

Swindon Borough Council

Standing Advisory Council on Religious Education

Tuesday, 10 March 2015

Please Note the Venue:

Gorse Hill Baptist Church, Cricklade Road, Swindon, SN2 1AA

At 6.00 p.m.

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

Mr Gurchoran Singh Lyal, Sikh Community
Mr David Burbidge, Baptist Church
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
Vacancy, Methodist Church
Vacancy, Buddhist Community
Vacancy, Jewish Community

**Group B:
The Church of England**

Reverend Clive Deverell
Miss Janet French
Reverend Norma McKemey
Ms Steph Mundin
Mrs Penny Summers

**Group C:
Teacher Associations**

Mrs Tracy Mason, NUT
Mrs Lottie O'Brien, NASUWT
Mrs Mandy Sandleton, NASUWT
Mrs Mel Shepherd, NASUWT
Ms Catherine Lomax, NASUWT - Deputy
Paul Sunners, NAHT

**Group D:
The Local Authority**

Councillor James Robbins
Councillor Alan Bishop
Councillor Fionuala Foley
Councillor Cindy Matthews
Councillor Gemma McCracken

Co-Opted:

Freddy Pound, Swindon Humanists

Support Officers:

Katy Staples, SACRE Advisor

Committee Officer: Stuart Figini (Telephone 01793 463612)

email: sfigini@swindon.gov.uk

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

AGENDA

1. Election of Chair

2. Welcome from Gorse Hill Baptist Church

David Burbidge will provide the SACRE with a brief introduction to the Gorse Hill Baptist Church.

3. Apologies for Absence

4. 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.

5. 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.

6. Chair's Announcements (Pages 5 - 14)

- Letter from Gideons International
- Letter from Discovery RE
- Letter from NASACRE about RE Resources
- Letter to SACRE's from Lord Nash – Parliamentary Under Secretary of State for Schools
- NASACRE response to teaching RE post Charlie Hebdo

7. Minutes (Pages 15 - 18)

To receive the minutes of the meeting held on 2nd December 2014.

8. Draft Swindon SACRE Annual Report 2013/14 (Pages 19 - 28)

A copy of the draft Annual Report is circulated.

9. The Development Plan 2015-2017 (Pages 29 - 34)

Activity to work on priorities detailed in the Plan. A copy of the Plan is circulated.

10. DfE Response to Consultation and Final Decisions about GCSEs (Pages 35 - 60)

11. SACRE and Youth Forum/Curriculum for Life (Pages 61 - 62)

To consider a report prepared by Paul Sunners.

12. Charitable Bid to Secure Succession Planning in RE

To receive a verbal update from Katy Staples.

13. Feedback from RE Teachers' Network Meetings

To receive feedback from recent Primary and Secondary RE Teachers' meetings.

14. Date and Time of the Next Meeting

The next meeting of the SACRE is on 23rd June 2015. Members of the SACRE are asked to suggest venues or indicate where this and future meetings of the Panel should be held.

Date of Despatch: 02 March 2015

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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Agenda Item 6

From: d.w.howlett55@hotmail.co.uk
To: katy.staples@bristoldiocese.org; slawrence@swindon.gov.uk
Subject: SACRE Gideons International Visits to Swindon Schools
Date: Wed, 4 Feb 2015 11:07:27 +0000



email: d.w.howlett55@hotmail.co.uk

3rd February 2015

Ms K Staples
Advisor for Religious Education and SACRE member
Swindon Borough Council.

Dear Ms Staples,

May I introduce myself a chairman of the Swindon branch of Gideons International and coordinator of bible placement in Swindon Secondary Schools. I wonder if you might be of assistance to a query that I address in the final paragraph of this letter. I have copied this letter also to the Clerk to SACRE.

You may be aware that we are a world wide organisation with branches in 200 countries and our aim is to place free bibles in schools, colleges, hotels, homes for the elderly, hospitals, prisons, police, armed forces etc.

Our local branch covers the area of Swindon, Royal Wotton Bassett, Highworth, Purton and south to Marlborough and Pewsey and as such we have visited all secondary schools annually in this area; distributing each year approximately 2,500 free testaments to year 7 students.

Our branch is concious of the difficulty of schools giving us time in an already busy timetable and as such we have been ever so thankful of any limited time offered for our presentations. We do not force pupils to accept the testaments that we offer nor do we preach. Rather we hope that after the presentation they have an idea of the bible and how by recourse to the help section at the front of each testament they may find help with the issues and choices they encounter in life.

We are aware of timetable demands and wondered if we could work with Swindon SACRE to discuss how we could tailor our presentations to offer presentations which would fit into the requirements of the national curriculum for R.E. / Social Studies / Humanities / Health and Social Education etc.

Yours sincerely,
David Howlett,
Chairman
Swindon Branch
Gideons International

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Dear Chair,

I am writing to introduce myself and Discovery RE to you.

You may have found the website:

www.discoveryschemeofwork.com

and noticed your agreed syllabus is featured on there, so do let me explain...

After 30+ years in education, as a teacher and RE adviser, I am now a freelance consultant specialising in RE, PSHE and mental/emotional health.

I am the professional officer for 2 SACREs and am commissioned to work for several others. In this regard, I am involved with revising agreed syllabi and it was in the process of working with teachers in Bournemouth and Poole to implement their most recent syllabus, that Discovery RE was born; in direct response to a request from teachers to provide them with structure and as much planning as possible as a basis to work from (not to straight-jacket them or over-prescribe, but to support them to get it as right as possible for their children whilst understanding the pressures they are under).

When Discovery RE, (a set of medium-term planning, enquiry based, from Foundation Stage to Year 6) was launched, it very quickly started to bring excellent feedback from teachers, particularly about how much more confident they felt teaching RE with this structure behind them, but most importantly about the depth of understanding and questioning coming from the children.

We started receiving requests for inspection copies from different areas of the country, and when teachers request it, we agree to map their locally agreed syllabus to Discovery RE to show how/if it fulfils the requirements therein.

Hence the list of mapping documents on the website.

So, I am writing to let you know that this process has been requested by schools in your area and that some schools have already bought into Discovery RE.

Knowing the roles and responsibilities of SACREs are to support and monitor RE, we thought it may be helpful for you to know that this is happening, and also to offer to discuss this with you, as we are always keen to work WITH people. Our philosophy is about working to better children's learning and we are always willing to open the doors of communication and partnership. We have no desire at all to encroach on other people's territory, but will respond to teachers anywhere if they request our support to take RE forward for their children.

Should you wish to have a conversation about Discovery RE and our work, and/or how we may work together, please do feel free to contact me.

With very good wishes,

Jan Lever

Jan Lever

Director: Jan Lever Education Consultancy & Training Ltd

Director: Jigsaw PSHE Ltd / Discovery RE Ltd

Mobile: 07973 752250 **Office:** 01202 377192

Email: jan@janlevergroup.com

Office: The Cabin, 8 Davenport Close, Upton, Poole, Dorset, UK BH16 5RE

Home: www.janlevereducationconsultancy.com

Jigsaw PSHE: www.jigsawpshe.com

Discovery RE: www.discoveryschemeofwork.com



NASACRE Statement on RE Resources

A statement from NASACRE

Introduction

It has been brought to our attention that a number of SACREs have received mailings from commercial providers of RE resources which make the claim that their products can help schools deliver the relevant locally agreed syllabus by mapping the syllabus to their specific product for primary schools.

Other products and services relating to RE are also advertised in various schools. Some of these have been designed for use in the voluntary aided sector or within faith based education or religious groups and may not be appropriate within community school settings.

In response to concerns from member SACREs, NASACRE would offer the following advice.

The role of SACREs in advising schools on curriculum products

The Education Act 1996 paragraph 391 (2) states that a SACRE's advice should:

- include, in particular, methods of teaching, the **choice of materials** and the provision of training for teachers.

Hence, SACREs have a right to look at materials and pass comment on them with regards to their suitability for enabling maintained community and controlled schools to meet the requirements of the locally agreed syllabus. If any SACRE believes that such a product is inappropriate, or does not help and may in fact even hinder, the delivery of the locally agreed syllabus, it should advise schools that this is the case.

Naturally, a SACRE will look to its professional adviser to inform any guidance that the SACRE may send to schools. What is important though, is not only the quality of any individual product *per se* but whether the use of that product can be shown to enable schools to meet the requirements of the syllabus. Naturally, any generic curriculum product would need to be tailored to the needs of the school and the curriculum offer over all as well as meet the requirements of the syllabus.

Conclusion

NASACRE is not stating that some of these products will not meet the requirements of specific syllabuses or indeed comply with the current legislation governing RE in community schools. But it is advising that SACREs look at them in detail to ensure whether or not they do meet the requirements of the locally agreed syllabus and comply with that current statutory legislation. SACREs may then wish to advise schools accordingly about whether or not any such product is relevant for use in their Local Authority.

In light of the work of the Expert Advisory Group (EAG) for RE, it is expected that more companies will start producing packages to sell to schools to support RE. SACREs have a statutory role in commenting on these products when published as it is the SACREs duty to ensure that maintained community and controlled schools are delivering the legal requirement set out in the locally agreed syllabus.



Lord Nash

Parliamentary Under Secretary of State for Schools

Sanctuary Buildings Great Smith Street Westminster London SW1P 3BT
tel: 0370 000 2288 www.education.gov.uk/help/contactus

7 January, 2015

Dear colleague

I am writing to you as Minister responsible for faith schools. I have recently had many conversations about the important role SACREs and local authorities have in supporting this area, which have encouraged me to write.

I would like to emphasise the importance of good teaching of religious education and the central role of SACREs and local authorities. All pupils benefit from good quality religious education teaching. RE makes a significant contribution to pupils' academic and personal development. It also plays a key role in promoting social cohesion and the virtues of respect and empathy, which are vitally important in our diverse society. The recent events in some schools in Birmingham have highlighted the importance of promoting the crucial values of respect and tolerance in our schools.

The role of a SACRE is to support the religious education curriculum and collective worship within schools. Local authorities have a duty to enable SACREs to fulfil their statutory responsibilities in these areas. They should assure themselves that the SACRE is functioning well and holding regular meetings. It may also be appropriate for the local authority to support the SACRE's work to provide teacher training in RE and collective worship training.

It is vital to continue to improve the academic rigour of RE in schools so that pupils develop their knowledge and understanding of this subject. The last Ofsted review of the subject found that the potential of RE was not being realised in many schools. The introduction of the new and more demanding national curriculum makes the importance of improving religious education even clearer.

The recent events in Birmingham schools have also highlighted the importance of all schools promoting the fundamental British values of the rule of law, individual liberty and mutual respect and tolerance of those with different faiths and beliefs. In some schools in Birmingham, inappropriate religious education teaching and a distorted school ethos served to undermine those fundamental British values. We have recently publishing guidance for all schools to make clear their responsibilities in this area, and have introduced new legislation for independent schools, academies and free schools to actively promote fundamental British values. The guidance is available at <https://www.gov.uk/government/publications/improving-the-sm-sc-development-of-pupils-in-independent-schools>.

Good progress has been made recently to improve religious education. All students studying a GCSE in religious studies will now be expected to study two religions along

with textual analysis, or philosophy and ethics, which will broaden their knowledge and understanding. We have also taken measures to ensure we have sufficient high-quality religious education teachers, who have detailed subject knowledge and expertise. We have introduced a new bursary scheme for the recruitment of high-quality RE teachers in 2015/16. Trainees who hold a 1st class degree qualify for a £9,000 bursary, and those with a 2:1 £4,000.

SACREs are well placed to contribute to this important work through their development of appropriate and demanding RE syllabuses, and their support to schools on the effective teaching of RE, including continuing professional development for RE teachers.

It is inappropriate for any school, whether they are a faith school or not, to offer their pupils a narrow interpretation of religious education. All schools should ensure their pupils are aware of the tenets of all the major faiths represented in Great Britain. SACREs can support this through their development of locally agreed RE syllabuses, and their advice to schools on collective worship and on effective RE teaching. I would encourage SACREs to consider the ways in which their locally agreed syllabus helps pupils to develop an understanding of Christianity, whilst also learning about the teaching and practices of the other principal religions represented in Great Britain.

As part of their responsibilities, SACREs must provide an agreed syllabus to support the religious education curriculum in schools, which must be reviewed every five years. A report must also be produced annually outlining the activities of the SACRE. All SACREs are encouraged to submit their annual reports to NASACRE for inclusion on their website to enable members to showcase the important work that is going on around the country, share knowledge and learn from best practice. The Department intends to commission a review of SACRE annual reports to identify good practice, and ensure that all SACREs are fulfilling their statutory duties.

SACREs would not be able to exist without the advice, help and support of the many dedicated individuals and communities, who work together to fulfil their many and varied roles. I understand that many members offer their time and expertise voluntarily, and they continue to offer professional and personal support to schools and communities in an increasingly complex and demanding environment. I would like to offer my sincere thanks to everyone who serves the pupils in their area in such a way.

Yours sincerely



JOHN NASH

Teaching Islam after the Charlie Hebdo murders and the Hyper Casher hostage deaths

A statement from NASACRE

9 January 2015

Without doubt this has been an awful week for the people of Paris and France. A country that has a strong tradition of freedom of speech and expression has, nevertheless, been a country that has welcomed others from around the world to become citizens in its nation and extended full rights to all. This is one reason why France has the largest Muslim population of any west European country. So shocking have these events been that people across the world have joined in solidarity with the French people to uphold the right to freedom of speech and expression.

Issues relating to RE

It would be wrong to assume that the situation in France is not having an impact on other parts of Europe, indeed the world. We at NASACRE have been made aware that there are renewed efforts to get parents to withdraw their children from the teaching of Islam as part of RE. Islam is being characterised as a religion that promotes violence and intolerance and a religion that pupils should not have to learn about. Similarly, Muslims are being characterised as supporting terrorism and violence – either explicitly or implicitly.

NASACRE recognises the right that parents have to withdraw their child(ren) from RE as part of a school's basic curriculum, or as part of the funding agreement with Academies and Free Schools. Nevertheless, NASACRE also supports religious education that is 'in the main the teaching of Christianity with reference to the principal religions represented in Great Britain' (Education Act 1996). As Islam is the second largest religious tradition in Great Britain every Agreed Syllabus in England requires that pupils should learn about it, usually at more than one key stage.

Schools must grant the request of withdrawal from RE by a parent, in whole or in part, but there is also an expectation that schools will work with parents to minimise withdrawal from RE. In discussion with parents it is important to stress that the vast majority of Muslims in this country, and across the world, deplore and denounce the type of events that we have seen in Paris and London in recent times. One of the policemen who lost his life in Paris protecting Charlie Hebdo's offices was himself a Muslim, as was the person who sheltered and protected shoppers from the attack on the kosher supermarket – Hyper Casher. Therefore, to let terrorists define what a religion is, as opposed to the vast majority of its adherents, is to let terrorism itself win.

Issues relating to Muslim teachers, pupils and their families

We have also been made aware of the increased danger to which Muslim teachers, pupils and their families themselves feel exposed. Schools have an absolute duty of care to their staff and pupils and they should be aware of the increased stress that pupils especially, may be experiencing. To imagine that these events would not affect them would be a mistake. Therefore senior leaders should be particularly sensitive at this time to the bullying and intimidation that Muslim pupils might experience.

As the officers and executive of NASACRE we utterly condemn these barbaric actions and we believe that these events put Muslim teachers, pupils and their families at real risk. Therefore we are asking SACREs, local authorities, schools and academies to be particularly vigilant at this time.

Many of NASACRE's partner organisations in the RE community have also been responding to the recent events in Paris and seeking to address the needs of schools, teachers and pupils in the wake of those tragedies. Links to their websites are available on our own website (<http://www.nasacre.org.uk/links>) and NASACRE members may like to make use of some of these materials too. Members might also find this website: <http://since911.com/education-programme> useful to share with schools.

STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION

TUESDAY, 2 DECEMBER 2014

PRESENT:-

Group A: Mr David Burbidge (Baptist Church), Mrs Sarah Christian Denominations and Lane Cawte (United Reformed Church), Other Religions or Religious Reverend David Howell (Swindon Evangelical Denominations Alliance) and Mr Tony McAteer (Catholic Community)

Group B: Church of England

Group C: Mrs Tracy Mason, Mrs Lottie O'Brien (Vice-Chair Teacher Organisations in the Chair) and Paul Sunners

Group D: Councillors James Robbins, Alan Bishop, Councillors Cindy Matthews and Gemma McCracken

Co-opted: Freddy Pound (Swindon Humanists)

Apologies for absence were received from Mr Gurchoran Singh Lyal, Miss Janet French, Reverend Norma McKemey, Ms Steph Mordin, Mrs Penny Summers, Mrs Mandy Sandleton, Mrs Mel Shepherd, Ms Catherine Lomax, Mr M S Khan, Mr Dinesh Patel, Katy Staples, Sarah Foulkes and Councillor Fionuala Foley

67. Welcome from Commonweal School

1. RE at Commonweal School

The Vice-Chair, Lottie O'Brien, welcomed the SACRE to The Commonweal School and spoke about the school's approach to RE.

Lottie gave an example of a typical year 7 lesson and explained how the school delivered Key Stages 3, 4 and 5 with pupils moving from more traditional teaching of RE in KS3, where essential skills would be developed, to KS4 which dealt with religious questions from philosophical and ethical perspectives.

The SACRE thanked Lottie for a very informative presentation.

2. Curriculum for Life

Paul Sunners reported that he had attended a recent Health, Adult and Children's Services Overview and Scrutiny Committee (HACS) as a co-opted representative of SACRE. Paul explained that one part of the HACS agenda related to an issue raised by the Swindon Members of the Youth Parliament about 'Review your school' which questioned what appropriate 'life skills' young people felt they needed in preparation for life after education.

Paul asked SACRE to consider a short paper he had prepared on the above issue and whether it was relevant to the local SACRE.

It was suggested that this could be an agenda item for the next meeting of SACRE, therefore allowing members the time to read the paper and an opportunity to prepare appropriate questions and responses.

68. Declarations of Interest

The Chair reminded Members of the need to declare any known interests in any matters to be considered at the meeting. No declarations were made.

69. Public Question Time

No public questions were received during the meeting.

70. Chair's Announcements

1. The Chair reported that the South West Conference for SACRE's would be held on Monday 16th March 2015 at Dillington House, Illminster.

Sarah Lane Cawte expressed an interest in attending the conference on behalf of Swindon SACRE.

Resolved: That Sarah Lane Cawte be nominated as Swindon SACRE representative at the South West Conference for SACRE's.

2. The Chair reported that Katy Staples, SACRE Advisor, was unwell and would not be attending the meeting. It was suggested that agenda item numbers 8 and 9 be deferred to the next meeting of SACRE as Katy would have been leading on these two items.

Resolved: That agenda item numbers 8 and 9 be deferred until the next meeting of SACRE on 10th March 2015.

71. Minutes and Matters Arising

That the minutes of the meeting held on 16 October 2014 be confirmed and signed as a correct record.

72. Changes to GCSE/A Level Consultation

The SACRE considered a Department of Education consultation document on changes to the subject content for religious studies GCSE, AS and A level.

The consultation document highlighted that the government was reforming GCSEs and A levels to ensure that they prepared students better for further and higher education and for employment. The new GCSEs would set expectations which matched those of the highest performing countries and the new A levels would be linear qualifications that ensured students developed skills and knowledge needed for progression to undergraduate study.

The main change to RE GCSE was the expectation that all students must study two religions; however, students would have the option to spend up to three quarters of their time studying one religion. It was hoped that this would ensure all students had a well-rounded education that led to a rigorous qualification through grounding in religion, religions and belief. A number of changes had also been made to RE A level to rebalance the breadth and depth of the subject content to support students progressing to higher education.

The consultation document detailed two options for study, with option 1 allowing 50% study of religions and 50% thematic studies and option 2 allowing 75% study of religions and 25% thematic studies. SACRE members felt that faith schools may well choose option 2 whilst other schools could choose option 1 for study. There was a concern that the proposed structure could put additional pressure on teachers and students especially as students would have to recall a lot of factual information for the exams. It was also noted that Humanism was not part of the subject content being consulted upon. SACRE considered that it was important for students to have a broad understanding of other world views, including Humanism, in addition to the main world religions being studied for GCSE. Questions were raised about whether the A level content would build on the study of the GCSE course undertaken by students. It was noted that, in general, the groups being consulted in relation to the A level content appeared to be happy with the proposals.

The Chair encouraged SACRE members to access the consultation document on-line and make comments before the deadline of 29th December 2014.

Resolved: That the consultation document on changes to the subject content for religious studies GCSE, AS and A level be noted and SACRE members be encouraged to access the consultation document on-line and make comments before the deadline of 29th December 2014.

73. The Development Plan 2015-2017

Resolved: That consideration of the Development Plan 2015-17 be deferred until the next meeting of SACRE on 10th March 2015.

74. Religious Education Beyond Levels Discussion

Resolved: That consideration of the discussion led activity be deferred until the next meeting of SACRE on 10th March 2015.

75. Feedback from RE Teachers' Network Meetings

The Chair reported that the recent Secondary RE Teachers Network meeting discussed the proposed changes to the GCSE RE subject content.

76. Date and Time of the Next Meeting

It was noted that the next meeting of SACRE would be held on 10th March 2015 at Gorse Hill Baptist Church, Cricklade Road, Swindon SN2 1AA.

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Swindon SACRE

(Standing Advisory Council for Religious Education)

Annual Report 2013 - 14



Before and After the Fall

Fun in RE Assessment at
Orchid Vale Primary School

Chair's Introduction

In this reporting year Swindon SACRE has lost a champion of Religious Education . Mark Cawte the Chair of Swindon SACRE died on the 20th July 2014 aged only 45. Mark was a person who was dedicated to seeing outstanding Religious Education in the schools of Swindon . He was tireless in his campaigning for RE and Collective Worship even through the difficulties of his illness in the last year of his life. He had only been chair of Swindon SACRE for a year but in his time he ensured the smooth running of meetings and focussed the council on its core purpose. He had a particularly useful eye for detail and was extremely well versed on the appropriate protocol for SACRE. We as a body are grateful for his dedicated service and will sorely miss his contributions to our body.

In this year SACRE managed on a limited budget to maintain its services to schools. As a whole the number of schools becoming academies in Swindon has increased, but the numbers of teachers accessing support through the tri-annual network meetings has remained constant in the secondary sector and increased for the primary phase. This remains the central way in which Swindon SACRE has supported its schools in the last year.

SACRE has also signposted teachers to other CPD many of whom have taken up opportunities in Bristol and Wiltshire.. Swindon has also worked towards creating units of work to help teachers to emphasise the local elements of RE and a new unit looking at the Food Bank in Swindon as an example of local Faith in Action was written by Janet French and Katy Staples . <https://swindonsacre.wordpress.com/distinctly-local/>

In the Academic year 2013 SACRE sought to address the problem of communicating its existence and services to this end a website has been devised although its population is in its infancy this represents a most positive step.

In the last year SACRE has also worked on communicating further afield as to the purposes of the council and how it can serve schools and to this end Steph Mordin wrote a very useful one page summary about the functions of SACRE entitled "What is SACRE?" which has been distributed in local religious publications and to schools. The Academic year 2013 and 14 saw some national events that have once again highlighted the importance of good Religious Education (the killing of Lee Rigby and the Trojan Horse enquiry). Swindon schools have been offered further support about the importance of good SMSC through training for Governors provided by the SACRE adviser and through modelling of good practice in RE teacher network meetings.

This has not been an easy year for Swindon SACRE but members have been committed to attending meetings and overseeing the continued support for RE in Swindon within the budget given.

Lottie O'Brien
Acting Chair of Swindon SACRE

Executive Summary

The report meets the requirements of the 1988 Education Act, which states that:

- 'The council shall in each year publish a report of their functions and any action taken by representative groups on the council during the preceding year.'
- The report is required to specify any matters in respect of which the council has given advice to the authority, and the nature of that advice.

The key function of SACRE is to advise the Local Authority on RE in accordance with the agreed syllabus.¹

The composition of SACRE is set out in legislation.

The four groups or committees represent the following interests within the local community.

These are the people that have served for the year September 2013 to June 2014 or for a part of that period.

- **Committee A**
Christian Denominations, Other Religions or Religious Denominations
Mr Tony McAteer, Catholic Community
Mr Arun Bedi, Sikh Community
Mr David Burbidge, Baptist Church
Mr Mark Cawte, Methodist Church (Chair from December 2012)
Reverend David Howell, Swindon Evangelical Alliance
Mr M S Khan, Muslim Community
Mrs Sarah Lane Cawte, United Reformed Church
Mr Dinesh Patel, Hindu Community,
- **Committee B** **The Church of England**
Reverend Beth Brown
Miss Janet French
Reverend Norma McKemey
Ms Steph Mordin
Mrs Penny Summers
- **Committee C** **Teacher Association Representatives**
Ms Catherine Lomax
Mrs Tracy Mason
Mrs Victoria Misselbrook
Miss Lottie Rowe /O'Brien(married and changed name during the year)
Mrs Mandy Sandleton
Mrs Mel Shepherd
Mr Paul Sunners

¹ Section 391(1)(a), Education Act 1996

- **Committee D The Local Authority.**
 Councillor Alan Bishop
 Councillor Fionuala Foley
 Councillor John Haines
 Councillor Russell Holland
 Councillor Fay Howard
 Councillor Gemma McCracken
 Councillor Cindy Matthews
 Councillor James Robbins
 - **Co-opted members**
 Mr Freddy Pound (Humanist)
 - **Support Officers:**
 Ms Katy Staples, SACRE Adviser, 0117 9175583,
katy.staples@bristoldiocese.org
 Ms Sarah Foulkes, School Improvement Adviser
 Mr Paddy Bradley, Director of Schools and Learning
- Stuart Figini Committee Officer
 Tel: 01793 463612
 Email: sfigini@swindon.gov.uk

Members are nominated by appropriate organisations and appointments confirmed by the Local Authority. Other members may be co-opted.

SACRE met on four occasions during the Academic year 2013 - 14
 All meetings were quorate.

Tuesday 1st October 2013
 Committee Room 3, Civic Offices
 Key Agenda items were:

- Membership and the inclusion of a Humanist co-opted member
- Debate on the Future of SACREs
- Examples of work undertaken at Network meetings
- Development plan
- National Developments

Tuesday 3rd December 2013
 Committee Room 6, Civic Offices
 Key Agenda items were:

- An example of Good Practice : How to monitor the progress of RE in Primary School from Steph Munda St Francis CofE VA Primary School
- RE Ofsted Report : Realising the Potential
- Feedback from the Network Meetings
- REC RE review discussion

- Progress reports from SACRE sub committees : Communications (website) and Swindon Distinctively Local RE
- Feedback from members sitting on other committees

Tuesday 18th March 2014
Committee Room 6, Civic Offices
Key Agenda items were

- SACRE Annual Report and Development Plan
- Website Development
- Examination results for RE within Swindon
- Progress reports from working parties
- National developments in RE
- Proposal for a Charitable bid to support RE in Swindon
- Feedback from Network meetings

Tuesday 17th June 2014
Dorcan Academy, St. Paul's Drive, Covingham, Swindon SN3 5DA

- Dorcan Academy's approach to RE and the constraints placed upon them.
- Progress reports from the sub committees
- Feedback from the Network meetings
- Feedback from the Governor training

Challenges and opportunities that lie ahead

Challenges for SACRE include

- Offering continuing support for RE within a limited budget.
- Keeping alive a local community of shared best practice and enthusiasm amongst a changing landscape of school providers
- Meeting the needs of RE in a changing and globally charged context
- On going need to monitor achievements in RE effectively
- Succession planning for the leadership of RE and the continuity of SACRE
- To ensure that the work of SACRE is understood by different stakeholders in Swindon.

Opportunities include

- The enthusiasm and professionalism of SACRE members. This is exemplified by members who have volunteered and worked on sub-committees.
- Refreshing our vision and ensuring we offer full support to teachers of RE
- Continued commitment and dedication of teachers as shown by attendance at Network meetings and other CPD opportunities offered by SACRE

1. Standards and quality of Religious Education (RE) Provision

1a. Compliance and time allocation for RE

The Locally Agreed Syllabus sets out the required number of hours for each pupil in relation to the delivery of RE, which is 36 hours in Key Stage 1 and is 45 hours per year for Key Stage 2, 3 and 4.

With the lack of information available through Ofsted reporting, it is very difficult to determine whether community schools and academies are fully compliant with the statutory requirements for RE.

Religious Studies at GCSE (Key Stage 4) and A-Levels, 2013/14

GCSE results (end of Key Stage 4 results)

Important note: In 2013/14 significant reforms were introduced at Key Stage 4. One of these reforms - the changes to qualifications that count in the performance tables - restricted non-full GCSE qualifications that are included in the key stage 4 performance tables (around 3,000 qualifications were removed from performance measures). That means that GCSE short courses no longer count in the performance tables, and as the local authority only receives results that are counted in the performance tables, we are not able to report on entries and results for Religious Studies in GCSE short courses. Schools may be able to provide further information on Religious Studies' entries and results.

A total of 344 end of Year 11 pupils were entered for Religious Studies at GCSEs (Full courses), fewer than in the previous year but still higher than 2009/10.

Religious Studies GCSEs entries in Swindon	2009/10	2010/11	2011/12	2012/13	2013/14
GCSE Full course	286	323	370	393	344

8 of 11 secondary schools entered students for full GCSE Religious Studies examinations in 2013/14. The largest numbers of examination entries were from St Joseph's, followed by Kingsdown and Churchfields. There were no entries from Commonweal, Nova Hreod and Warneford.

The proportion of pupils that were entered for full GCSE Religious Studies in 2013/14 was 15% in Swindon, much lower than the 42% across England.

In terms of achievement by those that were entered for full Religious Studies, slightly fewer pupils achieved an A*-C GCSE grade in Swindon in 2013/14 when compared to the previous year. The positive difference to the national average has remained roughly the same as in the previous year.

Achieved A*-C	GCSE Full Course				
	2009/10	2010/11	2011/12	2012/13	2013/14
Swindon	79%	84%	73%	79%	77%
England	72%	72%	73%	72%	71%

As a percentage of pupils at the end of key stage 4 entering the subject

GCE A and AS Level Religious Studies

A total of 48 students were entered for Religious Studies at A level and AS level, lower than in the previous year. The largest number of examination entries came from New College.

Religious Studies A/AS level entries in Swindon	2009/10	2010/11	2011/12	2012/13	2013/14
A level	36	49	47	36	31
AS level	12	19	20	19	17
Total	48	68	67	55	48

In terms of pupils achieving A*-B in A level, Swindon had slightly lower results in 2013/14 than in the previous year. Swindon is slightly above the national average in 2013/14. In terms of pupils achieving A*-B in AS level, Swindon had lower results in 2013/14 than in the previous year and lower than the national average. Please note that percentages can be affected by the small number of A/AS level entries in Religious Studies each year.

Achieved A*-B	A level					AS level				
	2009/10	2010/11	2011/12	2012/13	2013/14	2009/10	2010/11	2011/12	2012/13	2013/14
Swindon	36%	39%	32%	58%	55%	17%	42%	40%	16%	12%
England	50%	53%	52%	52%	52%	30%	30%	30%	29%	27%

As a percentage of pupils at the end of A/AS level study entering the subject



Staff Training - Understanding the Muslim Call to Prayer in EYFS

1c Standards and achievement quality of teaching and quality of leadership and management of RE

There are no methods for collecting verifiable evidence of levels of achievement in RE, other than through public examination results. There are no opportunities to access sufficient information to make a well-substantiated judgement on the quality of RE teaching or leadership and management of RE in Swindon schools.

Support has been offered to both Primary and Secondary RE teachers about the management of RE and key national documents have been shared, modelled and discussed during network meetings.

2. Managing the SACRE and partnership with the local authority and other key stakeholders

SACRE members have been offered training at the SW SACRE conference in Dillington House and one member as well as the adviser were able to attend.

The adviser also attended the NASACRE AGM (National Association of SACREs annual general meeting) where she gave a workshop about the Locally Distinctive RE that was being undertaken by Swindon (and Bristol) SACREs.

The LA officers Sarah Foulkes and Paddy Bradley have attended SACRE meetings and have been kept informed of national and local developments in RE.

Local councillors play an informed and supportive role in all SACRE meetings.

The diverse constituents of SACRE ensure that the breadths of beliefs held in Swindon are represented and links to those key stakeholders are sustained.

2a SACRE development

CPD offered.

All Secondary Schools in Swindon are now academies, network meetings are financially supported by SACRE and attendance at these meetings by RE colleagues has remained at a level constant to the time prior to these schools becoming academies.

Three of these meetings were held in the academic year 2011 – 12.

Three network meetings were also held for primary colleagues.

Primary /Secondary/Venue	Date/Topic
Lydiard Park Secondary Academy	25/9/13 How to make Rapid Progress in RE : Raising Standards for GCSE
Lydiard Park Secondary Academy	30/4/13 Transition from KS2 - KS3 Moderation of GCSE
Lydiard Park Secondary Academy	
Primary St Francis CofE VA Primary	7/11/13 Subject management and Monitoring Progress
Primary Orchid Vale Primary School	13/3/14 Assessment - How can we make it creative and Fun?
Primary Tregoze Primary Academy	19/6/13 Teaching Islam and Hinduism with confidence .

Further Training signposted for teachers

Three secondary colleagues attended the Wiltshire Secondary RE Conference

Eight colleagues both primary and secondary accessed the Bristol and South Gloucestershire annual RE conference for RE teachers

3. The Effectiveness of the Local Agreed Syllabus

3a

The update for the Local Agreed Syllabus was launched in June 2011 and so in Academic year 2015 - 16 a review will be undertaken. There has been an increasing pressures on schools and for the delivery of core subjects at the cost of teaching sufficient RE and in some contexts schools are using syllabuses or schemes of work other than the locally agreed syllabus (such as "Discovery RE" in the Primary phase and starting GCSE in year 9 in the Secondary phase). However the evidence for this is anecdotal from network meetings and further evidence will have to be garnered before the next Agreed Syllabus review. It would seem there is less demand for the locally determined agreed syllabus; this may be a reflection on the quality of the locally agreed syllabus or it may be an indicator of the current disparate academy educational landscape.

4. Collective Worship

"A Time to Breathe" Swindon's guidance on Collective worship was written and circulated in 2012 and continues to be a document that many schools find useful.

There were no determinations in force during the reporting year.
No formal complaints or other matters were referred to SACRE this year.

5. SACRE as a representative effective diverse community

Members of Swindon SACRE are respectful and participatory, the quality of debate and spiritual insight has been observed throughout full committee meetings and in working parties.

SACRE has with resilience and changes in staff and illness of members continued to serve Swindon well, making reasoned decisions to support the children of Swindon in their understanding and appreciation of the place of belief in our world.

It is still of some considerable concern that the take up for Religious Education Full course GCSE in Swindon Schools is so much less than the national average and further questions and analysis and action needs to be taken to increase the status and the importance of Religious education within Swindon Schools and Academies.

Swindon SACRE Development Plan 2015 -17

Context

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

- a) effected by national education curriculum decisions
- b) local responses to the Academies Act 2010 which has meant that there are now no longer any Secondary Schools under Swindon local authority control , some primary schools have become Academies too and therefore SACRE's remit as funded by Swindon LA is unclear
- c) SACREs role in challenging Swindon LA about RE is redundant and the powers SACRE has in ensuring standards and entitlement in RE and Collective Worship in Academies is under question.

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 LEA 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 contributes to the wider social and racial harmony agenda.

Priority	Action	Person(s) responsible	Review date	Cost
1.				
1				

2.	2.	3.

3.	4.	4.

5.	5.

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Department
for Education

Religious studies

GCSE subject content

February 2015

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The content for religious studies GCSE

Introduction

1. GCSE subject content sets out the knowledge, understanding and skills common to all GCSE specifications in a given subject. It provides the framework within which awarding organisations create the detail of their specifications, so ensuring progression from Key Stage 3 and the possibilities for progression to GCE A level.
2. By setting out the range of subject content and areas of study for GCSE specifications in religious studies, the subject content is consistent with the requirements for the statutory provision for religious education in current legislation as it applies to different types of school.

Subject aims and learning outcomes

3. GCSE specifications in religious studies should:
 - develop students' knowledge and understanding of religions and non-religious beliefs, such as atheism and humanism
 - develop students' knowledge and understanding of religious beliefs, teachings, and sources of wisdom and authority, including through their reading of key religious texts, other texts, and scriptures of the religions they are studying
 - develop students' ability to construct well-argued, well-informed, balanced and structured written arguments, demonstrating their depth and breadth of understanding of the subject
 - provide opportunities for students to engage with questions of belief, value, meaning, purpose, truth, and their influence on human life
 - challenge students to reflect on and develop their own values, beliefs and attitudes in the light of what they have learnt and contribute to their preparation for adult life in a pluralistic society and global community
4. GCSE specifications in religious studies must require students to:
 - demonstrate knowledge and understanding of **two religions**
 - demonstrate knowledge and understanding of key sources of wisdom and authority including scripture and/or sacred texts, where appropriate, which support contemporary religious faith
 - understand the influence of religion on individuals, communities and societies

- understand significant common and divergent views between and/or within religions and beliefs
- apply knowledge and understanding in order to analyse questions related to religious beliefs and values
- construct well-informed and balanced arguments on matters concerned with religious beliefs and values set out in the subject content below

Programme of Study

5. Specifications may offer alternative routes through the qualification, drawing from the content set out below in order to provide students with one or more of the following programmes of study:

- Study of religion: the beliefs and teachings and practices (topics a and b from Part One) in relation to two religions (making up 50% of the overall qualification weighting, shared equally between the two religions); AND either:
 - a study of four themes from Part Two adopting a textual approach (50% of the qualification), OR
 - a study of four themes from Part Two adopting the approach of religious, philosophical and ethical studies in the modern world (50% of the qualification), OR
 - a study of four themes from Part Two adopting a textual approach for two of those themes and the approach of religious, philosophical and ethical studies in the modern world for two themes (50% of the qualification)

OR

- study all four topics from Part One in relation to a primary religion (50% of the overall qualification weighting); AND beliefs and teachings and practices (topics a and b from Part One) in relation to a second religion (25% of the qualification); AND either:
 - two themes from Part Two, adopting a textual approach (25% of the qualification), OR
 - two themes from Part Two, adopting the approach of religious, philosophical and ethical studies in the modern world (25% of the qualification)

6. Throughout all of the programmes of study, specifications should include the study of common and divergent views within traditions in the way beliefs and teachings are understood and expressed.

7. Specifications may offer students the ability to study the themes within Part 2 in relation to differing perspectives. The differing perspectives may be provided in the following ways:

- Different perspectives from within one particular religion studied in part 1 e.g. a Baptist perspective and an Anglican perspective on a theme
- Different perspectives between different religions e.g. a Buddhist perspective and a Hindu perspective on a theme

8. In addition, all specifications must require students to demonstrate knowledge and understanding of the fact that:

- the religious traditions of Great Britain are, in the main, Christian
- religious traditions in Great Britain are diverse and include the following religions: Christianity, Buddhism, Hinduism, Islam, Judaism and Sikhism, as well as other religions and non-religious beliefs, such as atheism and humanism

9. Awarding organisations can develop, combine or cross reference the required content in any way appropriate to the specification, as long as the overall criteria are met.

Subject content

Part One: Study of religions

10. The content outlined below sets out the requirements for the study of religions, which is described for specific religions in annex A.

11. Where a religion is studied from the perspective of one group or denomination the second option chosen must be from another principal religion (i.e. Christianity and Catholic Christianity could not be combined). Where a group or denomination is studied it must be studied in the context of the wider religion to which it belongs.

12. The four (study of religion) topics from which specifications may draw, in line with the programme of study set out above, are:

- a. beliefs and teachings of religion: beliefs about God, gods or ultimate reality; the role of communities of faith, key moral principles and the meanings and purposes of human life
- b. practices: the application of beliefs and teachings to the lives of modern believers including the study of places and forms of worship (as appropriate to each religion) rituals, prayer, meditation, festivals and celebrations, fasting, rites of passage, religious journeys and pilgrimage

- c. sources of wisdom and authority: the nature, history and treatment of key religious texts or scriptures; and where appropriate, of key religious figures and/or teachers from the early history of the tradition and/or the modern age
- d. forms of expression and ways of life: the influence of beliefs on individuals, communities and societies through ways of life and moral codes, through art forms such as drama, dance, literature, architecture and music inspired by religions and belief, and the role of these art forms in worship or ritual

Part Two: Textual studies and religious, philosophical and ethical studies in the modern world

13. Students should engage with the subject content set out below for thematic studies through either a 'textual studies' or a 'religious, philosophical and ethical studies in the modern world' approach.

Textual studies

14. If following a textual studies approach, all students must investigate primary religious texts from one or both of the religions they have studied for Part One: Study of Religions relating to:

- the significance, importance and influence of the texts for individuals, communities and societies
- how varied interpretations of the meaning of such texts may give rise to diversity within traditions
- how far communities give authority to such texts especially in relation to other sources of contemporary authority

15. Specifications must require students to demonstrate an understanding of these three issues in relation to the text as whole, while also studying themes of central concern to the religious text they are exploring.

16. Specifications should prescribe the study of clearly referenced material from the particular religion or religions selected. A single extended extract or multiple shorter ones from one or several texts may be specified, but taken as a whole the material must be sufficient to enable the themes to be explored thoroughly, for different perspectives to be explored and for the assessment objectives to be met.

17. Decisions about the number and length of the extracts must take account of the level of challenge posed by the comprehension of the material and whether the selection is taken from one religious tradition or two.

Religious, philosophical and ethical studies in the modern world

18. If the approach to thematic studies is through a religious, philosophical and ethical studies in the modern world approach, students must be required to include a study of different philosophical and ethical arguments and their impact and influence in the modern world. They should demonstrate the depth of their understanding of religion through the application of teachings from religions, beliefs and through specific references to sources of wisdom and authority including scripture and/or sacred texts as appropriate. These texts might include, for example: the Bible; Qur'an; Torah; The Pali Canon; Vedas; or Guru Granth Sahib. Other sources of wisdom and authority might include, for example: St Augustine of Hippo; Maimonides; Archbishop Thomas Cranmer; The historical Buddha; Gautama/Shakyamuni; Shankara; or Guru Nanak). Further examples of sources of wisdom and authority can be found in the annexes to this document.

Themes

- a. accounts in texts of key events in the lives of founders or important religious figures, their significance and influence, including on life in the 21st century. How varied interpretations of the meaning of such texts may give rise to diversity within traditions (textual study only)
- b. the significance, importance and influence of religious texts as a source for religious law making and codes for living in the 21st century. How varied interpretations of the meaning of these sources may give rise to diversity within traditions (textual study only)
- c. the significance, importance and influence of stories and/or parables that communicate religious, moral and spiritual truths. How varied interpretations of the meaning of such texts may give rise to diversity within traditions (textual study only)
- d. relationships and families, religious teachings about the nature and purpose of families in the 21st century, sex, marriage, cohabitation and divorce. Issues related to the nature and purpose of families; roles of men and women; equality; gender prejudice and discrimination. How varied interpretations of sources and/or of teachings may give rise to diversity within traditions (textual study or religious, philosophical and ethical studies in the modern world)
- e. religious views of the world, including their relationship to scientific views; beliefs about death and an afterlife; explanations of the origins and value of the universe and of human life. How varied interpretations of sources and/or of teachings may give rise to diversity within traditions (textual study or religious, philosophical and ethical studies in the modern world)
- f. the existence of God, gods and ultimate reality, and ways in which God, gods or ultimate reality might be understood; through revelation, visions, miracles or enlightenment. How varied interpretations of sources or of teachings may give rise to

diversity within traditions (textual study or religious, philosophical and ethical studies in the modern world)

- g. religion, peace and conflict; violence, war, pacifism, terrorism, just war theory, holy war; the role of religion and belief in 21st century conflict and peace making; the concepts of justice, forgiveness and reconciliation (religious, philosophical and ethical studies in the modern world only)
- h. crime and punishment; causes of crime, aims of punishment, the concepts of forgiveness, retribution, deterrence, reformation; the death penalty, treatment of criminals; good, evil and suffering (religious, philosophical and ethical studies in the modern world only)
- i. dialogue within and between religions and non-religious beliefs; how those with religious and non-religious beliefs respond to critiques of their beliefs including the study of a range of attitudes towards those with different religious views – inclusivist, exclusivist and pluralist approaches (religious, philosophical and ethical studies in the modern world only)
- j. religion, human rights and social justice; issues of equality and freedom of religion or belief; prejudice and discrimination in religion and belief; human rights; wealth and poverty; racial prejudice and discrimination (religious, philosophical and ethical studies in the modern world only)

Religious studies short course

19. The content for GCSE religious studies short courses will be half the content of the GCSE full course. Specifications must offer the opportunity to either:

- study beliefs and teachings and practices (topics a and b from Part One) in relation to two religions

OR

- study beliefs and teachings (topic a from Part One) only in relation to two religions, AND two different themes from Part Two adopting the approach of religious, philosophical and ethical studies in the modern world

Annex A: Part One: Study of religions

Awarding organisations must decide which and how many terms in languages other than English should form part of the assessed material in order to demonstrate comparability between routes of study.

Buddhism

Common and divergent views within Buddhism in the way beliefs and teachings are understood and expressed should be included throughout.

Students should know and understand the basis for beliefs and teachings (1) and practices (2) and be able to reference relevant sources of wisdom and authority, including scripture and/or sacred texts. Specifications that include topic (3) 'sources of wisdom and authority' must require students to study in detail the content requirements listed under that heading.

1. Beliefs and teachings

- the Buddha: including narratives regarding his early life; the Four Sights, Enlightenment
- the Dhamma/Dharma: Dependent origination/conditionality (paticcasamupada/pratityasamutpada); Three Marks of Existence (lakkhanas/lakshanas): suffering-unsatisfactoriness (dukkha), impermanence (anicca/anitya); no fixed self, essence or soul (anatta/anatman), Four Noble Truths
- the First Noble Truth: suffering (dukkha), different types of suffering
- the Second Noble Truth: the causes of suffering/unsatisfactoriness (samudaya), Three Poisons
- the Third Noble Truth: cessation of craving/desire(tanha/trsna), interpretations of nibbana/nirvana and Enlightenment
- the Fourth Noble Truth: the Eightfold Path (magga/marga) to nibbana/nirvana, The Three-fold Way: ethics (sila), meditation (Samadhi) and wisdom (panna/prajna)
- the human personality: in Theravada - Five Aggregates (khandas/skandhas), in Mahayana - sunyata; tathagatagarbha; Buddha-nature
- Human destiny: Arhat (Arahant) and Bodhisattva Ideals, Buddhahood and the Pure Land
- Ethical teachings: kamma/karma and rebirth/rebecoming (punabbhava); compassion (karuna); loving kindness (metta/maitri); five precepts (pancha sila); in the Mahayana: the development of the Six Perfections (paramitas) or virtues

2. Practices

- the significance of meditation; samatha (concentration and tranquillity) practices such as mindfulness of breathing and maitri/metta bhavana (loving kindness), vipassana (insight) practices such as zazen; and the visualisation of Buddhas and Bodhisattvas
- the role of chanting: as a devotional practice and aiding mental concentration
- the role of mantra recitation: chanting sacred syllables, use of malas
- the importance of features and functions of Buddhist places of worship such as temples, gompas, and viharas, shrines, artefacts and offerings
- the significance of puja/devotional ritual in different Buddhist contexts
- the significance of ceremonies and rituals associated with death and mourning in Theravada communities and in Japan and Tibet
- the origins and meaning of festivals and retreats such as Theravada Wesak; Vassa/Rain Retreat and Kathina; Uposatha days; Mahayana: Hanamatsuri and Obon (Japanese), Parinirvana Day; Tibetan: Lama Tsong Khapa Day;

3. Sources of wisdom and authority

- The historical Buddha Gautama/Shakyamuni
- Archetypal Buddhas and Bodhisattvas such as Amitabha/Amida
- Dharma as description of Truth/Reality and as the path of practice leading to realisation of that Truth;
- Sangha: varying interpretations of the term in different traditions
- roles in the monastic and lay sangha; varying forms of ordination such as married priests in Japanese traditions; ordination in the Triratna Buddhist Order; additional precepts for ordained
- preceptors and elders in the Theravada, gurus/lamas in Tibetan Buddhism, the teacher-pupil relationship in Zen/Ch'an
- scriptures: The Pali Canon (the Tripitaka); Mahayana scriptures such as the Prajnaparamita Sutras and Lotus Sutra; the Gohonzon in Nichiren traditions
- personal experience as authoritative: (see the Kalama Sutta)

- historical and contemporary figures such as Emperor Ashoka; His Holiness the Fourteenth Dalai Lama (Tibetan); Rev. Master Jiyu-Kennett (Order of Buddhist Contemplatives); Sangharakshita (Triratna Buddhist Order), Ajahn Sumedho (Thai Forest Tradition); Thich Nhat Hanh, (Order of Interbeing); Dr Ambedkar (India)

4. Forms of expression and ways of life

- statues of the Buddha (Rupas) and Bodhisattvas within different traditions
- the use of thangkas (In Tibetan Buddhism) including their use in worship
- the use of symbols: e.g. the lotus flower, the wheel of the Dharma/Dhamma, stupa
- the use of mudras (hand and body gestures) in iconography and their use in worship
- the use of the Tibetan Wheel of Life: relationship to key teaching on karma and dependent origination/conditionality (pratityasamutpada/ paticcasamuppada)
- one example of Buddhist charitable work in the UK (e.g. UK Buddhist development charity, the Karuna Trust), Buddhist chaplaincy work such as Angulimala, the Prison Chaplaincy, or Buddhist Healthcare Chaplaincy Group
- the role and importance of pilgrimage such as: Bodh Gaya (site of the Buddha's Enlightenment); Deer Park at Sarnath (site of the Buddha's first teaching of the Dhamma/ Dharma)
- the place of Buddhism in the UK: study of one or more of the UK's wide variety of Buddhist communities, chosen from the Theravada, Mahayana and Vajrayana, as well as modern Buddhist movements, "humanistic" and "secular" Buddhist traditions and mindfulness movements.

Christianity

Common and divergent views within Christianity in the way beliefs and teachings are understood and expressed should be included throughout.

Students should know and understand the basis for beliefs and teachings (1) and practices (2) and be able to reference relevant sources of wisdom and authority, including scripture and/or sacred texts. Specifications that include topic (3) 'sources of wisdom and authority' must require students to study in detail the content requirements listed under that heading.

1. Beliefs and teachings

- the nature of God, such as omnipotence, the problem of evil/suffering and a loving and righteous God

- creation, including the role of Word and Spirit, with textual references to John 1 and Genesis 1-3
- the Trinity, including the oneness of God: Father, Son and Holy Spirit
- the person of Jesus Christ, including beliefs and teachings relating to his incarnation, crucifixion, resurrection and ascension
- salvation, including law, sin, grace and Spirit, the role of Christ in salvation, and the nature of atonement
- eschatological beliefs and teachings, including the importance of resurrection and life after death, judgement, heaven and hell

2. Practices

- the significance of different forms of worship including liturgical, informal and individual
- the role and meaning of the sacraments in Christian life, including baptism and eucharist
- the place of prayer, including the Lord's Prayer, set prayers and informal prayer
- the role and importance of pilgrimage and celebrations, including at least two contrasting examples of Christian pilgrimage (such as Walsingham, Taizé, Iona) and celebrations
- the place of mission, evangelism and church growth
- the role of the church in the local community and living practices
- the importance of the worldwide church including working for reconciliation, the persecuted church and the work of one of Christian Aid/Tearfund/Cafod

3. Sources of wisdom and authority

- the Bible, including its development, structure and purpose (Old Testament: law, history, prophets, writings; and New Testament: gospels, letters), its unity as the Word of God, and two contrasting interpretations of its authority
- Jesus as the Word of God and the role of Jesus in modelling practices such as love for others, forgiveness, servanthood, reconciliation and social justice, and in establishing the Kingdom of God
- the growth of the Church, including belief in the Church as the body of Christ; the development of different churches: Catholic, Orthodox, Protestant and Pentecostal/Charismatic

- leadership in the Church, including the Pope, bishops, priests/ministers/pastors; the role of women in leadership
- the role of the individual, including religious experience, reason and personal conscience
- the use of the Bible in worship and in personal and ethical decision making by Christians

4. Forms of expression and ways of life

- the significance and meaning of at least three forms of art, drawn from:
 - icons
 - drawing/painting
 - sculpture
 - music
 - drama e.g. the mystery plays
 - literature
- the use of symbolism and imagery in religious art including Christian symbols such as ChiRho, Cross, fish, Alpha and Omega, symbols of the four evangelists
- the use of different styles of music in worship, including: psalms, hymns and worship songs

Christianity (Catholic Christianity)

Common and divergent views within Catholic Christianity in the way beliefs and teachings are understood and expressed should be included throughout.

Students should know and understand the basis for beliefs and teachings (1) and practices (2) and be able to reference relevant sources of wisdom and authority, including scripture and/or sacred texts. Specifications that include topic (3) 'sources of wisdom and authority' must require students to study in detail the content requirements listed under that heading.

1. Beliefs and teachings

- one God as a Trinity of persons: Father, Son and Holy Spirit as expressed in the Nicene creed. The scriptural origins of this belief and its historical development.
- Biblical accounts of Creation (Genesis 1 and 2) and their significance for Catholic understanding of the nature of God, the dignity of human beings and of humanity's relationship with creation.

- Jesus as incarnate Son, divine Word, both fully God and fully human. The scriptural origins of this belief.
- the redemptive efficacy of the life, crucifixion, resurrection and ascension of Jesus and their significance for Catholic beliefs about salvation and grace
- Catholic beliefs about eschatology: life after death: resurrection, judgement, heaven, hell and purgatory

2. Practices

- the significance of prayer as “the raising of the mind and heart to God” both in formulaic prayers and extempore prayer, including the Lord’s Prayer
- the importance of the sacramental nature of reality. The names, meanings and effects of the seven sacraments, with a particular emphasis on the Eucharist as the “source and summit of Christian life”
- the role and importance of forms of popular piety, such as the Rosary, Eucharistic adoration, Stations of the Cross and pilgrimage to, such as, Walsingham, Taize, Lourdes, Assisi, Rome. The funeral rite.
- Catholic beliefs about the essential requirement to love our neighbour in concrete ways locally, nationally and globally. How these beliefs are reflected in Catholic Social Teaching; in Catholic teaching on justice, peace and reconciliation; in the work of Catholic agencies, such as Cafod, Caritas and Missio.
- the meaning and significance of mission and evangelism for Catholics locally, nationally and globally.

3. Sources of wisdom and authority

- the Bible as the revealed word of God, its origins, structure and literary forms. Catholic biblical interpretation and understanding of the meaning of inspiration.
- the magisterium of the Church today: both conciliar and pontifical. The nature and importance of the Second Vatican Council, its history and four key documents.
- the Church as “the Body of Christ” and “people of God”. The meaning of the four marks of the Church - one, holy, catholic and apostolic. An understanding of Mary as a model of the Church
- the example and teaching of Jesus as the authoritative source for moral teaching. Jesus as fulfilment of the Law. Natural law, virtue and the primacy of conscience

4. Forms of expression and ways of life

- an understanding of how the architecture, design and decoration of Catholic churches reflects Catholic belief and facilitates worship
- the significance and meaning of at least three different forms of art expressive of Catholic beliefs drawn from:
 - paintings, frescos and drawings, such as the works of Michelangelo or Raphael
 - sculpture and statuary
 - artefacts, such as sacred vessels, sarcophagi, hunger cloths, illustrated manuscripts etc.
 - drama e.g. the mystery plays
- the use of different styles of music in worship including Mass settings used in liturgy, psalms, plainchant, traditional hymns and contemporary worship songs.
- the use of symbolism and imagery in religious art including Christian symbols such as ChiRho, crosses and crucifixes, fish, dove, eagle, Alpha and Omega, symbols of the four evangelists.

Hinduism

Common and divergent views within Hinduism in the way beliefs and teachings are understood and expressed should be included throughout.

Students should know and understand the basis for beliefs and teachings (1) and practices (2) and be able to reference relevant sources of wisdom and authority, including scripture and/or sacred texts. Specifications that include topic (3) 'sources of wisdom and authority' must require students to study in detail the content requirements listed under that heading.

1. Beliefs and teachings

- the individual, eternal self (atman), distinct from material mind and body; samsara (cycle of birth and death), the law of karma (moral action and reaction); types of moksha (liberation)
- prakriti (matter); the tri-guna (three qualities); maya (illusion); cosmology; the cycle of four ages; many worlds and their diverse inhabitants
- brahman (spirit; the ultimate reality or absolute truth); nirguna and saguna brahman; vaikuntha (spiritual worlds)

- three features of the divine: 1. brahman (everywhere, as non-personal); 2. antaryami (within the heart); 3. bhagavan (beyond, as a personal loving God)
- manifestations of the divine: the tri-murti; male and female deities; avatara; the murti
- the four aims of human life; the meaning of dharma; sanatana dharma; varnashrama dharma
- individual free will, and responses to suffering; knowledge and ignorance; personal virtues e.g. ahimsa, respect, empathy, mind/sense control, humility, love

2. Practices

- the importance of four paths towards yoga (union with the divine): karma (action), jnana (knowledge), astanga (meditation) and bhakti (devotion)
- the significance of forms of worship/meditation: havan, puja, arati, darshan, bhajan/kirtan, japa
- the importance of places of worship: the home; temple; outdoors (e.g. shrine); the space of the heart
- the importance of focusses of worship and representations of the divine: one god (personal or non-personal); the many deities, guru and other elders; holy land, hills and rivers; sacred plants and animals
- the origins and meaning of sacred festivals, such as Diwali, Holi, Navaratri, Dussehra, Ram Navami, Ratha-yatra, Janmashtami, Raksha Bandhan
- the role of pilgrimage; associated purposes, practices and sacred sites
- the importance of Hindu environmental projects e.g. “cow protection”; charities that promote well-being, social inclusion and women’s rights

3. Sources of wisdom and authority

- three main sources of authority: 1. texts (oral and written) 2. holy people 3. personal insight
- main divisions of text: 1. Shruti (revealed) and 2. Smriti (remembered); key texts: Vedas; Upanishads; Vedanta-sutra; Ramayana; Mahabharata; Bhagavad-gita; Puranas
- the names of the six schools of Hindu philosophy (sad-darshana); Vedanta theology, especially dvaita and advaita; debates about the existence, nature and identity of God

- the role of the four primary religious traditions/denominations
- the roles of guru and sacred lineages; the guru-disciple relationship
- the importance of other leaders, such as rishis, saints, brahmanas, temple priests, sannyasins/swamis, famous women, theologians (e.g. Shankara and Ramanuja)
- the tradition's own views on its origins, history and founding figures; Hindu reformers
- the Sanskrit language; its role and meaning within liturgy and scholarship

4. Forms of expression and ways of life

- the role of world renouncing ascetic and tantric traditions; world-affirming traditions – brahminical culture, social systems and family life; popular Hinduism
- the importance of modern leaders and movements in the UK: VHP, ISKCON and Swaminarayan
- the work of Hindu environmental projects; charities that promote well-being, social inclusion and women's rights
- the significance and meaning of three visual art forms in Hinduism, drawn from symbols, rangoli, painting, temple architecture, sculpture, decoration of shrine and sacred image
- the significance and meaning of the performing arts in Hinduism: such as song, dance, music, drama, poetics; aesthetics and rasa theology
- the significance of Hindu etiquette: in relation to food, diet and hospitality; dress and ornamentation; respect for elders; modern expressions of culture

Islam

Common and divergent views within Islam in the way beliefs and teachings are understood and expressed should be included throughout.

Students should know and understand the basis for beliefs and teachings (1) and practices (2) and be able to reference relevant sources of wisdom and authority, including scripture and/or sacred texts. Specifications that include topic (3) 'sources of wisdom and authority' must require students to study in detail the content requirements listed under that heading.

1. Beliefs and teachings

- the six articles of faith in Sunni Islam and five roots of 'Usul ad-Din in Shi'a Islam

- the nature of Allah: oneness (Tawhid), immanence, transcendence, omnipotence, beneficence, mercy, fairness and justice (Adalat in Shi'a Islam)
- prophethood (Risalah), including at least three examples chosen from Adam, Ibrahim, Isma'il, Musa, Dawud, Isa, Muhammad
- books (Kutub); Scrolls (Sahifah), Gospel (Injil), Torah (Tawrat), Psalms (Zabur)
- angels (Malaikah) such as Jibril, Izra'il, Mika'il, Israfil, Munkar/Nakir and Kiraman/Katibin
- predestination (al-Qadr) and human freedom and its relationship to the Day of Judgement;
- Akhirah: life after death, human responsibility and accountability, heaven and hell

2. Practices

- the Five Pillars of Sunni Islam and Ten Obligatory Acts of Shi'a Islam
- Shahadah: declaration of faith, the place of the Shahadah in Muslim practice
- Salah: including its significance; how and why Muslims pray, ablution, times, directions, movements and recitations, in the home and mosque and elsewhere. Jummah prayer
- Sawm: the role and significance of fasting during the month of Ramadan. Origins, duties, benefits, those who are excused and why, the Night of Power
- Zakah: the role and significance of giving alms: its origins, how and why it is given, benefits of receipt. Khums (Shi'a)
- Hajj: Pilgrimage to Makkah: its role, origins, how and why it is performed
- Jihad: the meaning and significance of greater and lesser; origins, influence and conditions for declaration of lesser jihad.
- the origins and meaning of festivals and commemorations: such as Id-ul-Adha, Id-ul-Fitr, Id-ul-Ghadeer and Ashura

3. Sources of wisdom and authority

- the Qur'an including its revelation, compilation and its use by Muslims
- the Prophet Muhammad: life, teaching and authority including his call; work in Makkah and Madinah, the hijrah, role as 'seal of the Prophets' and as a role model

- the family of the Prophet Muhammad including Caliph/Imam Ali (Ahl-ul-Bayt) in Sunni and Shi'a Islam; the origins of differences and implications for questions of authority
- the Hadith as a record of the Sunnah of the Prophet Muhammad, compilation, main collections (Sunni and Shi'a), elements of Hadith - isnad and matn
- Shari'ah: how it is agreed including sources used by the main schools of Sunni and Shi'a Law; Qur'an; Hadith, analogy (Qiyas) and consensus (Ijma'); the role of judges (qadis) and scholars (the 'ulama)
- the Imam in Sunni and Shi'a Islam: origins, nature, role in individual and community life. The doctrine of Nass, the inerrancy and intercession of Imams in Shi'a Islam.

4. Forms of expression and ways of life

- Muslim identity expressed through the ummah including the ceremonies for welcoming a child into the ummah; expectations about modesty including dress codes
- the work of one national Muslim organisation in relieving poverty and suffering in the UK
- the concepts of halal and haram; categories, how they are applied to laws of food and drink, riba - prohibition of interest
- the significance and meaning of at least three forms of art as an expression of Muslim belief chosen from calligraphy, music, poetry and architecture
- the importance of the mosque: religious features of mosques including design, furniture, artefacts and associated practices
- Shi'a obligatory actions: encouraging others to do good (Amr bil Maruf) and discouraging them from doing bad (Nahy Anil Munkar), Tawallah and tabarra; Love for the Prophet Muhammad and his family and disdain for their enemies
- The significance of Sufi ways of life including the origins, Sufi orders, the Sheikh, saints, teachers such as al-Ghazālī, ibn al-'Arabi and Rābi'a al-'Adawiyya, key practices such as music, dance, poetry, fasting, dhikr

Judaism

Common and divergent views within Judaism in the way beliefs and teachings are understood and expressed should be included throughout.

Students should know and understand the basis for beliefs and teachings (1) and practices (2) and be able to reference relevant sources of wisdom and authority, including scripture and/or sacred texts. Specifications that include topic (3) 'sources of wisdom and authority' must require students to study in detail the content requirements listed under that heading.

1. Beliefs and teachings

- the nature of God including God as One, Creator, Law-Giver and Judge
- the divine presence (Shekhinah)
- the importance of the Covenant at Sinai (the Ten Commandments) including the role of Moses
- the importance that Judaism places on the sanctity of human life, including the concept of Pikuach Nefesh
- the nature and role of the Messiah
- the Promised Land promised to Abraham and his descendants
- key moral principles including the relationship between free will and the 613 Mitzvot
- Mitzvot between man and God and Mitzvot between man and man
- life after death including judgement and resurrection

2. Practices

- the place of public acts of worship: synagogue services
- the significance of the use of Tenakh (the Written Law) and Talmud (the Oral Law) in daily life
- the place of worship in the home and of private prayer
- the significance of prayer in Jewish worship including Amidah – the standing prayer
- the role of rituals: birth ceremonies; Bar and Bat Mitzvah; marriage; mourning rituals
- the importance of Shabbat in the home and synagogue
- the origins and meaning of festivals such as Rosh Hashanah, Yom Kippur, Pesach, Shavuot and Sukkot

- the importance of the synagogue; religious features of synagogues including design, artefacts and associated practices
- the role of dietary laws: kosher and trefah, separation of milk and meat

3. Sources of wisdom and authority

- diversity of beliefs regarding the interpretation of sources of wisdom and authority amongst the Jewish community
- the Tenakh (the Written Law): Torah, Nevi'im and Ketuvim
- the Talmud (the Oral Law): collection of the Mishnah and Gemara (use in daily life)
- the significance of different denominations of Judaism including Orthodox (to include Chasidic and Modern Orthodox), and Liberal and Reform (the Pluralistic movement)
- practices associated with sources of authority in daily life including the use of tefillin, mezuzah and tzitzit
- interpretation and application of sources of authority through study in yeshivot and midrashot and the authority and role of the Beth Din
- the role of the rabbi in the synagogue and the community

4. Forms of expression and ways of life

- symbolism: how symbols and artefacts are used in worship including, Chanukiah and Megillah
- expressing beliefs through Tzedekah, Gemilut Chassidim, Bikur Cholim, and Tikkun Ha Olam – 'Repairing/healing the world' and Chessed – kindness to others
- different attitudes to Zionism and the State of Israel among Jewish people
- the importance of nurture of the young in the Jewish family
- the work of one national Jewish organisation providing care for those in need such as in the relief of poverty and suffering, the support of families or in the promotion of Jewish learning and education in the UK
- the significance and meaning of at least three forms of art, drawn from:
 - drawing/painting
 - sculpture
 - music
 - drama

Sikhism

Common and divergent views within Sikhism in the way beliefs and teachings are understood and expressed should be included throughout.

Students should know and understand the basis for beliefs and teachings (1) and practices (2) and be able to reference relevant sources of wisdom and authority, including scripture and/or sacred texts. Specifications that include topic (3) 'sources of wisdom and authority' must require students to study in detail the content requirements listed under that heading.

1. Beliefs and teachings

- the nature of God as expressed in the Mool Mantra
- God as Creator
- the nature of human life as an opportunity to unite with God
- karma and rebirth, and the aim of mukti (liberation)
- the importance of being God-centred (gurmukh) and the elimination of pride/ego (haumai)
- the oneness of humanity: equality of all human beings; complete equality of men and women as expressed in the Guru Granth Sahib and in examples of stories from the lives of the Gurus and in Sikhism today
- equality as expressed in examples of stories from the lives of the Gurus and in Sikhism today
- the priority of service to others
- the role of the sangat (community)

2. Practices

- the importance of the gurdwara: religious features of the gurdwara including design, furniture, artefacts and associated practices
- the role of the gurdwara within the Sikh community
- the meaning and significance of langar as an expression of sewa (selfless service to others)
- the significance of the practice of meditating on the name of God (nam japna) in daily life and in the gurdwara
- the role of prayer in the home

- the origins and meaning of festivals (gurpurbs) such as Guru Nanak's birthday, Vaisakhi, Diwali, commemorations of the martyrdom of Guru Arjan and Guru Tagh Bahadur Ji
- the role and importance of the akand path (continuous 48 hour reading of the Guru Granth Sahib)
- the meaning and significance of birth and naming ceremonies; the significance and use of the names Singh and Kaur, Amrit sanskar (the initiation ceremony)
- the importance of visiting Sikh historical gurdwaras including the Harmander Sahib in Amritsar (the Golden Temple)

3. Sources of wisdom and authority

- the concept of 'Guru' and the place of the Ten Gurus in Sikhism
- the significance of the life and work of Guru Nanak including his three days in the river, his teachings about God and about equality, and his establishment of Kartarpur
- the life and work of Guru Gobind Singh including Vaisakhi and the formation of the Khalsa
- the authority and status of the Guru Granth Sahib, its origins, compilation, authority and status as the living Guru shown in practices including reading in worship and study
- the role of the Rahit Maryada (Sikh Code of Conduct) as a guide to life and practice
- the role of the granthi (custodian/reader of the Guru Granth Sahib) and other gurdwara functionaries such as the ragi (a person who sings and/or plays a musical instrument during worship)

4. Forms of expression and ways of life

- the importance of sewa in its various forms - tan (physical service), man (mental service) and dhan (material service)
- the use of symbols, such as the Ik Onkar and khanda as expressions of belief
- the 'Five ks' (Panj Kakke) and their significance
- the importance of respect for all religions as written in the Guru Granth Sahib and practiced through langar and within the Sikh community
- the role and importance of kirtan (singing) in diwan

- Nam japna and the avoidance of the five evils of lust, anger, pride, greed and undue attachment, honest work (kirat karni), and service of those in need (vand chhakna) as key values in life
- the work of one Sikh organisation in the relief of poverty and suffering
- the work of one Sikh organisation promoting community cohesion and interfaith understanding
- the significance of the prohibition of the use of pictures or statues as aids for worship, the availability of artists' expression of Gurus' pictures for decoration



Department
for Education

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SACRE Briefing Paper

10th March 2015

SACRE members are requested to give their consideration to the following two proposals.

Proposal 1: The SACRE meeting agenda should include an agenda item titled 'SACRE representative feedback'.

Background information: Swindon SACRE currently has a nominated representative on Swindon Borough Council's Health, Adult and Children Services Overview and Scrutiny Committee (HACS). This committee replaced what was known as the Children and Young People's Overview and Scrutiny Committee in September 2014.

Currently, there is no mechanism within the SACRE agenda for representative feedback, irrespective of the role undertaken by the representative.

Proposal 2: Swindon SACRE supports Swindon Youth Forum's pro-active stance in encouraging all Swindon secondary schools to ensure their curriculum reflects a 'Curriculum for Life'.

Background information: Prompting this proposal is the HACS Overview and Scrutiny Committee meeting which took place on the 12th November 2014. One agenda item was entitled 'Progress Update of the Youth Forum' including a presentation by the two newly elected Swindon Members of the Youth Parliament - Ellie James (Lydiard Park) and Wilfred Steenbergen (Kingsdown).

One specific element of the agenda outlines the current work of the Youth Forum (para. 4.1.7), including a specific focus in collaboration with the United Kingdom Youth Parliament. It reads:

Curriculum for Life

As part of the Manifesto for the United Kingdom Youth Parliament, thousands of young people across the UK voted for a 'Curriculum to Prepare us for Life' within schools. This includes a better political, financial and sex and relationship education.

From this, the Members of Youth Parliament and Swindon Youth Forum would like to deliver a project called 'Review your School'. It will question what appropriate 'life skills' young people feel they need in preparation for leaving education, including how they want to learn as well as a review of what they are currently learning and whether they feel it is preparing them for life. A recent survey from the sexual health charity Brooke said 78% of young people say they have never been consulted about what they learn in PSHE and

Citizenship. The question we would like to ask Head Teachers is 'Do you have a Curriculum for Life in YOUR school'?

We aim to send out a questionnaire aimed at the teaching staff responsible for the PSHE and Citizenship provision of each school. The second part of the consultation focuses on the students; we will complete a focus group session, preferably of student council members. The focus group session would cover the structure of lessons, who teaches lessons, topics covered and pupil involvement and most importantly where the young people believe improvements need to be made, if any. With this information we would hope to organise a meeting with a Head Teacher or Governor to make sure that a Curriculum to prepare us for Life IS being provided, and offer 'suggestions' based on the findings. We would also use this opportunity to highlight areas of good practice.

Attendance at the next SASH (Swindon Association of Secondary Head Teachers) meeting has been requested, to speak to Head Teachers to ensure everyone is happy to engage in the project.

Swindon SACRE is requested to consider its support of the above action being taken by the Swindon Youth Forum.

Paul Sunners

NAHT representative Swindon SACRE