

# Standing Advisory Council on Religious Education Agenda

Wednesday, 25 June 2014

**6.30 pm,**

St Marys CofE Primary School Lewisham

Civic Suite

Lewisham Town Hall

London SE6 4RU

For more information contact: Denise Chaplin 07887558372 (Tel: )

## Part 1

Item	Pages
1. Welcome The meeting will start with a welcome from the Chair and a tour of the building, led by John Goodey, Executive Head teacher, who will explain the partnerships between St Mary's and St John Baptist schools.	
2. Apologies for absence and membership issues To note apologies for absence and membership issues.	
3. Minutes To confirm as a correct record the minutes of the meeting held 30 April 2014 at LeSoCo	1 - 10
4. Matters Arising not on the full agenda <ul style="list-style-type: none"><li>• Website update</li><li>• SACRE request for census data (paper attached)</li><li>• Further information from the APPG report launch from John Goodey</li></ul>	11 - 42
5. Confirmation of order of business for the meeting To confirm the order of business and notify of any urgent business. Please also notify the chair of any items to be raised in information exchange.	
6. Multifaith Centre Update Oral update on progress since the last meeting.	
7. NASACRE AGM To receive oral additions to the report circulated with the minutes (attached) and discuss possible ways SACRE can pursue some ideas raised at the AGM	43 - 45

- for its work
8. SACRE Constitution 46 - 49  
To discuss, amend and agree a new constitution for Lewisham SACRE (draft for discussion attached).
9. Ramadan advice to schools 50 - 54  
To approve an updated advice document for 2014 for circulation to Lewisham Schools.
10. Any other Business and Information Exchange  
To allow the opportunity for SACRE members to exchange issues/information  
If you have any information to circulate please inform the Chair before the meeting
11. To consider dates
  - the next Lewisham SACRE meeting (all meetings to take place from 6.30 p.m. to 8.30 p.m.)
  - an Agreed Syllabus Conference (postponed from last year).
  - Training for new SACRE members.

# Standing Advisory Council on Religious Education Members

Members of the committee, listed below, are summoned to attend the meeting to be held on Wednesday, 25 June 2014.

Barry Quirk, Chief Executive  
June 17 2014

Rev John Ackland	Church of England
Sarwoar Ahmed	Islam
Fay Allen	ATL
Angie Arnell	The Church of England
Vallipuram Bala	Hinduism
Mohammed Barrie	Islam
Imam Shakeel Begg	Islam
Councillor David Britton	LB Lewisham
Shaun Burns	Church of England
Denise Chaplin	
Gerry Cohen	NAS/UWT
James Dobson	Humanism
Gail Exon	Church of England
Gurbakhsh Singh Garcha	Sikhism
Joan Goldberg	Judaism
John Goodey	Church of England
Dinah Griffiths	School Governors Primary
Pastor Nick Hughes	Free Church (Assemblies of God)
David Hutchens	Buddhism
Kishan Manocha	Baha'i

Michael O'Hanlon	NUT
Councillor Jacq Paschoud	LB Lewisham
Gerald Rose	Judaism
Monsignor N Rother	Roman Catholic
Nobhule Thebe	Turnham Primary School
Sue Tipler	
Lorna Trodd	NUT

## LONDON BOROUGH OF LEWISHAM

**Minutes of the STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION  
which was open to the press and public held at LeSoCo Tressillian Building on  
Wednesday 30 April 2014 at 6.30 p.m.**

### **Present**

**Group A:** Joan Goldberg (JG), Gerald Rose (GR), Gurbakhsh Garcha (GG),  
David Hutchens (DH)

**Group B:** Shaun Burns (Deputy Chair, SB), Gail Exon (GE)

**Group C:** Nobhule Thebe (NT), Gerry Cohen (GC)

**Group D:** Dinah Griffiths (Chair, DG)

**Co-optees:**

### **Also Present**

**Clerk:** Stephen Sealey (Acting, SS)

**Adviser:** Denise Chaplin (DC)

**Guests:** LeSoCo: Vice Principal for Foundation Studies. (SK)

### **Apologies**

**Group A:** Rt. Revd Monsignor Nicholas Rotherham, Kishan Minocha,

**Group B:** Angie Arnell, John Ackland

**Group C:** Fay Allen, Lorna Trodd

**Group D:**

## **1 WELCOME**

DG welcomed all present and opened the meeting.

SK asked whether a representative of the college should be invited to these meetings. GG suggested that the SACRE look into having representation from the College which would be regarded as a further education representative. This would be an interesting innovation and reflected the fact that Gurbakhsh Garcha and James Dobson attended the College open days on Faith to facilitate understanding of the Sikh faith and the Humanist community.

<b>Agreed: to pursue more formal links to the college within the membership review.</b>
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## **2 APOLOGIES FOR ABSENCE AND MEMBERSHIP ISSUES**

See above. DC stated that John Goodey was expected to be late as he had been out of the LA that day.

*Later apologies were also received from the following:*

*Sue Tipler*

*James Dobson*

*Sarwoar Ahmed*

Gerry Cohen was welcomed to his first meeting. The Chair expressed gratitude to DC for the chasing that she had carried out in response to the reduction in membership.

DG announced that a new Baha'i member had been nominated- for the first time in years.

She was concerned about the distance he would have to travel given that he lives in North

London but Gerry Cohen suggested that the Baha'i member could travel with him, given the proximity of their locations.

**Agreed: GC and Kishan Minocha are to contact each other to consider this.**

DG added that a member from the Assembly of God had recently been nominated to SACRE, through the Free Churches group. DG questioned whether, seeing there were Black Majority Church vacancies, it was necessary to have both Black Majority and Free Church places if one was an Assemblies of God church representative. DC suggested that the Black Majority Church place was removed but DG stated that this needed to be carefully considered by SACRE before being discussed with Pastor Michael so that a decision could be made.

SB suggested it would be useful to see how these groups fit into their nominating organisations.

**Agreed: DG, DC and SB to decide a fitting proposal of SACRE's membership (including a review of the inclusion of the Black Majority Church place in view of the points above) , which they will present for discussion at the next meeting.**

DC mentioned she was pursuing a Governor representative, and that this vacancy was advertised in the recently circulated Lewisham Governor Information Pack with expressions of interest to be received by 20 June.

**Agreed: Gail Exon will canvas for a governor to fill this vacancy, having commented that Governors from both Trinity and Bonus Pastor may be interested.**

DC mentioned that she is also pursuing head teachers or deputy heads to fill the long standing vacancy for this seat on SACRE.

DG reported that she had discussed the quota of elected members with Derek Johnson who is very keen to support SACRE and to help improve attendance from elected members. After the local elections he and DG will meet with newly elected councillors to brief them about the role of SACRE.

DC suggested that if SACRE members do not attend meetings for a year, the group should ask them about their commitment to membership of the SACRE. They could have a nominated substitute or step down so their place can be filled with someone able to attend. It was suggested that if absence continues for a long time, absentees be written to and eventually may be removed from SACRE.

### **3 MINUTES/NOTES OF LAST MEETING**

Accuracy:

Dinah thanked SB for taking notes at the last meeting in the absence of a clerk.

Corrections:

LIST OF THOSE PRESENT

LeSoCo rep Lorna's surname is Young, she is a member of the LeSoCo Multifaith Group

MEMBERSHIP ISSUES

Dinah updated the group that Fay's sister who had been noted as interested in joining SACRE was experiencing some domestic/personal issues, meaning that the issue of her joining SACRE was currently on hold.

#### STANDARDS IN LEWISHAM SCHOOLS 2013

DC reported that Monsignor Rthon had approached St Matthew's as agreed in the previous meeting, and had confirmed that St Matthew's had actually entered 131 students for the full course, rather than just 77 as previous noted.

DC reported that she was unsure why the data was wrong but added that she'd discovered other incorrect information in the data relating to other schools.

All expressed concern about the invalidity of some of the RE results which equated to a "massive disservice to schools" and potential embarrassment for SACRE had there been follow up about the erroneous data.

DC reported that there were three schools she still had to check; Conisborough, whose Head of RE had already informed her that their results were wrong in the report, and Deptford Green and Forest Hill with whom DC hadn't been able to speak with as they had failed to reply to phone calls or emails. She added that some schools' data was accurate.

DC explained that the Council gets data from Examinations Board and that she needed to know it was accurate before it was published. She added that there was a backstory in some schools, such as mitigating circumstances, but that she was limited with regard to the data for academies.

DG stated that nothing was to be released in the public arena until SACRE was sure of its accuracy because of the potential for embarrassment and consequent damage to relationships with schools.

SB suggested that SACRE ask SueTipler to request that the data team raises concerns over inaccurate data with the Examination Boards to ensure future accuracy of data.

<b>Agreed: GG/DC/DG to raise concerns about data concerns with other colleagues at the next NASACRE conference to find out whether this is a national rather than local issue.</b>
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NT queried whether the data could be sourced from Raise Online.

<b>Agreed: DC to query use of Raise Online by the data team.</b>
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<b>Agreed: SB to report in next meeting regarding talking to Angie about Haberdasher's Aske's result.</b> (DC reported that she had electronic communication with her.)
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With regard to Progress 8, SB reported the Religious Education will be one of the subjects that the DfE has included in the group of eight in the first year, but that the list will be reviewed annually. This therefore needs to be monitored and pressure put on the DfE to always include RE in the list. DG stated the importance of ensuring that Religious Education remains on the list and added that its inclusion was a positive one, reflecting its high value.

GG expressed concern about the extent to which Government follows through in practice on its stated high regard for RE.

#### **4 MATTERS ARISING NOT ON THE FULL AGENDA**

##### **4.1 ANNUAL REPORT 2011-12 DISTRIBUTION**

DC reported that the Annual Report for 2011/12 was now on the Council's website and could be accessed by searching for 'Religious Education' or 'SACRE' on the site.

(The committee next discussed point 7 – below- before returning to point 4.2)

##### **4.2 ARRANGEMENTS FOR THE NEW ANNUAL REPORT 2012-13**

DC stated that the membership needed to ensure data was right before the next annual report.

<b>Agreed: Preparation of the draft of the Annual Report will be discussed at the next meeting, it may be circulated before the meeting to reduce the time in the meeting.</b>
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##### **4.3 CLERKING SACRE**

DC reported that the date of the meeting had been moved to accommodate the availability of the person with whom she and the Chair and Deputy Chair had approached regarding the appointment of the new SACRE clerk. However, this person no longer wished to be considered for the role. DG has spoken with Derek Johnson about the possibility of a specified new retiree from his team taking on the responsibility. Derek is committed to pursue possible candidates about this, but this will need to wait until after the local elections. DG reported that Derek was very supportive of SACRE, particularly in Lewisham with its multifaith communities and will ensure that newly-elected members meet with her.

DG stated that the clerking of the SACRE was a legal requirement of the Council, being a statutory body. She expressed concern that Lewisham wasn't fulfilling its requirement to provide clerking support, and GG expressed his disappointment at the Council's lack of action with regard to clerking support.

DC commented that the presence of SACRE meeting and attendance data for elected members on the on the website should generate some interest and a sense of responsibility.

GE, as a member of the Scrutiny Committee, offered to raise these shared concerns with the Executive Director of Children and Young People

<b>Agreed: GE (who is on the Scrutiny Committee together with Monsignor Nicholas Rothon) to speak to the Executive Director about how SACRE can be clerked in the same way as other Council Committees.</b>
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#### **5 CONFIRMATION OF ORDER OF BUSINESS FOR THE MEETING**

All accepted that this had already been covered.

#### **6 STANDARDS IN LEWISHAM SCHOOLS 2013**

All accepted that this had already been covered.



## 7 SACRE'S PRESENCE ON THE LEWISHAM WEBSITE

(This point was discussed after point 4.1 above, followed by discussion of point 5)

DC reported that she was working on the content of a webpage for Lewisham's website and, when completed, would pass it to the SACRE members for review before Lorraine Johnson uploads it to the website. She reported that she had had a very positive conversation with Lorraine about improving the situation and this included consideration about who the audience was for this information.

DC reported that the webpage will provide a link to the Agreed Syllabus in addition to the WebFronter page. The 'Responding to Crises' document will also be added. SACRE meeting information will go onto Modern Gov.

<b>Agreed: After the elections, DC to speak to Kevin Sheehan/Derek Johnson in the Council so that agendas/minutes and meeting dates can be uploaded to the site.</b>
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DC noted that by the minutes becoming public, information on the attendance or non-attendance of SACRE members would be made public also. This would include elected members of the Council and would help to ensure better attendance.

DC reported that the two sites would be linked to each other, but that she was taking advice from Lorraine to ensure that the sites reflected visibility and accountability.

GG commended the activity of DC.

JG joined the meeting at this point.

## 8 MULTIFAITH CENTRE UPDATE

Denise reported that two host schools (Horniman and Kender primary schools) had already moved their resources to the premises of Renewal. She reported that Renewal were keen to pull these resources back together.

DC and DG reported that SB, DC, Lorna Trodd and DG had spent a Saturday packing the resources in Horniman. Denise, Shaun and Dinah had also been to view the space which Renewal had designated for the temporary Multi faith Centre.

Following the last SACRE meeting, Monsignor Rothan had sent a detailed email to DC which was worked on with SB and DG, then forwarded to Jordana Malik from Renewal, specifying what was required and what was wished for in the new rooms – e.g. a seated area, built in cupboards, space for artefacts, etc.

DC reported that after the architectural job was allocated to a company, they would read SACRE's wish list and then a meaningful discussion could take place about which of the requirements on the wish list are realistic.

DC reported that she had also met with Alan Docksey who had said that a DEP needs to be submitted for the first wave of removals. DC has worked with SS to get a quote from the council's preferred supplier and will get back to Alan Docksey with this. DC explained that

the first wave of removals was for those locations which were most desperate to have objects removed because of their lack of space.

DG questioned if everything would go to Renewal or whether this was an initial temporary move.

GR suggested that it would be ideal if places like theirs, (the Synagogue,) could retain the items until they could be moved into the final building.

DC suggested that the Phase 1 move process that was being worked on due to pressure of space in host venues, would inform subsequent removals, but commented that there were at least two further days of removals that may need to happen.

DC emphasised that it was the displacement of *Lewisham's* resources – and not SACRE's resources - that she was looking into. JG reiterated the fact that it was Lewisham's responsibility and not SACRE's.

DG suggested that DG, SB and DC should have a conversation with Alan Docksey and Sue Tipler but should also make it clear that, while SACRE members have supported the Multifaith Centre, the responsibility did not lie with SACRE.

In answer to a question by GG, DC explained that the end of the Summer term was the date by which the Phase 1 groups wanted the items removed from their premises.

DG explained that the new Multifaith centre would likely not be built until 2018.

GG and DG questioned whether the Town Hall could be used for alternative storage, given its current vacant status.

Gail Exon suggested that Margaret Brightman, Sue Tipler and Alan Docksey meet together, emphasising that this matter wasn't just for the Finance person to make a decision on, especially considering the resources are currently in three different boroughs.

Shaun Burns cautioned that SACRE's activity could leave SACRE open to criticism if it took responsibility for these moves. In answer to a question by GE, SB stated that SACRE didn't yet have a budget for this move.

He also suggested that the Council continue to own the resources after they had been moved.

DB suggested that the meeting with Alan Docksey et al take place first and then, if need be, the matter could be referred to the Mayor.

Joan Goldberg emphasised the need to know what SACRE's position was, emphasising that it couldn't be autonomous in this matter.

There was discussion about the fact that, despite there being five councillors on the SACRE membership, they have not been regular attendees at the meetings.

Gurbakhsh explained that after each election, the Council is required to appoint Councillors onto the committees and that there are always Councillors who volunteer for membership on SACRE. He recounted his experience as a Councillor of reminding his fellow Councillors of their responsibilities with regard to SACRE when discussing attendance with them. However, the new arrangements whereby committee attendance will be public may help to improve the situation.

## **9 THE ALL PARTY PARLIAMENTARY GROUP REPORT – RE AND GOOD COMMUNITY RELATIONS**

9.1 The APPG report was launched in the House of Commons on 17 March. In addition to a number of prominent MPs, (including Stephen Lloyd,) and a group of teenage RE Ambassadors, John Goodey spoke. John Goodey had been expecting to report to SACRE on this but it was noted that he wasn't in attendance. He had been away from the LA all day and the train strike would have impacted on his ability to reach the meeting.

Denise reported that she had attended the conference and therefore would feedback in his place. A fuller report would be published later on in the year, but that the summary report was the 'sharp end' of the fuller report.

DC reported that John had shared how central Religious Education was to his school and how the school actively supported other organisations. He also explained the partnerships he had formed with the local Mosque and St. Christopher's Hospice and spoke broadly about religious and values education in Lewisham.

DC reported that a lot of people were keen to speak with him as he spoke - unscripted and passionately - about his school.

### **9.2 DISCUSSION OF THE GOOD PRACTICE EXEMPLARS AND HOW THIS CAN RELATE TO LEWISHAM**

DC referenced the grey box at the bottom of page 1 of the 'RE and Good Community Relations' document, and suggested it would be good for the SACRE membership to explore what they could do to contribute to good community relations.

With reference to the inclusion of Lewisham SACRE in the 'Written Evidence' list on the final page, DC explained that she had sent the 'Faith and Fun Together' project report to the compiler of the report.

DG also referenced an article in a recent TES Supplement by an atheist who makes the point about the positive value of teaching Religious Education in school. DC reported how the article had triggered positive dialogue about how Religious Education could be used to contribute to community cohesion. SB will make copies of this article for SACRE members.

SB commended the All-Party Parliamentary Group on the production of the report.

## **10 SACRE SELF EVALUATION (SECTION 5 OF THE SEF RELATING TO COMMUNITY COHESION)**

DC remarked on how key the four areas were in respect of how effective the SACRE could be in community cohesion.

### **With regard to 5a (SACRE's membership)**

SB commented that he considered the committee to be 'Established', but that this should be reviewed in terms of the last census. In response to DC's submission that it wouldn't give denominational information, SB stated that it would, however, give a broad idea of the faiths in the locale.

DG stated that, by virtue of the different representatives on the committee, the committee could state that it was representative of the local community. GG stated that the SACRE should be the major vehicle for community cohesion.

DG commented that she felt the committee was working towards elements of advanced.

#### **With regard to 5b (SACRE's understanding of the local area)**

GG commented that the SACRE started with an intention to be inclusive. With particular regard to the 'Developing' category within 5b, DG said that she considered that the SACRE had more than 'limited knowledge' about the religious, cultural and ethnic diversity in the local area. It was agreed that the committee needed to identify who within the local authority could offer detailed analysis of the religious, cultural and ethnic diversity in the local area.

There was discussion about the merits of information on the census, and JG commented that the census only offered information that people had voluntarily submitted. DG stated that that was an accepted limitation of the census. JG commented that no one would know the detailed analysis as there is no verifiable data on it, but that any other national group would have the same experience in their use of the census.

SACRE members considered the possibility of the Church of the Latter Day Saints being represented on the SACRE committee.

NT suggested that it may be useful to approach Planning Permission for intelligence on the religious groups applying for planning permission, with a view to obtaining information on the religious groups in the borough.

#### **CARRY FORWARD Discussion on 5b (SACRE's understanding of the local area)**

#### **With regard to 5c (SACRE's engagement with the community cohesion agenda)**

After an initial suggestion by DG that the group was 'Established', SB expressed the view that it was 'Advanced' and this was accepted by the committee.

#### **With regard to 5d (SACRE's role within wider LA initiatives on community cohesion)**

DC commented that the SACRE's involvement with other work within the local authority had slipped a bit although, representing SACRE, she is part of a steering group supporting revision of the LA's Anti-Bullying Policy.

### **11 ANY OTHER BUSINESS AND INFORMATION EXCHANGE**

#### **11.1 PRIME MINISTER'S OFFICE (PMO) CONSULTATION**

GG reported that the PMO wanted to know how the Holocaust is commemorated in various boroughs and what preparations the SACRE was making for when there are no Holocaust survivors still alive. The PMO wanted to know if information sources were being created that could be accessed by future generations in this respect and what the Government could do to facilitate these initiatives.

GG explained that the Prime Minister has set up a Commission which is collecting evidence with a view to producing a report for the Prime Minister by the end of 2014. GG explained how this had come to his attention, (through the Prime Minister's website), but acknowledged that the deadline for the submissions was unknown.

GG suggested that the SACRE committee should send a response.

JG suggested that the Holocaust Memorial Day Committee was ideally positioned to respond to this.

DC remarked that there was no greater value to a group providing a response than a single person and that, rather, a volume of responses was more valuable than single responses representing groups. DC suggested that, in view of this, schools be signposted to the request.

DG suggested that, as a SACRE, time be put aside to deal with this.

<b>CARRY FORWARD</b>	<b>Discuss this in the next meeting</b>
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## 11.2 Tamil Hindu NEW YEAR'S CELEBRATION

DG reported that she, along with Gurbakhsh and his wife Ruth, had all attended the Tamil Hindu New Year celebrations and that she had been asked to make a speech.

She commended Bala (absent) for his continual promotion of SACRE within the community. She further commented that while the New Year and other events event reflected the Hindu culture and faith, the events were strongly community based, encouraging children to celebrate their own culture whilst acknowledging the wider culture of which they were also a part.

Gurbakhsh added that Bala and his family had worked hard to develop this event.

SB reported that he had attended the multicultural evening organised at Haberdasher's Aske's Hatcham College and commended those who had worked on it, in particular Angie. SB reported that there was a strong Muslim presence there.

## 11 DATE OF NEXT MEETING

The Chair reminded the committee that the next Lewisham SACRE meeting was on 25 June at St Mary's Church of England Primary school, Lewisham High Street, at 6.30pm. She warned the committee that parking was tight.

DC commented that the venue of the current meeting (LeSoCo –Tresillian Road) was a good one, but tricky to get to, and welcomed suggested for venues from the committee.

GG questioned whether the council had responsibility for accommodating meetings to which DG replied that the council venues weren't ideal, particularly for those with hearing issues because of the poor acoustics. They were also very formal and slightly intimidating and did not offer the opportunities for learning about different faiths and/or the work of schools.

GG reported that the Rockbourne youth club was usually not in use after 6. (This is situated in Forest Hill, just off the South Circular), and DG suggested that this be considered.

Gerald Rose also offered the synagogue for meetings.

DC stated the need to have an Agreed Syllabus Conference and that she would try to get a date agreed with Fay (Chair of the ASC) by the end of term.

**Agreed: See above.**

**END OF MEETING**

**Lewisham  
SACRE**

**RETool**

# **The SACRE RETool: Reporting and Evaluating Toolkit**

## **Introduction**

The essential role of the SACRE is to support its Local Authority (LA) and the local authority's schools in meeting the entitlement of pupils across the local authority to engage in high quality Religious Education and Collective Worship. In an educational context where standards and accountability are at the top of the agenda, a SACRE's work has become increasingly challenging and diverse, but also more rewarding and stimulating. Good SACREs will therefore tackle their responsibilities and opportunities with enthusiasm, whilst recognising the need for realistic and ongoing appraisal and self-review.

In many ways SACREs reflect the work of governing bodies in schools, in so far as they act as critical friends to the local authority on matters of religious education and collective worship. Like school governors, members are unpaid volunteers who give up their time to support religious education (RE) and collective worship locally.

This Reporting and Self-Evaluating Toolkit is an amended version of the original SACRE SEF (2004). It takes account of changes in inspection arrangements and in the role of local authorities, and of the development of maintained schools independent of their local authority. It is designed to help individual SACREs evaluate their role and, in particular, to consider their impact on pupils' educational experience and learning. It also helps SACREs review their organisational patterns and structures, and their partnership with the local authority and other key stakeholders.

The Toolkit highlights five key dimensions of a SACRE's work and provides exemplification of good practice. A SACRE which uses this self-evaluation guidance should gain a clear picture of its strengths, identify areas for further development, and establish its key priorities for action.

The DCSF publication "Religious education in English schools: Non-statutory guidance" (2010) ("the Guidance") remains the most recent official statement in this field. The Guidance sets out the responsibilities of SACREs and Local Authorities as well as those of other stakeholders in RE. Key summaries from the Guidance are included in the Annex to this document.

## **Rationale**

The RETool focuses on the following five aspects of the work of SACREs:

1. promoting improvement in the standards, the quality of teaching, and provision in RE
2. evaluating the effectiveness of the locally agreed syllabus
3. promoting improvement in the provision and quality of collective worship
4. managing the SACRE and building the partnership between the SACRE, the LA and other key stakeholders
5. contributing to cohesion across the community and the promotion of social and racial harmony.



Each aspect forms a section within the RETool matrix and each section is divided into focus questions to help SACREs explore their provision. Descriptors for 'Developing', 'Established' and 'Advanced' practice will enable SACREs to evaluate their standing within each focus question.

In the final column SACREs may wish to identify any issues and action points within that focus as appropriate. Key priorities can then be identified at the end of each section to inform the development of an action plan.

The intention is that, over time, exemplars of good practice from different SACREs will be made available on an open website, together with annual reports, as a way of adding further support to SACREs and local authorities. Clearly the capacity of any SACRE to make the most of this will be dependent on the extent of the support it receives from, and the quality of its relationship with, its Local Authority.

SACREs are invited to use the format of this RETool to compile their annual report to their local authority. A copy of the annual report should also be lodged electronically with the central database [sacrereports@nasacre.org.uk](mailto:sacrereports@nasacre.org.uk). When compiling their report, SACREs could either use the entire RETool document, or copy sections of text from it into another document; the annual report could focus on specific areas in any given year.

## Section 1. Standards and quality of provision of Religious Education

***How effectively does the SACRE, in partnership with the LA, evaluate standards and the quality of provision for RE in schools?  
How effective are the strategies to improve standards and the quality of provision?***

In principle, every pupil is entitled to RE of the highest quality. At its best RE will be one of the most popular, relevant, stimulating and truly educative elements in the curriculum. This potential gives SACREs both a benchmark for their aspirations, and a spur for their actions.

A core duty of a SACRE is to gain an overview of the quality of the RE provision in local authority maintained schools and to develop effective strategies to promote the highest standards. In the light of the current inspection culture of partnership and self-evaluation, SACREs will need to approach the achieving of this overview with some sensitivity and astuteness.

Information to assist the SACRE in carrying out its role is likely to come from a range of sources. This may include:

- public examination results
- reports from School Improvement Partners
- analysing questionnaires
- sharing of information from subject self-evaluation forms as appropriate, and in agreement with schools
- feedback from professional development activities
- presentations to SACRE from local teachers

The Guidance offers analysis and advice to support SACREs in reviewing their own effectiveness, their patterns of partnership, and their strategies in relation to enhancing the quality of RE provision in local authority maintained schools. In addition, in the light of the development of academies and other non-LA maintained schools, SACREs also need to take note of and respond appropriately to this new diversified scenario. (In the ensuing pages, the phrase “academies etc” is used as shorthand to refer to all non-LA maintained schools within a particular LA area.)

Key Area: <b>1a. RE provision across the LA.</b> <i>How effectively does the SACRE gain information about RE provision in schools and put in place strategies to support the delivery of pupil entitlement?</i>		
<b>Developing</b> A SACRE with developing practice would:	have little knowledge of which schools are fulfilling pupil entitlement in RE because local processes are insufficient to gather such information.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	have some knowledge of which schools are providing adequate time for effective learning in RE and have a scheme of work that enables them to deliver the Agreed Syllabus. SACRE's process for acquiring this information is adequate but lacks coherence.  Have limited opportunities to implement strategies in support of pupil entitlement.	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	have robust processes (for example effective and wide-spread use of the RE SEF) in place to gain a full and accurate overview of RE provision within the LA. It works effectively with the LA to support and promote pupil entitlement. Examples of different models for fulfilling pupil entitlement within local schools will be shared with all schools so that schools can have a menu from which to adapt an approach that delivers pupil entitlement whilst meeting the specific needs and priorities of their schools.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>		

Key Area: <b>1b. Standards of achievement and public examination entries</b> <i>How does SACRE use information about standards and examinations to target support and training for schools?</i>		
<b>Developing</b> A SACRE with developing practice would:	have limited knowledge of standards in primary and secondary schools including examination entries. The SACRE has no clear strategy to address this.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	have some process in place to find out how well learners are doing in KS 1-3, (e.g. by meeting teachers, pupils and through the LA). SACRE will be provided with adequate information about examination entries and standards in examinations in secondary schools and how these relate to national figures. Analysis would be limited as would strategies to address issues.	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	have robust processes (for example including effective and wide-spread use of the RE SEF) in place to gain accurate information about standards in all schools and examination entries in secondary schools, with useful analysis that enables it to address issues effectively in partnership with the LA. entitlement whilst meeting the specific needs and priorities of their schools.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>		

Key Area: <b>1c Quality of learning and teaching.</b>		
<i>How well does SACRE use knowledge of quality of learning and teaching to target support appropriately?</i>		
<b>Developing</b> A SACRE with developing practice would:	have little or no knowledge of the quality of learning and teaching in the LA schools and therefore is unable to provide appropriate challenge and support to the schools. The SACRE has no means to offer or recommend support to schools as there is little professional support in the LA working with the SACRE.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	have some information regarding the quality of learning and teaching from LA SIPs, the RE SEF and from contact with teachers and pupils. Limited analysis of this information, however, means that SACRE's attempts to improve learning and teaching have limited effect.  be able to circulate information about national courses and support mechanisms to schools	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	have a robust relationship with schools and the LA to gather meaningful information about the quality of learning and teaching in RE. This information is analysed to identify trends, areas of strength and areas for development and SACRE draws on expertise in effective schools to support all schools in the LA.  advise the LA on the support that is needed and have access to professional support that can be linked to schools in need.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>		

Key Area: <b>1d Quality of leadership and management, including the provision and management of resources.</b>		
<i>To what extent does SACRE have and use information about the effectiveness of senior and middle leadership of RE in its schools?</i>		
<b>Developing</b> A SACRE with developing practice would:	have little knowledge about the quality of leadership and management in RE in local schools. They are unaware of issues relating to the availability of resources for RE in schools.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	have some information regarding the quality of leadership and management (including senior leadership interest in RE) from the LA, the RE SEF and from contact with teachers and pupils. Limited analysis of this information, however, means that SACRE support to improve learning and teaching has little effect.	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	have a robust relationship with schools and the LA to gather meaningful information about the quality of L&M (including senior leadership interest in RE). This information is analysed to identify trends, areas of strength and areas for development. SACRE draws on expertise in effective schools to support all schools in the LA.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>		

<b>Key Area: 1e. Recruitment and retention of skilled specialist RE staff.</b>		
<i>To what extent does SACRE use information about specialist provision in their schools to target training and support recruitment?</i>		
<b>Developing</b> A SACRE with developing practice would:	have little knowledge of data and issues related to the recruitment and retention of subject specialists in schools. Little or no support from the LA.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	have some processes in place, supported by the LA, to gather information on staffing in schools, both in relation to subject specialism and teacher commitment to RE. The SACRE would have limited opportunity to act effectively on this information.	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	have a robust relationship with schools and the LA to gather meaningful information about specialist and committed staff in RE. This information is analysed to identify gaps, training needs and ways to support recruitment and retention.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>		

<b>Key Area: 1f. Relations with academies and other non-LA maintained schools.</b>		
<i>To what extent has SACRE developed a pro-active strategy in relation to academies and other non-LA maintained schools in its area?</i>		
<b>Developing</b> A SACRE with developing practice would:	have haphazard information about the RE situation in local academies etc, and little or no established relationships and liaison with them. No serious attempt has been made to develop an overall strategy.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	have made some effort to establish liaison with each academy etc and to keep updated SACRE's information about their RE situation. By and large academies co-operate with SACRE at this level. SACRE keeps under review the ongoing situation.	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	have a pro-active policy of liaison with all academies etc and of sustaining a wider professional RE network within the area. While the independence of academies etc is genuinely respected by SACRE, many academies value this network and look to SACRE for ongoing advice and leadership in RE.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>		

**Successes/ What are we good at?**

**Barriers to success**

**Areas for development/ Action points:**

- For the SACRE
  
- For the LA

## Section 2: The effectiveness of the locally agreed syllabus

***How effectively does the SACRE, in partnership with the LA, monitor the impact and evaluate the effectiveness of the agreed syllabus in raising standards? How effectively does the Agreed Syllabus Conference in partnership with SACRE make decisions about the use of national guidance and exemplar material in a review of the agreed syllabus?***

The locally agreed syllabus is the bedrock on which schools will build robust sequences of effective learning experiences in RE. A good modern AS will support both the delivery of high quality RE in schools and RE's contribution to the schools' wider curriculum aims and impact measures.

The major factors to be considered in creating or revising an AS include statutory requirements, non-statutory guidance and exemplar material, developments in the school curriculum generally, and local circumstances. Key advice on producing an AS is given in the Guidance. SACREs and ASCs are recommended to take note of this advice in their work on the AS.

Local authorities are required to review their locally agreed syllabus at least every five years. This cycle of reviewing, revising, re-launching and re-implementing the AS gives SACREs and ASCs opportunities for ongoing development and improvement of their effectiveness in providing schools with a locally agreed syllabus which is truly "fit for purpose".

While the ASC holds the legal responsibility for revising the agreed syllabus, in practice much of the preparatory and supplementary work will be carried by the SACRE within its routine business. Moreover, in most LAs the membership of SACRE and ASC overlap substantially or are identical. This can contribute to greater inclusiveness and coherence, but good practice will ensure that it is always clear at any time which body is in place at a meeting, and that it is the ASC which is in session when formal decisions about the AS are to be considered.

Academies etc are in principle free to choose their own RE syllabus. In practice, however, many may well continue to use their local AS. There are some sound reasons for SACRE and the LA to encourage this where possible, and to enable academies etc to have some involvement in the process of revising the AS or of devising a new AS. Relationships between SACREs and academies will necessarily be entirely voluntary and not covered by existing legislation or guidance. SACREs should therefore approach such relationships in a spirit of mutual respect and collegiality. These issues have not been incorporated into the matrix below, but see Section 4.

Key Area: 2a – The review process		
<i>How does the SACRE review the success of the existing agreed syllabus?</i>		
<b>Developing</b> A SACRE with developing practice would:	have limited arrangements in place to monitor the impact of the agreed syllabus, particularly in raising standards. This provides little or no opportunity to review the effectiveness of the agreed syllabus.  not know the views of teachers and have had no systematic evaluation of the strengths/weaknesses of the syllabus. The SACRE is unclear how to proceed with the five-yearly syllabus review and there is little or no budget allocation made by the LA.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	have reviewed the opinions of schools and RE teachers in several ways and have a good idea of the strengths/areas of weakness of the current agreed syllabus.  have devised a costed action plan in partnership with the LA, and have been allocated a sufficient budget for the agreed syllabus review and relaunch.	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	have a clear and systematic process for monitoring the effectiveness of the agreed syllabus built into its development plan. Reviewing the agreed syllabus includes full consultation with schools and other key stakeholders, including faith communities. Issues that have arisen have been discussed and addressed in planning for a Review. An ASC budget has been planned and allocated in partnership with the LA to include consultation meetings, administrative support and printing/ distribution costs. There is a strong sense of shared ownership of the prospective agreed syllabus review, with clear targets for what needs to be achieved.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>		

Key Area: 2b – The quality of the local Agreed Syllabus		
<i>How well does the locally Agreed Syllabus promote effective learning &amp; teaching in religious education? Is it “fit for purpose”?</i>		
<b>Developing</b> A SACRE with developing practice would:	ensure that the Agreed Syllabus sets out what is to be learnt at each Key Stage. Levels are made available, but do not link directly to the learning and there is no clear expectation of quality learning in the Agreed Syllabus.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	ensure that the Agreed Syllabus provides a clear framework for and expectations of learning in RE.  make clear the value of RE in school both in terms of learning and of wider issues.	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	ensure that the Agreed Syllabus provides a thoroughly professional and inspirational framework for effective learning in RE which is proactively supported and promoted by the LA.  have set out clear expectations of the role of the LA and school leadership in ensuring adequate resource and provision in schools.	<input type="checkbox"/>



<b>Where are we and where do we find evidence to support this?</b>	
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**Key Area: 2c – Launching and implementing the Agreed Syllabus**  
*How well does SACRE promote the AS and provide training to prepare teachers to use it effectively?*

<b>Developing</b> A SACRE with developing practice would:	<p>provide for no special launch or other publicity, so that schools are unaware of the significance of the syllabus revisions for learning and teaching in RE.</p> <p>have little training provision for implementing the revised syllabus.</p> <p>be prevented from providing any significant additional guidance or extended training on using the agreed syllabus by a shortage of financial and human resources.</p>	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	<p>use other forms of communication (for example the LA website) to promote the launch.</p> <p>have clear arrangements for training teachers on implementing the syllabus provided by the LA; this training is well supported and managed.</p> <p>provide additional guidance or extended training on using the Agreed Syllabus over the life of the Agreed Syllabus.</p>	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	<p>Involve the wider community and use strong media coverage, to give the Agreed Syllabus a high profile as an important development in the work of the LA and SACRE. The launch event would include high quality presentations from a range of local faith or belief groups and schools.</p> <p>provide effective training on implementing the Agreed Syllabus, which is supported by all schools, leads to teachers being clear about standards and expectations in the Agreed Syllabus and the implications for teaching and learning. The SACRE provides clear guidance about ways in which schools might begin the process of reviewing their own provision for RE in the light of the revised syllabus.</p>	<input type="checkbox"/>

<b>Where are we and where do we find evidence to support this?</b>	
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Key Area: <b>2d – Membership and training of the Agreed Syllabus Conference (ASC)</b> <i>To what extent is the membership of ASC able to fulfil its purpose?</i>		
<b>Developing</b> A SACRE with developing practice would:	<p>have a membership that fulfils basic statutory requirements. There are limited induction and training opportunities; members are unclear of their roles, or how an agreed syllabus can be structured. Particular faith or belief groups or teachers from different phases do not attend.</p> <p>provide clerking, admin and advisory support for only a very limited amount of time or range of work. Routine admin arrangements are in place. Agendas and papers are distributed.</p>	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	<p>have a membership that strongly reflects the diversity of the wider religious and professional community. There are some opportunities for members' training and the purpose and action plan for the work of the ASC are clear.</p> <p>have all four committees well represented at meetings. Agendas and papers are distributed well in advance so all members have time to consider them carefully. Meetings are well managed with strong contributions from a wide range of members.</p>	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	<p>have a membership that is well informed and highly representative of the diversity of the local community. Where particular faith or belief expertise is missing locally there are arrangements to work with consultants. There is a strong, co-ordinated programme of induction and training opportunities for members.</p> <p>Have lively and purposeful meetings with a wide variety of contributions. Members of all 4 groups regularly attend and participate fully in meetings, sharing their experience, expertise and insights.</p> <p>provide effective admin to support the process</p>	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>		

Key Area: <b>2e - Developing the revised agreed syllabus</b>		
<i>How robust are the processes for producing a strong educational Agreed Syllabus?</i>		
<b>Developing</b> A SACRE with developing practice would:	have no clear structure for developing a new agreed syllabus. It does not undertake a thorough revision, tending to add material rather haphazardly to the existing syllabus, leading to lack of coherence in the final outcome. There is little or no consultation during the development of a new agreed syllabus.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	have clear objectives for the revision and involve a wide range of local expertise in its construction. The LA and the ASC in partnership ensure that strong direction is provided to design an agreed syllabus which is coherent, clear and accessible. Working parties and consultations are reasonably managed and supported.	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	ensure that high quality advice is sought to review and advise on the revisions as they develop. The ASC in partnership with the LA holds well attended consultation meetings and briefings to ensure teachers are fully involved in, and have a sense of ownership of, the revision process. The Agreed Syllabus has a clear framework for progression and challenging learning	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>		

Key Area: <b>2f - Making best use of National Guidance</b>		
<i>How does the Agreed Syllabus Conference make choices relating to the use of national documentation? (See footnote*)</i>		
<b>Developing</b> A SACRE with developing practice would:	have a limited awareness and understanding of national documentation in relation to the agreed syllabus review process and are unable to use national guidance in a coherent way.  have members not fully understanding the broader curriculum and how this is organised and have no opportunity for training to give them the skills to understand how RE might best play a part in the education of the whole child.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	be aware of national documentation and some of its implications for the Agreed Syllabus review process, but does not ensure its use reflects local circumstances.  Have ASC members who take note of the broader curriculum picture but do not link the Agreed Syllabus to it systematically or appreciate how teachers will be able to make use of it to link to the wider curriculum in schools.	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	take full account of national documentation in the construction of the revised Agreed Syllabus, while ensuring their work reflects local circumstances.  The syllabus is devised so that RE fits appropriately with other curriculum areas at all key stages and guidance about how to make the best links is given to schools.	<input type="checkbox"/>

<b>Where are we and where do we find evidence to support this?</b>	
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\*Documentation includes: the Non-Statutory National Framework in RE; the Programmes of Learning in RE (Primary) and Programmes of Study in RE (Secondary), the new Primary and Secondary Curriculums, and “Religious education in English schools: “Non-statutory guidance 2010”.

**Successes/ What are we good at?**

**Barriers to success**

**Areas for development/ Action points:**

- For the SACRE
- For the LA

### **Section 3. Collective worship**

#### ***How effectively does the SACRE fulfil its responsibilities for the provision and practice of collective worship?***

Maintained schools are required to provide a daily act of collective worship for every pupil. In community schools not having a religious foundation, the acts of collective worship should be “wholly or mainly of a broadly Christian character”, without being distinctive of any particular denomination. Part of a SACRE’s role is to support the effective provision of collective worship in community schools and to advise the LA on issues related to provision and quality. It must also consider applications from head teachers in community schools that the requirement for collective worship to be wholly or mainly of a broadly Christian character be disapplied for some or all of the pupils in that school. SACRE ‘determines’ the appropriateness of that application and grants a ‘determination’ to those schools where the application is judged to be in the best interests of the pupils. All pupils in schools with determinations continue to have an entitlement to daily collective worship.

Collective worship can be a rich and rewarding element of the curriculum as a whole. SACREs have the opportunity to enhance the quality of collective worship by appropriate guidance and support.

Key Area: <b>3a – Supporting pupil entitlement</b>		
<i>What strategies are in place to enable the SACRE to support the delivery of pupil entitlement in the LA's schools?</i>		
<b>Developing</b> A SACRE with developing practice would:	be unaware of the issues facing schools in providing collective worship.  provide little advice or support towards fulfilling pupil entitlement to collective worship.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	understand local issues of delivering pupil entitlement and of the challenges facing schools in providing collective worship.  provide some advice in support of delivering pupil entitlement and would seek to ensure that schools had access to, and advice on, appropriate resourcing towards delivering collective worship.	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	have a balanced and realistic overview of provision and its challenges across the LA.  provide or arrange for systematic support and guidance for schools experiencing difficulty in delivering pupil entitlement.  obtain feedback from schools to evaluate the impact of advice and support, and periodically reviews its strategies for supporting pupil entitlement.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>		

Key Area: <b>3b – Enhancing the quality of provision of collective worship</b>		
<i>How does SACRE seek to influence the quality of collective worship in the LA's schools?</i>		
<b>Developing</b> A SACRE with developing practice would:	not be adequately supported for promoting quality of provision of collective worship.  have agenda items about collective worship dominated by the issue of SACRE trying to find a mechanism for obtaining data.  have little understanding of the nature and potential of collective worship and of what effective provision in each school might be.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	have occasional agenda items on collective worship, with some insight into how collective worship is being delivered in the LA's schools.  understand what effective provision is but members of the SACRE have little 'hands-on' experience of	<input type="checkbox"/>

	<p>collective worship in schools.</p> <p>promote in-service support for teachers with responsibility for collective worship, and provides advice on enhancing quality of provision.</p>	
<p><b>Advanced</b> A SACRE with advanced practice would:</p>	<p>have a good overview of quality of provision across the LA, with information from the LA and from presentations by schools.</p> <p>have first-hand experience of collective worship in schools.</p> <p>disseminate good practice in consultation with schools and teachers, sponsors an ongoing programme of in-service development, and assist schools in evaluating and enhancing the quality of their provision.</p>	<input type="checkbox"/>
<p><b>Where are we and where do we find evidence to support this?</b></p>		

<p><b>Key Area: 3c – Responding to requests for determinations</b> <i>How robust are SACRE's procedures for responding to requests from schools for a determination?</i></p>		
<p><b>Developing</b> A SACRE with developing practice would:</p>	<p>have had little or no experience of any requests for a determination, and have given at most only minimal attention as to how it might respond to such a request.</p> <p>be found unprepared and at risk of making an unsound decision or giving erroneous advice by a request for a determination.</p>	<input type="checkbox"/>
<p><b>Established</b> A SACRE with established practice would:</p>	<p>be aware that schools have the option of requesting a determination, and that SACRE has a major role in this process.</p> <p>have provided some training to its members regarding determinations, either directly through working on earlier requests, or through specific elements in developmental sessions.</p> <p>be found by a request for a determination able to respond in an adequate but piecemeal fashion, without a systematic overview of this area of work.</p>	<input type="checkbox"/>
<p><b>Advanced</b> A SACRE with advanced practice would:</p>	<p>be fully equipped for responding to requests for determinations, with a good understanding of SACRE's responsibilities.</p> <p>have a well-established and effective framework for responding to requests, with which members are familiar and comfortable.</p>	<input type="checkbox"/>

	Meet a request with a judicious and well-informed appraisal of the request by SACRE, leading to a sound decision communicated clearly to the school in a context of ongoing advisory support. SACRE periodically reviews all existing determinations.	
<b>Where are we and where do we find evidence to support this?</b>	)	

**Successes/ What are we good at?**

**Barriers to success**

**Areas for development/ Action points:**

- For the SACRE
- 
- For the LA
-



## Section 4: Management of the SACRE and partnership with the LA and other key stakeholders

### *How far does the SACRE's partnership with the LA enable it to carry out its responsibilities effectively?*

The relationship between a Local Authority and its SACRE is essentially one of partnership and collaboration, with mutual obligations and responsibilities. So that a SACRE can advise and act effectively for the LA in the field of Religious Education and collective worship, the LA must ensure not only that there is a local SACRE, but also that it is able to fulfil its functions. The extent to which a SACRE is supported, by funding and personnel, will determine how well individuals and committees can work together. Where a SACRE is valued by the Local Authority, it is more likely that the members of the SACRE will be able to contribute both to the SACRE's work and to the LA's wider strategic objectives.

By bring together many local stakeholders (faith/belief communities, teachers, local politicians and cooptees such as universities and parents) into a statutory body, SACREs can act positively for LAs as a sounding board on their core business of RE and collective worship, and also on wider strategic educational objectives such as raising standards, narrowing the gap and promoting community cohesion, as well as community matters related to interfaith collaboration and wellbeing. These core and value added functions work best when the SACRE is appropriately supported, resourced and managed, and when channels of communication with the LA are good.

The potential for SACREs to contribute more widely is dependent on SACRE members feeling that the meetings are outward looking, focused on pupil needs, purposeful and enjoyable. This can be achieved, for example, by meeting in different locations (schools, places of worship, cultural centres and Council meetings rooms) and by ensuring that all members feel they are equal partners whose views and experiences are sought, listened to and valued.

Alongside this, SACRE has the power to develop structural relationships with academies etc by exploring ways in which an academy "presence" can be incorporated into SACRE itself, e.g. by co-options (non-voting), through additional places in Group C (teacher organisations), or by creating a non-voting notional "Group E" (as had been envisaged in the Grant Maintained era). Similar considerations apply to the ASC. Although the legal framework would currently not allow voting rights to any distinct academy representation, SACREs and ASCs would surely not wish to proceed with decisions which were clearly not acceptable to the academy sector represented in their wider membership.

Key Area: <b>4a – SACRE meetings</b>		
<i>How purposeful, inclusive, representative and effective are SACRE meetings?</i>		
<b>Developing</b> A SACRE with developing practice would:	hold meetings regularly with: <ul style="list-style-type: none"> <li>• routine administrative arrangements</li> <li>• appropriate distribution of agendas and papers</li> </ul> Business is dealt with in a prompt and orderly way. There are limited opportunities for teachers and representatives of faith communities to be invited to share their work. Business tends to be focused solely on routine statutory requirements.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	have good attendance where all four committees are well represented. Agendas and papers are distributed well in advance ensuring all members have time to consider them carefully. Meetings are well managed with strong contributions from a wide range of members. Meetings move beyond routine matters to consider wider issues about the quality of RE and collective worship.	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	have SACRE members contributing to the development of the agenda. Meetings will be lively and purposeful with a wide variety of contributions focused on the major priorities for improvement in schools. Teachers and representatives of faith communities regularly attend and participate fully in meetings, sharing their experience and insights. Meetings are held in a variety of venues, including local places of worship and schools.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>	<ul style="list-style-type: none"> <li>•</li> </ul>	

Key Area: <b>4b – Membership and training</b>		
<i>To what extent is the membership of SACRE able to fulfil SACRE's purpose?</i>		
<b>Developing</b> A SACRE with developing practice would:	have a membership that fulfils the basic statutory obligations. Arrangements to fill vacancies are not always effective. There are limited induction and training opportunities for SACRE members.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	have a membership that strongly reflects the diversity of the wider religious and professional community. There are some opportunities for SACRE members to participate in training activities.	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	make good use of co-option to ensure membership of the SACRE is well informed and is highly representative of the diversity of the local community. There is a strong and co-ordinated programme of induction, and training opportunities for SACRE members.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>	<ul style="list-style-type: none"> <li>•</li> </ul>	

Key Area: <b>4c – Improvement/development planning</b> <i>How effective are the priorities and actions identified by SACRE in improving the experience of pupils in schools?</i>		
<b>Developing</b> A SACRE with developing practice would:	not have an action plan to focus its future work and there is little overt linkage between the priorities of the LA's development / improvement plan and the work of the SACRE.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	have a basic action plan which is reviewed regularly and updated on an annual basis. This provides an effective focus for the SACRE's work. There is some attempt to link the plan to the wider LA priorities. The SACRE is regularly represented at national events relevant to its work; for example, NASACRE.	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	have a well-defined action plan with clear objectives and success criteria. Resource implications are clearly defined. There is a clear link between the plan and the wider objectives of the LA.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>	•	
Key Area: <b>4d – Professional and financial support</b> <i>How well supported and resourced is SACRE?</i>		
<b>Developing</b> A SACRE with developing practice would:	have financial and management support to allow it to exist. Representatives of the LA attend meetings but there is limited subject specialist advice available. There are resources for basic SACRE functions but there is no specific budget for the SACRE and little opportunity for the SACRE to take initiatives requiring funding.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	have some access to subject specialist advice and is informed of local and national initiatives. The LA is represented at meetings and can provide a means of communication with the wider LA. The SACRE has a modest budget which enables it to fund some initiatives. Meetings are clerked and the clerk maintains communication with the Chair and other members between meetings as needed.	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	be well supported by a subject specialist who provides effective advice and is well informed about the provision and quality of RE in the LA and about national developments. Representatives of the LA attend meetings and the SACRE is also attended by a lead officer from the LA who can provide a strong link between the work of the SACRE and the wider LA. SACRE's plans are linked to other local work and projects. The SACRE has access to funds to enable it to make decisions about its priorities and ensure these can be properly resourced.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>	•	

Key Area: <b>4e - Information and advice</b>		
<i>How well informed is SACRE in order to be able to advise the LA appropriately?</i>		
<b>Developing</b> A SACRE with developing practice would:	receive limited information about public examination data from the LA. Limited information is provided about wider national and local developments. The SACRE tends to receive information from the LA rather than ask questions of the LA and challenge its work.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	be regularly provided with clear information relevant to the quality and provision for RE and collective worship in local schools. The SACRE receives the information in a way that enables it to challenge and question the LA's work.	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	receive detailed and well-analysed information about the quality and provision for RE and collective worship. As a result SACRE uses this information effectively to give advice to the LA which leads to strategic action to improve standards. This can include advice related to the review of the Agreed Syllabus. The SACRE has a strong partnership with the LA and plays an active role in promoting ideas and initiatives.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>	•	
Key Area: <b>4f - Partnerships with key stakeholders</b>		
<i>What partnerships does the SACRE have with key local and national stakeholders, and of what quality are these?</i>		
<b>Developing</b> A SACRE with developing practice would:	have little contact with or awareness of other local agencies, and rarely has contact with pupils or parents.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	be well informed about other key stakeholders supporting RE and has some contact with the groups involved.	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	build its activities effectively on local networks. Links with other bodies, such as local Inter-Faith groups, are positive and able to support raising standards and developing community cohesion. The SACRE has opportunities to hear the views and experience of pupils and parents about RE. Representatives of key support networks such as ASTs and higher education providers are regularly involved with the SACRE.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>	•	

**Key Area: 4f – Relations with the Academies sector**

*How effectively is SACRE encouraging academies etc to see themselves also as stakeholders in their local area, specifically by devising ways in which an academies presence is incorporated into SACRE itself?*

<b>Developing</b> A SACRE with developing practice would:	have nothing formal in place. Little encouragement, if any, is extended to academies to relate to the SACRE's proceedings, and there are no channels through which academies can contribute.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	have made some attempts to set up an academies presence in SACRE, but these have been hampered by e.g. lack of confidence or vision on the part of SACRE, or by confusion over what is legally valid and possible. Nevertheless, some academies are now committed to working with SACRE and to finding a constructive way forward.	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	have considered systematically the legal and structural options open to them, and have set up formal procedures for establishing a permanent and sustainable academies presence on SACRE. A high proportion of academies in the area regard themselves as stakeholders and partners with SACRE.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>	•	

**Successes/ What are we good at?**

**Barriers to success**

**Areas for development/ Action points:**

- **For the SACRE**
  
- **For the LA**

## **Section 5: Contribution of SACRE to promoting cohesion across the community**

***How effectively does SACRE, in partnership with the Local Authority and the faith communities, contribute to the promoting of cohesion across the community?***

“By community cohesion, we mean working towards a society in which there is a common vision and sense of belonging by all communities; a society in which the diversity of people’s backgrounds and circumstances is appreciated and valued; a society in which similar life opportunities are available to all; and a society in which strong and positive relationships exist and continue to be developed in the workplace, in schools and in the wider community”<sup>1</sup>.

Schools play a major role in helping to shape the future of our society, and the duty laid on each school to promote community cohesion is a significant part of that role. One of the most obvious and effective contributors to the community cohesion agenda is Religious Education. SACREs should take every opportunity to promote the contribution of RE to the community cohesion programmes in local schools. Where properly supported by the LA, SACREs themselves can act as powerful vehicles for promoting community cohesion in schools, in education more widely, and in the local community. SACREs should exemplify good practice in their internal relations and in the ways in which they go about their business. Advice on the contribution of SACREs and RE to community cohesion is given in the Guidance.

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<sup>1</sup> Alan Johnson, Secretary of State for Education and Skills, speaking in Parliament on 2 November 2006. Based on the Government and the Local Government Association’s definition first published in Guidance on Community Cohesion, LGA, 2002 and resulting from the Cattle Report in 2001.

Key Area: <b>5a – SACRE’s membership</b>		
<i>How representative is SACRE’s membership of the local community?</i>		
<b>Developing</b> A SACRE with developing practice would:	have a membership that is not necessarily strongly representative of the religious diversity of the local community.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	have membership that broadly reflects the religious diversity of the local community. This is regularly reviewed by the SACRE in partnership with the LA particularly where there is a high mobility of communities.	<input checked="" type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	have strong representation from all major local religious communities including different groups within the same religious tradition (e.g. different Muslim communities). It would also endeavour to include representation from small local faith communities and / or have links with national bodies that can broker advice from those communities elsewhere in the UK.	<input checked="" type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>	Membership especially Group A By virtue of the different representatives , SACRE could state that it was representative of the local community.	

Key Area: <b>5b SACRE’s understanding of the local area</b>		
<i>How much do SACRE members know and understand the local community in its religious, cultural and ethnic dimensions?</i>		
<b>Developing</b> A SACRE with developing practice would:	have limited knowledge about the religious, cultural and ethnic diversity in the local area.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	be provided with a detailed analysis of the religious and cultural diversity within the LA and therefore be well aware of different groups representing the diversity within the local area.  know about local Inter Faith groups and the work that they do in the locality.	<input checked="" type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	have detailed knowledge of the nature of the religious, ethnic and cultural diversity in the local area and take active steps to inform itself further about the distinctive needs and opportunities created by this diversity. SACRE would have good liaison and seek to develop initiatives with local Inter Faith groups. The SACRE would be aware of the impact of this local context on schools and on the provision for RE and collective worship in those schools.	<input checked="" type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>	Lewisham is a borough of high population churn. We need more up to date guidance on religious denominations in the LA. SACRE started with an intention to be inclusive. SACRE has more than ‘limited knowledge’ about the religious, cultural and ethnic diversity in the local area but needs to identify who within the local authority could offer detailed analysis of the religious, cultural and ethnic diversity in the local area. The census only offers information that people had voluntarily submitted.	

Key Area: 5c – SACRE’s engagement with the community cohesion agenda.		
<i>How much does SACRE understand the contribution which RE can make to a schools’ provision for community cohesion?</i>		
<b>Developing</b> A SACRE with developing practice would:	have a basic grasp of what community cohesion means and therefore a limited understanding of the contribution which RE can make to the community cohesion agenda. It may also have little opportunity to promote RE’s contribution to schools of faith communities.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	have an understanding of what community cohesion means and the duty on schools to promote this. The SACRE would understand and have a clear commitment to the part RE can play in promoting community cohesion and would seek to promote this throughout its work.	<input type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	understand what community cohesion means and be clear about the duty on schools and the LA to promote this. The members of SACRE would appreciate their key role in promoting RE’s contribution to the community cohesion offer of its schools. SACRE would ensure this is explicit in the local Agreed Syllabus and related guidance. SACRE members, as representatives of different sections of the wider community, would appreciate how they and their wider constituencies can work in partnership with other agencies to enhance the promotion of community cohesion in schools.	<input checked="" type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>	SACRE's work in many areas over time provides evidence for this	

Key Area: 5d – SACRE’s role within wider LA initiatives on community cohesion		
<i>How well is SACRE linked to or consulted about LA initiatives promoting community cohesion?</i>		
<b>Developing</b> A SACRE with developing practice would:	be given little information about, or contact with, wider LA initiatives linked to the promotion of community cohesion.	<input type="checkbox"/>
<b>Established</b> A SACRE with established practice would:	be aware of some LA initiatives promoting community cohesion and have opportunity to discuss and contribute to this work.	<input checked="" type="checkbox"/>
<b>Advanced</b> A SACRE with advanced practice would:	be a key partner and stakeholder in the work of the local authority in this area and take the initiative in promoting activities and links, which relate to this work.  be aware of and work in partnership with local Inter-Faith groups to ensure the LA’s work has a broad consultation base.	<input type="checkbox"/>
<b>Where are we and where do we find evidence to support this?</b>	This has slipped a bit since the clerk was a policy officer SACRE, has representation on revision of the anti-bullying policy and the Holocaust memorial day committee	



this?	
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**Successes/ What are we good at? Promoting engagement between faith communities and the council**

**Barriers to success lack of links to some sections of the council**

**Areas for development/ Action points:**

- **For the SACRE**
- **For the LA SACRE's partnerships could be of more benefit to elements of the council wishing to consult. Also SACRE could be linked to more social / community cohesion initiatives**
- **Reviewed 30<sup>th</sup> April 2014.**

# ANNEX

## The responsibilities of a Local Authority

The detailed rights and responsibilities of local authorities can be seen in full in *RE in English Schools: Non-statutory guidance 2010*. This can be found at <http://www.teachernet.gov.uk/teachingandlearning/subjects/re/guidance/>

In brief, local authorities are legally required to:

- establish a SACRE and appoint representatives to each of the four committees
- establish an occasional body called an agreed syllabus conference (ASC)
- institute a review of its locally agreed syllabus every five years
- appoint members of the committees represented on the ASC
- ensure that membership of group/committee A on the SACRE and ASC is broadly representative of the local area
- take all reasonable steps to ensure that SACRE and ASC membership is representative

## The responsibilities of a SACRE

The detailed rights and responsibilities of SACREs can be seen in full in *RE in English Schools: Non-statutory guidance 2010*. This can be found at <http://www.teachernet.gov.uk/teachingandlearning/subjects/re/guidance/>

In brief, SACREs are legally required to:

- advise the local authority on RE and collective worship
- publish an annual report on their work
- send the annual report to QCDA (or its successor body)
- meet in public, unless confidential information is to be disclosed
- make their minutes available to the local authority and make provision for public access to their agenda and reports

The Guidance also indicates that SACREs should, as a matter of good practice:

- Monitor the provision for both RE and Collective Worship
- Provide advice and support on RE and Collective Worship to schools
- In partnership with the local authority, keep the locally agreed syllabus and provision in schools under review
- Offer advice to the local authority

In addition, SACREs may:

- Require their local authority to review the locally agreed syllabus
- Decide to advise their local authority
- Co-opt members who are not members of any of the four groups.

The Guidance also makes it clear that SACREs can and should make a strong contribution to the promotion of community cohesion in schools and in the local community through their promotion of good quality RE and through their operation as a SACRE.

**Discussion date(s)**

# Religion in England and Wales 2011

## Key points

Despite falling numbers Christianity remains the largest religion in England and Wales in 2011. Muslims are the next biggest religious group and have grown in the last decade. Meanwhile the proportion of the population who reported they have no religion has now reached a quarter of the population.

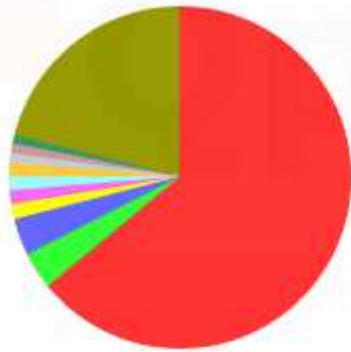
- In the 2011 Census, Christianity was the largest religion, with 33.2 million people (59.3 per cent of the population). The second largest religious group were Muslims with 2.7 million people (4.8 per cent of the population).
- 14.1 million people, around a quarter of the population in England and Wales, reported they have no religion in 2011.
- The religion question was the only voluntary question on the 2011 census and 7.2 per cent of people did not answer the question.
- Between 2001 and 2011 there has been a decrease in people who identify as Christian (from 71.7 per cent to 59.3 per cent) and an increase in those reporting no religion (from 14.8 per cent to 25.1 per cent). There were increases in the other main religious group categories, with the number of Muslims increasing the most (from 3.0 per cent to 4.8 per cent).
- In 2011, London was the most diverse region with the highest proportion of people identifying themselves as Muslim, Buddhist, Hindu and Jewish. The North East and North West had the highest proportion of Christians and Wales had the highest proportion of people reporting no religion.
- Knowsley was the local authority with the highest proportion of people reporting to be Christians at 80.9 per cent and Tower Hamlets had the highest proportion of Muslims at 34.5 per cent (over 7 times the England and Wales figure). Norwich had the highest proportion of the population reporting no religion at 42.5 per cent.

## Lewisham Census Demographics United Kingdom

In the 2011 census the population of Lewisham was 275,885 and is made up of approximately 51% females and 49% males.

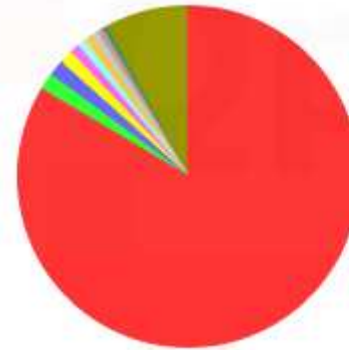
The average age of people in Lewisham is 35, while the median age is lower at 33.

64.0% of people living in Lewisham were born in England. Other top answers for country of birth were 3.5% Jamaica, 3.5% Nigeria, 1.4% Ireland, 1.3% Sri Lanka, 1.3% South America, 1.2% Scotland, 1.0% Ghana, 0.9% India, 0.8% China.



1.	England	64.00%
2.	Jamaica	3.50%
3.	Nigeria	3.50%
4.	Ireland	1.40%
5.	Sri Lanka	1.30%
6.	South America	1.30%
7.	Scotland	1.20%
8.	Ghana	1.00%
9.	India	0.90%
10.	China	0.80%
11.	Other	21.10%

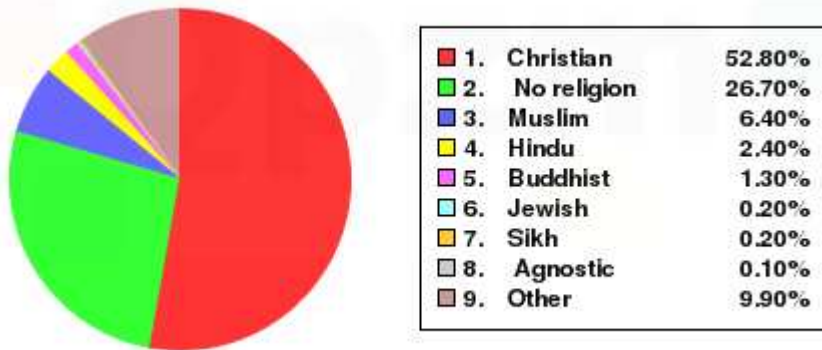
83.5% of people living in Lewisham speak English. The other top languages spoken are 1.6% Polish, 1.5% French, 1.3% Tamil, 0.9% Spanish, 0.8% Turkish,



1.	English	83.50%
2.	Polish	1.60%
3.	French	1.50%
4.	Tamil	1.30%
5.	Spanish	0.90%
6.	Turkish	0.80%
7.	Portuguese	0.70%
8.	All other Chinese	0.70%
9.	Italian	0.60%
10.	Lithuanian	0.40%
11.	Other	8.00%

0.7% Portuguese, 0.7% All other Chinese, 0.6% Italian, 0.4% Lithuanian.

The religious make up of Lewisham is 52.8% Christian, 26.7% No religion, 6.4% Muslim, 2.4% Hindu, 1.3% Buddhist, 0.2% Jewish, 0.2% Sikh,



0.1% Agnostic.

24,505 people did not state a religion. 959 people identified as a Jedi Knight and 14 people said they believe in Heavy Metal.

30.3% of people are married, 11.1% cohabit with a member of the opposite sex, 2.0% live with a partner of the same sex, 39.7% are single and have never married or been in a registered same sex partnership, 10.2% are separated or divorced. There are 14,533 widowed people living in Lewisham.

The top occupations listed by people in Lewisham are Professional 22.6%, Associate professional and technical 16.5%, Administrative and secretarial 11.8%, Elementary 10.2%, Managers, directors and senior officials 9.7%, Elementary administration and service 9.6%, Caring, leisure and other service 9.4%, Administrative 8.7%, Business, media and public service professionals 8.6%, Skilled trades 8.1%.

# Agenda Item 7

**NASACRE Annual General Meeting held at Methodist Central Hall,  
Westminster  
Thursday 22<sup>nd</sup> May 2014**

**Keynote Address by Stephen Lloyd, MP**, Chair of the All Party Parliamentary Group (APPG) on RE.

He explained the history of his involvement in RE, the work of the APPG (such as their reports on teacher training and now on community cohesion), his view of the importance of RE (the most important things for him being to take on misinformation about religions and beliefs and improve community relations) and the lobbying going on around the subject in the run-up to the election next year. 'If we do not teach our children about all the world's religions by trained teachers we are going to hell in a handcart'.

Stephen encouraged SACREs to ask their local MPs to join the APPG even if they have already done this if MPs have not done so. In the Q&A many people raised the issue of SACRE being under-resourced (he suggested SACREs write to their MPs and ask them to get a briefing from him so that he can get them to tell the local authority to better support its SACRE). Other questions included whether there is a strategy to deal with negative media, having sufficiently qualified teachers, the importance of the child, and issues brought on by Academisation.

## **Business Meeting:**

The formal papers from the AGM are available on the NASACRE website at <http://www.nasacre.org.uk/agm/annual-general-meeting-2014/agm-2014-papers>. In the NASACRE Chair Lesley Prior's address she talked again about local authorities not supporting SACREs, and explained she had written to the Government about it only to not get any support from them either. She encouraged SACREs to get MPs to talk locally about the importance of RE. She also discussed the RE Council's RE Subject Review and the issues around the supply of teachers.

**Rising to the Challenge: There were 10 SACRE seminars showcasing effective practice. Information from these will be found on the NASACRE website**

### ***Redbridge: 'Ambassadors of Faith and Belief'***

*Delivered by Julia Diamond, Redbridge teacher SACRE member and Colin Whitehead, Headteacher, Newbury Park Primary School*

'Ambassadors of Faith and Belief' is a scheme in the London Borough of Redbridge which involves volunteers from local sixth forms supporting the

delivery of RE. The sixth formers work with younger pupils, giving presentations on their own beliefs and how these play a part in their daily lives. This project was devised by Redbridge SACRE to meet the needs of both their primary and secondary schools. It provides good quality faith and belief visitors for the primary schools to bring RE 'to life' for primary pupils whilst creating volunteering opportunities and the development of key skills at secondary level. An important aspect of the scheme is the opportunities for interfaith, intergenerational dialogue that it provides. A training programme for the sixth formers has been evaluated and Redbridge are willing to help/ encourage other SACREs to pursue this work.

**'Re SACREs' – reflections from John Keast:** This address was given by Helen Harrison, Vice Chair of the RE Council, as John is unwell. She spoke about her experience in this role and on Lancashire SACRE. She talked about the REC's aims, vision and five year strategic plan. She discussed the Subject Review and Curriculum Framework. Helen explained that the DfE has through the REC has now convened an expert advisory group, much as it has with national curriculum subjects. She also discussed how the REC is leading on the GCSE and A Level subject criteria review, a task given to it by the DfE and working with Ofqual and the awarding organisations. She talked more generally about the REC's work with the DfE and the regional hubs and the issues caused by Academisation.

**Westhill/NASACRE Awards: Report and announcement of 2014/15 awards:** Seven SACREs applied for awards and five got them: Cheshire West, Luton, Nottinghamshire, Sheffield and Suffolk

**Feedback and final thoughts: How we make a difference - Lesley Prior:** Lesley outlined 20 suggestions for SACREs that she had gathered over the course of the meeting. These will be on the NASACRE website and included contacting MPs to get them to join the APPG on RE; encouraging schools to apply for the RE Quality Mark; engaging with Academies and Free Schools; getting the council's Lead Member /scrutiny committee to consider and respond to the SACRE's annual report; hold SACRE meetings in schools, possibly with teacher training attached; approach governors / the LA and / or ultimately the Secretary of State if schools are not providing RE or are being unhelpful; develop a working relationship with the local Interfaith group; link to post 16 and / or Teach Training establishments and find out if there are any RE specialist leaders of education (SLEs) locally through the National College for Teaching and Leadership, as they could be good SACRE recruits (whether in maintained schools or Academies).



## **20+ ideas for SACREs**

1. Contact your local MP and encourage membership of the APPG
2. The Association of Teachers and Lecturers (ATL) recently passed a resolution that the union should be properly represented on all SACREs so delegates are encouraged to lobby other unions. Members of the NASUWT executive are also taking this forward.
3. Engage with initial teacher training (ITT) providers and get some of them involved in SACRE or presenting to a meeting
4. Engage with the media locally and nationally and with social media to counter wider public ignorance
5. Encourage schools to sign up for the [RE Quality Mark](#) (REQM)
6. Think about who is in charge of academy chains and free schools in your area. Teachers from these schools can be included as representatives in Group C of SACREs
7. Get your local authority scrutiny committee to engage with the Annual SACRE Report
8. Develop youth SACREs and encourage young people's contributions
9. Hold SACRE meetings in schools and include a training session for teachers
10. Report schools which do not include RE or do it properly to the local authority
11. Make links with post 16 RE
12. Develop a resource collection for loan to schools
13. Have a sub-committee to support and deliver collective worship in schools
14. Sponsor competitions eg artwork for inclusion in the annual report
15. Work to support faith group visitors into schools
16. Develop a young ambassadors project
17. Engage governors. The information included in pages 40-41 of the Governors Handbook about RE is not clear and NASACRE might submit a rewrite
18. Rotate chairmanship through the four groups of SACRE
19. Engage teachers in working parties when developing a locally agreed syllabus. Process is important not just the end product and this involves and develops teachers
20. Find out if there are any subject leaders of education (SLEs) you could work with. You can find out from the National College website if there are any RE SLEs in your areas
21. Ensure whatever you do has a positive impact on teaching and learning in classrooms.

# Agenda Item 8

## LEWISHAM STANDING ADVISORY COUNCIL

on

## RELIGIOUS EDUCATION

(LEWISHAM SACRE)

**CONSTITUTION**

Dated:

## **LEWISHAM STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION**

The Council shall be called the Lewisham SACRE (Standing Advisory Council on Religious Education). It is established under Section 3.90 – 3.97 of the Education Act 1996 as amended.

### **Interpretation**

#### **In this Constitution**

‘Local Authority’ means Lewisham Council acting either independently or through the Education Lead Member and Directorate.

‘The Council’ means Lewisham’s SACRE.

‘Member’ means a Member of SACRE and includes a substitute or co-opted Member.

‘Elected member’ means an elected member of the council sitting on Committee D as a SACRE member

All questions of Interpretation are governed by the “Interpretation Act” 1978 as may be subsequently amended.

### **MEMBERSHIP**

#### **Current membership of Lewisham SACRE**

##### **Committee A Other Christian denominations and other faiths and beliefs represented in the LA**

African-Caribbean Churches/ Pentecostal churches	1 representative
Baha’i	1 representative
Buddhism	1 representative
Free Churches	3 representatives
Hinduism	1 representative
Humanism	1 representative
Islam	2 representatives
Judaism	1 representative
Roman Catholicism	1 representative
Sikhism	1 representative

##### **Committee B The Church of England**

Southwark Diocese 5 representatives

##### **Committee C Teachers’ Professional Associations**

ATL	1 representative
NASUWT	1 representative
NUT	2 representatives
Lewisham Heads and Deputies	1 representative
Turnham school	1 representative

##### **Committee D The Local Authority**

Elected Members	3 representatives
Representative of the Executive Director	1 representative
Secondary school Governors	1 representative

Primary school Governors 1 representative

Also

Clerk to the SACRE	(non-voting)
RE Adviser to SACRE	(non-voting)
Co-optees	(non-voting)

All members shall be delegates who are interested in education in general and religious education in particular. Delegates as Members shall remain until such time as they will have resigned or have been removed from Membership under the rules dictated by their sponsorship group, Governing Body of that class of Members or for any reason stated therein.

There can be a substitute Member nominated by the absent member and notice of this substitution should be notified to the clerk of SACRE at least 6 hours in advance of the meeting.

If a Member is absent for 3 or more consecutive meetings for any reason not acceptable to the Council there shall be deemed to be a vacated place to be filled by the sponsorship group / governing body for that class of Members.

The Chair and Vice-Chair of the Council shall be chosen from Members of the SACRE and shall be elected at the first meeting in each education (academic) year.

In the absence of the Chair or Vice-Chair at any meeting the Council can elect one of its member to act as the Chair for that meeting.

A meeting will only be quorate if the following numbers of representative/s of the respective groups are present: -

Group A - minimum of 2 representatives (1 Christian and 1 non-Christian)

Group B - minimum of 1 representative

Group C - minimum of 1 representative

Group D – minimum of 1 representative

All members are entitled to speak and vote on any issue as invited by the Chair but substitute or Co-opted members may speak but not vote at any meeting. SACRE will always seek to reach decisions on a consensus basis but when voting is to be exercised as only one vote is allowed from each group A, B, C or D as mentioned above.

Co-option – SACRE has the power to co-opt members as agreed by the majority of its members.

In the event of an equality of votes on any issue the Chair may exercise a casting vote.

The clerk of the Council shall be an employee of Southwark Council as designated by the Council's Director of Legal and Democratic Services.

## THE DUTIES OF SACRE

To advise the LA on such matters concerned with school worship and with Religious Education according to an Agreed Syllabus as the LA may refer to it or as SACRE may see fit. These matters might include, for example, the provision of INSET, methods of teaching and choice of materials and the consideration of complaints should the LA so require.

SACRE shall send a copy of advice on religious education in accordance with the current agreed syllabus to the Head Teacher of all Academies or free schools within the borough. Such advice will also be sent to Schools with a religious character for information.

To receive, and determine whether an application from a Head Teacher to vary the legal requirement for collective is appropriate for the whole school or for groups of pupils.

To publish an annual report outlining SACRE's work, the advice given by SACRE to the LA and whether a Statutory Agreed Syllabus Conference was requested during that year. The report should broadly describe the nature of advice provided and, if such advice was in relation to matters not referred to SACRE by the LA, stating the reasons why such advice was offered.

A copy of the report will be sent by SACRE to the Department for Education ( DfE) and the National Association of SACREs (NASACRE)

To require the LA to set up a Statutory Agreed Syllabus Conference to review the Agreed Syllabus if, in the opinion of SACRE, this becomes necessary.

## PROCEDURES

### Dates

The dates of the main meetings will be decided at the first meeting in the education (academic) year.

### Agenda

Matters for the Agenda of any meeting shall be sent to the Clerk at least 21 days in advance of the meeting.

T

he Agenda shall be distributed to reach members at least 7 working days in advance of the next listed meeting.

### Minutes

The draft minutes of meetings shall be circulated to Members within one month of the meeting taking place.

..... (Chair) on behalf of Lewisham SACRE

Dated: .....

# Fasting in Ramadan

## 2014 / 1435

*May Allah look favourably upon your fasting and answer your prayers!*



Guidance for schools when  
meeting the needs of Muslim pupils

prepared by members of Lewisham SACRE

*Lewisham SACRE is grateful for the invaluable assistance of the local Muslim community in producing this guidance*



# RAMADAN

## Meeting the needs of Muslim pupils

Guidelines were originally produced to help schools to respond to the specific needs of their Muslim pupils who will be involved in the fast during Ramadan in 2002 and have been annually updated.

### GUIDANCE NOTES

#### Introduction

*"Oh, you who believe! Fasting was prescribed for you as it was prescribed for those before you, that you may become righteous."*

Surah Al-Baqarah (The Cow) - Holy Qur'an 2:183

Fasting in the month of Ramadan, the month of revelation of the Holy Qur'an, is an obligation for all Muslims past the age of puberty. There are exemptions from these requirements for some people, such as the sick, those engaging in a long journey, menstruating women, or those who are frail in old age. Exemptions have to be made up later or compensated for, e.g. by fasting on another day or by feeding the poor. Fasting at other times is also encouraged but is non-obligatory.

Fasting is undertaken by Muslims for the sake of Allah, the Creator, the Merciful, the Loving (to mention just three of His names or attributes) and is regarded as an expiation of human failings. It cultivates virtues such as piety, love of God, brotherhood, vigilance, devotion, patience, unselfishness, moderation, thriftiness and satisfaction with what one has, discipline, social belonging, self-control, and compassion for fellow human beings who might suffer hunger and deprivation unwillingly.

Fasting in Islam is not considered to be merely denial of food and drink alone. Muslims believe they should also try to restrain their other senses, such as the eye, ears, and particularly the tongue, avoiding backbiting, scandal-mongering, obscenity, confrontation and such matters.

Fasting during Ramadan is one of the main requirements of the Islamic faith. Muslims are required to abstain from all food, drink and sexual activity (where appropriate), from 1 1/2 - 2 hours before dawn to nightfall through the 30 or 29 days between one new moon and the next. The daily fast begins before the time of the Fajr (dawn) prayer and finishes at the time of Maghrib (sunset) prayer.

It is very important for many Muslim families that their children should begin participating in the practice of fasting at an early age. Most children of secondary school age, as they are considered adult members of their communities, will be expected to fast. Many primary school children will be fasting as well. Younger pupils may fast for part of Ramadan, or only for certain days of each week.

Teachers therefore need to bear in mind that the routine of Muslim families is entirely different during Ramadan. The whole household will be awake earlier in the morning

and will stay up later at night, particularly when Ramadan falls in the summer months. Young children may well become more tired or excitable in school during this time even if they are not fasting themselves.

## Good Practice Guidelines

Schools should consider the following points in determining their approach to the needs of the Muslim schoolchildren in their care during Ramadan.

Key aspects should be:

- to inform parents, in advance, that they will support pupils who are fasting
- to explain to parents/carers any special provisions that will be made for pupils who are fasting during Ramadan
- in primary schools, to establish a register of those pupils who will be fasting, and on which days, based on parental permission, given either verbally or in writing. Pupils of secondary age are expected to fast and it would not therefore be a practical or reliable course of action to attempt to establish a register with them.
- to make special provision at lunchtimes for pupils who are fasting but cannot go home. They may want to rest and be quiet or they may enjoy taking part in special activities that can be arranged for them while other pupils are having their lunch. They may wish to perform prayers at this time, or to share reading the Qur'an with other Muslim pupils.
- to ensure that no pupil who is fasting is required to do anything that would make her/him break the fast. This could include swimming, cross-country running, weight-training.
- to anticipate that fasting may make some pupils weak or tired, and adapt the curriculum as appropriate. This could mean, for example, planning less energetic activities in P.E particularly as this year's Ramadan falls in the hottest time of the year with the longest days'
- where possible, use the fact that pupils are fasting to inform and enrich the curriculum experience both for themselves and others. It could be a starting point for discussions in a number of subjects, such as religious education, history, P.E., health education, performing arts, geography and science.

## Other Considerations

### *Prayer facilities:*

Many Muslim staff and older Muslim pupils who are fasting may like to have the opportunity to pray at lunchtime. If schools are to meet this need they will have to:



- provide supervised rooms, where possible one for girls and one for boys if these are not already made available for this purpose throughout the year.
- make available washing facilities and a vessel for washing. Those praying will need to wash their arms and feet which because facilities are not built for this purpose, may lead to a few puddles on the floor which will need to be cleaned up afterwards
- allow those wishing to pray to bring prayer mats, and if they wish to, slippers to wear after ablution. Sensitive storage for these items needs to be agreed with those concerned.

### ***Assemblies/Collective Worship:***

It is good practice to use collective worship / assemblies to acknowledge and explain about Ramadan. It is also helpful to check that the content of all assemblies during this time is planned sensitively towards pupils who may be feeling weak or hungry.

### ***After school and out of school activities:***

Where schools have a high proportion of Muslim pupils, consideration may need to be given to suspending extra-curricular activities during Ramadan for practical reasons.

In other schools where the normal programme will be maintained, it is important to ensure that pupils do not suffer in any way through not being able to participate. An example of this would be where 100% attendance at lunchtime practices is required, for example by members of sporting teams.

In planning an annual calendar of out of school visits, it would be sensible to bear in mind the timing of the Ramadan so that one-off special opportunities are not denied to Muslim pupils.

With younger pupils who are not fasting every day it is usually possible to arrange with their families that they do not fast on a particular day so to participate comfortably in an outing.

### ***Celebrating Id in school:***

Id-ul-Fitr at the end of Ramadan is a great day of celebration for Muslim families and it is appropriate that schools should mark this time in a special way. Some schools may want to organise events, put up signs, decorate rooms and exchange Id cards.

### ***Absence for Religious Observance:***

Schools will need to strike a balance between authorised absence for religious observance and excessive loss of school time and may consider the following to be reasonable:

- **Pupils** *(Please bear in mind that many Muslim families mark the occasion of Id for up to three days.)*

A one day authorised absence for religious observance at Id-ul-Fitr (a 10 day holiday in some Muslim countries) and another at Id-ul-Adha (the festival at the time of the annual Hajj Pilgrimage). If parents/carers request further days, then consideration

should be given to this. It should be understood that the Islamic calendar is subject to the sighting of the new moon, or the news of this from recognised Islamic authorities. Therefore, there is some uncertainty in establishing the date until the last moment. It should also be understood that different Muslims in Britain might follow different days depending on their country of origin or the school of thought they follow.

- **Staff**

Requests for leave from individual members of staff should be treated sympathetically by the headteacher and granted in line with the discretion available in each school's policy on pay.

## Communicating with Parents / Carers

It is helpful when the school's policy regarding holidays for religious observance is communicated to parents/carers and included in the school prospectus. Ideally, in advance of Ramadan, all parents/carers of Muslim pupils should receive information about the school's arrangements; either through a letter in English or translation, or a meeting in school. This communication with the home can achieve the following:

- acknowledge the importance of Ramadan and Id ul Fitr in Islam and show concern for the welfare and education of the child.
- state clearly the position with regard to authorised absence for religious observance and stress the need for parents/carers to ensure that their children are not absent for more days than are authorised.
- outline the special provisions that will be made for pupils who are fasting during Ramadan.
- request confirmation from parents/carers of primary age pupils about whether their child will be fasting during Ramadan, and if so, on which days. Or give parents/carers an opportunity to come into school to discuss how best to decide on which days to allocate fasting and which to avoid.
- give details of any plans for the celebration of Id in schools
- seek advance notice of when the pupil is likely to be away from school (*see section above 'Absence for religious observance'*) whilst recognising that Muslims cannot be specific in advance of the information being given by the appropriate Islamic authorities.

## Prayer Times for Ramadan

The Islamic calendar is lunar and has 354 or 355 days. Therefore precise dates cannot be forecast as they depend on the sighting of the moon. Ramadan begins on June 28<sup>th</sup> or 29<sup>th</sup> in 2014. Prayer times for June and July may be found at:

<http://lewishamislamiccentre.com/plugindata/monthppt.php> or

[http://www.islamic-relief.org.uk/about-us/what-we-do/ramadan/ramadan-timetable/?tmad=c&tmcampid=7&tmplaceref=PLACEREF&tmclickref=\[keyword\]&gclid=C KOpl6-E9L4CFckBwwodEVQA0g](http://www.islamic-relief.org.uk/about-us/what-we-do/ramadan/ramadan-timetable/?tmad=c&tmcampid=7&tmplaceref=PLACEREF&tmclickref=[keyword]&gclid=C KOpl6-E9L4CFckBwwodEVQA0g)

Id-ul-Fitr (the festival marking the end of Ramadan) falls on July 29th (plus or minus 1 day)