

Swindon Borough Council

Standing Advisory Council on Religious Education

Tuesday, 17 July 2012

Crowdys Hill School, Jefferies Avenue, Swindon, SN2 7HJ

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 Sara Crabb, ATL Mr Paul Sunners, NAHT (3 vacancies)
Group D: The Local Authority	Councillor Doreen Dart Councillor Claire Ellis Councillor Russell Holland Councillor Fay Howard Councillor James Robbins
Support Officers:	Katy Staples, SACRE Advisor Sarah Foulkes, Primary Link Adviser

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

Nominations are invited for the roles of Chair and Vice-Chair for the municipal year 2012/13. 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. Minutes (Pages 1 - 6)

To receive the minutes of the meeting held on 27th March 2012.

6. Religious Education at Crowdys Hill - Introduction to the school from Tracy Mason.

7. Collective Worship Guidance (Pages 7 - 40)

8. Provision of RE in Schools (Pages 41 - 48)

9. Update to SACRE Development Plan 2011/2013 (Pages 49 - 54)

10. Update on Network Meetings and RE Training Sessions (Pages 55 - 62)

11. National Developments in Religious Education (Pages 63 - 86)

12. Date and Time of the Next Meeting

The next meeting of the SACRE is on 25 September 2012 at 6.00 p.m. 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: 09 July 2012

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, 27 MARCH 2012

PRESENT:-

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) and Mr Dinesh Patel (Hindu Community)
Group B: Church of England	Miss Janet French, Ms Steph MUNDIN and Mrs Penny Summers
Group C: Teacher Organisations	Mrs Tracy Mason, Miss Lottie Rowe, Mrs Mandy Sandleton and Mr Paul Sunners
Group D: Councillors	Councillors Doreen Dart, Claire Ellis and Raymond Fisher
Also in attendance:	Katy Staples (SACRE Advisor) and Paddy Bradley

Apologies for absence were received from Councillor Joe Tray, Reverend Norma McKemey, Mr Tony McAteer and Sarah Foulkes

33. Welcome to the Meeting

Mr Mark Cawte welcomed the SACRE to Emmanuel Church, and gave a brief history of the church.

34. Declarations of Interest

The Chair reminded the SACRE of the need to declare interests. No declarations were made.

35. Public Question Time

No public questions were submitted at the meeting.

36. Chair's Announcements

1. The Chair advised that a pack of letters had been circulated with the SACRE agenda, which were the responses received to a letter from the SACRE to the Prime Minister, Deputy Prime Minister, Secretary of State for Education, Local MPs, Archbishop of Canterbury, Archbishop of York and Bishop of London to raise the profile of RE and concerns about its lack of inclusion in the English Baccalaureate. The SACRE was pleased with the responses received, and wished to continue to promote the importance of RE in schools.

2. The SACRE Advisor had attended the South West SACRE Conference at Dillington House, and she reported back on key national developments, including a study on Pupils' perspective of studying RE, the national picture of the fall in RE examinations, the importance of continuing to support Religious Education in Academies via SACRE, and debates around the national curriculum.
3. The Chair advised that Mrs Penny Summers had acted as the SACRE's representative on the Children and Young People's Overview and Scrutiny Committee during the last year, and asked for the SACRE to confirm that it would wish her to continue in that role if a representative was required.
Resolved – That Mrs Penny Summers be nominated as the SACRE's representative on the Children and Young People's Overview and Scrutiny Committee for 2012/13 if one is required.

37. Minutes

Resolved - That the minutes of the meeting held on 6th December 2011 be approved as a correct record.

Further to Minute 27, the Clerk advised that Ms Judi Kingdon had decided not to continue with Membership on the SACRE, and therefore there was a further vacancy of the Teacher Associations Group since the last meeting.

38. SACRE Annual Report and Development Plan

The SACRE received its draft Annual Report covering the period September 2010 to August 2011. This had been a particularly busy year for the SACRE in relation to the review of the Agreed Syllabus and Celebrating RE. The SACRE were pleased with the presentation of the Report, and the inclusion of pictures of the SACRE work, and local children's RE. Katy Staples advised that the report would be submitted to the NASACRE, which was collating reports from all SACREs.

The SACRE also received an update on its Development Plan, which would be revised at the next meeting in the light of the Annual Report.

Katy Staples (SACRE Advisor) presented the RE results in the Annual Report, and Paddy Bradley (Director of Schools and Learning) provided a further statistical breakdown to the SACRE and tabled an analysis of the results. He advised that:

- Of the 14 secondary and special schools and the Pupil Referral Unit with eligible pupils in 2010, 11 entered pupils for either the full or short course GCSE in RE. This declined to 9 in 2011.
- Seven schools entered students for both the long and short courses in 2010, but only 3 in 2011.
- In 3 schools, the number of students entered for long courses declined from 2010 to 2011.
- In 7 schools, there was a decline in the number of entries for short courses.
- However, overall there was an increase in the number of students entered for the full course GCSE in RE (323 out of a cohort of 2293, up 1.5%). This was

achieved through noticeable increases at two secondary schools.

- Across Swindon Schools, only 47.4% of students in Swindon were entered into any public examination, and three Swindon secondary schools did not enter any pupils for RE examinations at Key Stage 4 in 2011.

The SACRE discussed the extent to which the importance of RE in schools can be accessed by the choice to carry out examinations. Some members felt that as long as pupils had the opportunity to learn about religious beliefs, whether in formal examinations or through more integrated teaching the method did not matter. Other SACRE Members considered that offering examinations indicated the importance being placed in a school on the subject, and that this was likely to result in better quality teaching support for the subject. It was also difficult for the SACRE to check that schools were offering children the opportunity to study RE, whether formally or informally, and this was something that would need to be explored with head teachers and with academy trusts.

It was requested that a letter be sent to Head Teachers and the Academy Trusts, highlighting the requirement to teach RE, quoting from the letter received from the Minister for Education on the importance of RE, referring to the specific results for the school, and asking for information on how pupils were being access to RE.

It was also asked that a report be presented to Swindon's Children and Young People's Trust Board on access to RE in the Borough.

Resolved – 1) That the draft SACRE Annual Report attached as Appendix '1' to the Report be approved, and the SACRE Advisor be authorised to finalise the report, taking into account comments from the SACRE, and to distribute it to NASACRE and to local schools.

2) That the SACRE note its Development Plan as attached at Appendix '2'.

3) That the Chair of the SACRE, with assistance from the SACRE Advisor and Director of Teaching and Learning, write to Secondary School Head teachers, copied to the academy trusts where appropriate, as set out above.

4) That the Director of Teaching and Learning report to the Children's Trust Board on the SACRE's concerns about how access to RE in the Borough, and include a copy of the SACRE Annual Report.

39. Collective Worship Working Party

The SACRE at its last meeting had set up a Collective Worship Working Party to review the guidance available for Collective Worship in Swindon, in the light of national best practice.

The SACRE Advisor reported back on the work of the Group, which had met on 8th February 2012. The Working Party had recommended that the new North Somerset guidance provided the best model for Swindon Schools, and permission had been obtained to use and adapt the guidance for local needs. The guidance as adapted was attached at Appendix '1' of the report. It had also been agreed by the Working

Group that a competition should be held, with local pupils being invited to submit wise quotations and inspiring pictures which could be included in the final guidance document.

The SACRE welcomed the document, and thanked that Working Group for its work to date. It was agreed that the Group would meet on one further occasion to finalise the guidance.

Resolved– 1) That the SACRE endorse the recommendation of the Collective Worship Working Party, that the Guidance set out at Appendix 1 to the Report be used as the new Swindon Collective Worship Guidance to be offered to Swindon Schools.

2) That the SACRE Advisor be authorised to complete amendments to the Collective Worship Guidance, in consultation with the Collective Worship Working Party, to include quotations and pictures provided through the competition in local schools, and to promote the finalised Collective Worship Guidance to Swindon Schools.

40. National Developments in RE

The SACRE received a report on national developments in Religious Education (RE).

The report set out the new Ofsted Framework for school inspections from January 2012, and the specific grade descriptors for RE, and an example of an Ofsted exemplar of Outstanding Secondary Practice in RE.

The SACRE agreed that the descriptors set a very high bar for achievement in RE for schools which in many cases would be aspirational. There was some concern that the exemplar material provided only related to integrated provision of RE, as it was felt that where specialist RE teaching was not available it was more difficult to ensure that the requirements of the locally agreed syllabus were met in an integrated provision. The SACRE was, however, encouraged that Ofsted Inspectors were asking to attend RE lessons as part of their regular inspections.

It was noted that an all-party Parliamentary Group had been set up for the safeguarding of RE, and the SACRE was provided with a copy of a sample letter which could be used as a template to encourage local MPs to join the Group.

Resolved - 1) That the report be noted.

2) That a letter be sent to the Local MPs to encourage them to join the all Parliamentary Group on the safeguarding of RE.

41. Update from Network Meetings

The SACRE received the minutes of the Humanities, Teaching and Learning Group for RE, and Ms Lottie Rowe reported back on the last meeting. It was noted that it had been a really useful meeting, discussing best practice, ideas and resources for the specific RE examination boards. Ms Katy Staples confirmed that she was hoping to attend and support future meetings of this Group.

Ms Katy Staples reported back on the last meeting of the Primary Network which had met on 19th January 2012, and had focused on developing spirituality in RE, in particular in the context of the new Ofsted Framework.

Resolved – That the update on the Network Meetings be noted.

42. Future Meetings

The following meetings of the SACRE for the Municipal Year 2012/13 were expected to be confirmed by Annual Council: 17th July 2012, 25th September 2012, 4th December 2012, and 19th March 2013, with all meetings taking place at 6 pm.

Ms Tracy Mason offered to host a future meeting at Crowdys Hill School and would contact the Clerk to make arrangements.

Ms Lottie Rowe advised that her class was hosting an Interfaith Workshop on 23 May 2012, 1 - 4 pm, and invited members of the SACRE to contact her if they wished to attend.

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Collective Worship Guidance

Standing Advisory Council on Religious Education

17 July 2012

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

Wards: All

Locality Affected: All

Parishes Affected: All

1. Purpose and Reasons

- 1.1 To endorse the final Collective Worship Guidance and agree how it should be disseminated to schools.
- 1.2 The SACRE has a duty to help schools fulfil their statutory obligations with regard to the provision of religious education and Collective Worship.

2. Recommendations

The SACRE is recommended to:

- 2.1 Endorse the new Swindon Collective Worship Guidance attached at Appendix '2'.
- 2.2 Agree how the Collective Worship Guidance will be offered to Schools. .

3. Detail

- 3.1 At the last meeting the SACRE endorsed the draft of the Collective Worship Guidance, which with the permission of the author was based on the newly written North Somerset Guidance.
- 3.2 It was agreed that the Collective Worship Working Group would meet a final time on 9th April 2012 to complete the document. A copy of the notes of this meeting is attached at Appendix '1'.
- 3.3 The final guidance document is set out at Appendix '2' and the SACRE is requested to endorse this document. The SACRE is also asked to consider how it is best disseminated to schools. This could be via Schools Online, via network meetings, and / or through training sessions which schools could buy in to at Drove Education Centre.
- 3.4 In addition to formal training, it was suggested by the Working Group that it would be a good opportunity for people from faith communities to go into schools to lead Collective Worship sessions in line with the new guidance.

4. Alternative Options

- 4.1 The SACRE could decide it would like further revisions to the Guidance.

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

Collective Worship Guidance

Standing Advisory Council on Religious Education

17 July 2012

5. Implications, Diversity Impact Assessment and Risk Management

Financial and Procurement Implications

- 5.1 The costs of compiling the Guidance were contained within the SACRE budget for 2011/12. Any additional costs for printing the Guidance for schools would be contained within the SACRE budget for 2012/13. Schools would be asked to pay for any teachers attending training sessions set up at Drove Education Centre in relation to the new Guidance.

Legal and Human Rights Implications

- 5.2 Under the Education Act 1996, the SACRE is required to monitor the quality and provision of Collective Worship in the schools under its remit, share good practice and offer advice and guidance to schools. The SACRE may also be involved in offering training to training to teachers and others involved in leading collective worship.

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. This is because it simply updates the Guidance in place for schools in relation to Collective Worship. In addition, the Guidance has been written in accordance with the requirements of the Education Act 1996, to help schools to provide a daily act of collective worship with is 'wholly or mainly of a broadly Christian character', which is educational and appropriate to the age, aptitude and family background of pupils.

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 Finance, Revenues, Benefits and Property (Section 151 Officer) and Director of Law and Democratic Services (Monitoring Officer) are consulted in respect of all reports.

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

Collective Worship Guidance

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7. Background Papers

7.1 None

8. Appendices

8.1 Appendix 1 - Minutes of the Collective Worship Working Group – April 2012

8.2 Appendix 2 - Swindon Collective Worship Guidance

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Minutes of the Swindon SACRE Collective Working Party

Swindon Civic Offices, Euclid Street, Swindon, SN1 2JH

18th April 2012

9.30 am – 12.30 pm

Those present

Paul Sunners, David Burbidge, Penny Summers, Arun Bedi Sarah Lane Cawte, Katy Staples

Apologies

Mandy Saddleton, Janet French

1) An analysis of the Guidance as it stands was held and recommendations made.

Agreed changes

- A) Pages to be numbered.
- B) KS to write to schools to ensure that exemplar was from a Swindon School.
- C) A glossy cover needed – including pictures from Swindon Schools
- D) Insert something about Academies within the funding agreements (p8-9)
- E) Insert a Foreword – something about the current climate and the implication of change
- F) Include something about Determinations and Academies
(Sarah to check with Julie Grove)
- G) Include Clerk to SACRE p5
- H) Include something about Ofsted and SMSC (in Foreword?)
- I) Include as an Appendix an example of a diary of Reflection

2) Further training opportunities.

As well as the training offered to teachers through Drove Education centre – a training opportunity for people from Faith Communities who go into Schools to lead CW would be a good idea (SLC and DB)

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SACRE



“Time to breathe”

New Guidance on Collective Worship 2012

This guidance aims to support schools in Swindon to ensure that pupils have effective and reflective experiences in collective worship.

It offers an explanation of the legal obligations including the right to withdrawal and explains the rich opportunities that assemblies offer students for spiritual and moral social and cultural development.

Foreword



We live in one of the fastest changing educational landscapes of modern times. The proliferation of Academies and Free Schools continues apace and the role of Local Authorities in supporting schools changes accordingly. Swindon's education provision represents a typical model of these shifting sands. In the midst of this, some elements of provision remain reassuringly constant:

All maintained schools in England must provide a daily act of collective worship. This must reflect the traditions of this country which are, in the main, broadly Christian.

Department of Education Website April 2012

Swindon SACRE would strongly support the view that collective worship is a valuable and unique opportunity to promote pupils' spiritual, moral, social and cultural (SMSC) development. As such, it deserves to be taken seriously and offered in a meaningful way.

Under statute, promoting pupils' SMSC development is still the first aim of schooling:

The overall purpose of Education is:-

a) To promote the spiritual, moral, cultural, mental and physical development of pupils at the school and of society

b) and prepare such pupils for the opportunities, responsibilities and experiences of life.

Education reform Act 1988

Spiritual, Moral, Social and Cultural Development has re-entered the Ofsted Judgement criteria for the 2012 framework:

Inspectors are asked to make judgements on:-

"Pupils' development of personal insight and purpose, and their understanding of society's shared and agreed values

Pupils' development of the skills and personal qualities necessary for living and working together, and their understanding of their own culture and those of others locally, regionally and nationally."

The evaluation schedule for Schools 2012

Collective worship is a golden opportunity for supporting this development and this document is provided for Swindon Schools and Academies to help them make the most of these openings. Giving pupils "a time to breathe" can help to make values explicit, challenge thinking, and extend children's emotional repertoire. It helps pupils know and celebrate who they are and understand what the school community stands for and hopes they will aspire to be.

We hope and trust that this document will be helpful to you.

Councillor Doreen Dart. Chair of Swindon SACRE

1. Why Do Collective Worship?

"Good people, sharing good things, to make us good"

Arun Bedi (Sikh Representative on Swindon SACRE)

Schools are regularly reminded that Collective Worship is a legal requirement but here are some reasons why, even without this requirement, it is good to hold Collective Worship in schools.

Collective worship:

- gives time to breathe, offering space and stillness before, during or at the end of a hectic and pressured day to be oneself, to reflect or just to sit at rest;
- helps to foster a spirit of community in a school, year group or class;
- can enable the joys and sorrows of those present, those local to the school, and the joys and sorrows of national and international news, to be reflected upon and shared in a way which is otherwise not possible in school;
- enables the overall personality and ethos of the school to come across to everyone;
- is an opportunity to share and reinforce the values the school seeks to live by;
- enables individuals and groups of staff and pupils to share their concerns, interests and reflections;
- can be a time to present genuinely alternative views of life and lifestyles for pupils to consider;
- can help pupils ponder on the many ultimate questions life presents, and know that others of all ages ponder these too;
- can offer insights into religious and other beliefs and commitments in an open way;
- can be a time of sharing those things that unite, whilst acknowledging or celebrating the diversity of beliefs and values within and beyond school;
- may provide an opportunity for pupils (and staff) to come close to God and to reflect on the most important directions and values for their lives;
- may provide a time which pupils can make their own;
- is one of the few occasions in a week of schooling that offers, or should offer, space for the spirit.

The content of Collective Worship is almost completely open. There is no National Curriculum for Collective Worship.

2. What is Collective Worship?

DFE Circular 1/94 is not legislation but offers guidance. It defines worship as:

- being concerned with reverence or veneration paid to a divine being or power;

- needing (if it is to be broadly Christian) to contain some elements which accord special status to Jesus Christ and his teachings. This means that most school worship should reflect Christian beliefs, not necessarily Christian worship practices;
- implying more than simply passive attendance. It should be capable of eliciting a response from students even though, on a particular occasion, some of the students may not feel able actively to identify with the act of worship.

In the view of Swindon SACRE, Collective Worship in schools is to do with the fundamental recognition of worth and worthiness. It is concerned with ultimate questions and values. It is about identifying, affirming and celebrating those ideals and values held to be of central importance in the worshipping community.

Through reflection and response, it should be an important stimulus towards spiritual development. For many, but not all, spirituality finds its most comfortable expression within the context of belief in God.

Collective worship is not the same as *corporate* worship, where the basic religious beliefs of worshippers are assumed to be the same or similar. In Collective Worship pupils are presumed to come from a variety of beliefs and backgrounds and this should be taken into account in the preparation and delivery of the acts of worship. A school's acts of Collective Worship should seek to involve all pupils, including those who have different or no religious beliefs.

Collective worship is not the same as religious education and must not be confused with it. The law requires both RE and worship to take place in school, but at different times. In RE the focus is on study and learning, in Collective Worship the focus is on reverence, celebration and reflection or prayer. In fact, Collective Worship should be seen as part of the whole school curriculum, providing many cross-curricular opportunities.

Acts of Collective Worship in schools and colleges should be used to encourage pupils to come together and allow them to reflect upon their shared human experience and feelings of joy and sadness, thankfulness and need, their reflections on shared values and concerns and the exploration of the spiritual area of experience. These experiences and attitudes can also lead to a fuller and more mature capacity for worship.

"Assemblies are like multiple light bulbs, lighting up together and giving everyone gathered, greater illumination." Arun Bedi

'WHOLLY OR MAINLY OF A BROADLY CHRISTIAN CHARACTER'

Acts of worship should be 'wholly or mainly of a broadly Christian character'. To take the 'wholly or mainly' bit first: this means that *all or most* acts of worship in any one term should be identifiable as 'broadly Christian'.

DFE Circular 1/94 (s.63) states that acts of worship do not need to contain *only* Christian material, though some elements relating 'specifically to the traditions of Christian belief and which accord a special status to Jesus Christ' are to be included in the programme.

Then note that it is *character*, not *content* that is the requirement, and the teachings, beliefs and stories of Christianity, like those from other major faiths, present themes which will be of interest or concern and relevance to all.

In selecting *broadly Christian* material or any other material, it is important that schools ensure that acts of worship are 'inclusive'. It must be remembered that it is not the role of the school to nurture religious faith.

Christian beliefs centre on such themes as the creation, the fall, the life, ministry, death and resurrection of Jesus, and the kingdom of God. From these themes spring broad areas of spiritual and moral concern to all people: ecology, pollution, stewardship of resources, prejudice, cruelty, war and alienation, justice, peace and harmony. Assemblies that raise these issues provide opportunities for 'broadly Christian' Collective Worship as well as stimulating all young people to reflect, to feel awe, to learn to be still and to consider the direction and meaning of their lives.

3. The Legal Requirement for Collective Worship

1. All maintained schools and Academies, whether or not they have a religious character, are required to have daily acts of Collective Worship and to teach religious education as part of their curriculum. Schools with a religious character provide denominational Collective Worship in line with their foundation and are not subject to the requirement to provide 'wholly or mainly broadly Christian' acts of Collective Worship.
2. All registered school pupils (5 - 18) are required to take part in an act of Collective Worship on each school day (unless withdrawn – see below). Pupils in special schools should take part in an act of Collective Worship as far as it is practicable.
3. Collective worship may be held at any time during the school day.
4. Separate acts of Collective Worship may be arranged for different age or school groupings.
5. Collective worship must take place on school premises, but governors of aided and religious foundation schools may, on special occasions, arrange Collective Worship elsewhere.
6. In any one term in a community or a non-religious foundation school or academy, acts of worship, should be 'wholly or mainly of a broadly Christian character'. That

is, most (or all) of the acts of worship must reflect the broad traditions of Christian belief without being distinctive of any one Christian denomination.

7. Collective worship must be appropriate having regard to the family backgrounds, ages and aptitudes of the pupils.
8. Where worship which is wholly or mainly of a broadly Christian character is inappropriate, the Headteacher and governors may apply to the local SACRE (and in the case of Academies will need to refer to the terms of their funding agreement), for permission to arrange worship for all or some of the pupils which is not wholly or mainly of a broadly Christian character (see Determinations).
9. Parents have the right to withdraw their children from Collective Worship (see below).
10. Teachers cannot be compelled to lead or participate in Collective Worship, but it is the responsibility of the Headteacher and Governing Body to ensure that it takes place.

Every school under Local Authority control must have a policy for Collective Worship that is drawn up in accordance with the law, and reflects as far as possible the consensus of views of the various stakeholders i.e. staff, governors and the community.

All Academies, in accordance with their funding agreements, must have an act of daily worship and will be inspected under Ofsted criteria which look to make judgements about SMSC and so Collective Worship may play a part of their decisions.

Within the legal framework the responsibility for arranging Collective Worship rests with:

- the Headteacher after consultation with the Governing Body in community schools;
- the Governing Body in consultation with the Headteacher in VC and VA schools.

DFE Circular 1/94 is not legislation but offers guidance. See 'What is Collective Worship?'

The Diocese of Bristol also produces guidance on planning Collective Worship for Church of England/ Methodist schools. The Diocese of Clifton will provide guidance for Roman Catholic Schools.

"Creating an Environment where Grace can fall"

Arun Bedi

THE RIGHT OF WITHDRAWAL

Parents have the right to withdraw their child from attending an act or acts of Collective Worship. Parents should make their wishes known to the Headteacher who will arrange that any pupils who are withdrawn will be supervised appropriately during the acts of Collective Worship.

Schools should ensure that parents who want to withdraw their children from Collective Worship are aware of the programme and its intention to be open to and respectful of all pupils' personal beliefs. They should be given the opportunity to discuss this, if they wish. The school may also wish to review such a request each year, in discussion with the parents.

The use of the right to withdraw should be at the instigation of parents (or pupils themselves if they are aged 16 or over), and it should be made clear whether it is from all or some specific acts of Collective Worship. No reasons need be given, though parents may make arrangements for *alternative religious worship* to take place for their child provided that such arrangements can be made at no additional cost to the school and provided the effect would not be to replace the statutory non-denominational Collective Worship in the school.

Parents have the right to choose whether or not to withdraw their child from Collective Worship without influence from the school, although a school should ensure parents or carers are informed of this right (for example through the school prospectus) and are aware of the educational objectives and content of the Collective Worship programme. In this way, parents can make an informed decision. Where parents have requested that their child is withdrawn, their right must be respected.

If parent and the school agree that the pupil should be allowed to remain physically present during the Collective Worship but not take part in it, nothing in the law prevents this.

Pupils should not be withdrawn so that they may participate in other activities. Schools have a duty to supervise pupils who are withdrawn from Collective Worship, though not to provide additional teaching or to incur extra cost. Pupils will usually remain on school premises.

Swindon Case Study

In one Swindon Primary School the Headteacher was approached by a Muslim parent who stated that she wished her child to be withdrawn from Collective Worship as it conflicted with her home beliefs as they were Muslim and not Christian.

The Headteacher made an appointment to meet with the parent to discuss this request and, as it was appropriate in this context, arranged for a translator to be present.

The Headteacher determined exactly what the Parent's fears were.

The Headteacher then explained the nature of Collective Worship and its purposes in that School and allayed fears that the objective was Christian conversion or proselytizing but rather a sharing of values, a time to be reflective and come together as a community.

It was then agreed that the parent would come and observe an act of Collective Worship/ Assembly.

The compromise reached was that the child would stay in Collective worship, but if she felt uncomfortable at any time and did not want to join in any prayers or singing that she should talk to her class teacher about it – but it was fine to not participate with everything.

The school has a growing sensitivity to the Muslim population in the school and has adapted some of its core singing and reflection to exclude explicit references to “Our Lord Jesus” etc. It has ensured all spiritual language is as inclusive as possible whilst maintaining a vibrant shared spiritual life at the heart of the school.

"The sea rises, the light falls, lovers cling to each other, and children cling to us. The moment we cease to hold each other, the moment we break faith with one another, the sea engulfs us and the light goes out."

James Baldwin

DETERMINATIONS

The Education Reform Act of 1988 (sections 6, 7, 9, 12) entitles schools to apply to the SACRE for a ‘Determination’ if, in the opinion of the Headteacher, the requirements to have ‘broadly Christian’ Collective Worship is inappropriate for either the whole or particular groups within school. A ‘Determination’ will allow the school to adjust the legal requirements and allow worship of a different character to take place.

Applying for a Determination:

1. The Headteacher consults with the governors to determine the extent to which the requirement for Collective Worship to be ‘wholly or mainly of a broadly Christian character’ is not appropriate for the school or groups of pupils within the school. It is also advised that the matter is brought to the attention of the school’s link inspector/adviser and the adviser responsible for RE and Collective Worship.
Katy Staples katy.staples@bristoldiocese.org
The clerk to Swindon SACRE will also need to be informed:
Sarah Lawrence SLawrence@swindon.gov.uk
2. The Headteacher and the governors consult with parents.

3. A decision to seek a Determination has been reached, the Headteacher must apply to the SACRE in writing, outlining the reasons why a Determination is being sought and giving evidence to support this. In the case of Academies agreement for a determination must be sought from the sponsors.
4. The SACRE will consider the application for a Determination and may request the Headteacher to present the application in person to clarify any issues and answer any questions.
5. In considering the application, the SACRE will take account of the views of:
 - a) the Officer representing the Director of Education;
 - b) the family background of the pupils concerned.
6. The SACRE may accept or reject an application, but cannot modify it. Each constituent group on the SACRE is allowed one vote, with the decision being reached on a majority.
7. The SACRE will notify the Headteacher and the governors of its decision in writing.
8. A determination will last for 5 years from the date of its effect, after which time it must be reviewed.
9. If a Determination is accepted, it will be the Headteacher's responsibility to decide what form the alternative worship will take, and inform SACRE, the governors and parents. In the case of Academies the Principal will need to inform the sponsor what form the alternative worship will take.
10. Where such a Determination is made in respect of all or some of the pupils in the school, daily Collective Worship must still be provided for them. Where a determination has been granted in respect of a class or description of pupils of a particular faith or religion, the alternative Collective Worship may be provided for those pupils as a whole. It may not be distinctive of any particular denomination of any faith or religion, but may be distinctive of a particular faith or religion. Parents continue to have a right to withdraw their children from the Collective Worship.

Please note: Although Swindon Local Authority encourages and supports 'inclusive' acts of Collective Worship which should be appropriate for the whole school community, irrespective of belief, non-belief or life stance, this does not remove a school's right to apply for a Determination.

4. Spiritual Development through Collective Worship

Collective worship has an important part to play in providing opportunities for pupils to focus on matters 'of the spirit'. Any definition of spirituality must acknowledge the difficulty in pinning the concept down. Spirituality has been likened to a bird – hold it too tightly and it chokes; hold it too loosely and it flies away. Others have likened it to the wind – you can't trap it in a jam jar and bring it into the classroom for analysis.

Here, we say that spirituality has to do with the following:

- awareness of the self;
- awareness of all that is not the self;
- the purpose and meaning of life;
- delight in the beauty, strangeness and wonder contained even in the commonest things of daily life;
- sensitivity to change, suffering and the processes of life; values in action.

It may be helpful to think of spiritual development in terms of balancing the cool *inner life* of the reflective person with the heat of worldly activity in *outward expression*. Together, the desired combination of wisdom and active compassion may be achieved.

"Until you make peace with who you are, you will never be content with what you have."
Doris Mortman

Inner life

Pupils demonstrate an interest in this where they:

- engage in activities which involve listening, reflecting, puzzling;
- develop an understanding of their own feelings, likes and dislikes; develop personal beliefs and values;
- show insights into deep questions about life, change and death.

Outward Expression

Pupils demonstrate an interest in this where they:

- engage in activities which involve questioning, valuing, creating, envisioning, empathising, imagining;
- immerse themselves in constructive work, sacrificing immediate self-interest;
- develop an understanding of their relationships with those near and far;
- enjoy exploring diversity and difference.

In assemblies and acts of Collective Worship, a number of these sorts of activities might take place, particularly where pupils are involved in presenting, contributing to, or responding to an assembly theme.

Over a period of time, assemblies and acts of Collective Worship might encourage pupils, for example, to:

- use all their senses;
- use their imagination;
- reflect quietly;
- express their thoughts and feelings in a variety of ways, e.g., diaries of reflection; to appreciate that we arrive at some of our deepest insights through stillness and silence;
- appreciate that silence can be a means of communication, e.g., in showing respect;
- respond to information and/or stories with thoughtful questions;
- participate in musical or dramatic items illustrating a chosen theme;
- present a positive image of unfamiliar cultures, religions and traditions.

One school, developed ideas to show how their acts of Collective Worship could contribute to pupils' spiritual development:

1. celebrating what is 'good' and 'lovely' about life, e.g., beautiful natural surroundings;
2. pupils sharing what is meaningful and significant to them;
3. giving time for silent reflection and exploration of 'inner space';
4. using forms of worship that others have found helpful in their spiritual development, e.g., silent contemplation, dance, singing;
5. providing an environment that is conducive to worship;
6. exploring beliefs – development of personal beliefs including religious beliefs, appreciation that people have individual and shared beliefs on which they base their lives, appreciation of how beliefs contribute to personal identity;
7. encouraging a sense of awe, wonder and mystery, e.g., through consideration of the natural world, mystery or human achievement;
8. exploring feelings of transcendence – feelings that may lead to the belief in God, or the belief that one's inner resources provide the ability to rise above everyday experiences;
9. searching for meaning and purpose to life – asking questions such as, 'Why me?' at times of hardships, reflecting on the origins and purposes of life, responding to experiences of life such as beauty, suffering and death;
10. developing self-knowledge – awareness of thoughts, feelings, emotions, responsibilities and experiences, awareness of own developing identity, development of self-respect;

11. exploring relationships – recognising the value and worth of each individual, developing a sense of community, building relationships with others;
12. encouraging creativity – expressing thoughts and feelings through, e.g., art, music, poetry, crafts, exercising the imagination, inspiration, intuition and insight;
13. exploring feelings and emotions – being moved by beauty or kindness, control of emotions and feelings, feelings associated with injustice or aggression, using feelings as a source of personal growth.

“Love of worldly things, like a snake has entangled the whole world in its coils.

Whoever holds it lovingly gets bitten by it.”

Guru Amar Das

5. Producing a Policy for Collective Worship

In creating a policy for Collective Worship in the school, consultations should be held with members of staff, pupils, governors and parents.

A draft policy could be constructed around which such discussions could take place. The draft should consist of such features as:

- a statement of the main aims and purposes of Collective Worship at the school (rationale);
- how the school meets the legal requirements, including those on the right of withdrawal and on providing acts of Collective Worship that are ‘wholly or mainly of a broadly Christian character’;
- how the school’s programme for Collective Worship contributes to pupils’ spiritual (and moral, social and cultural) development;
- how the Collective Worship is organised (when, what, where, how, who);
- date of policy and of next review.

EXAMPLE AIMS OF COLLECTIVE WORSHIP

The planning and delivery of a programme of Collective Worship should allow all those taking part to experience:

- a shared sense of belonging by coming together to celebrate the values and ethos of the school and community;
- a shared sense of the wonder and awe of creation and the beauty, power and mystery of the world in which we live;
- a shared concern for the needs of others locally, nationally and globally;
- a shared insight about the varied aspects of life and the ability to foster empathy for others.

Collective worship should provide:

- the experience of being a part of a caring community;
- the opportunity for celebration, thanksgiving and sharing emotional experiences and time to share successes and failures in personal, school and community life.

The act of worship should:

- allow a time of reflection on the fundamental questions of life, and focus attention away from the concerns of the moment to those things which are of eternal concern to human beings;
- enable pupils to experience 'spirituality' by enabling them to develop a worshipful attitude as demonstrated by feelings such as awe and wonder, feelings of elation, appreciation, gratitude, respect, reverence and trepidation and of being uplifted.

No one is perfect – that's why pencils have erasers.

Author Unknown

6. Planning a Collective Worship Programme

Long Term Planning involves:

- being aware of specific calendar events, e.g., festival celebrations and anniversaries or special occasions relevant to the school's community.

Medium Term Planning involves:

- a timetable of who will lead each act of worship, ensuring that visitors are invited and briefed well in advance;
- ensuring that varied resources and equipment are ready and available.

Short Term Planning involves:

- adequate planning time to create an effective act of Collective Worship that takes into account the ages, aptitudes and family backgrounds of the students;
- creating the right atmosphere for the theme of the act of Collective Worship, e.g., venue, use of background music, a focal point, lighting etc.
- some schools like to share an agreed format or shape for Collective Worship. This might encourage people to plan for:
 - a) a **welcome** or gathering statement that marks the beginning of this special time
 - b) an **engagement** where the main message or story of the Collective worship is communicated
 - c) a **response** this is where participants are led to reflect and ponder the significance of the engagement

- d) a conclusion and **sending out** where pupils are challenged to take whatever the central theme is into their life and learning beyond the act of Collective Worship see <http://www.churchschoolseast.org.uk/documents/A4FlippinPraisetouse.pdf>

“Values for Life” is a key resource for planning and resourcing Collective worship that many primary schools in Swindon and beyond have found extremely useful: <http://www.gloucester.anglican.org/downloads/430.pdf>

MONITORING, RECORDING AND EVALUATING:

- Keep a simple record of the themes covered and the content of each act of worship.
- Evaluate against your aims. Evaluate by talking to other staff and to the pupils. Evaluate each theme covered but also evaluate over a longer term to see if your acts of worship are varied and engaging for the pupils.

With gratitude, all life appears as a blessing – without gratitude, all of life is perceived as a burden.

Jonathan Lockwood Huie

7. Themes for Collective Worship

It may be helpful to plan acts of Collective Worship around a series of themes, for example:

- **creation and the world around us:**
 - the idea of God as a loving creator;
 - the idea of an underlying purpose to creation;
 - the idea of human responsibility for the world, including thoughts about ecology, conservation and pollution and issues of stewardship of the Earth’s resources in relation to this.
- **human beings and social responsibility:**
 - the uniqueness and value of each human being and the possibility of new beginnings and acknowledging the value of human life in a cooperative and respectful way;
 - responses to social issues like prejudice, cruelty, violence, racism, medical ethics and tolerance;
 - the example and teachings of great religious leaders and other inspirational people, who have promoted concern for the needs of others (particularly minorities), those who have demonstrated the qualities of gratitude, fortitude, forgiveness and self-sacrifice for others, those who have opposed hypocrisy, exploitation, injustice and harsh judgements of others.

All these themes are reflected in Christian beliefs but also give rise to values which are in harmony with the broad spiritual and moral concerns that are shared by all the world's major religions and also by the majority of those with no religious affiliation.

CONTENT AND PRESENTATION

The unifying element for each act of Collective Worship will be a central theme focusing the attention of all those taking part on a single idea and the school should endeavour to involve as many staff and students as possible, although the Headteacher or Collective Worship co-ordinator will be aware of the various contributions.

Themes could be based around school or local events, around a topic being focussed on in the curriculum, the lives and experiences of people past and present, current religious festivals, or national and international days.

A variety of presentation methods could be used to engage the students and evoke a response. Some useful methods may include:

- **silence:** stilling, time for reflection, contemplation, meditation, prayer;
- **the spoken word:** through story, current news items, poetry, personal experiences and anecdotes, interviews, discussion, readings from religious and non-religious texts, thoughts for today quotations, prayers, guided fantasy, visualisation etc.
- **music:** hymns, pop songs, folk songs, classical etc;
- **visual features:** art, posters, photographs, artefacts both religious and non-religious, toys, use of digital presentations, video recordings, slides, etc;
- **performance:** dance, drama, improvisation, stunts, puppets, etc;
- **visitors:** focussing their talks on inspirational human qualities such as courage, ability to forgive, perseverance, bring happiness or relief to others;
- the use of specific on-line assembly packages, e.g., Assembly File or Thought for the Day.

The quieter you become, the more you can hear.

Ram Dass

8. Guidance for Visitors

A CODE OF CONDUCT FOR REPRESENTATIVES OF RELIGIOUS COMMUNITIES WORKING WITH CHILDREN AND YOUNG PERSONS

Representatives of religious communities can make a vital contribution to learning when visiting schools or acting as guides to their place of worship or community activity.

Like other organisations that work with children, churches, other places of worship and faith-based organisations need to have appropriate arrangements in place for safeguarding and promoting the welfare of children.

In particular, these arrangements should include:

- procedures for staff and others to report concerns that they may have about the children they meet that are in line with “What to do if you are worried a child is being abused”. (Visitors will need to be referred to the School’s safeguarding policy).

See Appendix A : an exemplar of a guidance for visitors leaflet.

- appropriate codes of practice for staff, particularly those working directly with children, such as those issued by the Churches’ Child Protection Advisory Service (CCPAS), and the Catholic Safeguarding Advisory Service (CSAS) or other denomination or faith groups.
- recruitment procedures in accordance with safer recruitment guidance and NSSCB procedures, alongside training and supervision of staff (paid or voluntary).

(*Working Together*, 2010)

Spiritual and moral development and religious learning can be stimulated through encounters between people of faith and school pupils of all ages.

This code of conduct is offered to help schools and representatives of religious communities make the most of the opportunities available, and to avoid some of the pitfalls which are sometimes encountered. It is based on guidance published by the Professional Council for Religious Education (PCfRE) in 1997 – now known as the National Association of Teachers of RE (NATRE). The complete guide is available from:

NATRE, 1020 Bristol Road, Selly Oak, Birmingham B29 6LB.

Tel: 0121 472 4242.

Fax: 0121 472 7575.

E-mail: retoday@retoday.org.uk.

AWARENESS

When working with school pupils, representatives of religious communities should be aware that:

- schools are *plural* communities: they usually include members of different faith groups, children from secular families and (within Christianity or other faiths) different denominational allegiances, and that it is important to show sensitivity to this plurality. Each child’s beliefs and experiences must be respected;
- In religious education, all community and voluntary controlled schools follow the local education authority’s agreed syllabus. Church of England voluntary aided (VA) schools follow the syllabus with a few adjustments to reflect their aided status. In Swindon is the locally agreed syllabus.

- Swindon's agreed syllabus, in common with most others, insists that, whilst pupils are encouraged to respect the rights of different people to hold different beliefs, it would be wrong (a) to teach a belief as if it were a fact and (b) to urge a particular religion or religious belief on pupils. This applies as much to adults other than teachers as to teachers themselves.

PREPARATION

In order to make their presentations to school pupils effective, representatives of religious communities should:

- comply with "Safeguarding and Promoting the Welfare of Children and Young People" ethos of the school;
- be familiar with the school's aims, ethos and policies, and plan their involvement in the light of the aims and curriculum of the school;
- plan their presentation carefully. Religious visitors and schools need to be clear about the purpose of the visit and how the visitors' contribution links to:
 1. the school's provision for religious education;
 2. Collective Worship;
 3. more general awareness i.e., a contribution from a voluntary group;
- discuss their input with teachers in advance, and be open to teachers' suggestions;
- take account of the differing abilities of the pupils;
- where appropriate, use a variety of teaching methods and styles, including those which elicit a response from all the pupils;
- select the content of their presentation carefully, avoiding the temptation to try and get the whole of their faith across (for example, teaching six year olds all there is to know about Jesus in a 20 minute session!).

TALKING WITH PUPILS

When talking with pupils, representatives of religious communities should:

- make clear to pupils who they are, who they represent, and what they are offering to the pupils;
- be willing to share their own experiences, beliefs and insights, but avoid (1) criticising the experiences and insights of others and (2) imposing their views upon pupils in any way. Representatives must not take the opportunity to try to convert pupils or cast doubt on the validity of pupils' own beliefs;

- seek to use engaging teaching and learning methods which involve the pupils actively, and to communicate at appropriate levels for the age group(s) concerned;
- be willing to respect and value the faith of pupils when it is different from their own;
- develop ways of speaking to pupils which communicate an open approach, avoiding any hidden agenda to convert them.

This question will help representatives of religious communities to reflect on their approach: *If a member of another religion visited my child's school and contributed in the same way that I have done, would I, as a parent, be happy with the education given?*

Communications between children and adults, by whatever method must take place within clear and explicit professional boundaries. This includes the wider use of technology such as mobile phones, text messaging, emails, digital cameras, videos, web cams and blogs. Schools Communication Policy which specifies acceptable and permissible modes of communication must be adhered to and "Guidance for Safer Working Practice for Adults who work with Children and Young People" adopted.

It should be noted, therefore, that these professional boundaries extend beyond a visitor's contact with pupils within the school premises and include any further contact that may be made with pupils in the wider community.

Whatever you are, be a good one.

Abraham Lincoln

RESPONSIBILITIES OF SCHOOLS

First and foremost, responsibility for the pupils, including their health and safety rests with the teacher. It is important when engaging representatives of religious communities, therefore, that schools:

- ensure that any visitor to the school is suitable. Checks should be carried out to verify the visitor's identity and suitability. Requesting a reference of support from their religious body, checks with the Independent Safeguarding Authority and Criminal Records Bureau must be carried out in accordance with Schools Safeguarding Policy and Safeguarding Children and Safer Recruitment in Education (2010). No visitor should, in any case, have unsupervised access to pupils;
- ensure all visitors knows the name of the Designated Teacher responsible for Child Protection and understands their responsibility to refer any concerns regarding any pupil to that person;
- ensure that all visitors engaged to work within the school are made aware of "Guidance for Safer Working Practice for Adults who work with Children and Young People"

<http://webarchive.nationalarchives.gov.uk/20100202100434/dcsf.gov.uk/everychildmatters/resources-and-practice/ig00311/>

- ensure the visitor(s) is committed to supporting a safe environment which supports all pupils;
- notify parents in advance that religious visitor(s) will be visiting the school, the purpose of the visit and the curricular aims.
- plan and evaluate the event jointly with the contributor(s);
- meet agreed expenses;
- make visitors welcome; it is good practice to ensure any visitors are accompanied by a member of staff at all times;
- keep to agreed time schedules when making visits;
- provide opportunities for pupils to thank the visitors.

"It might be just as offensive to be around a man who never changed his mind as one who never changed his clothes."

country parson

9. Headteachers' and Governors' Guide to Collective Worship

Headteachers, schools governors have a responsibility to ensure that RE and Collective Worship are being well provided in the school, so it is important to include these areas of school life on the agenda for at least one meeting a year. This could be placed in the wider context of the school's provision for spiritual, moral, social and cultural development.

It is important to distinguish between RE and Collective Worship and to ensure that RE is given specific curriculum time in order to meet the requirements of the appropriate agreed syllabus. In community and voluntary controlled schools this will be the Swindon locally agreed Syllabus. In Church of England voluntary aided schools AMV is also used, with some additional emphasis on Christian studies and in Roman Catholic VA schools the diocesan syllabus is used. The diocesan education authorities should be consulted for further details. In non- religious foundation Academies RE must be taught in compliance with the funding agreement and this may well be the Swindon locally agreed syllabus.

Collective worship is 'special or separate from ordinary school activities' (DfE circular 1/94, para. 57) and should be provided outside of curriculum hours. Collective worship is not to be counted instead of time for any curriculum subject: 'schools [should] make adequate

time available for Collective Worship in addition to the suggested minimum hours for lesson time' (DES circular 7/90, para 2).

CHECKLIST FOR COLLECTIVE WORSHIP AND SPIRITUAL DEVELOPMENT

Here are some questions about Collective Worship and spiritual development that could form the basis of a discussion amongst governors, the Headteacher and any other members of staff involved in organising Collective Worship. Note that it is not the RE Co-ordinator or Head of RE's role to be involved in organising or presenting Collective Worship. That is a separate responsibility.

- is there a daily act of Collective Worship? If not, why not?
- do we keep any records of acts of Collective Worship?
- how is the Collective Worship organised? (Where, when, who, what?)
- are most acts of Collective Worship 'broadly Christian'?
- how do we distinguish between Collective Worship and assembly?
- do we know what we mean by *collective* as opposed to *corporate* worship?
- do we have policies on Collective Worship and spiritual development? How do they reflect the aims, ethos and (religious) character of the school?
- do we know what we mean by spiritual development?
- how does the act of Collective Worship contribute to pupils' *spiritual* (as well as their moral, social and cultural) development?
- is parents' right to withdraw their children from Collective Worship included in the school prospectus?
- why do parents have such a right and what is the school's response to parental requests to withdraw children from Collective Worship?
- how are pupils and parents involved in the Collective Worship programme?
- are there pupils in the school who belong to religious communities for whom an alternative to 'broadly Christian' Collective Worship should be made available?
- how do we know if our provision of Collective Worship is successful?
- how can we improve Collective Worship further?

Governors could keep a record of these discussions and this could become the basis of an annual review.

10. Websites for Collective Worship

The following websites provide suggestions for schools to supplement their Collective Worship programme. Swindon Council is not responsible for the reliability of these links or for the content of these sites.

http://www.bristol-diocese-cyp.org/index.php/about-us/resource-centre	All Saints Resource Centre, 1 All Saints Court, Bristol, BS1 1JN has a comprehensive list of Collective Worship resources available for schools to borrow.
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http://www.worshipworkshop.org.uk/	The National Society's Worship Workshop website. Intended for CofE schools but others may find useful material here for Collective Worship that is 'wholly or mainly of a broadly Christian character'.
http://cowo.culham.ac.uk/	Culham Institute in association with The National Society (of the Church of England) weekly Collective Worship and assembly resource.
http://cowo.culham.ac.uk/links/index.php	Links to even more Collective Worship websites!
http://www.hibbert-assembly.org.uk/	Sensitively constructed assemblies from the Hibbert Trust, including advice to those leading assemblies by the Reverend John Harley.
http://learn.christianaid.org.uk/	Teaching resource from Christian Aid, with 'Assemblies of the Month' for primary and secondary.
http://webarchive.nationalarchives.gov.uk/20110218194057/http://www.teachernet.gov.uk/teachingandlearning/assemblies/	Teachernet resources are now held on the national archives database. This is a bank of over 100 resources written by teachers for teachers. The search engine no longer works but you can access the examples via 'Assemblies A – Z'.
http://public.merlin.swgfl.org.uk/establishments/803/QandS/REandSACRE/Alldocuments/CollectiveWorshipCompFeb08.pdf	Direct link to download South Gloucestershire SACRE's excellent Collective Worship pack. Contains Collective Worship themes, sample assemblies and policy. Note: you may need to copy this link into your browser if the direct link fails.
http://www.assemblies.org.uk	Primary and secondary school assemblies with a broadly Christian perspective 'for every season' from SPCK. Contains a section on assemblies to celebrate festivals of a good range of religions and a 'rapid response' feature to help schools address big issues in the news.
http://www.staplefordresources.co.uk/assemblies/assembling-citizens	Secondary school assemblies for active citizenship and personal development from The Stapleford Centre, a Christian education organisation. Some free samples but requiring subscription for full access.
http://wncre.bangor.ac.uk/spck/index.php.en	Welsh National Centre for RE: includes link to Welsh language version of the <i>assemblies.org</i> SPCK website.
http://www.bbc.co.uk/cbeebies/stories/	CBeebies stories for primary school age children that could be used in assemblies – includes 'Seasonal' stories reflecting religious festivals and 'World Stories' reflecting different cultures.
http://www.bbc.co.uk/schoolradio/	Audio programmes from BBC learning for the 5-7 and 7- 11 age ranges. Listen again within 7 days of broadcast or order the CD. Sets of notes for teachers also available for free download.

http://www.bdeducation.org.uk/collective-worship.html	Collective Worship ideas and advice from the Diocese of Blackburn – ‘putting the Wow! into worship’.
http://www.cafod.org.uk/resources/worship	Reflections on social justice and poverty for worship activities from the Catholic charity CAFOD. Prayers, liturgies and reflections across Church seasons and a wide range of themes.
http://www.creativeproverbs.com/	Franklin C. Baer’s ‘Quotations for creative thinking’ searchable website.
http://www.fischy.com/	Music for emotional, social and spiritual health and wellbeing from Fischy Music.
http://www.hmd.org.uk/	National website for ideas on remembering the Holocaust.
http://www.humanismforschools.org.uk/	Assembly ideas and humanist perspectives from the British Humanist Association.
http://www.ibiblio.org/zen/	Zen Buddhist site with ‘Koan of the Day.’
http://www.inspirationalarchive.com/inspiration-alstoriesblog/	Archive of mostly Christian inspirational stories – a mixture of material, not all suitable for school assemblies.
http://www.irinnews.org/	Humanitarian news and analysis service of the UN Office for the Co-ordination of Humanitarian Affairs.
http://www.oxfam.org.uk/education/resources/	Oxfam’s downloadable resources for primary and secondary assemblies featuring issues of social justice. PowerPoint presentations, ideas for workshops, assembly scripts etc.
http://www.prayingeachday.org/reflect.html	De La Salle Brothers (‘Christian Education in a Christian Community’) collection of reflections and prayers for every day of the year. Click on a date for stories, questions and prayers for reflection.
http://www.primaryresources.co.uk/assembly/assembly.htm	Scripts for primary school assemblies, contributed by teachers.
http://reep.org/cw/index.php	Ideas for assemblies in primary schools from the Religious Education and Environment Programme, contributed by experienced advisers and teachers. Searchable by key stage or a small range of themes. Click on the Resources tab for further ideas.
http://www.reonline.org.uk/	Religious education website with search engine to find materials for use in assemblies.
http://www.request.org.uk/	Resources for most of the Christian denominations – not specifically for Collective Worship but can be adapted.
http://www.retoday.org.uk/	Downloadable resources associated with RE Today publications (<i>password required - available free to RE Today subscribers</i>).

http://www.sln.org.uk/storyboard/	Staffordshire Learning Net's searchable database of stories from different religious traditions.
http://www.teachingideas.co.uk/more/assemblies/contents.htm	Mark Warner's Teaching Ideas site contains a range of interesting downloads for assemblies for primary schools.
http://www.tere.org/index.php?id=59	Catholic Teachers Enterprise for Religious Education assembly ideas for primary schools.
http://www.tere.org/index.php?id=266	Catholic Teachers Enterprise for Religious Education assembly ideas for secondary schools.
http://www.theotherpages.org/	Quotations, poems and images for personal and non-commercial use.

11. Collective Worship Policy: Example

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

Rationale

The School Collective Worship Policy reflects and reinforces many of the school's aims.

The common strands are:

- care and support;
- respect and responsibility;
- reflective self-development;
- relationships.

In keeping with these aims, Collective Worship at xxx School is planned to:

- contribute significantly to pupils' spiritual, moral, social and cultural development;
- provide a worthwhile educational experience which takes account of pupils' age, aptitude and family background;
- provide opportunities for staff, pupils and members of the wider community to contribute to the life of the School;
- provide opportunities for worshipping God, reverence, celebration and reflection; enable pupils to reflect on broadly Christian and other worthwhile values and beliefs;
- provide a worship experience that does not offend the integrity of the non-religious or those of different faiths;
- provide pupils with "something more than the obvious, something to wonder at, something to respond to".

The positive educational outcomes of Collective Worship at xxx School include opportunities for:

- the whole community to celebrate;
- sharing and experiencing differences;
- building a sense of group identity;
- encouraging a sense of personal and social responsibility;
- a break from the busyness of life (for stillness and quiet);
- learning how to behave in a large social group;
- exploring feelings and emotions;
- learning how to perform in front of an audience;
- learning how to respond to a performance;
- making visible the school's leadership;
- developing inner awareness.

Legal Requirements

The law requires the Headteacher and Governing Body of every school to provide a daily act of Collective Worship which, in community schools, should not be distinctive of the tradition and practice of particular religious denominations.

Schools are obliged to give their reasons if they feel they are not able to comply with this part of the law. Denominational schools should provide Collective Worship in line with their foundation.

The School meets this requirement and is explained to all involved in the planning and delivery of acts of worship. [except where:
Insert reasons, if any are required ...]

Withdrawal from Collective Worship

Parents have the right to withdraw their children from acts of worship and *this is stated in the school prospectus and handbook*. Teachers, including Headteachers, have the same right of withdrawal.

It is intended that consultation will take place before formal requests are made to withdraw from acts of worship. In the case of parents or teachers contact needs to be made with the Headteacher. Guidance for new parents on non-participation in acts of Collective Worship is given *in the school prospectus*.

In community schools Collective Worship is to be 'wholly or mainly of a broadly Christian character.' Denominational schools should provide Collective Worship in line with their foundation.

The programme of Collective Worship at this School is arranged so that *in any one term most acts of Collective Worship will reflect the broad traditions of Christian belief and practice*.

Content of the Collective Worship programme

According to the government guidance (circular 1/94):

- 'Collective worship should aim to provide the opportunity for pupils to worship God, to consider spiritual and moral issues and to explore their own beliefs' (para 50).

This advice is put into practice in our programme.

- 'Worship must in some sense reflect something special or separate from ordinary school activities and it should be concerned with reverence or veneration paid to a divine being or power' (para 57), and

Specific time is set aside for this activity and we recognise the importance of marking out the act of Collective Worship from other assembly activities. We attempt to mark out this special time by ... [e.g., lighting a candle/asking children to reflect quietly ...].

We also make 'space for the spirit' by using 'Diaries of Reflection' in some class assemblies. These also offer specific opportunities for reverence or veneration according to children's own beliefs and traditions.

[For more information on Diaries of Reflection, see Beesley, M., 1990, 'Space for the Spirit' (Salisbury Diocese).] <http://www.salisbury.anglican.org/schools/collective-worship/diaries-of-reflection>

- 'An act of worship which reflects the broad traditions of Christian belief need not contain only Christian material. It must, however, contain some elements which relate specifically to the traditions of Christian belief and which accord a special status to Jesus Christ' (para 63).

Material for assemblies comes from a wide variety of sources including Christian. Most assemblies in any term reflect traditions of Christian belief and the special status accorded to Jesus Christ.

Organisation of Collective Worship

It is for the school to decide how best, in its own context, how pupils should take part in Collective Worship, e.g. in year groups, key stage groups, upper/lower school, tutor/class groups, whole school.

1. The programme of acts of Collective Worship is coordinated by ...
2. Year/House/Key Stage Assemblies are held once a week These are taken by ...

Visitors have included ...

The assemblies generally follow themes that are aligned to the delivery of personal and social development programmes, although topical or other relevant issues may be picked up as appropriate. The content of these assemblies would be varied but

include a significant Christian input within any term.

3. Tutor/Class Teacher-led Reflections, e.g., Diaries of Reflection

Each week pupils meet in tutor groups for this act of worship. Pupils reflect on statements, thoughts or ideas, provided or approved by tutors. Pupils may also contribute ideas for reflection.

A response may be made in diary form. Subject to usual conditions, these responses are confidential between the pupils and his/her tutor. Pupils who believe in God are invited to reflect that, through these thoughts, God may be helping them to discover the most important directions and values for their lives.

4. Whole School Assemblies

Once a week the School gathers for this assembly, in which achievements of pupils at the school are celebrated. Staff and pupils may contribute music, drama and dance. This assembly will normally provide opportunities for spiritual development.

5. Visitors

Visitors should understand the educational aims of Collective Worship at the school and the need to avoid any proselytising. Attempts to persuade pupils to adopt a particular religious belief are not appropriate. In general the Headteacher is consulted before a visiting speaker is confirmed.

Visitors should not speak about raising money for any particular cause(s) without the prior permission of the Headteacher.

6. Staff and Community Involvement in Collective Worship

Certain named individuals [NAMES of staff, ministers, parents or friends of the school who are involved.....] are involved on a regular basis with the assembly programme. Other staff are given the opportunity of being involved in this programme every term.

7. Summary of XXXX School pattern of worship organisation

Day	Person Leading	Main Hall
Monday 10.am	Head/Visitor/Vicar	Whole School
Tuesday classrooms	Class Teacher/Phase leader	KS1 Hall/KS2
Wednesday 1.20pm	Worship through Music (<i>Music co-ordinator</i>)	KS1 1.00- KS2 1.30pm-1.50pm
Thursday classrooms	Class Teacher/Phase leader	KS2 hall/KS2

Friday
2.30pm

Celebration of Work (parents invited)

Whole school

Policy agreed by Board of Governors on [date]

"Love is life. And if you miss love, you miss life."

Leo Buscaglia

Swindon SACRE is indebted to:

North Somerset SACRE and in particular Dave Francis for allowing us to use and adapt their guidance document.

The members of the Collective Worship Working party

Arun Bedi

David Burbridge

Janet French

Sarah Lane Cawte

Katy Staples

Paul Sunners

Penny Summers

and Bridlewood Primary School, Churchfield Academy
Ridgeway School and St. Francis CofE VA Primary
School for the cover photos

*"Never believe that a few caring people can't change the world.
For, indeed, that's all who ever have."*

Margaret Mead

DRAFT

Provision of RE in Schools

Standing Advisory Council on Religious Education

17 July 2012

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 representations to be made to Swindon Schools in relation to RE.
- 1.2 The SACRE has a duty to help schools fulfil their statutory obligations with regard to the provision of religious education and Collective Worship.

2. Recommendations

The SACRE is recommended to:

- 2.1 Welcome the endorsement of the Swindon Children's Trust Board to its work and proposal to write to schools in relation to the provision of Religious Education.
- 2.2 Request that the Chair of SACRE, in conjunction with the Head of Commissioning - Economy /Attainment and SACRE advisor, write to all Secondary Schools in the Borough to highlight Religious Education results and support statutory teaching of Religious Education.
- 2.3 The SACRE Advisor invite all schools in the Borough to provide information to the SACRE of how in the widest sense they are teaching the Locally Agreed Syllabus and providing collective worship, via a survey on the basis of that set out at Appendix '2' subject to any amendments that the SACRE wishes to make.

3. Detail

- 3.1 As part of reviewing its Annual Report, and RE results in the Borough at the last meeting, the SACRE asked for Head of Commissioning - Economy /Attainment (at that time the Director of Teaching and Learning) to report to the Children's Trust Board on the SACRE's concerns about how access to RE in the Borough, and include a copy of the SACRE Annual Report.
- 3.2 In addition, the SACRE requested that a letter go out to Secondary School Head teachers, copied to the academy trusts where appropriate, highlighting the requirement to teach RE, quoting from the letter received from the Minister for Education on the importance of RE, referring to the specific results for the school, and asking for information on how pupils were being access to RE.

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

Provision of RE in Schools

Standing Advisory Council on Religious Education

17 July 2012

-
- 3.3 The letter to schools was deferred until the Children's Trust Board had had the opportunity to consider the matter at its meeting on 14th June 2012. A copy of the minutes from this meeting are attached at Appendix '1'. The Children's Trust Board appreciated the work of the SACRE and its concerns regarding access to Religious Education in the Borough. It supported the SACRE's proposal to write to all schools in the Borough regarding the teaching of RE but requested that the enquiry be made in the widest possible context recognising that the locally agreed syllabus could be taught in various ways and under a variety of subject headings.
- 3.4 It is recommended that the SACRE ask the Chair of the SACRE to write to the schools on the basis of its previously recommendation, but include the opportunity for each school to advise how it has chosen to teach the locally agreed syllabus, recognising that the syllabus can be taught as a discrete or integrated subject.
- 3.5 A copy of questions which could be included in such as survey are set out at Appendix '2', for the SACRE to consider.

4. Alternative Options

- 4.1 The alternative options for the SACRE are set out in detail section of this report.

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 Under Education Act 1996, the School Standards Framework Act 1998 and RE Guidance in English Schools 2010 – Non Statutory Guidance, the SACRE must give advice to schools on the teaching of the Locally Agreed Syllabus, monitor schools provision for RE and collective worship and advise the Locality Authority on matters relating to RE and training available to teachers.

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.

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

Provision of RE in Schools

Standing Advisory Council on Religious Education

17 July 2012

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 Finance, Revenues, Benefits and Property (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 - Extract of Minutes of the Children's Trust Board on 14th June 2012
- 8.2 Appendix 2 – Sample Survey Questions for Schools.

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Minutes Extract

SWINDON CHILDREN'S TRUST BOARD

THURSDAY, 14 JUNE 2012

PRESENT: Liz Holmes in the Chair, Councillor Doreen Dart, Councillor David Renard, Jo Garton (Head teachers), Valerie Johnstone (Governors), Ruth Fitzjohn (Swindon Primary Care Trust), Louise Tapper (Swindon Primary Care Trust), Peter Wells (Diocese), John Gilbert (Group Director), John Popowicz (Fire Service), Mike Howard (LSCB), Jill Annal (Jobcentre Plus), Liz Mearns (General Practitioners) and Doug Morris (Parent & Carers Advisory Group)

Apologies for absence were received from Councillor Rochelle Russell, Julie Tridgell (Head teachers), Peter Crockett (Head Teachers & Chair of Schools Forum), Hilary Walker (GWH NHS Foundation Trust), Teresa Harding (CAMS) and Riana Taylor (Probation Service)

9. Referral from Standing Advisory Council on Religious Education (SACRE)

The Head of Commissioning – Economy/Attainment (Paddy Bradley) introduced a report on the work of the Standing Advisory Council on Religious Education (SACRE), which highlighted its concerns regarding access to Religious Education in the Borough.

Mr Bradley advised that all schools were required to teach Religious Education (RE) in accordance with the locally agreed syllabus, but it only formed part of the national curriculum in faith schools. SACRE's role was to monitor and support the provision of RE but with a steady decline in the number of schools entering pupils for exams, this was becoming more difficult.

The Board noted and supported the SACRE's proposal to write to all governing bodies and academy trusts to request information on the teaching of RE, but were concerned at the possible terminology. It was recognised that the locally agreed syllabus could be taught in various ways under numerous subject titles and it was anxious that any enquiry to schools should be made in the widest context possible.

Resolved – That the Board:

- 1) Notes and appreciates the work of the SACRE and its concerns regarding access to Religious Education in the Borough, and provides comments as above on the issues highlighted by the SACRE.
- 2) Supports the SACRE's proposal to write to all schools in the Borough regarding the teaching of RE but requests that the enquiry be made in the widest possible context in line with the comments set out above.

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Swindon SACRE RE Survey

Suggested questions for a survey:

PUPILS ENTITLEMENT TO RE:

1. Is RE taught to all pupils in all year groups in your school / Academy?

Please give reasons if not:

2. Is RE taught discretely or in combination with other subjects (in topic work / Humanities)?
3. What time is allocated for RE at each key stage / academic year?

TEACHING AND CURRICULUM

4. How many RE subject specialists are there in the school / Academy (either through initial teacher training or consistent access to CPD)?

If more than 1 please comment

5. Does your school/ Academy teach using Swindon locally agreed syllabus?
Please explain your answer if you would like to.

PRIMARY / SECONDARY SPECIFIC QUESTIONS

6. For primary schools only: Is RE taught by class teachers or in PPA time or a combination of both?
7. For secondary schools / Academies only: Do you enter all students for a GCSE (short course or full course) at KS4?

RESOURCING AND CPD

8. Do you feel that RE is adequately resourced in your school/ Academy ?

Please explain if you wish to:

9. What further support for RE would you like - either in terms of CPD or resourcing?

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Update to SACRE Development Plan 2011/2013

Standing Advisory Council on Religious Education

17 July 2012

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 approve the updated SACRE Development Plan for 2011/13.
- 1.2 The SACRE has a duty to help schools fulfil their statutory obligations with regard to the provision of religious education and Collective Worship and SACRE's Development Plan enables it to plan the delivery of its statutory role.

2. Recommendations

The SACRE is recommended to:

- 2.1 Endorse the update to the Development Plan for 2011/13, and agree any additional actions to be included.

3. Detail

- 3.1 The SACRE first approved its Development Plan for 2011/13 at a meeting in March 2011. This has been regularly updated to show progress against the SACRE's agreed priorities, in particular in response to reviewing the SACRE Annual Report, which it did at the last meeting.
- 3.2 The SACRE is asked to approve the updated Development Plan set out at Appendix '1', and consider any additional actions which it wishes to undertake during this year.

4. Alternative Options

- 4.1 There are no alternative options.

5. Implications, Diversity Impact Assessment and Risk Management

Financial and Procurement Implications

- 5.1 Costs of delivering the SACRE's Development Plan must be contained within the £5k annual budget provided to support the SACRE's work, which includes funding for support from the SACRE Advisor.

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

Update to SACRE Development Plan 2011/2013

Standing Advisory Council on Religious Education

17 July 2012

Legal and Human Rights Implications

- 5.2 The report has no specific legal or human rights implications.

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 Finance, Revenues, Benefits and Property (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 2011/2013

Swindon SACRE Development Plan 2010 – 13

Area for Improvement : Increasing the effectiveness of SACRE in developing the standards of teaching and learning in Religious Education , and in advising about collective worship

Success criteria

A. Developing teaching and learning in RE

1. The quality of pupil's learning in RE is improved through the implementation of the advice and training offered in the programme to introduce the new Agreed Syllabus Update 2011
2. Strategies to inform schools about statutory legal duties and compliance will be developed.
3. The quality of teaching and learning at EYFS is reviewed and advice offered

B Ensuring adequate advice and training is given concerning effective Collective Worship

1. Advice offered about Collective worship is informative , current and helpful
2. All Schools have been offered training about Collective Worship that will help them ensure the impact and effectiveness of this element of school life

C. SACREs effective partnership with the LA and other key stakeholders

1. SACRE itself , Swindon LA and all schools are informed as to the work and function of Swindon SACRE
2. Members of SACRE visit schools and see RE happening

Monitoring How and When	Sarah Foulkes meetings with RE Adviser 4 SACRE meetings a year	Evaluation How and when	SACRE SACRE meetings
Lead Person	Katy Staples	Others involved	SACRE members

Area of development	Start	Finish	Resources needed	Link to Budget
A. Teaching and Learning in RE 1. Introducing the Agreed Syllabus Update – offering advice and training 2. Strategies to ensure compliance with statutory duty 3. Reviewing the quality of provision offered for EYFS	June 2011	June 2013	Through Network meetings and ½ day training for secondary and ½ day for primary schools	Network meetings – 3 per year per phase – cost 3 days adviser time Training offered at Nythe at cost to schools (no SACRE budget consideration)
	March 2011	July 2013	Letter to accompany the Annual report to ask Secondary Schools about their compliance particularly at KS4	Adviser time to write letter (1/2 hr - £25) and Electronic / paper distribution
	January 2011	Spring 2012	Primary Network meeting Jan 2011 given for a discussion – and review (led by Mrs Penny Summers) – included in new AS Primary Network meeting Spring 2012 – sharing best practice	Adviser support at Network meetings
B. Ensuring effective Collective worship 1. Reviewing the advice offered about Collective worship 2. Offer training to all schools in Swindon about Collective Worship	Autumn 2011	June 2012	Review SACRE advice currently offered about Collective worship. Issue updated advice to schools	Adviser time to re-write / amend advice if necessary (£50 per hour - £200 per day) Electronic/ paper distribution of new advice
	June 2012	June 2012	Venue , materials and Adviser time	Costs to be met by schools and training offered – one afternoon at Nythe

<p>C. Effective SACRE and partnership</p> <p>1. Developing the role of SACRE and its partnership with the LA and stakeholders</p>	<p>March 2011</p>	<p>July 2013</p>	<p>LA officer attending SACRE meetings SACRE members raising issues in other forums (SAPH) SACRE annual report in a format which is more attractive to a wider readership- to be sent to all schools and Governors</p> <p>As part of Celebrating RE month SACRE members will visit schools who are celebrating their excellent RE with visits or special days etc. Final report presented June 2011 to SACRE. The SACRE could look to link SACRE Members with schools during 2012/13 in relation to the new Collective Worship Guidance.</p>	<p>Electronic/paper distribution of Annual Report to a greater readership.</p> <p>None – the goodwill and kindness of SACRE members</p>
<p>2. SACRE members visiting and engaging in RE in schools</p>	<p>March 2011</p>	<p>June 2011 onwards</p>		

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Update on Network Meetings and RE Training Sessions

Standing Advisory Council on Religious Education

17 July 2012

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 the Network Meetings for RE Teachers and Co-ordinators in Swindon, and training arranged by the SACRE Advisor.
- 1.2 The SACRE has a duty to help schools fulfil their statutory obligations with regard to the provision of religious education and collective worship. It is important that the SACRE be kept informed about the support being provided to schools.

2. Recommendations

The SACRE is recommended to:

- 2.1 Note the report.
- 2.2 Consider any actions arising for the SACRE from the Network Meetings or training sessions.
- 2.3 Consider any issues that the SACRE would wish to highlight to the next meeting of the Secondary Humanities Teaching and Learning Group for RE.

3. Detail

Humanities Teaching and Learning Group (Secondary)

- 3.1 The Humanities Teaching and Learning Group for RE last met on 18th April 2012, and a copy of the notes of the meeting are attached at Appendix '1'. This was a very useful meeting with representatives of seven schools attending, and was supported by the SACRE Advisor. Attendees are invited to report back to the SACRE on any particular issues of note for the SACRE.
- 3.2 The SACRE is asked if it wishes to highlight any particular issue to the next meeting.

Primary Network Meeting

- 3.3 Katy Staples will provide an update on the primary network meetings to take place at the meeting.

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

Update on Network Meetings and RE Training Sessions

Standing Advisory Council on Religious Education

17 July 2012

Training Update

3.4 The SACRE advisor offered the following training to teachers via sessions which schools could buy into at Drove Education Centre:

- Teaching the Locally Agreed Syllabus - 1st May 2012.
- New Guidance for Collective Worship/Assemblies - 11th June 2012

3.5 A summary of feedback from the sessions is attached at Appendix '2'.

4. Alternative Options

4.1 There are no alternative options.

5. Implications, Diversity Impact Assessment and Risk Management

Financial and Procurement Implications

5.1 Costs of delivering the SACRE's Development Plan must be contained within the £5k annual budget provided to support the SACRE's work, which includes funding for support from the SACRE Advisor. Recent courses have been offered to schools via Drove Education Centre with school paying costs.

Legal and Human Rights Implications

5.2 The report has no specific legal or human rights implications.

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.

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

Update on Network Meetings and RE Training Sessions

Standing Advisory Council on Religious Education

17 July 2012

6. Consultees

- 6.1 The Board Director Finance, Revenues, Benefits and Property (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 - Notes of the meeting of the meeting of the Humanities Teaching and Learning Group for RE held on 18th April 2012.
- 8.2 Appendix 2 – Summary of Feedback from training offered by the SACRE Advisor

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

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HUMANITIES

Teaching and Learning Group

RE MEETING

18th April 2012 4.00pm- 5.15pm

Thanks to those that attended:

Churchfields, Greendown, Nova Hreod ,The Commonweal , The Ridgeway, St Josephs, Crowdys

A special thanks to Katy Staples for leading the meeting and inspiring all of us.

Suggested outcomes of meetings

- Sharing ideas and practice
- A support network
- Keep up to date with current issues
- Development of RE in our schools

Minutes

Topic : Spiritual Development and RE

1. ***New Ofsted Framework and SMSC – how does RE help to deliver this?***

AT2 and Spiritual Development ? Katy discussed the OFSTED criteria for an 'outstanding' lesson and we discussed the importance of RE in delivering and enhancing the development of SMCS. RE is central to a lot of the skills across all curriculum areas.

2. ***Can we ? / how could we monitor the provision for Spiritual Development in RE?***

Reflecting on the criteria we were shown in agenda item 1. We thought about how we monitor the provision of spiritual development. We

discussed the idea of how can we measure spiritual development and concluded that it is not something that can be measured.

Katy handed out the OFSTED overview of a school who had 'transformed' their RE curriculum. It was noted about the importance of changing attitudes towards RE and SMCS. Our comments were that we would like to know about how much time was devoted to RE and how they delivered the topics.

3. *Practical lesson Ideas of how to encourage Spiritual Development in RE. Is there progression in Spiritual Development?*

Katy gave us lots of inspiration and lesson ideas for developing spirituality including:

- A) To develop awe and wonder in an environmental unit- Get pupils to sit under a tree and be still. Pupils should think about the wonder of nature and then be asked the question- why is this worth saving?
- B) The last piece of paper in the world- To go through a guided visualisation and then ask pupils what they wrote on the paper.
- C) An imaginary pilgrimage- design a variety of places that pupils could visit and reflect on

4. *Other National Developments in RE*

Katy reminded us that we could be lucky enough(!) at some point to have a specific RE survey OFSTED visit. So she handed out the grade descriptors for this.

- Dates for next year will be arranged at the end of May. I will let you know as soon as I have them. Hopefully Katy may be able to help us some more next year

Things for us to do/consider:

If anyone would like a copy of the hand outs from the meeting let me know and I will pop them in the post to you.

mgreenwood@greendown.swindon.sch.uk

Agreed Syllabus Update for Religious Education

1st May 2012

Feedback Summary

9 delegates attended this session and rated the session as follows:

Question 1: Did the course meet its aims and Objectives

77.8% rated it excellent

11.1% rated it very good

11.1% rated it good

Question 2: Overall rating of the session's delivery and clarity

88.9% rated it excellent

11.1% rated it very good

Comments

'Katy was very inspiring'

'Thank you. This was very useful'

'Assessment support will be helpful for record keeping'

'Resources and creative ideas were excellent'

'Information on syllabus very good'

New Guidance for Collective Worship/Assemblies

11th June 2012

Feedback summary

7 delegates attended this session and rated the session as follows;

Question 1: Did the course meet its aims and Objectives

42.9% rated it excellent

57.1% rated it very good

Question 2: Overall rating of the session's delivery and clarity

42.9% rated it excellent

42.9% rated it very good

Comments

'Being given lots of new ideas'

'Sharing ideas with others'

'Things to take away'

'Further CPD in this area'

'How to engage the children during class assemblies'

'Support for staff that are anxious about leading collective Worship'

'Activities for Collective Worship'

National Developments in Religious Education (RE)

Standing Advisory Council on Religious Education

17 July 2012

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 and to consider any response which might be required by the SACRE in relation to these developments.

3. Detail

National Developments General Update

- 3.1 The SACRE Advisor will update the SACRE on a range of national developments set out in Appendix '1' as set out below , and invite any questions as to the implications for the delivery and monitoring of RE in the Borough:
 - New Ofsted Framework – description of four key judgements.
 - Religious Education Council full review of RE.
 - New RE Curriculum for Methodist Schools.
 - The introduction of The RE Quality Mark (REQM) to recognise good practice in religious education.
 - Holocaust memorial day arrangements.
 - The Day: a daily news analysis teaching resource which is available.

NASACRE AGM and Leaflet

- 3.2 The National Association of SACREs (NASACRE) AGM took place on 23 May 2012, and a copy of the minutes of the meeting is attached at Appendix '2' for information. NASACRE has recently produced a new leaflet for leaders in academies informing them of the benefits of working closely with their local

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

17 July 2012

SACREs, which is attached at Appendix '3'. The SACRE is asked if it would wish to provide a copy of this to Academies in Swindon.

RE Conference at Dillington House

- 3.3 The SACRE Advisor reported back at the last meeting on her attendance at the conference at Dillington House for South West SACRE Leaders, at which she was a session leader. A copy of notes from a SACRE Member who attended the conference is attached at Appendix '4' for information. These include a summary of the research by Barbra Wintersgill on 'What Do Teenagers Think That Spirit/Spirituality Is? The SACRE is invited to consider any implications from the conference for its support of the delivery of RE in schools.

Trust funding for RE

- 3.4 It has been announced that two trusts which give grants for the support for religious education in UK schools are combining into one on 2 July 2012. St Gabriel's Trust and the Culham Educational Foundation will become Culham St Gabriel's. A copy of the press release is attached at Appendix '5'. Consideration should be given by the SACRE as to whether schools should be informed as to how to seek such trust funding from the new body.

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.

National Developments in Religious Education (RE)

Standing Advisory Council on Religious Education

17 July 2012

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 Finance, Revenues, Benefits and Property (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 - National Developments General Update.
8.2 Appendix 2 – Minutes of NASACRE AGM
8.3 Appendix 3 – NASACRE Leaflet about SACRE for Academies
8.4 Appendix 4 – Notes from South West SACRE Leaders Conference
8.5 Appendix 5 - Culham St Gabriel's press release

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National Updates for RE June 2012

NEW OFSTED FRAMEWORK:

Some RE relevant points from the four key judgements :

Achievement of pupils at the school. This takes into account attainment at end of key stage and rate of progress since joining school. Also 'broader aspects of achievement, such as those reflected in the spiritual, moral, social and cultural development of pupils, should be observed and taken into account when reporting on the overall effectiveness.' Consideration is given to how well pupils develop and apply a range of skills, including reading, writing, communication and mathematical skills across the curriculum.

Quality of teaching in the school. Teaching must be seen to raise pupils' achievement and promote their spiritual, moral, social and cultural development. The judgement must take account of evidence of pupils' learning and progress. So it includes planning and implementing of learning activities across the whole curriculum, marking, assessment and feedback. Teachers of RE need to have a clear understanding of their pupils' process of learning, attainment expectations and activities that engage and challenge. High expectations and aspirations must be shared and owned by pupils.

Behaviour and safety of pupils at the school. This includes pupils' attitudes to learning, conduct, behaviour towards, and respect for others. Many schools work hard to develop the right RE curriculum for their pupils and have embedded the principles of assessment for learning in RE lessons create the kind of 'positive classroom climate' which exemplifies these attitudes and good RE teachers become experts in understanding links between pupil motivation and attitudes to learning. A ground rule of a good RE lesson is that pupils are able to feel emotionally secure, are listened to and treated fairly. RE teachers should be good at helping pupils see that there is something in the lesson for them! According to Ian Gilbert in 'Why do I need a teacher when I've got Google?' older pupils area always asking 'what's in it for me?' (The WIIFM factor). Let's encourage RE subject leaders to demonstrate to their colleagues the teaching habits that contribute to a positive classroom climate. These might include:

- Relating learning outcomes to real life issues, circumstances and applications, so that pupils know there is something in it for them.
- Getting to know and understand pupils as individuals, being open their social, emotional and spiritual needs and helping each to fell valued and secure
- Developing the physical environment including table seating and grouping arrangements to enable each pupil to contribute their best
- Planning learning to provide engagement, inspiration and challenge.

Quality of the leadership in and management of the school.

Schools will be judged on how effective leadership and management at all levels is in enabling pupils to overcome specific barriers and improve learning for all pupils. This involves identifying strengths and weaknesses in achievement and teaching and acting upon a sound evaluation. It might include seeking out and modelling particular expertise to support RE and ensuring staff have sufficient subject knowledge as well as checking that the curriculum is effective and appropriate. Inspectors are looking for a coherent approach to

promoting SMSC evident in activities throughout the school and in discussions with pupils and parents.

RELIGIOUS EDUCATION COUNCIL

The REC is proceeding with a full review of religious education (the RE Review) that will keep the same timetable as the review of the National Curriculum (NC). It will produce curriculum recommendations in a format compatible with other NC subjects. Following a scoping report the REC are in the process of appointing a Project Manager for the RE Review. <http://www.religiouseducationcouncil.org/content/view/235/46/>

The all Party Parliamentary Group for RE has been set up.(APPG)

appg@religiouseducationcouncil.org You are invited to suggest topics for discussion and presentation. The REC have appointed a Communications Officer. Tracey Gurr's role is to promote understanding of RE amongst head teachers, governors, school providers, parents and students by intensive public relations work and to help to improve communication across all parts of the RE community.

A METHODIST SCHOOLS RE CURRICULUM PROJECT: the Methodist Schools Division have commissioned work to produce 4 planned and resourced curriculum plans for RE units of work in Methodist schools which will be ready to trial or in final draft by the end of September. The units will suggest material for about 12 hours of teaching and learning activity.

THE RE QUALITY MARK (REQM)

This is an accreditation system which recognises good practice in religious education. It is designed to be a mechanism for whole school improvement beyond religious education since its principle focus is enhanced pedagogy. The REQM will be available to all community schools and, in consultation with the National Society, there will be additional requirements for Church of England schools to enable them to achieve the REQM. The REQM is currently supported and generously funded by St Gabriel's Trust and is managed by Jane Brooke and Mary Myatt with the backing and support of the REC. The REQM works at the three levels of Bronze, Silver and gold awards.

Schools will apply for the REQM through the website and trained assessors will visit their school to validate the quality mark. A pilot will take place in 30 schools by the end of the summer 2012, the paper work will be refined and a further pilot involving at least a further 30 schools will take place in 2012-13. It is planned that the REQM will be available from September 2013.

HOLOCAUST MEMORIAL DAY: the 2013 theme is Communities Together Build a Bridge On HMD 2013 the Holocaust Memorial Trust are asking you to build a bridge to the past to remember those who suffered and those who survived, and build a bridge to your communities and know, respect and support everyone within them. See <http://hmd.org.uk/resources/theme-papers/hmd-2013-communities-together-build-a-bridge> for information.

THE DAY: a daily news analysis with discussion guides <http://www.theday.co.uk/info/the-day-explained> Richard Addis MD and Editor in Chief would like to encourage RE advisors to call on 0207 727 6959 for a talk or to arrange a meeting.

Testimonial from Elizabeth Smith, RS teacher, Grey Coat Hospital:

"I have found 'The Day' an invaluable teaching resource this year. It has enabled me to easily identify suitable and relevant topics to stimulate discussion within my lessons. The format is clear and easily accessible for students of a variety of abilities. I really like the discussion points at the end of each article and the links to further resources are also always well researched and appropriate. As an RE teacher think that this service is fantastic. There are always so many relevant issues within the news, which we as teachers do not always have the time to locate and find resources on."

NASACRE AGM 23rd May 2012

Keynote Address: **Professor Robert Jackson:**
Professor of Religious Education, Warwick University

RU 4 EC RE?

'Research and European Policy Making on Religious Education: Taking account of young people's views in developing the subject'

Hard times, but been here before. In the EU there are different aims of RE, RI, Beliefs.

Why RE? Because education should cover all areas of experience, culture, tolerance, citizenship, personal development.

Research among 14-16 yos. – safe space for dialogue, often cross-curricular, peaceful co-operation based on knowledge about each others' religions and world-views., want to be engaged in citizenship process rather than being taught top-down Civics.

Warwick research materials that help positive attitudes to others, self-reflection. Young people appreciate direct contact with difference, where rural – internet.

Christian pupils supportive of Muslim minority, non-religious pupils recognising discomfort of their religious friends would feel if asked to represent their religion. Stereotyping of religious traditions – there is diversity WITHIN religious traditions.

Council of Europe 2008 recommended Intercultural Education plus religious diversity and dialogue.

2009 Human Rights and Citizenship, including religion, addressing sensitive/controversial issues, engaging, not just didactic, impartial (not 'neutral'), integrate non-religious worldviews, freedom of expression, including the wearing of religious symbols, need to teach about civility in the classroom. SACREs are unique and envied by other EU educationalists.

Chair's Report The Executive and your officers have continued to work diligently on your behalf, supporting local SACREs and regional meetings,, developing guidance materials, exploring ways to work more effectively with academies and free schools, producing effective editions of a contemporary newsletter and reviewing the NASACRE brand and image in light of the new circumstances and challenges that we must face.

The EBacc Campaign, Battle and War The RE community campaigned vigorously in opposing the government proposals but was unable to change the mind of the Secretary of State. His announcement of the final decision to exclude RE from the humanities subjects in the EBacc was 'buried' in the media frenzy that followed the phone hacking scandal and demise of the *News of the World*. However, a powerful legacy of the campaign was the raised awareness amongst MPs and others about the importance of RE in the curriculum culminating in the All Party Parliamentary Group that was established toward the end of 2011. The Archbishop of Canterbury chose in his last public address to speak about it. The RE community might have lost the battle but the war is still there to be won!

I have worked closely with colleagues in NATRE and AREIAC within the structure of the RE Council to pursue amongst other things, government withdrawal of Circular 1/94 on collective worship, closer working between SACREs and the academies in their local area as well as leading and contributing to different aspects of the EBacc campaign.

Agreed Syllabus Conferences As Agreed Syllabuses came up for review NASACRE advised during 2011 that ASCs should adopt a minimalist approach to their reviews including the possibility of deciding to make no change. This position continues to hold while Government clarifies the wider curriculum context within which any new RE syllabus might sit and the RE Council takes forward and concludes the work on developing a framework for RE provision.

GCSE RS Short Courses published performance table indicators list excludes qualifications with under 120 guided learning hours, such as short course GCSEs. Although Religious Studies GCSE short courses will still be available from September 2012, their examination scores will feature only in wider data about the schools that will be published by the DfE in due course and not in the performance Tables

Collective Worship and Circular 1/94 AREIAC and NASACRE have jointly pressed Government on the need to withdraw circular 1/94 on collective worship. Ministers reiterated that they did not wish to review the guidance at the present time. However, we continue to seek its complete withdrawal. In the absence of coherent Government advice on the issue NASACRE has led development of guidance to enable SACREs and schools to promote high quality collective worship consistent with the existing legal requirements. Our initiative has received strong support from AREIAC and we expect the guidance to be ready for circulation by the start of the new academic year.

Academies leaflet NASACRE has produced a leaflet for leaders in academies informing them of the benefits and opportunities afforded to them by working closely with their local SACREs.

SACRE Annual Reports By the middle of February 2012 over 40 of the registered 143 SACREs (45%) had sent in their Annual Reports which are now posted on the NASACRE website. A number of SACREs have also sent copies direct to the Secretary of State for Education. The reports seen by NASACRE are offering initial insights on the impact that local government spending cuts have had on the work of SACREs during 2010/11.

Treasurer's Report In spite of some delay in invoicing at the start of the Autumn Term, receipts of the current Annual Subscriptions have been encouragingly buoyant.

factors contributing to the substantial Income/Expenditure deficit = delays in invoicing, escalating office costs, the one-off Birmingham event, higher travel and meetings costs.

should more and more SACREs find themselves without the resources to pay annual subscriptions, or fees for attendance at NASACRE events, this scenario would be seriously threatened.

Secretary's Report Much energy has been expended in supporting the fight for RE's survival in an increasingly hostile world where threats from such as the Ebacc, new breeds of school and curriculum reviews have become reality. Officers were vigilant, even to the extent of holding the DfE to account for its omission of RE from the lists of curriculum subjects on its website...and getting satisfaction eventually as it was reinstated!

It has been a privilege to serve NASACRE since 1996 In those sixteen years there have been times of relative bounty for RE and for SACREs...and times of famine; at the moment, sadly, it is the latter. There has never been a greater need for SACREs to protect the local determination of RE, or for SACRE members to be well informed and active or, indeed, for an organisation to keep them all galvanised and supported.

Lat Blaylock RE Today Services 'SACRE + Teachers of RE = Good Learning'
SACREs have set up Gifted & Talented pupil-teacher conferences where 5 pupils accompanied by a teacher – hard to reach teachers.
SACREs under pressure, absorbed with maintenance, need ACTIVISM. Need head teachers on SACREs.

Sarah Smalley, Vice- Chair REC - The State of RE

Half of secondaries now academies – Agreed syllabuses for shrinking numbers/ Continuity and progression of national curriculum lost.

Use of specialists has improved

NATRE – 1/3 schools offering full course as a result of EBac; less impact on short courses though increase in schools not offering any GCSE

AREAIC loss of advisors – not only 36t – and only 19 pulled out of RE

RE Quality Mark trialled in NE

All party Parliamentary Group on RE – more clout than RE organisations

115 MPs signed EDM – 4 times the usual

Know little about primaries

Alan Brine, HMI

New ofsted framework pointed towards RE for SMSC and compliance

Not wholesale meltdown

OFSTED doesn't consider EBac a benchmark and many schools don't think it relevant

As short course can't be half, more schools are doing full course, starting in year 9

But overall it is likely that in total less pupils will be entered for public examination at KS4 and questions about entitlement might need to be raised.

Thanks to Derek Jay from South Glos. SACRE for attending this meeting and sharing his feedback with Bristol SACRE

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► The experience of one Academy

"I wrote to my Chair of Governors to explain the functions of SACRE. I recommended we continue to use the locally agreed syllabus for reasons of:

- *continuity with existing schemes of work;*
- *ease of transition from KS2;*
- *reflections of the local context;*
- *coherence with national documentation;*
- *support for the implementation of the AS;*
- *established close links with the SACRE;*
- *earlier involvement by the school in development work on assessment.*

It was important to have clarity on these issues so that we could update the department policies to reflect our new arrangements."

Dr Karen Steele, Head of RE,
Stratford Grammar School for Girls



- **Would you welcome opportunities for support?**
- **Would you appreciate some guidance on curriculum?**
- **Would you like to be able to talk to colleagues from other schools?**

Then your local SACRE is there to help you...
why not make contact?

SACRE will be pleased to hear from you. You can find contact details through the Local Authority or SACRE website. For more information, read on...

You can find out more about the
National Association of Standing Advisory
Councils on Religious Education
and about the work of your local SACRE
at: www.nasacre.org.uk

Take a look!

You may find it will help

YOU

and your pupils



about your RE

A message to Head Teachers,
Chairs of Governors
and Subject Leaders of
Religious Education
in Academies and Free Schools



From the National Association of
Standing Advisory Councils on Religious Education

<p>► What duty do academies have to provide RE for all pupils?</p>	<p>The Department for Education says:</p> <p><i>Academies must provide religious education in accordance with their Funding Agreements. The policy intention is for the model Funding Agreements to broadly reflect the provisions that apply to local authorities and schools in the maintained sector. The Funding Agreement requires that Academies with a religious designation provide religious education in accordance with the tenets of their faith and Academies that do not have a religious designation must arrange for religious education to be given to all pupils in accordance with the requirements for Agreed Syllabuses. In other words, a curriculum which reflects that the religious traditions in Great Britain are, in the main Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain.</i></p>
<p>OfSTED says:</p> <p><i>Inspection of schools and academies will continue to focus on the curriculum. Recent guidance to inspectors has reiterated that a curriculum with breadth and balance is likely to consist of the National Curriculum subjects, religious education (RE) and a variety of other courses and programmes. Where a school does not provide the National Curriculum and RE, there is an expectation that inspectors will need to fully explore the school's reasons. In addition, inspectors will be gathering evidence of the impact of the curriculum on promoting aspects of the pupils' spiritual, moral, social and cultural (SMSC) development. Guidance to inspectors highlights that RE, along with art and music, are obvious examples of subjects that promote SMSC provision.</i></p>	

<p>► Why are SACREs a good idea?</p> <p>► How much do you know about your SACRE?</p>	<p>SACREs:</p> <ul style="list-style-type: none"> • ensure the local involvement and shaping of the RE provided in the area; • provide opportunities to raise awareness of and explore sensitivities in RE teaching; • support consistency and progression in RE teaching across the phases of education; • advise the LA, Government and schools of training needs of teachers of RE arising in the locality; • monitor quality and encourage improvement in RE and collective worship; • provide a public forum for the local RE community.
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<p>► What would be the benefits of working with your local SACRE?</p>	<p>Your local SACRE would help you to:</p> <ul style="list-style-type: none"> • keep a breast of developments in RE teaching and in collective worship; • become part of an RE support network • offer a structure for your RE curriculum which is consistent with that of your partner schools across the age ranges; • access support and training materials ; • ensure that the needs of schools and teachers are considered in developing RE teaching; • access local faith community representatives and community based resources; • obtain direct information on possible places to visit and speakers to invite into schools
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<p>► Are you responsible for the planning of RE?</p> <p>► Do you ever feel isolated?</p>	<p>There is no national syllabus in RE. Each local authority has the responsibility for producing its own agreed syllabus and of sustaining a Standing Advisory Council in RE (SACRE) to support the provision of RE in its schools.</p> <p>All maintained schools except those voluntary aided schools with a religious character have a statutory duty to follow the locally agreed syllabus for RE. This makes for coherence and continuity in the RE curriculum and in pupils' learning. It also encourages teachers in a local authority to collaborate, pool resources and to benefit from each others' strengths in planning exciting learning opportunities for their pupils. Academies, Free Schools and other designations can choose to opt into this and we would encourage them to do so for the benefits above.</p>
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<p>► What do SACREs do for their local communities?</p>	<p>SACREs:</p> <ul style="list-style-type: none"> • work for social harmony and purposeful collaboration; • use local diversity of interests and backgrounds as a curriculum resource; • encourage creative and imaginative exploration of RE and collective worship for young people in the community; • encourage and support collaborative activities and ventures; • promote the value of high quality RE and collective worship for good community spirit.
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Effective SACRES Effective Learning: a Conference for South West SACRE members 27 March 2012

RE 2012: Still Critical?

Dave Francis & David Hampshire

Continuing drive towards academies and free schools; no national adviser for RE curriculum, assessment and qualifications in RE; loss of RE adviser posts; a trend towards appointing non-specialists as subject leaders in schools; changes to Initial Teacher Training; relaxing of statutory curriculum requirements and Ofsted framework.

Signs of Recovery?

The REC: Strategic Plan: Curriculum, Assessment and Qualifications, Public Relations, Professional Development, Resources and Governance; All Party Parliamentary Group (APPG); NASACRE / Westhill Awards; NATRE: Free resources including guidance on academies; Supporting RE in the Curriculum; new pedagogy films; REonline: new self—evaluation toolkit & assessment and ICT. New build on the way.

More Challenges & Opportunities

Ofsted Report new framework — smscd (guidelines to go into RE classes); EBac: good news/bad news – exam potential or human development potential? A new knowledge based curriculum? Culham St Gabriel's Teacher Weekend: 29-30 Sept 2012: Warwick university Research Project on Materials used to Teach about World Religions in schools in England; Research Projects on RE in the UK (including Does RE Work?): 'Sacred Space

Curriculum

RE is not included in the review; reduction of the capacity of local areas to develop and support their own syllabuses; full course GCSE RS does not count towards the English Baccalaureate; (but EBac may go) the future of short course GCSEs is very uncertain: schools will have more freedom not to provide accredited courses in RE at all, Key Stage3 may be shortened and KS4 lengthened

Next Steps for SACRES

turn threats into opportunities; establish a more effective broad subject; community by linking with other RE interest groups; make the situation known to a wider audience — local MP to join APPG?; build relationships with the diversity of schools within their area; build a new source of consensus for the RE

curriculum; continue to campaign to get full course GCSE RS included as a humanity in the EBac; find new ways to cater for the curriculum and assessment of pupils who do not choose RS in the EBac; use the complaints procedure where individual schools fail to meet their statutory obligations to provide RE

Teachers and pupils view of RE *David Hampshire*

Primary and secondary teachers have different approaches to agreed syllabuses. Primary teachers adhere more closely to an agreed syllabus and are more likely to plan from it. Secondary teachers adhere less closely, rather they create what they do and reference to it.

We know that experience at RE in school is largely determined by the way that teachers view the subject. Such views impact differently the way that RE is focused. Two major narratives affecting RE delivery can be summed up as 'spiritual quest' and 'social melioration'.

'spiritual quest' equipping pupils with the tools to answer significant human questions – religions and philosophies are there to provide answers when needed. There is no sense that you have to 'buy the whole package'. Rather you can pick and mix.

'social melioration' RE is shaped by societal change And the recognition that pupils will encounter people with different beliefs and cultural practices. The key virtue is tolerance, promoted by knowledge. Rarely does this RE focus on the 'self' as it is mostly concerned with the 'other'.

What do teachers want from an agreed syllabus?

Not much - they wanted a scheme of work they could use, not a syllabus they had to negotiate. Many teachers don't want curriculum change at all, even when there is compelling evidence that it is needed. It isn't possible to create schemes of work to meet the needs of all schools.

What else do we know about the teachers?

Their teaching is shaped by a myriad of influences. Teaching RE is a value-laden activity even when teachers don't think it is.

What constrains RE teachers?

Interviews with RE teachers clearly show that often they don't act in accordance with their consciences – instead, they act according to predicted reactions of other staff and of pupils./

Other members of staff

Where some teachers had a clear idea of what they wanted to do and why they wanted to do it: it didn't follow they would act on that because of other

members of staff. They thought that other members of staff would be unwilling to try things because what was happening seemed to be working or because other teachers didn't think pupils would tolerate the changes proposed. Perceptions of other teachers' philosophies also played a part.

Pupils

Teachers felt that RE already had an image problem so it needed to engage by not being too boring. It was felt that pupils were turned off by religion in general and the Bible specifically. Giving pupils positive experiences was seen to override other considerations – leading to **activity-rich but learning poor** scenarios.

So what?

There is a mismatch between what teachers think pupils want and what pupils want for themselves.

What pupils wanted

To study 'religions, how belonging to a religious tradition impacted on the way a person lived their lives. Beliefs rather than worship or ritual
Teachers were often interested in philosophy or 'secularised' Buddhism rather than religion per se.

Knowledge in RE

Less than 50% of secondary RE teachers had any specialism in RE and hadn't expanded their knowledge beyond what they expected of their pupils yet pupils believe teachers to be a significant source of knowledge.

Apologising for RE

'We have to do this so let's make the best of it.' Or 'It's not about religion really'

The issue for SACREs

Researching your teachers can be really useful and a review can be a good opportunity. You can't give advice without researching the context. Research pupils too – a corrective to what teachers say.

Core Knowledge and Understanding in RE: Primary Focus *Dave Francis*

Core Knowledge

Michael Gove: 'What specifically concerns me is an approach that denies children access to knowledge because time, and effort, is spent on cultivating abstract thinking skills rather than deepening the knowledge base which is the best foundation for reasoning' (Speech to the RSA, 30/6/09);

ED Hirsch: schooling should be about equality; children who don't get academic knowledge at home should have the chance to catch up;

Joel Shatzky: Hirsch is too concerned with content and not enough with pedagogy;

Dylan Wiliam: a five-to-ten year project, not four months.

Tm Oates '**The National Curriculum** should focus on being a clear statement of *content* - a listing of concepts, principles, fundamental operations, and key knowledge.' 'In line with research on high quality pedagogy (Stigler & Stevenson 1999), contextualisation of this content should be left to teachers and schools.' *Could Do Better: Using international comparisons to refine the Notional Curriculum in England*, Cambridge, p.7

The DfE Paradigm A student goes to university and gets a degree; they are inspired to teach; The student goes to an TT institution/school. The teacher then inspires pupils with knowledge they have gained at *university*. But: Teachers mostly spoke of knowledge in terms of 'social melioration' or 'spiritual search'. David Hampshire 2012, 'So what do we know about RE teachers?

Someone who 'knows' makes educational conversation impossible;

Jack Priestley: wisdom > knowledge - formation -data;

John Rudge: understanding is a component of knowledge;

Biblical 'knowledge' (who was the oldest man in the Bible?) - 'And Adam knew Eve his wife; and she conceived';

Sociology of knowledge: who decides? political context? skills more important? does it matter? RE discussions: the 'recycling of ignorance?

Key Features of Each Religion at Each Key Stage

The range of content that *might* be selected for study at each key stage. Users of an agreed syllabus should give priority to the programmes of study core and supplementary questions and to the required coverage of religions and beliefs, Ideas for appropriate content might then be selected from the guidelines put together by working groups representing these religions under the auspices of the School Curriculum and Assessment Authority (SCAA) in 1994.

MAIN FINDINGS - WHAT DO TEENAGERS THINK THE SPIRIT/SPIRITUALITY IS?

Barbra Wintersgill

Spirituality means holding beliefs

'spirituality is a belief that stays with you through life'; 'some people that believe in the dead and people you love that have died'; 'some people ... don't know their beliefs/ideas about life because they are too distracted by society'; 'everyone has beliefs in something - even believing superficially is being spiritual' 'everyone is a spiritual person because everyone has their own beliefs even if they do not follow a religion' 'If the person believes in God and worships him out of their own free will and allow him to enter their lives then they could be classed spiritual'; 'everyone has a belief whether god is unreal or is not'; 'even an atheist has to consider God to choose not to believe in it.

This may be because they have not found their spirituality yet, not because they don't have one'; 'everyone has their own personal God and this does not have to be encountered through an already established religion. God is completely individual and personal to everyone and therefore no one has the right to be prejudice against you about your own beliefs. God can be present at any time and anywhere and no one religion can explain Him fully because he is infallible'

26% Total 27% B 25% G **The real me** The spirit inside is created by God or 'something else' such as a universal essence. This person inside acts as a discipline and guide **The spiritual struggle** Everyone has the potential to be spiritual Some people are more spiritual than others because they take their spirituality seriously and make the effort to strengthen their relationship with God **The eternal spirit** After death the spirit goes on to a new life in a new place, that may be heaven or hell. Its destiny reflects the quality of the life lived and is decided by God. It is possible that the dead can communicate with the living. **Relationship between spirituality and the spirit** The spirit determines one's humanity and uniqueness; it controls and guides our lives. Spirituality is a dynamic process that awakens awareness and recognition of the spirit, giving rise to specific traits such as a sense of direction and an instinct for good or evil as well as helping us understand our beliefs.

Spirituality is characterized by caring relationships based on a knowledge and understanding of others.

Spirituality is about getting to know and understand others and learning about their beliefs and cultures. The relationships forged should be characterized by love, care and 'being at peace'.

'If a person is openly spiritual, they are able to tolerate other people better and understand and respect their points of view'.

6% Total 6% B 5% G **The real me** The real self is often hidden behind the need to conform and make friends, **The spiritual struggle** Everyone is spiritual to some extent but those who get on better with friends and family and are tolerant of other people and live at peace with others, respecting their point of view actually put their spirituality into practice while others don't.

The eternal spirit The spirit lives on in some form, **Relationship between spirituality and the spirit** The spirit determines one's humanity and uniqueness; it controls and guides the emotions. Spirituality is a process that enables one person to uncover the spirit of another by helping us understand their beliefs. Spirituality enables us to do this because it gives rise to specific traits such as respect for others' beliefs.

Spirituality is individual identity, sometimes referred to as personality, character, soul or essence.

'My spirit . . . my personality that is true to myself' 'The spirit is the part of us that makes us who we are. It is our soul - a deeper level within ourselves'.

'Your spirit is your character, who you are, the essence of the person you are' 'It will be my essence', 'the essence of your being', 'the essence of the person you are', 'the essence of you'.

P 50% Total 27% B 58% G

The real me The inner person is the authentic, pure self that is hidden from all but closest friends. It is free and not subject to social conventions

The spiritual struggle Everyone has a spirit but to be a spiritual person, the spirit must be acknowledged and understood. Some people are more aware of their spirituality than others and some choose not to show their spirituality. Spirituality may be intermittent and awakened by experience

The eternal spirit The spirit continues after death but is apparently earthbound, It exists either a ghost or in the memory of loved ones, where conversations may be had.

Relationship between spirituality and the spirit The spirit determines one's humanity and uniqueness; it controls and guides our lives. Spirituality helps us understand ourselves and gives rise to specific traits such as confidence and receptivity.

Religion is a prerequisite for spirituality

Spirituality is: 'something religious'; 'belief in a religion that stays inside you' ; 'spirituality is my religion Islam because I'm a Muslim' 'I believe religion is a key factor in spiritual behaviour'; 'some people are not spiritual because they don't believe in their religion or do things that are not part of their culture or religion'. 'people who have no religion are ignorant. Spiritual is when they have a religion'. 'not everyone is spiritual because I think you need to have a connection with a religion. And not everyone does' 'Spiritual people are like monks and nuns who spend their time praying about what they believe in' 'spirituality is your feelings and beliefs towards God and whether you follow a religion and your feelings towards other religions' All but five of the twenty nine students in this cluster were Christians (11) or Muslims (13).

9% total 13% B 5% G

The real me The inner self is the God-given conscience

The spiritual struggle Some more than others because some people are more religious

The eternal spirit After death the spirit goes on to a new life in a new place, Its destiny reflects the quality of the life lived and is decided by God that may be heaven or hell.

Relationship between spirituality and the spirit The spirit determines one's humanity and uniqueness; it controls and guides our choices and beliefs. Spirituality gives rise to specific traits such as religiosity and helps us understand our religion and that of others.

The spiritual profiles of subjects (NB only RE, PHE and Assembly have rounded profiles)

SUBJECT	RE	PSHE	Assembly	Art	PE	Tutor period	History	Music	English	Drama
Key learning processes	Talk think discuss Express opinion meditate reflect	Listen talk express opinion	Listen think talk contemplate, reflect silence	research think express imagine create design	concentrate	Talk discuss express opinion	Talk discuss express opinion	Listen create express	Talk discuss create	Listen talk discuss, share ideas express opinion create express
Personal involvement	Feelings	Feelings	Feelings	emotion self-revelation	Self-transcendence	feelings		feelings self-transcendence	feelings	feelings self-revelation self-transcendence
Learning environment	Freedom Choice enjoyment, relaxation atmosphere	Freedom working with friends, developing relationships		Freedom Enjoyment Relaxation Fun calming	enjoyment, calming discipline control	working with friends		Enjoyment escape calming		Relaxation working with friends
Substantive concepts	Questions ideas beliefs religion spirituality God morality cultures	morality racism relationships community, problems	Questions Beliefs Religion morality bullying world issues people	issues		Problems Home	Religion spirituality cultures war		cultures	
Personal spiritual; outcomes	understanding respect open-mindedness, awareness	understanding respect awareness	understanding	self-understanding self-esteem, vision	confidence, self-esteem, improvement, achievement of goals	confidence		Vision	understanding	confidence,

WHY RE?

"The teacher takes the class into a small room, full of cushions, and the students are asked to take a seat and close their eyes, whilst they are played a piece of relaxing music. It is entirely up to the students how they spend this time. They are really expected to sit quietly and reflect on their lives, their emotions or things that are bothering them."

"At home I'm mostly taught about my own religion however at school there was a contrast ... Other religions which I disagreed with now I have a better understanding and respect for ... throughout my life I will encounter people with different social/religious backgrounds. It has in general made me a better and more understanding person."

"In RE I study Judaism and Christianity and this enables me to research thoroughly into the different aspects and nature of God within these religions e.g. the Trinity. It also enables me to understand and accept that everyone has a different opinion on the subject and therefore no one person has the correct answer and I have to accept God in my own way. Personally talking RE has changed my opinions on my Christian points of view, being Christian myself, it has lead me to develop my own personal beliefs which I understand more clearly, however I also accept that other people have different points of view and doing RE has enabled me to gain an insight into them and question certain areas of the religion which previously I was unsure about. I believe everyone has their own personal God and this does not have to be encountered through an already established religion. However, an established religion does offer the opportunity to learn about God and his covenant with you as a human being. An established religion is also recognized throughout the majority of the world and therefore people are more likely to accept your beliefs, but as already stated God is completely individual and personal to everyone and therefore no one has the right to be prejudice against you about your own beliefs. God can be present at any time and anywhere and no one religion can explain Him fully because he is infallible."

"RE helped me to become religious and believe what i think is best; ISLAM in school I learnt about islam about the holy cabba but theres lots more to come"

"In RE i am currently studyin 2 religions which are sikhism and islam... in islam i have learnt more about my religion, things such as how to live my life"

WHY THE ARTS?

Through art it is possible to: 'let my spirit show through'; 'you put the inner you in a picture'. 'express my individuality'.

Art 'helps you learn about yourself and views by giving you the freedom to design things which reflect yourself and how you are feeling... I remember. . the piece of art I did ... in year 9 about freedom. It was very powerful to find out how people felt about imprisonment and freedom'.

When I have thoughts or feelings that I can't put into words, I show how I feel through

painting or drawing. This is usually for more religious aspects of my life, for example I have done many paintings of different interpretations of the Goddess figure.

'I produce my own piece of art to let relieve a lot of stress and express my emotions. It made me consider what I'm feeling and why, which at times help solve a lot of problems.

'i tend to ignore the objective and just see what happens... you can just let all of your emotions and veiws on things put themselves on paper'

In drama, instead of keeping feelings locked up you can let it off your chest during drama, you told everyone your problem but they think it's an idea. you can express yourself easily in drama by showing your mood though the character you are acting and no-one will never know that you feel like that really in side.

Learning environments in the arts

Art is such a personal subj, youre always doin things youre own way, havin to choose pieces you want to do rather than in other subjects where you may be told wot to do.

I didn't actually feel that my artwork at GCSE really represented me and how I felt. Although, in theory, we could paint what we liked within certain topic areas, everything we produced in one topic had to be interlinked so that I could make one final piece at the end, mixing together parts from all the other pieces. So what we could actually draw was restricted in a way. And i also felt that sometimes, when I did draw something that meant something to me, i was told that it didn't fit in with the topic i was doing and should probably draw something else if i wanted to get a good mark.

Personal outcomes in the arts

subjects such as art, drama and music where u can be creative, help u find a special 'calling' whatever it maybe.

in drama you get to take on so many roles and in doing so u get to experiment on which type of role u are most comfortable in being and that helps u understand what sort of person u are

During my GCSE music lessons, we did a lot of listening work, and I was particularly interested in Beethoven. I think the fact that, even though he became deaf, he kept on doing what he loved. Music meant so much to his life, he was willing to overcome any obstacle to make sure it stayed in his life. I think this affected the way I look at life. If there is something that you love, then, no matter what, you have to keep it a part of your life somehow.

theres a lot of interpreting wot the pieces are about - with todays development in technology art has changed its purpose so when we look at modern art its normally about modern issues i think ... its learnin bout how other ppl think n see things tht helps me learn things bout myself and how i want to live.i hope tht makes sense.

With Thanks to Derek Jay from South Glos SACRE for taking and sharing these Notes

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Culham St Gabriel's : Press release on union of trusts

For immediate use

Union of Trusts Offers New Boost for Religious Education

Two grant-giving trusts, renowned for their support for religious education in UK schools, will be uniting at the end of this month to form a new trust. St Gabriel's Trust and the Culham Educational Foundation, which have worked closely together for more than a decade, will formally merge to become Culham St Gabriel's, from 2 July 2012 onwards.

Culham St Gabriel's will continue giving grants for research, development and innovation in RE, and running a programme of events, websites and training opportunities for those who teach RE.

Dr Priscilla Chadwick, Chair-designate of Culham St Gabriel's, expressed her enthusiasm for the united trust and its work: 'By combining forces, we are able to offer more help for RE teachers, to promote excellence in this vital subject which is challenging but so rewarding to teach'. At a time of rapid change in schools and the curriculum, Dr Chadwick added: 'the kind of help we can offer to those who teach RE is more important now than ever.'

The two trusts have been working towards the union for more than a year and anticipate a great deal of work in the future. Canon Tony Williamson, Chair of Culham and a designated member of Culham St Gabriel's, said he was delighted that the team, led so well by Dr John Gay for so many years and now led by Dr Mark Chater, will be based in a much larger charity. He emphasised his strong belief in the future: 'Culham St Gabriel's will have a significant capacity, through its grant-giving and programme of activities, to improve standards in RE and to support education and lifelong learning.'

The two trusts are endowed charities resulting from the closure of Anglican teacher training colleges in the 1970s – St Gabriel's in Southwark and Culham in Oxfordshire. The merged trust retains its links with Southwark and Oxford dioceses, together with an ex officio trustee from the Church of England's National Society for Religious Education. Culham St Gabriel's will be a Christian and Anglican charity supporting an open and diverse model of Religious Education for all learners, in church schools, other faith schools and community schools.

Dr Mark Chater, Director-Designate of Culham St Gabriel's, looked forward to the 'energy, faith and optimism we will bring to supporting and challenging the RE community. There is much to do in our commitment to excellence and to working with partners in achieving the best learning in RE.'

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