation. There needs to be a recognition of the demographic change that has taken place and religious literacy needs to help the non-religious navigate the world of faith and those of faith to navigate the world around them. If there is a vacuum of knowledge, there is space for prejudice to enter.

It is important to see this as part of a learning journey – the programmes are there and they address the issues of the Big questions of life. Religious broadcasting is the most important genre, and there should be a breakdown of viewers and listeners about religious affiliation, not just gender and race.

We need to recognise that we are in a hyper-diverse society; he referred to the anecdote of Steven Gerrard warning the Muslim medic of the team about the champagne spraying and removing his kit before so that it did not get alcohol on. The message that RE is not dead or irrelevant needs to come across clearly.

There needs to be a structure that says that religion is a must have is essential; aspects of religion that are relevant needs to be explored and it needs to come into other subjects, such as history and art. It needs to be visible and picking up current issues.

We need to be aware that there are other illiteracies – media, political etc.

The religious illiteracy of students is being picked up; this is especially the case where students, particularly Muslim students, live at home rather than go away to uni. This has implications for community cohesion.

There were then questions to a panel, including Charles Clark as well as Joyce and Aaqil.

#### **Q1. Where are the boundaries on fuzzy edges in RE?**

CC referred to whole school ethos and ethics and discussed the issue of the place of RE in school. Should it be a separate or should it govern the way that schools operate? How do Head Teachers and governors see it?

#### **Q2. What are the most important steps we can take now as SACREs to support RE?**

CC suggested that we build and use networks and relationships in local area and try to develop religious literacy across the whole area, this is difficult in areas where the LAs have been diminished. SACREs need a strategy

JM recommended that SACRES celebrate good RE and congratulate areas of success; schools are good at doing this, SACREs need to do it as well. She also suggested that we promote REQM and encourage schools to share good practice with other centres as the Gold Award requires.

Interestingly she also talked about getting children on visits.... 85% teachers said visits were a great idea but only 8% actually did it. Help make contact between children and faith communities. ***This is encouraging for Berkshire - look at Crossing the Bridges!***

AA reiterated the need to plan a strategy in conjunction with local schools

### **Q3. How do we get people who control education to value RE?**

CC said that this is a key issue - raising the standing and interest in RE is critically important and thinks that having a national advisory board on RE is needed. The status of RE is not high enough. All problems stem from this. Most politicians won't risk getting involved so the religious communities particularly the C of E need to raise the status.

### **Q4. If you had £1 million to spend on religious literacy, what would you spend it on?**

AA would use it to get more money as £1million isn't enough and he would want to make religious literacy integral to everything; i.e. embedding RE into the whole curriculum.

JM would seek to improve teacher training, both in ITT and CPD and would want to get the child back into the centre of education. She also recommended that the background of the child needs to be taken into account as equality is not sameness.

### **Q5. How do you raise the profile of RE at university level?**

Paul Smalley reminded people that universities provide a service over which they have little control. He suggested amending part 2 of the teacher standards so it reads to not only uphold British values but to develop religious literacy. Schools and Unis would then have to ensure that there was ongoing CPD

### **Q6. Religious literacy, is it always educational and educative?**

JM stated that there needs to be a common understanding of what religious literacy is

AA suggested that people are actually getting more religious literacy out of 'Citizen Khan' than documentaries. A great documentary is only great if someone sees it! It's the visibility of the material that make the difference.

Then there was the Business meeting; papers are available for the various reports.

I left before the end of this part of the meeting.

### **What do I think are the key messages for SACRE?**

We need to ensure that we do not lose the impetus of the Crossing the Bridges Project; the interaction between schools and faith communities is clearly an essential to improving religious literacy

We need to develop a strategy for raising the religious literacy within our area. This needs to be done in conjunction with the schools and the LA (this will be a serious challenge!). We also need to decide what religious literacy means in our LA

We need to ensure that we keep ourselves as SACRE members religiously literate and trained in the key areas of SACRE responsibility

We need to find a way to celebrate school RE successes; this means we need to find out what they are doing

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