



Standing Advisory Council on Religious Education (SACRE)

Date Thursday 5 June 2014
Time 1.30 pm
Venue Committee Room 1A, County Hall, Durham

Business

Part A

**Items during which the Press and Public are welcome to attend.
Members of the Public can ask questions with the Chairman's
agreement.**

1. Introductions, Welcome and Apologies
2. Minutes of the meeting held on 6 March 2014 (Pages 1 - 4)
3. Declarations of interest, if any
4. Matters Arising
5. Presentation from a Member of the Humanist Society
6. Chair's and Vice Chair's Comments
7. RE Inspector's Report (Pages 5 - 10)
8. Enquiry Project Update
9. Date of the next meeting
10. Any other business
11. Any resolution relating to the exclusion of the public during the discussion of items containing exempt information

Colette Longbottom
Head of Legal and Democratic Services

County Hall
Durham

28 May 2014

To: **The Members of the Standing Advisory Council on Religious Education**

1. Church of England

Canon L Burton, Revd. J Jewsbury and D Mowbray-Pape

2. Other Religious Denominations and Faiths

J Bainbridge	- Methodist Church
N Barker	- The Salvation Army
S Brown	- Assemblies of God
V Gallant	- Judaism
W Gray	- Buddhism
B Guymer	- Baptist Church
J Kidd	- Methodist Church
J Nicholls	- Society of Friends (Quaker)
I Osborne	- Roman Catholic
J Pallister	- Roman Catholic
S Purba	- Sikhism
Bhakti Rasa Dasa	- Hinduism
C Spencer	- Bahá'í Faith
M Stephenson	- United Reform Church

3. Teachers Associations

V Bain	- RE Curriculum Group
S Baker	- NUT
C Callaghan	- NUT
A Hartley	- NASUWT
P Lamb	- SHA
S Lupton	- RE Curriculum Group
P Welch	- NUT

4. County Council Representatives

Councillors P Brookes, M Dixon, S Iveson and W Stelling

Specialist Inspector (Religious Education)

Isobel Short

Contact: Paula Nicholson

Tel: 03000 269710

DURHAM COUNTY COUNCIL

At a Meeting of Standing Advisory Council on Religious Education (SACRE) held in Committee Room 1B, County Hall, Durham on Thursday 6 March 2014 at 1.30 pm

Present:

Canon L Burton (Chairman) In the Chair

Church of England

Revd. J Jewsbury

Other Religious Denominations and Faiths

N Barker	- The Salvation Army
S Brown	- Assemblies of God
W Gray	- Buddhism
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S Baker	- NUT
A Hartley	- NASUWT
S Lupton	- RE Curriculum Group

County Council Representatives

Councillor M Dixon

Specialist Inspector (Religious Education)

Isobel Short

1 Introductions, Welcome and Apologies

The Chairman welcomed everyone to the meeting.

Apologies were received from V Bain, J Bainbridge, Councillor J Blakey, C Callaghan, V Gallant, Councillor S Iveson, D Mowbray-Pape, J Nicholls, J Pallister, I Hunter Smart and P Welch.

The Chairman advised Members that D Sadlik and J Katsambis had both tendered their resignation. The Chairman would send a thank you card on behalf of SACRE to both members.

Members were also advised that V Gallant would replace D Sadlik as the Judaism representative and that SACRE now had a Quaker representative who is J Nicholls.

2 Declarations of Interest

There were no declarations of interest in relation to items of business on the agenda.

3 Minutes

The minutes of the meeting held on 7 November 2013, were agreed as a correct record and signed by the Chairman, subject to some minor grammatical changes and the insertion of 'additional SACRE' to the top of page 3 so that it reads cost for the time of additional SACRE monitoring.

4 Matters Arising

The Chairman referred to the meeting which was held between Councillor Dixon, Miss Bainbridge, Canon Burton, Isobel Short (The Specialist Inspector for Religious Education) and Phil Hodgson (Strategic Manager Support and Development). At this meeting they discussed the 9 days of The Specialist Inspector's time for SACRE which did not include SACRE's annual report which was a statutory obligation.

They also discussed at the meeting the possibility of SACRE writing the report which the Chairman rejected as it needed to be a professional document, as it was in the public domain which would be under the Durham County Council banner. It was suggested that the SACRE annual report be submitted to Cabinet and that they needed to speak to the Portfolio Holder for Children and Young People's Services.

The Specialist Inspector for Religious Education indicated that she did not think it was Phil Hodgson's intention that no monitoring of primary schools would take place and indicated that some sample monitoring could take place for a short period of time through Education Development Service if requested by the RE Inspector.

The Chairman indicated that her recollection was that giving the large number of primary schools, monitoring of primary schools had to be ongoing and this information would be needed for the annual report.

W Gray suggested that Primary Monitoring for SACRE could also be built into the service. She also suggested that rather than focus on funding, the Task Group look more at the service. They had been allocated 9 days per year of time from the Specialist Inspector for Religious Education for SACRE, no primary monitoring and the Annual report could be written by the Inspector as a Cabinet report. The next task group meeting they could look at how they could support the Education Development Service and find a way forward.

Councillor Dixon suggested that he and the Specialist Inspector for Religious Education work together to find some appropriate wording for this section of the account of the meeting.

C Spencer sought clarification on the number of requests which had been received for withdrawal from Religious Education.

The Specialist Inspector for Religious Education responded that she had not received any requests since the last meeting.

5 Presentation from a Member of the Humanist Society

The Chairman advised Members that this item would be considered at the next SACRE meeting.

6 Chair's and Vice Chair's Comments

The Chairman advised SACRE Members that the PGCE course in Religious Education that she teaches at Durham University is to be closed and the current students would be the final ones.

She read out a letter to SACRE Members which she had had published in the Church Times on the cessation of the course.

SACRE members discussed in detail the impact of the course no longer being offered and it was suggested that SACRE send a letter of protest to various organisations.

The Specialist Inspector for Religious Education reminded SACRE members that the remit of SACRE is to advise the local authority on matters relating to RE and collective worship and they needed to ensure they did not go beyond this remit. She did say that the removal of the course would have an implication for Durham schools but more research would need to be done in the future to confirm this.

She suggested that SACRE could ask about the qualifications of teachers in Durham schools to ascertain the quality of training and advise the Local Authority.

The Chairman advised SACRE Members that she and Councillor Dixon had met with the Portfolio Holder for Children and Young People's Services to discuss the annual SACRE report being submitted to Cabinet.

Councillor Dixon discussed the outcome of the meeting with Members, in particular that the annual report should be submitted to Cabinet from a Council Officer rather than the Specialist Inspector. The Portfolio Holder for Children and Young People's Services had indicated that he would discuss the issues with the Head of Education but the decision would be made by the Corporate Director of Children and Adults Services.

W Gray suggested that the next Task Group meeting should discuss the SACRE Development Plan and the feedback from the Portfolio Holder be incorporated into this meeting.

7 Where Did AT1 and AT2 Go?

Isobel Short gave members a presentation on Where did AT1 and AT2 Go? (for copy of slides, see file of minutes).

The Chairman thanked The Specialist Inspector for Religious Education for her very informative presentation and gave SACRE Members an opportunity to ask questions.

Resolved: That the presentation be noted.

8 Enquiry Project and Interfaith Conference

The Specialist Inspector for Religious Education presented the circulated interim report on the Enquiry Project and Interfaith Conference and advised members that they were now moving forward to the next phase of the project where schools would meet up and visit faith communities outside the region (for copy see file of minutes).

Paul Welch had taken on a lot of the day to day management of the project and would be running the next meeting.

SACRE members who had attended the Interfaith Conference gave very positive feedback on the conference.

The Chairman asked if the children involved in the project would be in attendance at a future SACRE meeting as indicated in the minutes of the meeting held on 7 November 2014.

The Specialist Inspector for Religious Education responded that she could look into the possibility of a presentation by the children at a future SACRE meeting.

9 RE Inspector Report

The Specialist Inspector for Religious Education presented the circulated report which was a summary of the support in RE provided by the RE Inspector since September 2013 (for copy see file of minutes).

Resolved: That the report be noted.

10 Date of the next meeting

The next meeting of SACRE would be held on 5 June 2014.

Durham SACRE

The RE Inspector Reports

A summary of some of the support in RE provided by the RE Inspector, Isobel Short, since the last SACRE meeting in March 2014. Also, a brief overview of national developments.

Leading RE Course

The second day of the Primary RE Co-ordinators' course was held in May with 11 delegates (the first was held in October 2013). The course has particular focused on writing a policy, evaluating provision of RE and development planning.

The teachers were a joy to work with and have come up with an excellent plan for future collaborative work around the monitoring of RE. As such, a task group is being set up to meet regularly, plan together and discuss findings. This could provide very useful information for SACRE in terms of their role in monitoring of RE and providing advice and support to the Local Authority (LA) and schools.

Year 6/7 Bridging Unit

I have produced detailed overview and lesson planning with some resources on our statutory Year 6 unit "So What Do we Now Know about Christianity?" The idea is that schools deliver this to bring together learning across the primary school on Christianity as well as introducing pupils to the RE Concepts (Belief, Authority, Expressions of Belief, Impact of Belief). This will provide a foundation for secondary colleagues to build on. The planning materials will be put on the Local Authority Education Portal for schools and they will also be handed out at networks this term.

The Year 7 statutory unit is "How do the RE Concepts help us Understand Religion". Some secondary colleagues have planned to further develop pupil knowledge on Christianity in this unit. Others are studying a different religious tradition or a variety of religions for each concept. I will continue to encourage partner schools to contact each other about this work so that there is real continuity of RE learning for our children.

RE Networks

As part of the Service Level Agreement between schools and Durham's Education Development Service (EDS), teachers of RE can attend free networks.

- Networks for this term (primary, secondary, special) take place in July.
- 14 teachers attended the Spring term secondary network (March).
- Items explored:
 - specialist teaching and future CPD needs
 - different ways to deliver Key Stage 4 statutory RE; colleagues discussed the advantages and disadvantages of a variety of models in order to help them make decisions about delivery in their own schools
 - using story to enable students to ask questions and develop reasoned and informed opinions
 - Karenza Passmore from NERLRC informed us of new resources to match to the Durham Agreed Syllabus.
- The special school network (February) only had 1 attendee but I worked with him to produce long term planning to meet the needs of his school.
- Networks will be offered each term next year.

- We have a growing number of delegates attending the secondary network from schools outside the LA – Sunderland, Darlington, Newcastle.

Contracts

Schools continue to request Inspector/Adviser time to support the development of RE. I am currently working with several primary and secondary schools, particularly around the planning of RE units to implement the Agreed Syllabus. Some of these school contracts are very long (20 hours) so will extend into next term.

Enquiry Project

This is the main development project in RE this year in Durham. Please see separate agenda item.

National Developments

GCSE and A Level Reform

Michael Gove announced in April reforms to GCSE and A level for non-EBACC as well as EBACC subjects. RE will, therefore, be reformed for first teaching in September 2016. The Religious Education Council (REC) has established a qualifications committee to work in partnership with the awarding organisations and the DfE in delivering these reforms. The REC has also set up a qualification reference group to provide opportunities for consultation with representatives from religious communities in relation to these qualifications. Further details are available on the REC website: www.religiouseducationcouncil.org.uk

Regional Strategy for RE

The REC published their review of RE in October 2013. This contained a non-statutory framework for RE and also several recommendations for the future of RE. One of these recommendations was to “ensure that there are more robust arrangements for training and supporting teachers of RE”. The review suggests that regional hubs are set up to enable communications between teachers and various stakeholders and to become regional centres of CPD (for teachers who are not able to benefit from SACREs). As a result of this, a strategy of regional support has been set up by NATRE, REC and Culham St Gabriel’s. Regions have been invited to apply for some pilot funding. I have met with Karenza Passmore (Director of NERLRC) and Natalie Chapman (CofE Diocesan RE Advisor) to discuss initial ideas and ways in which we can co-ordinate our support of RE more effectively. This strategy may be something for Durham SACRE to discuss and explore further.

APPG on RE

The APPG on RE remains active and continues to raise profile of RE nationally. They have recently collected evidence (through 3 oral sessions) and published a summary report on the way RE can contribute to good community relations. The role of LAs, SACREs and ASCs are highlighted throughout. Please see attached report.

NERLRC	North East Religious Learning Resources Centre
REC	Religious Education Council
NATRE	National Association of Teachers of RE
APPG	All party Parliamentary Group
CPD	Continuing Professional Development
EBACC	English Baccalaureate
ASC	Agreed Syllabus Conference

RE AND GOOD COMMUNITY RELATIONS



All Party Parliamentary Group on RE

Cohesive schools – Cohesive communities – Cohesive society

Foreword: Endorsement from Stephen Lloyd MP

Good community relations are at the heart of a society where people can live together harmoniously as neighbours, work colleagues and fellow citizens even if they may disagree over some of their fundamental religious beliefs or worldviews. Religious education is uniquely placed to help children and young people develop the knowledge and skills they need to play their part in today's society and tomorrow's world. There are many elements to RE.

The focus of this summary report is RE's role in promoting good community relations. It shows the strengths which already exist in many schools and colleges; we in the All Party Parliamentary Group on RE would like to see them become universal so that both young people and society in general reap the benefit. The debate around religion is often misinformed and even, frankly, inaccurate. Good RE teaching in schools by properly trained RE teachers is all about educating young people in the different tenets of the world's religions, and those with none.

I believe this is particularly important today when there is so much inaccuracy in our mainstream media and the internet or from our own peer groups. High quality RE teaching allows children to make 'informed' decisions around religion, and when we are better informed we are wiser, and make wiser decisions! Our children are literally our nation's future, so it is both our responsibility and our duty to prepare them properly for the multi-faceted, diverse and complicated world they will inherit, and one day lead.

I would like to thank all those who contributed evidence both at our three parliamentary meetings and in writing. In particular I would like to thank Dr Joyce Miller for all her hard work in conducting this inquiry.

Stephen Lloyd MP
Chair, All Party Parliamentary Group on RE

Introduction

This summary report is the outcome of three oral evidence sessions that took place under the auspices of the All Party Parliamentary Group (APPG) on Religious Education¹ between December 2013 and February 2014. The inquiry has taken place at a time of rapid change and dwindling sources of information: for instance, Ofsted no longer inspects schools' duty to promote community cohesion. It was important that as much evidence as possible was gathered to inform the inquiry.

The evidence presented was often inspiring and demonstrated high quality RE and deep commitment to good community relations. It was heartening to learn that RE in England and Wales is highly regarded in Northern Ireland and in other European countries; the evidence set out below illustrated examples of excellent practice. But it also showed that some areas require continuing attention and the report includes some suggested actions and desired outcomes.

From the outset a short document was planned, so both evidence and outcomes are stated briefly; a longer paper will be published in due course on the REC website.

It is recognised that contributing to community relations is only one dimension of RE; it is also clear that good RE and the promotion of good community relations take place in a range of schools, including the voluntary aided sector and the increasing number of academies and free schools that sit outside the remit of SACREs.² Nonetheless, SACREs not only remain a statutory requirement, they are also uniquely placed to contribute to the areas this paper addresses, and while a growing number struggle, others thrive. Members of the APPG, the RE Council (REC) and its member organisations will continue to champion RE, aiming to improve further the quality of RE that young people experience in all our schools.

RE can be a strong contributor to good community relations through enabling students to:

- Acquire systematic knowledge and conceptual understanding of religions and worldviews
- Learn from visits and visitors through personal encounters
- Learn about religion and belief in local, national and global contexts
- Consider a range of viewpoints on religious, ethical and philosophical issues
- Articulate their own opinions while respecting the right of others to differ
- Develop their own beliefs, values and identities
- Participate with confidence and openness in dialogue
- Recognise and challenge ill-informed or prejudiced viewpoints, including those in the media
- Ask questions and address contentious issues in a safe space
- Explore reasons why misconceptions exist about some groups
- Evaluate attitudes and actions and how they impact on the community
- Be informed, active citizens and potential leaders.

¹ <http://religiouseducationcouncil.org.uk/appg>

² Standing Advisory Council on Religious Education

A. THE IMPLEMENTATION OF LAW AND POLICY

SACREs and Agreed Syllabus Conferences (ASCs)

EVIDENCE

- Can provide models of good community collaboration
- Can enable high quality religious education, including through specialist advisers
- Can provide a coherent, progressive, broad and balanced curriculum framework
- Can tailor the RE curriculum to meet the needs of their local communities through local determination
- Can provide evidence of their work and good practice in annual reports, including their contributions to good community relations
- Can help to increase parental and community confidence in the teaching of religions and worldviews

DESIRED OUTCOMES

- The Department for Education affirms and demonstrates its support for RE, SACREs and ASCs
- All local authorities provide specialist support to SACREs and ASCs to enable them to meet their statutory duties
- SACREs and ASCs collaborate at local/regional levels to enhance their effectiveness, including the sharing of good practice on monitoring and evaluating their work
- SACREs' annual reports, including their contribution to community cohesion, are analysed and the findings published

Law and Policy

- Since Ofsted is no longer required to inspect the duty to promote community cohesion, there is insufficient evidence on which to evaluate progress
- Religion and belief are protected characteristics in the 2010 Equalities Act
- Some bullying based on religious identity and practice is taking place in schools

- The DfE obtains evidence on community relations by commissioning a new survey to parallel the Ipsos Mori 2011 investigation of community cohesion and Prevent³ in schools
- All school and college senior leadership teams (SLTs) affirm staff/student/ community identities in the context of multi-faith Britain
- SLTs evaluate their equalities policy and practice in the light of the 'religion and belief' requirement of the Public Sector Equality Duty (2010)
- Schools and RE organisations share examples of good practice in promoting equalities, particularly with regard to religion and belief

B. LEARNING IN RELIGIOUS EDUCATION

Learning Outside the Classroom (LOtC)

EVIDENCE

- LOtC can support community relations through the involvement of local faith and belief communities
- The use of sacred space⁴, through enquiry-based, participative learning, can promote effective learning about and from religions and worldviews,⁵ contribute to pupils' spiritual, moral, social and cultural development, and challenge negative stereotypes

DESIRED OUTCOMES

- SACREs support learning outside the classroom in their locality, including training and support for host communities where necessary
- SACREs support their schools in the use of visitors to classrooms
- Teachers in all phases and all types of schools make LOtC an integral part of their RE curriculum

³ Prevent is one strand of the government's counter terrorism policy

⁴ 'Sacred space' is the term used by the Learning Outside the Classroom Council. It is broader than 'places of worship' and is intended to be inclusive.

⁵ 'Religions and worldviews' is used to refer to Christianity, other principal religions, smaller religious communities and non-religious worldviews such as Humanism. The phrase is intended to be inclusive.

Intercultural education

EVIDENCE

- Participation of young people in intercultural, cross-school initiatives promotes deeper understanding, meaningful interaction, respect for difference and enables them to address controversial issues
- Initiatives to promote 'Youth Voice' have been successful in enhancing community relations

DESIRED OUTCOMES

- RE professionals use existing organisations (such as 3FF, Face to Faith and the Schools Linking Network) to promote intercultural dialogue and links between schools, or develop their own. This focuses on learning and includes teachers and students in long-term collaboration, with support from governors and parents

Conflict and extremism

- Inter- and intra-religious conflicts and religiously motivated extremism exist and schools can explore these issues in RE

- The REC to update its *REsilience* materials⁶ to include resources on intra-religious conflict, the socio-political dimensions of religions and worldviews, anti-Semitism and Islamophobia.
- RE professionals to work alongside colleagues in other curriculum areas to further develop pupils' skills of critical enquiry and media literacy and their understanding of human rights and genocides

C. TEACHING RELIGIOUS EDUCATION

Professional development

EVIDENCE

- It is through skills and attitudes, not just content, that RE can promote open-mindedness and an informed perspective on religions and worldviews
- Patterns of belief, practice and adherence are changing locally, nationally and globally in ways that need to be reflected in the RE curriculum
- There is a 'religious literacy gap' which schools can help address by teaching about religions and worldviews
- Young people's sources and use of information have changed because of social media and the internet

DESIRED OUTCOMES

- All RE organisations explore ways in which they can provide training and support for their members on community relations and how they can share good practice and research findings
- All RE organisations promote the REC Code of Practice,⁷ the PD Portal, the e-Handbook⁸ and RE:ONLINE⁹ to increase staff sensitivity, confidence and competence in teaching about religions and worldviews
- The new RE hubs consider prioritising community relations in their professional support for teachers and lecturers in FE
- Teachers develop their understanding of social media and the internet and the challenges and opportunities they bring to teaching RE
- RE teachers increase their understanding of globalisation and its impact on community relations
- Teachers are supported in their professional engagement with changing patterns of religions and worldviews
- RE advisers and teachers lead in-school professional development on understanding local communities, through structured visits and visitors.

⁶ *REsilience* is a professional development programme, managed by the REC, to help increase teachers' confidence when addressing contentious issues, particularly where such issues are sometimes used to justify extremism and violence.

⁷ http://religiouseducationcouncil.org.uk/media/file/Practice_Code_for_Teachers_of_RE.pdf

⁸ <http://www.theredirectory.org.uk/pdportal>

⁹ <http://www.reonline.org.uk>

REMAINING QUESTIONS

- Can SACREs and ASCs continue to be viable given that an increasing proportion of schools no longer come under their remit?
- How can RE work more closely with other subject areas and curriculum initiatives to achieve shared aims for improving community relations? What other partnerships can be developed to make this happen effectively?
- How can RE professionals help to ensure that the whole school ethos supports pupils' spiritual, moral, social and cultural development and protects equalities in relation to religion and belief?
- How can learning about religions and worldviews be made more interesting and relevant for pupils of 'no religion'?
- How can the RE community collaborate with and better support colleagues in the Further Education sector, where there is no statutory requirement to teach RE to post-16 students?
- How far does RE address issues of socio-economic inequality? How important is this in developing social cohesion?
- How can the work of the Council of Europe on the religious and non-religious dimensions of intercultural education be more widely known and used in England and Wales?
- The 1988 Education Reform Act requires schools to contribute towards the spiritual, moral and cultural development of children **and society**. Can unpacking that phrase provide a rationale for and a means by which schools can work more effectively with and on behalf of their communities?

The APPG: The All Party Parliamentary Group on Religious Education was established in 2012. Its purpose is to provide a medium through which parliamentarians and organisations with an interest in religious education can discuss the current provision of religious education, press for continuous improvement, promote public understanding and advocate rigorous education for every young person in religious and non religious world views.

Oral evidence was provided by: Deborah Weston, Sharon Lambert, Aisling Cohn, Dr Julia Ipgrave, Jane Chipperton, Prof Adam Dinham; Helen Harrison, Dr Marius Felderhof, Patricia Hannam, Aliya Azam, Alastair Ross, David Raven-Hill; Young Ambassadors for RE from The Redhill Academy (Hannah Morley, Ryan Hutchings, Charlotte Hart-Shaw, Jake Chaplin and Holly Walker), Lesley Prior; Dr Norman Richardson, Robin Richardson, Revd Garry Neave, Jamie Bartlett.

Written evidence was received from: British Humanist Association; Deesha Chadha, Chinmaya Mission, UK; Prof. Robert Jackson; Lambeth SACRE; Lewisham SACRE; Mulberry School; National Spiritual Assembly of the Bahá'ís of the United Kingdom; Riaz Ravat, St Philip's Centre, Leicester; Dr Lynn Revell, Canterbury Christ Church University; Dr Barbara Wintersgill; Dr John Wise, National Council of Faith and Beliefs in Further Education.

This report was written by Dr Joyce Miller who coordinated the inquiry on behalf of the APPG on RE.



The secretariat for the All Party Parliamentary Group on RE is provided by the Religious Education Council of England and Wales

The work for this inquiry has been made possible through financial support from the Culham St Gabriels Trust and the Hockerill Educational Foundation and practical support from RE Today Services and the National Association of Teachers of RE

