

Swindon Borough Council

Standing Advisory Council on Religious Education

Tuesday, 25 June 2013

Function Room, Civic Offices
(Anticipated meeting room)

At 6.00 p.m.

**Group A:
Christian Denominations
and Other Religions or
Religious Denominations**

Mr Arun Bedi, Sikh Community
Mr David Burbidge, Baptist Church
Mr Mark Cawte, Methodist
Mrs Sarah Lane Cawte, United Reformed Church
Reverend David Howell, Swindon Evangelical Alliance
Mr M S Khan, Muslim Community
Mr Tony McAteer, Catholic Community
Mr Dinesh Patel, Hindu Community

**Group B:
The Church of England**

Miss Janet French
Reverend Norma McKemey
Ms Steph Mundin
Mrs Penny Summers
Reverend Beth Brown

**Group C:
Teacher Associations**

Mrs Tracy Mason, NUT
Miss Lottie Rowe, NASUWT
Mrs Mandy Sandleton, NASUWT
Ms Mel Shepherd, NASUWT
Ms Catherine Lomax, NASUWT - Deputy
Mr Paul Sunners, NAHT
(Ms Catherine Lomax, NASUWT – Deputy)

**Group D:
The Local Authority**

Councillor Fay Howard
Councillor James Robbins
Councillor Alan Bishop
Councillor Fionuala Foley
Councillor John Haines

Support Officers:

Katy Staples, SACRE Advisor
Sarah Foulkes, School Improvement Adviser
Paddy Bradley, Head of Commissioning – Economy /
Attainment.

Committee Officer: Sarah Lawrence (Telephone 01793 463603)

email: slawrence@swindon.gov.uk

Swindon Borough Council can be contacted at the Civic Offices, Euclid Street,
Swindon, SN1 2JH (Telephone 01793 445500)

AGENDA

1. Appointment of Chair and Vice-Chair for Municipal Year 2013-2014

Nominations are invited for the roles of Chair and Vice-Chair. The SACRE Constitution requires that the Chair and Vice-Chair are appointed from different representative groups.

Voting for the Chair and Vice-Chair will take place in constituent groups, with each constituent group entitled to a single vote on each role.

2. Apologies for Absence

3. Declarations of Interest

Members are reminded that at the start of the meeting they should declare any known interests in any matter to be considered, and also during the meeting if it becomes apparent that they have an interest in the matters being discussed.

4. Public Question Time

See explanatory note below. Please phone the Committee Officer whose name and number appears at the top of this agenda if you need further guidance.

5. Chair's Announcements

- Enable Schools Work, National Qualification for Christian Work in Education (www.schoolswork.co.uk) - Leaflets on a new qualification available for volunteers going into schools to assist with lessons or assemblies have been provided by Reverend David Howell and will be available at the meeting.

6. Minutes (Pages 1 - 6)

To receive the minutes of the meeting held on 19th March 2013.

7. Membership Update (Pages 7 - 22)

8. Examples of Work at Network Meetings (Pages 23 - 24)

9. National Developments in RE (Pages 25 - 46)

10. SACRE Development Plan 2012-14 (Pages 47 - 52)

11. Dates and Times of Meetings

The remaining meetings of the SACRE for 2013/14 have been agreed as 1st October 2013, 3rd December 2013 and 18th March 2014 and all are at 6 pm. Members of the SACRE are asked to suggest venues for these meetings.

Future correspondence for the SACRE should be directed to Shaun Banks, sbanks@swindon.gov.uk, 01793 463606, who is taking over as Clerk to the SACRE from 11th July.

Date of Despatch: 18 June 2013

Key: Officers:

GDC – Group Director: Children

DLDS - Director of Law and Democratic Services

Public Question Time - Swindon Borough Council is committed to increasing its accountability to the public and to promoting active citizenship. Up to 15 minutes will be allowed at the start of all Council meetings for questions to the Chair from members of the public about the work of the Committee (except for confidential matters and specific planning applications). Questions must be relevant, clear and concise. Because of time constraints Public Question Time is not an opportunity to make speeches or statements. Prior notice of a question to the Director of Law and Democratic Services is desirable - particularly if detailed background information is needed.

Access Arrangements – The Venue is wheelchair accessible and an infrared receiver hearing system is provided. If you would wish to attend the meeting but have any special requirement to enable you to do so please contact the Committee Clerk above, as soon as possible prior to the date of the meeting.

If you would like to receive any of the pages contained in this agenda in a larger print size please contact the Committee Officer whose name appears on the first page of this agenda.

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STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION

TUESDAY, 19 MARCH 2013

PRESENT:-

Group A:
Christian Denominations and
Other Religions or Religious
Denominations

Mr Mark Cawte (Methodist) (Chair),
Mr Arun Bedi (Sikh Community), Mr David
Burbidge (Baptist Church), Mr Mark Cawte
(Methodist), Mrs Sarah Lane Cawte (United
Reformed Church), Reverend David Howell
(Swindon Evangelical Alliance), Mr M S Khan
(Muslim Community), Mr Tony McAteer (Catholic
Community) and Mr Dinesh Patel (Hindu
Community)

Group B:
Church of England

Miss Janet French, Reverend Norma McKemey,
Ms Steph Mundin and Mrs Penny Summers

Group C:
Teacher Organisations

Mrs Tracy Mason, Miss Lottie Rowe and Mr Paul
Sunners.

Group D:
Councillors

Councillors Claire Ellis, Fay Howard and
James Robbins

Also in attendance:

Katy Staples (SACRE Advisor) and Paddy Bradley
(Head of Commissioning – Economy and
Attainment).

Apologies for absence were received from Councillor Russell Holland, Reverend Beth Brown, Mrs Mandy Sandleton, Ms Mel Shepherd, Ms Catherine Lomax and Sarah Foulkes (School Improvement Advisor).

30. Declarations of Interest

The Chair reminded Members of the need to declare any known interests in any matters to be considered at the meeting.

Cllr Robbins advised that he was a member of staff at Churchfields School.

31. Public Question Time

No public questions were received during the meeting.

32. Minutes

Resolved - That the minutes of the meeting held on 4 December 2012 be confirmed and signed as a correct record, subject to the amendment that Councillor Robbins was a member of staff at Churchfields School, but not a teacher as recorded.

Further to Minute 20, the Chair welcomed Lottie Rowe to her first meeting as the new Vice-Chair of the SACRE.

Further to Minute 24(1), it was noted that the NASUWT had approved the appointment of Mel Shepherd and Catherine Lomax (Deputy) to the SACRE. Unfortunately, Victoria Misselbrook had had to tender her resignation due to personal circumstances.

Further to Minute 24(2), Paul Sunners advised that he had been appointed as the non-voting co-opted member on the Children and Young People's Overview Committee to represent the SACRE. He explained that this had gone to a vote in his absence due to his referral to the General Teaching Council. It was noted that the Overview Committee had asked that their thanks be passed to Penny Summers for her service on the Committee.

Further to Minute 25(3), a briefing note had been circulated to SACRE members, confirming that the SACRE could not be directly involved in fundraising for the RE Council for England and Wales, and therefore could not arrange a sponsored walk. However, the SACRE could assist with the development of RE Trails to be used in support of the syllabus, which could be used for the walk. The Chair advised that those who in an individual capacity wished to assist with the sponsored walk should meet informally after this meeting.

33. RE at Seven Fields Primary School

This item had been cancelled as Sevenfields School had been unable to host the meeting.

34. SACRE Annual Report and Development Plan 2012-14

The SACRE received its draft Annual Report covering the period September 2011 to August 2012. It was agreed that the Chair would add his introduction following the meeting. This set out the work of the SACRE for the year, including the development of new guidance for Collective Worship and the activity to support RE in schools. In addition to the examination results for August 2012, the report included a summary of the results of a survey undertaken by the SACRE with schools on the delivery of the Agreed Syllabus. A further analysis of the results of the survey by phase was attached at Appendix 2, as requested at the last meeting. It was noted that this gave an indication on the teaching of RE in Swindon Schools, but should be approached cautiously when drawing conclusions, due to the small sample. For example only 4 out of the 16 schools who had responded, were primary schools.

Paddy Bradley (Head of Commissioning – Economy and Attainment) presented the examination results for Religious Education for 2012 as set out in the Annual Report. He advised that there had been an increase in the number of students entered into public examination and all but one school had entered pupils for GCSE RE. There was a slight decrease in the number of pupils achieving A to C at GCSE, but the level was above the national average. However, there was anecdotal evidence through the surveys and local networks that schools were increasingly teaching RE in Year 10 and not Year 11. It was anticipated that many schools would move away from providing RE short-course and this would represent a decrease in access to RE. The SACRE noted that there had been a large increase in the number of pupils taken AS Level (from 19 to 57) and an increase in proportion

of A-C grades. There had been a slight decrease in the number of pupils taking A levels, but the proportion of A-C grades achieved had increased. The numbers of pupils were small, and therefore it was difficult to compare across years, but overall the level of performance of pupils had generally been maintained over the last few years. The SACRE were concerned that at least one school had not entered any pupils for RE examinations, and what this meant in terms of access to RE for pupils in the school.

It was recognised that Ofsted were no longer monitoring RE provision.

The SACRE discussed the impact of schools becoming academies.

In Swindon there was good collaboration between secondary academies and sharing of good practice through the subject based secondary learning and teaching group. Lottie Rowe advised that it made a significant difference to the group when Katy Staples (SACRE Advisor) was able to attend, and it was agreed it was important to continue to fund her time for this purpose from the SACRE budget. In future years, it was suggested that it may be appropriate to seek a contribution from the academies for this support.

It was understood that Academies were expected to teach a locally agreed syllabus as there was not a national curriculum. Paddy Bradley (Head of Commissioning, Economy and Attainment) agreed to check on whether use of the locally agreed syllabus was specifically included in the funding agreements for Swindon schools.

The SACRE received an update on its Development Plan, which had been discussed at the last meeting. The SACRE noted that £5,000 had been approved for its work in the next year and agreed a number of amendments to the programme. Katy Staples advised of the training which had been available to schools this year, in particular on a self-purchase basis.

Mark Cawte suggested that he write to the Headteachers of academy schools to advise them of the continued support available from the SACRE. Katy Staples suggested as part of the network meeting work at target 1b), that she begin to work with schools to identify local leaders of learning, which was a successful pilot activity in Bristol. For the work on establishing a list of local faith groups (item 3b), David Howell advised that he would contact Youth for Christ who held a comprehensive list of Christian contacts in the area, which could be added to any baseline list available from the Interfaith network of all faith groups and contacts.

Resolved – 1) That the draft SACRE Annual Report attached as Appendix 1 to the Report be approved, subject to the typographical amendments advised at the meeting, and the SACRE Advisor be authorised to finalise the report including the Chair's introduction, and to submit it to the National Association of SACREs (NASACRE).

2) That the summary of Swindon Examination Results for 2012 be noted, and SACRE continue to support all schools in Swindon in relation to the provision of Religious Education to all pupils.

3) That the analysis of SACRE Survey Results requested at the last meeting be noted.

4) That the SACRE endorse its Development Plan 2012-2014 as attached at

Appendix '2' and continue to implement it, subject to the amendments as follows:

- 1b) be amended to 'Promoting High Standards of Teaching and Learning in RE'.
- The target date for 3b) relating to the development of a directory of local people and places of faith be amended to September 2013, and Mark Cawte be included in list of those responsible on this action and that for 4b).
- Where possible the indicative costs of actions be reduced or moved to future years, in order for the plan to be achieved within the SACRE's £5,000 budget.

35. National Developments in RE

Katy Staples (SACRE Advisor) advised the SACRE of the significant national developments in RE since the last meeting as follows:

- a) It was noted that although RE did not count as one of the subjects which could be included in the English Baccalaureate, it was one of 8 subjects which would count for assessing progress made between Key Stage 2 and Key Stage 4. The Chair welcomed the clarity that this decision brought to schools on the status of RE, but noted that this was reliant on proper assessment of attainment in RE.
- b) It was noted that national bursaries for Teachers of RE had been withdrawn, although some small amounts were still available from Culham St Gabriel's charity. There was concern that this would lead to a reduction in the number of subject specialist RE teachers.
- c) The Government had issued the consultation framework for a new national curriculum for England and invited comments by 16th April 2013. This includes in its introduction a re-stating of the duty for there to be a daily act of collective worship in schools, and the requirement to teach RE at every key stage.
- d) The SACRE noted that Phase 2 of the RE Council's RE curriculum review as underway. Although RE was not included in the national curriculum, the RE Council's review was taking into account the way in which other subjects will be assessed, so that assessment of RE can be in line with subjects such as Geography.
- e) The report of the All Parliamentary Party Group for RE had been published, and the SACRE Advisor circulated a summary. It was agreed that the Clerk to the SACRE would circulate the link to the full report to all members after the meeting. This was a comprehensive overview of the supply and support of RE. It was noted that Robert Buckland MP was a member of the Group. Sarah Lane-Cawte advised that Justin Tomlinson MP had agreed to be formally presented with a copy of the report at Haydonleigh Primary School in a few weeks' time, and to be committed to looking at the issues it raises.
- f) The RE Quality Mark had now been achieved by 40 schools. This was open to all schools and it was agreed that this should be promoted via schools online. If a school did not want to apply for the quality mark, but was interested in self-evaluation, the criteria could be downloaded as an

improvement tool from the Religious Education Quality Mark website (www.reqm.org).

- g) It was noted that RE was now included in the list of subjects for which a Specialist Leaders of Education (SLE) role was available and this was welcomed.
- h) It was noted that the Tri-annual RE Report was due out from Ofsted in the next few months. In addition, the report on GCSE RE was also due out soon.
- i) Katy Staples had attached as an Annex for information a perspective from John Keast, Chair of the RE Council on the current national approach to RE.
- j) The SACRE noted the NASACRE newsletter for Spring 2013, and the advertisement of the National Association of SACREs (NASACRE) AGM ON 23rd May 2013. The SACRE did not usually send a representative, but as the Chair was keen to attend, it was agreed that this be supported, subject to the necessary budget being available.
- k) Katy Staples confirmed that she had attended the Dillington House South West SACRE conference on 14th March, and Victoria Misselbrook of Sevenfields School had also attended. It was agreed that information on the Conference be reported to the next meeting.

Resolved -

- 1. That the update on national developments be noted.
- 2. That the SACRE Clerk and Advisor make information on the RE Quality Mark available to schools via Schools Online.
- 3. That the Clerk to the SACRE send to all Members of the SACRE a link to the full report from the All Parliamentary Party Group for RE.
- 4. That the Chair of the SACRE be authorised to attend the National Association of SACREs (NASACRE) AGM on 23rd May, subject to the appropriate budget being available.
- 5. That the SACRE receive information on the Dillington House South West SACRE conference at its next meeting.

36. Update on Network Meetings

The SACRE received an update from the Secondary Humanities Teaching and Learning Group for RE, which had taken place on 16th January 2013. The Primary Network had had to be deferred due to ill health, and was now due to take place on 22nd March 2013.

Resolved – That the report be noted.

37.

Dates for Future Meetings

The SACRE was asked if it wished to hold its meetings on Tuesdays or Thursdays evenings in 2013/14. It was agreed that the current day and time of meeting should continue. The following indicative dates for SACRE meetings were noted:

Tuesday 25th June 2013 at 6 pm.

Tuesday 1st October 2013 at 6 pm.

Tuesday 3rd December 2014 at 6 pm.

Tuesday 18th March 2014 at 6 pm.

Membership Update

Standing Advisory Council on Religious Education

25 June 2013

Author: SACRE Advisor /
Head of Commissioning - Economy /Attainment

Wards: All

Locality Affected: All

Parishes Affected: All

1. Purpose and Reasons

- 1.1 To ask the SACRE to note the update from the Census 2011 on Religious Belief in Swindon and consider if any amendments are required to the membership of the SACRE as a result.

2. Recommendations

The SACRE is recommended to:

- 2.1 Consider if it wishes to appoint a Co-opted representative to the SACRE or recommend to the Council any amendment to the composition of any of the SACRE Groups.

3. Detail

- 3.1 Attached at Appendix 1 is the SACRE Constitution which sets out the composition of the SACRE and its constituent groups and at Appendix 2 is a summary of the legal position in relation to who can be included in the SACRE, taken from the NASACRE 'Handbook for SACRE Members'.
- 3.2 The SACRE has received several applications for a humanist to be represented on the SACRE, either as a full member or co-opted Member, including a request from Councillor David Wood in the last few months.
- 3.3 When the SACRE last received a request for membership from a Humanist, it was agreed that it would wait until the results of the 2011 Census data on religious education was published and look at the membership as a whole.
- 3.4 The results of the religious belief questions in the Census 2011 have been published for Swindon and a summary is set out at Appendix 3.
- 3.5 The SACRE will note that of the main faiths, the two which are not currently represented in Group A of the SACRE (Other Faith and other Christian Denominations) are Buddhist and Jewish representatives. There are a significant numbers of Buddhists in the area, with comparative numbers to Sikhs, and a representative could be invited to sit on the SACRE. Similarly, although the numbers of people indicating that they are Jewish in Swindon is relatively low (151), the SACRE could consider inviting a Jewish representative onto the SACRE to give representation in relation to one of the major faiths taught in the Agreed Syllabus. Both such
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Further information on the subject of this report can be obtained from Katy Staples, SACRE Advisor, katy.staples@bristoldiocese.org, 0117 906 0100

Membership Update

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changes to the membership of Group A, would require a recommendation to Council as set out in the SACRE Constitution.

- 3.6 There has been specific interest from Humanists both locally and nationally of being involved in local SACREs. The number of people identifying themselves as Humanist in the area, under the 'no faith' category of the census is low (48 in the area), and would not justify a place on Group A even if the regulations allowed this. The SACRE however does not have any specific representatives representing 'no faith'. The SACRE under its constitution can co-opt up to four representatives itself to support its work. The SACRE could consider inviting a humanist representative to take up one of these spaces if it wished to do so and this is what Wiltshire, Gloucestershire and Bristol SACREs have done. Such a change would not require a formal recommendation to Council. There may be other representatives who could be useful to the work of the SACRE who may also be co-opted. Alternatively, it is open to the SACRE to seek views from those Groups without necessarily co-opting them as members of the SACRE.
- 3.7 The SACRE is also asked while reviewing the membership, whether it wishes for the Teacher Associations Group to continue to be made up of union representatives. It would be possible for this structure to be changed so that nominees came from the Head Teacher Associations (SASH, SAPH and SASSH) as well as from teachers unions. The SACRE is invited to consider the best way for RE teaching to be represented on the SACRE within these parameters. Any change to the composition of Group C would require a recommendation to Council. Currently, in accordance with the SACRE constitution, the Group should contain up to eight representatives of teachers associations, which in the Council's opinion ought to be represented, having regard to the circumstances of Swindon. This should include at least 3 teachers of RE, of which at least one should be a primary school teacher.
- 3.8 There are currently three vacancies on Group C (Teacher Associations). Additional representatives for these places will be sought, subject to any recommendations changing the composition of the Group.

4. Alternative Options

- 4.1 The alternative options for the SACRE are set out in the report above.

5. Implications, Diversity Impact Assessment and Risk Management

Financial and Procurement Implications

- 5.1 There are no specific financial implications relating to this report.

Legal and Human Rights Implications

- 5.2 There are no specific legal or human rights implications relating to this report.

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All Other Implications (including Staff, Sustainability, Health, Rural, Crime and Disorder)

- 5.3 No other implications have been identified.

Links to One Swindon, Strategic Objectives, Plans and Policies

- 5.4 The work of the SACRE seeks to support the Theme 5 of the Community Strategy, for Swindon to be a place where high aspirations are supported by superb education provision for all ages.

Diversity Impact Assessment

- 5.5 A Diversity Impact Assessment has not been completed for this report, as it does not relate to a specific policy or strategy change.

Risk Management

- 5.6 There are no risk management factors which have been identified in relation to this report.

6. Consultees

- 6.1 The Board Director Resources (Section 151 Officer) and Director of Law and Democratic Services (Monitoring Officer) are consulted in respect of all reports.

7. Background Papers

- 7.1 None

8. Appendices

- 8.1 Appendix 1 – SACRE Constitution.
- 8.2 Appendix 2 –NASACRE Membership of SACRE as set out in the NASACRE Handbook.
- 8.3 Appendix 3 – Census 2011 – Religious Belief Results.

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Swindon Borough Council
Standing Advisory Council On Religious Education
CONSTITUTION

1. Introduction

- 1.1 A Local Education Authority is required by Section 390 of the Education Act 1996 to constitute a Standing Advisory Council on Religious Education (SACRE). The SACRE shall operate in line with legislation and guidance. This Constitution sets out the framework within which the SACRE should operate, in accordance with the Education Act 1996, the School Standards Framework Act 1998 and RE Guidance in English Schools 2010 – Non Statutory Guidance, including the requirement for the SACRE to broadly represent the proportionate strength of local religious groups.

2. Functions of the SACRE

- 2.1 The broad role of a SACRE is to support the effective provision of RE in schools in order to enrich the experience of RE for all pupils, and to support the provision of Collective Worship. SACREs have a range of functions, some of them advisory, and some of them executive.

Advisory Functions:

- a) To advise the Local Authority upon such matters connected with:
 - i) Religious worship in community schools or in foundation schools which are not defined as having religious character.
 - ii) The religious education to be given in accordance with an Agreed Syllabus.
 - iii) Matters the Council may refer to the SACRE or the SACRE itself may think fit, including methods of teaching, the choice of materials and the provision of training for teachers.
- b) To provide advice and support to schools on the effective teaching of the agreed syllabus, and how RE can contribute to the duty to promote community cohesion.
- c) To monitor the provision and quality of the RE taught, and the overall effectiveness of the syllabus and to consider with the Local Authority any changes required to the syllabus or support on the effective teaching of RE.

Executive Functions:

- a) To consider and determine in accordance with Section 394 of the Education Act 1996 applications from the Head Teachers of community schools or foundation schools which are not defined as having religious character in relation to the requirement of Christian collective worship to apply at their school.
- b) To consider whether or not to require a review of the Agreed Syllabus as adopted by the local authority.
- c) To publish an annual report on its actions and on actions taken by its representative groups.

3. Membership of the SACRE

3.1 The SACRE shall include representative members as detailed in 3.2 below and may include co-opted members as set out in 3.3 below. Substitute members can attend in accordance with 3.4 below. The total membership of the SACRE shall not at any time exceed 30, excluding the number of co-opted members.

3.2 Representative Members:

3.2.1 The Council shall determine from time to time the number of representative members of the SACRE and the individual appointments shall be made by the Council after taking all reasonable steps to assure itself that the individual is representative of the denomination or association concerned.

3.2.2 It is suggested that there be four groups of representative members appointed by the Authority and these be constituted as follows:

- i) GROUP A - Eight representatives of such Christian Denomination (other than the Church of England) and other religions and religious denominations faiths as will appropriately reflect the principal religious traditions in Swindon and the number of representative members reflects broadly the proportionate strength of that denomination or religion in the area. These are determined as a result of consultation.
- ii) GROUP B – Five representatives of the Church of England.
- iii) GROUP C - Eight representatives of those associations of teachers as, in the opinion of Council, ought, having regard to the circumstances of Swindon, to be represented; to include at least 3 teachers of religious education of whom at least one must be a primary school teacher.
- iv) GROUP D - Five representatives of the Local Authority

3.2.3 The representative members, except the five Council representatives, shall hold office for a period of 4 years expiring in the first instance 4 years from the date of the establishment of the SACRE and every 4 years thereafter. The five Council representatives shall be appointed on an annual basis.

3.2.4 Any representative member appointed to fill a casual vacancy shall hold office only for the unexpired period of office of the member in whose place she/he was appointed.

3.2.5 An individual representative member may be removed from membership by the Council if in the opinion of the Council she/he ceases to be representative, as the case may be, of the denomination or associations which she/he was appointed to represent on the SACRE.

3.2.6 Any individual representative member shall cease to hold membership if failing to attend 3 consecutive meetings of the SACRE or representative group, but may be reappointed.

3.3 Co-opted Members

- 3.3.1 There shall be no more than 4 co-opted members of the SACRE.
- 3.3.2 The co-opted members shall be appointed only by those members of the SACRE who have not themselves been co-opted ('the representative members').
- 3.3.3 Co-opted members shall hold office for a specific purpose, on such terms, and for a period of time as may be determined at the time of co-option by the representative members and shall hold office at the pleasure of, and may be removed at any time by, the representative members.
- 3.3.4 Co-opted members shall not be entitled to vote.
- 3.3.5 No representative group shall be entitled to co-opt additional members.

3.4 Substitute Members

- 3.4.1 A named substitute may attend a meeting in place of a representative member of the SACRE in accordance with the following provisions, but Members of the SACRE are encouraged to use this facility infrequently in view of the need to maintain continuity.
- 3.4.2 The substitute member must have been appointed by Council for a particular body, denomination or association or for a particular representative Group, and can only attend in place of the appropriate representative member. The Secretary to the SACRE shall maintain a list of those named substitutes appointed by the Council. A substitute member shall hold office and may be removed from office in the same way as if she/he was a representative member.
- 3.4.3 The substitute member shall have the same voting rights at a meeting as the representative member in whose place she/he is attending.
- 3.4.4 It shall be the responsibility of the relevant representative member to a) determine whether or not it is necessary for the relevant named substitute to attend a meeting in their place, b) notify the named substitute of the time and place of the proposed meeting, c) brief the named substitute on the proposed meeting and d) notify the Secretary in advance of the meeting that the named substitute will attend the meeting in his/her place.

3.5 Resignation

- 3.5.1 Any member of the SACRE may at any time resign his/her office.

3.6 Persons Ineligible to be Members of the SACRE

- 3.6.1 No person who has not attained the age of 18 years shall be eligible for appointment as a member of the SACRE.
- 3.6.2 A person shall be disqualified for holding, or for continuing to hold, office as a member if, within 5 years before his or her appointment would otherwise have taken

effect, or since his or her appointment, he or she has been convicted in the United Kingdom, the Channel Islands or the Isle of Man of any offence and has had passed on him or her a sentence of imprisonment (whether suspended or not) for a period of not less than three months without the option of a fine. Where, by virtue of this paragraph, a person becomes disqualified for holding office as a member that person shall give notice of that fact to the Clerk to the SACRE.

4. Chair and Vice-Chair of the SACRE

- 4.1 The Chair and Vice-Chair of the SACRE shall be appointed annually by the SACRE from among the representative members. The Vice-Chair should not be appointed from the same representative group as the Chair.
- 4.2 The Chair shall preside at meetings of the SACRE. The Vice-Chair of the SACRE shall preside at meetings of the SACRE during the absence of the Chair. In the absence of both the Chair and the Vice-Chair at a meeting of the SACRE, the members of the SACRE shall elect one of their number who is a member of a representative group to preside at the meeting during such absence.
- 4.3 The person presiding at a meeting of the SACRE shall have a second or casting vote only in relation to questions concerning co-opted members in accordance with paragraph 5.4 below.

5. Voting at Meetings of the SACRE

- 5.1 Any question to be decided by the SACRE shall require a majority of the votes cast by those present and entitled to vote.
- 5.2 Only the representative groups shall be entitled to vote on any questions and each group shall have a single vote.
- 5.3 If the question before the SACRE is whether or not to require a review of an Agreed Syllabus (see paragraph 2.1 b(ii)) the representative groups entitled to vote shall not include Group D (Local Authority representatives).
- 5.4 If the question before the SACRE is concerned with the appointment of a co-opted member then the Chair shall be entitled to a second or casting vote in the event of a tie.

6. Representative Groups

- 6.1 Representative Groups shall be free to arrange their own rules for the conduct of business, and may if they wish appoint a Chair and Vice-Chair annually from amongst their number.
- 6.2 Any question to be decided by a representative group shall require a majority of the votes cast by those present and entitled to vote. Each member of a representative group shall be entitled to one vote.
- 6.3 A meeting of any representative group may be convened (on a majority vote of those members of the representative group then present) during the progress of a meeting of the SACRE, for the purpose of determining or reviewing the view of that representative group on a question then before the SACRE and upon which that

group may cast its vote. The SACRE may adjourn its own meeting for a period that it determines when this occurs.

- 6.4 A separate meeting of a representative group may be convened in accordance with the provisions of paragraph 10, or may be requisitioned in writing, specifying the business to be transacted, by such number of members of that group as equals or exceeds the quorum for that group plus one.

7. Validity of Proceedings

- 7.1 The validity of the proceedings of the SACRE or of any representative group shall not be affected:
- i) By any vacancy in the office of a representative member;
 - ii) On the grounds that a member of the SACRE appointed to represent any denomination or associations does not at the time of the proceedings represent the denomination or associations in question;
 - iii) By reason of an individual not having received written notice of a meeting or a copy of the agenda; or
 - iv) By reason of any failure to comply with the provisions of paragraph 11.1.
- 7.2 The validity of the proceedings of the SACRE shall not be affected by the failure of any representative group to agree on how its vote should be cast on any particular issue before the SACRE.

8. Secretary

- 8.1 The Chief Education Officer or his/her representative shall be Secretary of the SACRE and to each of the representative groups. The Director of Education, their representative or any Officer designated by them shall serve as Clerk to the SACRE.
- 8.2 Minutes shall be kept of all meetings of the SACRE. The decisions of representative groups shall be reported to the SACRE.

9. Quorum

- 9.1 The quorum for a meeting of the SACRE shall be not less than two members each of not less than three representative groups.
- 9.2 The quorum for a meeting of a representative group shall not be less than one third (rounded up to a whole number) of the membership of that representative group when complete.
- 9.3 If within a period of ten minutes after the time fixed for the start of the meeting of the SACRE or a representative group a quorum is not present, the meeting shall not be held. If during the course of a meeting, a quorum is no longer present, the meeting shall be terminated. If a meeting is not held or is terminated before all the proposed business has been transacted, a further meeting shall be convened as soon as is reasonably practicable.

10. Agenda

- 10.1 No issue shall be discussed at a meeting of the SACRE or of any representative group, unless notice of the intention to discuss that issue is given in the agenda for the meeting.
- 10.2 Any SACRE Member or Representative Group can at any meeting of the SACRE propose agenda items for the next meeting.

11. Convening meetings of SACRE

- 11.1 A meeting of the SACRE shall be convened by the Secretary (or clerk acting in their place) after consultation with the Chair or in their absence, the Vice Chair. The Secretary shall comply with any direction given by the SACRE at a previous meeting or given by the Chair (if consistent with a direction of the SACRE).
- 11.2 A meeting of the SACRE may be requisitioned in writing specifying the business to be transacted by a representative group, with the agreement of the Chair and Secretary.
- 11.3 Every member (including every named substitute) of the SACRE shall be given, not less than 5 clear days before the date of the meeting, written notice of the meeting and a copy of the agenda for the meeting; provided that where the Chair, in their absence, the Vice-Chair, so directs on the grounds that there are matters demanding urgent consideration, it shall be sufficient if the written notice convening a meeting and a copy of the agenda, are given within such shorter period as (s)he specifies.

12. Attendance of the Public and Media at meetings

- 12.1 The attendance of the general public and representatives of the news media at meetings of the Agreed Syllabus Conference or Standing Advisory Council on Religious Education are subject to the Religious Education (Meetings of Local Conferences and Councils) Regulations 1994.
- 12.2 The public and media may not attend meetings of any representative group.

13. Approval and Amendment of Arrangements

- 13.1 The arrangements for the Standing Advisory Council on Religious Education were approved by the Swindon Education Committee at its meeting on Thursday 20 February 1997, and have been amended by the SACRE subsequently in accordance with the provisions of this Constitution.
- 13.2 These arrangements may not be amended so as to make them inconsistent with the provisions of the 1988, 1996 and 1998 Acts.
- 13.3 To the extent that these arrangements may be amended, those arrangements that relate to the SACRE may only be amended by a decision of the SACRE and those arrangements that relate to a representative group may only be amended by the representative group concerned.

- 13.4 In order to ensure a consistent approach to meetings and that changes to these arrangements are not made without full notice and proper consideration of the implications of any proposed change, any change shall only be made as follows:
- i) in case of the SACRE, only a representative group may propose a change to these arrangements;
 - ii) in the case of a representative group, only a member of that representative group may propose a change to these arrangements;
 - iii) at the first meeting when a proposal to change the arrangements is made there shall be no debate, and the proposal shall stand adjourned to the next meeting of the SACRE (or appropriate representative group) for determination.

The Composition of a SACRE

There are four groups or committees, as below:

A: The Christian denominations and other religions and their denominations, reflecting the principal religious traditions of the area	B: The Church of England
C: Teacher and head teacher associations	D: The Local Authority

On the rare occasions when a formal vote is taken, each of these groups or committees has equal voting rights; there is one vote per group.

Who are the representatives?

Group A

This group is made up of representatives of Christian denominations, (other than the Church of England). It may include, for example, representatives of the Roman Catholic Church, the Orthodox Churches, the Free Churches (e.g. Baptist, Methodist, United Reformed Church, Pentecostal, The Salvation Army) and The Society of Friends. It also has representatives from other faiths in the area, e.g. Buddhists, Baha'is, Hindus, Jains, Jews, Muslims, Parsees, Sikhs.

The make-up of Group A will vary from SACRE to SACRE as it reflects the diversity of the various faith communities in the locality.

Group B

This is made up of representatives nominated by the local Church of England diocese or dioceses.

Group C

The teacher members of this group are usually representatives of teacher associations. It is usual for there to be representation also from the head teacher associations. It is the local authority that decides which associations will be invited to be represented. They will usually approach the teacher unions, but local associations of RE teachers may also be asked to provide a representative. Sometimes someone from a local teacher training establishment is also invited to be a member of this group.

Group D

It is the local authority's responsibility to provide their own representatives for this committee. Usually these are elected members or other political nominees. The LA may wish to have all parties and viewpoints from across the political spectrum represented on the SACRE. In some LAs, a representative of school governors may also be in this group.

Co-options

SACREs are at liberty to co-opt other members who have a particular expertise or represent a small community. Many bring in a Humanist representative, currently technically prevented by law from becoming full members of Group A. Co-opted members do not have voting rights.

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Census 2011 – Religion in Swindon

<u>Total Population:</u>	<u>209,156</u>	% of Population:
Christian	120,287	57.65%
Muslim (Islam)	3,538	1.69%
Hindu	2,597	1.24%
Sikh	1,228	0.59%
Buddhist	1,209	0.58%
Jewish	151	0.07%

<u>Other religion: Total</u>	<u>1,061</u>	
Other religion: Pagan	338	0.16%
Other religion: Spiritualist	198	0.09%
Other religion: Wicca	77	
Other religion: Spiritual	68	
Other religion: Mixed Religion	65	
Other religion: Baha'i	51	
Other religion: Other religions	42	
Other religion: Ravidassia	31	
Other religion: Druid	25	
Other religion: Rastafarian	24	
Other religion: Heathen	23	
Other religion: Satanism	15	
Other religion: Jain	12	
Other religion: Taoist	9	
Other religion: Unification Church	9	
Other religion: Zoroastrian	9	
Other religion: Scientology	7	
Other religion: Believe in God	7	
Other religion: Deist	6	
Other religion: Pantheism	6	
Other religion: Theism	5	
Other religion: Own Belief System	5	
Other religion: Occult	4	
Other religion: Universalist	3	

Other religion: Witchcraft	3	
Other religion: Shamanism	3	
Other religion: Shintoism	2	
Other religion: Reconstructionist	2	
Other religion: New Age	2	
Other religion: Chinese Religion	2	
Other religion: Church of All Religion	1	
Other religion: Animism	1	
Other religion: Mysticism	1	
Other religion: Thelemite	1	
Other religion: Traditional African Religion	1	
Other religion: Vodun	1	

<u>No religion: Total</u>	<u>64,780</u>	30.5%
No religion: No religion	63,730	
No religion: Jedi Knight	788	0.38%
No religion: Atheist	109	
No religion: Agnostic	87	
No religion: Humanist	48	
No religion: Heavy Metal	13	
No religion: Free Thinker	3	
No religion: Realist	2	

<u>Religion not stated</u>	<u>14,305</u>	6.84%
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Examples of Work from Network Meetings

Standing Advisory Council on Religious Education

25 June 2013

Author: SACRE Advisor /
Head of Commissioning - Economy /Attainment

Wards: All

Locality Affected: All

Parishes Affected: All

1. Purpose and Reasons

- 1.1 To provide an example of activities carried out at RE Network meetings.
- 1.2 To update the SACRE on the Network Meetings for RE Teachers and Co-ordinators in Swindon.
- 1.3 The SACRE has a duty to help schools fulfil their statutory obligations with regard to religious education.

2. Recommendations

The SACRE is recommended to:

- 2.1 To note the report and presentation.
- 2.2 To consider any actions arising for the SACRE from the Network Meetings.
- 2.3 To consider any issues that the SACRE would wish to highlight to the next meeting of the Secondary Teaching and Learning Group for RE.

3. Detail

- 3.1 The SACRE Advisor will provide an example of some activities which have been an aspect of the most recent RE cluster / network meetings. This is in order that the SACRE can see the training being provided and explore best practice.
- 3.2 The SACRE Advisor will report back on the last meetings of the Secondary Humanities Teaching and Learning Group and the Primary Network Meeting. Any members of the SACRE who attended are invited to provide additional feedback.

4. Alternative Options

- 4.1 There are no alternative options for the SACRE.

5. Implications, Diversity Impact Assessment and Risk Management

Financial and Procurement Implications

- 5.1 There are no specific financial implications relating to this report.

Further information on the subject of this report can be obtained from Katy Staples, SACRE Advisor, katy.staples@bristoldiocese.org, 0117 906 0100

Examples of Work from Network Meetings

Standing Advisory Council on Religious Education

25 June 2013

Legal and Human Rights Implications

- 5.2 There are no specific legal or human rights implications relating to this report.

All Other Implications (including Staff, Sustainability, Health, Rural, Crime and Disorder)

- 5.3 No other implications have been identified.

Links to One Swindon, Strategic Objectives, Plans and Policies

- 5.4 The work of the SACRE seeks to support the Theme 5 of the Community Strategy, for Swindon to be a place where high aspirations are supported by superb education provision for all ages.

Diversity Impact Assessment

- 5.5 A Diversity Impact Assessment has not been completed for this report, as it does not relate to a specific policy or strategy change.

Risk Management

- 5.6 There are no risk management factors which have been identified in relation to this report.

6. Consultees

- 6.1 The Board Director Resources (Section 151 Officer) and Director of Law and Democratic Services (Monitoring Officer) are consulted in respect of all reports.

7. Background Papers

- 7.1 None

8. Appendices

- 8.1 None

National Developments in Religious Education (RE)

Standing Advisory Council on Religious Education

25 June 2013

Author: SACRE Advisor /
Head of Commissioning - Economy /Attainment

Wards: All

Locality Affected: All

Parishes Affected: All

1. Purpose and Reasons

- 1.1 To update the SACRE on national developments in relation to Religious Education.
- 1.2 The SACRE has a duty to help schools fulfil their statutory obligations with regard to religious education and to do so needs to keep up to date on the latest national developments in RE.

2. Recommendations

The SACRE is recommended to:

- 2.1 Note the update on national developments.
- 2.2 To agree a SACRE Response to the RE Council consultation on the proposed Draft Programmes of Study for RE.
- 2.3 To consider any actions arising from the NASACRE AGM.

3. Detail

REC RE Curriculum Review Update

- 3.1 The RE Council review of the RE Curriculum have published a Draft Programme of Study for RE. This has been sent out to Members of the SACRE to comment individually, should they wish to do so. A copy is attached at Appendix 1, and the SACRE is asked to agree a response.
- 3.2 The SACRE Advisor has identified key questions to assist the SACRE with formulating its response and these are set out in Appendix '2'.

NASACRE Newsletter and AGM

- 3.3 The National Association of SACREs (NASACRE) AGM took place on 23rd May 2013. A summary of the meeting is attached at Appendix '3'. The SACRE is invited to consider any actions or discussion points arising from the AGM, and focus in particular on the questions identified by the SACRE Advisor in Appendix '2'.

Further information on the subject of this report can be obtained from Katy Staples, SACRE Advisor, katy.staples@bristoldiocese.org, 0117 906 0100

National Developments in Religious Education (RE)

Standing Advisory Council on Religious Education

25 June 2013

4. Alternative Options

- 4.1 There are no alternative options for the SACRE.

5. Implications, Diversity Impact Assessment and Risk Management

Financial and Procurement Implications

- 5.1 There are no specific financial implications relating to this report.

Legal and Human Rights Implications

- 5.2 There are no specific legal or human rights implications relating to this report.

All Other Implications (including Staff, Sustainability, Health, Rural, Crime and Disorder)

- 5.3 No other implications have been identified.

Links to One Swindon, Strategic Objectives, Plans and Policies

- 5.4 The work of the SACRE supports Theme 5 of the Community Strategy, for Swindon to be a place where high aspirations are supported by superb education provision for all ages.

Diversity Impact Assessment

- 5.5 A Diversity Impact Assessment has not been completed for this report, as it does not relate to a specific policy or strategy change.

Risk Management

- 5.6 There are no risk management factors which have been identified in relation to this report.

6. Consultees

- 6.1 The Board Director Resources (Section 151 Officer) and Director of Law and Democratic Services (Monitoring Officer) are consulted in respect of all reports.

7. Background Papers

- 7.1 None

8. Appendices

- 8.1 Appendix 1 – Draft Programme of Study for RE
8.2 Appendix 2 – Suggested questions from the SACRE Advisor
8.3 Appendix 3 – NASACRE AGM – Summary

Further information on the subject of this report can be obtained from Katy Staples, SACRE Advisor, katy.staples@bristoldiocese.org, 0117 906 0100

Working together to strengthen the provision of religious education in schools, colleges and universities

7^h June 2013

Dear Colleagues,

RE Council RE Subject Review, England, Phase 2 Draft Programme of Study for RE

Thank you for your interest in this significant project concerning the future of RE in schools in England. Further information about the project as a whole is available on the [RE Subject review](#) section of the REC website.

Phase 2 of the review is currently entering an important stage of consultation and we invite you to read the draft programme of study that has been proposed for RE based on extensive work by Task Group 1 for the RE review and the project's Steering Group.

May I make a few points to help you place the draft programme of study into context.

Background

1. This programme of study has been prepared in the light of recommendations made in the Phase 1 Expert Panel Report, which was ratified by the REC Board in January 2013 after receiving widespread approval during the public consultation exercise conducted in November – December 2012.
2. It has been agreed by the REC's Steering Group for the project. A wider Reference Group, including members from all the REC member bodies, considered an earlier draft of the purpose of study statement, aims and attainment targets for RE at a meeting in May.

Wider public consultation procedure

1. Please print or download the draft programme of study for RE
2. We invite public responses to this in writing in one of 2 formats:
 - a. By letter, addressed to me as Chair of the Steering Group of the RE Subject Review for England, via the REC office.
 - b. By questionnaire, following this link to [Survey Monkey](#)

Chair: John Keast OBE **Deputy Chair:** Helen Harrison **Treasurer:** Prof Trevor Cooling **Secretary:** Deborah Weston
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There is considerable pressure of time on the RE review process, due in large part to the financial constraints within which the REC is working. The REC has been entirely dependent upon voluntary donations to support the process as it has received no government funding.

Wider public consultation will therefore take place electronically during a four week period only from Friday 7th June – Friday 5th July 2013. We hope that you and/or any organisation to which you belong will contribute your responses to the draft proposals. Please play your part by inviting others, including pupils and students studying RE, to make their contribution.

Thank you in anticipation for your attention and response to the RE review process.

Yours sincerely,

M. J. Castelli

Mike Castelli
Chair of Steering Group
RE Subject Review, England

Religious Education

Draft Programmes of Study for Key Stages 1-3

Launch date 7 June 2013
Respond by 5 July 2013

**Ref: Religious Education Council
of England and Wales**

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Religious Education

Purpose of Study

Religious Education provokes challenging questions about the ultimate meaning and purpose of life, beliefs about God or ultimate reality, issues of right and wrong and what it means to be human. Teaching should equip pupils with knowledge and understanding of a range of religions and non-religious worldviews. It should enable pupils to develop their own views, values and identity. It should develop an aptitude for dialogue in pupils and the capacity to participate positively as members of a diverse society and a globalising world. Pupils should learn how to study religions and non-religious worldviews systematically and to an increasing level of complexity and depth. They make progress by reflecting with increasing sophistication on the impact of religions and non-religious worldviews on contemporary life; and develop skills of interpretation and the capacity to evaluate evidence through this process. They learn to articulate clear and coherent accounts of their personal beliefs, opinions, values and experiences while respecting the right of others to have different views, values and ways of life.

Aims

The curriculum for religious education aims to ensure that pupils:

- know and understand a range of religions and non-religious worldviews, so that they can:
 - o describe, explain and analyse religious and non-religious beliefs and practices, recognising the diversity which exists within and between individuals and communities;
 - o identify and investigate the questions posed and the responses offered by the world's religions and non-religious worldviews;
 - o appraise the nature and significance of religion and non-religious worldviews;
 - o appreciate the impact of faith, beliefs and values on individuals and communities.
- know and understand a range of responses to questions of meaning, purpose and truth
- develop the skills needed to engage seriously with religions and non-religious worldviews, so that they can:
 - o describe them, interpret text, consider, analyse, and appraise evidence critically;
 - o explain some of the key concepts that underpin them; and
 - o articulate beliefs and values clearly in order to explain the reasons why they may be important in their own and other people's lives.

School curriculum

RE is a statutory subject on the school curriculum of maintained schools. Academies and Free Schools are normally required to make provision for the teaching of RE through the terms of their funding. RE promotes pupils' spiritual, cultural, social and moral development in distinctive ways. RE lessons should offer a structured and safe space during curriculum time for reflection. Teaching in RE should engage pupils in discussion, dialogue and debate which enables them to make their reasoning clear and which supports their cognitive and linguistic development. Teaching in RE lessons should also allow for timely and sensitive responses to be made to unforeseen events of a religious, moral or philosophical nature, whether local or global.

Subject content

Early Years Foundation Stage

Pupils should encounter religions and non-religious world views through special people, books, times, places and objects and by visiting places of worship. They should listen to and talk about stories, may be introduced to subject specific words and use their senses to explore beliefs, practices and forms of expression. They ask questions and reflect on their own feelings and experiences. They use their imagination and curiosity to develop their appreciation of and wonder at the world in which they live.

From the EYFS Profile 2013:

*Through planned, purposeful play and through a mix of adult-led and child-initiated activity, pupils should have the opportunity to:

- listen to stories from religions and non-religious sources and respond with relevant comments, questions or actions (elg: communication and language)
- answer 'how' and 'why' questions about their experiences in response to religious and non-religious stories or events (elg: communication and language)
- talk about how they and others show feelings, talk about their own and others' behaviour, and its consequences, and know that some behaviour is unacceptable (elg: communication and language; personal, social and emotional development)
- show sensitivity to others' needs and feelings, and form positive relationships (elg: personal, social and emotional development)
- recognise, create and describe some religious and non-religious patterns (elg: mathematics)
- know about similarities and differences between themselves and others, and among religious and non-religious families, communities and traditions (elg: understanding the world)
- explore, observe and find out about religious and non-religious places and objects (elg: understanding the world)

- represent their own ideas, thoughts and feelings through role play and stories (elg: expressive arts and design)

*based on the prime and specific areas of the early learning goals

Key Stage 1

Pupils should develop their knowledge and understanding about Christianity and at least one other religion or non-religious worldview, recognising their local, national and global contexts. They should use basic subject specific vocabulary. They should raise questions and begin to express their own views in response to the material they learn about.

More specifically in relation to the programme of study, pupils should be taught to:

- name and recount some religious and moral stories, sacred writings and sources, exploring and discussing them with reference to the tradition they came from
- name and describe religious and non-religious beliefs and practices, including celebrations, worship, rituals and ways of life, in order to investigate the meaning and purpose behind them
- understand that links can be made when beliefs and practices, symbols, stories and actions are compared within and between religions and non-religious worldviews
- understand that many people have a clearly defined sense of identity, shaped by their beliefs and practices and ways of belonging
- observe and describe expressions of religion and non-religious worldviews within and outside the classroom
- investigate questions of meaning and purpose which religious and non-religious people ask themselves and begin to express their own opinions in response
- investigate questions of right and wrong which religious and non-religious people ask themselves and begin to express their own opinion.

Key Stage 2

Pupils should extend their knowledge and understanding of Christianity and at least two other religions or non-religious worldviews, recognising their local, national and global contexts. They should be introduced to an extended range of sources and subject specific vocabulary. They should be encouraged to be curious and to ask increasingly challenging questions about religion, belief, values and human life. Pupils should learn to express their own views in response to the material they engage with, giving reasons and relevant information to support those views.

More specifically in relation to the programme of study, pupils should be taught to:

- describe and make links between features of particular religions and non-religious world-views; begin to understand the context which they come from and recognise recurring themes that are distinctive to that tradition

- understand the connection between these stories and key practices within the traditions under investigation, paying particular attention to celebrations and festivals and worship, including those rituals which mark important points in life
- understand that there is diversity in the interpretation of symbol and action within and between religions and non-religious worldviews as well reasons for this diversity
- observe and describe examples of religion and non-religious worldviews within and outside the classroom in ways that demonstrate understanding of their meaning and significance to other people
- understand why belonging to a community of faith or belief is valued, and also the challenges such commitment brings, both in their own lives and within those communities being studied
- discuss their own and others' views on challenging questions about life's meaning and purpose, including religious and non-religious truth claims, and articulate their own ideas in response
- discuss their own and others' views on ethical questions, including ideas about right and wrong, justice and fairness, and articulate their own ideas in response.

Key Stage 3

Pupils should extend and deepen their knowledge and understanding of Christianity and at least two religions or non-religious worldviews, recognising their local, national and global context. Building on their prior learning, they begin to appreciate them in systematic ways. They should draw on a wide range of subject specific language confidently and flexibly, so that they can apply these when they encounter expressions of religions and non-religious worldviews. They should understand how religious and non-religious beliefs influence the values and lives of both individuals and groups, and how they impact on current affairs. They should be able to appraise religious and non-religious practice and belief with an increasing level of discernment based on interpretation, evaluation and analysis, developing and articulating well-reasoned positions.

More specifically in relation to the programme of study, pupils should be taught to:

- interpret teachings, sources, authorities and ways of life in order to understand religions and non-religious worldviews as coherent systems
- interpret the influence that religious history and culture and the history and culture of non-religious worldviews have exercised on the lives of individuals and communities, including celebrations, rituals and rites of passage; to consider reasons why some people question these interpretations
- understand that individuals and cultures express their beliefs and values in many different forms and to explore the variety, difference and relationships that exist within and between them.

- explain those religions and non-religious worldviews which they encounter within and outside the classroom clearly and coherently; evaluate them, drawing on a range of introductory level approaches recognised in the study of religion or theology
- explore the impact of religions and non-religious worldviews on people's lives, particularly those for whom their worldview exercises a strong influence on their sense of identity and belonging; recognise that commitment to a religion or non-religious worldview is expressed in a variety of ways and consider why such commitment is valued by some people and questioned by others
- explore some of the ultimate questions that are raised by human life in ways that are well-informed and which invite personal response, drawing on a range of examples including philosophy, art, music and poetry
- explore significant moral and ethical questions posed by being human in ways that are well-informed and which invite personal response, using reasoning which may draw on a range of examples from real life, fiction or other forms of media.

Attainment Targets*

By the end of each key stage, pupils are expected to know, apply and understand the matters, skills and processes specified in the relevant programme of study.

* The wording of the attainment targets for RE is provisional and in this draft document simply follows the same form of words contained in the proposals for all other National Curriculum subjects

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Questions for discussion about the Draft Programmes of Study for RE

The purpose of these questions is to form a SACRE response to the Draft Programmes of Study.

- 1) Do you agree with the purpose of study and the aims? Are there any comments or suggestions you would like to make?
- 2) Do you agree with the subject content for the Key Stage that your group was discussing? Are there any comments or suggestions you would like to make?

Questions for discussion about Mark Chater's NASACRE Conference Speech: Challenging SACREs

The purpose of these questions is for SACRE to use Mark Chater's controversial speech as a platform to discuss the future role of SACREs in the current national education climate

- 1) To what extent do you concur with Mark Chater's analysis of SACREs as:
a) Semi-detached , b) antiquated, c)compliance-fixated, d)rigid and e) extravagant
- 2) To what extent do you share Mark Chater's vision of the SACREs of the future needing to include : a)Freedom, b)Innovation, c)democracy, d) engagement, e) standards
- 3) Do SACREs need new structures to transform and sustain RE for today and tomorrow?
- 4) Are there any other comments you would like to make about this speech?

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RE: Realising the potential

Alan Brine, HMI summarised the finding of a new OFSTED Report, based on evidence gleaned in the past three years:

Key headlines

Too much RE is not good enough and little improvement - 60% of provision less than good
Significant curriculum thinking needed to address concerns
Concerns about quality and provision at GCSE
Raft of recent education policies placing additional strain on RE – although degree of damage still unclear
Policy changes raise serious concerns about the capacity of existing structures to support RE
NASACRE surveys and Ofsted evidence indicate many SACREs under increasing pressure
Increasing variability in capacity
Issues with funding and access to expertise
Academisation raises serious and immediate questions about future of SACREs
Morale and purpose issues

He likened out current situation to the Joseph story – in Pharaoh's dream, the fat cows represented seven years of prosperity, which would then be swallowed by seven lean years of poverty and famine. The 15+ fat years 1990s to 2010:
SACREs functioning well National support strong – DfE, QCDA, Model syllabuses
Statutory requirement retains leverage - Ofsted
Broad consensus about RE – NSNF
GCSE booming
ITE – bursaries, strong recruitment
Wider priorities giving RE purchase – ECM, Co Co,

But the cracks were there

Statutory v educational justification not resolved
Convolutd legal 'oddness' not addressed
Short GCSE – seeking 'relevance' not rigour
SACREs – fragile and variable
National support - similarly fragile
On the ground – little improving – status too low
Issues around the purpose of RE unresolved

And then the climate changed

Collapse of national support structures
LA/SACRE capacity undermined
Academies and Free schools – increase fragmentation of RE
Culture around 'statutoriness' shifts – Ofsted etc
GCSE landscape shifts – status crisis in secondary
NC – SofS imposing approach unfavourable to RE
CoCo and ECM disappear as educational priorities narrow
Religion – shift in public attitude? – militant atheism etc

Good news

Innovative thinking of some new syllabuses
Some new models of partnership between academies and SACREs
Some academy chains exploring new models of RE

Threats have generated debate and interest – APPG etc
New networks to support RE – REQM, F2F, 3FF, Faith Ambassadors, Leading Teachers

Key questions – we are where we are

Too much RE is not good enough and little improvement - 60% of provision less than good
Significant curriculum thinking needed to address concerns
Concerns about quality and provision at GCSE
Raft of recent education policies placing additional strain on RE – although degree of damage still unclear
Policy changes raise serious concerns about the capacity of existing structures to support RE
NASACRE surveys and Ofsted evidence indicate many SACREs under increasing pressure
Increasing variability in capacity
Issues with funding and access to expertise
Academisation raises serious and immediate questions about future of SACREs

Key questions – we are where we are

Do we:

Try to align with the NC – using REC to provide national framework?
Stay detached, build capacity and plan for better days ahead?
Develop a concerted campaign demanding Govt action?
Work behind the scenes at local level to nurture best practice?
Seek new models of structures/purpose/curriculum?

Dr. Mark Chater, Director of the Culham Institute, gave a very controversial address – basically telling us to ‘get over it’ SACREs hark back to the **past** and we need to get into the way things are **NOW** and look to the **FUTURE**. At the moment, is ‘local’ a strength or a barrier? We are in a shift from a supply to a demand system. Because it is so important, I reproduce his talk almost in full:

We have heard Ofsted’s evidence about RE. What follows from me is an interpretation of the evidence. You’re either going to love this, or hate it. I was asked to be challenging. The economic crisis is never very far away from us, or from our thoughts; and part of what I’m going to say about SACREs is in that context of austerity and that context of misuse of power. Another part, of course, is based in my own experience of working with SACREs. The constituencies that make up SACREs are teachers, politicians and members of faith communities. Whichever group we may belong to, we are here for the teachers. The teachers are here for the children and we are here for the teachers. Many of us have living professional heroes or heroines. One of mine is an adviser who programmed her phone with the words: ‘will it help the teachers?’ So every time anyone rang with a request, the words ‘will it help the teachers?’ flashed up on the screen. That adviser’s post was made redundant some two years ago.

Another hero of mine is a teacher in George Green’s school in the Isle of Dogs. A secondary school in a very deprived area of Tower Hamlets, literally in the shadow of Canary Wharf, this school’s challenges are living proof of the argument in *The Spirit Level* that inequality is bad for us all. This teacher – I’ll call her Georgia – reinvented herself energetically, belligerently, day after day to be everything those children lacked: mother bear, counsellor, homework bully, bringer of justice, passionate persuader that it made sense to work and to admire excellence. I spent a term there on secondment from the QCA, and I felt that I learned a great deal from her.

My question now, my challenge, is: what do national and local education structures offer to heroes and heroines like that? If the answer isn’t very clear, then why are those structures in place. So I’ve been asked to think about the challenges for SACREs. My basic message: the challenges are many, and they are not all the fault of this government, or of central government generally.

Leviathan, the work of political theory by Thomas Hobbes in 1651, used biblical language to conjure up a sea monster of enormous power. 'Any hope of subduing him is false; firebrands stream from his mouth; smoke pours from his nostrils; when he rises up, the mighty are terrified; they retreat before his thrashing.'

Hobbes' argument, fashioned in part by the English Civil Wars, was that the people should make a social contract with their ruler, not recognising a ruler's divine right but according absolute power by agreement with the people. Thus would be created a Leviathan, an invincible power, the only protection against chaos and the war of all against all, the only guarantor of political reasoning in a commonwealth. A dictator, yes, but in Hobbes' view a benign and necessary one.

The social contract slays the Leviathan of royal divine right and replaces it with another Leviathan of absolute power with consent. Over time, the concept of a Leviathan has stayed in our imaginations as a tentacled threat, a remorseless, malign and predatory bureaucracy

The English imagination connects it with jobsworths, health 'n' safety gone mad, local and national government. Those who believe in small government usually think the best thing governments can do is to get out of the way. There is a long pedigree to this thought, and it has influenced the American constitution and some US political strands today.

What could all this have to do with SACREs? We all know what SACREs are, how they are composed and what they are supposed to do. They have to review their local agreed syllabus (a strange word, syllabus – no other subject uses it) every five years, they are composed of four groups and they have strict rules about who can and cannot be on those groups, rules that seem rather arbitrary nowadays.

SACREs have a slightly strange - sounding, vaguely religious name. No other subject has them. Local authorities have to be carefully persuaded and managed and coaxed in their understanding of how to use a SACRE. SACREs have an ambiguous accountability chain. They have more responsibility than power. Increasingly they have little money. There are 152 of them, a honeycombed or imbricated pattern of devolved power.

Being honest, if we had to design from scratch a system of governance and support for RE, how many of us would design the SACRE system we presently have? Think about it. How many would design the present SACRE system?

I sometimes think that in Leviathan terms, SACREs are both the accusers and the accused. For many years RE has been so hyper-vigilant about state power that it has chosen to isolate itself rather than be drawn in. The message to ministers and their civil servants has been clear: don't touch local determination! Leave us alone. Local determination is a hurrah word, a self-evident good. It's very difficult to argue against local determination, and ministers don't even try to, because none of them wants to be accused of being Leviathan. The result over many years has been neglect.

My critique is not of the people on the SACREs, but the system that keeps them there. My evidence is from my four years' work with the QCA, accepting invitations from nearly half the nation's SACREs, reading their annual reports and publishing annual summaries, and working with a third of SACREs on the agreed syllabus collaboration initiative. My critique of SACRE structures is that they are SACRE:

Semi-detached, antiquated, compliance-fixated, rigid and extravagant.

Semi-detached: the fact that SACREs exist only for RE, and not any other subject, increases the isolation of RE. It is often hard for local authorities to get their head round how to use a SACRE, precisely because it is sui generis. Just as SACREs are semi-detached from the LA

structure, so RE is semi-detached from the rest of the curriculum. That semi-detached state has over many years damaged RE's educational credentials. It is time we faced up to this and demanded something better for our children and teachers.

Antiquated: the membership structure. For humanists, pagans, parents, universities, employers, school leaders, no official place: indefensible. For pupil voice, to tell us what RE really looks like: yes in some places, but not enough: could do better. Granted, several SACREs are adept at bending the rules and opening their membership out. But rules that have to be bent are bad rules.

Compliance-fixated: The programme to make all secondary schools academies by 2015 is making rapid headway: where will this leave the SACRE monopoly on RE in community schools? Nowhere.

As regards subjects other than English and Maths, compliance culture in schools is over, and is not coming back. No change of government will bring it back. When RE people complain that the law is being flouted and Heads are getting away with it, this just sounds awful, like special pleading. When we demand that academies should use their local syllabus, it just shows that we don't get the policy direction. It makes us sound like people who are against freedom. School autonomy over the curriculum is here to stay and is going to grow. It needs nurturing and CPD, not resistance and attempts to claw them back into old ways. The legal compliance argument is dead, it is worse than useless because it makes us look as if we have a weak case. We should take a deep breath and stop using it.

Rigid: Part of the trouble with local determination is that it is not local enough. Academisation has leapfrogged over SACREs and gone to a level of devolution that the SACRE system cannot match. Large academy chains are in effect new, non-territorial local authorities. Dioceses are forming multi-academy trusts. Community schools are becoming single academies or small chains. (There is some vagueness in the DfE about how small or big a chain must be, to be called a chain. But I am sure they will sort that out.) The point here is that in improving the quality of teaching and learning in RE, local authority structures are becoming increasingly irrelevant. School improvement always tries to nail down the causes of variance in pupil progress and quality of teaching. Variance means unexplained variations in pupil achievement. Variance happens within schools and between schools, not between local authorities. The agreed syllabus system blindsides RE from regional or national efforts at improvement because it cannot get at variance patterns between schools that are statistical neighbours in other local authorities. This just increases the isolation of RE, and embeds its under-performance

Extravagant: it may seem strange to say this in these austere times, but yes, a system that drafts 152 different syllabuses is extravagant. When Nick Gibb came to the REC AGM last year, he opined that local determination was a good thing for demographic reasons. We know local determination of the curriculum is hugely important to meeting the specific needs and traditions of local communities.'

What needs are met? The breadth of content, as we know, is broadly the same across all 152. Rightly, RE should be preparing young people for life in a globalised world. To draw in local communities of religion or belief, to involve them in RE through visits or conferences, you do not need to have them write an agreed syllabus. The deficit incurred by a system of 152 broadly similar syllabuses – all being revised on different cycles, unconnected to national developments—all similar in content, but widely different in complexity and structure, so that teachers changing jobs from one place to another must constantly accustom themselves to a new document – the deficits of this need to be taken seriously and weighed in the balance against the clear benefits of local stakeholdership. There is extravagance of another kind when local authorities trumpet their RE syllabus, confusing municipal pride (a natural emotion) with high quality (a more elusive goal).

We in RE have turned the national curriculum into Leviathan, when in earlier times it could have been our friend. We look at the new draft national curriculum with horror: we look at what has been done to history and shudder, and we say 'thank goodness for local determination'. That is undeniably a strong argument, but I think it ignores three other factors.

First is that even with local determination we are not protected. The safe honeycomb, the imbricated system of protected spaces, is itself being damaged by national policy.

Second, there is the collateral damage done by local determination to our credibility and our engagement with national priorities that could pull down money and harness energy. We have chosen mostly to live without that, and RE has suffered.

The third factor is more speculative. I make a rash prediction that this national curriculum is the last we shall see. Mr Gove, in driving the national curriculum in the direction he has, has made it ridiculous; he has inadvertently slain it. In two years from now the national curriculum will be irrelevant. If there are any more versions, they will be just aims and requirements on breadth balance, and nothing more.

Leviathan is dead: it has speared itself with its own trident. That being the case, we should end our self-incarceration and start thinking about what comes next.

One key challenge is the question of accountability for single and small-chain academies. I'm reliably informed that the DfE is nearly at breaking point on this, because it cannot cope with the increasing number of academies, each with their information thread leading back to Sanctuary Buildings. Sooner or later, some new, more sensible accountability system will come into existence. If we are smart we will make sure that RE is part of it, not sitting outside it. Robin Alexander, in the Cambridge primary review, proposed a system of local community curriculum panels for all subjects. These panels would have a non-statutory remit to help implement the whole curriculum, by identifying local needs and opportunities while leaving schools with autonomy over the curriculum. This idea was not devised with RE specifically in mind, but it would be an elegant solution for us, overcoming many of the weaknesses in the present structure. I only mention this as one example of a possible future out there if we choose to engage with others and take hold of it.

What characteristics would we want our new structures to have, and what kind of national/local settlement would work best for RE? I'm not going to do detailed constitution writing here, but I will say something about the character of the structures we could aim for. To describe this, let me abandon one vaguely Latin-sounding word, SACRE, in favour of another: FIDES.

Our new structures should promote an RE that has freedom, innovation, democracy, engagement and standards.

Freedom – real freedom from compliance culture, and freedom to create learning experiences in schools within the parameters set by a brief, empowering national document.

Innovation – a system that uses technology to celebrate change and improvement in RE, led by research and looped back into classroom practice.

Democracy – a system with real openness to all the faith and belief communities relevant to RE, an end to the implied hierarchies of religions, a bold and courageous subject that enquires into all religions and beliefs.

Engagement – a commitment to learning in consort with the rest of the curriculum. Yes, pedagogy is unique in each subject. But RE is too fond of saying we are unique, and too stand-

offish about creating cross-disciplinary enquiries. Cinderella can come to the pedagogical ball! She can come and dance with several partners; she does not always have to dance alone.

Standards – a subject driven by content coverage and compliance has a natural inbuilt tendency to dumb down. A subject driven by enquiry into real-world issues, really doing theology and philosophy, will be as challenging and rigorous as we all want. If our structures are FIDES they will serve us well, and better than present arrangements.

Can we make this happen? The cultural anthropologist Margaret Mead, who was born 103 years ago, famously said: 'Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it is the only thing that ever has.' This belief reflected her work in cultural change and innovation, published as *Continuities in Cultural Evolution* in 1964. This is a feel good statement, but is it actually true?

Well I think so, and I feel a pent-up energy in the RE community that is ready for change.

We have lived in a state of fear and compliance for long enough. Leviathan is dead, but other Leviathans threaten our children: inequality, extremism, debt, apathy, affluenza, climate change. Let us pay attention to the real threats, not the imagined ones. Let us not fear freedom. Let us not be passive victims. Let us not imagine for a minute longer that we can go back to the way things were. Let us lead in creating the new structures that will transform and sustain RE today and tomorrow.

In the afternoon, discussions explored three questions:

- What can SACREs do to promote closer working with academies in their locality and to mitigate the effects of the general reduction in LA consultancy support for schools? *Maybe offer courses to academies, market what we offer. Clerk of Notts. SACRE, funded by the LA, visits academies. In Leeds 15.40 schools are academies, 13 of them buy into LA*
- How can SACREs locally and NASACRE nationally best press LAs to comply with their statutory duty to support SACREs? *Market ourselves*
- What should be the focus of Agreed Syllabus reviews in the context of the national curriculum review and the current stage of the RE Subject Review? *Help translate SOW into lesson plans, teachers already doing too much so expecting them to volunteer to update SOW...run training days for teachers – It's the classroom that matters, not the syllabus*

Chair's Report

We have continued to work ever more closely with and the REC and alongside REC member organisations. Support for the RE Subject Review has been a priority with NASACRE maintaining an active role at both the REC Curriculum, Assessment and Qualifications Committee and the Steering

Group for the Subject Review. Following the launch of the All Party Parliamentary Group (APPG) on

RE in June, Lesley Prior presented evidence to it on behalf of NASACRE in the late autumn. We have

maintained our close links with the InterFaith Network UK where thorny issues around membership have

emerged as a particular concern over the last 12 months.

Agreed Syllabus Conferences: In light of the uncertainty about the status of the national curriculum review at the time and with the RE Subject Review still in process we have maintained our policy that

ASCs should adopt a minimalist approach to their own reviews including the possibility of deciding to make no change.

SACRE Annual Reports: By April 2013 around 40 of the registered 154 SACREs (25%) had sent in their Annual Reports which are now posted on the NASACRE website. As was the case last year, a number of

SACREs have also sent copies direct to the Secretary of State for Education. The reports seen by NASACRE are offering further insights on the impact that local government spending cuts have had on the work of SACREs during 2011/12

Secretary's report Much energy has been expended in supporting the survival of RE in an increasingly hostile world and indeed SACREs themselves in a context where the challenge of relationships with new breeds of school and the declining influence and support of local authorities are major current questions for them. Officers contributed to the process which led to the correction of a list of duties of local authorities from which the duty to establish and support a SACRE had inadvertently been omitted. They also argued for flexibility in the timing of responses to consultations to which SACREs had been invited to contribute so that their voices could be appropriately heard.

Treasurer's Report 2012 has been a worrying year for NASACRE's finances, with much uncertainty and much readjustment and change, including some unavoidable hiatuses in our administrative activity. I am confident at the end of the year that NASACRE's finances are on a sound footing again.

ALL SACREs have paid subs at some time. 80% of SACREs have paid their subs. New website will be pass worded – new invoice for subs arriving soon – a surprise to those Las who paid late and so will incur two invoices during the same financial year.

Bristol SACRE was awarded a NASCRE Westhill award for £4,000 to develop Peer Ambassadors of Sanctuary. (featured in our teachers' conference earlier this year).

Derek Jay

South Glos SACRE 28/5/13

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SACRE Development Plan 2012-2014

Standing Advisory Council on Religious Education 25 June 2013

Author: SACRE Advisor /
Head of Commissioning - Economy /Attainment

Wards: All

Locality Affected: All

Parishes Affected: All

1. Purpose and Reasons

- 1.1 To consider updates to the SACRE Development Plan for 2012/14.

2. Recommendations

The SACRE is recommended to:

- 2.1 Note the updated Development Plan for 2012-14 and agree any further changes which it considers are appropriate.

3. Detail

Development Plan 2012/14

- 3.1 The SACRE amended its Development Plan for 2012/14 at the last meeting to reflect the adoption of the Annual Report. A copy is attached at Appendix '1', including some further amendments.
- 3.2 The SACRE Advisor will provide an update on the changes at the meeting and Members of the SACRE are invited to comment on any further amendments to be made, to reflect progress or changes to circumstances or priorities since the last meeting.

4. Alternative Options

- 4.1 The SACRE can set its own Development Plan, in line with its statutory responsibilities.

5. Implications, Diversity Impact Assessment and Risk Management

Financial and Procurement Implications

- 5.1 A £5k annual budget is provided to support the SACRE's work, which includes funding for support from the SACRE Advisor. Any activities identified as a result of this report, will be funded from this budget.

Legal and Human Rights Implications

- 5.2 The report has no specific legal or human rights implications.
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Further information on the subject of this report can be obtained from Katy Staples, SACRE Advisor, katy.staples@bristoldiocese.org, 0117 906 0100

SACRE Development Plan 2012-2014

Standing Advisory Council on Religious Education 25 June 2013

All Other Implications (including Staff, Sustainability, Health, Rural, Crime and Disorder)

- 5.3 No other implications have been identified.

Links to One Swindon, Strategic Objectives, Plans and Policies

- 5.4 The work of the SACRE seeks to support Theme 5 of the Community Strategy, “for Swindon to be a place where high aspirations are supported by superb education provision for all ages”.

Diversity Impact Assessment

- 5.5 A Diversity Impact Assessment has not been completed for this report, as it does not relate to a specific policy or strategy change.

Risk Management

- 5.6 There are no risk management factors which have been identified in relation to this report.

6. Consultees

- 6.1 The Board Director Resources (Section 151 Officer) and Director of Law and Democratic Services (Monitoring Officer) are consulted in respect of all reports.

7. Background Papers

- 7.1 None

8. Appendices

- 8.1 Appendix 1 - Updated SACRE Development Plan 2012/14

Draft Swindon SACRE Development Plan 2012 – 14

Context

This plan reflects the current context that Swindon SACRE finds itself in: –

- a) affected by national education curriculum decisions (EBACC and 2015 plans for major public examination changes at KS4)
- b) local responses to the Academies Act 2010 which has meant that **the majority of Secondary Schools are no longer under Swindon local authority control**, some primary schools have become Academies too and therefore SACRE's remit as funded by Swindon LA **towards them** is unclear
- c) SACREs role in challenging Swindon LA about RE **is reduced** and the powers SACRE has in ensuring standards and entitlement in RE and Collective Worship in Academies **are uncertain**.
- d) this development plan has been written in the light of Swindon SACRE having undertaken a self-evaluation of its current effectiveness.

Key Priorities

1. To raise the standards and quality of the teaching and learning in Religious Education within Swindon
2. To ensure that Swindon SACRE is effectively managed and has good partnerships with the LA and other key stakeholders
3. To ensure the effectiveness of the locally agreed syllabus
4. To effectively fulfil SACREs responsibility for the provision and practice of Collective worship.
5. To ensure that SACRE **seeks to** contribute to the wider social and **community cohesion** agenda.

Priority	Action	Person(s) responsible	Review date	Cost
1a) Promoting High Standards of Teaching and Learning in RE	Survey schools to identify needs and compliance	Katy Staples	January 2013	£200
1b) Raising the standards of Teaching and Learning in RE	Analyse Swindon public examination results in RE to identify trends and training needs	Paddy Bradley	Spring 2013	
1c) Offer CPD to RE teachers to encourage raised standards of teaching and learning in RE	SACRE A dviser to lead 3 Primary Cluster meetings and attend 2 Secondary Academy RE Teaching and Learning Hubs to offer best practice in RE. Signpost other good CPD in the region	Katy Staples	June 2013	£1,250

2.a) To ensure effectiveness of the management of SACRE and its relationship with Swindon LA	Bi-annual meetings with the Swindon link officer to evaluate effectiveness	Sarah Foulkes, Chair, Vice-Chair, Katy Staples	2 meetings	£250
b) To establish relationships with Academy providers within the Swindon area.	Write to seek a commitment to local RE from local Academy providers and support and guidance from SACRE.	Chair, Vice-Chair, Katy Staples	April 2013	£500
3 a). To continue to ensure the effectiveness of the locally agreed syllabus	To ensure that teachers understand and can access and share good practice for the locally agreed syllabus – through cluster/ network meetings	Katy Staples	June 2012	
b) To develop and strengthen the local element of the locally agreed syllabus	i) To compile an effective directory of local people and places of faith useful to support RE in schools ii) To write local materials about Swindon specific issues / examples of faith	Volunteers from SACRE, Local teachers, Katy Staples Mark Cawte	Sept 2013 January 2014	£ 1,000
4a) Provide guidance for and encourage schools to raise the quality of Collective Worship to enhance pupil's spiritual , moral, social and cultural development	Promote the recently written guidance on Collective worship - signpost good training to enhance the quality of Collective Worship in Swindon Schools	Katy Staples, Sarah Foulkes, All members of SACRE	Sept 2013	

4b) To ensure local people of faith can play a part in leading and encouraging good collective worship within their local communities	Provide training for SACRE members and local people of faith to be able to lead/visit and observe collective worship in schools	Sarah Lane-Cawte, David Burbidge, Mark Cawte,	January 2014	£200
5) To ensure the contribution of SACRE to the social and community cohesion agenda	Make sure that all voices of SACRE members have an opportunity to be heard – by the style of debate and the tone of encouragement	Chair, Vice-Chair, All Members	On going (January 2014)	